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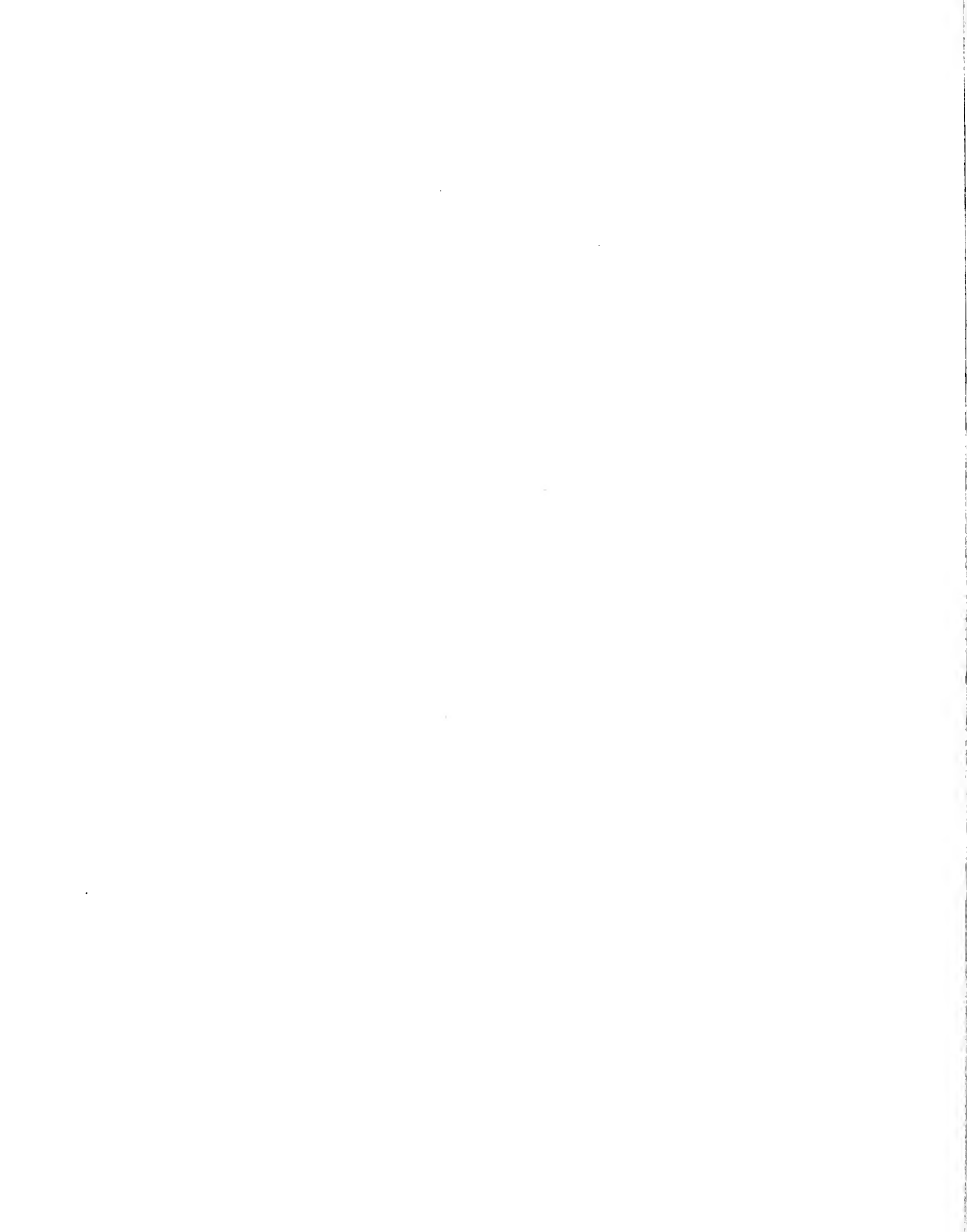
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FOR "THE FRIEND."

Incidents and Reflections.—No. 267.

A writer in the *Christian Advocate* calls attention to the illustrations of Christian life and experience which may be drawn from the objects and the incidents which surround us. The following is a part of the article:

"A very suggestive lesson to me was the building of a small addition to the house last summer; the partial tearing down of one wall caused much noise, dirt and confusion, but we patiently endured the temporary inconvenience, thinking of the great improvement that we should soon see in the house when the rubbish was cleared away and the extra closets were at our service. This forcibly reminded me of 'the recompense of reward' which the Christian can anticipate while enduring a 'great fight of afflictions' that he may be molded into the likeness of his heavenly Master. He would not 'cut off a right hand' if He did not see that maiming us was needful, nor would He take away our staff of bread if He did not see that 'fulness of bread' was taking away our appetite for that which comes down from heaven.

"One day a schoolmate of mine, who was visiting us, mentioned that her father (who was an extensive coal-dealer) said that the price of coal was going up. A neighbor of ours heard his, but said nothing. He quickly engaged his winter's supply of coal at a low price; but we who did not profit by the young lady's hint had to pay the advanced price, and be laughed at by our neighbor for not being as wise as he was. How many hints the people of the world have from human experience and teaching that they should make haste if they would lay up treasure in heaven!

"Sometimes, as I used to look at a pear tree in our back-yard, I have been reminded of the barren fig tree and its fate. Part of our tree last summer was clothed with foliage and bore fruit, but the naked branches of the dead part of the tree were fit only to be burned. What a fit illustration is this tree of those Christians who bring forth some fruit, but whose glaring defects of character prevent the supply being abundant. Spiritually speaking, they are half-dead.

"But illustrations in Christian life from way-side gatherings might be multiplied indefinitely, or they are to be found in trees and flowers and rocks and streams, and everywhere."

A good illustration of the necessity of being willing to part with everything, in order that we may gain the salvation of the soul, the pearl of great price, is found in the case of a young man in a boat who was hunting near New Haven and broke one of his oars.

"A sudden rain-storm was coming up, but he was so desirous of securing a duck he had shot, he neglected to go ashore while he could. The squall drove him far from land, and with but one oar he soon found himself helplessly drifting rapidly out to sea. Finally, seeing no hope of safety by his own exertions, he took his handkerchief and tied it to the oar, and held it up to attract attention of others, should any vessel come in sight. After weary waiting, a sloop was at length seen making for him, and as soon as it was within hailing distance of the boat the captain bade the man jump aboard the instant the sloop came alongside, as it was sailing fast under a strong wind. The order was obeyed. He jumped and caught the taffrail with both hands. "Saved!" you say. No, for no sooner had he seized hold than he was pulled back, fell into the water, and was seen no more, as the sloop dashed onward in its course. He had tied the boat's painter about his loins, and so the weight of the boat dragged him down into a watery grave. In trying to save his game he was driven out to sea; and then, in trying to save his boat, he lost his life. Had he divested himself of every weight and leaped unfettered into that ark of safety, which for an instant was within his reach, he would have been saved. O, the folly of those who are anxious to save trifles and reckless in risking all—who hesitate to lay aside every weight, and the sin that so easily besets them, and thus forever perish. Did they say as Toplady, "Nothing in my hands I bring;" did they drop what was dear to them as a right hand or eye for the sake of eternal life, they would gain heaven.

"He that forsaketh not all that he hath cannot be Christ's disciple. If there be love of money, or fear of hardship, or dread of ridicule, or choice of pleasure—whatever it is that fetters and loads down the soul, there is no hope of heaven. The gate is narrow. There is no room for the bulky appendages with which the self-righteous, or worldly, or covetous burden themselves. To dream of thus entering heaven is a fatal mistake. But by giving up all we gain all. By dropping the toys of time we receive the wealth of eternity."

A writer in *The Presbyterian* speaks of a friend, who manifested unflagging zeal in the work of Christ, and who explained his earnestness by the following incident:

"As soon as college closed in the summer of 188—my classmate, John Marsh, and I went to a little Canadian village on the shores of one of the Great Lakes, to spend part of the vacation.

"One night there came up a severe storm, such as is seldom seen in that locality, and par-

ticularly at that season. The waves on the lake seemed to rise almost mountain-high, the wind howled, and rain came down literally in sheets. Every now and then could be heard, through the storm, the crash of a fallen tree, or of some building being overturned.

"In the midst of the storm news came that there was a vessel, only a short distance from land, signalling for help, and evidently in great distress. Hastening down to the wharf, we found quite a crowd of villagers already assembled. By the flashes of lightning we could see the vessel, hardly three hundred yards from where we were standing, evidently not able to hold together much longer in that furious sea.

"John Marsh knew as much about the sea as an experienced sailor, and I knew that he was not the man to stand by and let those poor creatures on the vessel drown without making some effort to save them. One or two of the Canadian fishermen volunteered to go with him, and, after almost superhuman effort, they succeeded in launching a boat right side up.

"It seemed almost impossible for the frail little fishing boat to float ten minutes in such a sea; but strength and skill carried her safely through the waves and out to the sinking vessel. John and his crew could only bring off four men at a time, and then the utmost care was required to bring rescuers and rescued safe to shore. They made two trips, and were returning for the rest of the vessel's crew—three men, I believe—when the vessel seemed to give a sudden lurch, and went down forever.

"When the rescuing party returned once more to land John Marsh was lying in the bottom of the boat. Loving hands lifted him carefully, and loving hearts did every thing possible for him, but to no avail. He did not seem to feel any fear, although he knew that he had broken a blood-vessel, and was bleeding to death, a painful death, but swift and certain. All night long I watched by his bedside, and he was perfectly conscious to the last. Over and over again he kept saying, 'I might have done better! I might have saved one more! God forgive me! I can hear those poor fellows calling to us, praying to us to come back and save them, but now it is too late, too late forever, and I might have saved at least *one* more.'

"As long as I live, that wail of anguish, of self-condemnation will haunt me. 'I might have saved one more; God forgive me!' He seemed to lose sight of the men he had saved, of his own condition, of every thing but those who were lost.

"About daybreak he died—my strong, kindly friend, and down to the very gates of eternity he carried his burden of remorse.

"Never a day passes that the scene does not come back to me. It seems as if he had left me a legacy of anxiety for the salvation of others. He strove to preserve men from bodily death; I, from eternal. It seems to me that the day is always before me when the Master will call for an account of my stewardship; and, O! the horror of the thought that perhaps I may

have nothing to bring Him, only idle years and wasted opportunity to lay at his feet!"

FOR "THE FRIEND."

Exercises of Philadelphia Yearly Meeting Respecting Intoxicating Liquors.

(Continued from page 111, vol. LXV.)

1802.—A Minute on the statistical inquiry similar to that of last year is given. Nine are reported as engaged in distillation, and sixty-four as dealing in spirits. "Four Quarters report that some of their members are engaged in this business without specifying the number."

"The report made last year relating to the treatment of such in membership who import, distil or vend distilled or spirituous liquors, being renewedly considered, it is under weighty deliberation believed safest to suspend any further discussion thereon at present; and Friends in the various branches of this meeting are desired to labor with those whose practice thus gives occasion of concern and exercise in meekness and patience, and as the mind is inwardly engaged for right ability in the performance of these brotherly endeavors, we may experience a degree of confidence and hope, that this discharge of duty will not be wholly unavailing tho' the effects be not as obvious as would accord with our expectation."

1803.—"Further labor with those who distil or vend distilled Spirituous Liquors is again recommended to the attention of Quarterly and Monthly Meetings, who are desired to move in this service as strength may be afforded, forwarding accounts thereof to this Meeting next year."

1806.—"A renewed desire that our testimony against the distillation, trading in and unnecessary use of distilled Spirits may be advanced and our members more generally engaged in promoting and spreading a concern which has for its aim the comfort and happiness of mankind; Monthly Meetings are again exhorted to extend labor to such whose conduct manifests they are not yet united with the body in this exercise."

1808.—"The subject of distilled Spirituous Liquors being again brought into view by advertising to the summary statement collected from the Reports, it appears that although the labors of Friends for the discouragement of the baneful traffic in, and unnecessary use of this article, have not been attended with much success since last year, yet a hope is entertained that they have, in some instances, proved beneficial. Quarterly and Monthly Meetings are desired to be faithful in a discharge of duty towards such of our members as may give occasion for uneasiness herein, and forward accounts thereof, to this Meeting next year."

1809.—"It appears that the subject of distilled Spirituous Liquors has claimed renewed attention in the respective Quarters since last year; that there are 86 wholesale and retail dealers in, and 14 distillers of that article; and that tho' there has been considerable extension of care towards most of our members of this description, but little encouragement was afforded in general that they would relinquish the traffic."

"And it is particularly recommended that renewed earnest endeavors be exerted for dissuading those who distil, trade in, or unnecessarily use those Spirituous Liquors, from continuing in a practice which causes so much concern and exercise to the brethren in religious profession; of which labor, Quarterly Meetings are desired to send up accounts to this meeting next year."

1810.—"The subject concerning the distillation, trading in, and unnecessarily using Spirituous Liquors, appears to have claimed the attention of the several Quarters, and labor extended that a greater degree of conformity with the concern and advice of this meeting might be generally evident; notwithstanding which it appears that there are ten members engaged in distillation—79 who deal in this article (most of whom are retailers), and 8 who receive it on consignment; there are also several women concerned in retailing it whose husbands are not in membership with us. Several Friends have had their fruit or cider converted into Spirits, and divers have made use of distilled Spirits in the time of gathering in their hay and harvest. Within the limits of some Meetings, it is believed that testimony against those practices has not latterly advanced—in others, the travail of the Church appearing to have gained place in the minds of divers encourages to a continuance of further patient labor."

The whole of one and part of another sitting this year, (1810), were devoted to the subject, and a strong Minute of advice was finally adopted similar to those of previous years.

1811.—Seventy-six members are reported as wholesale dealers, retailers or receivers on consignment.

"The subject of distilled Spirituous Liquors being brought into view by reading the summary statement collected from the reports, its introduction brought a renewed exercise over the meeting, under which, divers brethren were strengthened to offer some weighty and pertinent observations, which Friends are desired to bear in remembrance, and in their respective Quarterly and Monthly Meetings, extend further patient labor towards such of our members as have not yet been prevailed upon to relinquish practices which have long been causes of painful exercise to many of their brethren;—and that a clear report of the service be sent to this Meeting next year."

1812.—Ninety-two members engaged in dealing in the article, most of them retailers, and five distillers. A Minute of advice similar to that of 1811 was adopted.

1813.—One hundred and five vend the article and (two Quarters not reporting) ten distil it. "also a number encourage distillation by sending their fruit for that purpose. Altho' in a few of the Reports, a hope is expressed that the influence of this important testimony is extending, yet it is painful to observe that, upon the whole, little or no advance has been made therein during the last year."

Forty-three Friends were appointed "to deliberate on the present state of this concern amongst us, who are desired to offer to a future sitting their sense, whether any, and what further step it may be expedient for the Meeting to take in order to the advancement of this testimony." This Committee produced a Report the meeting did not feel easy to adopt. (Report not given.)

1814.—Haddonfield Quarter brought up a Report for advancing the cause of temperance, which was referred to a Committee of forty-four Friends. Their report, the meeting "does not appear easy to adopt" but refers the subject to the Yearly Meeting next year."

1815.—The subject is brought up from the Western District Monthly Meeting in regard to a rule of Discipline which was not well understood and which it was decided to change as follows:

"The word *sell* in the Rule of Discipline, be

substituted for the word *retail*; so that the rule will now stand as follows"—

"And if any should distil Spirits out of grain or sell such liquors, Monthly Meetings should deal with them as with other offenders; and they cannot be prevailed with to desist from such a practice, be at liberty to declare their disunity with them."

1817.—The Southern District Monthly Meeting desiring the cause of temperance might be advanced, thirty-three Friends were appointed to consider the subject, but the Yearly Meeting did not see its way to adopt their Report.

1818.—"The concern respecting the traffic in Spirituous Liquors by members of our religious Society brought up by Philadelphia Quarters and referred on our Minutes last year, renewedly engaged the attention of the Meeting. After deliberate consideration, way did not open to take any step on this subject at the present time."

1819.—The word Births was omitted from the 4th Query.

1822.—Haddonfield Quarter Reports "The practice of Friends trading in and distilling Spirituous Liquors being brought before the view of this Meeting from the reports of two of the Monthly Meetings, it was concluded to forward the subject to the Yearly Meeting for consideration, whether the time has not arrived wherein it is expedient that a rule of Discipline be made to advance our testimony herein."

The Yearly Meeting appointed twenty-two Friends to consider the above proposition, who reported "That it be recommended to Quarterly and Monthly Meetings, to extend brotherly labor with such of their members as are engaged in distilling, trading in, or selling of distilled Spirituous Liquors, or procuring their fruit to be thus converted, and an explicit account of the care of Meetings herein and the state of their members, be forwarded to the Yearly Meeting next year. And we further propose that faithful Friends in all the Quarters, would in their private capacity, under the influence of Gospel love, extend patient tender labor to such of their fellow-members as are in the practice of using this article as a common drink, or of handing it out to others, for that purpose; endeavoring to convince them of the impropriety of such conduct, and to bring them to unite with the body in its travail for the advancement of this righteous cause."

1823.—"The Quarters report that fourteen are engaged in distillation and one hundred and two deal in the article, mostly as retailers, three who receive it on consignment, and a large number who had their fruit converted into Spirits and also that the use of the article as a drink particularly in the time of hay and harvest, is still continued in some places. Altho' the accounts thus brought into view do not afford an encouraging prospect of the present state of Society in relation to this important testimony yet from the tenor of a few of the reports, there is ground to hope that this extension of brotherly labor, has in some cases been productive of advantage."

1824.—The same subject was referred to the Subordinate Meetings, to report next year, including "the number concerned in this business," and a Committee of forty-two appointed to consider measures for advancing the testimony of Friends against distilling or trading in distilled Spirits. This Committee finding the subject "weighty and important," asked for time to give it full consideration, they were directed to report next year.

(To be concluded.)

FOR "THE FRIEND."

Travels Among the Great Andes of the Equator.

(Continued from page 412, vol. LXV.)

The ascent to Cotopaxi was a walk. No climbing whatever was necessary. The lower camp was distant about 8,600 feet from the nearest part of the crater, and in this distance we rose 500 feet, and a little higher we were able to follow snow uninterruptedly right up to the slope upon which I proposed to encamp. In order to insure regularity in the march, we tied up in line, a proceeding that our natives did not at all comprehend, and they wondered still more at the use of the axe in cutting steps in the snow, to facilitate progress. The most interesting feature I noticed upon this section of the mountain was the existence of glaciers upon the upper part of the cone. They occurred on each side of us, and in some places extended to within 100 feet of the top; but, through being much covered by ash, it was not possible to say exactly where they commenced or terminated, and for the same reason they were quite unrecognizable at a distance.

At 11 A. M. we arrived at the foot of the great slope of ash upon the western side of the summit, which leads right up to the edge of the crater, and we found this was the steepest and most laborious part of the ascent. I estimate it to be 750 feet high, and 1,100 feet long. It was composed of the materials which are being daily, even hourly, ejected (mainly of particles weighing about 500 to a grain, with an admixture of angular fragments of lava up to a quarter of an inch in diameter), and it was piled up nearly to the maximum angle at which it would stand. I know, experimentally, that its materials will stand at 41° but the face of the slope was not, I think, steeper than 37°. We deposited our baggage at the foot of it until we had completed the ascent, and found that occasional streaks of ice gave some stability to the mass, which would otherwise have slipped down in large quantities at every step.

We hurried up this unstable slope as fast as we could go and reached the western edge of the summit rim exactly at mid-day. The crater was nearly filled with smoke and steam, which drifted about and obscured the view. The opposite side could scarcely be perceived, and the bottom was quite concealed. As the vapors were wafted hither and thither, we gained a pretty good idea of the general shape of the crater, though as a whole it was not seen until night-time.

A few minutes after our arrival, a roar from the bottom told us that the "animal" (Carrel's term for the volcano) was alive. It had been settled beforehand that every man was to shift for himself if an eruption occurred, and that all our belongings were to be abandoned. When we heard the roar, there was an "it is time to be off" expression clearly written on all our faces; but before a word could be uttered we found ourselves enveloped only in a cloud of cool and quite unobjectionable steam, and we concluded to stop.

The establishment of the tent was the first consideration. It was unanimously decided that it was not advisable to camp at the top of the slope, close to the rim or lip of the crater, on account of wind and the liability to harm from lightning, and the more I examined the slope itself the less I liked it. It was naked, exposed, and slipped upon the slightest provocation. Jean Antoine and I therefore set out on a tour to look for a better place, but after spending several hours in passing round about a quarter of

the crater, without result, we returned to the others, and all hands set to work to endeavor to make a platform upon the ash. This proved to be a long and troublesome business. Unlike snow, it gained no coherence by being beaten or trampled down, and the more they raked to extend our platform the more slipped down from above. Ultimately it was made sufficiently secure by scooping channels in the portion of the slope which was above and tenderly pouring many tons upon the slope below, so as to strengthen the base. The tent-ropes were secured to large blocks of lava, which had to be brought from long distances and buried in the ash. For additional security four ropes were run out besides the usual ones, and we rigged up our long rope as a sort of hand-rail to the nearest convenient point of the rim of the crater, from which we were distant 250 feet. When this was done, the natives were sent back to the lower camp, and the Carrels and I remained alone.

We had scarcely completed our preparations when a violent squall arose, which threatened to carry the whole establishment away, and during an hour it was a great question whether our abode would weather the storm. The squall passed away as suddenly as it arose, and for the rest of our stay we were not much troubled by wind. While this was occurring there was another cause for alarm. A great smell of India-rubber commenced to arise, and on putting my hand to the floor of the tent I found that it was on the point of melting.

When night fairly set in we went up to view the interior of the crater. The atmosphere was cold and tranquil. We could hear the deadened roar of the steam-blasts as they escaped from time to time. Our long rope had been fixed both to guide in the darkness, and to lessen the chance of disturbing the equilibrium of the slope of ash. Grasping it, I made my way upwards, prepared for something dramatic, for a strong glow on the under sides of the steam-clouds showed that there was fire below. Crawling and grovelling as the lip was approached, I bent eagerly forward to peer into the unknown, with Carrel behind, gripping my legs.

The vapors no longer concealed any part of the vast crater, though they were there, drifting about as before. We saw an amphitheatre 2,300 feet in diameter from north to south, and 1,650 feet across from east to west, with a rugged and irregular crest, notched and cracked; surrounded by cliffs, by perpendicular and even overhanging precipices, mixed with steep slopes—some bearing snow, and others apparently encrusted with sulphur. Cavernous recesses belched forth smoke, the sides of cracks and chasms no more than half way down shone with ruddy light; and so it continued on all sides, right down to the bottom, alternating with slope, and the fiery fissures becoming more numerous as the bottom was approached. At the bottom probably twelve hundred feet below us, and towards the centre, there was a roundly circular spot about one-tenth of the diameter of the crater, the pipe of the volcano, its channel of communication with lower regions, filled with incandescent if not molten lava, glowing and burning; with flames travelling to and fro over its surface, and scintillations scattering as from a wood-fire; lighted by tongues of flickering flame which issued from the cracks in the surrounding slopes.

ALL the doors that lead inwards to the secret place of the Most High, are doors outwards—out of self—out of smallness—out of wrong.

Ways of Debauching the Young.

BY SAMUEL COLGATE

President of the Society for the Suppression of Vice.

It goes without saying that books of an obscene or an immoral character, have a deleterious influence on the young. After its organization the work of this society was directed against obscene literature, then lotteries, and finally gambling. Those were the three vices that we aimed to combat.

Our attention was at first directed to obscene literature. When we started, twenty years ago, there were 160 of such books regularly published and sold openly in a certain class of bookstores. But all those books were seized and destroyed years ago, the plates from which they were printed were melted, and no literature of that kind is now published. We find our greatest difficulty in destroying obscene pictures owing to the facility with which they may be produced by means of the photograph, and the ease with which they can be secretly handled and sold. But we have been very successful in that direction. We quickly get word as soon as any one is about to publish anything of that kind, and we invariably suppress it.

About one-third of the entire population of the United States are twenty-one years of age or under. This means that there are more than twenty millions of youth and children in this country. The protection of the moral purity of these millions of youth is closely involved in the work of this society. These millions of youthful souls are in the plastic state, where character is being molded, where impressions for evil are most sensibly felt, and where insidious and vicious influences are most impressive and their effects most blasting. With steady and irresistible tread this mighty phalanx is marching up from infancy to mature life. Into their keeping soon, inevitably, must be placed the reins of the Government, while Church and society must, with equal certainty, look to this advancing host for future supports.

It must not be forgotten that in each one of these young hearts there is a chamber of imagery, memory's storehouse—wherein are constantly being gathered impressions, scenes and influences that are to shape the future destiny of that soul. Too little importance is paid to this chamber of imagery in the hearts of our children. There is a criminal indifference on the part of many publishers in this country as to what impressions are made upon the lives of the rising generation by their tainted publications. Utter indifference is manifested even by some religious people, to the criminal and vicious influences of evil reading, gambling and kindred vices. The laws of Nature and the warning notes of God's Word, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap," are all unheeded.

There are certain forms of evil that especially curse the young, which this society has, for seventeen years, in the face of indifference and opposition, persistently assailed, to wit: obscene and criminal literature, articles of indecent and immoral use, gambling and lotteries. These evils are crime-breeders. They destroy public morals; they undermine religion and honey-comb the foundations of good government.

* * * * *

The Society for the Suppression of Vice has felt that the highest public service to this nation, is that which preserves the moral purity of the youth and children.

We cannot tolerate public gambling in any

form without reaping a harvest of immorality, embezzlements, defalcations, robberies, breaches of trust, and general dishonesty. There cannot be gathered purity from a scattering of impurity, nor cleanliness from disseminating that which is foul; neither can we expect pure men and women in the future if the boys and girls of to-day are to be corrupted and debauched either by the sensational stories of loathsome crimes in the daily press, by the tainted and contagious pages of the light literature of to-day, or by the more deadly and grosser class of obscene publications. * * *

The ravages of the forms of gambling known as "pool gambling" and book-making are fearful to contemplate. Every year the newspapers are filled with accounts of embezzlements, defalcations, breaches of trust, robbery, suicide and murder, as results of these evils. The large space given in the daily newspapers to these crime-breeders under the heading of "sporting news," is simply fostering crime and promoting dishonesty. Boss gamblers and their decoys, in a high-handed manner, invade, not only every race track, but maintain open saloons in the midst of the marts of trade and commerce, a constant menace to industrious habits and common honesty. This form of so-called amusement may be popular, but nevertheless it is none the less a crime against public morals.

"Sure tips," are often the invention of the gamblers or their decoys. Young men are so carried away with the idea that they are going to win that they resolve to try their luck with money obtained by fair means or foul. Two young men of most reputable families were brought to our notice last summer. They had obtained over \$100 worth of jewelry upon false pretenses, pawned it for \$50 and staked it upon a "sure tip" only to lose it. We raided and closed the gambling den where the bet was made, and were able to save the two youths and their families from disgrace.

During last year one hundred and twenty-eight persons were either shot or stabbed over gambling games. Four were stabbed and five shot at poker, twelve stabbed and twenty-four shot over the game of craps—a game of dice much played by boot-blacks and newsboys upon the sidewalk, and by fast young men and negroes. Twenty-eight men were stabbed, and fifty-five were shot over the gambling table, or as the direct result thereof.

Besides these, six attempted suicide, twenty-four committed suicide, and sixty persons were murdered in cold blood, while two were driven insane.

Sixty-eight youths and persons were ruined by pool gambling and betting upon horse-racing.

Among the crimes committed to get money to gamble with were two burglaries, eighteen forgeries, and eighty-five embezzlements, while thirty-two persons holding positions of trusts in banks and other places of mercantile life absconded.

The enormous sum of \$2,898,372 is shown by this same record, as the proceeds of these embezzlements and defalcations.

To these crimes must be added the long list of thefts, robberies, embezzlements, larcenies and defalcations, which are never known except to immediate friends, or persons especially interested.

There have been fully two tons' weight of obscene books, pictures and plates seized and destroyed during the past year, including far different books and the plates for making them,

while another book was prevented from being printed after the manuscript had been sent to the printer. * * * * *

The worst feature of our cheap literature, in the present day, is the nasty character of so many novels and the immoral effect which they leave on the mind of the reader. The law, as it is, can hardly reach them, and it is difficult to get a jury that will agree as to the improper character of the books. We have stopped the publication of a great many such works, but we cannot do it publicly; we do it privately because if we mentioned the name of a book which we believed ought to be suppressed, and we did not succeed in suppressing it, it would simply have the effect of advertising the book.

CONTENT.

Not asking how or why,
Before thy will,
O Father, let my heart
Lie hushed and still!

Why should I seek to know?
Thou art all-wise;
If thou dost bid me go,
Let that suffice.

If thou dost bid me stay,
Make me content
In narrow bounds to dwell
Till life be spent.

If thou dost seal the lips
That fain would speak,
Let me be still till thou
The seal shalt break.

If thou dost make pale Pain
Thy minister,
Then let my patient heart
Clasp hands with her.

Or, if thou sendest Joy
To walk with me,
My Father, let her lead
Me nearer thee!

Teach me that Joy and Pain
Alike are thine.
Teach me my life to leave
In hands Divine!

FOR "THE FRIEND."

[A Friend in Massachusetts sends us the following lines, accompanied with this comment—"If we do not recognize among the poor and lowly of this world that they are such as Christ came to seek and to save; should we, if we had lived at the time of his appearance on earth, have recognized in Him and his teaching, his Divine mission?"—Ed.]

INASMUCH.

"If I had dwelt," so mused a tender woman,
All fine emotions stirred
Through pondering o'er that life, Divine yet human,
Told in the sacred word—

"If I had dwelt of old, a Jewish maiden,
In some Judean street
Where Jesus walked, and heard his word so laden
With comfort strangely sweet:

And seen the face where utmost pity blended
With each rebuke of wrong;
I would have left my lattice, and descended,
And followed with the throng.

If I had been the daughter, jewel-girdled,
Of some rich rabbi there;
Seeking the sick, blind, halt, my blood had eurdled
At sight of such despair,

And I had wrenched the sapphires from my fillet,
Nor let one spark remain;
Snatched up my gold, amid the crowd to spill it,
For pity of their pain.

I would have let the palsied fingers hold me;
I would have walked between
The Marys and Salome, while they told me
About the Magdalene.

"Foxes have holes"—I think my heart had broken
To hear the words so said,
"While Christ had not"—were sadder ever spoken?
"A place to lay his head!"

I would have flung abroad my doors before Him,
And in my joy have been
First on the threshold, eager to adore Him,
And crave his entrance in!"

Ah, would you so? Without a recognition
You passed Him yesterday;
Jostled aside, unhelped, his mute petition,
And calmly went your way.

With warmth and comfort, garmented and girdled,
Before your window-sill
Sweep heart-sick crowds—and if your blood is curdled
You wear your jewels still.

You catch aside your robes, lest want should clute
them
In its implorings wild;
Or lest some woeful penitent might touch them,
And you be thus defiled.

O dreamers, dreaming that your faith is keeping
All service free from blot,
Christ daily walks your streets, sick, suffering, weeping
And ye perceive Him not!

—Margaret J. Preston in the Boston Transcript.

FOR "THE FRIEND."

Memoranda of William Kennard.

(Continued from page 413, vol. lxxv.)

Fourth of Ninth Month. Lodged at John Sawyer's; travelled thirty-five miles west through a mountainous country almost literally covered with rocks and stones, but thickly inhabited by many people, and lodged at Abijah Johnston's within about six miles of Connecticut River, and the line of Vermont State.

Fifth of Ninth Month. Had a meeting at Unity, which was small and not very lively; in which I felt my way open to labor amongst them to the peace of my own mind; blessed be the Lord for his goodness unto the children of men. Were it not for his mercies we should be consumed; but his compassions fail not.

Last night we had a severe frost which killed a good deal of Indian corn and potatoes; which will be seriously felt in a country like this, where grain is scarce and high; corn \$1.50 to 62¢ wheat \$3 per bushel; which shows unto us that we must quickly perish from the face of the earth, should He withhold the blessings of this life.

Sixth of the Ninth Month and 4th of the week. Travelled about forty miles amongst the mountains, a south course, and lodged at Lev Wheelers, having Winslow Copeland for our pilot.

Seventh of the month and 5th day of the week. Notice was given of our attendance at their midweek meeting, which is very small for a Monthly Meeting; and no other meeting of Friends within forty or fifty miles. Many gay people, particularly women, attended; and through holy help, was a good and a watering season. The Lord in the riches of his mercy condescending to be as a refreshing "brook by the way."

Blessed be the name of the Lord, who hitherto hath helped us."

Eighth of the month. This day we travelled a distance of about fifty miles to Bolton, and lodged at James Fry's.

It is now Seventh-day morning, 9th of Ninth Month, and notice given for meeting for us to day at Bolton.

Tenth day of the month. The meeting alluded to was a solemnizing and favored season. The Lord condescending to be in the midst, a refreshing "brook by the way;" watering and

eding his sheep to the humbling of our hearts, and to the praise of his great and holy name.

From here we went to Worcester fifteen miles, and lodged at Edward Earle's in a village of about eight thousand inhabitants.

Meeting at Leicester, six miles from Worcester, first day of the week; attended it to the peace of my own mind; had good service therein; the Lord opening and strengthening my understanding, until I was a wonder to myself; blessed be his great and holy name forever! From thence we went to North Bridge, a distance of twenty miles and lodged at one Horton's.

Eleventh of the month and second day of the week. Had two meetings; one at North Bridge and the other at Uxbridge; both open and reviving opportunities. At the close of the latter, felt a comfortable stop in my mind from further appointments, as though my service here was drawing to a close; which continued with me through the night, also next morning, being the third of the week. We went to Providence, a distance of seventeen miles, passing meeting-houses on our right hand, and on our left.

Dined at Dr. Samuel B. Tobey's, in the village above named, of about eighteen or twenty thousand inhabitants.

Here we met with our dear friend, John Meader, who kindly invited us home with him, which we readily accepted of, and lodged.

Fourth-day. Attended the meeting which is held of course on this day of the week at Providence Boarding School. As to myself silent and successful.

Thirteenth of Ninth Month. Returned again with J. Meader, after dining with Friends at the School.

Fifth day of the week, attended Providence meeting as it came in course. Through holy help, had good services therein; having the company of dear John Meader, whose kindness and near sympathy, and fellowship in the Gospel has been grateful and strengthening together in the Lord.

Sixth-day afternoon. Had an appointed meeting at Cranston; the fore part of which was dry and lifeless, in which I labored to but little purpose of good, and took my seat; my mind not relieved; and sitting awhile, felt the spirit prayer to clothe my mind; and yielding unto was enabled, through holy help, to relieve my feelings, and leave the burden, I trust, where it belonged.

Blessed be the name of the Lord forever! Seventh day of the week, met with some of the prominent members to consult about the propriety of selling our horses and quitting the field in this part of the vineyard, which they thought would do, providing I felt easy in leaving the balance of the meetings, of which there seemed to be some doubts with some of them; but it remained easy in my mind.

In the afternoon, attended the funeral of an aged woman Friend; there being a large collection of people met on the solemn occasion, and a meeting held around the corpse, in which dear John Meader had a lively testimony. After which I was drawn forth in supplication, and under the power of that spirit which makes intercession, to the humbling of our souls, and the breaking down of many hearts, and all seemed to be brought near one unto another in the heavenly relationship in Christ Jesus, who we see the victory.

Blessed be his great and holy name forever! On First-day, attended two meetings as they came in course; one at Lower Smithfield; the

other at Friends' Boarding School; both to good satisfaction; having some service therein.

Second-day, made arrangements for leaving New England, and Third-day forenoon, attended with the Yearly Meeting Committee of examination of the Boarding School of Providence, which would have been a very interesting thing to me to have seen them go through the whole examination, but it would take two or three days; but at four o'clock this afternoon, we were to bid adieu to all our dear friends of New England, and accordingly took our passage in the steamboat Rhode Island, bound for New York, where we landed at half-past six in the morning, and there changed for the nine o'clock boat for Amboy, where we took the railroad, thirty-five miles to Bordentown, and again in the steamboat down the Delaware River, making twenty-five hours from Providence, R. I., to Philadelphia, a distance of about three hundred and twenty miles.

Fifth day of the week, rested in Philadelphia.

Sixth-day, came up to John Buckman's by the assistance of my kind friend, J. Kite, and lodged, from whence he took me in his carriage to Benjamin Lowry's.

William Kennard's visit to New York Yearly Meeting:

Third of Fifth Month, 1841. Took leave of my son and many dear Friends of Mount Pleasant in tenderness, with desires unto the Lord, that the Angel of His Presence may be our support and our rejoicing, of whose power and love I have in an unusual manner felt to be my support in the arduous journey in which I have now embarked to visit the seed which the Lord hath planted in the North and Eastern parts which compose the Yearly Meeting of New York.

Ten o'clock at night, reached Cadiz, and next day at two o'clock in Dover, where we took the canal-boat, bound for Cleveland; Fourth-day, the 5th, about nine o'clock, called in Massilon, and made a short visit at the dwelling-house of Mar. Folger. Reached Cleveland on Lake Erie; there took the steamboat Anthony Wayne, bound for Toledo, where we took the railroad car thirty-three miles to Adrian (Mich.) Attended seven meetings besides a Monthly Meeting; and also one appointment from amongst Friends.

Seventh-day, the 8th of Fifth Month, dined at George Carpenter's, and lodged at Elihu Carpenters; and in the morning of the ninth, being First-day, attended Adrian Meeting, in which the good hand of Providence was near, in which I was strengthened to labor amongst them, to the peace of my own mind, and to the tendering of many souls.

Felt inward peace and a thankful mind.

Returned to David Harkness's; a minister in whom my soul nearly united in the covenant of life.

In the afternoon had a meeting at Raisin, in which my dear friend, D. H., together with myself, was engaged to bear testimony amongst the people, in the authority under which we felt our minds clothed.

On Second-day, the 10th, Aaron Comfort, a kind Friend, took us in his carriage about thirty-five miles to Been Creek. Lodged at John Comstock's. Third-day, the 11th, had a meeting in his house which is called Rollin; also another at Woodstock in the afternoon; both owned by the Great Head of the Church, so that D. remarked, that if the Master was not with us he was mistaken; both these meetings ending in solemn supplication unto the Lord.

Returned on Fourth-day to Tecumseh; lodged at Aaron Comfort's.

On Fifth-day, attended Adrian Monthly Meeting to good satisfaction. On Sixth-day, had a meeting at Palmyra, held in the house of George Crany, which was a low time; the seed suffered and I suffered with it; having nothing to offer in the ministerial line.

Lodged at Samuel Satterthwaites, near Tecumseh. On Seventh-day we travelled; the above named Friend took his carriage and horses and carried us about sixty miles, although a busy season; cheerfully gave up his time, and enjoyed himself on the journey.

We had a meeting at Macon (where a meeting of Friends has been laid down), which was, through the Master's favor, a refreshing time.

On First-day, the 16th, had a meeting at a place called Ypsilanti, which was a laborious time; the minds of the people outward, after the good things of this world; and so miss of the true riches.

From thence we went to Farmington. Had a meeting at 3 o'clock, Second-day afternoon, seventeenth; a painful time; the state of the meeting at a low ebb. My mouth was opened to declare the Truth, in which I felt sweet peace.

Here we parted with our affectionate friend, S. S., who returned homeward.

Third-day, the 18th, we were conveyed by a Friend by the name of Stephen Lapping, in a market wagon with two live calves, eighteen miles to Detroit; lodged, and on the morning of the nineteenth we sailed at half-past nine o'clock in the steamboat Wisconsin, bound for Buffalo, three hundred and twenty miles; reached that port on the twentieth, eight o'clock in the evening; lodged in the city; 21st, travelled in the stage coach to Hamburg; put up at John Durham's.

Fifth Month, 22nd. Was carried by him twenty-eight miles to Orangeville. Twenty-third. We had a meeting at this place, in which I felt amply compensated for all my toil.

Lodged the evening before at Jeduthun Butler's, whose wife is a Hicksite, but attended our meeting, which was said to be the first time the meeting was held in the dwelling house of William Hall. Returned after meeting twenty-eight miles to John Durham (or Dunham), and lodged; who again took us six miles to Dr. Joseph Darnold's, a minister, where I enjoyed myself; being the 24th of the month. On this day we rested, and wrote letters home.

(To be continued.)

Crush in a Coal Mine.

On the 6th [Tenth Month,] 1835, in a remote part of the old coal mine of Kilgrammie, near Dailly, John Brown, the hero of this tragedy, was at work alone. Sixty-six years of age, but hale in body and fond of fun, he had long been a favorite with his fellow workmen, more especially with the younger colliers, whom his humor and story telling used to bring to his side when their own term of work was done. Many a time would they take his pick from him, and finish his remaining task, while he sat on the floor of the mine, and gave them his racy chat in return. On the day in question he was apart from the others, at the far end of a roadway. While there an empty wagon came rumbling along the rails, and stopped within a foot of the edge of the hole in which his work lay. Had it gone a few inches farther, it would have fallen upon him, and deprived him either

of limb or life. There seemed something so thoughtless in such an act as the pushing of a wagon upon him that he came up to see which of his fellow workmen could have been guilty of it. But nobody was there. He shouted along the dark mine; but no sound came back, save the echo of his own voice. That evening, when the men had gathered round the village fires, the incident of the wagon was matter of earnest talk. Everybody scorned the imputation of having, even in mere thoughtlessness, risked a life in the pit. Besides, nobody had been in that part of the workings except Brown himself. He fully acquitted them, having an explanation of his own to account for the movements of the wagon. He had known such things happen before, he said, and was persuaded that it could only be the devil, who seemed much more ready to push along empty hutches, and so endanger men's lives, than to give any miner help in pushing them when full.

In truth, this story of the wagon came in the end to have a significance little dreamt of at the time. It proved to have been the first indication of a "crush" in the pit, that is, a falling in of the roof. The coal seam was a thick one, and in extracting it, massive pillars, some sixteen or seventeen feet broad and forty to fifty feet long, were left to keep the roof up. At first, half of the coal only was taken out; but after some progress had been made the pillars were reduced in size, so as to let a third more of the seam be removed. This, of course, was a delicate operation, since the desire to get as much coal out of the mine as possible led to the risk of paring down the pillars so far as to make them too weak for the enormous weight they had to bear. Such a failure of support leads to a "crush." The weakened pillars are crushed to fragments, and at the same time the floor of the pit under the enormous and unequal pressure, is here and there squeezed up even to the roof. Such was the disaster that now befell the coal pit of Kilgrammie. It had been the early disturbance of level heralding the final catastrophe that sent the empty wagon along the roadway.

For a couple of days cracks and grinding noises went on continuously in the pit, the levels of the rails got more and more altered, and though the men remained at work, it became hourly more clear that part of the workings would now need to be abandoned. At last on the 8th [Tenth Month] the final crash came suddenly and violently. The huge weight of rock under which the galleries ran settled down solidly on them, with a noise and shock which, spreading for a mile or two up and down the quiet vale of the Girvan, were set down at the time as the passing of an earthquake. Over the site of the mine itself, the ground was split open into huge rents for a space of several acres, the dam of a pond gave way and the water streamed off while the horses at the mouth of the pit took fright, and came scampering masterless and in terror into the little village, the inhabitants of which rushed out of doors, and were standing in wonderment as to what had happened.

But the disasters above ground were only a feeble indication of the terrors underneath. Constant exposure to risk hardens a man against an appreciation of his dangers, and even makes him, it may be, foolhardy. The Kilgrammie colliers had continued their work with reckless disregard of consequences, until at last the cry arose among them that the roof was settling down. First they made a rush to the bottom of the shaft, in hopes of being pulled up by the

engine. But by this time the shaft had become involved in the ruin of the roof. A second shaft stood at a little distance; but this, too, they found to be closed. Every avenue of escape cut off, and amid the hideous groanings and grindings of the sinking ground, the colliers had retreated to a part of the workings where the pillars yet stood firm. Fortunately one of them remembered an old tunnel or "day-level," running from the mine for more than half a mile to the Brunston Holm, on the banks of the Girvan, and made originally to carry off the underground water. They were starting to find the entrance to this tunnel, when they noticed, for the first time, that John Brown was not among them. Two of the younger men (one of whom told me the story) started back through the falling part of the workings, and found the old man at his post, working as unconcernedly as if he had been digging potatoes in his own garden. With some difficulty they persuaded him to return with them, and were in the act of hurrying him along, when he remembered that in his haste he had left his jacket behind. In vain they tried to drag him along. "The jacket was a new one," he said, "and as for the pit, he had been at a crush before now, and would win through it this time, too." So, with a spring backwards, he tore himself away from them, and dived into the darkness of the mine in search of his valued garment. Hardly, however, had he parted from them when the roof between him and them came down with a crash. They managed to rejoin their comrades. John Brown was sealed up within the mine, most probably, as they thought, crushed to death between the ruins of the roof and floor.

Those who have ever, by any chance, peeped into the sombre mouth of the day-level of a coal-pit, will realize what the colliers had now to do to make good their escape. The tunnel had been cut simply as a drain; dark water and mud filled it almost to the roof. For more than half a mile they had to walk, or rather crouch along in a stooping posture through this conduit, the water often up to their shoulder, sometimes indeed, with barely room for their heads to pass between the surface of the slimy water and the rough roof above. But at length, they reached the bright daylight, as it streamed over the green holms and autumn woods of the Girvan, no man missing save him whom they had done their best to rescue. They were the first to bring the tidings of their escape to the terrified village.—*Geological Sketches.*

Natural History, Science, etc.

Pressure of Sand.—In the examination of a sand mound at Tick Island, Florida, the pressure of the overlying sand was found to be so heavy, that the bones of the skeletons interred there were crushed.

Torpidity in Dry Weather.—The Tauree, an insect eating creature of Madagascar, resembling a hedge-hog, is very active during the rainy season, but lies torpid for nearly six months in the dry period. There is a class of animals intermediate between frogs and fishes, and able to breathe either in air or water. A careful examination of one of these showed that during the dry period of nine months it remained buried to a depth of five feet in dried mud. On the return of rain, the dried mucus covering the animal dissolves, and the creature straightens out from its doubled-up position.

Crossing Lake Baikal in Winter.—Julie Price describes his driving for thirty miles on the ice

surface of the lake as follows: "Owing to the marvellous transparency of the water, the ice presented everywhere the appearance of polished crystal, and was so colorless that it was like passing over space. It gave me at first quite an uncanny feeling to look over the side of the sledge down into the black abyss beneath."

The South African Aloes.—This drug is principally procured from the species *Aloe ferox*. A visitor to the district says: "The whole country both on the level ground and far up the hill sides was thickly covered with these plants. The average height of the stems was to 10 feet. In gathering it each workman provided with a stout leather glove for the left hand, a cutlass or bill-hook, and a trough similar to a pig-trough, made of 6-inch board, with square ends, so as to stand level, and having each side a rail at a sufficient height from the top of the trough to support the end of the leaves. As the leaves are cut the workman places the cut end down on each side of the trough with the cut end downwards, and lays one row over the other until the trough is full. He then fills in the same manner a second and a third trough, by which time the leaves of the first are sufficiently drained of their juice, and are then taken off and thrown away, the juice in the trough being emptied into a bucket. A good hand will collect about a bucketful of juice each day. Those plants which are most covered with prickles are considered the best. When sufficient juice is collected it is placed in an iron pot or boiler, and boiled about half an hour until the juice thickens."

Items.

A Sad Contrast.—A German residing in America paid a visit to his native country, and thus describes what he witnessed there:—"One day I saw a review of cavalry in Berlin. There were the sands of men eantering gaily along for the entertainment of the Emperor. The next day I went into the country, and not very far from the capital I saw a woman holding a plough, and this was being dragged through the earth by two other women and a dog harnessed together. Here there were two pictures—the idle horses and the idle men capering about Berlin, the women and dogs doing the work of men and horses in the country."

Friends' Missionary Training Home.—The *Low Friend* of Seventh Month 1st, contains a notice of the proposed establishment "of a Students' Home of Residence for young men who feel called to devote themselves to Foreign Missionary Work." This seems to us another step in the path which leads to the substitution of human wisdom for arrangements for the pure leadings of the Spirit of Christ, which in former times prepared as well as commissioned such men as Stephen Grellet, J. C. Woolman, Daniel Wheeler, George Fox and others for the services to which the Lord had called them.

Movements of Jonathan E. Rhoads and Sam Morris.—We learn that our friend Jonathan Rhoads, accompanied by Ephraim Smith, arrived at Pasadena, Cal., from Philadelphia, on the 2d of Sixth Month, after a safe journey, and were 1st at the railroad station by one of the Friends residing there, at whose comfortable home they were accommodated while they remained in that neighborhood. On the 26th they attended the meeting at that place consisting largely of Friends from Ohio and Iowa. On the 27th they had a religious opportunity with some members residing at El Riverside; on the 29th attended a meeting at Elmore in the morning, and in the evening a meeting at Wildemar, seven miles further south. On the 1st of Seventh Month, an appointed meeting was held at Escondido, where two families of Friends reside. This meeting was held in a school-house and was attended by about fifty persons. On the 2nd they were at a meeting at El Modena; First-day, the 3rd, were again at the meeting regularly held at Pasadena, and in the evening of the

met those who are members of the so-called "Waker Church" in that place. On the 4th they were present at a meeting with some under our name at Long Beach, in which as in the preceding person is employed to officiate as "pastor." On the 5th they attended a meeting at Whittier, and the 6th visited Santa Barbara, and on the 7th had a religious opportunity in the family of a member living there. On the 9th they were present in the morning at the meeting near San Jose, to which John Bean belongs, and in the evening at one composed of a different class under the name of "The Friends." They left San Francisco on the 12th for Portland, Oregon, where they arrived on the 14th. In addition to the above they visited a number of villages in different settlements, in several of which during seasons of retirement and the expression of religious concern were afforded them. Our friend, Samuel Morris, left Philadelphia on the 20th, intending to remain during the following week at Colorado Springs on his way to join Nathaniel Rhoads in San Francisco, whence they expect to take passage for Japan on the 4th of the next month.

THE FRIEND.

SEVENTH MONTH 30, 1892.

The recent trouble at Homestead, near Pittsburgh, and the murderous conflict and loss of life that occurred there, have arrested the attention of the public mind in this country, and to some extent in Europe. It originated in a dispute between the proprietors of the extensive iron and steel works located there, and their workmen, as to the scale of wages to be adopted. The workmen employed in this establishment are members of what is known as the Amalgamated Association, which does not permit its members to work in any mills except under regulations prescribed by its own officers. The different mills and their yards, etc., of the Homestead works, occupy an area of 110 acres, situated on the banks of the Monongahela River. As the parties concerned could not arrive at an agreement respecting the wage-scale, the owners of the property determined to close the works for a time, enclose the whole in a strong fence, and employ a set of watchmen to guard and protect the premises. For this purpose they made a contract with the Pinkerton agency, to send them 300 men. These men were brought to the site in barges, but their landing was opposed by an excited body of the locked-out workmen. A conflict ensued, in which several persons were killed and others wounded, and the Pinkerton men were prevented from entering the premises. The workmen had stationed detachments of men on the roads leading to Homestead to intercept any non-union workmen who might be induced to seek employment there, with the determination to compel the proprietors to accede to their terms; and their opposition to the introduction of the Pinkerton guards, was probably a part of the same plan of keeping out any operatives other than themselves. The Sheriff of the county, being unable to collect a body of deputies, sufficient to restore the possession of the Homestead works to their owners, applied to the Governor of Pennsylvania, who called out an overwhelming body of the State militia, who at the last accounts were in quiet possession of the town and surrounding places.

As to the question of wages, there are so many things to be considered, that those not familiar with a business, are rarely competent to arrive at a well-founded judgment. Carnegie Company may or may not have demanded an unreasonable reduction in the scale they pre-

sented to their workmen; and the latter may or may not have been unreasonable in their demands; but their resolution to prevent by force if necessary, any others from taking their places, is not only illegal, but *wrong*. As Governor Pattison said to one of the attorneys for the Amalgamated Association,—"the placing of pickets about the works by workmen to prevent others from going inside, struck a direct blow at the root of government, because it interfered with the liberties of citizens."

There are many persons, who will not join a trade union, because it practically places them under the control of others, and interferes with their freedom of action, often compelling them to refuse work which is agreeable to them, and which would pay them well, because persons are employed in the same establishment who are not members of their union, or because the management of the office conflicts in some other way, with the rules of the union. There are some persons of tender conscience, who do not feel themselves at liberty to enter into an agreement to govern their actions by the will of others, who may (and at times do) require them to act in a way which their own judgment does not approve of. By the rules of the trade unions, all such are excluded from finding work in any establishment under their control.

It is not surprising to learn that Carnegie & Co. express their determination to reopen their works as a place where competent men may find work whether they belong to a trade union or not; and that they will make their agreements as to wages with those whom they employ, without interference from others—thus ignoring the Amalgamated Association.

It is lamentable that labor unions while exercising their right of association for what they may consider mutual benefit, should so disregard the rights of property of their employers, the rights of fellow workmen not of their union, the demands of civilization, and the requirements of the christian religion, as to seize the property and destroy the lives of their fellow men for the sake of maintaining their organization.

This spirit of destruction has created a demand for larger numbers of watchmen for the protection of large establishments than immediate neighborhoods are able to supply upon sudden emergencies, and the supplying of this want is one of the objects of the Pinkerton Agency.

Professors of the religion of Him who declared, "My Kingdom is not of this world," must ever mourn at the clash of arms, whenever heard, and from whatever cause. Violence sometimes results when the want of bread for starving families creates a demand of nature for the famished ones, which overrides the reason, but in this favored land, where the necessities and comforts, and some luxuries of life are for the most part enjoyed by the laboring classes, no such demand of nature can be cited as the cause of most of the great labor disturbances of the country.

It is to be feared that many of the newspapers, and public men, and even religious teachers, too easily lend their influence to encourage in labor unions much that should be utterly extinguished, but whatever methods experience shall bring to the nation for improvements in solving the problems of our industrial institutions may be gladly welcomed by all who have the welfare of the nation at heart. The danger of legislation during times of excitement is, that partisan motives may construe it rather than a sense of justice and appreciation of individual rights. No classes of citizens are ex-

empt from responsibility, but there is a peculiar responsibility resting upon legislators and teachers of religion among the working classes, that they do not pander to the passions of the masses,—but that they point them to the Golden Rule and the guidance of the inward monitor.

There is no remedy for the ills of society that can supersede the christian religion, and for its spread in every heart it behooves all good citizens to labor.

SUMMARY OF EVENTS.

UNITED STATES.—There are but two obstacles now in the way of an early adjournment of Congress, and they are the World's Fair amendment of the Sundry Civil Appropriation bill and the pending Anti options bill in the Senate. When they are disposed of the session will terminate.

The Conference Committee on the Sundry Civil Appropriation bill has succeeded in adjusting all the points of difference between the two Houses, except in regard to the World's Fair appropriation of \$5,000,000, in regard to which they will report total disagreement.

From a false idea of economy, a large number of Representatives in the House will use their utmost endeavors to prevent the final passage of the World's Fair appropriation.

The President has approved the joint resolution providing for an investigation of the slums of cities. Also the act providing when a plaintiff may sue as a poor person and when counsel shall be assigned by the Court.

The President of the United States on the 21st inst., issued a proclamation, in accordance with the act of Congress, declaring the 21st of Tenth Month, 1892, a national holiday, it being the 400th anniversary of the discovery of America by Columbus.

A dispatch from Wallace, Idaho, states, all is quiet here and work has been resumed at all the mines in Coeur d'Alene. Wages have been fixed at \$3.50 for skilled miners and \$3.00 per day for shovellers. The presence of the troops is a guarantee that the men can work for whom they please without becoming members of any organization.

The strike at the Carnegie Steel Works at Homestead, Pa., still continues. The last day fixed by the Company upon which the locked-out men and strikers could apply for their old positions has expired. None of the old employees returned to work, but non-union men are being gradually introduced into the mills. The Company, however, rely upon many of their old employees eventually returning to work. The town of Homestead is still occupied by the militia, but there has been no serious disturbance.

About seven hundred men employed at the Duquesne steel mill, of the Carnegie Steel Company, went on strike out of sympathy with the locked out Homestead men.

Burgess John McLuckie, Hugh O'Donnell, Hugh Ross, Martin Foy and Peter Allen have been admitted to bail in the sum of \$10,000 each. These men were charged with being participants in the murder of a Pinkerton man and a mill-worker during the battle at Homestead on Seventh Month 6th.

An Anarchist, who gave his name as Alexander Berkman, entered the office of Carnegie & Co., in Pittsburgh, on Seventh-day afternoon, and shot H. C. Frick twice and stabbed him in three places with a dagger. After a struggle he was overpowered by persons in the office, assisted by H. C. Frick, and turned over to the police. Chairman Frick's wounds were not fatal and he is making satisfactory progress toward recovery. He will not deviate from the policy he has been pursuing and will continue to direct the contest at Homestead from his home. Berkman was held in \$14,000 bail.

Deaths in this city last week numbered 546, which is 31 less than the previous week. Of the whole number 289 were males and 257 females. The unusual number of 232 were under one year of age; 124 died of cholera infantum; 40 of consumption; 39 of marasmus; 29 of inflammation of the stomach and bowels; 21 of inanition; 20 of heart disease; 19 of diphtheria; 18 of convulsions, and 14 of cancer.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 116 a 116½; currency 6's, 106½ a 117½.

COTTON was in limited request, but steady, on a basis of 7½c. per pound for middling uplands.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras, \$2.75 a \$3.10; No. 2 winter family, \$3.25 a \$3.65;

Pennsylvania roller, straight, \$4.00 a \$4.30; Western winter, clear, \$3.90 a \$4.25; do. do., straight, \$4.25 a \$4.50; winter patent, \$4.50 a \$4.75; Minnesota, clear, \$3.35 a \$3.75; do., straight, \$3.85 a \$4.35; do., patent, \$4.50 a \$4.75; do., favorite brands, higher. Rye flour moved slowly and prices were barely steady at \$3.80 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 84 a 84½ cts.

No. 2 mixed corn, 53½ a 54 cts.

No. 2 white oats, 39 a 39½ cts.

BEEF CATTLE.—Good, 5¼ a 5½ cts.; medium, 4¼ a 5 cts.; common, 4¼ a 4½ cts.; culls, 3¼ a 4 cts.; Fat cows, 3 a 4 cts.; Texas, 3¼ a 4¼ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4½ a 4¾ cts.; common, 3¾ a 4¼ cts.; culls, 2 a 3½ cts.; Lambs, 4 a 7½ cts.

HOGS continue high, in sympathy with the West.

FAT COWS.—3 a 4 cts.

THIN COWS.—\$10 a \$22.50.

MILCH COWS.—\$25 a 50.

FOREIGN.—The *Standard* says that A. Akers-Douglas, Conservative whip, has communicated with Arnold Morley, Liberal whip, with the object of getting the opposition members to present themselves in the House of Commons as soon as possible to be sworn in, thus shortening the formal proceedings and enabling Gladstone to introduce his resolution on Eighth Month 9th, the debate on which might be concluded at the end of a week.

The Berlin correspondent of the *Times* says: Count Von Waldersee, in an interview at Luzern, denied that he took an important part in the recent endeavor to reconcile the Emperor to Prince Bismarck, or that he had intrigued against Chancellor Von Caprivi. He said, that when at Kiel, the Czar requested him to go to Friedrichsruhe to present the Czar's felicitations to Prince Bismarck, which he did without reference to reconciliation.

Referring to the neutrality of Switzerland, Count Waldersee said that no scheme existed in German military plans to invade Switzerland in the event of war between the Dreihund and France, and that no efforts had been made to induce Switzerland to join the Dreihund. The latter desired Helvetia to remain neutral. He saw no sign of danger of a war between Great European powers. There was more danger of a war between smaller Eastern States, where Russia was striving to increase her influence. Referring to English politics, Count Waldersee said that Germany did not look with favor upon a Gladstone Ministry. The evacuation of Egypt would be a great mistake. England's occupation of Egypt was more important than the possession of Constantinople.

The eruption of Mount Etna continues to diminish in violence. The stream of lava that was flowing in an eastward direction has come to a standstill.

The famous robber tower at Znaim, in Moravia, one of the oldest relics of the Middle Ages, has fallen. Five persons were killed by the falling walls.

A dispatch to the *Lancet* from Paris, says that the cholera in the suburbs of that city is stationary, and exhibits no tendency to extension within the fortifications. Officially the disease is styled epidemic choleraforme. It develops so slowly that time for preparations to combat it can be readily taken.

The *Times's* St. Petersburg correspondent says: Official cholera returns for the period from Seventh Month 17th to Seventh Month 21st, gave the number of cases in Russia as 4,839, and the number of deaths as 2,590.

In Nijni Novgorod cholera is confined to a few travellers from infected districts. The epidemic on the Volga is decreasing rapidly, but the disease is spreading in the south of Russia.

Advices received from Astrakhan are to the effect that the epidemic of cholera at that place is abating. From these advices it is also learned that serious disturbances, due to the outbreak of the disease, have occurred at Sreniach Toubanowd, in the Province of Astrakhan, where the inhabitants and a number of emigrants rebelled against the sanitary measures adopted by the authorities. The rioters attacked and pillaged the post-office and the communal offices, and also wrecked a pharmacy and killed the proprietor and his assistant. They then attacked the police, who were trying to restore order, killing one and injuring a number of others.

Desperate fighting has taken place between the Angleret tribesmen and the Moorish troops. The result of the battle is unknown. The insurgents have set fire to and destroyed three villages. Zzenats, Zakawen and Kalaya.

Dr. Stuhlmann, Emin Pasha's second in command, writes to Dr. Schweinfurth from East Africa, denying that Emin Pasha invaded British territory, or that he

had tried to recover the ivory he left at Wadelai, the rebels having seized and carried it off. The fatigues of the marches, says Dr. Stuhlmann, sapped Emin's health, his eyesight became worse until he could not read or write, or see the way, and he continued to suffer from insomnia and from frequent hemorrhages from an old ear wound. Dr. Stuhlmann, who parted with Emin some distance west of Victoria Nyanza, brings to the coast a rich scientific collection.

The British Minister to Guatemala has telegraphed to the Foreign Office that the Government of Honduras has closed the coast to foreign commerce.

RECEIPTS.

Received from Abby Middleton, N. J., \$2, vol. 66; from Samuel P. Leeds, N. J., \$2, vol. 66; and for Henry W. Leeds, N. J., \$2, vol. 66; from Benjamin Sharpless, Pa., \$2, vol. 66; from Henry Trimble, Pa., \$2, vol. 66; from Anna Pickering, Philad'a, \$2, vol. 66; from Rebecca Horner, Philad'a, \$6, being \$2 each for herself, Jane P. Cox, N. J., and Lydia M. Tucker, Pa., vol. 66; for Jacob Dungee, Pa., \$2, vol. 66; from Levi R. Cowperthwaite, N. J., \$2, vol. 66; from Henry R. Woodward, N. J., \$2, vol. 66, and for Henrietta R. Willis, N. J., \$2, vol. 66; from Anna V. Edge, Pa., \$10, being \$2 each for herself, Abram S. Ashbridge, Joseph Harrison, Mary Mendenhall, and Rebecca V. Pugh, vol. 66; from Samuel Woolman, N. J., \$2, vol. 66, and for Lydia Saunders, N. J., \$2, vol. 66; from George P. Stokes, N. J., \$8, being \$2 each for himself, Jane H. Pickering, and Sarah M. Tatum, N. J., vol. 66, and \$2 for Levi B. Stokes, Gtn., vol. 66; from Mary Ann Haines, N. J., \$2, vol. 66; for Joshua Davis, Canada, \$2, to No. 27, vol. 66; from Henry Hall, Pa., \$2, vol. 66; from Benjamin H. Lightfoot, Pa., \$2, vol. 66; from Edward Sharpless, N. J., \$2, vol. 66; from Chas. Cooper, N. J., \$2, vol. 66; from William Bishop, N. J., \$2, vol. 66; from Elizabeth D. Meredith, Pa., \$2, vol. 66; from Ruth S. Abbott, Philad'a, \$2, vol. 66; from Henry B. Abbott, Philad'a, \$2, vol. 66; from Wm. Henry Brown, Gtn., \$2, vol. 66; from Samuel A. Bacon, N. J., \$2, vol. 66; from David Heston, Pkfld, \$2, vol. 66; from Edward Richie, Philad'a, \$6, being \$2 each for himself, and Elizabeth Allen, Philad'a, and Hannah D. White, O., vol. 66; from Elizabeth Rhoads, Pa., \$2, vol. 66, and for Susan Worrell, Pa., \$2, to No. 12, vol. 67; for Jane DeCon, N. J., \$2, vol. 66, and Ann Satterthwaite, N. J., \$2, vol. 66, and Maurice D. Engle, N. J., \$2, vol. 66; for James J. Otis, N. Y., \$2, vol. 66; from Joseph W. Lippincott, Phila., \$2, vol. 66; from Elwood Cooper, Philad'a, \$2, vol. 66; from John E. Carter, Gtn., \$8, being \$2 each for himself, Shelter for Colored Orphans, W. Philad'a, Rebecca S. Conard, Pa., and Elizabeth Thornton, Philad'a, vol. 66; from J. Elwood Hancock, N. J., \$2, vol. 66, and for Robert Taylor, \$2, vol. 66; from David Darnell, N. J., \$2, vol. 66; from Thomas S. Pike, N. J., \$2, vol. 66; from Isaac Roberts, Pa., \$2, vol. 66; from Anna W. Hooton, N. J., \$2, vol. 66; from Anna M. Warrington, Pennsylvania, \$2, vol. 66; from T. Francis, Warrington, Pa., \$2, vol. 66; from Thomas E. Smith, Agent, Iowa, \$14, being \$2 each for David Holloway; Joshua P. Smith, Evan Smith, Jonathan Briggs, Wm. D. Smith, Albert Emmons, and Benjamin L. Bates, vol. 66; from Samuel L. Moore, Philad'a, \$4, vols. 65 and 66; from Samuel L. Fox, Pa., \$2, vol. 66; from E. S. Deats, N. J., \$2, vol. 66; from Mary S. Wood, N. Y. City, \$2, vol. 66; from Mary S. Kinsey, Philad'a, \$2, vol. 66; from J. E. Darnell, N. J., \$2, vol. 66; from Dorcas B. Robinson, R. I., \$2, vol. 66; from Dr. Edwin Sprague, Pa., \$2, vol. 66; from R. C. Shoemaker, Pa., \$2, vol. 66, and for E. C. Shoemaker, Cal., \$2, vol. 66; from Samuel C. Moon, Pa., \$2, vol. 66, and for Hannah Child, N. Y., \$2, vol. 66; from Clarkson Moore, Agent, Pa., \$32, being \$2 each for himself, and Sarah L. Passmore, Alice E. Reid, Harvey Murray, Wm. B. Harvey, Truman C. Moore, Horatio G. Cooper, S. Morris Jones, Wm. Wickersham, Priscilla Hughes, Wm. Pennel, Abi M. Whitson, Thos. L. Passmore, Abel J. Hopkins, Pa., and Laurence Hopkins, D. C.

Remittances received after 4 o'clock P. M. on Third-day will not appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY.—The Library will be opening during the Seventh and Eighth Months, on Fifth-day afternoons, from 3 to 6 o'clock.

DIED, at his residence, near London Grove, Chester County, Penna., Seventh Month 7th, 1892, MORRIS CORN, a beloved member and minister of London Grove Monthly and Particular Meeting, aged nearly ninety-two years.

For more than two years he had been declining mental as well as physical vigor, during which mellowing influence of Divine grace was remarkably manifested. The submission and entire resignation with which he endured the suffering and weariness tending a protracted illness, and his desire to patient, and to be prepared for his release, were v instructive. No murmuring or repining escaped him but he felt grateful for favors vouchsafed, saying have many blessings "to be thankful for, if we t the right view of our existence here," and evinced fear of death, but a willingness to go or stay in accordance with the Divine will, often remarking, "I nothing in my way;" quietly trusting in the mercy his Saviour who did not leave him in the time of age, nor forsake him when his strength failed.

He continued until near his close to show his interest in, and concern for the cause of Truth, and welfare of our religious Society, for the promotor which he had long and valiantly labored, and at times seemed comforted in looking towards the future in confidence that "there would be a succession of standard bearers raised up to take the places of those v are being removed;" stating also that his belief continued firm in the doctrines and testimonies of Gospel as held and maintained by our early Friend and in the necessity of faithfulness in the support our Christian testimonies.

He was endowed with clear and excellent judgment both in natural and spiritual things, and was a remarkable example of firmness and faithfulness in bearing an open testimony for the Truth. His sterling integrity of character and fairness of mind combined with a kind and loving disposition established him in general confidence and esteem of the community which his long life was mostly spent, and endeavored to many hearts in no common degree.

The sweetness and innocence of his spirit, and quietness and peace felt in his chamber gave evidence that he had been prepared to enter that heavenly home where the weary are at rest.

—, at his late residence, in Guilford Co., N. C., First Month 1st, 1892, DANIEL BARKER, in the eighth year of his age. This dear Friend was a long member of the Society of Friends, and greatly attached to its principles as held by its fount and primitive Friends. Obedient to the admonition of the Holy Spirit in his heart from childhood, early came to recognize the voice of the Master in assemblies of the people, and for nearly half a century he was actively engaged in the ministry of Gospel. In the course of his religious services he labored and labored within the limits of every year meeting on this continent. In the latter part of life owing to bodily infirmity, he had not often privilege of attending meeting, except that held in own house, but the welfare of the Society and of friends continued to be the constant subject of thoughts; and even in the last year of his life, with his mental powers were failing, he often imagined was in meeting, and was frequently engaged in prayer and exhortation.

—, at the same place as the above, on the 5th First Month, 1892, SARAH BARKER, daughter of Daniel and Lydia Barker, both deceased, in the fifty-ninth year of her age. Being always of a frail constitution and of a meek and diffident disposition, never became prominent in the affairs of the Society in which she was deeply interested. Although her ministry was never recorded by the Monthly Meeting she was frequently acceptably engaged public religious service and in family visiting. every way she led a conscientious faithful Christian life and adorned the doctrine of our Saviour.

—, at the residence of her son Samuel C. Wister, M. D., Third Month 9th, 1892, HANNAH P. WISTER, wife of Caleb Webster, in the sixty-ninth year of her age. A member of Media Particular Chester, Pa., Monthly Meeting. She was of a meek and quiet spirit, a devoted wife and parent; and reverently believe that the "perfect quiet" which prayerfully sought was granted her, and that language of Holy Scripture is applicable, "These they which came out of great tribulation, and he washed their robes and made them white in the blood of the Lamb, Therefore are they before the throne of God, and serve him day and night in his temple."

—, on the 10th of Fifth Month, 1892, RACHEL FUNSTON, a member of Minzey Monthly Meeting, the seventy-ninth year of her age.

THE FRIEND.

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FOR "THE FRIEND,"

Incidents and Reflections.—No. 268.

The danger of neglecting the gracious visitations of our Heavenly Father, and postponing the work which he would have us to do, is strikingly own in the following incident, which we find in the *Herald of Truth*.

It was the still hour of a sultry July midnight, when I was aroused from my slumbers, to attend a new patient just brought into the hospital. Hastily throwing on my clothes, soon I was by her side. Lying before me, with a countenance of ghastly paleness, was a young girl, not over twenty years of age, whose face still retained evidences of great former beauty, though sadly marred by her life of sin. Her sunken eyes, pinched features, and blue lips told me that she was in the deadly embraces of the fell destroyer that had rendered desolate so many homes, both here and across the waters. Cholera had seized her amidst her rioting, and ready the fatal stage of collapse was near at hand. As I reached her, she seized me with her ammy fingers, and drawing me closer in order that I might hear more readily her feeble words, she whispered in my ear, and her breath was of an icy coldness on my cheek, "Oh! doctor, don't let me die 'till I get to be a good girl!" This was the burden of her cry, and the great sorrowful eyes that were turned beseechingly towards me, revealed even more of agony than the pitiful words bespoke. They were few, but full of meaning. For a moment, what a picture came before me—that life, and the vision of those needs now done, that she would have forever forgotten from her sight. Quietly I assured her that at everything that was possible should be done for her, and to my surprise she soon began to rally under the treatment with amazing rapidity. In a few short hours the disease seemed to be succumbing to treatment, and the next morning she was apparently out of danger. I sought an opportunity to converse with her, and found, as I had supposed, that she had wandered far from the innocence of her childhood, and from the happiness of her younger hours. Her life was a dark picture on which we will not dwell—a picture of love betrayed, of withered hopes and sad despair. She told me all, and scalding tears trickled down her hollow cheeks and great drops of agony were on her brow. I spoke to her of the erring one to whom the gentle Saviour said, in long ages past,

"Neither do I condemn thee; go and sin no more!" of the door of mercy that was open wide before her, and of the fountain in which our most foully-stained robes can be made white and pure. I urged her to attend to the subject of her soul's salvation now, and not put off the all-important subject. God was speaking very loudly to her just now; she had been near the threshold of another world, and it might be her last warning to prepare for a solemn change. "Ah! doctor," she replied, "I shall be a very different woman after this, and when I am perfectly well *then* I will attend to what you say." The sky was fair, and I saw no indications of an approaching storm in her case, and yet I told her that danger might be near, and that life was uncertain even in our sunniest hours of health, and no one could call the morrow his own. I begged her to think on what I said without tarrying, and to throw herself in her Saviour's outstretched arms at once. But she shook her head, and said those fatal words, "at another time." I left her, not dreaming of those few short hours that separated her from eternity. * * Another midnight came; again I was wrapped in my slumbers; and again the summons came to go to the dying. Mechanically I walked along the long halls, my footsteps reverberating in the stillness of the hour, not knowing what case might have taken on unfavorable symptoms, until I arrived at the bedside of my patient, and found, to my grief and surprise, that she had not many minutes more to live. Her disease has suddenly assumed most rapidly fatal features, and she was fast being hurried to the grave. Her eyes were fixed, her face was of a marble coldness, and death was imprinted on every feature. I spoke to her, but from her palsied tongue there came no answer. Her ears were closed forever to human sounds. Motionless and without a moan she lay, until the gray dawn began to peep through the windows, when her spirit began to burst its clay shackles and started on its unknown journey alone. And thus she died, refusing to the last, it is to be feared, to drink of the cup of sparkling, living waters that was held to her very lips, of which, when a mortal once drinks, he shall never thirst again. And as I stood beside that corpse, cold and beautiful in death, how rang through my ears those words so often uttered to a physician, especially in a hospital, and wrung from the depths of the spirit's agony, "Doctor, don't let me die! Oh! anything but that! How can I die and face my angry God? Where can I hide my multitude of sins? Oh! give me life that I may live anew and have washed out my former deeds!" And this same procrastination, this unwillingness to accept Jesus, however lovingly offered, how constantly do we see it in our every walk of life! "At a more convenient season," and the king's excuse is re-echoed daily by a thousand lips. Oh! that mortals would but be wise! Oh! the solemn impressions that are continually being made upon us by what we see and hear in our daily life, would not fade and vanish from our recollections as did the mists

before the rising sun on that morning as I sadly returned to my quiet chamber. J. B. B.

How much more cheering is the case of Henri Heine, who had been one of the most skeptical and cynical writers of his age. He passed through terrible torments caused by disease of the spinal marrow.

One day, as a friend was calling upon him, he said:

"If I could only walk on crutches, do you know where I would go?"

"No."

"Straight to the church."

"You jest."

"No, no; straight to the church."

His illness continued, and this is the narrative of another of his friends, who visited him some years later, in 1849:

"I found Heine in Paris, but in what a state! He was lying on a mattress spread upon the floor. The poor man was almost wholly blind, and his body was a prey to the most poignant anguish; his withered arms stretched lifeless by his side; his disease incurable. His back, burned in spots by the surgeons, was one sore. He seemed the very picture of pain; and yet his fair and noble visage had a strange aspect of peace and submission. He talked of his sufferings as if they were those of another. For a time I could not understand so much peace and resignation in the midst of such an experience, especially in the case of one who had declared himself an atheist.

"He was not long in giving me the explanation. A smile upon his lips, he described to me yet further the dreadful sufferings he endured, and after having said that he should never get better, he proceeded in that steady and powerful voice which still remained despite his utter weakness:

"My friend, believe me, it is Henri Heine who tells you so, after having reflected on it for years, and after having reconsidered and maturely weighed what has been written upon this subject by men of all sorts, believe me, I have reached the conclusion that there is a God who judges our conduct, that the soul is immortal, and that after this life there is another, when the good are rewarded and the wicked punished. Yes, this is what Henri Heine says, who has so often denied the Holy Ghost. If ever you have doubted these grand truths, fling from you these doubts, and learn by my example that nothing but simple faith in God's mercy can sustain, without repining, atrocious pains. Without that faith, convinced as I am that my bodily state is desperate, I should long since have put an end to my days."

"Profoundly moved, I seized his hand. He went on:

"There are fools, who, having passed their lives in skepticism and mistake, and denied God in their words and acts, have not courage to own that they were wholly deceived; as for me, I feel compelled to declare that it is a cursed falsehood which long made me blind. Only at present I see clearly; and any man who knows

me must confess that it is not because my faculties have become weak, for never was my mind more clear and strong than it is this moment."

John G. Paton tells us in his life, of an infidel lecturer, residing in his district, who became very ill. He says:—"His wife called me in to visit him. I found him possessed of a circulating library of infidel books, by which he sought to pervert unwary minds.

Though he had talked and lectured much against the Gospel, he did not at all really understand its message. He had read the Bible, but only to find food for ridicule. Now supposed to be dying, he confessed that his mind was full of terror as to the future. After several visits and frequent conversations and prayers, he became genuinely and deeply interested, drank in God's message of salvation, and cried aloud with many tears for pardon and peace. He bitterly lamented the evil he had done, and called in all the infidel literature that he had in circulation, with the purpose of destroying it. He began to speak solemnly to any of his old companions that came to see him, telling them what he had found in the Lord Jesus. At his request I bought and brought to him a Bible, which he received with great joy, saying, 'This is the book for me now; and adding, 'Since you were here last, I gathered together all my infidel books, my wife locked the door, till she and my daughter tore them to pieces, and I struck the light that reduced the pile to ashes.'

As long as he lived this man was unwearied and unflinching in testifying, to all that crossed his path, how much Jesus Christ had been to his heart and soul; and he died in possession of a full and blessed hope."

The Epitaph of Abercius.

BY PROFESSOR BENJAMIN P. WARFIELD.

All readers of the lives of the Oriental saints have made themselves merry over the legends of one Abercius, said to have been the successor of Papias in the see of Hierapolis in Phrygia, who is described as working many miracles and doing many strange things, and when he came to die, as having himself buried in a tomb of his own building, which bore a long metrical epitaph of his own composing. This epitaph is found in the extravagant life of Abercius by Symeon Metaphrastes, but has been looked upon as but one of the "old wives' fables" which constitute the rest of the story. Curiously enough, however, Ramsay has stumbled on the veritable tomb, still bearing a part of the veritable epitaph, at the less important Phrygian town of Hieropolis, thus at once correcting the traditional site of Abercius's bishopric, and establishing the genuineness of the writing. * * * In the despised and neglected epitaph of the old saint we now see one of the most valuable remains of Christian antiquity,—an abiding and unsophisticated witness of the type of Christianity that was current in the lifetime of a man who was born scarcely later than say A. D. 120. In full accord of what Pliny had told us of the neighboring Christians of Bithynia, a few years earlier, we see this aged bishop ascribing Divine attributes to Christ. We see him cherishing certain sacred books which easily identify themselves with our Bible—which certainly included the Psalms and Revelation, the Epistles of Paul and the Gospel of John. We see him in full and cordial communication with his Christian fellows from Rome to Euphrates, and with them

all celebrating two mysteries of the faith—baptism and the Lord's Supper. * * *

All this and more is apparent, however, from the epitaph itself, which we adjoin in a rough version:

A townsman of this town elect, in life
I had this made, that, in due season, here
I may a body's place possess. My name's
Abercius;—pupil of the Shepherd pure
Who feeds his flocks on mountain and in plain,—
Great eyes who hath which every way do see.
And he it was who taught me faithful books;
And sent me royal Rome to see, and her
The queen, of golden robe and sandals gold.
And people there I saw who wore bright seals.
And Syria's ground I saw and all her towns,
And Nisibis, across Euphrates' flood.
And everywhere I found companions true.
With steadfast step I followed Paul;—'twas Faith
That led the way, and spread for food
At every place the Fish, exceeding great
And clean, drawn from the fountain. Virginal
Was she that took it. This unto her friends
She gave to eat alway, with generous wine,
And with the mingled cup she added bread.
While still here present, I, Abercius, have
These things commanded to be written here,—
My threescore years and twelve completing fast:
Let him who reads them over me rejoice,—
Each one whose heart accordant is with mine.
Lay no one else within this tomb but me,—
Or pay to Rome two thousand golden coins
And to this kindly town a thousand more.

The modern reader may be puzzled by the exceedingly figurative and mystical language which the writer affected in common with most Christians of his time. His description of the Church as a "Queen, golden-robed and golden-shod," depends on the Greek translation of Psalm 45: 10. * * *

The "folk who wore a golden seal" are the children of the Queen, the Church, signed and sealed in baptism. Jesus is represented by two symbols of the Shepherd with all-seeing eyes, and the Fish, the life-giving food of the Church. The latter of these, however strange to us, was, perhaps, the favorite one with the Church, from the second to the fourth centuries, the badge of persecuted Christianity, which she began to lose her affection for so soon as she acquired the rulership. The letters of the Greek word "Fish," were the initials of the words, "Jesus Christ, Son of God, Saviour," and thus the word on the sculptured figure served as a convenient anagrammatic confession. * * *

Curiously enough, the closest illustrative parallel to Abercius's language is found in another epitaph, erected to a young man named Pectorius, at the other end of the world,—in far-away Gaul. This famous "Autun inscription" has been much discussed, and is usually assigned to the fourth or fifth century; I cannot believe it to belong later, however, than the third century, and it may come even from the end of the second. Observe how closely it accords with Abercius's in color and imagery:

"Oh, holy child of the supernal Fish,
Keep now thy heart in reverence, since a fount
Immortal, mortals yet among, thou hast
From waters heavenly sweet obtained. Thy soul,
Oh, dear one, quicken with the waves etern,
That give enriching wisdom, and receive
The honeyed food of th' Saviour of the saints,—
Yea, hold in hand and, hmg'ring, eat the Fish;—
The Fish, to whom I cry, 'Come nigh to me,
My Master,—Saviour; be my guide,
Oh, thou who art the light of all the dead.
Aschandius, father, dear unto my soul,
And mother dear, and all of mine, oh, gaze
Upon the Fish, and of Pectorius think.'"

—S. S. Times.

HE who waits till all difficulties are removed will never act.

FOR "THE FRIEND."

Exercises of Philadelphia Yearly Meeting Respecting Intoxicating Liquors.

(Concluded from page 2.)

1825.—Report of Committee of 1824. "Having at different times had the same under serious deliberate consideration are sensible that there is much cause for deep and painful concern on this account; and from various circumstances presented to our view, it would seem desirable that some advance of our religious testimony should be made, but the way not clearly opening with that unanimity and solid weight which is needful on such an important occasion—We therefore propose that faithful Friends keep close to their exercises and that it be recommended to the respective Quarterly and Monthly Meetings, to continue further patient persevering labor with all such as give occasion for uneasiness on this account; and whenever meetings are clearly satisfied that this matter ought to claim the renewed and further proceeding of the Yearly Meeting, that they be encouraged to spread the same before it." No statistics given on the Minutes.

1833.—A Committee to visit the Subordinate Meetings state in their Report to the Yearly Meeting: "Some inquiry was made into the present state of our testimony against the unnecessary use of ardent Spirits. Although appears that the practice of using it as a drink is almost abandoned by Friends, yet in many of the meetings there remain some members who still give it to their workmen on particular occasions. Even this custom, however, is declining, and the opinion was expressed in a few meetings that in another season for labor would still lessen. Friends were encouraged to persuade those who give it, to make the attempt to gather their crops and perform other labor without it, and to clear their hands effectually of the baneful consequences arising from the use of this pernicious article. It appeared to the Committee that a more strict investigation into this matter, involving as it does the dearest interests of families and of Society, would be attended with beneficial results, both to individuals and to the advancement of this testimony."

A Minute was adopted by the Yearly Meeting reciting the substance of the above extract and desiring that subordinate meetings may be "stirred up to make a thorough and strict examination into the state of their members in relation thereto, and incite them to clear their hands effectually of the baneful consequences which result from the use of this pernicious article and transmit to this meeting next year, an account of the state of this concern among their members."

1834.—"By the Reports the Meeting is informed that the use and traffic in Spirituous Liquors among our members, has received the close attention of the Quarterly and nearly all the Monthly Meetings; the statements now read exhibit affecting evidence that this pernicious article is either used as a drink by some members, or given by them to their workmen, in most of the meetings, and that a few still trade in it. Under a painful feeling of the state of this testimony amongst us, although great advances have been made, the meeting was brought into renewed concern, that the subject may claim the very serious consideration of every one who trades in or uses ardent Spirits as a drink, and furnishes or allows it to their workmen—that they may be awakened to a lively feeling of the

ngers to which they are subjecting themselves and families—and Quarterly and Monthly Meetings are desired to continue their zealous and affectionate labor to convince such of their error and to persuade them to abandon the practice entirely and to forward specific reports the progress of the concern and of their labors next year."

1835.—"Reports were forwarded by all the Quarterly Meetings of the investigation which they have made into the present condition of the members respecting their trading in Spirituous Liquors and the use of it as a common drink. Although a few continue in the trade, and the use of this article has much diminished, the statements now read, while they show that the labors of Friends have been attended with beneficial effects, also prove that much remains to be done in order to banish it from amongst us, many in some parts still using it, particularly at hay time and harvest, and also giving it to their workmen on other occasions. In renewing the destructive effect of drinking ardent Spirits, and the tendency it has to waste our testimony to the purity and self-denial which the Truth leads into, thereby lessening our usefulness as a religious Society in those parts where it is partaken of, this meeting feels a strong solicitude that every member who stands in opposition to this righteous testimony, may be brought seriously to reflect on the wound he may inflict on our religious profession, and the dangers to which he subjects himself and family—and that Friends may be animated to labor fervently with all such to issue them from the habit; also that the discipline in relation to the traffic may be faithfully administered and supported. The Subordinate Meetings are directed to forward explicit accounts of the state of this concern next year and the results of their labor."

1836.—"Accounts of the labors of Friends in all the Quarterly Meetings to prevail with their members who use or give ardent Spirits as a drink to abandon the habit, were produced and read. Their care and exertions to extirpate this evil from our borders, is satisfactory and the results in many instances successful. Encouraged with a belief, that if Friends persevere in affectionately yet firmly remonstrating with those amongst them who continue the dangerous and destructive practice, it will eventually be removed, Quarterly and Monthly Meetings are desired to renew their efforts in this righteous cause, and report next year their labors and the number of our members who may still use or give ardent Spirits as a drink."

1837.—"Agreeably to the direction of this meeting the Reports of the Quarterly Meeting, inform that the subordinate branches have investigated the state of their members respecting the use of ardent Spirits as a drink, and extended such labors as they were enabled, to persuade those who are in the practice, or to give it to their workmen, to abstain from it. Although there remains a number who stand opposed to the concern and advice of this meeting, yet some advance has been effected since last report. We would encourage Friends to persevere in renewed earnest entreaty with such, that the Society may be entirely cleared of this stain upon its profession and the dreadful consequences which are connected with the evil averted. They are desired to forward explicit statements of the number who use or give this pernicious article as drink; so that the condition of the Yearly Meeting in this respect may be fully known."

1838.—"In a few meetings the use * * appears to be relinquished, and in nearly all those meetings where some of the members still continue this evil habit, a small reduction of the number has taken place since last report."

In the year 1839 for the first time, the number of members taking ardent Spirits is given on the Yearly Meeting's Minutes. It is sixty-nine; and up to and including the year 1880, the number of delinquents is annually recorded. The fluctuation is sometimes great—but a diminution prevails until the number reported in 1880 is thirty-six.

1852.—"This Meeting recommends to Quarterly and Monthly Meetings, earnest, patient labor with those who use it or give it as a drink; and it is our desire that this concern may not rest too lightly upon the minds of Friends who are clear of the practice; but Monthly Meetings, under a sense of the danger to which the use of strong drink subjects those individuals, and awaits the young people, may in an earnest, affectionate spirit, continue to remonstrate with them against it, etc."

1881.—It is stated that much labor had been extended with encouraging results; and the meeting recommends to our members to avoid all intoxicating drinks; the number of exceptions to be reported. Neither this nor the next year is the number recorded on the Yearly Meeting Minutes. In 1883 and every year since, the numbers are given; they fluctuate considerably and end in a slight diminution.

1892.—A Committee was appointed to take the whole subject of the use of intoxicating drinks into consideration, and report to our next Yearly Meeting their judgment in reference to it.

FOR "THE FRIEND."

A Visit to Budd's Lake.

The State of New Jersey, although one of the smaller States of our Union contains within its limits a considerable variety of geological formations. The general direction in which they lie is from N. E. to S. W., or about parallel to the trend of the Alleghany Mountains.

There is a considerable body of alluvial soil bordering the ocean, Delaware Bay and some of its streams. Leaving this out of view, the southern half of the State, that lying south of a line running from near Trenton to Raritan River near its mouth, is composed of a succession of layers of sands, clays, gravels and marls, which show the action of water in sorting the materials derived from the destruction of older rocks, and in spreading them over the surface.

There is little doubt that the ocean in remote ages reached to the high lands on which Philadelphia is situated, and that the *gneiss* rocks which we see in the quarries around that city formed its gradually descending bed for many miles. On this bed were deposited the materials which were gradually removed from the highlands of Pennsylvania and Upper New Jersey until the water was crowded back to its present limits. In other words, the whole of Southern New Jersey is *made land*. There are many proofs that this has been the course of events. It is only by the long continued motion of water, that we can account for the rounded forms of the stones in the gravels which abound in this part of the State. Nothing else could have separated the sands and clays from the general debris of the decayed rocks, and laid them in layers where man could appropriate them as he pleased. The fossils which are found in many parts are those belonging to animals

that must have lived in salt water. In the neighborhood of Moorestown, much of the country is underlaid with a thick bed of black clay or hardened mud. Some years ago, having occasion to sink a well into this, I examined the pile of earth which had been dug out, and found some interesting marine shell-fish. One kind was a small, black spiral shell, like a snail shell, brightly polished. Another was still more curious, and had been the former home of a species of cuttle fish, closely related to the modern Paper Nautilus, but instead of having the coiled form which the Nautilus assumes, it was straightened out like a cane or staff, and the different joints were fastened together by a very curious suture or interlacing of projecting points.

A number of wells for water have been bored at Atlantic City, on the sea shore, and at other places, the deepest of which is about 1,400 feet. The borings passed through various layers of sand, clay, gravel and marl, some of which could be identified with similar strata appearing at the surface many miles inland, showing a gradual slope of about 25 feet to the mile as the ocean was approached.

Every one who has watched the effects of a heavy shower of rain, must have noticed that the streams of water everywhere set in motion by the falling torrents are heavily laden with sand and clay. As these rivulets descend to more level ground, their velocity diminishes, and the heavier particles which they were carrying along are dropped. The gravel stones and fragments of rock first, then the sand, and lastly the clay which had been held in suspension as mud, settles down. This *sorting* of running water may be seen in hilly countries on every roadside. Indeed in many neighborhoods the masons depend on the roadside sand thus deposited for the basis of the mortar used in building their walls.

On the geological map of New Jersey, the portions of the State occupied by different formations are indicated by the colors used. On referring to the map, we find a broad band of reddish brown reaching from the Delaware River above Trenton to the New York line, indicating that that part of the State is occupied with Red Sandstone, or shale, a formation often called *Triassic*. In going from Philadelphia to New York by the Reading Railroad (via Bound Brook), the traveller passes through this in almost the whole of his New Jersey journey. It was a pleasant day in the latter part of the Sixth Month, when I made the trip. The country was beautiful. The crops of grain seemed nearly ready to be gathered. The foliage of the trees was bright and fresh, and the country was gently rolling. The soil was distinctly red, and in freshly worked fields of corn, contrasted prettily with the green of the corn plants. This Triassic formation covers an area in New Jersey of more than 1,500 square miles, or about one-fifth of the whole State. It extends northeastward to Massachusetts and southwestward to South Carolina.

Its strata are nearly horizontal, and its origin has been an interesting question to geologists. Professor Rogers attributes it to a broad stream or water channel extending from the higher grounds in North Carolina, and descending in its course across Virginia, Maryland, Pennsylvania, New Jersey and New York to its outlet in the ocean. And this stream, in the course of time, brought down and deposited in its channel or trough the materials in the position in which we now find them. That it was origi-

nally a mass of mud and gravel is shown not only by the manner in which it is deposited in layers, but by the tracks made upon it when in a soft state, by animals walking over it.

The thickness of the strata is enormous, and has been estimated to be not less than five miles. The accumulation of so much material must have produced great pressure on the portion of the earth's surface beneath it, and may have been one of the causes of the protrusion of dykes of melted rock, which are uncommonly abundant in the Red Sandstone districts. The Pennsylvania Railroad passes over one of these dykes of *Trap*, as they are called, a little north of Monmouth Junction. On the Reading road we just skirted the western edge of the same dyke.

Bergen Hill and the Palisade Mountains along the Hudson River are part of an outcrop of *Trap* forty-eight miles in length, which varies in breadth from half a mile to a mile and a half. The rock is hard, deep blue in color, and as it breaks equally well in all directions under the hammer, it makes a desirable paving stone. It is chiefly made up of Feldspar and Hornblende. This range is very precipitous on its eastern face. The western slope is gentle, corresponding with the dip of the sandstone stratas from between which it has flowed out.

There are two long and prominent ranges of *Trap* rock, known in Essex County as the First and Second mountains. They are each more than forty miles in length, although the First Mountain has several depressions in it, through which the waters of the valley to the east of it find an outlet. The Triassic regions of New Jersey have many other *Trap* dykes of smaller size than those now described. There is room for an almost unlimited play of the imagination, in picturing to oneself the grandeur of those operations of nature, which could lift the immense layers of the sandstone and pour up between them, from unknown depths, the melted rock, which hardened into beds of *Trap* forty miles or more in length, and two miles in width, the average width of the Second Mountain.

The hills of *Trap* are generally elevated from three hundred to five hundred feet above the surrounding country. It is thought that originally the *Trap* and Sandstone rose to the same height, but that the *Trap*, owing to its hardness, resisted the wearing effects of those agencies which swept away the softer sandstone, and thus was left protruding.

Our route to Budd's Lake was along the Reading Railroad line to Bound Brook, through the Red Sandstone or Trias. At that point we took a car on the New Jersey Central for High Bridge, nearly returning on our tracks, but bearing more to the north. The course from Trenton to Bound Brook is nearly northeast; but from Bound Brook to High Bridge is but a few degrees north of west. At High Bridge we are in the Highland Ranges, an older geological formation, composed of gneiss, granite and limestone. This formation is sometimes called the *Azoic*, which means "without life," because no fossils or other traces of organized existence are found in its rocks. This mountain region of New Jersey is not a continuous ridge or chain, but a mass of separate ridges, often with valleys or passes between them, and lying nearly parallel to each other, and extending in a northeasterly direction, so that it has been comparatively easy to penetrate the section with railroads. At High Bridge we changed to a branch railroad, which ran a little east of north, nearly at right angles to our former course. The red soil over which we had been

passing since entering New Jersey now disappeared, and in place of it we found the well-known clayey colored earth which marks other gneissic and granitic regions. During a part of this ride, we passed through a limestone valley, and noticed several quarries with their accompanying kilns. We left the cars at Flanders' station, and after a ride of two or three miles were landed at Hatakawanna Inn, a boarding house on the rising ground overlooking Budd's Lake, a circular or oval sheet of water, surrounded by mountains. It is on the western side of Schooley's Mountain, and its surface is 933 feet above the ocean. It receives the drainage of the surrounding land, and from its southern end issue the head waters of the south branch of the Raritan River. The inn at which we stopped is so called from the Indian name of the lake—Hatakawanna. J. W.

(To be continued.)

FOR "THE FRIEND."

"It is not of him that willeth, neither of him that runneth, but of God who sheweth mercy."

Of what use can it be to dictate one to another and say we have been converted and know that we have been saved. "God's Ministers have converted us to Him." This seems like saying, "we have piped unto you and ye have not danced—we have mourned unto you and ye have not lamented." There is no authority in the Bible for believing a lie. It is for those who are truly converted to God "Light after Light to attain," through obedience to the Law of the Lord. God taught Paul himself after he had taken human wisdom all out of him and he was left to inquire, "Who art thou Lord?" The answer was, "I am Jesus whom thou persecuted"—"It is hard for thee to kick against the pricks." The pricks of conscience which reveals a God within man, which may be called the smitings of conscience, which is above and beyond all that is of human conviction. It was by revelation Divine, not imagination, that the Blessed Jesus taught Paul that it was not Paul's will—but the will of God that should be his sanctification. "That not of him who willeth, neither of him that runneth, but of God who sheweth mercy"—that all his zeal for the Church was worse than nothing. Self was blind without anointed vision—"poor, blind, naked, and miserable" was Paul with all his teaching at the feet of Gamaliel. The Law of the Lord is a perfect Law—it sets free from the Law of sin and death. It enables to run without being weary, to walk and not be faint. Though zealots may compass sea and land to make one proselyte, what better is he for being made, if God has not had the making of him. Away with mere theories—without saving belief,—Belief is of God who worketh in us both to will and to do of his own good pleasure. The beloved Son of God said, "No man cometh to the Father except by me," and no man cometh unto me except the Father who sent me draw him." Then, as it is by the drawing cords of the Father's love that all mankind can approach to the Blessed Jesus, why make it such hard work to crucify the "deeds of the flesh, with the affections and lusts?" Cease from our own willings and runnings—have faith in God, "who giveth all things richly to enjoy."

"Hunger then no more shall seize thee,
Neither thirst thy soul dismay,
But Jesus to the fount will lead thee
And wipe all thy tears away."

P. R. GIFFORD.

PROVIDENCE, Seventh Month, 1892.

HIS COMING.

They tell me a solemn story,
But it is not sad to me,
For in its sweet unfolding
My Saviour's love I see.

They say that at any moment
The Lord of life may come
To lift me from the cloudland
Into the light of home.

They say I may have no warning,
I may not even hear
The rustle of his garments,
As He softly draweth near.

Suddenly in a moment,
Upon my ear may fall
The summons, Loved of our Master,
"Answer the Master's call."

Perhaps He will come in the noontide
Of some bright, sunny day,
When, with dear ones all around me,
My life seems bright and gay.

Pleasant must be the pathway,
Easy the shining road,
Up from the dimmer sunlight
Into the light of God.

Perhaps He will come in the stillness
Of the mild and quiet night,
When the earth is calmly sleeping,
'Neath the moonbeam's silvery light;

When the stars are softly shining
O'er the slumbering land and sea,
Perhaps in holy stillness
The Master will come for me.

—DR. BONAR.

RAIN AFTER DROUGHT.

JOHN W. CHADWICK.

A few short hours ago, and all the land
Lay, as in fever, faint and parched with drought;
And so had lain, while many a weary day
Dragged the long horror of its minutes out.

The juiceless fruits fell from the dusty trees;
The farmer doubted if the Lord was good,
As, sad, he watched the labor of his hands,
Made useless by the Day-god's fiery mood.

The hot streets sickened in the burning glare;
The roadsides lost the glory of their green;
No second growth sprung up to glad the eye,
Where once the mower with his scythe had been.

A few short hours ago! And now, behold,
Freshness and beauty gleam on every side;
The earth has drunk its fill, and all about
The amber pools are stretching far and wide.

A million drops are flashing in the sun;
The springs far down the upper wonder know;
The farmer laughs, and little cares how fast
Through his torn hat the cooling streamlets flow.

And all the fields and pastures seem to say,
With joyous smile that I shall ne'er forget,
And all the flowers and trees in chorus join,
"We knew 'twould come; He never failed us yet."

God of my life, as God of all beside,
This lovely wonder, which thy hand hath wrought,
Quickens in thought the mercies manifold
Which thy great love into my soul hath brought.

For I have lain, full oft, as hot and dry
As ever earth in summer's fiercest hour;
And the long days, slow creeping over me,
Brought me no tokens of thy gracious power.

Then, at thy word, down fell thy spirit rain;
I felt its coolness all my being through;
Made fresh and clean and joyous every whit,
I heard the whisper, "I make all things new."

But mine, alas! was not the holy faith
The parched earth felt through all her thirsty hours
I was in fear that never more again
Should I be quickened by the heavenly powers.

So shall it be no more; but, though I lie
For many days as one thou dost forget,
Recalling this glad hour, my heart shall say,
"I know 'twill come; He never failed me yet."

Copied, Seventh Month 31st, 1892.

FOR "THE FRIEND."

Memoranda of William Kennard.

(Continued from page 5.)

Twenty-fifth of Fifth Month. This afternoon we had an appointed meeting at a district school house, with a few Friends and others. I think must have been an awakening visitation to some of the lukewarm idlers who were warned of their deplorable situation; the sincere-hearted encouraged.

At this meeting, for the first time, my dear companion, Lewis Taber, appeared in the line of the ministry, in a few broken and appropriate words well suited to the purpose. The meeting closed under a solemn sense of Divine favor.

Twenty-sixth. Attended Hamburg Monthly Meeting, which was small; in which I had much labor; the Lord being "mouth and wisdom; tongue and utterance."

Twenty-seventh. Attended Collins' Monthly Meeting, which was a watering season; the shout of a king being heard in the camp."

Twenty-ninth. Thomas Hewson and his wife were fixing to take us over the Lake into Canada, being a pleasant morning both within and without, in which my soul has been made thankful.

At Buffalo, we called at Joseph Hoag's; and having a desire to see Samuel Walker, a member, we walked to his shop; he then walked over to J. H.'s, who was away with a line boat, which he runs this season. His wife prepared an early dinner, whilst we were pleasantly engaged in conversation, under which my mind became exercised for the welfare and growth of the Truth in this place, wherein is all manner of evil; and proposing to get down in the quiet to wait upon the Lord, I felt a word to arise in my heart; and after delivering what seemed to be given in this way, my mind was clothed with the spirit of supplication, and [I] bowed under with such openings and living faith in God, that He did hear, and would grant that which was his will, that "my soul did magnify the Lord, and my spirit rejoiced in God my Saviour."

Twenty-ninth. Leaving Buffalo, we passed over a moderately elevated country lying between the city and the River Niagara, which was a very grand and most commanding prospect of the city with its splendid suburbs; its tately and magnificent country seats, with a view of the lake and mouth of its beautiful river which drains Erie with her great sister connections, and glides along with brisk and rapid current, until reaching the great cataract and world's wonder. We crossed over at Black Rock into Canada, and then travelled down the river eighteen miles to Port Niagara, where we had the prospect most tremendous of a great river, rolling, tumbling, pitching, and foaming with such violence for two or three miles, as to make the dark color of the water white as milk; at length it reaches the precipice, from whence, with such a great weight falling perpendicular from the height of 168 feet, affords a prospect very astonishing and very grand; which brings to mind that "they who go down into ships and do business in great waters behold the wonders of the Lord."

Thirtieth. Being First-day, we had a meeting at Pelham, Niagara district, in which the Lord gave me strength to relieve my mind to a large auditory.

Dined at Calvin Kelsey's, where many Friends collected in the afternoon, and dropping into sleuce before leaving, the hand of my God favored us with a consoling season.

Went two miles, and lodged at William Kelsey's.

Thirty-first. Dropped into silence this morning; had a sweet parting.

Returned back eleven miles to the Falls, and again beheld the wonderful works of nature's God; and crossed over below the Falls, where the river must be very deep, and there at Niagara, took our passage in a railroad car for Lockport thirty-two miles, which we reached in one hour and a half, which is a place of much business, both by railroads and canals.

From here we walked about a mile, and put up at Jesse P. Haines's.

First of Sixth Month, we had a meeting at 2 o'clock in Lockport. There took the canal boat for Hartland, and lodged at Zeno Hoag's; from there ten miles to Somerset Meeting, two miles from Lake Ontario, which was a low time, and a poor meeting; but my Good Master gave me strength to labor amongst them, which has left me with a peaceful mind.

Had a meeting at Hartland, in which I hope the cause of Truth did not suffer, but ability was given to bear deep truths in the demonstration of the spirit; a humbling time it was; blessed be the great name of the Lord!

Lodged at Allen Mason's, near Millville, 4th of Sixth Month. This place lies about forty miles north of the Alleghany mountains; is a beautiful country; very productive to grain and grass; having great privileges of water communication for importation and exportation, of country produce; and here lies a smooth ridge about twenty or thirty feet high, running east and west one hundred miles in length, ten or twelve miles wide. On the south side, there is no descent on the north, a low valley. This range runs from Rochester across the Niagara River into Canada; and about three miles north of this mountain, there is an elevated ridge which runs parallel with the other, the whole distance, that it is said that there is scarcely the like for a road in the world. It is solidly a smooth sand ridge, and the conjecture is, that it was a sand bar three miles from the shore which the mountain ridge formed, when the two great lakes—Ontario and Erie—formed but one lake, before that the St. Lawrence at the Thousand Islands, cutting its way down, drained off ten or twelve miles in width of the State of Michigan, also of New York, and a large portion of Canada.

Fifth of Sixth Month, and 7th of the week, had a meeting at Elba, which was a suffering time. The seed of God is "pressed down as a cart loaded with sheaves," and I suffered with it, my spirit, covered with mourning, which reminded me of the mourning of Hadad Rimmon in the valley of Megiddon, when King Josiah was slain; being a lively figure and representation of Christ whom they "crucified afresh and put to an open shame."

The meeting sat about an hour and a half, after which I had a short, but lively testimony.

Returned on our way back to Shelby, lodged at Oden Fields'; his wife's mother a member amongst the Baptists; aged near ninety years; and at the family reading of the Scriptures in the morning, First-day, 6th of Sixth Month, the Master's presence was like a refreshing "brook by the way;" remembering that when the Apostle met the Brethren how "that he thanked God, and took courage;" which in some degree was my situation. Attended Shelby Meeting which was large, but a great departure is creeping in, from primitive plainness; pride and arrogance with a mingling with others;

like Ephraim of old, hath "mixed himself with the people;" "Ephraim is a cake not turned;" "strangers have devoured his strength, and he knoweth it not." So this people knoweth not their own condition.

Returned to Hartland, twenty-nine miles from Elba. Lodged at William Brownall's; the kind Friend that took us to the last two meetings and back. Seventh-day of Sixth Month, I had a very solemn season with his family, in which I was opened in many things by the ability given from above, and left with a peaceful mind unto the Lord.

Walked near two miles to Reynold's Basin, where we took the packet boat half-past 8 o'clock on the canal, eight miles to Lockport. There we took the railroad car thirty-two miles to Lewistown, on the Niagara River, where we took the steamboat seven or eight miles to the mouth where it empties into Lake Ontario; from there thirty-six miles across to Toronto in Upper Canada. Landed half-past six in the evening; and sitting in an upper chamber viewing the people pass the street, my mind was seriously affected; beholding the great pride of fallen man; his martial and warlike appearance; the imagination of the thought of his heart only, and continually evil; corrupting and indulging in all the abominations of Mystery Babylon the Great, the Mother of Harlots.

When shall wickedness cease? When shall the son of perdition be put off and destroyed?

Oh! when shall righteousness run down as a mighty stream, and the earth [be] "filled with the knowledge of the Lord as the waters cover the seas."

O Thou Holy One! Wilt thou hasten that day; put an end to sin; blot out transgressions; and bring in everlasting righteousness, that in every nation incense may be offered unto thy name and a pure offering.

Eighth of Sixth Month. Lodged last night at Anderson Smith's, a genteel colored man; and although yet young, having a young family, now owns a good house and lot in this city, keeps a temperance boarding house and a grocery store in York Street, number 14, the whole establishment paid for.

A little past 9 o'clock we took the stage for New Market, twenty-eight miles.

Here new trials again await me, for a fresh proof of my faith and allegiance to the King Immortal, Eternal.

The day was extremely warm; the coach crowded with twelve persons and much baggage; their conversation, volatile, light, and chaffy, which was a grief to my feelings.

Ninth of Sixth Month. A pleasant morning. My mind calm and composed; confiding in the hope of Israel's God for support.

Was carried five miles to White Church Meeting, where the oil and the wine was not withheld from a mixed multitude who was brought near in the love of the Gospel. The meeting closed in solemn supplication, which had, through the power of the Lord's spirit, such a reaching effect, that the people seemed reluctantly to leave the house, it being Preparative Meeting day.

Tenth of Sixth Month, and 5th of the week, attended Yonge Street Meeting; general notice was given, and a large meeting it was, in which the Lord strengthened and opened my understanding to relieve my mind amongst the people.

It was a season of great tenderness. The meeting closed in solemn supplication in the Lord's spirit. After which there was a little

business to attend to by the members; it being their Preparative Meeting day.

(To be continued.)

Natural History, Science, etc.

The Depopulation of France. The statistics of France show that in 1890 the number of deaths exceeded that of births by about 38,000. The number of children in France averaged about 150 to 100 families, while in other countries of Europe the number was 300 or over. One cause of this has doubtless been the weakening of the popular strength by insufficient food and exceptional labor; and this must largely be attributed to the military burdens imposed on the people.

An Encounter with Lions. We were riding along through a small open glade covered with high grass, Lee a few yards ahead of me, when I suddenly saw him turn round, cry out something to me, and point with his finger ahead. I looked, and saw galloping along through and over the grass, about forty yards off, a yellow animal about as big as a small bullock. It flashed across me that it was a lion, the last thing in the world that I was thinking of. I was going to dismount and take aim, but Lee called out in succession five or six times, "Look, look!" at the same time pointing with his finger in different directions in front. I saw to my astonishment, and rather to my dismay, that the glade appeared to be alive with lions. There they were trooping and trotting along ahead of us like a lot of enormous dogs, great yellow objects, offering such a sight as I had never dreamed of. Lee turned to me and said, "What will you do?" I said, "I suppose we must go after them," thinking all the time that I was making a very foolish answer. This I am the more convinced of now, for Lee told me afterwards that many old hunters in South Africa, will turn away from such a troop of lions as we had before us. We moved on after them a short distance to where the bush was more open, the lions trotting along ahead of us in the most composed and leisurely fashion, very different from the galloping off of a surprised and startled antelope. Lee now dismounted and fired at a lion about fifty yards off. I saw the brute fall forward on its head, twist round and round, and stagger into a patch of high grass slightly to the left of where I was riding. I did not venture to dismount with such a lot of these brutes all around ahead of me, not feeling at all sure that I should be able to remount quickly enough and gallop away after shooting. My horse untrained to the gun, would not allow me to fire from its back, and would probably have thrown me off had I done so. I stuck close to Lee, determined to leave the shooting to him unless things became critical, as his aim was true. I counted seven lions; Lee says there were more. I saw, and cried out to Lee, pointing him to a great big fellow with a heavy black mane trotting along slightly ahead of the rest. He was just crossing a small spruit one hundred yards ahead, and as he climbed the opposite bank offered his hind quarters as a fair target. Lee fired at him, at which he quickened his pace and disappeared in front. We approached the spruit, and, almost literally under my nose, I saw three lions tumble up out of it, climb the opposite side and disappear."—*Men, Mines and Animals in South Africa.*

Perfumery.—Grasse, near the Mediterranean, in Southern France, has over seventy factories, where roses, orange flowers, mint, heliotrope and

other raw materials are taken and manufactured into perfumery.

The blossoms are gathered in the morning as soon as the dew is off the leaves, and troops of children, basket in hand, may then be seen gathering the sweet roses and violets. When the baskets are filled they are carried to the factory so that they may be used before wilting. The factory or laboratory is sometimes near a large field of flowers so as to retain at home the greatest possible profit. In the rich mellow ground the flower petals are large and fragrant, and the essential oil abundant, while the labor is pleasant and refining to the young. An average of about five cents per pound is paid for rose leaves, twenty-five cents for orange, and forty or fifty cents per pound for violets. Flower buyers pass through the neighboring districts every day and purchase flowers for the factory from smaller growers. It is said that every man who owns a strip of land in the vicinity raises flowers for the factories, the buyers purchasing at daily market rates.

Over 5,000 persons are engaged in this industry, either in the field or factory, in the vicinity of Grasse; and children have been trained for generations to follow the occupation of their fathers. It requires skill, but no specially secret process, to distil the oil or to prepare the common pomade for perfumery; but manufacturers have different methods, some of which they are unwilling to reveal. One manner of making simple pomade is by pulling the leaves from the flowers and placing them between greased panes of glass; more leaves and more greased panes are placed above until there is quite a pile. The glasses are then pressed in a tight chest or box, and remain there until the fragrance is absorbed by the grease, fresh flowers then being substituted. As necessity requires these changes are made, continuing from two to six months according to the required strength. The pomade is treated with alcohol or other chemicals, and becomes a dainty perfume. Other processes are by distillation or by pressure. Some stills are large enough to receive a ton or more of leaves at one time.

In preparing the otto or attar of roses, it is asserted by good authority that it takes 4,000 pounds of leaves to produce one pound of the precious oil. The leaves of roses are sometimes placed in water, and when exposed to the heat of the oven for a time oil floats upon the surface. The oil is gathered by means of lint or wool, and placed in bottles which are hermetically sealed. It needs much practice to insure success in this work. Steaming the petals, it is alleged, makes a finer oil.—*Annals of Perennials.*

Items.

Russian Famine Relief.—The *British Friend* of Seventh Month, contains the following letter from Prince Dolgoroukoff, of Russia, to Herbert Jones:

Dear Sir:—Allow me to thank you for the pamphlets of the Peace Society that you sent me. I have not as yet had time to read them, but intend doing so on reaching home, where I shall have more leisure.

I shall be very pleased to receive any other publications of the same class, being very much interested in the subject.

I have passed a fortnight in the Tatar villages, and can confidently say that your aid has been of the greatest use. I do not understand how the Tatars managed to live before your help arrived.

Your assistance came at the precise moment, when it was most needed; when there was nothing more to sell, bread extremely dear and no work to be had. Soon I hope to be able to send an ac-

count of the distribution, stating number of people assisted, amount of grant per head, etc.

9,000 poods of corn, at the cost of Roubles	
10,440 roubles of your fund, say . . .	10,440
Transport and other expenses	332
Balance in hand	1,168
Total	12,000

This last sum, namely 1168 roubles, I have employed in constructing four large bakeries, an other expenses for baking and selling at low price bread from four truckloads of American flour. I decided on selling cheap bread as the best way of rendering assistance to the poor at the present time. The need on one hand is not so sharp as early in the spring; on the other hand by keeping down the market prices I helped many thousand to get their food cheaper. The results have been far more successful than I even hoped for, as we succeeded in lowering the market prices of bread and grain 25 copecks in the pood (about a farthing per lb.) in all the district. 450 roubles and 40 poods of American flour I remitted to Madam Dournoff, from whom you received a letter in Samara.

At all our bakeries I must add, the poorest peasants receive bread free of charge. All the money received from the sale of cheap bread is again invested in flour, so that I hope to keep the business up for a month more. When this work is finished I shall give a full account of what has been done.

I am deeply grateful to the kind donors of funds for our sanitary work. Without their timely assistance we should hardly have been able to support our invalids and given so much help. In Patrooka and its environs we opened nine free kitchens for the sick and convalescent.

Now the epidemic is nearly at an end, and our sanitary work will be finished within a fortnight. Then I shall send you an account of our work and of all that has been done through your contribution.

The Government has granted a large sum of money for sanitary needs, and has sent several medical parties to our province.

Yours very truly,
PRINCE DOLGOROUKOFF,
Per Secretary.

Risking Life for Humanity's Sake.—"It was a Fredericksburg, after a bloody battle. Hundred of Union soldiers lay wounded on the field; a night and all next day the space was swept by artillery from both armies, and no one could venture to the sufferers' relief. At that time, too, there were up agonizing cries for water, but there was no response save the roar of the guns. At length, however, one brave fellow behind the ramparts, southern soldier, felt that he could endure those piteous cries no longer. His compassion rose superior to his love of life.

"General," said Richard Kirkland to his commander, "I can't stand this; those poor souls out there have been praying for water all night an all day, and it is more than I can bear; I ask permission to carry them water."

"The general assured him that it would be instant death for him to appear on the battle field but he begged so earnestly that the officer, admiring his noble devotion to humanity, could not refuse his request. Provided with a supply of water the brave soldier stepped over the wall and went on his Christ-like errand. From both sides wounding eyes looked on as he knelt by the nearest sufferer, and gently raising his head, held the cooling cup to his parched lips. At once the Union soldiers understood what the soldier in gray was doing for their own wounded comrades and not shot was fired. For an hour and a half he continued his work, giving drink to the thirsty, straightening cramped and mangled limbs, pillowing men's heads on their knapsacks and spreading blankets and army coats over them as tenderly as a mother would cover her child, and all the while, until this agony ministry was finished, the fusillade of death was hushed."

Self-sacrifice.—One of the victims who perished in the recent disaster at Oil City was seventy-three years of age, and yet by his efforts to save his imperiled neighbors is said to have rescued twenty

persons from death by drowning or burning. Finding a woman and five children in a house surrounded by water, he assisted to place them in a boat, which was then too heavily loaded to take a rescuer also. He told those in charge of the boat to go on and he would wait for their return. Before they returned the house caught fire and he is so badly burned that he died in a few hours. He said: "I have no regrets. I can go to my maker knowing that I died for my fellow-man."

THE FRIEND.

EIGHTH MONTH 6, 1892.

Some of the members of North Carolina early Meeting have been brought under much exercise by the efforts of others to commit the early Meeting to the indorsement of methods so-called "Evangelistic work," which involve the employment of persons who are paid for their services; and also to introduce certain changes into the Discipline, such as the abolition of birthright membership, the appointment of elders for a term of four years, etc.

The opposition to these innovations is especially strong in the limits of Rich Square Monthly Meeting, to which our beloved friends, Henry Outland and Benjamin P. Brown belong. At a meeting held Seventh Month 16th, reports were presented by Committees appointed to consider both of these subjects, which were adopted by the Monthly Meeting, and directed to be forwarded to the Yearly Meeting.

We have received copies of these reports which are subjoined:—

To Rich Square Monthly Meeting of Friends, to be held Seventh Month, 16th, 1892.

We, the Committee continued from last Monthly Meeting, to produce to this, a document setting forth the reason for the non-payment of our proportional part of the tax directed for Evangelistic work by our Yearly Meeting held Eighth Month 30th and 1891, are fully united in submitting the following.

Our Meeting has been brought under deep religious exercise in this matter, with desires that we may in no way wound the Spirit of our God, by saying anything that may hinder his work upon the earth. And in viewing the general manner and spirit of this so-called Evangelistic work, we do not fully believe that it is inconsistent with the teachings of our Saviour, and with the Spirit and practice of the Apostles, and of our worthy predecessors in the Truth. "Freely ye have received freely give," said our Saviour to the twelve. Matt. 10:8.

"I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me.

"I have shewed you all things how that so labor ye ought to support the weak; and to remember the words of the Lord Jesus * * * 'It is more blessed to give than to receive' said Paul to the elders of the church at Ephesus." Elders in that place no doubt included ministers. Acts 20:33, 34, 35.

He also said, "What is my reward then? Verily I say unto you, when I preach the Gospel I may make the Gospel of Christ without charge; that I abuse not my power in the Gospel." I Cor. 9:18.

Robert Barclay shows that this abuse crept in with the apostacy. 10 Prop. page 315-319 inclusive.

In conclusion we are convinced that this system is but a step into a hireling ministry; therefore we were conscientiously opposed to paying any part of said tax.

On behalf of Committee,
BENJAMIN P. BROWN.
ELIZABETH PEELE.

To Rich Square Monthly Meeting of Friends to be held Seventh Month, 16th, 1892.

DEAR FRIENDS:—We, the Committee appointed to consider the subject of the revision of our Discipline, have examined the proposed changes, and conferred together, and are united in the belief that our Yearly Meeting had better make no changes at present, which we submit to the Meeting.

On behalf of the Committee,
WILLIAM C. OUTLAND,
MARY A. BROWN.

We think our brethren in North Carolina, who are contending for the principles of Truth as renewedly proclaimed to the world by our early Friends, have strong claims on the sympathy of fellow believers elsewhere. Some of us may be so situated in the midst of those whose views of Society concerns are similar to our own, that from "our loopholes of retreat," we can look out upon the conflicts of others, and scarcely feel the stir. But it is right for such to heed the Apostle's advice,—“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.” We none of us know what trials await us; or what conflicts we may have to endure in maintaining our open allegiance to the doctrines and testimonies of Friends. It is very possible that a day may come in which we shall feel the need of the sympathy and help of the honest-hearted elsewhere.

We hope our dear Friends in North Carolina, will be strengthened by the Lord to stand faithful to his cause—and that He will preserve them from all the snares that may be laid for their feet, and give them both the courage and the wisdom that are needed to go forward in his work and service.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the interest and non-interest bearing debt decreased \$838,855.50 during the Seventh Month. Cash in the Treasury, \$783,978,271.81.

The total collections of internal revenue for the fiscal year which ended Sixth Month 30th last, amounted to \$153,857,513, an increase of \$7,832,128 on the total for the preceding fiscal year.

The Senate has confirmed the nomination of George Shiras, Jr., to be Associate Justice of the United States Supreme Court.

In the United States Senate the Anti-Option bill has been postponed until the next session of Congress. The World's Fair appropriation is still discussed in the House.

During the Fifty second Congress, there were 9,825 bills and joint resolutions introduced in the House and 3604 in the Senate. The House passed approximately 475 bills, of which 284 were passed by the Senate and sent to the President. The Senate passed 691 bills, only 113 of which passed the House and reached the President. Two of this latter number the President vetoed, the bill to send the famous McGarran claim to the Court of Claims for adjudication and a bill to amend the Court of Appeals act. Three bills the President permitted to become laws without his signature.

Seven hundred and fifty thousand acres of land in San Benito and Monterey counties, California, which, according to the act of Congress of Ninth Month, 29th, 1890, reverts to the Government by reason of the failure of the Southern Pacific Railroad to complete a certain portion of its line within a specified time, have been thrown open to settlement under the Homestead act.

The Record of this city says:—"The officers of the United States Internal Revenue Department, who have concluded their labors and settled their accounts for the year ending June 30th, 1892, are justly proud of the fact that the beer tax for 1891-2 has been the largest in the history of Philadelphia, \$1,817,661.15, which represents the levy on 908,230,500 glasses of foaming lager, have flowed into their coffers, after which the beer, at the rate of 850 glasses for every man, woman and child in this city, has flowed gently and pleasantly down the throats of the thirsty denizens of the borough of William Penn. Or, again, on the supposition

that beer is only imbibed by men over 21 years of age, the awful amount of 3,633 glasses must be allotted to each man. Members of the W. C. T. U. may be pardoned for shuddering at these figures, which, by the way, can only be arrived at after an exceedingly abstruse mathematical calculation. The beer tax last year was \$1,711,272.10, or \$105,389.05 less than this year's tax, which increase shows conclusively that lager is becoming more and more popular."

The Supreme Court of Michigan has given a decision declaring unconstitutional the two acts of the last Legislature reapportioning the Representative and the Senatorial districts in the State. The Governor of the State has called an extra session of the Legislature to redistrict the State, which was gerrymandered by the Republicans in 1884, and by the Democrats in 1891.

The fast, protected cruiser Columbia, designed primarily as a commerce destroyer, and in this respect claimed to be the most formidable war vessel in the world, was successfully launched on the 26th ult., at Cramps' shipyard, in this city.

The Inman Line steamship City of Paris arrived at New York, on the 27th ult., having made the fastest voyage from Liverpool on record. Her time was five days, 15 hours and 58 minutes. Two of her single day runs, 519 and 520 miles, on Seventh Month, 24th and 26th respectively, also broke the record. The steamer's average for the voyage was 20.48 knots per hour, of 20.43 knots.

The Board of Aldermen of Brooklyn gave away without consideration—to the city—very valuable franchises for the construction of a street car line. The Board of Aldermen not only made such a grant in the face of an offer to pay for it, but, when the ordinance was vetoed, passed it over the veto by a vote of 16 to 2. The Courts are now asked to declare the grant illegal and void, or, if the franchise is held to be legal, to compel the Aldermen who granted it to pay to the city as individuals the amount offered for the franchise by the Union Street Railroad Company.

During the twenty-four hours ending at noon of the 30th ult., there were 261 deaths reported in New York city. This is the heaviest death rate for a single day for twenty years. The number of deaths for the week just passed is 1434, the heaviest since Seventh Month 16th, 1876, when 1581 deaths were reported for the week ending that day.

There were 840 deaths in the city of Washington during Seventh Month, the largest number for any one month in the history of the city.

The number of deaths in this city last week was reported to be 786—392 males and 394 females—being 240 more than the previous week, and 359 more than the corresponding week last year. Of the entire number 338 were children under one year of age; 188 died of cholera infantum; 52 of marasmus; 52 of consumption; 39 of old age; 35 of inflammation of the stomach and bowels; 34 of diseases of the heart; 31 of convulsions; 28 of sunstroke; 28 of inanition; 23 of apoplexy; 21 of pneumonia; 15 of dysentery; 16 of debility; 16 of Bright's disease; 16 of paralysis; 15 of inflammation of the brain, and 14 of diphtheria.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 116½ a 116¾; currency 6's, 106½ a 117½.

COTTON was quiet but unchanged. Middling uplands were officially quoted at 7½c. per pound.

FLOUR.—Winter bran, in bulk, at \$15.75 a \$16.50 and spring bran, in bulk, spot, \$14.50 a \$15.25.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras, \$2.75 a \$3.10; No. 2 winter family, \$3.25 a \$3.65; Pennsylvania roller, straight, \$4.00 a \$4.30; Western winter, clear, \$3.75 a \$4.10; do. do., straight, \$4.00 a \$4.30; winter patent, \$4.40 a \$4.75; Minnesota, clear, \$3.35 a \$3.75; do., straight, \$3.85 a \$4.35; do., patent, \$4.50 a \$4.75; do. favorite brands, higher. Rye flour was in limited request and weak at \$3.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 80½ a 81½ cts.; No. 2 mixed corn, 54½ a 55 cts.; No. 2 white oats, 38 a 39 cts.

BEEF CATTLE.—Good, 5 a 5½ cts.; medium, 4½ a 4¾ cts.; common, 4 a 4½ cts.; culls, 3½ a 3¾ cts.; Fat cows, 2½ a 3¾ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¾ cts.; good, 5 a 5½ cts.; medium, 4½ a 4¾ cts.; common, 3¾ a 4½ cts.; culls, 2 a 3½ cts.; Lambs, 4 a 7 cts.

HOGS were ½c. higher. Chicago, 5½ cts.; other Western, 8½ a 8¾ cts.

FOREIGN.—W. E. Gladstone's majority will be forty in the next Parliament. The Conservatives will not dispute it, but will at once retire from office. The Queen, after a consultation with the Duke of Devonshire, has consented to ask Gladstone to form a cabinet. It is said that the Irish party, including the nine Par-

adites, will support Gladstone heartily; as will the Labor party, which at first seemed disposed to be troublesome.

The Althorp Library, which in consequence of the difficulties in his position, due to reduced rentals of his agricultural estates, Lord Spencer some time since announced would be sold at public auction unless a purchaser for the whole could be found, has been sold entire to an Englishman. The library, which is the most splendid private collection of books in the world, comprises 50,000 volumes, almost every one of which has some uncommon value of its own. It contains the rarest editions and most historic bindings and most priceless examples of illustration and early printing on vellum, all of which are unusually well preserved. Its collection of Bibles is unique.

The purchaser of the library will, it is stated, provide a suitable building for its reception, to which the general public will have free access.

Returns of the triennial elections held in the provinces of France on First-day the 31st ultimo, for members of the Councils General have been received from 1,234 districts. They show the election of 977 Republicans and 217 Conservatives, while supplementary ballots are required in ninety districts.

At a Ministerial Council held in Madrid, on the 29th ult., it was decided to sanction the project for the farming out of the Cuban customs revenue, tenders for which will be received until Eleventh Month 1st next. The contract will go into effect First Month 1st, 1893. Security must be deposited on tenders for \$15,000,000 to the amount of \$3,750,000 cash or its equivalent in stocks. Tenders from limited liability companies will be rejected and none will be accepted unless made by a mercantile or banking house. The *Imparcial*, of Madrid, considers that the carrying out of this plan involves grave responsibility as tending either to the improvement of the government of Cuba, or as leading to the loss of the island, according to whether the contract falls into the hands of North Americans or Spaniards.

A dispatch from Vienna dated Seventh Month 27th, says: Eighty houses and an ancient Capuchin monastery, with a valuable library, have been destroyed by fire at Male, a town in the Tyrol, 50 miles from Trent. Nine hundred persons are rendered homeless by the fire. The loss amounts to \$25,000.

The St. Petersburg correspondent of the *Times* says that the official cholera reports for Seventh Month 23rd, 24th and 26th, for all Russia, show 2,583 new cases and 1,465 deaths.

A dispatch from Simla, dated Seventh Month 28th, says: The Hazaras, who are in revolt against the Ameer of Afghanistan, have been joined by the Great Bezd tribe. The combined forces have blocked the road between Herat and Cabul. The commander of the Ameer's forces now operating against the rebels has returned to Cabul, leaving the camp standing. A body of 500 British troops, with two guns, has been ordered to occupy the Gomal Pass, in the mountains between Afghanistan and India.

RECEIPTS.

Received from R. C. Shoemaker, for Charles T. Lukens, Pa., \$2, vol. 66; from George Forsythe, Pa., \$2, vol. 66; from Henry W. Forsythe, Pa., \$2, vol. 66; from Isaac Hall, Pa., \$2, vol. 66; from Sarah E. Haines, Pa., \$2, vol. 66; from Samuel M. Wickersham, Pa., \$2, vol. 66; from Mary E. Jones, Canada, \$2, vol. 66; from Sarah Nicholson, N. J., \$2, vol. 66, and for Henry Read, N. J., \$2, vol. 66; from Asa Ellis, Agent, Ind., \$10, being \$2 each for himself, David Stalker, Abel H. Blackburn, Ezra Barker and Ann Haworth, vol. 66; from Edward Reeve, Philad'a, \$2, vol. 66; from Samuel P. Nicholson, N. J., \$2, vol. 66; from Mary L. Warrington, N. J., \$2, vol. 66; from Martha D. Allen, Philad'a, \$6, being \$2 each for herself, Amos W. House, Pa., and Benjamin House, Pa., vol. 66; from George Jones, Philad'a, \$2, vol. 66, and for Charles C. Haines, N. J., \$2, vol. 66; from Walter P. Stokes, N. J., \$2, vol. 66; from J. B. Bettles, Ill., \$2, vol. 66, and for Wm. Bettles, Ill., \$2, vol. 66; from Anne Roberts, Philad'a, \$2, vol. 66; from Giles Satterthwaite, Pa., \$2, vol. 66; from Henry W. Satterthwaite, Pa., \$2, vol. 66; from Martha Mickle, N. J., \$2, vol. 66; from Sabina Hancock, Pa., \$2, vol. 66; from John Way, Pa., \$2, vol. 66; from Thos. S. Downing, Pa., \$2, vol. 66; for Henry A. Knowles, Iowa, \$2, vol. 66; from Rufus Churchill, N. S., \$2, vol. 66; from R. E. Ely, Pa., \$2, vol. 66; from Joel Bean, Cal., \$2, vol. 66, and for D. D. Tomlinson, California, \$2, vol. 66; from Thomas Perry, Agent, R. I., \$20, being \$2 each for Eliza G. Sheffield, Conn., and Mary A. Gardner, Ann Perry, Anna A. Foster, Lydia F. Nichols, John W. Foster, George Foster, Arthur Perry, J. Barclay Foster, and Charles

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DIED, at his residence, near Toughkenamon, Chester County, Pa., on the 16th of Fifth Month, 1892, JOSEPH P. CHAMBERS, in the seventy-second year of his age a member of New Garden Monthly Meeting, Pa. This dear friend had been in declining health for some time, with a chronic nervous affection, which at times seemed almost more than he could bear, and at such times, he was frequently heard to say, if it be consistent with my Heavenly Father's will, I should like to be released, and at others, he hoped that his patience might hold out to the end. A few weeks before this close came, he was stricken down with paralysis, which destroyed his power of speech—and rendered him almost helpless—but his mental faculties remained unimpaired. Late in the afternoon of the 16th he passed peacefully away, leaving to his family the comforting evidence he had found that rest prepared for the righteous.

—, at Muncy, Seventh Month, 8th, 1892, MARY W. HAINES, wife of Jesse Haines, and daughter of the late Henry Eerooy, aged sixty-five years. Her cheerful, affectionate disposition, and active sympathies extended beyond her family circle, leading her to assist and comfort her neighbors in times of affliction, and to promote their happiness in seasons of prosperity. She was especially fond of children, quick to help them in their needs, or to provide them with innocent pleasures. During her short illness, she was sustained by a living faith in the Lord Jesus Christ. Sensible of the change that was rapidly approaching, she was kept in a calm and humble trust, looking forward with a lively hope to a blessed immortality.

—, at his residence, on the 11th of Seventh Month 1892, near Plainfield, Hendricks County, Ind., JAMES N. SYMONS, in the seventy-ninth year of his age. He was a consistent member and Elder of Plainfield Monthly Meeting of Friends, and was firmly attached to the ancient doctrines and practices of the Society. He bore a short but severe illness with Christian patience and fortitude, often speaking of the change that seemed to be near approaching.

—, on the 1st of Sixth Month, 1892, at the residence of her son-in-law, T. Clark Eldridge, in West Chester, Pa., MARY A. BONSAULT, widow of the late Jesse T. Bonsalt, in the seventy-first year of her age. She was for over twenty-eight years confined to her bed, most of the time with spinal trouble, being a very patient sufferer, giving evidence to those who were favored to meet with her that the supporting power of Divine grace was with her. To a friend she remarked: "I have much to be thankful for; the presence of the Master has been with me most of the time." She was much interested in hearing of meetings, and though not able to attend, maintained a lively interest in society, entering into sympathy with those who were concerned to uphold its ancient doctrines and ways, and would give counsel or encouragement as she felt well needed. Some time before her death, she seemed to be sensible that her end was near, making preparation for that event, and said, "if I am only as ready as my things, all will be well." She bid a loving farewell to her family the night before her death, and on the morning of the next day they found her spirit had taken its departure in the night, we reverently believe to be ever with the Lord, whom she loved on earth, who had taken her to that place where none can say "I am sick," and the people who dwell therein are forgiven their iniquities.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 269.

An old number of *Chamber's Edinburgh Journal* contains the following narrative:—

"Upon the 4th of April, 1823, I was pacing usual the Glasgow Exchange rooms, when my eyes got a glimpse of some Jamaica Gazettes on a side table and remembering that piracies were then prevalent in the West Indies, I glanced over them till I met with a case which arrested my attention. One Henrique Buche had been recently tried in Jamaica for piracy, on the testimony of a person who swore that he was a mariner in the ship *Maleom*, belonging to Messrs Strang & Co., merchants in Leith; that they sailed from that harbor on the 9th of November, 1819, and upon the 30th of December following, whilst in the Bay of Honduras, they were boarded by pirates; that these plundered the ship of a great variety of stores, of which the witness specified the weights, quantities and qualities with such a minuteness which seemed me quite incredible, as he confessedly took notes of them at the time; was a mere fore-castle hand; was stationed at the helm all the time; and that several years had elapsed since the alleged piracy took place. The witness added that the pirates departed with their booty, and he did not see any of them till three years afterwards, when he pointed out to a police officer the prisoner at the bar as one of them, whilst he was entering the harbor of Kingston in a boat.

"The only other witness was the police officer who had seized poor Buche on the allegation of the sailor, so that the latter was the sole witness to the crime charged—a charge which Henrique Buche indignantly denied on his trial, adding that, if an extension of time had been allowed him, he could have proved that he was connected with respectable connections in the Island of Guadeloupe, where he possessed a competency which freed him far beyond the necessity of following the infamous and perilous profession of a pirate; adding that it would be seen from Lloyd's lists that no ship of the name stated by the witness had left Leith at the time alleged.

"In reply the prosecutor stated that the prisoner had already been allowed time sufficient to produce evidence of his alleged status in Guadeloupe, and that, as to the inference drawn from the silence of Lloyd's lists, it was well known to the jury that these lists, though cor-

rect as to the part of London, were far from being so as to distant ports like Leith. He therefore demanded a verdict of guilty; and my surprise was inexpressible when I found that twelve men had consigned a helpless stranger to an ignominious death, on the single unsupported and incredible testimony of an obscure seaman and common informer, of whom no one seemed to know anything, and who probably had been stimulated by the hope of *blood money*, then freely given for such disclosures.

"Animated by these feelings and fears, I instantly stepped to the side bar of the exchange rooms, and soon discovered incontestible evidence that poor Buche had been convicted, condemned, and I feared, hanged, on the testimony of a perjured man. The Leith shipping lists proved that no vessel of the name stated by the Crown witness had left Leith on the day in question, or during the whole of that month. I also found from the directory that there was no company of ship owners, or of any profession, of the firm sworn to in Leith or Edinburgh during the whole of the year in question. These facts I instantly communicated to Lord Bathurst, as minister for the colonies, with a view to the rescue of Buche; if, happily, his execution had not taken place, or, at all events, for the seizure and punishment of his perjured enemy. And great was my delight when, in the course of post, his lordship's chief secretary wrote me thus:—

"It will, I am persuaded, be satisfactory to you to be informed that the Governor of Jamaica, in officially reporting the trial and conviction of these unfortunate persons, has stated the circumstances which induced him to grant a respite to Henrique Buche, in order that the necessary inquiries might be made to establish the truth of the particulars which he stated in his defence. I have therefore to acquaint you that your letter will be transmitted to the Governor."

Buche was liberated, and leaving Jamaica, returned to his native island. The moral, the writer draws from the circumstance is,—"That each of us should be prompt to help the other, and all of us to help humanity at large."

Dr. A. J. Gordon tells a touching incident, in which the effort to relieve the distress of a fellow being, was made instrumental in promoting the person's own happiness.—The narrative is as follows:—

"My name is Anthony Hunt. I am a drover, and I live miles and miles away upon the western prairie. There wasn't a home within sight when we moved there, my wife and I; and now we haven't many neighbors, though those we have are good ones.

"One day, about ten years ago, I went away from home to sell some fifty head of cattle—as fine creatures as I ever saw. I was to buy groceries and dry goods before I came back, and above all, a doll for our youngest Dolly; she had never had a store doll of her own, only the rag babies her mother had made for her. Dolly

could talk of nothing else, and went down to the very gate to call after me to 'buy a big one.' Nobody but a parent can understand how my mind was on that toy, and how, when the cattle were sold, the first thing I hurried off to buy was Dolly's doll. I found a large one, with eyes that would open and shut when you pulled a wire, and had it wrapped up in paper and tucked it under my arm, while I had the parcels of calico and delaine and tea and sugar put up.

"It might have been more prudent to stay till morning, but I felt anxious to get back, and eager to hear Dolly's prattle about her doll. I mounted a steady-going old horse of mine, and pretty well loaded. Night set in before I was a mile from town, and settled down, dark as pitch, while I was in the wildest bit of road I know of. I could have felt my way through, I remembered it so well; although, when the storm that had been brewing broke out and pelted the rain in torrents, I was almost five miles, or maybe six, from home. I rode on as fast as I could.

"But all of a sudden I heard a little cry, like a child's voice. I stopped short and listened. I heard it again. I called and it answered me. I couldn't see a thing. All was dark as pitch. I got down and felt about in the grass—called again, and again I was answered. Then I began to wonder. I'm not timid; but I was known to be a drover, and to have money about me. It might be a trap to catch me unawares, and rob and murder me. I am not superstitious—not very; but how could a real child be out on the prairie in such a night, at such an hour? It might be more than human. The bit of a coward that hides itself in most men showed itself to me then, and I was half inclined to run away.

"But once more I heard that cry; and said I, 'If any man's child is hereabouts, Anthony Hunt is not the man to let it die.' I searched again. At last I bethought me of a hollow under the hill, and groped that way. Sure enough, I found a little dripping thing that moaned and sobbed as I took it in my arms. I called my horse, and the beast came to me; and I mounted, and tucked the little soaked thing under my coat, as well as I could, promising to take it home to mammy. It seemed tired to death, and pretty soon cried itself to sleep against my bosom.

"It had slept there for over an hour when I saw my own windows. There were lights in them, and I supposed my wife had lit them for my sake; but when I got into the door-yard, I saw something was the matter, and stood still with dread fear of heart five minutes before I could lift the latch. At last I did it and saw the room full of neighbors, and my wife amidst them weeping. When she saw me she hid her face.

"'O, don't tell him,' she said; 'it will kill him!'

"'What is it, neighbors?' I cried.

"And one said, 'Nothing, now, I hope; what's that in your arms?'

"A poor lost child," says I, "I found it on the road. Take it, will you? I've turned faint," and I lifted the sleeping thing, and saw the face of my own child, my little Dolly!

"It was my darling, and none other, that I had picked up on that drenched road. My little child had wandered out to meet 'daddy' and doll, while her mother was at work; and Dolly they were lamenting as one dead. I thanked heaven on my knees before them all.

"It is not much of a story; but I think of it often in the night, and wonder how I could bear to live now, if I had not stopped when I heard the cry for help upon the road—the little baby cry, hardly louder than a squirrel's chirp."

It is much of a story. It is a story in which the great moral of the world's redemption lies wrapped up. It is a story which translates for us the deepest meaning of the cross. In exposing his life to danger this man restored the life that was dearest to him. "He that loseth his life shall find it."

FOR "THE FRIEND."

An Extract From the Letters and Memorandums of John Barclay.

"DEAR FELLOW TRAVELLER:—In a little of that love which has been extended to me by Him, who "showeth mercy unto thousands," I send thee these few lines; sincerely desiring that the eye of thy soul may be so effectually opened and enlightened by the healing hand of the great physician, Christ Jesus, as to enable thee clearly to see things that belong unto thy peace, before they are hidden from thee.

Dear fellow traveller, dost thou not at times, when thy mind is in some degree disengaged from the round of sin and folly, or when thy natural flow of health and spirits is somewhat broken, dost thou not feel within thee convictions of thy wickedness, and condemnation for the same? Hast thou not intelligibly heard at such intervals a language which whispers "all is not right?" Hast thou not felt that the end of these things, in which thy gratification is placed, can never be peace,—can never be anything short of death, eternal death to the soul that persists in them? Be assured then, that although these are thy secret feelings, thou art still the object of infinite condescension and loving kindness. He who desires not the death of the evil-doer, but the death of the evil, is still near thee, notwithstanding all thy rebellion; following thee in thy ways which are those of sin, and running after thee as a shepherd, in search of his strayed sheep. These pleadings of Divine grace, these convictions of the Spirit of Christ, which in spite of thy concealment of them are pursuing thee, and in spite of thy endeavors to appease them by partial reformations are galling thy soul,—even these are the evidences of his gracious hand upon thee, who wounds only to heal, and whose very judgments are in mercy. O! that thou mayst come to see with undoubted clearness the truth of this; that thou mayst be encouraged and emboldened unreservedly to follow that, which is, as I fully believe, shown thee to be right and acceptable in the sight of the great Judge of all the earth. Assuredly, He has shown thee, what He is requiring at thy hands, and what his righteous controversy is with; He requires of thee nothing but that which has separated thee from Him, the only source and centre of true joy,—nothing but that which, if not forsaken, will embitter thy present life, and plunge thee into utter darkness after it. Dear fellow traveller, it may be

that thou hast been, within these few years, my companion in the walk of wickedness; that I have taken thee by the arm, have helped thee forward in the broad and beaten track which leadeth downwards; that we have taken delight to set at defiance the commandments of a great Creator; and have yielded ourselves, and all that we possess, the ready instruments of Satan:—Our time, our talents, our means, our youth, our health, our peace, have been freely sacrificed at the altar of our soul's enemy. Be then entreated by one who has himself trod in this path; who has hurried forward with impetuosity down this fatal current, who, borne by the rushing waters to the very brink of a tremendous precipice, has been there snatched from the very mouth of destruction. There is indeed, dear young person, neither help, nor hope, nor happiness, even in this state of existence, but in the favor of Him, in whose favor is life; in implicit obedience to the Divine will as far as it is made known to us. It is to no purpose that we reckon ourselves, or are reckoned by others as belonging to this sect or the other church, to this class or the other division of professing Christians—if we fall short of those unalterable marks and evidences of true Christianity, by which we shall be known and distinguished in that great day, when every gloss will be removed, and every ceremony and shadow shall fade before the eternal sun of truth. We read that at that awful crisis, there shall be but two names or classes, by which the inhabitants of the whole world shall be known; the sheep and the goats,—the good and the bad. Well, dear fellow traveller, it remains for each of us, if we have any desire that this transient state of being may terminate in an unfading inheritance, to lay aside all the false and foolish reasonings, all the vain suggestions, the cheating insinuations of an unwearied adversary; and with sincerity and simplicity of soul, to take up the holy resolution to seek and to serve the Lord our God, during the few remaining days that may be allotted us; and to this end, that we be found daily inquiring in his temple, the temple of our own hearts, and waiting upon him there, where his kingdom must come and his will be done; that so we may feel his presence and power, to direct and to guide us into the saving knowledge of himself. That thou and I, as well as all our poor brethren upon the face of the earth, may be of that gloriously happy number, who shall inherit an eternity of joy unspeakable in the kingdom of heaven, is the earnest desire of one who feels himself thy soul's true friend."

A. M. W.

If a soothsayer were to come unto thee, and proclaim that thou art verily to die on the third day, what preparations wouldst thou not make, O man, for thy departure! How thou wouldst ask the forgiveness of those injured by thee; how thou wouldst pay thy debts, and how thou wouldst refuse all frivolity, and say, "Alas, tomorrow I must die!" But, though no soothsayer come to thee, thou knowest nevertheless, that die thou must. What matters it whether it be three days hence, or three decades? Ay, the very morrow may find thee dead; for death sends no couriers ahead of his track. Shalt thou, then, not be ever ready to depart hence, as if a soothsayer hath foretold thee thine hour?

Who think they suffer, should have our compassion as much as those who do suffer. Imaginary sorrow is still sorrow.

Memoranda of William Kennard.

(Continued from page 14.)

Tenth of Sixth Month. This afternoon I had a meeting in a district school house, which proved, through Divine goodness, to be a favored season; but my mind not relieved; bearing its burden.

Lodged at John Rorick's. In the morning had an open time with his family; and he and his wife walking with us about half a mile to John Webb's; a family looking towards Friend. At this house we had, through the Master's goodness, a remarkable season.

This afternoon, had a meeting at Tecumseh a poor, low company; their minds outward, and not in the Lord. I labored amongst them the peace of my mind; blessed be the Lord.

Went to William Phillips's, where I was taken much unwell, with a chill and headache. *

* * * but was carried to Clayton Webb's, Uxbridge, about thirty-five miles, twelve miles through a wilderness woods. Clayton left at White Church, and there we were taken to Cornelius Austen to Ezekiel James's, where was more unwell; had to take my bed. Cornelius's wife stayed more than a week and nursed me.

* * * * *

I was kindly attended by Friends coming from a distance; one Eleazer Lewis came near twenty miles, bringing some articles or sending them, which I wanted.

Against the 20th of Sixth Month I was sorely better, but yet much amiss; being First-day, went to meeting; was again much tried with such a people, like unto the "heath in the desert; knowing not when good cometh." I labored amongst them, and the Lord gave me a peaceful mind.

Returned home to my lodgings.

* * * * *

Twenty-first of Sixth Month. Went to William Wright's, a valuable Friend; their accommodations good, and their hearts open. Here I found a resting place; had notice given for a meeting next day, which was pretty largely attended, although near an hour gathering after which it came to some settlement; and the Lord gave me strength and wisdom to labor amongst them to my comfort and peace.

From here, William Wright, and Margaret his wife, carried us to Toronto, twenty-two miles; landed six in the evening, much fatigued; some slight chills and fever.

In this last journey, there was one thing worthy of note; about twelve miles of the way planked with pine boards about fourteen or fifteen feet long and three inches thick, close laid on sawed sleepers, which makes a very firm road at Toronto City; the population about twelve or thirteen thousand inhabitants.

We took the steamboat at 9 o'clock in the evening, bound for Rochester, but to touch at Port Hope, where we landed at daylight.

We are now on the lake, being the 24th of the month; touched at Coburg and then crossed over Ontario Lake, and struck in the mouth of the Genesee River, and went up about five or six miles, and left the boat, and took a car three miles to the city of Rochester, from Toronto about a hundred and thirty miles. My life thus far hath been marvellously preserved by an invisible Hand; blessed be the Lord!

Twenty-fourth, lodged in the city at Sil Cornell's.

Twenty-fifth. Still unwell. * *

is day occurred Rochester Monthly Meeting, which I attended; also their Select Preparative at 4 o'clock.

Labored in both; the Lord in his condescending goodness gave strength and ability, so that I felt relieved my mind amongst them. We were bought near unto each other in gospel love and tenderness.

Returned to Silas Cornell's; enjoying sweet peace of mind, and lodged; blessed be the Lord! Twenty-sixth. This morning, at eight o'clock, a little after, we took a canal line boat for Macedon, twenty-two miles. Landed at ten in the evening. Put up at a hotel.

Twenty-seventh. Being First-day morning, we went a few rods to a Friend's house, where we were kindly received, by the name of John Willets. Had a precious family visit in his house. He then took us in his carriage three miles to Farmington Meeting, which was large and silent. I enjoyed a composed and tranquil mind, in which I was strengthened; being sensible of the Lord's good spirit in my heart.

Dined at Joseph C. Hathaway's; hard by, as the Post-Office, where I received two letters; which was grateful; being the first account which I had had since leaving, near two months ago; one from J. E., and the other from my son.

Called this afternoon to see Caleb McCumber, a minister.

Returned in the evening to the canal boat, and waited until half-past 10 o'clock before the packet arrived; being an hour and a half out of time, in which we took a passage for Montezuma, a distance of about forty miles, which we reached about 7 o'clock in the morning. Here we hired a young man to take four of us in a carriage for six shillings each, to be carried fourteen miles to Springport, along side the Cayuga Lake; landed about the middle of the day, and dined at Cornelius Howland's.

Now the 28th, the weather very warm. Cayuga Lake forty miles in length, and from one to five miles in width. Springport has peculiar mill privileges; large creeks breaking out of the banks above the lake, which are dammed up, and the water several feet high, perhaps covers over an acre or two of land, which never freezes; and never want for water to run four pairs of stones or burrs. The country along this lake, and for miles off of it, is very fertile for grain and grass; also for fruits of the best kinds; the situation and prospect delightful; abounding with the comforts of this life.

In the evening, a blind Friend of the name of Esther Fowler, came in to visit me, unto whom I felt the flow of Gospel love to arise in my heart, and the testimony which the Lord gave me left a sweet comfortable feeling on my spirit, with gratitude.

Lodged at Cornelius Howland's.

Now the 29th of the month. This morning was carried by Charles Howland, son of George Howland, of New Bedford, seven miles to Chas. Gifford's; agreeable Friends, where we dined and regaled ourselves on most delicious fruits, large, sweet cherries and strawberries, both in abundance, which seem to suit my feeble condition.

Was carried by this Friend five miles to Scipio Select Quarterly Meeting, in which I was silent until near the close; and then was favored with a lively testimony, but not lengthy, which caused some remarks, that although the servants are but as a trumpet, or a ram's horn, but that the best wine had been kept until the last.

After meeting, went to Calvin Tupper's and took tea.

At this meeting we met with Phebe Field, who had just returned home; having been out all winter on a religious visit. Also met with Lydia Dean on a similar embassy, from the city of New York; also Elihu Anthony, from one of the Eastern quarters, whom we fell in with at Rochester.

Lodged at Calvin Tupper's.

Thirtieth of the month, attended Scipio Quarterly Meeting, in which I was strengthened to relieve my mind, and felt the reward of peace.

Dined at Job Otis's, a man of strong natural abilities, but singular in his manners.

First of Seventh Month. It is common within the limits of this Yearly Meeting, to have a public meeting next day; which we attended to good satisfaction.

I took my seat in this meeting with an idea, that on my part it would be a silent opportunity; but at length I felt the word of command; and commencing that I was not looking for anything to communicate, neither did I think it would have been my lot at this time; but having my mind turned inward unto the Lord, I felt a revival of a Scripture passage, which was feelingly brought to the view of my mind; one of the parables of our blessed Lord and Saviour Jesus Christ: "That he that beareth those sayings of mine and doeth them, I will show you whom he is like;" and so proceeded through the parable, showing the difference between the wise and the foolish man; in which the Lord strengthened me to speak with authority, and lengthened out my testimony in which He guided my feet to the close, bringing peace to my soul, and inward praise to his high and holy name; and several others followed in testimony; after which dear Hannah Wanzer was drawn forth in supplication very fervently unto the Lord; all linking together in one chain of Gospel current. Blessed be the Lord who gave us the victory this day through his dear Son, the Lamb Immaculate!

(To be continued.)

FOR "THE FRIEND."

A Visit to Budd's Lake.

(Continued from page 12.)

Hatakawanna Inn, being on high ground commands a beautiful view of the placid sheet of water lying below and of the rising ground on its northern and western sides. Being a newly finished house, it lacks some of the surrounding trees and shrubbery, which time will probably furnish—but I found it a comfortable home for a few days, one of the pleasant features was a cheerful wood fire in the open fire places of the parlor and dining-room—and although we had just been passing through a very warm spell of weather, yet I found those fires added materially to my comfort.

The lake occupies a depression—a shallow valley in the hills,—the southern end of which has been closed by some means,—probably by the glacial drift which abounds in that section of country—and thus dammed up the water. It is said to be about forty feet deep in the deepest part, although much of it is not more than ten feet. Along the northern and much of the western margin is a broad belt of marsh-land, showing how gradual is the slope of the ground. Into a part of this I penetrated in pursuit of plants, but speedily found myself getting over shoe-top deep, and prudently withdrew. Yet this short excursion was not altogether fruitless of results. Around me were multitudes of the

beautiful little vines, now in bloom, of the cranberry. In fact, I was in a cranberry bog—my attention was soon arrested by a plant that had some resemblance to a strawberry, but the flowers were a dark purple. On examination, it proved to be a species of Cinquefoil, the yellow variety of which is so common at home. This was the Marsh Cinquefoil, (*Potentilla palustris*). As this was altogether a new plant to me, although common enough in northern bogs—the botanical readers may well imagine how much pleasure its discovery gave to me; another plant growing near it was a slender shrub, with narrow leaves, the edges of which were rolled inward—and which were white on the under side with a fine down. The flowers had disappeared, but it had fruit capsules, which resembled those of others of the Heath family—This I subsequently found was a small species of Laurel, that grew in swamps. It was the pale Laurel, (*Kalmia glauca*). The flowers are about the size of those of the common Sheep Laurel. This also was a new plant to me—and I returned to the inn, well pleased with my success and prepared to enjoy the wood coals in the fire place, to dry and warm my feet.

The next day, we engaged a boat and a man to row us; and spent the forenoon in taking a circuit of the lake, landing at one place on the bogs where a partial walk had been constructed. There we found a bed of cranberry plants, surrounded with the sphagnum moss, which grows abundantly in such localities—so dense was the growth of these plants, that as our boatman told us, we could walk over it in safety, although if we tarried in one spot the feet quickly sank into the water underneath. My companion was an enthusiastic botanist, and it was a source of much pleasure to listen to her screams of delight as plant after plant was encountered. On this part of the bog, we found two species of the Orchis family, so dear to the botanist—one was the *Pogonia ophioglossoides*—which has a stem six to nine inches high—about the middle of which is a single leaf—and crowned at its summit with pale rose-colored, sweet scented and beautiful flowers an inch long. The other was the *Calopogon pulchellus*, which has a bulbous root, from which springs a single grass-like leaf, and a flower stalk crowned with several pink-purple flowers—somewhat resembling those of the *Pogonia*, but much brighter in color.

On the edge of the bog farthest from the water, was a luxuriant growth of the tall huckleberry bushes, heavily laden with the fruit as yet unripe. Leaving this enticing spot, we re-entered our boat and coasted along the edge of the marsh, passing through patches of the yellow-pond Lilly or Splatterdock (*Nuphar advena*), the white water Lily (*Nymphaea odorata*), and a curious Arum (*Peltandra virginica*) whose leaves resemble those of the common *Calla* or Egyptian Lily. The flowers too were constructed on the same pattern, but the spathe was green, and closely wrapped around the stamens and pistils, instead of being white and unfolded as in the *Calla*. After the flowering, the end of the spathe rots off, leaving the seeds enclosed in their green envelope as an oval mass. The flower stem then turns downward and sinks the seed vessel into the water or the mud beneath, thus insuring its being planted. It was an interesting sight to see a clump of the *Peltandra* surrounded by half a dozen flower stems thus carrying their seed pods into the water.

The water lilies were in full bloom, and we carried back quite a cluster of them to adorn a vase in the parlor of the inn.

The Pickerel Weed (*Pontederia cordata*) was just coming into bloom. The stalk has one large leaf and terminates in a spike of blue flowers. Among the plants which we managed to save as the boat glided past them, was a species of pond weed, with unusually large leaves floating on the surface and supporting the flower stalk which was thus held up into the air and enabled to perfect its seed. The stems varied in length according to the depth of the water. Some of them were three feet or more long. The submersed leaves were altogether different from those floating on the surface, being longer, thinner, almost translucent, and wavy in their outline. Under the shelter of these water plants were droves of young fish which there found protection from the Pickerel and Bass which would otherwise have devoured them. It is to this fringe of marsh and the adjacent plants that the people in that vicinity attribute the abundance of fish for which the lake is celebrated. Boats, fishing apparatus and bait are kept for hire by a firm at the lake, and are almost constantly used by the numerous visitors. Some fellow boarders at our house went on a fishing excursion and returned with a string of pickerel, sunfish and yellow perch, which were enjoyed at the supper table by some whose tender feelings would not have permitted them to impale a worm on a hook, or to pass a hook through the back of a live minnow, that, as bait, it might tempt an unwary fish.

Among the things which attracted our notice were some enormous root-stocks or creeping stems, said by our boatman to belong to the yellow pond lilies—They were three or four inches in diameter and several feet in length, and were thickly covered with scars, which I supposed were the marks of the attachment of the leaf stems.

As we were moving quietly along, our boatman exclaimed—there is some jelly. I had once before seen some of the curious jelly-like mass of animalcules which is found at times in ponds and lakes, and eagerly clutched at it as we slowly passed by. I caught about a quart of it, which I deposited with some water in an old tin can, which the fisherman used to hold worms and other bait; and so brought it safely to the inn and thence to my own home—having first transferred it to a jar with a cover. On looking through the transparent strings of jelly, they were seen to be thickly studded with minute brown points, which the microscope showed to be oval or egg-shaped little bodies.

The study of these low forms of life opens up a subject of much interest. They belong to the class of *Polyzoa* (many animals) so called because of the multitude of separate polyps which are united in each compound animal. To what genus and species my find belonged, I am unable to tell, but there is considerable resemblance in the manner of growth and life history of several of the forms of *Polyzoa* which inhabit fresh waters. The buds or eggs from which new colonies are to develop are formed in the summer or fall, and are liberated by the decay of the compound parent from which they arise. These eggs or buds, which are very minute, float on the water and are frozen up in the ice which forms on its surface (a process which does not seem to injure them) and in the spring attach themselves to a submerged stump, or any convenient support. They soon begin to increase by a process of budding, and the young colonies thus formed increase in size and the number of their members, until, in some species they number many thousands. The living polyps are im-

bedded in the gelatinous covering which is secreted, and when they display their tentacles which surround their mouths, they form most beautiful objects of examination for the microscopists, who can scarcely find terms strong enough to express their admiration of the exquisite grace and beauty of those humble organisms.

On submitting my specimens to some scientific friends who had paid considerable attention to these low forms of animal life, they decided that they were not polyzoa, but eggs of some creature imbedded in a gelatinous mass, similar to those laid by frogs and toads.

In my walks about Budd's Lake and its neighborhood, I noticed many specimens of the common Milk Weed—or Silk Weed, (*Asclepias Cornuti*) but this is an abundant plant in many parts of the country. Another very beautiful species, with rich, dark purple flowers (*Asclepias purpurascens*) was common there, which grows but seldom in our part of New Jersey. And I frequently met, among the roadside shrubbery with a third kind—*Asclepias Phytolacoides*) whose leaves much resemble those of the poke bush, and thence is derived its specific name *Phytolacoides*, which means like the poke. The individual flowers which compose its umbels are comparatively few in number and dangle at the end of rather long and slender footstalks, and sometimes become tangled with each other, so that the head of flowers has not the compact and regular appearance of most of the species of the milk weed genus.

Another milky-juiced plant, which was quite abundant in places, was the Dogbane, with a rose-colored flower, open and bell shape. It bloomed so freely, that it was quite a handsome and showy plant.

(To be concluded.)

Scripture Illustration.

BY H. B. TRISTRAM, CANON OF DURHAM.

EASTERN JUSTICE.—A strange contrast does an Eastern court of justice present to our idea of the dignity and decorum of a judicial trial. In the earlier and patriarchal times, justice was administered by those who "sat in the gate,"—the natural chiefs of the place, the elders and nobles or sheikhs, so picturesquely depicted by Job (Job 29: 10-17). "The gate" was the open space always kept just within the gateway of town or village, the ordinary place of assembly. Every traveller will recall the open space within the Jaffa gate of Jerusalem, where the country folk gather for market, and the laborers wait to be hired. Here were tried or heard all sorts of cases. There was no distinction between civil and criminal. Every man who had a grievance rushed to the gate, and in the loudest tones pleaded his own cause. I have often seen this primitive tribunal in the remoter villages both of Africa and Syria. The elders sit silently and solemnly while the litigants declaim. Not so the bystanders, who invariably assume the functions of an amateur jury, and freely criticise the pleadings. But, however vociferous the debate during the trial, all is hushed when the sheikh or the council of elders have given the final decision. In later times, and in large centers of population, the primitive tribunal gave place to the more organized courts in the judgment-hall or area of the citadel or palace. Still, the mode of procedure was the same, and the judicial functions were not separated from the executive or mili-

tary. Nor were they altogether so after the Roman conquest. Pilate was procurator; this is, he governed absolutely under the emperor and had no quaestor, or judicial colleague; while the senatorial provinces were governed by praesules, but quaestors presided in the law courts.

THE TRIBUNALS IN JERUSALEM.—In tracing the history of the various examinations which our blessed Lord had to endure, five in all, we must bear in mind the somewhat intricate relations of the different tribunals in Jerusalem under the Roman rule, and the very definite limitations of the powers of the local and the sacerdotal authorities. The first examination during the night before Annas, not mentioned by St. Luke, was absolutely informal; for he was not at this time recognized by the civil power, having been superseded by the Roman who had placed Caiaphas on his throne. No less informal was the examination before Caiaphas; for it was expressly forbidden by the rules of the Sanhedrim, to try any capital case by night. The Mishna says: Cases of more are heard in the daytime, and may be determined in the night. Capital causes are tried in the day, and finished in the day. Judgment is passed the same day, if it be for acquitting; but if it be for condemning, it is passed the day after. Blessed be the judge who leaveneth his judgment," which is further explained, "who delays his judgment, and lets it rest all night that he may sit out the truth." And, again there was a further rule: "Let them not judge on the Sabbath, or on the eve of the Sabbath nor on the eve of a feast-day." Consequently it was only in the morning that the Sanhedrim or council could legally assemble. "As soon as it was day, the elders came together." Yet still they would have been breaking their law had they tried their prisoner. They consequently only formulated charges. They would doubtless plead that, as the power of life and death had been taken from them by the Romans they could not be said to be trying a capital case. It is true that, as in the case of Stephen not long afterwards, the Jewish punishment of stoning to death was sometimes inflicted. But this was done by the populace, without a formal sentence. Josephus relates that Ananias the high-priest was deposed by Albinus, the successor of Festus, for having exceeded his powers in delivering the brother of Jesus and some others to be stoned, and for assembling the Sanhedrim without his consent.

"THEY WERE INSTANT WITH LOUD VOICES."—The interrogations, the constant interruptions, the discussions with the accusers, the appeals to the crowd in the Prætorium, all are illustrated by the proceedings in Oriental judgment-halls to-day. I once witnessed such a trial in a town in Mesopotamia. A Circassian colony in the neighborhood had an evil reputation as thieves and highwaymen. Some horses had been stolen. A Circassian was caught shortly afterwards; and though his character was the only evidence of guilt, he was brought by the angry crowd before the kadi, in the town-hall of the place. After some minutes of shouting and gesticulations, the judge who sat at the end of the hall on his carpet, with his scribe and some dignitaries round him, inquired the charge, which was very vague. He declined to condemn the man, on which the turbulent mob began to use threats. Somewhat intimidated, the judge said he would speak to the accused in private. The man was led round, and the judge and defendant disappeared behind a curtain. My guide observed, as if it were a matter of

course, that they had withdrawn to arrange a fibe. Soon they returned, and the mob began cry out for sentence. It was evident the prisoner had not been able to satisfy the demands of the judge; for he solemnly declared, that the man was guilty, but that Circassians were thieves, and sentenced him to one hundred strokes of the bastinado at once, and he kept in prison till the horses or their value could be restored. This is a trivial commonplace instance, but enough to explain the many fusions in Scripture to unjust judges.—*S. S. Times.*

KNOWEST thou the size of the hole left by a man stuck into the ocean? Such a hole dost thou, O man, leave on thy departure! Universe goes on as ever; but over thee the abyss quickly closes, and all is then as before,

A SUMMER NIGHT'S SONG.

BY MARY ROWLES JARVIS.

Year after year, when earth puts on its spring-time garb of grace,
In these green temple courts of God his singers take their place.

Unspoiled by centuries of strife, unchanged all change among,
They sing the songs of Eden still, as when the world was young.

The blackbird whistling loud and clear for joy of leafy days,
The thrush on the topmost bough beside himself with praise,

The lark far up the sapphire road no human step hath trod,
The sparrow's lowly chirp—not one is silent unto God

When the triumphant march of dawn sweeps o'er the twilight skies,
And flowers by myriads on the earth uplift their waiting eyes,

When, waking, all created things make mention of his name,
The adoration of the birds man's silence puts to shame.

They tell, in briefer, softer strains, of morning hopes fulfilled
When noontide with its sultry touch the drowsy earth hath stilled,
And when the angel of the dusk steals over wood and dell,
In one grand curfew burst of song they bid the day farewell.

But lest one hour should be without its tribute to the King,
One warbler, first among them all, for darkness waits to sing;
A song so rich and full, with such sweet fantasies entwined,
A seraph wandering from the skies its cadence might have taught.

God loves them all, each lifted voice of all the feathered host;
But still, if favored one there be, I think He praises most
The bird whose song through darkness cleaves a pathway to the throne,
Content, amid a silent world, to sing for Him alone!

—*The Sunday at Home.*

STILLNESS.

Be silent to God; let Him mould thee.—LUTHER,

Thy lesson art thou learning,
O tried and weary soul?
His ways art thou discerning
Who works to make thee whole?
In the haven of submission
Art thou satisfied and still?
Art thou clinging to the Father,
'Neath the shadow of his will?
Now while his arms unfold thee,
Think well, He loveth best,
Be still and He shall mould thee,
For his heritage of rest.

The vessel must be shapen
For the joys of Paradise,
The soul must have her training
For the service of the skies;
And if the great Refiner
In furnaces of pain
Would do his work more truly,
Count all his dealings gain.
For He Himself hath told thee
Of tribulations here;
Be still and let Him mould thee
For the changeless there.

From vintages of sorrow
Are deepest joys distilled,
And the cup outstretched for healing
Is oft at Marah filled.
God leads to joy through weeping,
To quietness through strife,
Through yielding into conquest,
Through death to endless life.
Be still, He hath enrolled thee
For the kingdom and the crown;
Be silent, let Him mould thee
Who calleth thee His own.

Such silence is communion,
Such stillness is a shrine;
The fellowship of suffering
An ordinance divine.
And the secrets of abiding
Most fully are declared
To those who with the Master
Gethesemane have shared.
Then trust Him to uphold thee
'Mid the shadows and the gloom;
Be still and He shall mould thee
For his Presence and for Home.

For Resurrection stillness
There is Resurrection Power;
And the prayer and praise of trusting
May glorify each hour;
And common days are holy
And years an Eastertide,
For those who with the risen One
In Risen Life abide.
Then let his true love mould thee,
Keep silent at his Word;
Be still and He shall mould thee;
O rest thee in the Lord.

THE TESTIMONY OF CHESTER MONTHLY MEETING, NEW JERSEY, CONCERNING HANNAH WARRINGTON.

The loving kindness and tender mercy of the Almighty are conspicuously shown in the manner in which He preserves in his holy fear and under his Divine government, even to very advanced life, those who have in youth yielded to the visitations of his grace, and entered into covenant with Him.

This we believe was the experience of our late valued friend, Hannah Warrington. She was the daughter of Henry and Rebecca Warrington, and was born on the 16th of Fourth Month, 1793, at the family home on the banks of the Pensaukin Creek, in Burlington County, N. J. This continued to be her home for many years, until the death of a sister, who left young children, induced her to go to her brother-in-law's, and take care of the family. She afterwards removed to Moorestown, where she resided until the close of her life.

Among her papers, evidently written in mature age, is the following narrative of her early religious experience:

"It is with me to give some account of the tender dealings of the Most High with me in my young and infantile years. My parents being deeply concerned for the welfare of their children and family, were in the practice of collecting them on First-day afternoons, for reading in the Scriptures of Truth, in which all took a part that were able to read, and they themselves also read a portion audibly, and then we sat some time in silence. It was in one of these

opportunities, when I was between the age of six and seven years, that my young mind was so remarkably visited with the Day-spring from on high, that my heart was filled with such love and sweetness as I had never witnessed before; and under this precious feeling, after we were released, I was afraid to enter into conversation, lest I should lose the precious covering I had been favored with. But, like Samuel of old, I did not then understand whence it came; yet the sweet savor continued to cover as a mantle for many days. I did not feel at liberty to speak of it to any one, not even to my parents, but laid up what seemed to me these wonderful things, and pondered them in my heart. Through infinite goodness and mercy, I was not long permitted to remain in ignorance respecting this word nigh in the heart, this principle, this precious principle, of love to God and good-will to men; but I felt it not only in its excellence and loveliness, but I was given to feel it also in its reproofs, bringing sorrow for lightness and vanity, to which I sometimes gave way.

"Thus I continued for some years, through faithfulness making some advances, and through unfaithfulness falling back. Yet the good Shepherd did not leave in these, my wanderings, but in mercy He followed me by the crook of his love, and my heart was often broken before Him, and made willing to listen to his voice and obey its teachings, whereby I was given to partake of the oil of joy and rejoicing. In the twelfth year of my age a sore trial was permitted to come upon us in the death of a beloved and precious mother; a little group of six children left without a mother's care! These were humbling seasons, never to be forgotten. Yet the Arm of infinite mercy and goodness was near to sustain the bereaved; and under all these trials renewed visitations were granted to my poor soul. At one of these seasons the overshadowing was so full and complete that I sat down in silent adoration, when a voice seemed to say, 'If thou wilt be faithful I will prepare thee to proclaim the glad tidings of the gospel of peace and salvation.' On receiving this intelligence, my mind was brought into submission, and willing to do anything that would bring peace, and please Him who had dealt so bountifully with me.

"But when the full time came that I must show my allegiance to the King of kings by obedience, I drew back and plead excuses, as Moses of old did, that I was slow of speech and could not speak well. I also brought some to view who could speak well; but all excuses were rejected, nothing but obedience would do. I refused time after time to be obedient, until I was left in darkness which could be felt. But in the midst of my disobedience my Heavenly Father remembered mercy, and opened the way again; and by yielding obedience thereto, how was the scene changed! No tongue, no pen can set forth to the full the change which took place. A new creation seemed to be ushered in, nothing to disturb or destroy in all his holy mountain. The joy and rejoicing which flowed into my heart at this time were unspeakable and full of glory."

These experiences were laid up as treasures in her memory, and in after years were at times brought forth for the comfort and instruction of others. Thus, in 1868, more than fifty years after the death of her mother, in expressing her sympathy with a family where the father had died, she recalls the "memorable and melting seasons" when the presence of the Most High seemed to overshadow the little group that re-

mained in her own family; and she assured the sorrowing household that He who has promised to be as a husband to the widow, and a father to the fatherless, "will not fail to be near to assist all his truly devoted children."

Her own early experience of the operation of the "Word nigh in the heart," was one of the things that prepared her more than eighty years after to enforce the declaration of the Psalmist, when he queried, "Wherewithal shall a young man cleanse his way?" and answered the question by saying, "By taking heed thereto, according to thy Word." In her own meeting at Moorestown, on the 13th of Eighth Month, 1882, she referred to this passage, and exhorted young and old to take heed to the inspeaking Word of Divine Grace, which would show them how to walk and what to do, and would lead them in the right way. One who was present on that occasion, says, "It was a persuasive appeal." She afterwards knelt and prayed for different classes in a tender and touching manner, petitioning for the class to which she belonged—the aged, those who had known the Lord to be their Light in early days, and had experienced Him to be with them through life, redeeming them out of many troubles. She asked that He would still be with these in old age, when their strength was failing, and be their evening song.

In the Fifth Month of 1885, a Friend from Ohio, who was in these parts on a religious visit, spent an evening with her; when Hannah commemorated in a feeling manner the excellent kindness of her Heavenly Father to her all through her long life—(she was then in her ninety-third year). She mentioned the gladness she felt when she had heard of the Friend's proposed visit to our meetings; and referred to a visit she herself had paid many years before, and mentioned that at the close of a Quarterly Meeting she attended, Caleb Pennock, then an aged man, came into the women's side of the house to speak with her. He told her that his strength had failed, and his time of labor was nearly over, but it was a comfort to him to see that those younger in years were still made willing to labor in the Lord's cause; so that there was a succession in the Church. Now that her own strength was failing, she appeared to rejoice that the call to labor in the Lord's vineyard was extended to others.

About the time she came of age, she spent some time in Philadelphia, preparing herself for the business of teaching, an employment in which she was engaged for many years. This was a period in her life when she passed through much exercise, preparatory to her appearance in the ministry. Different Friends were dipped into a feeling of sympathy with her. Among these was that tender-spirited minister, Thomas Scattergood. She said he did not preach to her as some others did, but in his company she felt much relief, as if, for the time, he bore her burdens.

At intervals, from 1814 to 1823, she was in the habit of recording her feelings and religious exercises in an informal diary. These memoranda evince the fervent aspirations of her mind for a full submission of heart to the Divine will, and show her dependence on the Lord for ability to withstand temptation and to perform his work. About the close of the year 1814, she pens the following petition, which seems to show a preparation for the service of the Gospel, which proclaims good-will to man: "Be pleased to open my heart in love towards the whole human family, whether far or near, Friend or

no Friend, rich or poor; for this was the example of our blessed Saviour when personally among men. May this be the experience of all thy children."

In the Eleventh Month of 1815, she writes: "Find occasion of repenting every day. O, may I draw nearer and nearer to my God, and bow before his mercy seat, entreating favor for the past, and strength for days to come! O, strengthen me to endure thy chastening hand, and spare not till all sin is purged away."

Her diary shows that she had to pass through much mental conflict, and to endure many humbling baptisms of spirit in the experience of the indispensable work of regeneration, which every child of God must pass through. Her naturally strong will and decided character had to submit to the government of Christ, before she could attain a state of peace and acceptance with Him. And no doubt through much of her life she was conscious of the danger to which she was exposed—of these traits—the original inhabitants of her land, reasserting their powers, if continued vigilance were not maintained. But with her, as with many others of the Lord's servants of similar natural character, there was a perceptible softening of spirit, as years passed on, and increasing degrees were manifested of that sweetness and loveliness which evinced that she was becoming more and more prepared for the society of saints and angels, and the spirits of the just, made perfect, in those regions where all is harmony and love.

After opening her school, several of her entries express the concern she felt for the children. In the Fourth Month, 1817, she says: "May I be enriched with fresh supplies from the Fountain of living waters, that I may go in and out before the tender plants, so as to advance the great and good cause. O, may I feel thy presence morning by morning, that I may fulfil the labors of the day with acceptance!"

The first notice of her public appearance as a minister, that we have met with, is the following memorandum made in the Sixth Month, 1821: "Had to open my mouth in meeting, which was very trying to my natural part; but feeling the necessity, was made willing to bow in resignation to Him who is omnipotent, and has a right to dispose of us as He sees best. Felt my mind clothed with an holy calm after this small dedication. May there be a greater willingness wrought in my heart to do whatever is made manifest by the Light; but ever let me wait for the arising of this Light, which is as a lamp to the feet, and a light in the path."

Her gift in the ministry was acknowledged by her friends in 1822. The first minute she obtained for religious service was in the Ninth Month, 1824, to visit the meetings of Abington and Bucks Quarterly Meetings. This was an exercising service, and rendered more so by the declension which she found in some places; but at its close, through honest labor and the Divine blessing, she was enabled to record: "Returned with a mind so clothed with peace, that the language of the Psalmist was sweetly brought to my remembrance, 'What shall I render unto the Lord for all his benefits' to us ward?"

The minutes of the Monthly Meeting record twenty-five other visits of this kind, many of them to different parts of her own Yearly Meeting, but a number of them to those of New England, New York, Baltimore, Ohio and North Carolina. The last of these was in 1876, to Salem and Burlington Quarterly Meetings and most of their subordinate meetings. She does not appear to have preserved any detailed

accounts of these visits, but a few references therein in her letters to a dearly beloved friend of Ohio, are instructive. Under date of Twelfth Month 14th, 1870, she says:

"Thy truly welcome communication came to hand at a time when I felt as under the moon-tains, with a prospect that had rested with me some time, and had obtained liberty for its performance, to visit the meetings of Abington Bucks and part of Burlington Quarters; and this is not all—to set out with such a mission under feelings of leanness and great poverty of spirit, as without purse or scrip, storehouse or barn, with an earthen tabernacle much shattered, and great weakness of mind. Is it a marvel that a few words from thy pen tended to animate and revive a hope that strength would be afforded equal to the day, agreeably to the promise: 'As thy days so shall thy strength be?' I have indeed witnessed the truth of it to my humbling admiration. After having endeavored to be faithful according to manifested duty, and about to return, the language of my heart was, 'What shall I render unto thee, O Father, for all thy benefits to me, a poor worm of the dust.' Thus are we dealt with my beloved sister, to prepare us for the Master's service, to understand the states of the people, and to wait upon Him, the great Replenisher, for ability to minister, or to keep silence before Him."

For some years prior to her death, the feebleness resulting from her advanced age prevented Hannah Warrington from getting out to religious meetings; but, as she once remarked to a friend, she often met with her friends [in spirit] whilst she was sitting by herself at home. And she added, "I am thankful that my Heavenly Father gives me to feel so much of the comfort of his Holy Spirit. I am willing to remain or to depart. My business now is to wait patiently."

She felt the need of abiding in a state of watchful dependence on the Divine mercy, and could testify that "Religion is a reality, and the half cannot be told of the mercy and loving-kindness of our Heavenly Father."

In this condition of patiently waiting and quietly hoping, she received the final summons, which came in the form of a wearing out of the earthly tabernacle, and we believe she has found a house "not made with hands, eternal in the heavens."

Her death occurred on the 4th of Tenth Month, 1891, in the ninety-ninth year of her age—a minister about sixty-nine years.

Natural History, Science, etc.

Burying Alive in France.—We have recently read of a petition presented many years ago to the Paris Senate for regulations to prevent burying alive. Cardinal Donnet, Archbishop of Bordeaux, gave an account of various cases within his knowledge in which persons had narrowly escaped being buried alive, and closed with his own experience, as follows:

In the summer of 1826, on a close and sultry day, in a church which was excessively crowded, a young priest who was in the act of preaching was suddenly seized with giddiness in the pulpit. The words he was uttering became indistinct; he soon lost the power of speech, and sunk down on the floor. He was taken out of the church and carried home. All was thought to be over. Some hours after, the funeral bell was tolled and the usual preparation made for interment. His eyesight was gone. But if he could see nothing he could hear, and I need not say that what reached his ears was not calculated to reassure

m. The doctor came, examined him, and pronounced him dead; and after the usual inquiries as to his age and the place of his birth, &c., gave permission for his interment next morning. The venerable Bishop, in whose cathedral the young priest was preaching when he was seized with the fit, came to his bedside to recite the De Profundis. The body was measured for the coffin. Night came on, and you will easily feel how inexpressible was the anguish of the living being in such a situation. At last, amid the voices murmuring around him, he distinguished that of one whom he had known from infancy. That voice produced a marvelous effect and a superhuman effort.

Of what followed I need say no more than at the seemingly dead man stood next day in the same pulpit. The young priest, gentlemen, the same man who is now speaking before you, and who, more than forty years after that event, implores those in authority not merely to watch vigilantly over the careful execution of the legal prescriptions with regard to interments, but to enact fresh ones in order to prevent the recurrence of irreparable misfortunes. The recital of the Cardinal of what occurred himself produced a profound sensation.

[We are somewhat sensitive on this subject, our own father, being declared dead by his physician, came very near being buried alive, and as this paper goes to about 3,500 physicians, I think it well to call their attention to the subject.]—GEO. T. ANGELL in *Our Dumb Animals*.

Fertile and Infertile Flowers.—The "Proceedings of the Academy of Natural Sciences of Philadelphia" has a paper which points out that the flowers of the common smartweed are of two classes—one which has flowers, expanding, perfect in all their parts, and freely visited by bees for honey or pollen, and yet infertile. The other class has flowers, also perfect so far as stamens and the pistil are concerned, which never open, and are all fertile. One species has in addition flowers in all the sheaths at the base of the leaves, from the root upward. This species is *Polygonum aere*.

THE FRIEND.

EIGHTH MONTH 13, 1892.

In the fourth volume of "Piety Promoted" there is an account of William Levis, of Kent, in Chester County, Pa., who died in 1747. It contains the following remarks, which he made when near the close of life, and which contain instruction very applicable to the present day:—

I am sensible that all those who are rightly conformed for the discipline and promotion of Truth, will meet with trials from that libertine spirit which would lay all waste. These will say that religion consists not in such small things; but I have observed that one small thing makes way for another, and greater things will take place; and if there is not a careful watching against these small things, the eye that should be kept open to see the light of them, will become darkened. * * * As Friends faithfully maintain this their discipline, the Lord will preserve them; but if they neglect they shall surely suffer loss.

The Apostle Paul speaks of the man of sinning in the temple of God, as if he were to be an object of worship. The nearest approach to this condition of things that is to be seen in the Society of Friends at the present day, I be-

lieve, is the substitution of human will and wisdom in the Church for the pure leadings of the Spirit of Christ. In how many ways does this insidious and misleading spirit of the world manifest itself! Instead of patiently submitting to the baptisms of Christ and learning wisdom of Him who teacheth as never man taught, and instructs us by the discipline through which we are led. Some in these days think to become qualified to preach to others, by training in theological schools, and the study of the Bible; instead of going to our places of worship in a state of reverent dependence on the Almighty, willing to speak or to be silent, as He may command; some go with a determination to speak, whether a Divine message is given them or not, trusting either to previous preparation or to their own powers of oratory.

We believe it is one of the peculiarly valuable characters of our Discipline, that it had its origin in the religious concern of our worthy ancestors. It was not the result simply of human skill and wisdom, but embodied those principles and testimonies of which they had been livingly convinced by the work of grace on their own hearts. Hence it requires a measure of the same religious experience to enable persons in these days to fully appreciate it, and to see the importance of some of its provisions. Those who have not passed through the fire of God's altar or been broken to pieces by his judgments are prone to rebel against those of its provisions which conflict with their ideas and wishes, and, as opportunity offers, seek to change them, so that they may follow their own inclinations without being open to the charge of violating the Discipline. But, as our late valued friend Morris Cope, pithily remarked a few years since—It is the people that need changing not the discipline.

The Central Book and Tract Committee of Indiana Yearly Meeting have published a pamphlet entitled, "The Scripture Doctrine of the Ordinances." It contains extracts from several of our ancient and more modern writers, in regard to Water Baptism and the "Supper;" and we think clearly shows the "original, continuous and concurrent testimony" of the Society of Friends on those subjects. It is evident that Friends never practised these rites, and never regarded them as matter of indifference, which their members were at liberty to use, if they saw fit.

We are pleased to see so satisfactory a testimony to the Truth of some of our original principles.

A friend has called our attention to an expression in an article on p. 411 of THE FRIEND of Seventh Month 23d, where it is said, "The most irrefragable proof as to the Holy Scriptures being the Word of God, is the witness of that spirit."

We suppose all that was intended by the writer of the article, is included in what is elsewhere stated in the Bible, that holy men of old spoke as they were moved by the Holy Ghost. While Friends have ever believed in the inspiration of the Scriptures, they have avoided giving to them collectively the title—"The Word of God," because that term is applied in them to our Saviour himself—and therefore such a use might lead to a confusion of ideas.

SUMMARY OF EVENTS.

UNITED STATES.—The Homestead suits against the Carnegie officials and the Pinkertons, charging them with murder, were begun on the 4th inst., in Pitts-

burgh. The informations were made by Hugh Ross. The officials of the Carnegie Company surrendered, waived a hearing, and were released on bail in the sum of \$10,000 each. Judge Ewing said: "This information is made by a man who himself is charged with murder, and is now on bail. It would have been better had it been made by some other person."

The Coroner's inquest on the bodies of the men killed in the Homestead riots was ended on the 4th inst. The jury found that the locked-out men had assembled unlawfully upon the property of Carnegie, Phipps & Co., to prevent the landing of Pinkerton men, and recommended that the proceedings be certified to the Ninth Month Grand Jury. No attempt was made by the jury in any of the ten cases to designate the persons by whom the fatal shots were fired.

H. C. Frick has recovered sufficiently to resume his duties.

On the morning of the 4th inst., a number of strikers and non-union men, armed with clubs and stones, assaulted a number of men who were about to enter the Carnegie Works, at Duquesne, to make repairs. The Deputy Sheriffs at the mills were unable to control the mob, and word was sent to Brigadier-General Wylie. He sent the Sixteenth Regiment to the scene on a special train. Upon the arrival of the troops the mob retired, and the soldiers took possession of the works.

On the 8th inst., the Duquesne plant of the Carnegie Steel Company resumed operations. Nearly all the strikers returned to work. There was no trouble.

James Hunter, who for five years has been a fugitive from justice in South America, has returned to this city to face the charges of forgery which will be made against him in court. His son, James Hunter, Jr., accompanied him. They arrived in New York on the 7th inst. from Montevideo on the steamer Securanto. James Hunter is broken down in mind and health, and it is thought he can live but a short time. He has been held in \$10,000 bail for court. "The way of the transgressor is hard."

Judge Rumsey, of New York, has declared the Legislative Reapportionment Act of that State unconstitutional.

A marvellous story of icebergs is told by Captain Bray, of the British ship *New City*, which arrived in New York on the 8th inst., from Taltal, after a voyage of 94 days. Some of the icebergs, he declares, were veritable islands, and, as a whole, they formed the largest collection that he had ever seen. At times the *New City* was surrounded by them. The small peaks that were first seen soon grew into icebergs of enormous size. On the night of Sixth Month 20th, 13 bergs were counted. One was fully 10 miles long, and no less than 150 feet high.

During Seventh Month the receipts of the Brooklyn Bridge were \$93,576.16. The daily average of passengers carried was 102,215, or a total of 2,137,073 for the month.

A passenger train was held up by masked robbers near Collis, California, on the night of the 3d inst. The locomotive was disabled by a dynamite cartridge, and the express car blown open. The messenger was forced to open the safe, and some \$50,000 or \$60,000 is said to have been taken.

William Penn Cresson, the retired manufacturer and philanthropist, died on the 7th inst. at the age of 80 years.

The deaths in Philadelphia last week numbered 693, as compared with 786 for the week preceding, and 479 for the corresponding week of 1891. Of the foregoing, 212 were under one year of age; 361 were males and 332 females; 103 died of cholera infantum; 90 of sunstroke; 49 of consumption; 34 of heart diseases; 30 of marasmus; 27 of convulsions; 25 of old age; 24 of inflammation of the stomach and bowels; 23 of inanition; 19 of apoplexy; 15 of diphtheria; 13 of pneumonia, and 11 of typhoid fever.

Markets, &c.—U. S. 2s, 100 a 102; 4s, 116 a 116½; currency 6s, 106½ a 117½.

COTTON was quiet but steady, on a basis of 7½c. per pound for middling uplands.

FEED.—Winter bran, at \$16.00 a \$17.00 and spring bran, \$14.75 a \$15.50 per ton.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras, \$2.75 a \$3.10; No. 2 winter family, \$3.25 a \$3.65; Pennsylvania roller, straight, \$4.00 a \$4.30; Western winter, clear, \$3.75 a \$4.10; do., do., straight, \$4.00 a \$4.30; Western winter, clear, \$3.75 a \$4.10; do., do., straight, \$4.00 a \$4.30; winter patent, \$4.40 a \$4.75; Minnesota, clear, \$3.35 a \$3.75; do., straight, \$3.85 a \$4.35; do., patent, \$4.50 a \$4.75; do., favorite brands, higher. Rye flour was dull but steady at \$3.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 81½ a 82 cts.
No. 2 mixed corn, 56½ a 57 cts.
No. 2 white oats, 40 a 41 cts.

CATTLE MARKET.—Extra, 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ cts.; culls, 3¼ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5¼ cts.; good, 5 a 5½ cts.; medium, 4½ a 4¾ cts.; common, 3¾ a 4¼ cts.; culls, 2 a 3½ cts.; Lambs, 3 a 7 cts.

HOGS were dull and neglected.

FOREIGN.—On the 4th inst. the British Parliament was opened. W. E. Gladstone received an ovation on his appearance. Speaker Peel was re-elected. There was a meagre attendance at the opening of the House of Lords.

The Queen's Speech from the Throne is formal and does not outline any line of policy proposed to be adopted.

Althorp's library is said to have been purchased by a wealthy woman named Rylands, for the sum of \$250,000, and by her presented to the city of Manchester.

The results of the supplementary elections in France for members of Departmental Councils leave a net Republican gain of 195. The Conservatives now hold only six departments.

Rudolph Jaeger, who for 17 years was chief cashier in the banking house of the Rothschilds at Frankfort, and who, in Tenth Month last, was found to be a defaulter, was, on the 5th inst., convicted and sentenced at Frankfort to 10 years' penal servitude. Jaeger, whose stealings were estimated at over 1,500,000 marks, fled secretly before his crime was discovered, but was tracked to Ramleh, Egypt, where he was found living at a hotel with a woman who had fled with him. When arrested, Jaeger was found to have in his possession nearly the full amount which he had stolen. His infatuation for the woman, known as Kletz, is said to have led him to commit the crime. Jaeger pled guilty to most of the charges.

The *Neue Freie Press*, of Vienna, on the 2d inst., published the details of a scheme, elaborated by Prof. Soetbeer, to harmonize the monetary system of the world. The professor recommends that the coming International Monetary Conference agree that no gold coin containing less than 2.8065 grams of fine gold be allowed to be coined or circulated in the contracting countries; that silver be coined in the proportion of 20 value units of silver to one of gold; that silver be legal tender up to twenty dollars, and that silver coins below the fixed standard of purity be withdrawn from circulation. Prof. Soetbeer considers that everything depends upon the attitude of Great Britain.

It is reported from Simla that three detachments of Russian troops have occupied the Pamir as far as the Hindoo-Koosh Mountains, thus holding the country from which Captain Yanoff, who commanded the Russian expedition to the Pamir in 1891, retired in the latter part of that year.

A despatch to the *Times* from Simla says: "It is reported that a collision has occurred between Russians and Afghans at Somatash and Yeshilkool, five Russians being killed and sixteen captured. The Afghans, it is said, refused to release the prisoners, declaring that in future they would neither give nor take quarter. The party probably consisted of Kirghiz, officered by Russians."

The *Chronicle's* St. Petersburg correspondent learns that over 50,000 persons died of cholera in Russia Caucasus in Seventh Month. These figures do not include the deaths from cholera in Asiatic Russia.

A despatch from Honolulu, by way of San Francisco, says that the Hawaiian Board of Health has had an offer from Dr. Hansen, the leprosy specialist of Norway, to come to the islands to investigate the disease as it appears there. "Dr. Hansen is the discoverer of the bacillus of leprosy and inspector for Norway."

RECEIPTS.

Received from Isaac P. Wilbur, Agent, Mass., \$20, being \$2 each for himself, James T. Wilbur, John T. Wilbur, Jesse Tucker, Joh. S. Gidley, Sarah E. Mitchell, James H. Tucker, Daniel Ricketson, and Elizabeth H. Eddy, Mass., and Isabel L. Gifford, R. I., vol. 66; from Joshua Cope, Pa., \$10 being \$2 each, for himself, Dillon Gibbons, Albert M. Cope, Ann Case, and Sarah A. Gilbert, vol. 66; from Mary E. Branson, Philad'a, \$2, vol. 66; from William Trimble, Pa., \$2, vol. 66; from Joshua L. Bailey, Philad'a, \$2, vol. 66; from Eliza Yeates, N. J., \$2, vol. 66; from David Comfort, N. J., \$2, vol. 66; from Charles P. Hall, Cal., \$2, vol. 66, and for Isaac N. Vail, \$2, vol. 66; from Hannah E. Kaighn, Gtn., \$2, vol. 66; from Hannah P. Rudolph,

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Deborah Baldwin, Pa., \$2, vol. 66; from Josiah J. Roberts, Pa., \$2, vol. 66; from Josiah W. Leeds, Pa., \$2, vol. 66, and for B. Frank Leeds, Ill., \$2, vol. 66; from Geo. Sharpless, Agent, Pa., \$20, being \$2 each for himself, Isaac Good, Debbie E. Cope, Margaret Maul John P. Sharpless, Emily Pusey, Thomas H. Whitso, Margaretta J. Mercer, Hannah N. Harry, and Joshi Sharpless, vol. 66; from James Lee, Jr., Pa., \$2, vol. 66; from William Biddle, Jr., Pa., \$2, vol. 66; from Edward C. Jones, Pa., \$2, vol. 66, and for Joseph Warner Jones, Pa., \$2, vol. 66; from Aaron Dewees, Fkfd., per Jacob Smedley, \$2, vol. 66; from Martha B. Sheffield, R. I., per Isaac P. Wilbur, Ag. \$2, vol. 66; from Emma Jones, Tioga, Phila., \$2, vol. 66; from Elizabeth Webster, Fkfd., \$2, vol. 66; from John Carey, Agent, O., \$14, being \$2 each for Eliza Haworth, Lewis Johnson, Joseph Stanton, John J. Stanton, Ruth Mather, Isaiah Haworth, and Willia Haworth, vol. 66; from John W. Hilyard, N. J., \$2, vol. 66; from Catharine M. Wood, New York Cit. \$2, vol. 66; from A. F. Huston, Pa., \$2, vol. 66; ar for M. H. Calley, Pa., \$2, vol. 66; from Casper V. Thompson, N. J., \$2, vol. 66; from Jacob R. Elfrst Pa., \$2, vol. 66; from Richard Wistar, Phila., \$2, vol. 66; from Comly B. Shoemaker, Pa., \$2, vol. 66; from Thomas F. Scattergood, Pa., \$10, being \$2 each for himself, Sarah S. Scattergood, Anna M. Woodwar and Mary E. Forsythe, Pa., and Debbie C. Spackma O., vol. 66; from Richard S. Griffith, Agent, Pa., \$8 being \$2 each for Lydia Embree, Susan Doan, Sara C. Glover, Jane W. Knight, Rebecca H. Chamber Gilbert Cope, Nathan Cope, Albert L. Entriki Pearson Embree, Truman Forsythe, Edith Fox, Jar Gibbons, Susan Hibberd, Dr. L. Hoopes, Edward I. Hall, Benjamin Hayes, E. Marlin Hoopes, Ralsto R. Hoopes, Esther H. Mendenhall, Edward Saver Susanna F. Sharpless, Thomas Sharpless, Charles V. Roberts, James C. Roberts, Deborah C. Smedle Martha Sankey, David J. Scott, S. Emlen Sharple Mary Ann Taylor, Susan S. Thomas, William Townsend, Hannah Webb, Mary E. Webb, Debora J. Windle, Phebe J. Walter, Philena S. Yarna Jesse H. Garrett, and Geo. Rhoads, Pa., W. S. Garre Ore., and Thomas Thorp, Del., vol. 66; from Park Hall, Agent, O., \$30, being \$2 each for himself, Hanah Mary Matson, Joseph P. Lupton, Gilbert M. Grew, Mary T. Hall, J. Hervey Binns, Nathan Hall, Jonathan Binns, Richard Ashton, Lewis Tabe John W. Smith, Nathan R. Smith, Ellwood Thome Ellwood D. Whinery, and Lewis Hall, vol. 66; fro Henry B. Leeds, Agent, N. J., \$8, being \$2 each f M. and R. Matlack, Elizabeth T. Engle, Edwin Bell, and Joseph H. Matlack, vol. 66; from Willia Evans, N. J., \$2, vol. 66; from Jane B. Smith, P. \$2, vol. 66; from Amy S. L. Exton, N. J., \$2, vol. 66.

Remittances received after 4 o'clock P. M. on Thursday will not appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY.—The Library will be opened during the Seventh and Eighth Months, on Fifth-day afternoons, from 3 to 6 o'clock.

WESTTOWN BOARDING SCHOOL will open for the Long Term the 6th of Ninth Month. Applications for the admission of Pupils should be made promptly to
Z. HAINES, *Sup't*,
Westtown, Chester Co., Penna.

DIED, at her residence, West Grove, Chest County, Penna., Seventh Month, 4th, 1892, SARAH ANN MURRAY, wife of Harvey Murray, in her eighty-eighth year of her age. A member of N. Garden Monthly and West Grove Particular Meeting. She was of a gentle and quiet spirit, and was devoted wife and parent. Her sufferings were great for many months, which she bore with patience without a murmur; and often expressed that her time was not long here, with a desire that she might patiently wait until the Master called her home, where she hoped to rest. And we fully believe she is gathered home to her eternal rest, like a shock of corn full ripe for the Heavenly garner. Her close was like one falling into a peaceful sleep.

—, near West Grove, on the 10th of Fourth Month, 1892, MARY PUSEY, daughter of the late Joseph and Rebecca R. Pusey, in the forty-sixth year of her age. A member of the Monthly Meeting Friends of Philadelphia for the Northern District.

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THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 270.

G. F. Pentecost relates a very interesting instance of the work of Divine Grace, as told to him when in Scotland by a minister, who said he could vouch for its truthfulness in every particular. His narrative is as follows:—

Madam M. was the daughter of a very distinguished and wealthy French family. When she was quite young, about twenty, I believe, she was married to a young man of equal wealth and high social position. As was common, these young people were worldly and gay, given to everything going on in the fashionable world, and had nothing to do but to amuse themselves and gratify every whim which an idle fancy suggested. Of course, they were destitute of spiritual knowledge of God and Christ, though, in their way, devout enough Roman Catholics; that is, they attended church, and went through all the necessary ceremonials of Rome to secure them the approval of "Mother Church." Shortly after their marriage they went one night to the theatre, and witnessed a play in which, in one of the scenes, there was enacted the slaughter of the Huguenots. The scene was vivid and life-like that it greatly distressed the mind of the lady. She asked her husband with bated breath and strained eyes, what it meant. The reply was, "It is a representation of the killing of the Huguenots."

"Why were they killed?" asked the young wife.

"Oh, they were killed for their heretical religion!"

"And was it for no other reason than for their religion?"

"For no other reason. They were heretics."

"And who had them killed?"

"Why, I suppose it was done by order of the church; they were heretics."

"And did our holy Church have these poor people massacred for no other reason than for believing Jesus Christ could save them without the help of the Church?"

"For no other reason, so far as I know," was the reply. "They were not criminals, but heretics."

And as far as he was able to do so, the young husband related the story of the massacre, without either justifying or condemning it—speaking of it rather as a matter of course.

This scene and the story of the slaughter of

the Huguenots, with which she had not been familiar, so wrought upon the young wife that she begged her husband to take her home. For days she could not shake off the impression of that scene and story. It continued to prey upon her mind until she fell into a deep state of melancholy and profound conviction of sin. There was none to help or instruct her, and she was as utterly ignorant of the Bible as she was destitute of the possession of one. The husband became so distressed and alarmed at his wife's condition that he called in medical advice. After hearing from the husband the occasion of his wife's mental distress, and from the lady herself the story of her horror,—“that these poor people should be killed for their religion,”—and being plied by her with questions concerning religion which he was utterly unable to answer, the physician withdrew and reported the case to the husband.

"It is a case of religious monomania—a very bad one. You must act at once and promptly, or your wife will fall into hopeless melancholia, and perhaps end in permanent insanity. You must take her about. Go to concerts, to balls, to parties—travel. Do anything and everything that will divert her mind from the terrible subject that possesses her."

Acting upon his advice, the husband began a round of pleasure and fashionable dissipation such as even they had never before indulged in.

Night after night they were out at the theatre, at balls, at concerts, and entertainments; the wife going reluctantly but obediently. One night they were at a grand ball in Paris. They had entered the spacious hotel, and were passing through a long and brilliantly-lighted corridor, lined with lackeys, and leading toward a broad flight of stairs up to the *salon* where the guests were assembled. Of a sudden, like an apparition, there darted out before them, from some side door, a little man dressed in black, and apparently a clergyman, though not a priest.

This little man stepped up to the lady, and, without a word of introduction or apology for speaking, said, "Madam, do you know the blood of Jesus Christ, God's Son, cleanseth from all sin?"

To this startling and unheard-of proclamation the lady replied, "What did you say? Will you repeat those words?"

At which the little man in black again declared, without note or comment, but with intense eagerness and pathos, "The blood of Jesus Christ, God's Son, cleanseth from all sin," and then disappeared as suddenly as he had appeared.

The lady stood still for a moment, dumb-founded, and then remarked to her husband, "Did you ever hear that before? That is the most extraordinary statement I ever heard. What can it mean?"

But as she mused on these words, and climbed the broad and lofty stairway, there fell upon her a peace so sweet and ecstatic that her whole face seemed lighted up with an unearthly gladness.

She went at once into the crowded *salon*, and approaching the first lady whom she saw, she said to her, "I have just heard the most extraordinary statement. I wonder if you ever heard it, and what does it mean: 'The blood of Jesus Christ, God's Son, cleanseth us from all sin?'"

As might have been expected, the lady to whom this inquiry was addressed was amazed; and the amazement spread through the *salon*, as Madam M. passed from one to another, repeating her question, and asking if any one could tell her what it meant. Of course, in a few minutes the word was whispered from lip to ear, "Madam M. has gone mad." But, like Paul, she was not mad, only filled with the gladness of God's blessed peace.

Noting the excited (or what seemed to him the excited) state of mind in which his wife had been thrown by the apparition of the little man in black, with his singular declaration, and the real excitement into which she was throwing the fashionable people in the *salon* by her continuous inquiry of every one whom she met concerning "the blood of Jesus Christ," her husband took her home. For days she simply dwelt in a paradise of joy, repeating over and over again the words, "The blood of Jesus Christ, God's Son, cleanseth from all sin." Her depression, her so-called religious monomania, her deep melancholia, was gone; and, instead, an ecstasy of gladness had taken its place.

She told everybody about the house, her servants, and beyond the house, her neighbors, of this "precious blood." She found out, finally, where the saying came from. For the first time she got hold of a Bible, and soon devouring the New Testament, she learned the whole glad truth. Her joy was not for a day or a week, but continued until her husband, again alarmed, sent for his medical adviser, the same who had seen her some months before. He had another interview with her, and was treated to the gospel of Christ and a relation of her joy and peace in believing.

The medical man returned to report to the husband, and, with a grave shake of the head, declared, "It is the same thing—religious monomania. It is a very bad case. It has changed its type, taken on another form. Before she was depressed; now she is ecstatic. I am afraid it has reached an acute stage. You must watch her very closely, and do everything you can to divert her mind."

And so the wise fool departed. But the joy did not leave Madam M. It continued, and became the inspiration of a new life to her and to all about her. The Bible was now her daily companion, and she became a sweet witness for Jesus. Again and again she besought her husband to receive Jesus as his Saviour. She broke away from Rome, and took up with the few scattered Protestants whom she could find, and in her own circle continued to speak of Jesus and his precious blood, and his resurrection from the dead.

Some months after, her husband gave a din-

ner party to a number of artists, wits, and *littérateurs* of Paris. At the table the conversation turned on religion, which was ridiculed as superstition; and presently blasphemous and ridiculing sneers were levelled at Jesus Christ and the Bible.

After this ribald conversation had gone on for a few moments, the host, Mr. M., arose at the head of the table and said: "Gentlemen, I cannot have the name and religion of Jesus Christ taken in vain and made the subject of ridicule at my table. Jesus Christ is the Son of God, and our Saviour, and his blood cleanseth from all sin."

The effect of this speech may be more easily imagined than described. Mr. M. had never before articulated his faith, and his happy wife for the first time now knew that her testimony and her life of peace had been blessed of God to his soul also. He joined his wife in her new faith, and himself parted from the superstitions of Rome. This lady lived on for sixty years, dying only a few months ago. She never ceased to carry her joy and testimony wherever she went; and, as I have said, became the leader of the Protestant faith among her class in France.

The singular thing about the whole matter is the sudden appearance of the little man in black, in the great house on the night of a grand ball, and his apparently mad approach into the ball-room. The explanation is simply this. He was a Protestant clergyman, who had some occasion to visit the master of the house that night on business, and as he was about to leave he was seized with an irresistible impulse to rush into the corridor and tell the first person he met that "the blood of Jesus Christ, God's Son, cleanseth from all sin." Not knowing why he was so strangely led, and himself partly terrified at what he did, not knowing Madam M., or having ever heard of her, or of the deep conviction of sin under which she had been laboring for some months, he saw in her only the first person he met; and, delivering his message, he rushed from the house, not knowing the result of his action until months afterward."

Who shall say that God the Holy Spirit, who took Philip from Samaria to declare Jesus to the church, is not still doing these wonders of grace? God has not forgotten to be gracious, and the Spirit of God "has not ceased to convince men of sin, of righteousness, and of judgment;" nor to take extraordinary means to lead souls to God through Christ, when extraordinary means of grace are necessary.

Scripture Illustration.

A CERTAIN MAN THAT WAS LAME.—Every visitor to the East for the first time must be pained and shocked at the display of misery, deformity, and disease which meets his eye at the entrance of every city, and especially about the gateways of public buildings, mosques, and churches, and around the wells. He may well fancy himself among a population of blind men, lepers, and cripples. However, he has seen the worst; for the suffering of the place is in public. In lands where hospitals and refuges are unknown, and where there is no state aid for poverty and disease of any kind, begging is an absolute necessity, and does not even imply any degradation. And this begging is regulated and systematized. The helpless and the crippled are placed in the most frequented thoroughfares. They do not change their posts, which, by some prescrip-

tion or long usage, appear to be recognized as the rightful possession of the holder; and then they ejaculate their piteous appeal to each passer-by, just as leper or blind man did to Jesus of Nazareth as He passed by. The lepers are always outside the walls, and at some distance apart from others mendicants, as we may see to-day at Jerusalem, where they sit some little way outside the Jaffa and Damascus gates, and by the Pool of Siloam. Every helpless cripple has some friends who will carry him to his accustomed seat in the morning, and, when they return from work at sunset, will carry him back to his hovel, while the lepers crawl back to their sheds, usually attached to the outside of the city wall. The duty of alms-giving is recognized and largely practised by all religions in the East; in the case of the rich, by regular daily doles. Most wealthy Moslems, on their daily visit to the mosque, distribute a very small coin to each beggar as they pass; or, in the case of very great men, are followed by a servant, who places a quarter farthing in each bowl held out before the sufferer. Nor are the very poorest backward in liberally recognizing the claim of the leper and the blind. Fortunate indeed was the lame man who could in the days of the glory of Herod's Temple secure a platform close to one of its principal gates.—*H. B. Tristram, in the Sunday School Times.*

FOR "THE FRIEND."

Memoranda of William Kennard.

(Continued from page 18.)

1841. Second of Seventh Month. Dined at Joseph Talcott's; from here we were taken by Matthew Barker to his house; a sound-minded Friend; Hannah Wanzer also took tea with us. Here we met with a number of young people; and feeling a concern upon my mind toward the youth, proposed getting into the quiet.

There was soon a collection made, and a solemn silence ensued, which proved to be a season of Divine favor, in which I was enabled, through the Holy Spirit, which made intercession in the wisdom that is pure and peaceable in the mystery of Christ, to the relief of my mind, and rejoicing in the Lord, which had a reaching effect upon the auditory; after which, dear Hannah Wanzer followed in testimony, that "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me." And in the course of her communication, expressed that those mountains of opposition would give way, and be broken down before the Lord; and that I might be strengthened in his work, and so bid me God-speed. Which is a very humbling and humiliating consideration to be brought "to stand on such Holy Ground that the shoes must be taken from our feet;" "but it is the Lord's work, and marvelous in our eyes." Blessed be his holy name!

Lodged at Matthew Barker's. Third of Seventh Month, was taken by John Wanzer, a kind and religious young man, to Valentine Willett's, at Skaneateles, a distance of twenty-three miles, where we lodged; but in our journey stopped at Auburn, and was conducted all through the State Prison, in which there are between six and seven hundred prisoners. The most of them appear to be of the age between twenty and thirty-five years, with a sad gloom upon their countenances. They are engaged in almost all kinds of manufactory, wrought up to a high degree of perfection.

Fourth-day of the Seventh Month. Skaneateles Lake is a beautiful sheet of water, about a mile in width and fifteen miles in length; the

scenery delightful; the buildings very splendid; the water above three hundred feet deep.

The meeting to-day at Skaneateles was small and dull, in which I sat above an hour before felt the fire of the Lord to arise in my heart and submitting thereunto, was enabled to throw off my burden where it belonged, and returned in peace to Valentine Willett's.

First-day afternoon. My dear friend, John Wanzer still with us, we set out on our journey for De Ruyter, forty-five miles. Passed down and round the foot of the lake, and through the village of Skaneateles; the main street very broad; the dwelling houses and public buildings ornamented; variously formed, exhibiting a variety of taste; painted white; the ends of the buildings set to the street; ornamented with green shrubbery. We passed up on the other side of the lake. In my opinion, such a beautiful scene is seldom to be found; the smooth clear lake, without any marshy ground, and the moderately elevated and fertile ascent from the water's edge abounding with a variety of fruit trees and evergreens, with very splendid country seats, might delight a mind at liberty to muse and feast upon the glories of this world, that must soon fade away; but I did not feel at liberty to indulge therein, but to suffer with the suffering Seed, to visit and "stir up the pure mind by way of remembrance," that those who are designed for fruit-bearing branches (but the blessings of Divine Goodness are extended unto all the human race), might be faithful to the trust, "as good stewards of the manifold Grace of God," "bringing forth fruit to the praise of the Great Husbandman."

We called and took tea at the Widow Sara Dorland's, in whose family we had a favorable opportunity, in which the visited and visitors were broken down together under the might power and presence of Him who hath testified that "where two or three are gathered together in my name, there am I." Blessed be the Lord forever! * * *

Fifth of Seventh Month. This morning had a family sitting, in which the states in individuals were opened and set forth; the ground on which they stood being similar to that of the rich young man who came to Christ commending himself; but the answer was, "One thing thou lackest yet. Sell all that thou hast and distribute to the poor, and come and follow me, and thou shalt have treasure in Heaven;" thus I was favored of the Lord to expostulate upon this subject to the tender and breaking down the hearts of a number present. May the Lord "fasten it as a nail in a sure place!" was the secret prayer of my soul. * * *

Now 6th of the month. My health continues delicate; but it may be all in the order of divine goodness that I should be more and more prepared as a sanctified vessel of the Lord, to be intrusted with a portion of his riches to hand forth to the people, when feeling the word of command, as a fire burning in my bones. Had an appointed meeting to-day at De Ruyter. A small meeting of Friends; but a number of others came in. The opportunity proved a favored season; a renewed visitation to many present.

Dined at Enos Peasley's. Here we took a affectionate leave of our dear young friend, who, for the first time in a family sitting, appeared in public while out with us; now returning home; having carried us in an easy vehicle about sixty-five miles; a grandson of Daniel Haviland. * * *

Seventh day of Seventh Month, and fourth of the week. Attended Smyrna Monthly Meeting, held at Smyrna (belonging to Butternuts Quarter), in which I was silent, except a short testimony just at the close.

* * * * *

Eighth of Seventh Month. Had an appointed meeting at 2 o'clock at Brookfield; but a few Friends here, but a large number of other people. We sat about an hour in silence; after which, my mouth seemed to be opened in that wisdom which is pure and peaceable; and by it was engaged about three-quarters of an hour, and carried through without a jar. Blessed be the Lord, who was near, to the rejoicing of many hearts.

* * * * *

Seventh-day, afternoon. Had an appointed meeting at Westmoreland, at 11 o'clock this morning, which was small, but owned by the Blessed Master, whose boundless store of rich treasures of "things new and old," which He designs to supply his poor, dependent children with] hath no end.

Again pursued our journey for New Hartford; passed through Utica City; about fourteen thousand inhabitants, lying near the Mohawk River, in a very great valley, the Erie Canal running through it, also a railroad. I was informed that, on this canal, there are between three and four thousand boats. * * *

Eleventh of Seventh Month, and First-day of the week. Attended New Hartford Meeting; notice was circulated agreeable to our desire.

There are but few Friends in this place; many others coming in; and whilst quietly waiting, with a composed mind, a Scripture passage opened with weight and attended with ear, as in the presence of his Holy Spirit, as uniting the condition of the present company, in which I was strengthened to expostulate upon the subject beginning that "There is at Jerusalem, by the sheep market, a pool which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water: For an Angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole."

And thus it was that I was opened to take an expanded view of the matter, and apply it to the present company, of being impotent folk, blind, halt, withered, and so forth; and unto whom they should come and be healed.

The meeting ended solemnly, under which I felt sweet peace, and a thankful heart unto the Lord. * * *

Twelfth of Seventh Month. Again pursued our journey fifteen miles to Burlington, in Otsego County, and dined at Moses Hoag's. Here we had an affecting parting opportunity with our dear friends, Henry Knowles and Susanna his wife, who have carried us about one hundred and five miles, now returning homeward with heartfelt prayers unto the Lord for their preservation, as well as our own; and that his blessings might rest upon them, as upon the house of Obed-edom.

Thirteenth of Seventh Month. We had an appointed meeting at Burlington, and about five-fifths of the assembly no members.

We sat in silence nearly an hour; then feeling a necessity laid upon me to break the silence, under which the good spirit of the Lord guided my steps, strengthened my soul in

the labor of the gospel of his Dear Son. A solemn covering prevailed; Truth reigned over all. Blessed be the Lord forever!

* * * * *

Fifteenth of Seventh Month. Was carried by Ephraim Sleeper fourteen miles to Otsego meeting.

The remark of a Friend in the ministry at the close of the meeting was, that the Divine Master was with us, or else he was very much mistaken. * * *

Sixteenth of the Seventh Month. Five miles to Laurens Meeting, 2 o'clock in the afternoon. A suffering time, and silence prevailed until near the close, when I arose with a close, sharp, searching testimony, expressing that my lot that day amongst them had been to suffer in silence, but with fervent desires that the meeting might dig through the rubbish; that there might be life instead of death; that they were dwelling upon the surface, and in a state of stupidity and insensibility, being dead and buried in sin and transgression; but showing how that the offers of mercy were still extended even to raise the dead to life, etc., etc.

After meeting, E. H. S. told me not to be uneasy with what I had said. I replied, in leaving, that I had left a burden.

* * * * *

Twenty-first of Seventh Month. Carried seven miles to the Mohawk River; crossed over; took the railroad car thirty-five miles to Schenectady City, and there, shifting into another train of cars, twenty-one miles to Saratoga Springs—a populous village of great resort, because of its medicinal waters.

One of those springs, called High Rock Spring, the water itself formed the rock. Another spring, called Flat-Rock Spring; this spread and run about, and formed a broad, flat rock. Another, called Congress Spring, which, is supposed, could not be bought for a hundred thousand dollars. Another spring, called Iodine, two years ago, was bought for ten thousand dollars.

I have visited two of those springs and drank of the water. It is cold, but a sharp, stinging taste like ginger beer. A man may drink and drink abundantly of it, without loading his stomach or feeling any inconvenience.

(To be continued.)

QUAKER.—"If external rites," Archbishop Tillotson affirms, "have ate out the heart of religion in the Church of Rome, religion should seem to have made the deepest impression on the Quakers, who are the most averse from external ceremonies and observances; and are therefore hated by the formalists of all churches." That no honors might be wanting to this truly Christian sect, they have been dignified by the abuse of Cobbett, who, in allusion to their dress, and their rejection of the ceremony of baptism, terms them, in choice Billingsgate, "a set of unbaptized, buttonless blackguards!"

Many have admired and eulogized the mild creed, the universal charity, the fraternal love, the well-directed industry, the moral rectitude, the commercial probity, the strict veracity, the general amiability, of these religionists, among whom are to be found no malefactors, no beggars, no infamous members of any sort, and who imagine that they best prove themselves to be good Christians, by being good subjects, good neighbors, good men.—*Selected.*

Thou art here to do not thine own work, but that of thy Master. Shalt thou be faithless to thy trust?

A Minute of Lisburn Monthly Meeting, respecting Anne Gardner, a Minister, who died 24th of Eleventh-month, 1891, aged about eighty-seven years.

Our dear friend, Anne Gardner, was a native of Ross, in Herefordshire, and was brought up in religious profession as a member of the Established Church. When little more than a child she became dissatisfied with its forms and ceremonies, and sought for comfort and satisfaction amongst the dissenting bodies around her. When thus seeking for rest to her soul, some of the writings of Friends were recommended to her notice by a Friend with whom she had become acquainted; and being convinced that the religious views and principles professed by us are in accordance with the truth, as set forth in the Holy Scriptures, she frequented our meetings, and soon began to speak as a Minister.

Being left in humble and reduced circumstances, after the death of her father, she earned a livelihood by dress-making; but subsequently, having profited much by reading and private study, she was engaged in several families as a companion and teacher of young children. She moved, in course of time, to the neighborhood of London, where her services as a governess were much appreciated in a family of Friends.

For a considerable time she acted as responsible manager of a hotel, of which a near relative was proprietor. In this position, as well as in more private life, she was an example of great plainness of speech, behavior, and apparel, believing herself called to walk in a path of Christian simplicity and self-denial. She, nevertheless, in every situation in life, gained the respect and loving attachment of those with whom she came in contact.

In middle life she entered the home of the late Lydia Anna Barclay, and resided for some years in Scotland, and was recorded a Minister in unity by the Two Months' Meeting of Aberdeen.

After occupying for a short time the post of governess in Croydon School, she removed to the North of Ireland, and settled at Bessbrook. Whilst a member of Lurgan Monthly Meeting she was liberated for services in this land and in Scotland; but her public engagements were most numerous in Antrim and the adjoining counties. She had a special gift and qualification for service amongst those who were not in profession with us, both in public Meetings for Worship and in small social gatherings, being enabled to set forth with clearness, and to much acceptance by the public, those spiritual views of the Gospel of Christ which have always been held by Friends.

Having the pen of a ready writer, she embraced many opportunities of bearing a testimony on social and religious matters, both in our own periodicals and as a correspondent with those in official stations. She also made short translations of some scriptural subjects into the Gaelic.

Our dear friend was, from early childhood, subject to serious and depressing attacks of illness, accompanied with much prostration of strength. But at these times, and even when confined to her couch, she persevered in the discharge of many of her responsibilities.

We believe there are not a few still living who can testify to the excellence and freshness of the gift with which she was entrusted, and to the edification and comfort that were realized under her ministrations. Although for some years before her death she was withdrawn from active life, yet we believe it may be said of her,

"She hath done what she could;" and we reverently trust that she is now one of those of whom it is declared, "Blessed are the dead who die in the Lord: yea, saith the Spirit, for they rest from their labours, and their works do follow them."

Signed in and on behalf of Lisburn Monthly Meeting, held 17th of Third Month, 1892.

JOSEPH C. MARSH, Clerk.

HOME-BOUND.

In childhood's day I dreamed of Orient splendors,—
The marble shrines of "Ind,"
The carved fountains and trees of fair Batavia,
And Ceylon's scented wind;

The sacred ground where holy feet have wandered,
Cashmere's enticing vale,
The call to prayer from the Muezzin's tower,
The Moslem's sorrow wail;

The mouldering palaces of "Merry England,"
Italia's "fallen faes,"
The rugged grandeur of the mighty Jungfrau,
And Russia's arid plains;

Old Scotia's mountain fastnesses and caverns,
Where hunted men did run,
That they might worship God in truth and spirit;
The land of "midnight sun,"

Too, had its charms,—the grand Ocean
That calmly rolls between
That land and ours, its surf and waves majestic,
My eyes have never seen.

Nor ever seen Niagara's thundering waters,
That 'pall the listening ear;
What am I, since it is not mine to witness
The beauties far or near?

The traveller passed by, and showers of blessings
Fell on his favored head;
He told of costly urns and mausoleums
That hold the ancient dead:

Of spices rare, of shades of sweetest fragrance,
Of fruit of yellow gold,
And how like one he rested 'neath the fig-tree,—
A "guileless" one of old.

If I should speak, no one would care to hear me,
I know of nothing more
Than daily duty, and the never-ending
Cares that are held in store.

But hark! I hear a gentle voice that whispers
Obedience is best;
By walking in the way that He directeth
Thou gains eternal rest.

And is it not a service sweet and holy
To watch beside the bed,
And minister unto the suffering one,
And soothe the aching head?

The aged pilgrim leans in love confiding
Upon the filial hand;
Nor can the heart refuse the voice of duty
Or task that love demands.

And if from some thou hear a word of censure,
Who fail to understand
Thy life, remember this, that *Jesus loves*
The Marthas of our land.

He is Almighty, and reward is sure
To those who faithful are,
And for the burdens that thou daily bears
Strength will be given to bear.

SPRINGVILLE, IOWA.

THE COAST-GUARD.

Do you wonder what I am seeing
In the heart of the fire aglow,
Like cliffs in the golden sunset,
With a summer sea below?
I see, away to the eastward,
The line of a storm-beat coast,
And I hear the tread of the hurrying waves,
Like the tramp of a mailed host.

And up and down in the darkness,
And over the frozen sand,

I see the men of the coast-guard
Pacing along the strand,
Beaten by storm and tempest,
And drenched by the pelting rain,
From the shores of Carolina
To the wind-swept bays of Maine.

No matter what storms are raging,
No matter how wild the night,
The gleam of their swinging lanterns
Shines out with a friendly light.
And many a shipwrecked sailor
Thanks God, with his gasping breath,
For the sturdy arms of the coast-guard,
That drew him away from death.

And so, when the wind is wailing,
And the air grows dim with sleet,
I think of the fearless watchers
Pacing along their beat.
I think of a wreck, fast breaking
In the surf of a rocky shore,
And the life-boat leaping onward
To the stroke of the bending oar.

I hear the shouts of the sailors,
The boom of the frozen sail,
And the creak of the icy halyards
Straining against the gale.
"Courage!" the captain trumpets,
"They are sending help from the land!"
God bless the men of the coast-guard,
And hold their lives in his hand!

—St. Nicholas.

NIGHT UNTO NIGHT.

BY MARY ROWLES JARVIS.

The day hath speech for all, it tells the glory
And strength of its Creator, hour by hour;
But sweeter tones take up the endless story,
When night reveals the hiding of his power;
A deeper flush on the horizon glowing,
A softer shadow on the moss-grown sod,
And, through the hush, the sound as of a going
Among the trees of God.

At his command, with splendor unabated
And eye undimmed, the warrior-sun goes down,
While the attendant cloudlets, new created
In gold and purple, wait on his renown;
He bids the mighty hand of night discover
The starry legions, till, at his behest,
Arrayed in light a myriad world watch over
This one world in its rest!

The curtains of the twilight softly falling
Where the high hills their all-night vigils keep,
The fitful twitter of the bird recalling
The madrigals of morning ere they sleep;
The field flowers folded for the night securely,
The shadows borne like dreams o'er hill and dale,
All tell of mercies long since promised surely,
Of love that cannot fail.

All day his vast and marvellous creation
Declares his power and goodness undefiled,
Then having given its evening-time oblation,
Sleeps at his footstool as a wearied child;
Amid the worlds his eye alone can number,
His watchful care sustaineth great and small;
And nightly, with a love that cannot slumber,
His rest enfoldeth all!

LESSON TAUGHT BY DAINTY CHINA—I thought of you a short time ago when I visited a factory, one of the largest in this country, where the most costly china is made. I had thought such dainty china was imported, but a friend took me to the factory in New Jersey, and I really felt while there that I was seeing sermon instead of hearing them, and the china seemed to talk to me, and I listened and have had an increased interest in china ever since. Beautiful china means to me now suffering. I shall never forget seeing it, after it had been so beautifully tinted, carried off to be burned. It was the only way. The painting would have been nothing without the burning; it would all have washed off. The colors had to be set, and that meant fire. I thought the china did not un-

derstand it, and was saying, perhaps bitterly "What is the use of being tinted if you have to go into the oven?" It will know some day when it graces a palace, and every one exclaims "How beautiful!" The flames did not touch it; that would have marred it. The flames were all around the oven, but not in it, though it was very hot, and the china not allowed to stay any longer than necessary. That was not the end of it; it was only the means to an end.—*Ladies' Home Journal.*

FOR "THE FRIEND."

A Visit to Budd's Lake.

(Concluded from page 20.)

One of the marked features of the country in the neighborhood of Budd's Lake is the depth to which the underlying rocks are covered with a mixture of clay, sand, gravel, and boulders. This covering, which geologists call "drift," has not been formed by the decomposition of the rocks which originally stood there but has been brought there from a distance by some foreign agency. If we go into a section of country which has not been subjected to such action, and dig down until we come to solid rock, we find that above this is a bed of earth, clay, sand, and stones, evidently formed by the decomposition of the rocks which once came to the surface, which the mechanical and chemical action of the elements have separated into their constituent parts—the stones that are interspersed being largely of quartz or other more indestructible substances which have retained their form and hardness, while the surrounding parts have been resolved into sand or clay.

This "drift," which covers the hills and valleys of the highlands of New Jersey, in place to the depth of nearly a hundred feet, is widely spread over other States of the Union, and is believed to have been placed in its present position by the action of ice in a remote age of the world, when the ice cap which now covers Greenland extended down to the middle part of New Jersey. The manner in which it planes down the surfaces over which it passes and transports huge blocks of stone and immense quantities of finer debris, is well shown in the glaciers which now exist among the Alps of Switzerland and other high mountains. The snows which fall on these mountains gradually accumulate, and the pressure hardens them into ice and forces this down the valley, with a slow but irresistible motion, carrying with it rocks and earth torn from the mountain sides. When it reaches a lower level, where the ice in front melts as fast as the ice behind moves forward, the end of the glacier is reached, and there will be found a pile of stones and other material which it had carried along with it. This pile of materials is called a "moraine," and the corresponding terminal moraine of the ice age is marked by a range of low hills of gravel, sand, etc., extending in a curved line from about where the railroad crosses the second trap mountain, below Orange, to the Delaware River at Belvidere. West of the Delaware the same moraine has been traced across Pennsylvania and far into the Western States. The line of this moraine, as drawn on the geological map of New Jersey, crosses the northerly end of Lake Budd. The boulders which have been brought by the ice are often of large size, and, of course, of the kind of rock that composed the ridges from which they were carried, which was often very different from that of the places where they were deposited.

met with an interesting illustration of both of these points while accompanying a friend, who kindly invited me to take a ride to Lake Hopatcong, which is a few miles to the north-east of Budd's Lake. As we were riding on the level road which runs up the valley of which Budd's Lake occupies the south end, we passed a small quarry of limestone on the roadside. I was surprised to see limestone in such a place; upon examining the geological survey of New Jersey, I find that it was merely an enormous boulder brought from a distance by the ice and surrounded by gravel and boulders of other kinds of rock. The quarrymen had made quite a hole in the ground in removing limestone, and the boulder is not yet exhausted, although the quarrying has been going on for several years.

At Stanhope, which is about three miles above the outlet of Budd's Lake, there is an iron furnace. There are several mines of iron ore in Morris County, not very distant from the furnace, but as they were not in the line of my ride, I could only gather up a specimen of the ore from the floor of the furnace. I noticed the piles of sandstone and limestone which are used to mix with the ore in such proportions as will enable the furnace men to melt the ore. Iron, although sand, lime, and clay (which is present in the ore) are each of them practically fusible by themselves, yet, when mixed in the proportions in which they will combine with each other, the mixture melts into an intricate glass, which runs out of the furnace in a molten state and forms the slag which in time forms such extensive banks about furnaces that have been long in operation. At this spot arrangements have been made to utilize this slag, which, as it pours from the furnace in a liquid state, is struck by powerful jets of steam which scatter it in the form of very fine threads of glass into a room where it settles in a white mass like cotton wool. In this state it is called mineral wool, and, being incombustible, is used for packing around steam pipes and other places where it is liable to be exposed to heat.

Lake Hopatcong is about six miles long and very irregular in its outline, although its general direction is north and south, like Budd's Lake, occupying one of the valleys which are characteristic of the New Jersey Highlands. It is a feeder of the Morris and Essex canal, which probably uses the great bulk of its outflow. We enjoyed our ride. The day was cool and pleasant, our horses lively, the roads good, and our driver accommodating. It was a matter of surprise to find the roads so level, but the explanation of this is, that they are largely laid out along the valleys and do not often climb the intermediate hills.

J. W.

FROM THE "BRITISH FRIEND."

Where Are We Drifting?

The movement which took place some years ago resulting in the appointment of the Home Mission Committee, was itself the development of thoughts which had been for some time active in the Society.

Floating at first in isolated minds, they afterwards coalesced, and gained cumulative force which resulted in action. The Society of Friends in this country had for generations been gradually declining in numbers; a circumstance causing disquiet and even apprehension in many people—some alarmists going so far as to calculate the probable duration of our existence.

Prize essays had been written with a view to point out the causes of this decline; yet although many of those supposed causes had been removed, the Society showed no signs of a revival of numbers. It was very natural to conclude that something must be wrong, and no less natural that much self-examination should be made with a view to find the weak place. "We are not sufficiently faithful to our principles," said some; "we are not sufficiently aggressive," said others; and many were the suggested remedies.

That the principles we prize so highly, recommend themselves to so few of our fellow countrymen, should cause us regret, is a thing to be expected. We could not ignore the fact, nor could we be sincere in our regard for those principles, if we failed to feel their want of power to attract others.

The feeling of regret being natural and inevitable, involves no exercise of judgment, and it seems that so far we are right and cannot err in entertaining it; but it incites to the examination of causes, and the application of remedies, in which department of the question judgment becomes active and we become liable to err.

It is noteworthy that scarcely a speaker or writer among Friends makes any but the merest passing reference to the causes which lie outside the Society, although these are infinitely more potent than those which lie within it; this reticence being attributable no doubt to the feeling that besides being powerful, the former are beyond our reach and control.

If our views and practices when fairly put before others are rejected, we have no possible means of making them acceptable.

Many outside of our Society have written upon the subject of our decreasing numbers, but apparently the author is yet unborn who is to offer us any sound advice. Indeed many of the opinions to which we are treated, give evidence of so little ability to penetrate below the surface of things, that we might well suspect the soundness of any advice conveyed.

A work entitled "The Quakers," devotes a chapter to what the author calls "The Decay of Quakerism" in which he identifies "Quakerism" with the enthusiasm of its founders and the numbers who embrace it.

Finding that the fever fit has passed, and the numbers diminished, he innocently supposes these facts to mean a "decay of Quakerism."

No possible connection can be traced between numbers and Quakerism; the two ideas are essentially dissimilar and cannot be made to depend on each other in any way.

Arguments drawn from numbers intended to show the truth or untruth of a society's views have over and over again been shown to be baseless, as either not proving anything whatever, or as proving a great deal more than those who use them would admit; yet such arguments are still used by writers of a certain class.

What should we think of a man, who, when invited to consider the truth of some religious tenet, asked, "How many adherents did it gain in a given time?" and regulated his assent according to the answer?

The truth or untruth of the views and principles promulgated by our early Friends must be shown by an entirely different set of considerations.

If what our progenitors contended for be wrong and untrue, then we are in a sad condition even in our palmist days; but if right, then we are not in a sad condition now, although

our numbers are not a fourth of what they were.

We read of "seven thousand men who had not bowed the knee to Baal," but we never think nor speak of them as in a sad condition; the sadness has its application elsewhere. No invidious comparison is here intended; nothing but a desire to show the absolute futility of a reference to numbers in this connection.

The unsound and illogical conceptions upon this subject to be met with in some quarters, have perhaps arisen from drawing false analogies between organisms and societies.

An organism deprived of any of its parts is more or less weakened, and it may be thought by some that a society which has suffered a loss of its members must be affected in a similar way.

The cases are not parallel.

The parts of an organism have each a function or functions to perform, and if one part be removed another cannot do its work so well; perhaps cannot do it at all. Leaves cannot do the work of roots, nor roots of bark. Brain cannot do the work of lungs, nor lungs of heart; each has its appointed work, and can do no other, therefore if one be removed the consequences are serious.

But each member of a society is a complete unit, and may perform many functions of the body; so that a society numbering 20,000 may exhibit quite as much life, or perhaps more, than one that could count 100,000. We ought also to be careful not to follow thoughtless writers, and mistake enthusiasm for life, because they are absolutely different things.

The former has accompanied the rise of most, if not all religions, but has rarely lasted more than one or two generations, and when it has subsided, the things that called it forth remain true or false as the case might be, and the life as real and strong. There are many Friends now who are as truly devoted to their principles as ever George Fox was, yet have none of his enthusiasm.

It has already been remarked that the decline in our numbers naturally causes us regret. Why? Is the regret on account of ourselves or of others? Surely of others and of them only.

Whether we be few or many we enjoy all our privileges the same. Our worship results in the same spiritual strengthening; our attachment to the Head of our Church, and regard for his example and precepts, bring with them the same effects on character, as if our numbers were ten or a hundred fold what they are. But rightly or wrongly we think we are enjoying advantages which others have not, and we have no wish to make a monopoly of them.

We therefore desire to see our numbers increase.

There are two and only two legitimate ways to set about effecting this desired object.

One is by example, and the other by precept. An increased faithfulness to our principles will be the best evidence of their value to us that we can show to others; and extended promulgation of them the best means of showing we desire others to share them.

If both these means fail and the outside world is unable to see or appreciate or assimilate our principles, we have nothing left to do but regret it and persevere.

Other means, however, are being tried. Our form of worship is being *modified*, and we are adopting in a few instances the institution of *paid Pastors*.

It must be evident to the mind of any one who thinks at all, that if these means succeed where the others have failed, any resulting increase of

members will be an increase of members merely, not of strength; for the gain must necessarily be at the expense of some of our principles.

These methods also are calculated to discriminate between the more thoughtful and the less thoughtful people; to exclude the former and to gain the latter.

The more thoughtful will ask, "Are these the descendants of people who prized their religious practices so highly that they were willing to lose property and even life rather than relinquish them?"

"If so the continued strong advocacy of them in pamphlets and otherwise betrays some want of sincerity: we do not feel drawn by that."

The less thoughtful are not so fastidious, and will merely consider that our practices are extended over an area which embraces them.

Jonathan Dymond has well shown that there are certain things a man may not do, even to save his life; and it looks as if we were now inclined to yield points which our early Friends defended at the expense of theirs; yet it is difficult to see any counterbalancing gain, except it is to be found in an increase of members.

This brings us face to face with a very important consideration, one which lies at the root of the whole matter.

We desire that our numbers should increase for the reasons above stated; but the sole thing besides which we ought to desire is that our influence should be strong, and make itself felt over as wide a radius as possible.

To break down our hedges that others may step in is not strictly to increase our numbers; it is to form a new Society—to make in fact a bad amalgam, the parts of which will not cohere, but which, on the contrary, will be likely to illustrate the weakness of the "house divided against itself." We shall have gained nothing in that direction, but lost much in another.

Having shown by our actions that many things the Society has always thought to be of extreme importance are thought so no longer, some will congratulate us on having taken a step in the right direction; but they will not be the leading minds of the community; they will be simply those towards whom we have moved.

Thinking people will ask themselves, if these things were ever so important as we professed to believe, why are they not so now, and especially why do we still, as a Society, uphold them with one hand and throw them down with the other? Space will not permit me to trace and show the severe loss of influence all this must bring with it, but any one can work the problem out for himself.

We shall exhibit something of the weakness of a certain political orator, who is said to have concluded an address to his constituents with these words, "Gentlemen, those are my sentiments; if you don't like them they can be changed;" a mode of concluding not calculated to inspire either respect or confidence.

Put this tersely, and the unwisdom of such a proceeding is at once apparent; but carry out the policy by slow steps, and the minds of many being thus gradually prepared, will fail to see any impropriety.

WM. HEATON.

WERE a man sent out with sealed orders, and told that he must be ready for a recall any moment, would it not be folly to establish himself like a long resident, in a house with great preparations for the future? And are we not sent into this world liable any moment to be recalled by the Power that sent us here?

Natural History, Science, etc.

Some Curious facts With Regard to the Peculiarities of Snakes.—Most Americans who have heard the rattlesnake's rattle, will recognize the truth of the description given by a writer in the April "Quarterly Review" that it is like the sound which would be produced by the rattling of a number of peas in a paper bag. This represents the slightness of the sound. We are accustomed to pictorial representations in which the reptile is made to look very angry and energetic, the tail erect in a manner to suggest a loud alarm. Accordingly when one hears it for the first time, one is surprised to find the noise so slight. The sound, instead of being a rattle, is rather a tinkle, and it perhaps has a rather more metallic character than the notion of the shaking of peas in a paper bag would represent. But slight as the sound is, the person who has never met one of these reptiles before and who, without seeing the snake, hears, for the first time, among mountain rocks or prairie grass, its delicate yet wonderfully distinct warning, knows instantly who and what his neighbor is.

The pit vipers, to which family the rattlesnake belongs, are venomous no matter where found. The Indian pit vipers, which, like our American pit vipers, the copperhead and the moccasin, have no rattles, are poisonous. They are robust and short-bodied snakes, in this respect resembling our Western rattler, but they live mostly in trees and cause very few deaths. The pit vipers are so called because they have on either side of the snout, between the eye and the nostril, a deep pit, the use or origin of which mark is unknown. The rattlesnake exists throughout the American continent from the Canadas to Patagonia.

When the "Quarterly" writer says that snake charmers always extract the fangs of the cobra, we presume that he does not refer to snake charmers in India, for it is understood that Indian snake charmers perform with unmutated cobras. Of course these creatures, when under the hands of the charmer, they move erect with distended hood, do not go through the evolutions of a "dance," but follow and try to bite the hands which provoke them. It is to the cobra is mainly due the fearful Indian mortality from snake bite of 20,000 people a year. And yet the cobra is not aggressive. There is at least one Indian snake which is far more dangerous than the cobra, although fortunately less common. This is the hamadryad, so named, we presume, from its being found in trees. This is said to be the largest and most dangerous poisonous snake known, with the possible exception of the bushmaster of Brazil. It is sometimes fourteen feet long. This story, if true, may give some notion of its disposition. An intelligent Burman told Dr. Mason that a friend of his had recently tumbled upon a nest of these snakes, and that an old female gave chase. The man fled far and wide over hill and dale and at last plunged into a river, hoping that on the other side he should escape his furious enemy. When he reached the other side, the hamadryad emerged from the river and rushed upon him. The man bethought himself of his turban and flung it at the serpent, which darted upon it and for some moments wroaked vengeance upon it with furious bites, and then departed.—*New York Times.*

Raising Skunks for Their Fur.—Luther Michael, of Smithfield, has gone into the novel business of raising skunks. He began this year with

130 skunks in a fifteen-acre enclosure, and not counting the old and young, he has something like 800 of the odoriferous animals. He expects to enlarge the enclosure to 100 acres, and leave the skunks undisturbed for four years, the end of which time he counts on having between 40,000 and 50,000 skunks. He will then kill many for their skins. He has been in the fur business for years, and evidently knows what he is about. The skunks are fed and looked after carefully every day. They have become tame and quite neighborly, though none have yet been domesticated as pets.—*The Public Ledger.*

Plants.—A paper in the "Proceedings of the Academy of Natural Sciences of Philadelphia on the nature of annual plants, shows that there is no constitutional differences between annual and perennial plants, and the question between the two classes is wholly one of nutrition. The excessive seed bearing in an annual is exhaustive, and the plant dies. If annual plants are prevented from flowering, they live an indefinite number of years. On the other hand perennials are in a sense annuals. They send out new buds instead of new seeds, and then old portions die. The potato is used in illustration. Every part of the potato dies annually, the tubers newly produced alone continue the plant.

Items.

Modern Scientific Warfare as Affecting Peace.—Modern scientific means of warfare are tending to eliminate from international conflicts the opportunities of personal bravery and heroism which the past have especially invested the warrior's career with a glamor and romance so attractive to the populace, to the poet, and to the historian. Instead of stirring scenes of hand-to-hand fight of serried battalions in closely drawn combat, terrific artillery and far-reaching explosives of recent invention will enable armies to destroy each other whilst miles apart and at such distances in great degree, to render the combatants mutually invisible, or at least to make the particular effort of individual action imperceptible to the bystander. And as the chances of proving personal claims of valor become fewer and fewer, the soldier's life will lose much of its charm for the multitude.

The cool manipulation of electric weapons at vast distance from their victims, and the wholesale destruction of multitudes, by dynamite or by other new and terrible forces, directed from afar, by unseen operators, will at once intensify the dread and diminish the attractiveness of soldiery.

Opium Trade.—The Pope has issued a decree forbidding absolutely the use or manufacture of opium, or the trade therein, by Roman Catholics in China. "The use of opium," he says, "as existing in China is held by the Church to be a detestable abuse, and therefore illicit." It can only be used medicinally.

"A Shocking Proposal."—It is stated that the Passion Play, as performed at Oberammergau, Bavaria, is to be made a feature of the Chicago Exhibition of next year. On this the *Sun* says editorially:

The whole Christian world must be shocked at the report from Chicago that the "Passion Play" as performed at Oberammergau, in Bavaria, is to be made a feature of the Chicago Exhibition next year. It is not possible that the Christian people of the United States will tolerate a thing of this kind. The very suggestion of it must fill them with amazement and horror. The "Passion Play" as solemnly performed under appropriate circumstances and amid becoming surroundings before worshipful assembly in the secluded Bavarian village of Oberammergau, is an impressive spectacle. But the hideous notion of performing it in Chicago as one of the attractive shows of the Exhibition, what damnable blasphemy is this! What outrage upon American Christians of every creed! What a shock to every reverent soul, to every

ver in Him who was sacrificed in the awful tragedy of Calvary!

To every word of the above we say Amen, and fit with it in the further declaration that every Catholic Priest and Protestant minister in the land should raise his voice against it, and that any attempt to carry out this sacrilegious project will create a shudder in every Christian home, every church and Sunday-school, and every pious soul. A carnival of Sabbath breaking, rum, and blasphemy, under National auspices, is now threatened to the honor of this land of promise and its discoverer! *Christian Advocate.*

Barmitzvah.—The Jewish law commands the father of a child to take the full responsibility for every sin of the child from his birth to the day of his thirteenth year. With the entrance of the child into his fourteenth year his boy becomes barmitzvah, a man of commandment, bar meaning son, and mitzvah man. He takes upon himself the responsibility to fulfil the whole duty of the Jewish law, to be a religious man or a sinner, to be rewarded or punished by God, happy or unhappy, and being in this day barmitzvah, the father is redeemed from all the responsibility, and by its celebration thanks God that He has redeemed him from the accountability of sin-doing by his son. On such occasions the boys make a little speech. Many of them are intelligent enough to do this thought help. Here is one that was made by a boy in Patterson, N. J., not long ago:—
My dear parents and friends: To-day I have arrived at that important station of my life when, coming barmitzvah, "a son of the commandment," I take upon myself the obligations of the Jewish law. To-day I proclaim with heart and soul, in this holy place and in presence of this congregation, the unity of God. "Hear, O Israel, the Lord is our God, the Lord is one." To-day I am happy to acknowledge myself as one of the children of Israel. To-day I turn over an entirely new leaf in the history of my life. But believe me, that it is my earnest desire to remain always a faithful son of Israel, and that, as I enter day into the congregation of Abraham, Isaac, and Jacob, I will try to prove by my good deeds that I truly deserve to claim fellowship with the people of Israel. O, dear parents, can I ever forget all you have done for me? May God bless you, my relatives and friends and this entire congregation, now and forever. Amen.—*Christian Advocate.*

THE FRIEND.

EIGHTH MONTH 20, 1892.

We have been interested and pleased with the remarks made in the United States Congress by W. S. Holman, a representative from Indiana, in opposition to the increase of the United States Navy. He shows that our war vessels already number over one hundred, that since the year of Third Month 1885, fifteen have been added to the number, that twenty-eight additional vessels have been authorized which are not completed; that the appropriations for the navy for the present year are more than \$2,000,000, and yet there is a demand for more vessels! The demand of the "Policy Board" for the construction of our American Navy involved an expenditure of \$349,000,000, according to the estimates of the Senate Committee on Naval Affairs—When these vessels are completed and placed in commission there must be a greatly increased number of men and officers, and a corresponding increase of expense. In this while we are in a state of perfect peace with the whole world.

But besides the expensiveness of a navy, W. S. Holman argues that its increase would certainly be followed by a corresponding increase of the land forces—"The same drift of opinion among public men in the two Houses of Con-

gress in favor of a great navy will render the other step inevitable, a great army. They are connected inevitably together in a nation bordering on the high seas, both equally express the absolutism of physical force in government. Standing armies and great navies are the instruments of power which have cursed the world for centuries."

While we sympathize with the view expressed by the representative from Indiana, yet the moral bearings of the subject seem to us, still more important. So long as the United States Government is controlled by that Christian principle, which leads it to treat all with justice and kindness, we have no fears of its being drawn into war with other nations. Its isolated geographical situation frees it from many of the sources of dispute which have led to quarrels among the nations of Europe; and it has grown to be so powerful a nation, that no one among them would be likely to assail it. The silken chains of commerce, which tend to bind together in common interests, peoples widely separated from each other, are constantly growing stronger. But if we should unhappily permit the growing up of a large body of people amongst us, whose business is war, who have little to engage their attention in times of peace, and whose hopes of fame and profit are intimately connected with military operations, we shall be cherishing an element of great danger to the perpetuity of our peace and prosperity. The military instinct leads those actuated by it to crush their opponents by violence, instead of removing causes of dispute by kind treatment and conciliatory explanations. Like Job's horse, they "smell the battle afar off," and are disposed to aggravate every occasion of difference, and to rejoice in conflicts which may open up to them the way to acquire distinction and wealth. So that we believe it a truth which may confidently be stated, that the effect of military preparations is, not to secure peace, but to provoke war.

Nor, in the consideration of this subject, must we omit a reference to the protecting power of the Ruler of the Universe, who is abundantly able to care for and protect those who trust in Him.

Notwithstanding the many millions that have been invested in our navy, we believe the United States would be in a better position, and it would be to its pecuniary advantage, if every war vessel and all the armor in its possession were to be destroyed by dry rot, rust, or other natural agencies,—provided that the people would remain contented with this condition of affairs, and not seek to replace the ruined vessels and guns.

The four Memorials for deceased Friends, that were approved by the Yearly Meeting of Philadelphia in the Fourth Month, last, have been published in a neat pamphlet of forty pages, which may be obtained of Jacob Smedley, at the Book Store, 304 Arch Street, Philadelphia—price ten cents.

We have no doubt that many of those who knew and valued these dear Friends, will be glad to avail themselves of the opportunity of procuring these brief accounts of their lives and characters.

SUMMARY OF EVENTS.

UNITED STATES.—The Treasurer of the World's Fair, at Chicago, has received a bid of \$4,000,000 for the \$2,500,000 in souvenir half dollars voted by Congress. The bidder is Leo A. Alton, of that city. Bids of \$150 for the first of the souvenir coins minted has also been made.

The United States Minister to Mexico has made a report to the State Department showing that in 1891 more American steamers entered the Mexican ports than those of all other nations of the world combined.

A special train carrying twenty millions in gold from San Francisco arrived in New York on the morning of the 9th inst., and the coin was transferred to the vaults in the Sub-treasury building without accident.

On the 12th inst. silver bullion sold in New York for 82 cents, and in London for 37½ cents per ounce. These prices are the lowest ever recorded, and the bullion of the U. S. silver dollar is now only 63½ cents.

The figures on South Dakota's prospective yield, given out by competent men, range from 50,000,000 to 60,000,000 bushels of wheat, besides immense quantities of other grains.

A Topeka despatch says that in some of the counties of Kansas the corn crop will be the largest in years, while the yield of wheat will be "the largest ever known in the State."

According to a San Antonio despatch, the recent rains in Mexico have so enhanced the value of the corn crop in that country that Texas farmers are beginning to be anxious about a market for their abundant crop.

A New Orleans despatch says the strict enforcement of the Anti-Lottery law, and the consequent exclusion of lottery matter from the mails, has reduced the revenues of the Post Office \$103,000 per annum.

The New Orleans *Times-Democrat* says it costs the saloons of New York \$500,000 a year to replace their broken glasses.

The switchmen employed in Buffalo on the New York, Lake Erie and Western, the Lehigh Valley and the Buffalo Creek Railroad are out on strike for higher wages and a 10-hour day. The switchmen are those employed to couple cars, make up and send out trains, and in a general way perform the work around the yards. They are not, as the name would seem to imply, those who turn the switches. A number of freight cars were derailed and several incendiary fires started in the freight yard of the Lehigh Valley road, and a number of loaded cars were burnt. Many others were wrecked. On the 15th inst. two militia companies were ordered to Buffalo, the Sheriff being unable to control the rioters.

A number of armed miners went to Inman, a mining camp of the Tennessee Coal, Iron and Railway Company, on a branch of the Nashville, Chattanooga and St. Louis Railroad, on the 15th inst., captured 28 convicts and 27 guards, and sent them by rail to Nashville. A force of guards sent to reinforce the guard at Inman were on the way at the time, but their train was stopped by a force of miners. There was no conflict at Inman, and none of the company's property was destroyed. The Sheriff telegraphed to Governor Buchanan that he was utterly powerless, either to protect the property or to bring any of the members of the mob to justice. The Governor called out the local militia.

The number of deaths in this city last week was 504, being 191 less than the previous week, and 28 less than the corresponding week of last year. Of the whole number, 270 were males and 234 females; 140 were under one year of age; 78 died of cholera infantum; 39 of consumption; 27 of marasmus; 26 of diseases of the heart; 22 of old age; 20 of inanition; 18 of diphtheria; 15 of inflammation of the brain; 15 of cancer; 14 of convulsions; 13 of pneumonia; 13 of inflammation of the stomach and bowels; 12 of casualties; 11 of dysentery; 10 of Bright's disease; and 7 drowned.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 115½ a 116½; currency 6's, 106½ a 117½.

COTTON was quiet but steady, on a basis of 7½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, at \$16.50 a \$17.50; spring bran, in bulk, spot, \$15.50 a \$16.00.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras, \$2.75 a \$3.10; No. 2 winter family, \$3.25 a \$3.65; Pennsylvania roller, straight, \$4.00 a \$4.30; Western winter, clear, \$3.75 a \$4.10; do. do., straight, \$4.00 a \$4.30; winter patent, \$4.40 a \$4.75; Minnesota, clear, \$3.35 a \$3.75; do., straight, \$3.85 a \$4.35; do., patent, \$4.50 a \$4.75; do. favorite brands, higher. Rye flour sold in a small way at \$3.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 80½ a 81 cts. No. 2 mixed corn, 58½ a 59 cts.

No. 2 white oats, 41 a 42 cts.

BEEF CATTLE.—Extra, 5½ a 5¾ cts.; good, 4½ a 5 cts.; medium, 4½ a 4¾ cts.; common, 3¾ a 4 cts.; culls, 3½ a 3¾ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¼ cts.; good, 5 a 5¼ cts.; medium, 4½ a 4¼ cts.; common, 3¾ a 4¼ cts.; culls, 2 a 3½ cts.; Lambs, 3 a 7 cts.

Hogs continue dull and high.

FOREIGN.—William E. Gladstone having been summoned by the Queen of England to the Isle of Wight to form a new ministry, has proceeded to that island.

A despatch from London, dated the 15th inst., states that a British ship named the Thracian, the building of which has just been completed at Glasgow, and which was being towed to Liverpool, has been lost off the Isle of Man. Her crew of 21 men, also the captain and his wife, went down with the steamer.

The British ship North, Captain Newson, at Sligo, from Portland, Oregon, reports that on Sixth Month 11th, in latitude 44 S., longitude 47 W., she passed two enormous icebergs, while many more were visible ahead. The North sailed parallel with a solid ice barrier, the bergs ranging from 20 to 200 feet in height, while the open water was filled with great quantities of broken ice. At 10 o'clock on the night of Sixth Month 11th, the vessel was entirely surrounded by ice, and it was feared that she would be crushed, but fortunately toward morning the wind changed, and this enabled her to clear the bergs. She had many remarkable escapes from destruction. The bergs formed a breakwater 50 miles long. This report of the North bears out the reports from other vessels from around Cape Horn, that the ice drift from the Antarctic Ocean this season is unprecedented, and that it has reached the most northerly point ever known.

An outbreak of phylloxera is reported in the Avize-Crament district of France, the vineyards of which are among the finest in Champagne.

The *Independence Belge* has a report of an uprising of Arabs in Central Africa, who object to the suppression of the slave trade. Whole tribes are in insurrection, and a number of whites have been killed in a conflict. There are fears for the two anti-slavery expeditions and the missions.

A special despatch to the London *Times* from Calcutta says that the leading papers there, in view of the alarming fall in the rates of exchange, urge the Government to immediately close the mints to the free coinage of silver. They complain that the Government is doing nothing to face the great crisis.

The cholera returns from the whole of Russia for the 11th inst. show a large increase in the number of new cases, as well as in the mortality. There were reported 9,177 new cases and 5,009 deaths. The official report shows that throughout the cholera-infested districts of Russia, the daily average is 8,601 new cases and 4,288 deaths from the disease. The disease is in St. Petersburg; as many as 300 deaths a day were reported for several days.

At Tabriz, capital of the Province of Azerbaijan, in Northern Persia, cholera is raging with the most fatal effect. The city contains about 175,000 inhabitants, and they are dying at a frightful rate. Every day the deaths amount to several hundreds, and the disease shows no signs of diminution in its violence.

A despatch from Simla says another collision has occurred on the Nezetach Pamir between Afghans and Russians. No particulars of the encounter have as yet been received.

The rumor is reported in Gilgat that China has ceded the Pamirs to Russia.

A Simla despatch says: The revolt of the Hazara tribes in Afghanistan becomes more serious daily, and many of the great tribes have now combined their forces against the Ameer, who is collecting all his resources to put down the rebellion. In addition to 20,000 regular troops and an equal force of irregulars, the Ameer is trying to raise further levies by holding out to the loyal tribesmen promises of great reward if they will assist him to combat the revolting Hazaras. Among other things, the Ameer holds out the prospect that in event of the subjugation of the rebels, the country will be divided between the tribesmen who assist him. These promises and the prospect of getting possession of Hazaraland have induced many of the tribesmen to join the standard of the Ameer.

It is reported here that the Ameer is anxious to meet General Sir Frederick Roberts, who, with a large detachment of troops, has been despatched by the Indian Government to meet the Ameer at Jellalabad. This mission is accompanied by a political agent, and its main object is to arrange plans with the Ameer against internal foes and against the advance of Russia in Afghanistan, which is the road to India. It is also reported that in view of the despatch of general reports, the Ameer will publish generally throughout Afghanistan that the Viceroy of India has

sent him and a large force of British troops to his assistance.

A local scientist says that one of the most wonderful discoveries of recent years is that made by a poor blacksmith of Quebec, named Ferdinand Allard. It is the long lost art, known to the Pyramid builders of Egypt, of hardening copper. Axes and other edged tools made of hardened copper have been exhibited by him, which in edge and temper rival the best steel of the present day.

At a meeting of the Dominion Cabinet, held on the 13th inst., at Premier Abbott's residence, in Montreal, it was decided "to make a proposition to the United States Government assuring it that Canada was desirous of having most friendly relations, and that, in order to avoid all difficulties, the rebate on grain passing through the St. Lawrence canals be withdrawn at the end of the present season of navigation." An effort will then be made to have a conference between the two Governments for the adjustment of all differences.

RECEIPTS.

(Omitted Seventh Month, 30th—Samuel Hoopes, per Clarkson Moore, Agent, Pa., \$2, vol. 66.)

Received from Norris J. Scott, Agent, Pa., \$14, being \$2 each for himself, Benjamin W. Passmore, Joseph Passmore, Elizabeth Thomas, Elizabeth Abel, Harvey Thomas, and William Cope, vol. 66; from Paschall Worth, Pa., \$2, vol. 66; from Mary D. Maris, Del., \$2, vol. 66; from Ann T. Smallwood, Pa., \$2, vol. 66; from Mary Ann Spencer, Del., \$2, vol. 66; from Thomas Perry, Agent, R. I., \$2, for George C. Foster, vol. 66; from Stephen W. Savery, Pa., \$2, vol. 66; from K. L. Roberts, N. J., \$2, vol. 66; from Edmund S. Fowler, Agent, O., \$10, being \$2 each for Thomas Hobson, Joseph Penrose, Edwin Hollingsworth, James McGirr, and Lydia Hobson, vol. 66; from Daniel Williams, Agent, O., \$2, for Clementine Holloway, vol. 66; from Elizabeth K. Hutchinson, Phila., \$2, vol. 66; from Josiah L. Haines, Phila., \$2, vol. 66, and for Amy Middleton, N. J., \$2, vol. 66; for Zenaide Michener, Phila., \$2, vol. 66; from Wm. Bettle, N. J., \$2, vol. 66; from Peter N. Dyhr, per Neal Madson, Ia., \$2, vol. 66; from Parker Hall, Agent, O., \$6, being \$2 each for Josiah Hall, Joseph P. Binns, and Anna M. Edgerton, vol. 66; from Frank M. Normart, Phila., \$2, vol. 66; from Hannah P. Smedley, Pa., \$2, vol. 66; from John R. Tatam, Del., \$2, vol. 66; from Abraham Gibbons, Pa., \$8.50, being \$2 each for himself, Brinton P. Cooper, Penrose Maule, Pa., and \$2.50 for Marian G. Beeman, London, Eng., vol. 66; from Lydia M. Knowles, Ia., for Hugh L. Knowles, N. Y., \$2, vol. 66; from Charles Wright, Jr., per S. E. Wright, N. J., \$2, vol. 66; from Nathan Lippincott, N. J., \$2, vol. 66; from Ann Barges, Pa., \$2, vol. 66; from George Blackburn, Agent, O., \$34, being \$2 each for himself, Catharine Fawcett, Catharine W. Darlington, Thomas Y. French, Stephen Hodgkin, Finley Hutton, Charles I. Hayes, Edward Bonsall, Thomas F. Fawcett, Joseph Fawcett, Barzilai French, Hannah J. Bonsall, Annie C. Bonsall, Dr. William J. Blackburn, Martha Street, John M. Stratton, and Joshua J. Boone, vol. 66; from Ruth A. Crandall, R. I., \$2, vol. 66; from Noble Dickinson, Agent, Canada, \$18, being \$2 each for Joseph Waring, Anna H. Moore, Henry S. Moore, Jesse Stover, Joshua Clayton, Samuel Y. Haight, Amy Cohoe, George Polard, and Sarah J. Stringham, vol. 66; from Samuel H. Headley, Pa., \$2, vol. 66; from Sarah R. Whitall, New York City, \$2, vol. 66; from John M. Roberts, N. J., for Samuel M. Roberts, Jr., \$2, vol. 66; from Ephraim Tomlinson, N. J., \$2, vol. 66; from William H. Gibbons, Pa., \$2, vol. 66; from Dr. Samuel N. Troth, Philada., \$2, vol. 66; from Richard P. Gibbons, Del., \$2, vol. 66; from Mary Wistar, Pa., Phila., \$2, vol. 66; from Ellen L. Lightfoot, Pa., \$2, vol. 66; from Leah J. Paxson, Ia., \$2, vol. 66; from Mary Peckham, N. Y., \$2, vol. 66; from Elizabeth Hunt, O., \$2, vol. 66, and for Priscilla Hunt, \$2, vol. 66; from Edmund Wood and George Wood, N. J., \$2 each, vol. 66; from Anne S. Lippincott, Gtn., \$2, vol. 66; from Elizabeth H. Bromley, N. J., \$2, vol. 66, and for Florence A. Elliott, W. Town, \$2, vol. 66; from John Woolman, Pa., \$2, vol. 66; from Philena Y. Smedley, Pa., \$2, vol. 66; from Ellis Smedley, Pa., \$2, vol. 66; from George Abbott, N. J., \$2, vol. 66; from Robt. P. Gilford, R. I., \$2, vol. 66; from Josiah Lippincott, N. J., \$2, being \$2 each for himself, Isaac Lippincott, and Charles A. Lippincott, vol. 66; for Tacy Bines, W. Phila., \$4, vols. 65 and 66; from Susan E. Dickinson, Pa., \$2, vol. 66; for Henry A. Lippincott, Oak Lane, Phila., \$2, vol. 66; from Sallie A. Armor, Del., \$2, vol. 66; from Daniel Packer, N. J.,

\$2, vol. 66; from Mark Ballinger, N. J., \$2, vol. 66; from Charles Ballinger, N. J., \$2, vol. 66; from M. B. Wills, N. J., \$2, vol. 66; from Margaret Kite, \$2, vol. 66; from Jesse Dewees, Agent, O., \$17, being \$2 each for himself, Robert Milthous, Thos. Llewellyn David Masters, Jason Penrose, Thos. Dewees, Patie Fawcett, Rachel Harmer, vol. 66, and \$1 for Th. Dewees, Sen. Kans. to No. 52, vol. 66; from J. Haines, Pa., \$2, vol. 66; from Phebe A. Elkint, N. J., \$2, vol. 66; from Jeremiah Miles, Ore., \$2, vol. 66; from Wm. P. Churchill, N. S., \$2, vol. 66; from Daniel Williams, Agent, for David Branson, O., vol. 66; from George Russell, N. J., \$2, vol. 66; from Richard Mott, Agent, Ia., \$12, being \$2 each for Wm. W. Shaw, John W. Mott, Wm. P. Young, Jose Dewees, John Hampton (& D. M.), and Rhoda Eng, vol. 66; from James S. Newbold, Pa., \$2, vol. 66; from Henry B. Leeds, Agent, N. J., \$2, for Isaac Pow, Leeds, vol. 66; from Joseph C. Allen, N. J., \$2, vol. 66; from Benjamin J. Wilkins, N. J., \$2, vol. 66; from Daniel G. Garwood, N. J., \$2, vol. 66; from Ezra Stokes, N. J., vol. 66; from Sarah Garrigut, Pa., \$2, vol. 66; from Priscilla M. Lippincott, N. J., \$2, vol. 66; from Thos. W. Fisher, Pa., \$2, vol. 66; from Abner Allen, Cal., \$2, vol. 66; from Rando, Chappell for James Chappell, N. C., \$2, vol. 66; from Charles Lee, Pa., \$2, vol. 66; from John M. Sag, Pa., \$4, vols. 65 and 66; from Mark H. Buzby, N. J., \$2, vol. 66; from Mary J. Foster, R. I., \$2, vol. 66; from Mary Ann Sharpless, Pa., \$2, vol. 66, and Lewis P. Sharpless, Pa., \$2, vol. 66; from Wm. Moore, N. J., \$2, vol. 66; from Hamilton Haines, J., \$2, vol. 66; from Mary W. Kirkbride, Phila., vol. 66, and for Anne B. Pitfield, N. J., \$2, vol. 66; from Charles Jones, Gtn., \$2, vol. 66; from John Barce Jones, N. J., \$2, vol. 66.

Remittances received after 4 o'clock P. M. on the day will not appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY.—The Library will be open during the Seventh and Eighth Months, on Fifth-day afternoons, from 3 to 6 o'clock.

WESTTOWN BOARDING SCHOOL will open for a Long Term the 6th of Ninth Month. Applications for the admission of Pupils should be made promptly to
Z. HAINES, Supt.,
Westtown, Chester Co., Penna.

DIED, at their residence, Norwich, Ont., Canada, on the 3d of Eighth Month, 1892, **ASENATH H. CLAYTON**, wife of Joshua Clayton, and daughter of the late Joseph and Margaret Heacock, of Greenwood, Columbia County, Pa., aged nearly sixty-six years. A member of Norwich Monthly and Particular Meeting of Friends. She bore a lingering illness of heart disease with patient resignation to the Divine will, and passed away in a peaceful state of mind. Her family and friends have the consoling belief that their loss is an eternal gain.

—, at his residence, near Cardington, Moravia County, Ohio, **ZENAS WORTHINGTON**, eldest son of the late Jacob and Lydia Worthington, of Moravia County Ohio, on the 14th of Second Month, 1892, in the fortieth year of his age. He lost his right in society by marrying contrary to discipline when about twenty-two; after which he seemed to take but little interest in religion, never joining himself to any nomination. On the 17th of Seventh Month, 1891, he was thrown from his wagon, and struck by it in such a way as to break his back. From that time to his death he was entirely helpless, suffering as but few persons are called on to suffer. From the first, it was thought he would not recover, and his earnest prayer was that his Heavenly Father would spare his life until he could feel the full assurance of a happy eternity; and he was mercifully spared to leave his friends that assurance. In speaking of a ministering friend who visited him during his sickness, he said: "I fully shut myself off from such influences, and how I regret it now!" At another time, "I wanted badly to die a member of Society." A few days before his death, he said: "Tell everybody to prepare for eternity while in health, and not leave it, as I have done, for such a bed of suffering. Through all my life I have never done anything wrong that I did not feel the gentle reproof; but I did not heed the reproof." He several times spoke of believing his accident to be providential, and desired that whether life or death be his portion, it should be to the glory of God.

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For "THE FRIEND."

Inward Revelation the Primary Rule.

The editorial in THE FRIEND of Seventh month 9th, starts anew the question which it may be profitable to consider at this time; as what is meant by the "primary and secondary rule of faith" as used by early Friends? In the presentation and defense of this doctrine William Penn adhered almost entirely to arguments drawn from Scripture. But Robert Barclay, whom even casual readers know, puts his arguments after the manner of formal logic; it is most of his propositions on this subject in the forms of philosophy. Many of his terms, "self-evident," "formal object," "primary" and "secondary," "subjective" and "objective" common principles," "original truths" and *a priori* and *a posteriori*," are strictly philosophical, and without understanding them as such, we fail to understand his meaning.

Attention is again called to this phase of the original statement of Quakerism, under a feeling that it may help to broaden the view and open the regard of some thoughtful young friends for the principles of Friends by giving a higher sense of the great value of the doctrine of Inward Revelation in the solution of the great problems concerning religion and morality, and the relationship of man to God, now claiming the attention of the most advanced thought in religion and philosophy.

The literature of Friends during the heated agitation of this century shows no trace of any proper recognition of this philosophical aspect of original Quakerism, and its remarkable bearing on some of the questions at issue. But though overlooked by our own people, it has attracted the attention of some most eminent men outside our Society.

Carlisle said of George Fox, "If De Alemeert asserts Diogenes was the greatest man of antiquity, surely George Fox by stronger reasons was the greatest of the moderns. He was he to whom under pure form the Divine idea of the universe was pleased to manifest itself and shine through unspeakable awfulness and unspeakable beauty in his soul." And he speaks of his mission as a more "remarkable event in modern history than the Diet of Worms or the battle of Austerlitz"—Sartor Resartus, 163.

Noah Porter said Quakerism is stated "in its philosophical dictum and method of a

Christianized Platonism"—Appendix Uberweg's History of Philosophy. But no other modern writer has given such care to the analysis of the System of Faith of George Fox as Bancroft, the great American Historian. He says that when George Fox taught that "truth was to be sought by listening to the voice of God in the soul, it was the same principle for which Socrates died and Plato suffered." "That the voice in the heart of George Fox as he kept sheep on the hills of Nottingham, was the spirit which had been the good genius of Socrates." That "the Quaker doctrine is philosophy summoned from the cloister and the college, and planted among the most despised of the people." That "the method of the Quaker coincided with that of Descartes and Leibnitz, who founded their systems on consciousness; but Descartes drifted to the sea of hypothesis on the barren waves of ontological being; and Leibnitz lost his way among the monads of creation. But the illiterate Quaker starting from the same point of philosophy attended strictly to his method, and never ventured to sea except with the certain guidance of the cynosure in the heart." That "it was wonderful to witness the energy and unity of mind and character which the strong perception of speculative truth imparted to illiterate mechanics." For with unconscious sagacity they developed the system of moral truth which they believed existed as an incorruptible seed in every soul.—History of the United States, Vol. II., Ch. 16.

When George Fox saw in the "invisible power of God how all men were enlightened by the Divine light of Christ" (Fox's Jour. p. 16), he by insight passed beyond the induction of Bacon and the sensationalism of Hobbs or Locke, and reached the end and foundation of the true philosophy of Christianity for his beginning, by recognizing the inward revelations of the Divine power in man, as the *a priori* of all spiritual intuition.

Guided by the fundamental principle of George Fox, Robert Barclay announced its application to the solution of the problems of faith, knowledge and life. With almost prophetic discernment, he avoided the skeptical idealism of Berkeley and Hume; and the atheistic materialism of Priestley and Mill and Spencer; and anticipated the intuitional philosophy of Reid and Kant by almost a hundred years.

These propositions of Barclay contain the most spiritual conception of the genesis and process of the Divine work in human consciousness, expressed in the forms of philosophy, ever made among men. And it ought to humble the minds of all who love the truth to know that at this time the Christian philosophers of the world are mostly in agreement with almost all of Barclay's philosophical propositions.

In the Thesis to the 2nd Proposition of the Apology, Barclay affirms that the inward revelations which he makes the foundation of knowledge and faith, are self-evident; as philosophy teaches in regard to the intuitions. He says, "This Divine revelation and inward illumina-

tion is that which is evident and clear of itself, forcing by its own evidence and clearness the well disposed understanding to assent; irresistibly moving the same thereto even as the common principles of natural truths do move and incline the mind to natural assent, as that the whole is greater than the part." In short, we know these revelations just as the mind knows natural intuitions.

In Barclay's reply to the students of Aberdeen, is a comparative statement of the distinction he makes between these inward revelations and the Scriptures. It answers the question, why the inward revelations are called primary and the Scriptures secondary, in philosophical language so clear that to deny his position is equivalent to taking the position of materialistic atheism that there are no spiritual intuitions, or inward revelations in the soul. He says, "That we know the Scriptures' testimony by the spirit *tanquam a priori* as we know the effect by the cause; and we know the spirit's testimony by the Scriptures' *tanquam a posteriori* as we know the cause by the effect; because the objective evidence of the spirit is SELF-EVIDENT and PRIMARY, the objective evidence of the Scriptures is but DERIVED and SECONDARY—Works, 608.

In Proposition 2nd of the Apology, Barclay says, "The spirit is that alone by which the true knowledge of God can be revealed; by the immediate manifestation and revelation of God, enlightening and opening the understanding; *subjectively* helping us to discern truths, and *objectively* presenting them to our minds as the formal object of the saint's faith."

In the language of Barclay's philosophy, these inward revelations are the "primary rule of faith, and the foundation of all true knowledge of Divine things," because they are "self-evident" like natural intuitions; and the Scriptures are *not so*; because they are from a Divine spring, as *a priori* causes, or sources of knowledge which arise within us and are seen by insight; while the Scriptures, without these inward intuitions, are only outward testimony derived through the outward senses as other outward testimony.

When Robert Barclay thus makes these inward revelations the true basis for faith, and the foundation of all true Divine knowledge, he makes the highest possible application of that which Bancroft calls the "speculative truth" of Quakerism.

It was not until Hume, with his daring speculations, by applying to religion both the theory of Locke, "that there is nothing in the mind but what enters it by the outward senses," and that of Berkeley, "that nothing exists but the ideas of things that thus enter the mind," and had thus cut away the foundations of knowledge and faith, that philosophy was driven upon the ground of Barclay, and constrained to recognize the intuitions in consciousness as the foundation of all knowledge. When Kant and Reid recognized not only the natural intuitions, but also those of the moral law, they laid in philosophy the foundation for a most

wonderful revolution in religious thought. The far-reaching words of Kant, "that the categorical imperative of the moral law is the light of all our seeing" seem, in tones of scientific prophecy, to echo the words of Paul, that "that which might be known of God was manifest in them." This great German philosopher said, "Two things fill my soul with always new and increasing wonder and awe, and often and persistently my thought busies itself therewith, the starry heavens above me, and the moral law within me."—*The Practical Reason*.

These sublime words of Kant are imbedded as no other words are in modern philosophy, for they are quoted approvingly by Joseph Cook, Dr. McCosh, Sir William Hamilton, Professor Harris, Farrar, Diman, Porter and Hermann Lotze. The intuitional philosophy of Kant is now victorious, for the fact of the moral intuitions is now accepted by every school of philosophy. Joseph Cook says, "Germany has gone back to Kant, and dares to build no metaphysical structure except on his foundations or their equivalents." Samuel Harris, Professor of Divinity in Yale University, in his late great work on the "Self Revelation of God," says philosophy in Great Britain and America is of late using consciousness as "the light of all our seeing."—P. 31. And Tulloch says there is not a school of philosophy except those who deny all reality that does not now accept the intuitional philosophy.—*Theism*, p. 317. Even Herbert Spencer, the high priest of materialism, says in his "Data of Ethics," that there are "certain fundamental moral intuitions" "responding to right and wrong."—P. 120.

To name those who, on this fundamental fact of the moral intuition, are in unity with Barclay's philosophy, is to call the roll of the greatest philosophers of this century. In our own land the list embraces the names of McCosh and Harris, and Havens, Porter, Diman, Bowne and Winchell.

It was only when driven by Hume's skeptical philosophy, to seek a new basis for knowledge, that these moral intuitions came to be recognized as a universal fact in all humanity; and now again it is by the effort of Mill and Spencer to account for them by evolution, that philosophy has been driven to search deeper and deeper into the hidden springs of these intuitions; until now it is almost universally conceded that they arise within man by the immediate revelation of the spirit of God in all men.

Harris says, "it has been overlooked by theologians; that it is the teaching of Scripture and philosophy; that it is primarily God who seeks man, not primarily man who seeks God."—*Self Revelation of God*, 31-57.

Max Muller condemns theologians who overlook the great fact of the primary intuition of God in all men. He says that "he knows of no heresy more dangerous than the denial that a true concept of God is within reach of every human being as the common inheritance of mankind." And "that its recognition by theologians may produce as great a revolution in our world of thought as the Copernican System did in Astronomy."—*Physical Religion*, p. 331.

Theologians, because of the power of denominational creeds, have been slow to admit or accept the full force or value of the moral intuitions. The first great theologian to accept the moral intuitions of Kant and apply them as Barclay applies them to Christian doctrine and experience, was Schleiermacher, of the University of Berlin. Harris says of him, "In Schleiermacher, theology turned its face toward the

sunrise, and has ever since been advancing with the light of the Sun of Righteousness on its brow."—*Self Revelation of God*, p. 141.

But the greatest name among theologians who built on this doctrine was Julius Muller. Joseph Cook says of him, "He looked upon the revelations in the constitutional intuitions. He explored conscience. He brought to light the surface of the rock of intuitive moral truth. He built around its edge after the plan shown in the adamant. To-day Germany calls him her greatest theologian, because it has found that the rising walls of Muller's building are seen to be contemporaneous with the foundations of the Celestial City floating above, and the walls of the two palaces are one."—*Transcendentalism*, p. 67.

In order to open the way for the reception of Quakerism, and show that it represented the highest Christian thought of the ages preceding its proclamation by George Fox, Robert Barclay and William Penn make nearly one thousand quotations from ancient philosophers, the Fathers of the Primitive Church, Church Councils and religious writers which had preceded them. It is for a like purpose that the following quotations from philosophers and theologians, since their time, are here given.

On the office of the spiritual intuitions, and the inadequacy of the Scriptures alone in the conception of spiritual Truth the testimony in support of Barclay that the spirit is the primary rule is very clear.

Harris says, "It is only [by] the imprint of truth on the heart that it becomes truly legible. Without this inward imprint, the Bible, indeed every sort of truth, leaves the heart as dry as an arid desert. But when a psalm, a passage or a text, a poem, a golden apophthegm, a deep principle, or some lesson of sorrow or other experience of life is flashed as Divine light in the inmost soul, it ever afterward seems as a window opening into the Unseen, through which God's glory shines."—*Self Revelation of God*, p. 115.

Schleiermacher.—"The feeling from which religion springs is the feeling of supreme power by which man discovers the existence of God. It is not reason, or letter, or text, it is the touchstone by which dogma must be tried."—*Schaff-Herzog Encyclopedia*, Art. Schleiermacher.

Sir William Hamilton.—"It is only as a spark of divinity glows as the life of our life in us that we can rationally believe in an intelligent creator and moral governor of the universe."—*Lectures*, p. 22.

August Dorner.—"Ethics is not a historical science, no merely external authority, however venerable, can be the immediate source of knowledge for it; not the Holy Scriptures, still less the Church. The material given by the Church and the Holy Scriptures must first be appropriated spiritually."—*Christian Ethics*, p. 51.

Dr. McCosh.—"There is nothing in the mind till the intuitions are in energy. Truths seen by intuition shine by their own light like the luminary of day, and any attempt to make them clearer, is like going out with a taper to see the sun. The argument for deity built on the conviction of the moral law is the strongest of all. Kant yielded to it, and Chalmers dwelt on it."—*Intuitions of the Mind*, pp. 77, 297.

Harris.—"It is a law of the mind that it cannot comprehend in thought what it has never known in intuition. The knowledge of spiritual things BEGINS in intuitions which are known in their self-evidence. The action of the Spirit of God is primarily on and in the

human spirit. The true ground of spiritual faith is the witness of the spirit, and the witness itself is spiritual."—*Self-Revelation of God*, pp. 31-35, 40-57, 117, 209.

James Martineau.—"Insight passes into self-evidence. Revealed religion is simply co-extensive with human intuition."—*Seat of Authority in Religion*, pp. 323-449.

"To enter on self-denial as a work, or with any purpose short of inward communion and love to God, inspired by insight, is to turn the moral problem of life into a sham, and introduce a dry rot into life."—*Types of Ethical Theory*, vol. 2, p. 269.

Hermann Lotze, regarded by many as the greatest living German philosopher, says: "Impressions of religious faith are comparable to intuitive sense perception, and are often confirmed to us by immediate revelation. As the physical stimuli by which we have impressions of color; so may the faith impressions be from direct Divine operation within our hearts. Thus, faith would be an intuition of the super-sensible facts revealed to us by this operation. Much of the inner life of the believing heart must remain purely subjective experience, uncommunicable to any—just living emotions superior to all forms of knowledge, a wealth of inner experience."—*Microcosmos*, p. 662.

Tulloch.—"The science of the Divine originates in a divine intuition, which guarantees its own content. It is the spiritual eye by which we look out on the spiritual world. The primary data of Philosophy is the breath of a higher and diviner reason."—*Rational Theology in the 17th Century*, vol. II, p. 148.

Such is the surpassingly beautiful, varied and powerful testimony of modern theology and Philosophy witnessing to the great fundamental principle of inward revelations, self-evident in themselves as the primary rule of faith; and also that, without these intuitions, the Bible is inadequate as a foundation of spiritual faith. But the testimony to the intuitions of conscience and the universality of the moral law as an inward revelation from God, is even more wonderful than what we have just seen.

James Martineau says: "In the present day it is no longer possible to treat the question of the genesis of the Ethical experience as morally indifferent. The anxiety has widely spread since the principle of Evolution came to be applied to morals, and attests the prevalent belief upon their sacred source."—*Studies in Religion*, vol. II, p. 303.

As these Ethical experiences that find their expression in conscience as the moral law, have been investigated as facts of man's inner nature the Divine power is more and more seen to be a necessity in order to account for them. In the definition of conscience and the analysis of the contents of its testimony, we see the present approach to the doctrine of immediate Divine revelation.

In the list of definitions of conscience, that of Kant, which Dr. McCosh calls the "Felicitous expression of the Categorical Imperative," must ever stand at the head.

Dr. McCosh himself calls it "the Vicereger of God;" Farrar, the "Aboriginal Vicar of Christ;" James Martineau, "A living voice from the Sacrament of the universe;" "The oracle of God's will;" Rothe, "The Divine activity within us;" Hermann Lotze, "The mysterious sparkle of independent substantiality which shines within us and makes it plain by its monitions that we are more than an aimless vegetation."—*Microcosmos*, p. 109.

August Dorner.—"Conscience, in the true use, cannot err, for God's voice cannot contradict itself."—*Christian Ethics*, p. 257.

Julius Muller.—"The conscience, acting in the me of an immediate feeling of moral instinct, just give the final decision and decide what is man's clear, definite duty in a given circumstance."—*Doctrine of Sin*, p. 33.

Joseph Cook.—"At this miraculous hour, the light that lighteth every man that cometh into the world is, not was. It is scientifically known at this light has its temple in conscience, for

"The subtlest in the conscience is
Thyself and that which toucheth thee."
—Lectures on Conscience.

James Martineau.—"From a little seed of intuition, conscience, the greatest among herbs in the garden of our nature, has sprung and read its branches. The ideal higher than ours awakens in conscience. Wherever conscience is, we stand in the forecourt of existence. Let us approach it on the tip-toe of conscience. For in conscience we know a sanctuary, and an invisible incense breathes upon our hearts, and involuntarily we worship; for there we meet with the Almighty Holiness that lifts us up to God."—*Seat of Authority in Religion*, p. 48.

Professor Harris.—"In the *I ought* of conscience, man hears the voice of God. It is God's most intimate presence in the soul, and his most perfect image in the world. In the moral consciousness of every man is the revelation of God. For man's conscience is the reflex of God's law."—*Self-Revelation of God*, pp. 265-78.

Julius Muller.—"The moral law embraces the whole human life; so far as it depends on the will, it is above it; so lofty is its throne, that, as we take our stand there and look broad, all minor things vanish, and fundamental moral truth posits itself in simple yet majestic lines. The unconditional *thou shalt!* stands firm even before the will that will not ill. And the unconditional authority of its demands witnesseth that the will confronting man's will is the will of God. The internal perception of the moral law is so essentially a part of human consciousness that were it wholly wanting in any one we should be compelled to doubt his humanity."—*Doctrine of Sin*, pp. 33, 7, 88.

Dr. W. Ashmore, Missionary to China.—"In my long experience in China, I found a common ground in natural religion between the missionary and the heathen about them. It is my conviction that the heathen have not only the moral law but to a certain extent the *gospel nature*."—Recent address.

I will close these testimonies with the remarkable words of Harris, near the close of his great work on the *Self-Revelation of God*. They are so like Fox and Barclay that it is difficult to realize they represent the very latest conclusions of religious science in one of the foremost of American universities: "Christ, the glorified head of the redeemed and renovated humanity, reigns at the right hand of the Majesty on high; from Him proceeds *unseen* the Divine Light, Life, and Love, in the Holy Spirit to all mankind. The kingdom of righteousness and peace and joy in the Holy Ghost comes to all men and opens itself to every one who is willing to receive the grace and enter into his service and kingdom. It is the work of the Spirit to bring on all the influences and energies of redemption." p. 544.

It is said when Jenny Lind, the great Swedish

singer visited Niagara, that at sight of the falls, all unconscious of the crowd, she fell on her knees with clasped hands and eyes raised to Heaven, and sobbed out a prayer in broken English: "Almighty God, will Thou be pleased to accept my heartfelt and grateful thanks for allowing me to look upon this, one of Thy greatest works; and if there is an unbeliever on the face of the earth, be pleased to bring him forth and show him this mighty work of Thine."—*Bible Theology and Christian Thought*: L. T. Townsend; p. 94.

And as we behold the marvellous work of God now being wrought in the world of thought, can we avoid a prayer of thanksgiving like that of the great singer at sight of the wonders of Niagara? And as our hearts have been stirred to their inmost depths, and we have felt our love quickened for the old faith of Barclay,—the oldest of the old and still the newest of the new,—have we not felt that if there is a Friend on the face of the earth that denies this faith, that we, like the great singer, could pray that "God may so bring them forth face to face with this mighty work," that doubt may flee away and they be faithless no longer.

The material is at hand, from these and many other authors, to greatly extend these testimonies. But we can see from these how "God, who never leaves himself without a witness," is leading the thoughtful men of this age to recognize his inward immediate revelations as the foundation of faith. To know that we have a faith to maintain and transmit, that thus takes hold of life's bases and unfolds its deepest mysteries, should uplift the soul of all to a renewal of allegiance to such a trust. To abandon this trust can never be to advance. It would be to go downward and backward into the shadow of a theology and philosophy like that of Paley, who denied the intuitions of the moral law. Such a move would be, as Bishop Wilberforce said of the Romeward movement of English Ritualism, "neither grand," "sublime, or impressive," but "deceperitude," "feeble, and contemptible." With its face away from the light; with no eye to see the Divine in man; with the avenue of universal communion closed; only a base in Rationalism would remain for such a movement. Yet one now exists under our name, so grounded in *outsight* and lost to *insight* that in all this great modern revival of spiritual philosophy and theology, not one of its leaders, authors, ministers, or college professors has had any part; and some have gone so far as to condemn as heresy the principles on which it all rests; but it is heresy for these only against a traditional literalism borrowed from the ecclesiastical sources of medieval history.

Cheered by the prophecy of a coming day, may Friends *not thus go backward* and become a barrier in the way of the truth; but henceforth join with renewed faith to lead in this age, as early Friends led in theirs, in the advancement of these higher lines of thought, that the day may be hastened when, in the Sanctuary in all men, where God puts his name, they may learn to meet with the "Almighty Holiness that lifts us up to God." And there, in touch with the Infinite Presence, exclaim with Fichte, when thus he met with God: "I veil my face before Thee, and lay my finger on my lips."—*Haven's History of Philosophy*, p. 376.

CYRUS W. HARVEY.

PITTSBURGH, PA., 30th of Seventh Month, 1892.

WHAT TERROR death hath, it borroweth from our deeds.

FOR "THE FRIEND."

Incidents and Reflections.—No. 271.

PATIENT IN TRIBULATION.

Martha Schofield, of Aiken, S. C., published in *The Friend's Intelligence and Journal*, the following account, given to her by a colored man whom she met in that section of country:—

My owner was a hard man, but God made me able to bear it. He had a butler who used to go round and preach and pray with de people. He was letter-learn't; he teach 'em the catechism. After while Mass'r told him he wouldnt have singin' and prayin' on his plantation. (He had a good many young gals, he sort a wild, beast-like, fraid the singin' and prayin' break his evil progress.) He had 'em all called round the steps and made the butler tell 'em. The spirit of the people felt, and the butler wasent strong in the faith, an' he give up.

I told 'em I had a little house; come there and I would try and pray for 'em. Den the people meet, and we went on. Master, he domineer and do all he could to punish me for it, but I couldnt stop; if I could ha' stop I would, but God wouldnt let me stop. I went on for five year, and Mass'r everlastin' domineer an' cuss me about it, but I couldnt stop—de Lord wouldnt let me. At de end of five years, gwine into de six, Mass'r went to driver and told him if I sing on that pace agin he punish him. Driver cum an' told me, den I feels struck. I didn't know what to do. I takes de people and went out in de wilderness 'bout a mile from home, and made a brush tent, and we sing and pray and preach dare. Master find it out: his son saw de light when we going, and told he father, and Mass'r taken his horse and ride and ride in every swamp until he find where we make the camp. Next day he sent driver fetch me to house. I was down in swamp cuttin' wood; soon as driver holler for me, my mind struck me, dar is a mountain for me to clime. He asked me, when I had meetin'? I told him las' night. Where about? I point, and say right in there. He say that man find it out, I tole him, he didn't find out where I kill a hog—(meaning not stolen one). He say I mus' tie yer han' behin' yer back an' fetch you to house. I answer he wouldnt tie me han' for breakin' de law (stealing corn). I walk home dat mile, behin' his horse, but I feel empty, empty as a chip, feel like a dead man; couldnt even pray. After I got to de house, driver call and tell him I come; he cum out in de hall and pick up de whip off de table, an' ask de driver, "where de han' cuff?"—he "didn't know;" he ask, where de stock, dat what ye have people feelin', and ye lay on your back and ye han' stretch out to another one—so. I told him none here, but one made for Lee Walker (he run away) an' dat was too big for me. Den he jump right out de piazza an' ketch me by throat to chock me, and find I talkin' too strong. I raise me han', and me conscience told me to remember Peter, an' I hold me han' down, jus' so; he chock me long as he could, and I felt tho' I gittin' some life—not so dead like. He carry (took) me in his barn, and strip me naked as I born in de world, took his hankerchief an' tie me eyes, tied me han's up to the bars, pulled me up tight as he could. He giv' me ten cuts an' stop an' say, "what is de order?" I told him, "Master, I carry de people in de words because de shuten worried you." Him ask me whether I think he would rather he have 'em in de house or in the swamp where dey catch de plury? It was mighty cold.

He giv' me ten cuts more, t'ank God I feel den I no longer dead. I was *growin'*. He ask me again, and said, "I ain't to preach on de earth, I ain't to preach on de tree top, I ain't to preach in de cloud, I ain't to preach in heaven." He gave me ten cuts again; dat was thirty lash. When he gib me de last he ask me the same again. I tell him, "Master, your judgment severe against my flesh, but de wrath of God is still worse for my soul, and I 'bliged to pray." He drop he whip and let driver loose me. Marks are there now; every lash cut de flesh and brought blood. I put on my clothes an' come out; he was in de lot and stop me, talkin' about elders and bishops didn't die in de faith, an' I wouldn't eiter. While he was talkin', you mayent believe it, Missus, but God knows, de eye of faith, de eye within, see me breast fly open, and a white dove fly in me breast, de spirit of God cum as a dove. I fell against de fence, and when he see me fall and me eye burst in tears, he told me to go to my work. I went home, and after sundown people all run to me and ask what I gwine to do, an' I tell 'em de devil has run for me for five years, dis one de six, he carry me to de slaughter pen, but I ain't give up my shield. I tell 'em, I take 'em back in my house an' sing an' pray just as long as God able me to do it; ain't my work, *its God's work*. If you'll come I'll sing and pray and talk with you. If you'll come, and if they fetch all de whip an' all de han'-cutt' dey ain't gwine to hurt none of *you*. I'll be de one dey'll destroy. An' dey *did* come, we went on more dan we was before. He find he couldent stop me, the Lord wouldent let me stop, and he sent me to Columbia, an' I worked on de State House three years. (Carpenter.)

After I left a young man converted under me went in and did de best he could for de people. Master see de Spirit of de Lord in me, an' he break down; he let de young man do it. In Columbia de church put me in high position, an' when Massa took me back he let me have de whole swing. He come down nateral, den, and tell me how good religion is, he wants it hisself, but he had so much property he couldn't get it. He tell me to pray for him, and I tell him I pray so often and it don't seem to do him no good. Den he say de Scripture tell us after long rain it *peck hole in de rock*. I thank God for that whippin'; tho' I was sore it gave me so much *within*, and I've got it yet; I only want to get it stronger and stronger; my ups and downs is great; when I whip de devil he won't *stay* whipped, and when he whip me I won't *stay* whipped, I keep prayin' and fightin' with all my soul, believin' God will give me grace to conquer him. Many a time I eat a piece of bread and water, but if anybody know de goodness of God I know. He strengthens our bodies and souls. Dis summer I like to die, an' dey start for de doctor. I tell 'em no, my doctor always with me, and sure enough, I git up an' go on wid de crop. Thank God I ever was born, to be born again. Says he "was ten years old before de Jackson war."

The *Indian Missionary* of First Month, 1885, contains a notice of an Indian named Wesley Smith, who at one time took an active part in de heathen customs, but was converted and then turned away from such practices.

His former friends begged him to remain with them, but to no avail. They finally threatened him, but in response he informed them that he was "engaged in a great work so that he could not come down." They threatened to kill his only cow and feast upon her at their green corn

dance if he did not come and take part with them. He still refusing, they put this threat into practice—killed this poor Indian's only cow, on the milk of which he and his family, to a great extent, subsisted. They knew he had always been a brave and revengeful man, so they expected his anger to be aroused, and he demonstrated the same, but he spoke to them kindly, expressing his sorrow without any retaliation. By this means he gained a great victory over them, causing them to repent having treated him so shamefully, and were ever afterwards his warm friends, most of whom, under his influence, became Christians.

FOR "THE FRIEND."

Westtown Boarding School.

In the last Annual Report of the Committee in charge of Westtown Boarding School, allusion is made to the desirability of increasing the fund at the disposal of the Committee, particularly with the view of admitting more children from other Yearly Meetings than Philadelphia. It may not be improper to state, that owing to the liberality of some of our own members, an addition has been made to the fund for that special purpose, enabling the sub-committee having this subject in charge to considerably increase that class of pupils for the ensuing winter term; quite a number of these are paid for in part by themselves or their friends. The payment of a portion is encouraged from our own members, as well as others, as it enables the Committee to assist more pupils in getting an education, and, it is thought, gives a feeling of self-respect in the knowledge that they are doing what they can to assist themselves. Too many, it is feared, who have and are the recipients of this bounty, do not sufficiently appreciate the benefits thus conferred upon them. May they be like bread (or seed) cast upon the waters to be found again after many days.

In one instance, at least, the expense of board and tuition was repaid by a pupil after arriving at man's estate,—an example worthy of imitation.

Some papers relative to Westtown were sent to the venerable and beloved John G. Whittier. He acknowledged the receipt of them as follows:—

"I thank thee for thy letters and papers relating to Westtown School, where the principles and testimonies of our Religious Society have been always maintained."

How desirable, yea, how important it is, that the principles of Truth, as always held by the Society of Friends, should continue to be upheld there, paramount to the intellectual development. Not that the latter should be neglected, but subordinate to the former. It was with this view that our predecessors planned and planted Westtown.

That the children of the Society should be sheltered from the contaminating influence almost inseparably arising from intimate school associations with those who do not receive at home the guarded care which, we trust, is extended to the children in most Friend's families. May Westtown continue to deserve the blessing expressed by Thos. Scattergood in its early days:

"This is a plantation which the Lord will bless!"
 Ah! He has blessed it! May his gracious care,
 Through all life's journey, its loved inmates share;
 May He ne'er weep for these as when He told
 Jerusalem's children's fate in days of old!

Eighth Month 1st, 1892.

FOR "THE FRIEND."

SUN-BOUND.

BY MARY E. MOTT.

'Twas Summer, and for many a day
 The glorious sun of heaven
 Had risen, with resplendent ray,
 And traversed all his cloudless way,
 Had heat, and light, and radiance given,

And set in splendor in the West
 When the long day was through;
 The sky in fiery beauty dressed,
 The clouds with crowns of glory blessed,
 Of many a varied hue,

From softest light to richest blaze,
 Until the mind of man might dream
 That from afar his mortal gaze
 Could see, through billowy couds of haze
 The gilded gates of glory gleam!

For many a moon the nights had passed
 Unmoistened by a drop of dew;
 And, grateful for the shadow cast,
 The parched earth slept; while all too fast
 The moon sailed thro' clear fields of blue.

For many a day hot winds had sped
 O'er forest, field, and plane;
 Had sung the requiem of the dead,
 The beautiful flowers and grasses fled,
 —Whose veins of life-blood *they* had bled,—
 In many a dismal strain.

And now the river-beds were dry,
 And vegetation hung its head;
 'Twixt torrid earth and brazen sky
 The fleecy clouds went sailing by,
 But not a drop of moisture shed.

Great herds, by famine sore accursed,
 Rush bellowing o'er the plain;
 Still driven on by madd'ning thirst,
 Till strong limbs fail, and eye-balls burst,
 They rend the throbbing air in vain.

The seekers after western homes,
 Who may yet these ravines tread,
 May *marvel* at the heaps of bones
 That, bleaching, gleam like white grave-stones
 Along the winding river-bed.

The farmer turns the dusty sod,
 And tills his hardened fields in vain;
 Lo! man, and beast, and plant, and clod
 Each turns a sun-parched face to God,
 And mutely plead for rain,—for rain!

When bound by ice, or rain, or snow,
 The hearth-stone doth our steps invite,
 Where firelight's play and lovelight's glow
 Are wont to ever come and go
 In home's sweet, magic light.

But when the glorious *sun* hath bound
 The earth with his unflinching eye,
 Not even *there* is solace found,
 For fevered Famine stalks around
 And hoarsely whispers, "Thou shalt die."

And Pestilence, grim-eyed, is there;
 He daily sits beside your bed,
 With hands that pity not, nor spare,
 Although your moans, your shrieks, your prayer
 Ring wildly on death-freighted air;—
 And what is home, if love is dead!

For many days the sages old
 Their dire predictions did unfold
 Of when the rain should come again;
 How it would come with thunder's crash,
 And with the fearful lightning's flash,
 The hurricane's tumult and roar;

But no; God's discipline is loving,
 And in his time, his mercy proving,
 Softly, gently fell the rain,
 Each loving flower, and shrub, and tree
 Trembled and wept in ecstasy;
 The dying world took life again!

'Tis well that such sad years be given
 To teach thy power, Lord, God of heaven,—
 Teach boastful man his true estate;
 For though his skill may wondrous be

To span the plain and plow the sea,
Sun-bound, he must acknowledge thee,
That thou, alone, art great!

WHAT CHEER, IOWA.

FOR "THE FRIEND."

Memoranda of William Kennard.

(Continued from page 27.)

Twenty-third of Seventh Month, 1841. This morning left Saratoga at 4 o'clock; took the stage for White Hall, about forty miles, where I took the steam boat on Lake Champlain for Vergennes (sixty miles), State of Vermont.

Twenty-fourth of Seventh Month. Landed at evening at this place, half-past two o'clock, anxiously waiting for a passage to Ferrisburgh. After a fatiguing journey, we landed at Benjamin Taber's, nearly dark, the whole family much rejoiced to meet their son [Louis] again, and to receive him safe and sound; but our joy was soon all turned into mourning. On taking a late number of THE FRIEND paper, saw account of the decease of Margaret Wright Piekering, in Upper Canada, who was drowned on the return home with her husband, William Wright, who kindly carried us in their wagon twenty-four miles to Toronto. She was valuable and a virtuous woman, and an elder of good esteem.

* * * * *

Twenty-ninth. Returned seventeen miles to Ferrisburgh, and in the afternoon attended Starksborough Preparative Meeting, held at Lincoln.

Thirtieth of Seventh Month. Attended Starksborough Monthly Meeting, held at Lincoln, at which we had the company of a committee from New York, appointed in the Select early Meeting, whom we first met with at Montkton, whose services have been useful. * * * * *

Eight miles to Starksborough. Whilst on the way, and on their return home, two aged friends, a man and his wife, riding in a buggy (both near eighty-three years of age), and another wagon passing caught in their wheel, upset the vehicle and threw them both out; broke the woman's arm; the company splintered it up, and then drove five and a half miles me; the doctor was brought quick and set it.

* * * * *

Eighth Month 2d. I was kindly carried by Abel Battey, with his wife and two children, out forty miles, to his son, Jonathan Battey's, in Peru, N. Y., on the main leading road from Albany and Troy to Montreal; a very lightful location; the scenery beautiful; the surrounding mountains in appearance romantic; the farms in a high state of cultivation; the buildings good.

On our journey, dined at Robert Hazard's. From there to Lake Champlain, where we met with Thomas and Elizabeth Robson; crossed the lake in a boat, together with a number of other Friends, going over to the Quarterly Meeting of Ferrisburgh, held in Au Sable. Landed half-past nine o'clock in the evening at J. B.'s, and lodged.

Eight Month 3d. Attended the Select Quarterly Meeting.

Fourth of the month. Attended the Quarterly Meeting for Discipline.

Fifth of the month. Attended the public meeting that usually follows the Quarter, in which dear Elizabeth Robson was exercised in Gospel authority, so that Truth reigned triumphant over all; that my soul rejoiced in the Lord; and feeling that this was not merely a "brook by the way," but a "river to swim in," a river that could not be passed over!

* * * * *

Seventh of Eighth Month. We had a meeting at Ferrisburgh, which was small, but a refreshing season. Our great and good Master was near, and spread the table and prepared a feast of fat things, so that all eat thereof, and many with broken and thankful hearts unto the Lord. Blessed be his holy name forever!

* * * * *

First-day, morning, 8th of Eighth Month. Attended Lincoln Meeting, in which I was favored with a lively testimony; feeling in my heart the virtue of the Holy Spirit moving in Gospel love toward the people, and a solemn season it proved to be. The blessing was not of man, but from the all-bountiful hand that reigns above.

Ninth day of Eighth Month. Now waiting on the motion of my dear companion to leave his father's house and near connections in the State of Vermont, wishing to have a few days with them, so as to satisfy his feelings, and then return with me on the balance of the visit until reaching my home and far-distant land, Ohio, the place of my abode.

Eleventh of Eighth Month. Made several social visits, and attended Ferrisburgh Meeting, which was a low and dull season, many drowsy and sleeping on the backs of the benches, for which they met with a sharp rebuke; the Lord enlarging my mind, and opening my mouth in testimony to the relief and peace of my soul. Blessed forever be his high and holy name! * * * * *

Thirteenth of Eighth Month. Left Benjamin Taber's half-past one o'clock. Passed through Middlebury, a large village in which there is a college for making ministers of Christ; which, when made, can only be ministers of the letter, and not of the Spirit, and therefore "darken counsel" and obscure the openings of the true light, and greatly retard the heartfelt work of the soul. * * * * *

Fifteenth of the month. Being First-day, attended Granville Meeting. The state of the meeting at a low ebb, although a few well-exercised members, amongst whom I was favored to relieve my mind. Returned in peace, and left this place at three o'clock in the afternoon. Went twenty miles over a country lying between the Green Mountains and the Catskills, or Alleghanies; and several times crossed a branch of the great Western Canal, and lodged at Solomon Haviland's on the Hudson River, near Glen's Falls, Warren County, N. Y. * * * * *

Seventeenth of the month. From the falls, two miles to Roger Haviland's, where I made a call; and at two o'clock attended the Select Quarterly Meeting, held at Saratoga, in which I do not know that I ever felt a greater degree of Divine love to fill my soul, until all that was within me was bowed in rapturous devotion. Thus my inner man was renewed and strengthened in the heavenly visitation, in which there seemed to be an audible voice speaking to the intellectual ear of my soul. After this precious season seemed to pass away, my mind then became exercised in the state of the meeting, with an opening which made me to tremble; that "your silver is become dross, and your wine mingled with water;" but giving up thus to expose myself, had a lively testimony which carried its own evidence.

Eighteenth of the month. This day attended the Quarterly Meeting for Discipline, which, through Divine favor, was a comfortable and refreshing season.

Nineteenth of Eighth Month. Attended a public meeting, which was large and a blessed season, in which we were watered and refresh-

ed, even with the Master's blessed presence, in which He was felt near in supplication. Holy is his great name!

* * * * *

Twenty-fifth of Eighth Month. Attended Half-Moon Meeting, held near to the dwelling-house of William Carey, which was small, and the pure Gospel stream at a low ebb among them; but through the goodness of the unslumbering Shepherd of Israel, I was opened to declare the way of life and salvation to the peace of my own soul.

Dined at T. C.'s, and carried by him across the Hudson River, through a handsome plain and glady country, to Abner DeVoll's in Rensselaer County, Schaghticoke Meeting, about eleven miles.

Twenty-sixth of Eighth Month. Attended the meeting pronounced Scattecook, which was silent a long season; such a high and restless spirit had soared aloft above the truth. At length, through a long silence, it flagged down, and a way opened, in which I had a lively testimony, Truth gaining the victory.

After the close of the public meeting, I requested the members to stop, which proved a season of refreshment. Blessed be the Lord!

Dined at Abner Potter's, whose wife, Freeborn, having been a minister in good esteem, having an excellent gift, but having given way to despondency, which at times has run into a state of mental derangement, so that she gets no more out to meetings for a number of years. Thus the enemy has got the advantage over one, by his subtle insinuations, who once stood as a star in the firmament of heaven.

(To be continued.)

FOR "THE FRIEND."

Visit of J. E. Rhoads to Oregon, &c.

Jonathan E. Rhoads and Ephraim Smith sat with Friends of Portland, Oregon, on the evening of the 15th of Seventh Month. The meeting was small, but satisfactory.

From Portland to Newberg on the 16th. On First-day, the 17th, they attended a meeting at Dayton, about eight miles distant. This was a small company, not much like a Friends' meeting; but after attention had been called to our mode of worship, the meeting became more quiet, and J. E. R. had a full opportunity to preach the Gospel.

In the evening they attended the meeting at Newberg, held in the Fair Building, about three hundred being present. Singing was engaged in while the company were gathering. After a time of silence, J. E. R. appeared in prayer, and afterward was favored in testimony.

John Henry Douglass, the appointed pastor, asked a blessing upon the strangers, and that the word *rightly* preached might be blessed.

On the 22d were at Marion, and on the 23d attended two meetings at Salem.

In the morning opportunity was given J. E. R. to relieve his mind, which he was enabled to do to the satisfaction of those who retain any attachment to the doctrines as held by Friends in former times. The meeting in the evening was exceedingly trying. In addition to singing, the organ was kept at work in connection with it, and the sermon and other exercises of the pastor far from comforting. At one stage of the proceedings, the pastor said: "We will now have silence, and if the strangers or any one else had anything to say, he hoped they would be faithful." After a very brief silence, singing was again called for.

From Salem they went to Sacramento City.

where Samuel Morris joined them, and attended a public meeting on the evening of the 28th.

The next day they proceeded to San Francisco, where they attended, on First-day morning, the meeting of Friends, about thirty in attendance,—a favored opportunity. In the afternoon had an appointed meeting, where Samuel Morris was engaged in testimony, J. E. R. in prayer. The audience were very attentive, and those interested in arranging for the meeting expressed much satisfaction.

An appointed meeting for the public, to be held at Oakland on the evening of Eighth Month 2d, closed the labors on this continent.

Of their visit, E. S. writes: "We have been hospitably received; much kindness and attention have been shown us, and in nearly every place we have visited have met with those with whom we could feel near unity and fellowship.

"J. E. R. has been remarkably strengthened to set forth the doctrines of our Society with clearness and power. Many have expressed satisfaction with his services, and the desire to be in possession of the Quakerism thus set before them.

"To the humble, honest-hearted, some of whom we visited in isolated situations, he has been the messenger of comfort and encouragement, and under the precious covering of Divine favor, these seasons have been mutually strengthening.

"The attendance of many meetings has been accompanied with deep exercise, and at times distress. It is sad to find bodies of professing Friends adopting doctrines and practices out of which the Society of Friends was called."

FOR "THE FRIEND."

Western Quarterly Meeting.

With the prospect of attending this meeting, to be held at London Grove on the 19th of Eighth Month, I left home on the 17th of the month, designing to visit a friend who resided at West Grove, a pleasant village on the line of the Baltimore Central Railroad. As the train, west of the Brandywine, swept past the neighborhood where formerly resided my beloved friend, William Walter, and a little later passed the farm on which dwelt William and Hannah Jackson, tender recollections were awakened of these dear Friends, especially of the first named, with whom I was well acquainted. I recalled the sweet feeling of tenderness and unity which had been experienced in his company. He was a valuable elder, who maintained an exercise of spirit for the spread of the kingdom of the Redeemer, and the increasing submission of the hearts of the people to his government. He passed away in the eighty-ninth year of his age—and the Lord, whom he had long endeavored faithfully to serve, was with him when on a dying bed, supporting him in his affliction and giving him faith to believe that there would be those preserved who would be enabled to uphold and maintain the Christian testimonies of the Society of Friends.

The worthies of a former generation have passed away, but the same Divine power which enabled them to shine as lights in the world, is still at work, and is able to raise up worthy successors in the Church,—a truth which Samuel Fothergill, in one of his beautiful letters, speaks of as "the joy and song of many generations."

I found sources of instruction and information in listening to the conversation of some of my former friends. One young man had lately

become the owner of a high-spirited colt, which had been before somewhat injudiciously handled. The father of the lad, who was an experienced horseman, said the only way in which such an animal could be properly trained was by unvarying gentleness and patience. This the young man knew very well, and being impressed with the importance of not spoiling so valuable a beast, he was forced to keep his own temper in subjection, and the father thought the horse and man were mutually training each other.

A considerable number of foxes live in that section, finding woods and broken grounds as places of refuge. Their depredations on poultry yards were said not to be frequent—their principal food being young ground hogs, field mice, and other small animals; so that my friends seemed inclined to think them rather useful to the farmer than otherwise, and were not disposed to molest them.

At one of our visiting places a colony of purple Martins has for several years made its summer home. They had left a day or two before our visit. These birds are very regular in their times of coming and going. They make their appearance in this section of country about the 12th of the Fourth Month—seldom varying more than a day in the time of their arrival—and they depart about the 15th of the Eighth Month, one of the family said, they gave notice of giving up their possession of the bird-house by sailing round and round and round in the evening, uttering their cries. Next morning not a Martin could be seen.

The Quarterly Meeting was a solemn and interesting occasion, in which prayer was offered for the Divine blessing, and praises for the favors bestowed. Much tender exhortation and persuasive appeal was uttered, endeavoring to bring the members individually to live in communion with God, and in subjection to the leadings of his Spirit.

In the business meeting, the subject of removing the place of holding the Quarterly Meeting to West Grove, was considered. A committee made a report favorable to the change. Being on the line of the railroad, West Grove was thought to be easier of access to a number of their members. Although this change will probably be made in the future, it was evident the meeting was not prepared, unitedly, to favor it at this time—and so the proposition was dropped. The present house is a large stone building, beautifully situated on high ground. It was built about 1743, and enlarged in the early part of the present century. Although, after the separation of 1827, it remained under the control of the party who endorsed Elias Hicks, yet our Friends have continued uninterruptedly (I believe) to hold their Quarterly Meetings in it.

Another subject of interest was the report of a committee who were authorized a year ago to build a meeting-house at Kennet Square. A suitable lot of ground had been presented by one of their members (Abraham Gibbons of Coatesville). On this they had erected a substantial meeting-house, suitably furnished it, and had graded and otherwise improved the surroundings at a cost of nearly \$3,000—leaving unexpended a small balance of the amount contributed for the purpose by interested friends.

The closing business of the meeting was the reading, in joint session, of an Address to the members of the Western Quarterly Meeting, written by the late Morris Cope, about two years and a half before his death, and left with

directions that it should be offered to the meeting after his removal. The purport of much of the Address is shown by the quotation from the Proverbs, with which it commenced: "Remove not the ancient landmarks which thy father hath set."

During his active life, Morris Cope had been a firm and fearless defender of the doctrine, testimonies, and principles of the Society of Friends, and had faithfully opposed the effort to change these, from whatever direction they came. It seemed to be a fitting conclusion to such a life, thus to exhort his fellow-members to hold fast to the truths which they had received and it manifested the continuance of his convictions, amid the infirmities of decaying nature, that he had "not followed cunningly-devised fables." His concern was similar to that of the Apostle Peter, who, when he knew that he must shortly put off his tabernacle, thought it meet to stir up the believers, and to endeavor that, after his decease, they might have the things in remembrance.

Connected with this appeal on behalf of the original principles of Friends, was earnest persuasion that his fellow-members might individually yield a faithful obedience to the word of grace—and thus be prepared to receive admission into the mansions of everlasting blessedness.

It was a clear and impressive document which awakened much interest in the audience and was attended with a precious solemnity. It was directed to be recorded on the minutes of the meeting.

Natural History, Science, etc.

An eye-witness of a combat between a Secretary bird and its prey, thus describes it: "E was one day riding when he observed a snake eater, while on the wing, make two or three circles at a little distance from the spot which he then was, and suddenly descend to the ground. He found the bird watching and examining some object near the spot where stood, which he continued to do for several minutes. After that it moved, with considerable apparent caution, to a little distance, and then extended one of its wings, which it kept continual motion. Soon after this, the observer saw a large snake raise its head to a considerable distance from the ground, which the bird had seemed to expect, and wait for. At the moment the snake reared its head, it instantly struck a sharp blow with the end of its wing by which the snake was knocked flat on the ground. The bird, however, did not appear confident of having slain its enemy, or gained the victory, but kept its eye fixed on the reptile for a short time; when the snake, revived again, lifted up its head, and the bird, as before, repeated the blow. After this second blow, it appeared to gain more confidence; for almost the moment it was inflicted it marched boldly up and struck at the snake with its feet after which, finding it disabled, though not quite dead, it rose almost perpendicularly to a very great height, taking its prey in its beak when it let the reptile drop, and as it fell with great violence to the ground, the snake-eater seemed satisfied, and accordingly followed it to the earth and commenced its meal."—*Anecdotes of Birds.*

Lark Seeking Protection.—"A gentleman was travelling on horse-back in the west of Norfolk when a lark dropped on the pommel of his saddle, and, spreading its wings in a submissive manner, cowered to him. He stopped his horse

and sat for some time in astonishment, looking at the bird, which he supposed to be wounded; but on endeavoring to take it, the lark crept under him, and placed himself behind; turning himself on the saddle to observe it, the poor animal dropped between the legs of the horse and remained immovable. It then struck him at the poor thing was pursued, and, as the last source, hazarded its safety with him. The gentleman looked up, and discovered a hawk hovering directly over them; the poor bird again mounted the saddle, under the eye of its protector, and the disappointed hawk shifting station, the little fugitive, watching its opportunity, darted over the hedge and was hid an instant."—*Anecdotes of Birds.*

Items.

Malt Liquors.—The books of the Commissioner of Internal Revenue show that, during the year ending Fourth Month 30th, 1892, upwards of 100,000 barrels of beer were consumed in the State of New York, of which New York city swallowed nearly 4½ millions.

Inconsistency of War and Christianity.—"Why you come here, Wolfe?" said a Jew to that missionary in Jerusalem. "To preach the Gospel of peace," replied Wolfe. "Peace!" retorted the Jew; "look there at Calvary, where your different sects of Christians would fight for an empty sepulchre if the sword of the Mussulman did not restrain you. When the true Messiah comes He will banish war."

The same noted missionary, who had traversed the five continents, said: "I once gave a Turk the Gospel to read, and pointed him to the fifth chapter of Matthew as showing the beauty of its doctrines. 'But,' said he, 'you Christians are the greatest hypocrites in the world.' 'How so?' 'Why, here it is said, 'Blessed are the peacemakers,' and yet you, more than any others, wish us to make war, and are yourselves the greatest warriors on earth! How can you be so unmeasurably?"

The Horrors of Sport.—"Sport is horrible. I speak advisedly. I speak with the matured experience of one who has seen and taken part in a great many and varied kinds in many and varied parts of the world. I can handle gun and rifle as well and efficiently as most 'sporting folk,' and I and women and not many men have indulged in a great deal of the shooting and hunting in which I have been engaged, both at home and during travels and expeditions in far-away lands. It is not, therefore, as a novice that I take up my pen to tell you why I, whom some have called a 'female hero,' have come to regard with absolute loathing and detestation any sort or kind or form of sport which in any way is produced by the suffering of animals.

Many a keen sportsman, searching his heart, can acknowledge that at times a feeling of self-reproach has shot through him as he has stood by the dying victim of his skill. I know that it has happened to me many and many a time. I have hunted over my fallen game, the result of, alas! too much sport. I have seen the beautiful eye of deer grow dim as the light of its different kinds glaze and grow dim as the light of life my shot had arrested in its happy course onward into the unknown; I have ended the sharp yet merciful knife the dying sufferer of poor beasts who had never harmed me, yet in my I laid low under the veil of sport.

I have seen the terror-stricken orb of the red fox, dark, full of tears, glaring at me with mute reproach, as it sobbed its life away; and that same I have I seen in the glorious orb of the guanaco of the Andes, the timid gazelle, the graceful and beautiful koodoo, springbok, etc., of South Africa, singly, as it were, reproaching me for thus cruelly taking the life I could never bring back. I have witnessed the angry, defiant glare of the wild beast's fading sight, as death, fast coming, deprived him of the power to wreak his ven-

geance on the human aggressor before him. And I say this: The memory of those scenes brings no pleasure to my mind. On the contrary, it haunts me with a huge reproach, and I wish I had never done those deeds of skill and cruelty."—*Lady Florence Dixie in Westminster Review.*

The Drama and the Public School.

A variety theatre performer, who had a narrow escape from a horrible death at the recent burning of the Central Theatre in Philadelphia, detailed to a reporter how he had received his education at the Lincoln Public School, that "that school had turned out a great many variety performers," having two social clubs, one of which was a minstrel organization, and that he started on his roving stage life by joining Barnum's circus.

Nearly at the same time that the "Central" was burnt, the graduating class of the Reading High School decided that they would vary the ordinary routine by giving a tableau somewhat after the spectacular order, by the use of red fire. This startled the audience; a cry of fire was raised, women fainted, and a number of persons were injured.

At Westchester, Pennsylvania, an operetta was given before a large audience by a numerous company of school children. The subject was by no means a sensational one, being of a pastoral character, and the rendition of the performance was generally deemed to be a great success. Nevertheless, the effect must obviously be, to make it an easy matter when the query is presented to the professing Christian student or graduate, "Shall I attend or not attend the theatre?" to decide in the affirmative.

It is to be very much regretted that our popular magazines have so much to say concerning actors and actresses, while the daily papers, with rare exceptions, devote columns to dramatic doings, anecdotes and advertisements. The public school children, therefore, drift easily into the current, and unfortunately, the teachers in many cases stand prepared to help them rapidly along that way. Can it be that the teaching of music in the public schools, which of late years has become so general, has had a tendency to accelerate the trend which has been noted? It may be properly added that the operetta given by the Westchester school children was under the direction of the teacher of music. Will the stageward inclination in the school stay right where it is, or will it break bounds toward the red fire and the ballet?—*Josiah W. Leeds, in Christian Statesman.*

THE FRIEND.

EIGHTH MONTH 27, 1892.

In the present number we have inserted an article furnished by our friend, Cyrus W. Harvey, which is evidently the result of much labor and research. The object of it is to show that the most advanced thinkers and writers on philosophical subjects are gradually approaching the position taken by early Friends,—that the foundation of all real knowledge of spiritual things is the Divine revelations made by the Spirit of God in the heart of every man. This great truth is in harmony with the statement of the Apostle Paul in his epistle to the Romans,— "That which may be known of God is manifest in them; for God hath showed it unto them." The necessary introduction into this article of terms not much in common use, but constantly

employed by writers on such subjects, may be distasteful to some of our readers; but we hope there are many who will read it with interest, and with an increased appreciation of that spiritual insight into Divine mysteries granted by the Head of the Church to many of our early members who were unlearned as to the wisdom of this world, but deeply instructed in those things that belong to the Kingdom of God.

It has often seemed to the Editor a remarkable and most interesting circumstance, that so many of the young and illiterate men and women, on whom a gift in the ministry was bestowed in those days, should have become, through the power of the Spirit, able and dignified ministers of the Gospel, richly endowed with wisdom and skill, so that they were competent to stand their ground against opposers who were eminently equipped with the advantages which the training of the schools could give them.

We would suggest to our readers to follow the article of C. W. Harvey by reading the 5th and 6th Propositions of Barclay's Apology, in which the doctrine of the Universal and Saving Light of Christ is more fully set forth.

SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of State, on the 19th inst., on the receipt of a telegram from the United States Charge d'Affaires at Constantinople, stating that the house of Dr. Bartlett, an American missionary, in Konich, Asia Minor, had been burned, and that the lives of the missionaries were in danger, cabled instructions to the Legation to demand of Turkey effective protection, indemnity, punishment of the guilty parties, and reprimand of the authorities found remiss. The United States cruisers Newark and Bennington, now on the way to Genoa, will be ordered to the vicinity of the outrage to support this demand.

On the 20th inst., President Harrison issued a proclamation, under the authority of the Act of Congress of Seventh Month 26, 1892, authorizing retaliation for Canadian canal discrimination, directing that "from and after September 1, until further notice, a toll of 20 cents per ton be levied, &c., on all freight passing through the St. Mary's Falls Canal in transit to any part of the Dominion of Canada, whether carried in vessels of the United States or of other nations." The President further suspended the right of free passage through the canal of any cargoes in transit to Canadian ports.

There are now about 7,000 troops at Buffalo, N. Y., guarding the properties of the railroad companies at that place. The switchmen of the New York Central and the Western New York and Pennsylvania are on strike. Efforts have been made, as yet without success, to induce the firemen to strike from motives of sympathy. Freight is being freely moved on all the railroads.

On the 17th inst., the convict mine stockade at Oliver Springs, in Anderson County, Tennessee, fell into the hands of the miners, and the convicts, guards and 28 militiamen from Knoxville were put on the train and shipped to Nashville, via Knoxville. The State militia were sent against the miners, and some skirmishing ensued, resulting in the loss of several men. The miners were dispersed, and 54 of their number have offered to give themselves up on condition that a reasonable bail will be accepted. This offer has been refused by Judge Moon, who demands unconditional surrender.

The largest advertisement ever published in New York was published in the *World* on the 21st inst., and was paid for by the Mexican Government. The advertisement covered eight pages, and was a handsomely illustrated article, in regular news form, describing Mexico. Its history, in brief, its government, its climate, soil, mineral wealth, agricultural resources, &c., are set forth, and reasons are given for emigrating to this comparatively new republic. For this remarkable advertisement, which gives a flattering description of our Southern neighbor, about \$16,000 was paid.

A telegram from the Lick Observatory on Mount Hamilton, California, says that "on the night of August 17, Professors Schaberle, Campbell and Hussey made three independent drawings of Mars, each

of which shows the canals marked on Schiaparelli's map," thus confirming the discovery of the Italian astronomer.

A good deal of dissatisfaction has been created among the Pennsylvania Railroad employees at Columbia, numbering 600 men, by the posting of the following bulletin: "The use of intoxicating liquors by the employees of the Philadelphia division on duty must be stopped at once. Any employee found visiting a saloon or a place where intoxicating liquors are sold will be severely disciplined. Trainmen are on duty from the time they are called out."

The New York *World* of the 12th inst. says: "Nicholas O'Brien, who lived with his wife and two children in a dilapidated farmhouse two miles from Litchfield, on the Milton road, came home drunk late Tuesday night. He grabbed his wife by the hair, kicked and beat her and drove her outdoors. There he kicked and pounded her again, choked her until she was nearly insensible, and pushed her into the weeds by the roadside. Two hours later Mrs. O'Brien was found covered with mud and blood and in a dying condition. She died soon after, and her husband has been arrested for murder. Six years ago when O'Brien married Miss Katie Heron, of Litchfield, he was industrious and sober. He formed a taste for hard cider, the tittle of the neighborhood, and, notwithstanding his wife's warnings, became a hard drinker. His crime is the sixth murder caused by cider drinking in Litchfield, Conn., during the last ten years."

The address of Andrew D. White, ex-President of Cornell University and Minister to Russia, delivered at Chautauque on the 16th inst., contained pointed allusions to three prominent men of N. Y. City. Minister White's address was on "The Murder Problem in the United States," and was a remarkable paper when we consider the high standing and learning of the speaker. "Reliable statistics and testimony," he said, "prove that among all nations of the Christian world, in the United States the highest crimes are most frequently committed and least punished. The number of deaths by murder in the United States," he declared, "is more than double the average in the most criminal countries of Europe. Only about one in fifty murderers receive capital punishment, and monstrous growths of crime are the local result of a system in which violated law is so lightly regarded. The young 'ward tough' in New York city," he said, "who glories in making himself what he calls 'a holy terror,' who rejoices in being paraded in the newspaper headlines as 'nervy,' who loves to be pointed out as a 'killer,' looks up with admiration to various eminent men in high political places in our Metropolitan city, and especially to three political leaders, managers of a great party organization, omnipotent in caucuses, powerful in conventions, who first swore friendship with each other while all three were lying, charged with murder, in 'Murderers' Row' in the Tombs prison, of the city of New York. What wonder, then, at the growth of a class whose joy is crime, and whose crowning glory is murder?"

The number of deaths reported in this city last week was 413, being 91 less than the previous week, and 16 less than the corresponding week of last year. Of the whole number, 218 were males and 195 females; 135 were under one year of age; 50 died of consumption; 49 of cholera infantum; 33 of marasmus; 24 of diseases of the heart; 18 of inanition; 15 of convulsions; 11 of old age; 11 of Bright's disease; 11 of apoplexy; 11 of inflammation of the stomach and bowels; and 10 of pneumonia.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 115½ a 116½; currency 6's, 106½ a 117.

COTTON was quiet and steady at 7½c. for middling uplands.

FEED.—Winter bran, \$16.50 a \$17.50 per ton.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras, \$2.75 a \$3.00; No. 2 winter family, \$3.25 a \$3.65; Pennsylvania roller, straight, \$4.00 a \$4.30; Western winter, clear, \$3.75 a \$4.10; do., do., straight, \$4.00 a \$4.30; winter patent, \$4.10 a \$4.75; Minnesota, clear, \$3.35 a \$3.75; do., straight, \$3.85 a \$4.35; do., patent, \$4.50 a \$4.75; do., favorite brands, higher. Rye flour is quiet and barely steady at \$3.70 a \$3.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 77½ a 77½ cts.

No. 2 mixed corn, 57½ a 58 cts.

No. 2 white oats, 11 a 12 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4 a 5½ cts.; medium, 4½ a 4½ cts.; common, 4 a 4½ cts.; culls, 3½ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4½ cts.; common, 3½ a 4½ cts.; culls, 2 a 3½ cts.; lambs, 4 a 7½ cts.

HOGS.—Chicago, 8½ cts.; other west, 8½ a 8½ cts.

FOREIGN.—The new British Cabinet contains the following named persons:—

W. E. Gladstone, Lord Privy Seal and First Lord of the Treasury.

Earl Rosebery, Foreign Secretary.

Baron Herschell, Lord Chancellor.

Sir William Vernon Harcourt, Chancellor of the Exchequer.

Herbert H. Asquith, Home Secretary.

H. Campbell-Bannerman, Secretary of State for War.

Earl Spencer, First Lord of the Admiralty.

John Morley, Chief Secretary for Ireland.

A. J. Mundella, President of the Board of Trade.

Sir Charles Russell, Attorney-General.

The Earl of Kimberley, Secretary of State for India and Vice-President of the Council.

The Marquis of Ripon, Secretary of State for the Colonies.

Sir George O. Trevelyan, Secretary for Scotland.

Arnold Morley, Postmaster-General.

Arthur Herbert Dyke Acland, Vice-President of the Council on Education.

Baron Houghton, Viceroy of Ireland, without a seat in the Cabinet.

The House of Commons met on the afternoon of the 18th inst. There was a change in the seating of the members, the Liberals going over to the ministerial side of the Chamber. The Irish members, however, did not change their seats, but remained on the Opposition benches, as did also Keir-Hardie and Burns, Laborists.

There were only thirty members present in the House of Commons in the evening, when Parliament was formally prorogued until Eleventh Month 4th.

The *Standard's* Shanghai correspondent says: "Countess Li, wife of Li-Hung-Chang, died at Tientsin on the 3d inst. She was attended by an English physician and an American lady doctor. She was one of the most remarkable women of the day. She had the greatest influence at court, and was a trusty adviser of the Dowager Empress."

A special to the *Times* from Calcutta says that the Government has informed the Currency Association that it is unable to comply with the request of the Association that the Government appoint a commission to inquire into the advisability of establishing a gold standard in India, and that, in view of the alarming condition of affairs and the dangers of a crisis, the Government declines to declare what steps it proposes to take to allay the panic existing in the country.

Intense heat is prevailing throughout Central and Southern Europe, particularly in Austria and Northern Italy. In Austria the military manoeuvres have been postponed on account of the sufferings of the soldiers, a number of whom have been sunstruck. In Vienna the temperature is greater "than has ever prevailed here within the memory of the living."

The official cholera report states that there were reported from the various infected districts in Russia on the 17th inst., 8,458 new cases of the disease and 3,207 deaths. The returns on the 21st, for the previous 24 hours, was 6,510 new cases and 3,077 deaths.

RECEIPTS.

Received from Jesse Dewees, Agent, O., \$2, for Samuel King, vol. 66; from Jonathan E. Rhoads for Rebecca G. Rhoads, Del., \$2, vol. 66; from Sarah B. Haines per Margaret B. Gaskill, Phila., \$2, vol. 66; from Woolston Comfort, Mich., \$2, vol. 66; from Jacob Parvin, Pa., \$2, vol. 66; from Samuel Conard, Pa., \$2, vol. 66; from Samuel W. Stanley, Agent, Ia., \$10, being \$2 each for Matilda E. Crew, Thomas Thomasson, Joseph L. Hoyle, and Joseph Patterson, vol. 66, and \$1 each for Henry B. Ward and Milton J. Shaw to No. 52, vol. 66; from Stephen H. Foster, Ill., \$2, vol. 66; from George W. Mott, Ia., \$6, being \$2 each for himself, Elwood Spencer, and William T. Spencer, vol. 66; from George Vaux, Pa., \$2, vol. 66; from Russel Taber, Ia., \$2, vol. 66; from Rachel Hughes, Ia., per Angeline Hughes, \$2, vol. 66; from Jesse Negus, Agent, Ia., \$20, being \$2 each for Robt. Knowles, William D. Branson, Clarkson T. Penrose, Wm. H. Oliphant, Mary M. Edmundson, Joseph Armstrong, Sarah Ann Atkinson, David C. Henderson, Eliza A. Walker, vol. 66, and Isaac Walker, vol. 65; from James W. Oliver, Mass., \$8, being \$2 each for himself, Owen Dame, Eunice B. Paddock, and Mary Page, vol. 66; from William P. Smedley and Samuel L. Smedley, Jr., Pa., \$2 each, vol. 66; from Henry H. Ellyson, Ia., \$2, vol. 66; from Edward G. Smedley, Pa., \$2, vol. 66; from Sarah Huestis, Agent, O., \$18, being \$2 each for David Smith, Belinda H. Schofield,

Hannah P. Smith, Elizabeth Bowman, Harmo Rhodes, Eliza Smith, Fleming Crew, Amy John, and Richard Edgerton, vol. 66; from George B. Allen, Pa., \$2, vol. 66; from Anna P. Chambers, Pa., \$2, vol. 66; from Elizabeth T. Yarnall, Pa., \$6, being \$2 each for herself and George S. Yarnall, Pa., and Francis Yarnall, Gtn., vol. 66; from Sallie T. Hoopes, Pa., \$2, vol. 66; from Thomas A. Crawford, Agent, O., \$22.50, being \$2 each for Hannah Brantingham, David Ellyson, Robert Ellyson, Lydia Warrington, James Lee Clenson, Edwin Holloway, Eliza Ann Fogg, Mary Woodman, Abner Woolman, and Edgar Warrington, O., and \$2.50 for John Crawford, Ireland, vol. 66; from Isaac W. Stokes, N. J., \$2, vol. 66; from Richa Haines, N. J., \$2, vol. 66; from Mary A. Osborn Ind., \$2, vol. 66; from Caroline Bell, Ind., \$2, vol. 66; from William Stanton, Agent, O., \$60, being \$2 each for Perley Pickett, Samuel C. Smith, Joseph Cowgill, Benjamin Stanton, Jesse Bailey, Aaron Frame, Betlah Roberts, William Pickett, Esther Sears, Lew Naylor, Sarah D. Sears, Barclay Smith, Samuel Watson, Jonathan T. Scofield, John Bundy, Ann William James Edgerton, John G. Hall, Jesse K. Liveze, Eunice Thomasson, William Hoyle, Robert Plumme, William Bundy, James Steer, Hannah Tatam, Lincoln P. Bailey, Mary P. Dawson, Mary Davis, and J. H. Taber, O., and T. C. Bundy, Wash., vol. 66; from J. M. Thistlethwaite, Kans., \$2, to No. 27, vol. 66; from Margaret Hobson, O., per Daniel William Agent, \$2, vol. 66; from Margaret P. Warner, P., per Parvin Masters, \$2, vol. 66; from Job Bacon, I. J., \$2, vol. 66; from Reuben Satterthwaite, Del., \$2, vol. 66; from Rebecca E. Bacon, Phila., \$2, vol. 66; and for Henry H. Elkinton, Phila., \$2, vol. 66; from Geo. L. Smedley, W. Phila., \$2, vol. 66; from Jol Forsythe, Pa., \$2, vol. 66; from Edward Michene, Pa., \$2, vol. 66; from Levi I. Hoopes, Pa., \$2, vol. 66; from Hannah J. Prickett, N. J., \$2, vol. 66; from Richard S. Griffith, Agent, Pa., \$34, being \$2 each for Deborah G. Brinton, Edward Brinton, Thos. S. Butler, Sybilla S. Cope, Clarkson Eldridge, Jos. P. Eldridge, Robert Garrett, Thos. C. Hogue, Ruth B. Johnson, George B. Mellor, Mary Ann Scattergood, Sydn Temple, Enos Thatcher, Jonathan Eldridge, Ma Eldridge, James F. Reid, and Anna M. Thomas, v. 66; from Joshua Brantingham, Agent, O., \$10, being \$2 each for James E. Bailey, Hannah H. Stratton, Dillwyn Stratton, Cyrus Brantingham, and Rach Stratton, vol. 66; from Amos R. Bartlett, N. J., per Henry B. Leeds, Agent, \$2, vol. 66; from Samuel Balderston, Phila., \$2, vol. 66; from Geo. W. Thor F'k'd, \$2, vol. 66; from Nathaniel Barton, N. J., \$2, vol. 66; from Morris Linton, N. J., \$2, vol. 66; from Isaac Craft, F'k'd, \$2, vol. 66, and for Marian Eastburn, N. J., \$2, vol. 66.

Remittances received after 4 o'clock P. M. on this day will not appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY.—The Library will be open during the Seventh and Eighth Months, on Fifth-day after noons, from 3 to 6 o'clock.

WESTTOWN BOARDING SCHOOL will open for the Long Term the 6th of Ninth Month. Applicant for the admission of Pupils should be made promptly to
Z. HAINES, Sup't,
Westtown, Chester Co., Penna.

WANTED.—A young woman Friend as Govern for three small children.

Address, CHAS. T. THOMAS,
Whitford, Chester County, Pa.

WANTED.—An experienced Teacher as Principal in Friend's Boarding School, Hickory Grove, to enter upon his duties the second Second-day in Eleventh Month next.

Application may be made to JOSEPH COPPO Centerdale, Cedar County, Iowa, or ARBAIL B. MOTT, West Branch, Cedar County, Iowa.—Members of the Committee.

WANTED.—A Teacher to fill a vacancy, occasioned by illness, in the intermediate department of a Gra School. Please apply at once, addressing "A," of THE FRIEND, No. 116 North Fourth St., Phila.,

DIED, at her residence, on the 23d of Seventh Month, 1892, SARAH D. BUNDY, widow of Nat Bundy, aged seventy-three years. A member of Clarendon Monthly Meeting, Ohio.

WILLIAM H. PILE'S SONS, PRINTERS,
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FOR "THE FRIEND."

Incidents and Reflections.—No. 272.

UNSPOTTED.

The scrupulous care which an upright judge will feel to avoid anything that might improperly enter the mind in deciding between man and man, is well illustrated in an anecdote preserved of Judge Sewall, of Massachusetts, who died in 1800. He went one day into a hatter's shop, in order to purchase a pair of brushes. The master of the shop presented him with a couple. "What will your price?" said the judge. "If they will answer your purpose," replied the other, "you may have them and welcome." The judge, upon hearing this, laid them down, and bowing, was leaving the shop, upon which the hatter said to him, "Pray, your honor has forgotten the principal object of your visit." "By no means," answered the judge; "if you please to set a price, I am ready to purchase; but ever since I have fallen to my lot to occupy a seat on the bench, I have studiously avoided receiving the value of a single copper, lest at some future period of my life, it might have some influence in determining my judgment."

When a man has yielded to the power of the vine Grace, and by it has been enlisted in the Lord's army, he must feel a similar tenderness of conscience, which will lead him to avoid anything which can bring reproach on his profession. G. F. Pentecost relates an incident of a man who was brought under the power of religious conviction at a meeting in America. He was a commercial traveller. The day after the meeting, he was standing in front of one of the large hotels in Boston, when he was accosted by one of his fellow commercial men. "How are you, old fellow?" said his friend, in the style of an old acquaintance; "come in and have a drink," and started at once toward the bar-room.

Here was a crisis. Instantly it occurred to the newly-converted friend, who was going to keep his conversion a secret, that to go into a public bar with an ungodly friend, and hold fellowship with him over a glass of whisky, would be utterly inconsistent with his new life as a Christian. What was he to do? He thought he would excuse himself; so he said:

"No, thank you; I think I will not drink to-day."

This did not satisfy his friend.

"Why, what's up? I never knew you to refuse a drink before."

"Well, I don't feel like drinking to-day; that's all."

"Well, come and have a cigar, then."

But this also was declined. He was unwilling to go into the public house and fraternize with his friend over the bar. Again the astonished questioner asked:

"Why, what's the matter with you? Come along."

"No, I can't go to-day," said our secret convert, in great confusion, and then stammered out, hardly knowing what he said: "I have a friend with me."

"O, that's all right. Bring your friend with you; any friend of yours is welcome to drink at my expense."

"No, I cannot bring him in; in fact, he would not go in there," said the young convert, things beginning to clear a little in his mind.

"Then come without him; it will take you but a moment."

"No, I will not go without Him."

Looking about among the by-standers, the inviter said:

"Where is your friend? and who is he, that he won't come and have a drink, and that you can't leave for a moment to have a glass with an old friend?"

There was nothing for it now but to confess; and so, with some trembling, and yet with perfect frankness, he said to his acquaintance:

"The fact is, I only last night became a Christian; I did not mean to say anything about it, but you compel me to speak. My friend is the Lord Jesus Christ. He would not go into that bar-room and take a drink, I am sure; and, by the grace of God, I do not mean to go anywhere or do anything that will make me part company with Jesus Christ."

It is said of that upright judge, Sir Matthew Hale, that he would never receive any private addresses or recommendations from the greatest persons in any matter in which justice was concerned. One of the first peers of England went once to his chamber and told him, "That having a suit in law to be tried before him, he was there to acquaint him with it, that he might the better understand it when it should be heard in court." Upon which, Sir Matthew interrupted him, and said, "He did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike"—so he would not suffer him to go on. Whereupon the Duke went away not a little dissatisfied, and complained of it to the King, as a rudeness that was not to be endured. But the King bade him content himself that he was no worse used, and said, "He verily believed he would have used himself no better, if he had gone to solicit him in any of his own causes."

In one of his circuits, a gentleman who had a trial at the assizes had sent him a buck for his table. When he heard his name, he asked,

"If he was not the same person that had sent him the venison?" And finding he was the same, he told him, "He could not suffer the trial to go on, till he had paid him for his buck." To which the gentleman answered, "That he had never sold his venison, and that he had done nothing to him which he did not do to every judge that had gone that circuit"—which was confirmed by several gentlemen then present; but Matthew would not suffer the trial to go on till he had paid for the present. At Salisbury the Dean and Chapter, having, according to custom, presented him with six sugar loaves in his circuit, he made his servants pay for the sugar before he would try their cause.

A beautiful testimony to the unspotted life of Archbishop Ussher was borne by Bishop Burnet, who said of him: "In free and frequent conversation I had with him, for twenty-five years, I never heard him utter a word which had not a tendency to edification; and I never saw him in any other frame than that in which I wish to be found when I come to die."

The influence which true religion exerts over a man in all the relations of life, is well shown in a conversation between two workmen, over a piece of work which one of them was doing:

"Are you going to let that pass?" said one workman to another, a shade of surprise in his voice.

"Why not?" was the answer, "it will never be seen."

"Would you buy the article if you knew just how it was made?"

"No."

"Why not?"

"Because it might give out in a year, instead of lasting five years."

"And are you going to let that job pass, when you know that whoever buys it will be cheated?" said the fellow-workman.

"Oh, you're more nice than wise," returned the other, with a toss of the head. "You draw things too fine."

"Suppose Mr. Gray, down at the store, were to sell you stuff for pants that he knew would drop to pieces in less than six months; wouldn't you call him a swindler?"

"Perhaps I would."

"Is there really any difference in the cases? Whoever buys this article that you are making, will be cheated out of his money. You will not deny that. As much cheated as you would be if Gray sold you rotten cloth."

The journeyman shrugged his shoulders and arched his eyebrows.

"We must draw things fine," resumed the other, "if we would be fair and honest. Morality has no special bearing, but applies to all men's dealings with their fellow-men. To wrong another for gain to our-selves, is dishonest. Is not that so?"

"You slight this job, that you might get it done in a shorter time than would be possible if you made it strong in every part. Thus in order to gain a dollar or two more than honest

work will give, you let an article leave your hands that will prove a cheat to the man that buys it. I tell you it is not right! We must do as we would be done by in our work, as in everything else. There are not two codes of honesty—one for shoppers and one for workmen. Whoever wrongs his neighbor out of his money, cheats him."

The other journeyman turned away from his monitor, looked half offended and bent over his work-bench. At first he went on finishing his job; but after awhile his fellow-workman saw him take out a defective piece of wood and then remove another which had not been properly squared and jointed. Observing him still, he saw him detach a piece which had simply been driven into place and which gave no real strength, and after selecting another, three or four inches longer, set it by mortise and tenon firmly into the article he was making.

All this was done at an expenditure of time not exceeding half an hour. "There," said he, in a tone of satisfaction, speaking to his fellow-workman, "if that does not last forever, it will not be my fault."

"A good honest job," remarked the other, "and you feel better about it than you would have done had it left your hands to cheat the purchaser out of his money?"

"Yes, I do," the answer came frankly.

"How much more time has it cost you to do this work well?" was asked.

"Oh, not over an hour or two."

"And the thing is worth ten dollars more to the buyer. In other words, it is a well made article, as it should be, and will cheat nobody. Now you have done as you would be done by; have acted as a Christian man should."

"Oh, as to that, I don't profess to be a Christian," said the other, "I'm no hypocrite."

"A Christian profession is one thing and a Christian life another," answered the fellow-workman. "All professors are not Christians. Religion is a thing of daily life, and unless it comes down into a man's work and business, it is not worth a copper. No amount of church-going or praying or singing will save a man, if he is not honest in his dealings. He must do as he would be done by—must begin just as you have begun—by refusing to wrong his neighbor, though tempted to do so that he may get an advantage for himself."

"A new kind of religion that," remarked the journeyman.

"As old as Christianity," said the other, "and the only kind that will save men. 'As ye would that men should do to you, do ye even so to them, for this is the law and the prophets.' He who said this knew all about it. And I am sure that if we begin to be just to our neighbor, to try all things, to do as we would be done by, our feet will have entered the way that leads Heavenward—and though we may be a long way from that happy country, if we keep walking on, we shall surely get there in the end."

Our physical life consists in hungering, and silencing hunger; and as long as this alternation keeps on, we need fear but little from disease. Thus, too, with our souls. Great passions we must have, but we equally must be constantly overcoming them. The soul's health consists not so much in freedom from passions, as in victorious struggle with them. And herein is the wisdom of Heaven best seen, in making our lives so that we do not properly live unless we have passions, but are not content until they are conquered. God thus gives us plenty to do. And is this not the secret of life, to have plenty to do?

FOR "THE FRIEND."

Memoranda of William Kennard.

(Concluded from page 37.)

Twenty-ninth of Eighth Month. We were taken twelve miles; crossed the North River at Coxsackie; we continued our journey into Green County, New Baltimore township to the meeting of Coeymans, which was tolerably large and a favored one. The great Head of the Church deigned to be near, both in testimony and supplication, in which I was engaged, to the sweet peace of my own mind, with a thankful heart unto the Lord for all his benefits.

Near this meeting there is a most splendid landscape scenery, looking toward the east, a distance of twenty or thirty miles, if not fifty, which appears to be a gradual rise extending from north to south, perhaps two hundred miles in view, the fields and farms largely interspersed amongst the green timber. * * *

Second of Ninth Month. Attended Stanford Meeting, which [was] very small. From here we were taken by Stephen Upton four miles to Paul Upton's, near the Creek Meeting, which, through the blessing of the Divine Master, was a refreshing season, in which we were brought near together in the love of the Gospel of his dear Son, who was near unto us, filling our hearts with joy and gladness.

The weather is extremely warm; the thermometer stood at 89 to-day.

Was taken by our kind friend, Paul Upton, eight miles [to] Isaac Thorne's, at Nine Partners, and lodged.

Fourth of Ninth Month. Last evening received a letter from David and Margaret Lupton, dated 23d of Seventh Month, which was truly acceptable; but I was much disappointed in not getting some of later date.

Fifth of Ninth Month—First-day. Attended Nine Partner's meeting, and dined at the boarding school, Benjamin and Mary Griffin, superintendents; said to be very suitable for that station. James Chase teacher of the boys, and Mary Hoag of the girls.

We also attended in the afternoon the reading meeting of the scholars to good satisfaction; and then were carried by our kind friend, Isaac Thorne, sixteen miles to D. Dickinson's, and lodged; his wife in a decline—weak and low.

Sixth of Ninth Month. Three miles to the landing in Poughkeepsie, on the North River. The boat which we expected to have taken was broken down, so that we had to wait for the Albany, at twelve o'clock; and, missing her quick motion, I was left. Was taken by a Friend to Isaac Powell's; his wife a Friend, and he a Hicksite. Went after tea to see Daniel S. Dean, a minister who was sick and discouraged; my visit to him was reviving, and as he expressed, "as a brook by the way." I then went down to the hotel at the wharf, and waited until ten o'clock in the evening, when the Columbia arrived. I immediately went aboard of her, and landed three o'clock in the morning at New York, eighty-two miles, which was on the 7th of Ninth Month. * * *

Eighth of Ninth Month. [To] Purchase Monthly Meeting, which was considerably large, and a favored opportunity, in which the beloved Master deigned to be near to our humbling and refreshment together. Blessed be his great name! * * *

Ninth of Ninth Month. Attended Chappaqua Monthly Meeting; a goodly and honest-hearted body of Friends, who were brought to the witness of Truth. * * *

Tenth of Ninth Month. This place [Ama-

walk] lies near the Croton River, where the inhabitants of New York have erected a very high breastwork to raise up an artificial lake (to supply the city of New York with water).

Attended the Monthly Meeting of Amawal to good satisfaction.

* * * * *

Fourteenth of Ninth Month. Went ar-dined with Silas Downing, and at four o'clock had an appointed meeting at Beakman, which through the favor of our blessed Lord, was good meeting, and peace was the companion of my mind, with a thankful heart unto Israel God. * * *

Attended Oswego Monthly Meeting, held in Poughkeepsie, a village of about eight thousand inhabitants, which, in the forepart, was a long and suffering time, on my part, in silence; but at the close of the business, I requested the opening of the partitions between the men and women, which was united with, and a time of relief to my exercised mind it proved to be through the goodness and mercy of the Lord.

Dined at David Sherman's; and, after looking over a very fine cabinet and general assortment of rich sea-shells, received a present from his wife (Hephzibah) of those shells; and the same was carried by him across the North River to Samuel Adams's in Ulster County, and lodged. * * *

Eighteenth. Called and lodged at Jacob Heaton's—a good Friend, adhering to the ancient landmarks.

Nineteenth of Ninth Month. From here we were taken seven miles to Marlborough Meeting, where Samuel Adams belongs; a very suffering time, in which I felt that if there was not a deepening in the root of life, and a coming into a more lively exercise of mind in service to the Lord, that "their house would be left desolate;" and that, in the sifting of Satan, "man would be blown away as the chaff of the summer threshing-floor."

From here, returned seven miles back again to J. H.'s, and had an appointed meeting in Plattekill, at four o'clock in the evening, which was largely attended; and a blessed season of heavenly favor, through the mercy of the unslumbering Shepherd of Israel. * * *

Twenty-second of Ninth Month. Four or a half miles to the Monthly Meeting of Marlborough, which was considerably large, and time of renewed favor, in which I was sensible of his love and power, who is stronger than death, to bear me up, as "upon eagle's wing whilst bearing testimony to the Truth as it is in Jesus, to the refreshment of many hearts, the acknowledgment of thanksgiving and praise upon the bended knees to Him who is God over all, blessed forevermore!

After which, we dined at Smith Pine's, a farm thence down the North River; passed through Newburgh, and put up at Nathan Adams's, at Cornwall, fourteen miles.

* * * * *

Twenty-third of Ninth Month. Attended the Monthly Meeting of Cornwall; the state of the meeting at a low ebb. The world and the spirit of the world have got the upper room in many minds, and the seed suffers—pressed down as the wheels of a cart load with sheaves.

I had much service amongst them, to the relief of my mind, and to the rejoicing of the honest-hearted.

Twenty-fourth of Ninth Month. Attended Cornwall Select Preparative Meeting, in which I had considerable labor, and a part of it

and plain dealing, which brought peace to my mind, and was acknowledged to be the truth; and the meeting closed in solemn supplication by Anna Adams.

We were then taken to Newburg hastily to meet the steambot Albany at half-past one o'clock; but she breaking her engine five or six miles up the river, disappointed us and many others, so that we were under the necessity of waiting for the Highlander at five o'clock to leave Newburg; and to go up the river to take the passengers of the wreck back,—which made us late in New York, eleven or twelve o'clock at night.

Twenty-fifth of the Ninth Month. Went to John Hancock's and rested, being Seventh-day of the week. This evening, when going to bed, was taken with a violent chill, and fever followed. * * *

Twenty-eighth. Some better; made some social visits to John Wood's, and Solomon Griffith's, and Henry Hinsdale's.

Twenty-ninth. Still unwell. Attended the reparative Meeting in this city; a low, suffering time in silence; but when the business came on, still more so. My dear companion at the case had a few words to drop, I thought, suitable to the state of the meeting; but for some days past, I have felt like unto a man having been much engaged in the harvest field, and now having a little respite, or rest, with quietness, as a canopy covering my mind, and feeling, according to my measure, gratitude of soul unto the great giver of all good.

Thirtieth of Ninth Month. Still unwell, but left New York at six o'clock this morning, and landed in Philadelphia between twelve and one o'clock, and lodged at Joseph Elkinton's.

First-day of the Tenth Month. I still continue unwell, and lay by two days. * * *

Now 5th of Tenth Month. Here I had an appointed meeting (Abington, Montgomery county, Penn.), which was a season of renewed vigor. Dined at Margaret Shoemaker's, and in the afternoon was taken by Charles Shoemaker to Plymouth. At this place we had a four-o'clock meeting to satisfaction, and lodged at Hannah Williams's.

Sixth of Tenth Month. Here we had a meeting to good satisfaction, and dined at the house of the Widow Spencer, whose husband lately deceased; and had an opportunity with her children and widow, with some others, to express our humbling admiration. Blessed be the Lord forever! * * *

Now First-day morning, Tenth Month 10th. In the forenoon, at ten o'clock, attended North Meeting [Phila.] a large, plain, and solid body of Friends; but a way did not open to say much of the ministerial line.

In the afternoon, attended Arch Street Meeting, which also is large, in which I was silent. Took tea at Thomas Kite's, North Fifth Street, No. 32.

Made some other social calls, and returned to George M. Elkinton's, North Seventh Street, No. 349; and my dear friend, Thomas Kite, accompanied us there, and a number of other friends coming in to spend the evening; and whilst in the midst of conversation, a solemn silence took place, in which Thomas Kite bore a pretty lively testimony to the Truth; after which I felt my mind drawn to speak of the stings of the enemy; that when our blessed Lord was personally with his disciples, he forewarned them, with a "Verily, verily, I say unto thee Peter, addressing him in the name of one of his disciples, that Satan desireth to have you,

that he may sift you as wheat," and enlarged somewhat upon it; showing that the same old adversary was desiring to have us, that he might sift us as wheat; and also He who then spoke to warn his disciples was now speaking in the ear of the soul, warning us that Satan desireth to have us, that he might have us, and make his inroads among us, &c., &c. After which, dear P. K. had a comfortable testimony, showing his unity with what was said; and the favor it was, after being so long engaged laboring in the field, that preservation was witnessed through the goodness of the Lord, or to this import. After which, I was drawn forth in the spirit of supplication, which, through the goodness of Him who dwelt in the bush, and consumed it not, so this holy flame of Divine love came over our souls, humbling us in great bowedness of soul, consuming only the chaff.

I now felt easy to return home.

Eleventh of Tenth Month. Took the car at the depot in Eighth Street on Market, six in the morning, with a peaceful mind and a thankful heart unto the Lord. All through the course of the day was my soul filled with gratitude and praise to Him who had been my shield and strong tower in this day of warfare and conflict. Also remembering at times, that this day twelve months have elapsed since the decease of my dear wife, and that very soon I must follow; and, oh! that I may be in readiness at all times to meet my Judge in the heavens above!

Landed at Harrisburg, one hundred and six miles, before three in the afternoon, and lodged at a hotel.

Twelfth of the Month. Took the canal boat for Hollidaysburg, where we took the car across the Alleghany Mountains, thirty-six miles, to Johnstown, where we again took the canal boat for Pittsburgh, where we landed last night near twelve o'clock, and have been waiting for the boat New Haven, which was advertised to leave at ten o'clock Seventh-day, 16th inst.; but here we have waited all day, whilst about fifteen or eighteen hands have been lading her with freight, bound for Louisville and Nashville. Now in the evening of the 16th, the boat New Haven moved off about one mile, and then lay at anchor all night.

Seventeenth. This morning the Captain put the boat in motion down the river, and against dark we were within eleven miles of Wheeling, where the Captain again hauled in his boat for the night.

Eighteenth of Tenth Month. A very foggy morning, which caused a delay. At length we landed in Wheeling between ten and eleven o'clock, where I had to wait until five o'clock in the evening for the stage, in which I landed at Parker Askew's, Saint Clairsville, in the evening. * * *

Twentieth. Once more met my dear friends in a Preparative Meeting capacity, which was grateful; and so home in the evening, one hundred and twenty-five miles from Pittsburgh.

William Kennard was born 25th of Third Month, 1787; died 13th of Eighth Month, 1862.

THE vine saith unto me, "Oh, clip me not! oh, lop me not!" But I know better than to listen to thy pleading. Thou shalt bear fruit the richer for the clipping and lopping. Man saith, "Oh, my God, afflict me not, hurt me not!" But God saith, "Thou, too, art better for the lopping and clipping."

BE gentle. The sea is held in check not by a wall of brick but by a beach of sand.

From the "Hampton (Va.) School Journal."

From Slavery to Freedom: The Story of Martha Ann.

BY ALICE M. BACON.

Away back in 1814, while the sin of slavery still rested lightly upon the national conscience, and little thought of the blood and rain that was to grow out of it, disturbed either North or South, there was born on a plantation in Dinwiddie County, Va., a little slave girl who was named Martha Ann. Things were comfortable enough on the plantation in those days, and the little mulatto, as she trotted back and forth on errands, "toted" water from the springs for the great house, and did whatever other work she was able to do, never worried her head much about her position or prospects. To be sure, she remembered afterwards, when her children, free and with a fixed standard of comfort, thought they were badly off when they had to go bare foot in the summer, how not a hand on her old master's plantation was allowed a pair of shoes until Christmas, and how her own path to the spring was often marked in early winter by blood-tracks through the snow when her unwarmed feet had cracked with the cold. She remembered too, how on those cold days she would stand with her bare feet on the spring branch for the sake of the warmth that its waters afforded.

But these memories were not painful nor were they recounted as a part of the hardships of slavery, they were only brought up before the children to show them how little they really needed the things that they had come to regard as absolute necessities. The real hardship that sank like a hot iron into the woman's soul came later, and her girlhood and early womanhood on the old plantation, were as happy probably as girlhood usually is when no great wrench comes to break off the steady, even current of healthy animal life, amid well-known surroundings and turn it out of its accustomed course.

The curse of slavery to the slave is that he can in no way control his destiny. He is helpless in the disposition of his own affairs, and his entire happiness in life may hinge upon the thoughtlessness, caprice, or death of some individual who cares nothing for the person whose fate is so indissolubly linked with his own.

At sixteen years of age she was married to Washington Fields, a slave on a neighboring plantation. Two children were born to her, and in her care and love for these children Martha Ann grew into the strong, brave womanhood of which she was capable.

When Martha Ann was eighteen, death came to the old plantation and carried off the master. The young mother and her offspring were divided up between three heirs, sisters fortunately, so the family was not separated at once. As soon as he was old enough, however, her eldest son, John, was hired out in Richmond, and Tinsley, the younger boy, was sold by his mistress to a man living in the next county. This sale nearly broke the poor mother's heart and her grief over it so endangered her life and usefulness that an arrangement was made by which the boy should be allowed to visit his mother. The visits occurred at longer and longer intervals, until at last danger to life and reason seemed to be over and the visits were discontinued. She has often told her children since, how, on the night before Tinsley was taken away from her, she sat up all night making him a pair of shoes of rabbit skin, and how, as soon as he was passed over into the hands of his new master, these last

gift of his poor slave mother were taken from him and he was forced to make his journey to his new home barefooted through the cold Virginia mud.

This experience set Martha Ann to thinking, and she resolved to do her best to prevent, if possible, similar grief in the future. She went to her mistress and by tears and entreaties obtained from her at last a promise that she should never be sold nor treated cruelly, nor be separated from any of her children. This promise her mistress faithfully kept, and when she found herself growing old and feeble, she did her best to insure a kind mistress and considerate treatment for Martha Ann in the future. One day she called for the slave woman and told her that as she herself could not live much longer Martha Ann might choose some person to whom she and her children should be given.

"Why not free me and my children?" was the question of the slave. "I can't do that," was the reply, and so Martha Ann must be content. She used the privilege of choice deliberately and carefully, and after a search of many days' duration she finally found a young relative of her mistress who agreed, should the slave family be given to her, to make the same promise to Martha Ann that her old mistress had made and kept so faithfully.

Accordingly Martha Ann and her children were passed over to the new mistress, a comfortable house was built for them, and it seemed as if the great fear of her life was gone by, for she had now a young mistress who had bound herself by a solemn promise before accepting the gift of the slave family from her dying relative. All went well until the young mistress married and removed, taking Martha Ann and her children with her, to a neighboring plantation. Here they lived for five years—years in which Martha Ann learned, too late for her own good, that the promise of her young mistress meant nothing at all, and that she had by her own choice, placed herself in the hands of a heartless woman, who did not hesitate to inflict incessant cruelty upon her children as well as upon herself. If the slave ventured, as at times she did, to remind her cruel mistress of her broken promise, the only answer she received was: "You are a nigger, and so are your children. If you don't believe it, go look in the glass."

At the end of five years the master purchased a farm and tavern at Hanover Court House, to which he removed all hands. During her stay there things went worse than before. The work was harder, the punishments more frequent. At last Martha Ann's oldest daughter, Louisa, was sold from her for the sake of buying horses and carriage for her mistress. Poor Martha Ann saw her forlorn hope, to which she had clung through all the dark days of cruelty and suffering—the hope of keeping her children together—shattered wholly at last. "You said you would never sell any of my children," she said to her mistress. "You're nothing but a nigger, and if you put on any airs, I'll make your master slash your back," was the only comfort she received in her sorrow. For six months she was on the verge of insanity. She prayed night and day, and Sundays went into the woods and with strong crying and tears, writhing on the ground, she besought the Lord for help to carry her burden. At last one Sunday she came out of the woods laughing and said that the Lord had told her that she should see her daughter Louisa again, and that she and all her children should be free. Confident in the heavenly vision,

her courage never waned after that, and the strong faith in the promised freedom carried her through the fiery trials and the deep waters in safety.

(To be continued.)

THE CHILDREN.

[On seeing long trains, in their innocent beauty, passing orderly along from school to their respective homes.]

BY C. S. COPE.

Hail, ye bright and beauteous creatures,
 Basking in life's early spring,
 Fancy fain would give your features
 More than youth and health can bring.
 As I see you rising round me,
 Adoration swells my soul;
 May the One whose hand has blessed you
 All your ways and works control!
 May the precious pearl of promise,
 Heaven's own pure, imperial gem,
 Ornament each soul immortal
 As a royal diadem!
 'Round unrivalled mental beauty
 Virtue's heavenly mantle throw;
 It will give to every feature
 Grace, which folly can't bestow.
 Have your lamps, then, trimmed and burning,
 Step by step your light diffuse,
 Time is given us by the moment,
 And not one to waste or lose.
 All the actions of our lives
 Make their mark as they retreat,
 As each puncture leaves a dot
 On the telegraphic sheet.
 I have passed by happy childhood,
 Past wild passions, youthful rage,
 Crossed bold manhood's haughty summit;
 Down along the line of age
 I have watched the countless columns
 Intertwining as they go,
 Seen the humble hands exalted,
 And the haughty head laid low,
 Wept o'er pride and vain ambition
 Tossed on Time's tempestuous wave,
 When I thought how short the transit
 From the cradle to the grave.
 Still I number with my blessings
 Sparks around life's smoldering hearth,
 A heart that throbs in fond affection
 And still bows to sterling worth;
 Still can feel that love abounding
 Envy never can destroy,
 That is blessed in others' blessings,
 Can rejoice in others' joys.

WEST CHESTER, Fifth Month 25th, 1892.

A LITTLE WORD LOST.

I lost a very little word
 Only the other day;
 A very naughty little word
 I had not meant to say.
 If only it were really lost,
 I should not mind a bit;
 I think I should deserve a prize
 For really losing it.

For if no one could ever find
 Again that little word,
 So that no more from any lips
 Could it be ever heard,
 I'm sure we all of us would say
 That it was something fine
 With such completeness to have lost
 That naughty word of mine.

But then it wasn't really lost
 When from my lips it flew;
 My little brother picked it up,
 And now he says it, too.
 Mamma said that the worst would be
 I could not get it back;
 But the worst of it now seems to me,
 I'm always on its track.

Mamma is sad; papa looks grieved;
 Johnnie has said it twice;
 Of course it is no use for me
 To tell him it's not nice.
 When you lose other things, they're lost;
 But lose a naughty word,
 And for every time 'twas heard before,
 Now twenty times 'tis heard.

If it were only really lost!
 Oh, then I should be glad
 I let it fall so carelessly
 The day that I got mad.
 Lose other things, you never seem
 To come upon their track;
 But lose a naughty little word,
 It's always coming back.

A TESTIMONY OF THE MONTHLY MEETING OF FRIENDS OF PHILADELPHIA, CONCERNING OUR LATE FRIEND, REBECCA S. ALLEN.

We feel that our beloved friend, Rebecca S. Allen, was an example of piety and virtue, and that in the various relations of life she adorned her Christian profession.

As we reverently believe that she has gone to receive a better inheritance, we think it may be meet for us to issue this testimony, that her survivors, and especially those in early years, may thereby be encouraged to a similar life of dedication, believing that as they bow their neck to the yoke and cross of Christ, and look to the Lord for their support, they also will be enabled to dignify their calling, and know the Lord to be their shield and stay and exceeding great reward.

She was the daughter of Samuel and Ruth Leeds, of New Jersey, the former an approved minister in our religious Society, and was born the 4th of First Month, 1815.

In early life she was engaged to choose the one thing needful, that good part which Mar chose, and which our blessed Lord declare should never be taken away from her. This promise, we believe, was realized by our dear Friend, for it was evident to those who knew and loved her, that her many and varied cares and interests, the enjoyments and sorrows which were her portion, had not power to deprive her of this precious treasure; but that through a her love for her Redeemer and his cause, remained steadfast.

In the year 1837, she was united in marriage to our esteemed friend John C. Allen, to whom she proved a loving and faithful companion for more than fifty years. In her family she was an example of meekness and faith, of patience and kindness. As a mother she was greatly concerned for the religious welfare of her children; not desiring great possessions for them but ever fearful of their being too much engrossed in the things of this world, or of becoming too deeply interested in matters, which however good in themselves, might claim the attention too closely.

Her heart and her home were open to entertain strangers, to whom, as to those who share more closely her watchful care and sympathy, she was felt to be a loving friend and counsellor.

She was endowed with good intellectual abilities, which under the sanctifying influence of Divine Grace, qualified her for usefulness in the church. In our meetings for discipline the clear expression of her deliberate judgment resulting from familiar acquaintance with our Christian discipline, and a watchful seeking for the mind of Truth, rendered her a valuable helper in conducting the business of the meeting. She was concerned to perform faithfully the duties of overseer, watching over the flock with love.

As an elder she was lively in spirit, and ready to enter into sympathy with ministers in their exercises, handing forth tender caution and encouragement; and to these the sweetness and savor of her spirit were particularly acceptable.

long filled these two important stations in the church.

In the autumn of 1886 she was brought low by illness, and grave doubts were entertained of her recovery. At one time during this sickness she remarked, "My shortcomings have been very great." The reply was made, "Not greater than his mercy, that none of us have anything to trust to but mercy," to which she only responded and said, "Nothing but infinite mercy," and "We must pray that every defilement may be washed away." At one time she referred to the 90th Psalm, particularly to the words, "Thou hast been our dwelling-place for all generations." On its being read to her, she remarked, "It contains a great deal," and repeated the verse, "So teach us to number our days that we may apply our hearts unto wisdom."

At her request her beloved friend, Abigail Hutchinson, whom she survived but a few weeks, came to see her. After a little conversation and a short season of silence, A. H. spoke roughly as follows:—

"I feel it a privilege, my beloved friend, to be by thy side and partake of this precious, precious feeling, and I have remembered the words of our dear Redeemer, '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.' I believe thy dear Saviour is with thee. The eternal God is thy refuge, and underneath we have been, and are, and will be, the everlasting ones. He whom through a long life thou hast loved and served will not leave thee, but will fulfil his promise, 'I will never leave thee nor forsake thee.' Whether thou art raised from the bed of sickness or not, I believe thou wilt finally be admitted into a mansion of rest."

From this attack her strength again returned a little, so as to enable her to mingle with her family and friends, and not unfrequently to attend our religious meetings. A close trial was awaited her, in the decline and removal of a beloved daughter. This affliction's burden borne with loving submission to the Divine will.

During a gradual decline of some months, which had been preceded by several slight attacks of paralysis, she was frequently unable to give much expression to her feelings, but the earnestness and sweetness of her spirit remained.

We believe her work had been done in the very time, and when the release from suffering came, that she was permitted, through the mercy of God in Christ Jesus, to join the innumerable multitude "which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." She died on the 31st day of Seventh Month, 1900, in the seventy-sixty year of her age.

FOR "THE FRIEND."

Found in the right place and at the right time. Opportunities for discovery of whatever is right and best for us to enjoy, if once lost, produce great unhappiness. The Bible confirms the fact, that "time and chance happeneth unto us." The wise King said: "To every thing there is a season and a time to every purpose under the heaven." Failing to observe the times and seasons which are in Divine hands contributes in large measure to lower in the scale of being. Whereas it is found that in order to rise, every chance should be improved for rising in the scale of being.

The providences of God to individuals are

abundant, if only sought for. And even without being sought for, in mercy they come, and oh, how great is the importance of entering into mercy's door when in mercy it is opened for us. Both man's and child's necessity often proves God's opportunity to bless, as in the instance of Samuel, the Prophet, to whom the Lord spake when but a child. He, not acquainted with the voice, was told by one who knew the voice of God, that should he again hear it, to answer, "Speak, Lord, for thy servant heareth," and he obeyed. My first knowledge of God embraced an opportunity not to be forgotten. When a school girl without an opportunity for more than a limited education, except by pursuing long walks, going and returning from school each day, there came a time when in a lonely spot and all alone, out of sight of human dwellings, before me a piece of woods through which my path led, with great timidity of feeling, and at all times, especially when the Evening Star twinkled behind me. This one time of which I now speak, a sudden overshadowing seemed in my whole being to rest upon me. Filled with wonder, I stood with feelings of awe, querying what does this mean? The tears trickling down the cheeks as the spirit within me was broken and contrited as never before. Love divine, universal in its flowing, became the ruling element of the youthful heart. In this condition of feeling I resumed my walk, querying within, how can it be that the Heavenly Father loves me, but an unworthy child, that has never sought his favor, only as taught to live in his fear and made sorry for little matters of offence against what I called conscience. Ever since that blessed day, through years many, have I kept in view that "God" is Love. Yes, Love ineffable, inconceivable, unchangeable.

"Lo this God is the God we adore,
Our faithful unchangeable friend,
His Love is as great as his power,
And neither hath measure nor end."

P. R. GIFFORD.

PROVIDENCE, Eighth Month, 5th, 1892.

FROM "THE AUSTRALIAN FRIEND."

To the members of the Society of Friends in any part of the world, in any portion, even the most lonely, whatever concerns the prosperity and usefulness of their own Society, must have a special interest. Viewed in this light the condition of what has hitherto been a portion of our branch of the Christian Church in the Western States of America is a proper subject for enquiry by anyone who is solicitous for its well-being. To us, dwellers in the Southern Hemisphere, rumors have for many years reached us of serious and surprising departures from the practices of our forefathers, in those far away Western States. We have been unwilling to believe them; we hoped that it was circumstances of their position alone which gave color, through misapprehension, to differences in method which seemed when they reached us to be strangely at variance from our own testimonies. Those important testimonies apart from which we have no claim to a separate existence, but which upheld in faithfulness abundantly justify us. In spite of all our charitable hopes, however, the evidence increases from year to year, and is becoming too convincing to be longer ignored. Our Friends, as we still call them, are manifestly on the "down grade," and going down the incline with constantly accelerated speed. It is painful to bring forward the evidence. It is sufficient to recall the fact testified to by many witnesses, that in places at least, their meetings

for worship have no longer any correspondence with a genuine Friends' meeting. They have become a "service," in which the worshippers look no longer directly to the Lord to feed them, but to man for a stated performance. We desire to be not wanting in Christian charity, we can believe they are a zealous, earnest, warm-hearted Christian people; but they are abandoning us and our cause and service, and accepting an easier and more popular position. What can have led to all this? Is it not the vain and unworthy desire, by all means to increase in numbers? To have from year to year to congratulate themselves on so many added to their own ranks. They might have taken hundreds with the gospel net, without embracing them all as members, and perhaps thereby swamping the very cause they join. We believe it is Professor Huxley who writes to the effect that, "unless a religious body stoops down and popularizes its ideas there will be little response. The mass are not able or willing to accept a purely spiritual religion." This would appear to be the aim of our Western Friends—to stoop down and popularize their ideas; and the Quaker idea is vanishing in the process.

When Robert Douglas, of Indiana, was in our parts some fifteen years since, the writer of this paper, in quiet conversation at his own house, endeavored to ascertain from him what was the condition of those new recruits, which even then they were enlisting in large numbers. R. Douglas confessed they, most of them, knew very little of the principles of Friends; but, said he, we try to teach them. How is it now? Have the pupils taught the teachers; or, is it, that the leaders of the people cause them to err? Anyhow, whilst willing to hope that much good has been done to many souls, it is lamentable that in this day, when such determined efforts are being made to exalt the mediatorship of man; whilst ritualists are rapidly increasing in numbers and in power, and saying in effect believe in me, confess to me, look to me, therefore only indirectly to Christ; it is lamentable to hear that numbers who by conviction and by training ought to be loyally upholding the principles especially given to our Society to maintain and to display before the universal Church, should be deserting them for something less lofty and pure. From much that we hear from authentic sources, it seems evident that many persons who have recently joined the Friends of the "Far West," can actually know nothing of a genuine Friends' Meeting, and would be greatly surprised and mystified if they attended one. They would wonder when the "service" would begin, and what had become of the "pastor." Such being, as we have reason to believe, the case, the addition of numbers, of which we hear so much, is not a gain but a loss. The "Friends" are congratulating themselves on their numerical increase, and in the same breath congratulating themselves on their progress towards extinction as Friends. No church of Friends can exist, apart from loyalty to pure, that is spiritual Christianity. The Friends, I am speaking of, are apparently drawing near to the Wesleyans or Salvationists; now if a smaller body draws near to a larger body, it can only be a question of time, how soon the smaller body will be absorbed by the larger; this is a natural law. Can nothing be done to turn the tide? Will it continue to ebb and ebb, until nothing is left of Friends but the old name traced on the deserted shore? If it must be so; if those we have called our brethren and sisters in religious profession, will drift away from us,

we are at all events at liberty to bid them a friendly farewell.

Now what is the lesson for us in Australasia to learn and profit by when adverting to this decadence in America. We are not tempted to stoop down and popularize by any prospect of being numerous, and without lowering and popularizing there is certainly no chance of our being numerous. Let us endeavor to hold our own, and to be something genuine if we are anything at all. We have a case; an impregnable standpoint if we only know it. What is truth? It comes from and through Him who is "the Truth;" and not from man. We profess it, and if we can be shown any higher truth than we yet know, we are free to go higher. But this is a widely different thing to letting down the truth to please the natural mind; a widely different thing to accommodating our practices to the tastes of mankind. We must be content to be few at present. There are circumstances where five can speak as loudly as fifty or five hundred. In every position we are placed, in every case we have to deal with, we should revert to our principles and act up to them. This tells. Hardly anything is more surprising than the influence, it may be the unacknowledged influence, of Friends in England, earnestly and consistently put forth on public questions: an opinion that secures respect though it may often gall those in high position: and yet how few are their numbers in proportion to the nation at large.

So it is everywhere, the true voice commands respect and attention. The influence, we speak of, is only gained by consistency to principle: mere numbers have no such influence. We should remember this. Conscious of possessing enlightened views on many subjects we should accept our responsibility. We should let our light be seen. The penetrating power of the light depends upon its own quality, and not on those who display it. For those amongst whom we live, and for ourselves how profitable is a "religious life and conversation consistent with our Christian profession." Truly, Christianity is a life to live. And so living, we are in fellowship with all that makes for righteousness, on the side of the good and true, and may hope that our presence in the world, however humble and retired is our position is helpful to our fellow men and to the glory of God. Let us not be discouraged. Our cause is the cause of truth: to lower it is to make it contemptible; it must be real and genuine, or it will be despised as a spurious article, which has no intrinsic value, and is presented under a false label.

We will hope and trust that our Society will continue to live on in the world as the exponent of genuine Quakerism. Its testimony is of immense value. We use the word Quakerism, as a convenient one, to express our apprehension of Apostolic Christianity. A Christianity wholly apart from priestism and from sacraments. This Christianity is independent of the Society of Friends. It is self-existent. It will live on, if all men appear to have forsaken it. The communication of the Divine Spirit with the spirit of man; what we mean by immediate revelation: the making known to the individual man or woman the will of God for him or her for comfort, guidance, instruction or service, is an absolutely imperishable fact of experience. "I know it—God told me," is the testimony of many an humble Christian disciple in all walks of life. The assurance only comes of experimental knowledge. In a lowly walk this voice is heard: "this is the way, walk thou in it." We Friends may

abandon our testimony to it: we may like others lose our faith and cease to listen, but assuredly if we do, others will arise to bear their testimony, to stand where we once stood, and to lift up and to display our fallen banner.

FOR "THE FRIEND."

A Visit to Edgepelick.

Through the kindness of a friend residing near Medford, New Jersey, an opportunity was furnished, on the 18th of Seventh Month last, to visit the old Indian Reservation at Edgepelick, in Burlington County, situated a few miles S. E. of Medford, on the waters of Edgepelick Creek, a branch of Springer's Creek, which is a tributary to the Batsto River, whose waters enter Great Bay on the sea coast, through the Mullica River, into which it empties.

As Edgepelick was one of the last resting places in the State for the New Jersey Indians, a short historical narrative may properly introduce a description of our visit.

The relations between the Indians of New Jersey and the white settlers had always been amicable. The land that was needed was fairly purchased and paid for, and mutual kindness was manifested. Henry Armit Brown says: "At the same time at which the savages of Virginia were punishing cold-blooded murder with passionate bloodshed, and scourging with fury every plantation from the Potomac to the James; and on the northern sky the light of blazing villages, from one end of New England to the other, marked the despairing vengeance of king Philip, the banks of the Delaware smiled in unbroken peace, and this simple-hearted native, conscious of the fate which would speedily overtake his people,—which no one foretold sooner or more touchingly than he,—was saying in a council in Burlington, 'We are your brothers, and intend to live like brothers with you. We will have a broad path for you and us to walk in. If an Indian be asleep in this path, the Englishman will pass him by and do him no harm; and if the Englishman be asleep in it, the Indian shall pass him by and say, 'He is an Englishman, he is asleep, let him alone.' The path shall be plain; there shall not be in it a stump to hurt the feet.'"

As the number of white settlers increased, tract after tract of land was purchased from different Indian chiefs. These were not always contiguous to each other, but would be described in the deed by natural boundaries, such as the head waters of certain streams, etc.,—which left intermediate and undefined patches, to which the Indian title had not been extinguished. To satisfy the Indians, and remove any cause of dispute, at a treaty held at Easton, Pa., in 1758, the commissioners for New Jersey purchased of the Minisinks and Wapings the title to all the patches of land in northern New Jersey, which had been before unsold, for \$1,000, and a similar purchase was made of the lands in the southern part of the province.

"In consequence of the expectations given the Indian inhabitants, the commissioners, with the consent of the Indian attorneys, purchased a tract of upwards of 3,000 acres, called Brotherton, situated in Burlington County, in which is a cedar swamp and saw-mill, adjoining to many thousand acres of poor, uninhabited land, suitable for hunting, and convenient also for fishing on the sea coast. The deed was taken in the name of the governor and commissioners and their heirs, in trust for the use of the Indian natives who have or do reside in this colony south of Rariton, and their successors forever,

with a clause providing that it shall not be the power of the Indians, their successors any of them, to lease or sell any part thereof and any persons (Indians excepted) attempt to settle there, to be removed by warrant for a justice of the peace; no timber to be cut by the Indians, under penalty of 40 shillings fine for every tree. The Indians, soon after purchase, removed to the settlement, and there remain (A.D. 1765) to their satisfaction, living their usual means of living very conveniently. They were assisted by the government in removing and buildings. There are about 20 persons seated here, and 20 at Weekpink tract formerly secured by an English right, the family of Henry Charles, an Indian Saem."—*Smith's History of New Jersey.*

This Brotherton tract in some of the records is called Edgebilloek, and is the same more recently known as Edgepelick.

From a statement contained in the history of Byberry, Pa., it seems that these Indians, like many persons in our day, enjoyed an occasional outing from home. For a number of years it was a custom for some of them to visit Byberry every spring and occupy an orchard, where they erected wigwams and spent the summer. They were very peaceable and inoffensive, and employed themselves in making wooden trees, barn shovels, barrels, and baskets. They were fond of hunting and fishing, and among the game they captured were the common land tortoises. They would cut timber without license from the owners under the plea current among them, that when the Indians sold the court to Wm. Penn they reserved the privilege of cutting basket stuff.

In the journal of John Hunt, a minister who resided near Moorestown, N. J., under date of First Month 22d, 1777, he says: "I went with my friend, Joshua Evans, to see the poor Indians at Edgepelick, and we found them in very low circumstances as to food and raiment. Joshua took them a considerable parcel of clothes, with which the poor naked children seemed exceedingly pleased. He had also collected a number of blankets for them, and obtained money, with which he bought corn for them. This he did, because these poor creatures are too apt to lay out their money for strong drink. This visit to the Indians was an instructive lesson to us. Though they were poor, they seemed to be innocency, unity, quietude, and peace among them, even at a time [the Revolutionary war] when it was so much otherwise with the white people. Amongst the elderly women there were countenances that bespoke gravity, humility, innocence, and tranquillity.

"This visit was very satisfactory to me, though it caused me to think how lavishly we feed and pamper their horses with corn, while the poor Indians are so needy; yet are they on the whole as happy and contented, if not more so than we are, and as likely, for aught I know, to answer the end of their creation.

"First Month 2d, 1778. Joshua Evans and I went again to Edgepelick to see the Indians. We found them in a very poor, suffering condition as to food and raiment; but as to quietness and peace, they seemed much happier than many of the white people who were rich and abounded with plenty, yet were disquieted and afflicted in mind, because of the great destruction there was in the land.

"Twentieth. Joshua Evans and I went to Indiantown to carry some blankets and clothes, which Friends had bestowed to the Indians; and the poor, almost naked creatures

med to receive them with abundance of thankfulness.

"Twelfth Month 7th. With the approbation of our Monthly Meeting, I joined Joshua Eves and Benjamin Smith in a visit to the Indians at Edgepelick. We had a meeting with the Indians, which seemed very open and well. We also visited the Indian families, and had some favored seasons,—the Indians appearing very tender and attentive."

On the 4th of Seventh Month, 1802, John Hunt mentions that he was at a meeting appointed for the Indians at Edgepelick, who were about to remove to Oneida.

There is interesting evidence that these visits are appreciated by the Indians in an account of a visit paid in 1842, by some Friends, to the Indians residing near Fort Leavenworth, Missouri. They met with an aged Indian woman named Catharine Everett, who told them that, when a child, she lived at Evesham, New Jersey, and that she was well acquainted with Friends; and said she knew that dear old friend, Joshua Evans, the man who wore a long beard. She said she thought him the best man in the world, he was so very good to the poor Indians.

About 1802, nearly all of the New Jersey Indians then living removed to Stockbridge, New York, and from thence to Statesburg, near Green Bay, Michigan. In 1832, being in want of money to purchase agricultural implements, they petitioned the State of New Jersey to pay them for the relinquishment of their rights in the State, and the legislature granted them \$100,000. Samuel L. Southward, in presenting his claim before the legislative committee, said: "It is a proud fact in the history of New Jersey that every footstep of her soil has been acquired from the Indians by fair and voluntary purchase and transfer."

J. W.

(To be concluded.)

FOR "THE FRIEND."

North Carolina Yearly Meeting.

At the late Meeting of this Body, L. Lyndon Gibbs acted as Clerk, with Josiah Nicholson and Robert C. Root as assistants.

The Yearly Meeting concluded to address an epistle to the aged, feeble and sick members who were unable to attend.

David E. Sampson and wife were liberated and pay a religious visit to London and Dublin at the Yearly Meetings.

A favorable report was presented of the operations of the School, &c., located in the mountainous district of southern Virginia, and known as the Blue Ridge Mission.

It was decided to send delegates to a proposed conference of Yearly Meetings.

Two hundred and six students had been enrolled during the last year at Guilford College, of whom 119 were Friends.

Letters from North Carolina state that the business meetings and the regular meetings for worship were more satisfactory than those of a year ago; but that the morning and evening meetings [the Devotional, so-called] were "wild, and no place for a real Friend, only to suffer." The proposed changes in the Discipline were referred over for further consideration another year, under the care of the same committee. The sum of \$1000 was ordered to be raised for Evangelistic work—and those Friends who were conscientiously opposed to the movement were to be excused from contributing to this fund.

The visit of George Grubb (of Dublin Yearly

Meeting) "was timely, and of great help to us." "We were favored at times to feel comforted with the blessed presence of our Divine Master breaking the heavenly bread amongst us."

Items.

Respectably Connected Criminals.—The Editor of the *Universalist* has had a conversation with a gentleman who has had much to do with criminals, who has studied them in their various phases of enforced criminality, of vicious criminality, of offensive and defensive league against society, of pretense, of reform, of penitence and extraordinary heroism, of thrilling triumph and pathetic failure. One statement is of great importance to all: "The number who descend from respectable estate to a life of crime is, in the aggregate, very large. It is not a majority of the whole class of criminals, but it comprises many more than one would expect. Poverty and material misfortune do not by any means sum up the causes of irregular life. Some form of moral defect is not only a phase of the descent, but it is the more frequent initial cause. It is surprising and depressing to observe how many criminals are respectably connected—have fathers of exemplary life and mothers of saintly character. Not heredity so much as lack of judicious oversight and firm family discipline explains the lapse and collapse of so many respectable people." There is something beyond that—the demoralization of the whole communication by lax ideas of sin and its consequences, and the general lowering of the tone of professedly religious people.—*Christian Advocate.*

THE FRIEND.

NINTH MONTH 3, 1892.

A few days ago we listened to the conversation of a Friend who had spent a part of his summer vacation within reach of a meeting, nominally of our Society, which was equipped with a pastor, and conducted on the principle of having the services prearranged and prepared. On a few occasions he attended this meeting, and became acquainted with the pastor, whom he found to be a genial man, open and communicative. The impression formed on his mind from their intercourse was, that this preacher was a well-meaning man, but that he had no conception of what Quakerism really meant, and no appreciation of its vital principles. As an illustration of this, the man at one time undertook to serve two congregations at the same time—one professing to be Friends and the other Congregationalists.

On the same day, we had the privilege of reading a letter written by a valued Friend, who had been visiting meetings in a section of country where the old Quaker method of holding meetings for Divine worship had been discarded, and where it was no longer considered needful to wait in silence upon the Lord, looking to Him for ability to offer spiritual worship, and wrestling in spirit for a blessing; but where a form of vocal service was planned and prepared for in advance, and carried out in the wisdom of man, without full dependence on the leadings of the Spirit. The writer of the letter spoke in no uncharitable way of those who thus conducted their meetings, but he thought that among the majority of "Friends" there, there was little prospect of our distinctive doctrines and principles being revived—for they had started in a course that is calculated to lead them further and further away from them; so that, unless they are checked by an Almighty power, no one can foresee to what length their love for human inventions in matters of faith and worship will carry them.

One of the principal reasons advanced for the imitation of other denominations in their modes of worship is, that these will be more attractive to people in general than the less demonstrative meetings held after the manner of Friends, and that thus more can be added to our list of members. But the object of our existence as a Society is not so much to gather a large membership as to uphold those Christian doctrines and testimonies which we regard as "Primitive Christianity revived." Those who are drawn into the Society by a practical lowering of its standard, do not necessarily become "Quakers" by so joining; and there is little comfort or satisfaction to be derived from such accessions, which furnish no evidence that the truths of Christianity are spreading and extending their influence in the earth.

In the *Australian Friend* of Sixth Month 29th, we find a valuable editorial on this subject, which is inserted in another part of our paper, and which we commend to the attention of our readers.

On page 23 of the present volume of "THE FRIEND," is an Editorial article on the Discipline of our religious Society, which was intended to caution against making changes therein which would weaken the testimonies which we have upheld from the time we were first a separate people.

We have learned that some Friends have thought the language used was calculated to convey the impression that every one who desired any change in the Discipline was actuated by an unworthy motive. The Editor desires to say, that such a sweeping charge was not in his mind. There may be some advices in the Discipline which were issued to meet particular difficulties or cases of a local or temporary nature, the need for which may no longer exist, in the changed circumstances in which we live; and it may be an open question whether such advices may not be dropped without the Society or its testimonies suffering loss. Again, there may be obscurities growing out of the changes which years have made in the use of language, which may be properly remedied.

In making the revision authorized by our late Yearly Meeting, we trust a guard will be maintained against what William Levis, in the extract quoted in the Editorial referred to, calls "that libertine spirit which would lay all waste;" and that the changes made will be such as not to give uneasiness to any well-concerned Friends.

SUMMARY OF EVENTS.

UNITED STATES.—A report has been made to the Treasury Department, showing that the production of tin and terne plates proper in the United States for the year ending Sixth Month 30th was 13,616,719 pounds, while there were manufactured and tinned articles of American sheet iron and steel amounting to nearly 5,000,000 pounds. The net imports amounted to 251,854,367 pounds.

The total amount of sugar produced in the United States during the last fiscal year was 378,115,217 pounds, of which all except 13,255,806 was cane sugar. The amount of bounty paid on this production was \$7,342,077. It is estimated that \$9,000,000 will be required to pay the bounty for the fiscal year 1893.

A despatch from Cincinnati says that a party of capitalists from that city, Philadelphia and New York, has secured possession of a tract of land along the St. Johns and Indian Rivers, Florida, 83 miles long, and from 3 to 6 miles wide. The land is to be drained at an expense of \$4,000,000 and devoted to the cultivation of sugar, "enough of which can be grown on the strip to supply all of the United States."

A resident of Florida, speaking about the many attractions of that State, relates that there never had been a case of sun-stroke there nor a mad dog.

It is said that the State of Maine has wild land estimated to be worth \$20,000,000.

A company has been incorporated under the laws of New Mexico for the purpose of constructing a dam across the Rio Grande River for the purpose of irrigating both in Mexico and the United States. William Hamilton, of New York, is at the head of the project, and the company is incorporated with a capital of \$10,000,000. The dam will be built about five miles above El Paso, in Mountain Gateway. It will be 500 feet long, of solid masonry from cliff to cliff, resting on a solid limestone foundation and will be seventy feet wide. It will make a lake fifteen miles long and twenty-five feet deep. The cost of dam and irrigating canals is estimated at \$2,500,000.

It is estimated in Mexico that \$5,000,000 has recently been sent to this country in payment of grain imported.

The Tennessee Board of State Prison Inspectors have decided to return the convicts to the mines from which they were released by the rioters.

After the conference of labor leaders in Buffalo on the 24th ult., Grand Master Sweeney was informed that the other railway orders would not join the switchmen's strike. In consequence of this the strike was officially "declared off" by Grand Master Sweeney. A few days later all the New York troops were relieved of duty at Buffalo, and returned to their homes.

In his letter of acceptance as the candidate for the Presidency of the Prohibition party, John Bidwell says: "The liquor traffic is an enormous incubus upon the nation, amounting in cost and consequences to the annual sum of not less than two billions of dollars—four times the amount requisite to pay the annual expense of the National Government, even under the recent expensive administrations. But it is not necessary further to enumerate, so suffice it to say that the liquor traffic is a standing curse, a danger to public health, the source of untold political corruption, crimes, diseases, degradation and death, a public nuisance and a public immorality; in a word, it is an unmitigated and measureless evil, without a redeeming feature."

Our National Government, as also the authorities of New York and Philadelphia, are taking vigilant measures to prevent the introduction of cholera from Europe into our country.

The deaths in this city last week were reported to be 472, being 59 more than the previous week, and 75 more than the corresponding week of last year. Of the whole number 155 were under one year of age; 256 were males and 216 females; 69 died of cholera infantum; 43 of consumption; 37 of marasmus; 24 of heart disease; 21 of inanition; 16 of old age; 15 of inflammation of the brain; 15 of pneumonia; 13 of inflammation of the stomach and bowels; 13 of diphtheria; 13 of casualties; 12 of typhoid fever 10 of apoplexy, and 10 of cancer.

Markets, &c.—U. S. 2's, 100 a —; 4's, 115½ a 116½; currency 6's, 105½ a 115.

COTTON was quiet but steady on a basis of 7½ c. per pound for middling uplands.

FLOUR.—Winter bran, in bulk, spot \$16.50 a \$17.50; spring bran, in bulk, spot, \$15.50 a 16.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras, \$2.50 a \$2.75; No. 2 winter family, \$2.85 a \$3.25; Pennsylvania roller, straight, \$3.85 a \$4.15; Western winter, clear, \$3.65 a \$3.90; do. do., straight, new, \$4 a \$4.15; do. do. old, \$4.15 a \$4.25; winter patent, \$4.15 a \$4.50; Minnesota, clear, \$3.25 a \$3.75 do., straight, \$3.85 a \$4.36 do patent, \$4.40 a \$4.75; do., favorite brands higher. Rye flour moved slowly at \$3.70 a \$3.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 76 a 76½ cts.
No. 2 mixed corn, 57½ a 57½ cts.
No. 2 white oats, 41½ a 42 cts.

BEEF CATTLE.—Extra, 5½ a — cts.; good, 4½ a 4½ cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 3 a 3½ cts.; fat cows, 2½ a 3 cts.

SHEEP AND LAMBS.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 2 a 3 cts.; Lambs, 3 a 6½ cts.

HOGS.—Chicago, 8½ cts.; Other West, 8 a 8½ cts.

FOREIGN.—The election at Newcastle-on-Tyne, on the 25th ult., resulted in the return of John Morley, Chief Secretary for Ireland, whose seat for Newcastle in the House of Commons became vacant upon his taking office. In the general election, J. Morley received 10,950 votes, but on the 28th he received 12,983 votes. John Morley was opposed by Pandolfi Balli, Liberal-Unionist. He received 11,244 votes, making Morley's majority 1739.

On the morning of the 25th ult., an explosion occurred in the Parkslip Coal pit, near Bridgend, Wales. The mouth of the pit was closed by the explosion, and

the interior of the mine took fire. One hundred and fifty men had just gone into the mine, of whom 43 were rescued, two of the number since dying. All hope of rescuing the remaining 107 has been abandoned: 31 bodies have been recovered, and some of them identified; the galleries in the mines are flooding with water.

The French newspaper *Paris* says that the liquidator of the Panama Canal Company has concluded an agreement with Hielard, the Vice President of the Paris Chamber of Commerce, providing for the formation of a new company with a capital of \$30,000,000 to resume work on the Panama Canal. Work will be resumed immediately in order to prevent the lapsing of the concession granted to the old company by the Government of Colombia. Operations will be concentrated at two points, Culbra and Rio Chagres. When nearly the whole capital has been employed, 45 of the 70 kilometers of the canal will be open. The agreement was to be approved by the Tribunal of Commerce.

A despatch from St. Petersburg of the 28th ult. says:—It is stated in well-informed circles here that M. De Staal, the Russian Ambassador to England, has entered upon an exchange of views on the Pamirs question with Lord Roseberry, the British Foreign Secretary, and that a satisfactory settlement is likely to result.

A ukase has been issued, annulling the prohibition against the exportation from Russia of rye, rye meal, and all kinds of bran.

A despatch from Hamburg dated Eighth Month 23rd says:—The warning conveyed in these despatches yesterday that the so-called cholera prevailing in this city would bear watching on the part of the United States immigration authorities, has received official justification. To-day the authorities in this city, in response to inquiries made by the American Consul here relative to the character of the disease, admitted that it was true Asiatic cholera. Upon learning this the Consul at once telegraphed the facts to the State Department at Washington.

Cholera, it is now admitted is in Havre, Antwerp and Hamburg. At the last named port there are a large number of deaths daily. A few cases have appeared in English and Scotch ports, causing much apprehension, both in Great Britain and in this country, of the spread of this much dreaded disease.

Official reports of cholera in Russia, make the number of new cases daily, to vary from upwards of 3000, to upwards of 6000; of deaths daily, from upwards of 2700 to upwards of 3400.

Marsal Deodora Da Fonseca, the first President of the Republic of Brazil, is dead.

RECEIPTS.

Received from Recco L. Thomas, Pa., \$2, vol. 66; from Alfred Cope, Pa., \$2, vol. 66; from Elizabeth Hoopes, Pa., \$6, being \$2 each for Thomas D. Hoopes, Charles Forsythe, and Emma D. Hoopes, vol. 66; from Solomon E. Barker, Del., \$2, vol. 66; and for A. M. Barker, N. C., \$2, vol. 66; from Rebecca K. Masters, W. Philad'a, \$2, vol. 66; from Jane Baldwin, Kans., \$2, vol. 66; from Jos. S. Middleton, N. J., \$2, vol. 66; from Isaac C. Stokes, N. J., \$2, vol. 66; and for Ruth A. Harned, N. J., \$2, vol. 66; from Lester Chamness, Kans., per Alva J. Smith, Agent, \$2, vol. 66; from Richard J. Allen, Philad'a, \$10, being \$2 each for himself and Rowland D. Allen, Philad'a, William C. Allen, Colo., Rowland J. Dutton, N. J., and Sarah J. Dutton, Philad'a, vol. 66; from Charles Wood, N. Y., \$2, vol. 66; from Thomas E. Smith, Agent, Ia., \$10, being \$2 each for John Q. Spencer, John Hoge, Esther Fogg, Clinton E. Hampton, and William Mott, vol. 66; from Benjamin Ellyson, Ia., \$2, vol. 66; from Jos. E. Manle, Philad'a, \$2, vol. 66; from George Haines, Jr., \$2, vol. 66; from George W. Reeves, Jolley, Ia., \$3, to No. 52 vol. 65; from Hannah Twitchell, O., \$2, vol. 66; from Sarah V. Willis, Ia., \$2, vol. 66; from Zebedee Haines, Pa., \$2, vol. 66; from Luna Otis Stanley, Agent, Ind., \$8, being \$2 each for Joel W. Hodson, William C. Stanley, Ruth Hadley, and Mary M. Frazier, vol. 66; from Maria S. Reeve, New Jersey, \$2, vol. 66; and for Richardson S. Reeve, \$2, vol. 66; from Elijah Kester, Md., \$2, vol. 66; from Thomas B. Binns, Ia., \$2, vol. 66; from William Harvey, Agent, Ind., \$12, being \$2 each for Caleb Johnson, Emeline Aisy, Ashley Johnson, Sally Allen, Nancy T. Hadley, and Ruth Ann Stanton, vol. 66; from Allen Bailey, O., per William Stanton, Agent, \$2, vol. 66; from Joseph Cartland, Mass., \$2, vol. 66, and for John G. Whittier, \$2, vol. 66; from Martha R. Newkirk, Philad'a, \$2, vol. 66; from Pennell L. Webster, Pa., \$2, vol. 66; from Addison Hutton, Gtn., \$2, vol. 66; from Israel Cope, O., 2, vol. 66, and for Gulielma Neill, \$2, vol. 66; from William Matlack, N. J., per Henry B. Leeds, Agent, \$2, vol. 66; from

William R. Newbold, Pa., \$2, vol. 66, and for Thon H. Newbold, N. Y., \$2, vol. 66; from Hannah Acton, and William C. Reeve, N. J., per Richa Wistar, \$2 each, vol. 66; from Allen T. Leeds, Philad \$2, vol. 66; from Francis Starr, Canada, \$4, vols. 66, and 66; and for Mordecai F. Starr, Canada, \$4, v 65 and 66; from Dulan & Co., Eng., \$2, vol. 66; fr Mary Downing, Del., \$2, vol. 66; from Richard C. bury, Philad'a, \$2, vol. 66; from William Balderst, Pa., \$2, vol. 66; from Lydia H. Moorman, Ia., \$2, v 66; from Frances Garrett, Gtn, \$2, vol. 66; fr Joshua L. Harner, N. J., \$2, vol. 66, and for El Haines, Pa., \$2, vol. 66; from John C. Allen, Philad \$10, being \$2 each for himself, John C. Allen, Jr., a Samuel L. Allen, N. J., Elizabeth W. Leeds, Mie and Sarah L. Smedley, Pa., vol. 66; from James Moon, Pa., \$2, vol. 66; from Iver Oleson, Ia., \$2, v 66; from Hannah W. South, Philad'a, \$8, being each for herself, Edward L. South, Walter Sou Philad'a, and Robert Barton, Pa., vol. 66; from Sus J. Yerkes, Frankford, \$2, vol. 66; from Mercy Co. O., \$2, vol. 66; from Esther Roberts, N. J., \$2, v 66; from Wm. Stanton, Agent, O., \$2, for Sarah Bailey, vol. 66.

Remittances received after 4 o'clock P. M. on Thi day will not appear in the Receipts until the following we

NOTICES.

WESTTOWN BOARDING SCHOOL will open on 6th of Ninth Month. All pupils are expected to at the school by the evening of the 6th, that wo may begin on the 7th. New scholars will please co early in the day that they may be placed. Trai will be met at Westtown Station, Philadelphia, W Chester, and Media R. R.

Z. HAINES, *Sup't*,
Westtown, Chester Co., Penna.

REDUCED RATES TO OHIO YEARLY MEETING Arrangements have been made, so that Friends desir to attend Ohio Yearly Meeting can go and return Baltimore and Ohio Railroad, for \$15.47. They v pay full fare (\$11.60) to Barnesville, and return one-third fare, \$3.87. Making the round trip fr Philadelphia, \$15.47. Tickets good from Ninth Mo 12th to Tenth Month 10th, inclusive. For further information call at the B. & O. office, 833 Chestnut Str, Philadelphia.

Friends can go from Chester, Wilmington and Ba more, at the same rate—one fare and a third from e city.

FRIENDS' SELECT SCHOOL, PHILADELPHIA, will open Ninth Month 19th, 1892. Applications for admission of pupils should be made to the Superinte ent, who will be at the School during the two we preceding the opening, from 10 until 1 o'clock.

J. HENRY BARTLETT, *Sup't*,
140 N. Sixteenth Street

WANTED.—An experienced Teacher as Princi in Friend's Boarding School, Hickory Grove, Io, to enter upon his duties the second Second-day in Eleventh Month next.

Application may be made to JOSEPH COPPO Centerdale, Cedar County, Iowa, or ABIGAIL B. MOTT, West Branch, Cedar Cou Iowa.—Members of the Committee.

WANTED.—A Teacher to fill a vacancy, occasio by illness, in the intermediate department of a Gra School. Please apply at once, addressing "A," of THE FRIEND, No. 116 North Fourth St, Phila.,

FRIENDS' LIBRARY.—The Library will be open dur the Seventh and Eighth Months, on Fifth-day af noons, from 3 to 6 o'clock.

DIED, at his residence, in Greenwich, Ohio, S enth Month 19th, 1892, JOSEPH BARTLETT, son the late Nathan and Deliverance Bartlett, of Li Egg Harbor, in the eighty-ninth year of his a During a long life, this dear Friend adorned doctrines of Truth by a life that manifested peaceable fruits of righteousness, and his friends comforted with the thought that he has been gathe as a "sheaf of corn fully ripe."

DIED, at his residence, near Americus, Lyon Cou, Kansas, Sixth Month 18th, 1892, ZIMRI HINSH son of Charles and Sarah Hinshaw, in the forty-th year of his age. A member and overseer of Col wood Monthly Meeting of Friends, This dear fri was a firm believer in the ancient principles of Frie

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

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND,"

Incidents and Reflections.—No. 273.

EVADING RESPONSIBILITY.

An anecdote is told of a woman who wished to cross a bridge, which was in so crazy a condition that cautious persons chose rather to make long circuit than run the risk of crossing it. One day, however, a very nervous lady, hurrying home to dress for the evening, came suddenly upon the spot without, till that moment, remembering the danger. The sight of the bridge minded her of its ruinous state, just as she was about to set her foot upon it. But what was she to do? If she went on the frail arch might give way under her; to go round would be fatiguing and attended with much loss of time. She stood for some minutes trembling in anxious hesitation; but at last a lucky thought occurred to her. She called for a Sedan-chair, and was carried over in that conveyance.

We may laugh, perhaps, at her odd expedient of escaping danger by shutting out the view of

But does not something of the same kind happen when people, who are alarmed and perplexed at the danger of having to judge for themselves in religious matters, think to escape that danger by choosing to take some guide as an infallible one, and believe or disbelieve as he bids them? What is this but crossing the crazy bridge in a Sedan-chair?

But the man who is truly awakened to a sense of the responsibility of life, and feels the burthen of sin, which must be removed ere peace of mind can be felt, cannot content himself with such a flaccid dependence. This is illustrated by the case of an aged Brahmin pilgrim, as related by Jacob Chamberlain, a missionary in the East Indies. He says:

Never shall I forget an interview that I had, thirty years ago, with a venerable Brahmin pilgrim, an earnest seeker after relief from the burden of sin.

It was in 1861, that two of us missionaries were out on a preaching tour, in a part of the Kulu country lying on the edge of the Mysore Kingdom, a region in which the gospel of salvation through Jesus Christ had, so far, never yet been proclaimed.

Our tent was pitched under a spreading banyan tree. We had been there for several days, and had preached in all the villages and hamlets within three miles of our camp. That morn-

ing we had left our tent before sunrise and gone out several miles to preach in a cluster of villages nestled in among the hills. In each village, after the oral proclamation, we had offered Gospels and tracts in their own tongue to the people who had listened; but only a few would receive them, so suspicious were they, at that time, of everything new.

We returned to our tent weary with our morning work. The burden of our thoughts was: Lord, "who hath believed our report, and to whom is the arm of the Lord revealed?"

As we came near we saw a venerable gray-haired Brahmin, engaged in his devotions, on a large stone platform around the central trunk of an adjacent banyan tree, where there was a small shrine. Slowly, with beads in hand, he performed his circumambulations, keeping his face toward the shrine, reciting his prayers, his petitions. Each time that he came in front of the shrine he fell prostrate upon the ground, and then, sliding one bead on his rosary, he would slowly and reverently go around the tree again.

Much struck by his reverent demeanor and evident earnestness, we watched him through the corded meshes of our tent window, and when he had finished his devotions, and had sat down to rest, we went out, and, courteously addressing him, asked him what he sought by these prayers and circumambulations.

"Oh, sirs!" said he, in a tone that struck us as one of intense earnestness, "I am seeking to get rid of the burden of sin. All my life I have been seeking it; but each effort that I make is as unsuccessful as the one before, and still the burden is here. My pilgrimages and prayers and penances for sixty years have all been in vain. Alas! I know not how my desire can be accomplished."

Then, in answer to our inquiries, he gave us the story of his life. He told us how in early life he had been sorely troubled by the thoughts of his unexpiated sins; that his parents had both died when he was seventeen years of age, leaving him, an only child, sole heir of their wealth; that the priests whom he consulted told him that if he would give all his property to endow a temple the burden of sin would be removed.

He gave his property—all of it. He endowed a temple. But the burden of sin was no lighter. His mind was not at peace. Obedient to further advice from the priests, his counsellors, he made the pilgrimage on foot all the long way to Benares, the holy city of the Hindus, lying on the banks of the sacred Ganges. He spent two years in the precincts of the temples in worship. He spent two years in bathing in the holy Ganges. "But," said he, "the Ganges water washed the foulness from my skin, but not the foulness from my soul. And still the old burden was there un eased." He told us how he had gone from thence, on foot, all the way to Rameshwaram, begging his food all the two thousand miles—for he had given all his money to the temple—and thence again to Srirangam, and thence to other holy places.

He told us how he had spent his whole life in these pilgrimages, and in penances and in desert wanderings, apart from his kind, living on roots and nuts and jungle fruits, remaining for years at a time in the forest jungles, in the vain search for relief from the burden of sin.

"And now, sirs," said he, "my life is almost gone; my hair is thin and white; my eyes are dim; my teeth are gone; my cheeks are sunken; my body is wasted; I am an old, old man; and yet, sirs, the burden of sin is just as heavy as when, a young man, I started in pursuit of deliverance. Oh, sirs, does your Veda tell how I can get rid of this burden and be at peace? Our Vedas have not shown me how."

How gladly did we tell him of our gracious "Burden-bearer," and of his loving call "Come unto me all ye that labor and are heavy laden, and I will give you rest." How eagerly did he listen, as we told him of Jesus Christ, the God-man, the Saviour of the world, and told him what He had done for our salvation. How gladly did he pore over the Gospels we gave him, and what earnest questions did he ask during the day as to points in their teachings which he did not quite understand. During that night he left and went upon his way, taking the Gospels with him, and we never again saw him.

Though so many years have intervened, his earnest, reverent countenance remains photographed in my memory, and I shall look for him up there among the redeemed; for I believe he was in earnest in seeking deliverance from the burden of sin—in vain, indeed, as he said, through Hinduism. I trust not in vain through the Gospel of Jesus Christ; for that is "the power of God unto salvation to every one that believeth."
J. W.

FOR "THE FRIEND,"

John Churchman's Journal contains much instructive matter, and its perusal is commended to all who are interested in tracing the footsteps of Zion's travellers. The same care and concern felt by him is equally incumbent upon all at the present day, if preservation is experienced, to stand upon the alone true foundation and to witness for ourselves the clear direction and qualification for religious service from the Head of the Church.

In the preface is a quotation from the Testimony of his Monthly and Quarterly Meeting, as follows:

"He was cautious of being forward in his public appearances. Being deeply sensible of the weight and solemnity of the Gospel ministry, he manifested great circumspection and care that it might be preserved pure and unblemished from mistaken or false appearances in himself or others."

While he was quite young in the ministry he exhibited depth and maturity of judgment. He relates in his Journal, at page 35: "About this time, as I sat in one of our own meetings, I felt a flow of affection to the people—for many not of our Society came there—perhaps out of curiosity, several young ministers having come forth

in public testimony, in which extraordinary flow of affection I had a very bright opening, as I thought, and expected to stand up with it very soon, but being willing to weigh it carefully was not very forward, viewing its decreasing brightness, until something said as it were within me, "is the woe in it, and therefore woe, if thou preach not the gospel."

This put me to a stand, and made me feel after the living presence of Him in whose name and power I desired to speak and appear in testimony, and not feeling the pure life and power of Truth to stand up, the brightness of the vision faded and left me quiet, humble and thankful for this preservation.

It is only as this godly care is maintained that our Society can be preserved on its original foundation. What is of man only may be compared to chaff, or a mere dream. He that hath a dream let him tell (it as) a dream, but he that hath my Word let him speak it faithfully. What is the chaff to the wheat? "He that hath an ear let him hear."

From Slavery to Freedom: The Story of Martha Ann.

(Continued from page 44.)

Soon after the beginning of the war the master called all his slaves together and said to them: "There is going to be a war, and some people called Yankees are coming here to kill me and your mistress, and I want you all to promise me that you will not let them do it. They are no friends to niggers, and if they catch you, they'll cut your ears off, and pin your eyes together."

"We'll stand by you, master," was the reply, and so they did, until the master's own cruelty drove them away from him at last. The battle of Hanover Court House, in May, 1862, was the first experience that either master or slaves had with Yankees. To the surprise of all, they proved themselves quite friendly to master, mistress and slaves, but when they went away only two of the slaves went with them as wagoners, the rest remaining to keep the promise they had made to their master. War, and the fear of losing his slaves, made the master considerate, but no sooner was McClellan safely out of the peninsula than the old time cruelty and oppression began with redoubled vigor. Suspecting that the friendliness of the Union troops might have set his slaves to thinking, the master told them that they should never again see the face of another Yankee, and that he intended to beat out of them all Yankee notions. Too late the slaves regretted their faithfulness, and longed for another troop of Yankees to appear, that they might march away with them to freedom.

A brutal and unprovoked beating sent Martha Ann's oldest remaining son, James, off into the woods, declaring that he would have no other master upon earth. For weeks he hung about the old plantation, his mother carrying him supplies by night, and on a cold night sometimes bringing him up to her cabin to warm himself. Other runaways, too, she fed and cared for, risking serious hurt and even death itself, for the sake of those of her own people who had already made their strike for the freedom for which she herself so longed. Twice she was nearly caught. Once the overseer walked in when runaway Uncle Dick was sitting crippled by frozen feet behind the door in her cabin, but he asked her a question and walked out, never looking to see the old man screened from him by the open door.

Once runaway Sam had taken refuge in her

loft from the pursuit, which had grown uncomfortably close. Martha Ann was about her work below, when the Lord spoke to her and told her to tell him to come down. Never hesitating an instant, she called, "Sam, come down, and make for the woods." He obeyed, and in five minutes after he was out of the house four men walked in and climbed up to the loft to find it empty.

And so, while she bided her time, for she would not go without her children, she did what she could for the rest. Her mistress had lied to her twice, her master once, she felt that she owed no duty to them, and when the Yankees once more came near enough for her to reach them with her little ones, she should go and nothing should keep her.

About this time her master died, and in the settling up of his affairs it was decided that Martha Ann and her children were to be sold at auction, with other goods and chattels pertaining to the estate. Once upon the auction-block, Martha's dream of freedom would be over, and there would be no escape from that scattering of her dear ones that had been her life-long dread. How the poor slaves watched and prayed for help during this period of darkness and despair, it is hard for us to imagine, who live so secure from oppression and injustice.

But her prayers were answered in due time, and one bright spring morning in 1863, just two weeks before the day fixed for the sale, an unexpected body of Union cavalry dropped down upon Hanover Court House. The time was come at last, and the slave mother seized it with a will. Calling her children together, she prepared them for the journey. Each was given something from her slender household stores to carry, and everything else in the little house was destroyed. Then marshalling her seven children in a line before her, she marched out.

The mistress called to her as she passed along: "Martha Ann, are you going to leave me and take all the children too?" "Yes," was the reply, "you have lied to me twice, and you'll never have the chance to do it again." At this the mistress fell down before her, praying and beseeching her to stay on with them, but Martha Ann turned a deaf ear to all entreaties, as she, with her little children before her, proudly followed the sons of freedom. But it is not easy for a woman and seven little children, laden with household goods, to keep up with a cavalry regiment that is moving in a hurry through an enemy's country, and when Martha Ann reached Little Pages Bridge that spans the Pamunkey River, about two and a half miles from Hanover Court House, she found it in flames, and the Federal troops safe on the other side, moving rapidly down the river bank.

The Confederate troops were not far behind, and to avoid capture Martha Ann and her seven little ones descended into the river bed, and made their way as best they could, through mud and swamps and swollen tributaries for miles along the river's course, until at last she reached a place where a distant relative of her's John Thornton by name, lived near the river bank. Hiding her children among the bushes and bidding them keep quiet until her return, she crept up through the darkness of the night, which had by this time fallen. By one of the innumerable signs by which the slaves communicated with each other in those days, she made her presence known, trembling the while lest the great blood hounds for which the plantation was noted should give warning to the

whites of the runaway's approach. But not a do stirred, and the pitiful, mud-covered, scratched and bedraggled little woman told her difficulties. From the river's bank she could see the camp fires of the Federal troops, bivouacked only four miles away; but they were on the north side of the river, and she, with her little ones, was still on the southern side.

John Thornton had a little boat so small that only one person besides himself could safely cross that swollen stream in it, and after cutting steps to secure them a footing in the steep clay bank, he ferried the family over, one by one, in the darkness — the mother last of all, with her youngest in her arms. At last they were all safe on the northern side, and lay down together among the reeds and the rushes to wait for the dawn, because they dared not approach the Federal camp by night. At day-break the tired little ones were roused once more, and picking up their household goods, they hurried forward.

There were four miles to be gone over, and delay was caused by the search for one of the older boys, who had been sent back after something dropped, and who in his turn had to be gone after by the mother while the other children lay hidden in the bushes. So well had Martha Ann trained her little ones, that when she left them in a strange country, telling them neither to speak nor move till her return, no one thought of disobeying her injunction, but all lay motionless while she found the missing boy and brought him back. The tired little feet travelled those muddy four miles very slowly, and when at last they reached the Federal camp, the last baggage wagon was just pulling out. But the despairing cries and the signs of distress stopped the wagon, and the officer in charge inquired what she wanted. She wanted to go with them to freedom. "But you can't take all those children," old lady, was the man's answer. "Yes, I can, or I don't go at all," responded the mother, who felt that as she had brought her children thus far, the rest of the journey was easy for them.

So they put her into the baggage wagon with the three little ones, while the four largest ran behind, holding on to the tailboard of the wagon. For thirty miles they ran through drenching rain over the heavy Virginia road until they reached a point on the Pamunkey river not far from the White House. Here the whole troop camped for the night. Martha Ann had told her friend the officer about her troubles, and the supper of hard-tack, corn-bread and coffee that was served to her and her children that night, was an entertainment that the children will remember to their dying day. Around the big camp fire they sat and ate their meals, and as the water dried out of their clothes and went off in steam, the mud that the boy carried from their long run at the tail-board of the wagon, fell off from them in great cakes.

A good night's sleep brought the whole family out with fresh courage for the rest of their journey. Martha Ann felt that her troubles were nearly over and that freedom would soon be theirs. So sure of this was she, that when she passed in the road an abandoned iron pot, trivet and griddle, discarded as too heavy to carry by some refugees, she picked them up and carried them along on her head. The soldiers laughed at her. "What are you going to do with those things, old lady, they said, as she marched along with her load. "I 'se goin' to be free," she said and I shall want something to cook in." She carried her things safely through, and her children

ren show to-day with pride the old iron pot that their mother brought along to start the family in the new life of freedom.

When they reached the White House in the morning, three barges loaded with refugees were in the river, ready to start for Fortress Monroe. Martha Ann and her children were put on board the hind-most one, and they started down the river in tow, the people singing, as they realized that they were safely out of the hands of their masters, "Slavery's chain done broke at las'." But alas, even as they sang, another chain "done broke," and that was the chain that connected the hindmost barge with the rest of the tow. Suddenly the shout of triumph was changed to wailing, there was praying and weeping among the great multitude, for there were rebel gunboats not far up the river, and the hand of the master seemed about to fall upon them again. But they were soon missed, and a tug was sent back to them. It picked them up and carried them along so rapidly that they soon passed the heavy tow from which they had broken off. Great was the joy of the excitable multitude when the first Union gunboat was passed, greater still the rejoicing, when, at last, the barges were unloaded at Fortress Monroe, and they slept free men and women upon free soil, with the flag of freedom floating over them. No more of the master's lash, no more selling of husbands from wives, of children from mothers, of brothers from sisters. Hard-hips, waut, troubles of all kinds were ahead of them, but "slavery's chain one broke at las'," and nothing else could matter to them.

(To be concluded.)

Curious Slips of the Tongue.

The tongue is unruly in other ways than that pointed out in such vigorous terms by James the apostle. It seems to sometimes take the bit in its teeth, if so mixed a metaphor may be permitted, and to run away from the directing hand with results that hardly ever fail to cause no less confusion to the speaker than amusement to the hearer. The incident of the gentleman who, cordially inviting some friends to hear his pastor preach, said to them: "You say occupew my pie," is perhaps already familiar. Equally laughter-provoking was the indisposition made by a friend of mine who had undertaken to recite Bret Harte's "Heathen hinee," and surprised both himself and his audience by the statement that

"For ways that are dark
And tricks that are vain
The heathen peen is chineliar."

It is probably because they more frequently appear before the public as speakers than any other class of men that clergymen are the heroes of the majority of the stories told as to slips of the tongue.

Brother B— is tall and gaunt of figure, and pale and serious of countenance. Once in giving a meeting of special solemnity to a cause, he caused many a smile by saying, impressively: "Now let us pronounce the Doxology, and I will sing the benediction." Then, on realizing that something had gone wrong, he drew himself up, and looking, if possible, more solemn still, added: "No, I mean I will give the benediction, and we will pronounce the Doxology." The quick wit of a hearer, who at once started "Praise God, from whom all blessings flow," in stentorian tones, rescued the others from disgracing themselves by an outburst of laughter. After the meeting dispersed, said Brother B— to Brother A—:

"Now, you know, I saw that thing coming wrong end first, but for the life of me I could not turn it round."

Here are some amusing stories of a similar character. It was but a very insignificant change of a letter, but it spoiled what was intended to be an eloquent denunciation against idolatry, when the preacher cried with impassioned earnestness: "Bow not thine eye to a needle," having meant to say: "Bow not thy knee to an idol." In the same way the young clergyman with the same correct Oxford pronunciation, in giving out the hymn, "Conquering Kings," merely stumbled over the first vowel; but being unable to save himself, was hurried over the precipice, and startled his congregation with the announcement: "The concluding hymn will be 'Kinkering Congs, Kinkering Congs.'" After that experience he was in a position to fully sympathize with his brother clergyman who, in place of saying: "Behold the fig-tree how it withereth away," asked his bewildered audience to "Behold the whig-tree how it fithereth away."

In similar case did the preacher find himself who, describing conscience, and desiring to get his listeners to recognize the promptings of its inward voice in the half-formed wishes of the mind, appealed to them whether there was one present who some time or another "had not felt within him the effect of a half-warmed fish."—*Harper's Young People.*

FOR "THE FRIEND."

A Visit to Edgepelick.

(Concluded from page 17.)

Our visit to this classical locality was made under favorable circumstances. Two bright and intelligent young women formed part of the carriage-load, and enlivened our journey by their enthusiasm and their remarks; and our kind host was a born woodman and familiar with "the Pines" from childhood. About the time the Indians had removed to New York State the New Jersey authorities directed the land to be surveyed and divided into farms of one hundred acres, and sold for the benefit of the Indians; and some of this land had descended to him from his ancestors.

A few miles below Medford we crossed a low ridge, which marks the dividing line between the branches of the Rancocas, which flows westward into the Delaware River; and those of the Mullica River, which flow eastward more directly to the ocean—the common receptacle of all the drainage.

One of the first points of interest was a bushy bog, the source of Edgepelick Creek, which itself is a branch of Springer's Creek, so named I suppose, from the family who formerly owned an extensive tract of land in that section of the country, and from whom the Indian reservation was purchased. As an illustration of the loose manner in which the surveys were made in early days, when land was held at very low prices, it may be mentioned that a re-survey showed the purchase to contain more than one thousand acres beyond what had been previously estimated.

While much of the land was too poor to be profitably cultivated, yet there was a considerable body of productive land on the reservation, and the fields of corn and grain looked well. It contained some cedar swamp, which is valuable in New Jersey for the timber it yields. The White Cedar (*Cupressus thyoides*) is an evergreen tree, with very small, scale-like leaves. It is a native of the swamps, and grows where

its roots can be always bathed in water. The plants come up so close together, that in their effort to reach light and air they shoot up tall, straight and slender, with no branches or foliage, except a little cluster at the summit. The wood, although soft, is exceedingly durable, and will last almost indefinitely without rotting. It must not be confounded with the Arbor Vitæ, which is sometimes called White Cedar, but which is a more northern tree.

During the day's ride we visited several Cranberry bogs—some of which were heavily laden with berries, giving promise of an abundant crop, if no accident or disease should befall them. The essential feature of a good bog, is a low, swampy piece of sandy land, with a stream of water running through it, so that by the erection of banks and dams, the owner can flood it at pleasure. In making a new one, it is customary, after erecting the banks, to flood the land for a year or two, so as to kill the natural growth. Often a coat of sand is then spread over it, and the cranberry vines are planted. A situation which is naturally springy, seems to favor the growth of the plant.

The Cranberry belongs to the same genus as the Blueberries, or Blue Huckleberries (*Vaccinium*). It is the *V. Macrocarpon*, "large-fruited," so called because its fruit much exceeds in size that of the other species of *Vaccinium*. It differs also from them in this respect—that it is not an upright shrub, but a creeping vine, which trails on the ground from one to three feet, and sends up numerous short branches on which the flowers and fruit appear. It was an interesting sight to see many of these branches already so thickly covered with berries. The amount of land suitable for cultivating the Cranberry is comparatively small, and one desirous of establishing a plantation might be compelled to purchase a large tract of adjoining land, so as to control the water privileges and other surroundings necessary for his purposes.

Rattlesnakes are occasionally found in the New Jersey swamps, especially in the vicinity of clear, running water, or springs, but they are not abundant, and one may frequent such localities for years without encountering one. In the early settlement of this country they were comparatively numerous. But the war waged on them by the farmers, and the attacks of the hogs running in the woods, have greatly diminished their numbers. They are still frequent among the rocks of the Alleghanies, but in the country lying between those mountains and the New Jersey swamps, can scarcely be said to exist.

The location of the old Indian burying ground was pointed out to us—a piece of unenclosed land adjoining a school-house. We were still more interested in calling on a survivor of the New Jersey Indians, an aged woman named Ann Roberts, or Indian Ann. She seemed in good health, but feeble, and lived in a comfortable frame house which, we understood, belonged to her. She thought she was upwards of one hundred years old, but one of her neighbors estimated her to be not more than ninety. She was brought up in the neighborhood of Rancocas, but on her marriage moved to Edgepelick, which had now been her home for many years. It seemed to please the old woman to hear about a son, who was known to one of the women, by whom she sent him a message.

In the circuitous route we took, we often traversed narrow roads through the woods, where our driver seemed as much at home, and as certain of his route, as in the more open country.

J. W.

FOR "THE FRIEND."

"If ye know these things, happy are ye if do them."
John xiii: 17.

All have known the way, and loudly
Hath this summons come to each—
"Take thy cross, and bear it, learning
All its ministry would teach,
Proving that God's help can richly
Unto all his children reach."

Doubly happy be that yieldeth
To this message strong and clear,
True obedience, all submitting,
While the spirit's power is near,
Reaping as his richest guerdon,
Love that casteth out all fear.

Ah! we know our Lord's requirings,
And the battle we should win;
And we see the land of promise
Where our souls must enter in,
And we feel the hateful fetters
Of our bondage unto sin.

And the galling chain that holds us
Growth stronger by delay,
And the shadows of the evening
Soon will dim the flush of day,
And the poison of earth's nectar
Sap our boasted strength away.

If we reach the heights of safety
Where the veil is rent in twain,
We must, mid the cloud and tempest,
Mid the anguish of our pain,
Heed the angel's words of warning,
"Tarry not in all the plain,"

This the only way that leadeth
To the fulness of God's rest,
Where life's perfect, sure fruition
By his gracious love is blest;
Where we see with clearer vision
That God's mercy chooseth best.

A. M. S.

SELECTED.

THE DESERT WAY.

BY AUGUSTINE S. CARMAN.

"And the multitudes gave heed with one accord unto the things that were spoken by Philip. . . . But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert."—Acts viii: 6, 26.

O message strange and difficult!
O interruption rude
Of work replete with fruitage sweet,
This call to solitude!

Samaria's thronging thousands,
Hearts melting 'neath the glow
Of Philip's master-passion, all
To be relinquished so!

The desert way! A doom it seemed
To Philip's eager soul,
Burning to be where human hearts
May feel his love's control.

But down along that southward way
Another traveller fared,
Whom some far-reaching providence
Had for this hour prepared.

And opportunity supreme
Lay in the lonely way:
The first-fruits of a continent
Were harvested that day.

Strange are the intersecting lines
Of God's sure providence;
Rare fruit the very desert yields
To our obedience.

Oh, glory of the commonplace,
Thick veiled from careless eyes,
Yet shining out on dreariest paths
Its heavenly surprise!

And thou, O soul, whom some great grief
Hath fast in sorrow bound!
Both thy world lie a lonely waste
Beyond that new-made mound!

Yet fare thou forth along that way,
And, one sweet day of grace,
Some loving providence of God
Shall greet thee face to face.

O desert way! O way Divine
The Christ himself hath trod!
Faith all serene may welcome thee,
And wait the will of God.

ANN ARBOR, MICHIGAN.

Christ's "Second" Coming.

Errors in doctrine, apparently harmless in themselves, sometimes prove to be the harbingers of serious evils, and the more widely disseminated those doctrines may be, the greater the weakness to the body at large. To declare the truth, is not the only duty of a servant of Christ, but at times to expose evil. See Ez. xviii and Rom. iii: 8.

When younger in years, I observed that many people and preachers said much and dwelt largely in imaginary conceptions of a second coming of Christ in the flesh, visible to human eyes, almost entirely ignoring his real presence with the church, and a conversation correspondent thereto. Being simply imaginations, and not things revealed, gave unbounded scope for differences of views with regard to the manner, time or place of such coming, which all tended to disunity and distraction; and, amidst it all, I must confess, I never found that soul-refreshing food by which men live and grow.

True it is, that it is only in and through the name of the Father, that is, by the revelation of his spirit, that Christ is truly and savingly known in his appearances to men, for "no man knoweth the Son but the Father;" and as Christ said to Peter, "flesh and blood," that is, the wisdom natural to man "hath not," "but my Father which is in Heaven hath revealed this unto thee." Matt. xvi: 17.

That false teachers, prophets, and Christs should arise (and should deceive many), was foretold both by our Lord himself and his Apostles, who thus warned faithful Christians that they might "watch," and "try the spirits whether they are of God." Many of these did appear even in their day, and many since, and the present century has had its full complement.

The Jews in the time of our Saviour, having violated the good understanding which had been given them, as to the time and place of Christ's birth, as foretold in Scripture, and rebelling against the witness of God's spirit in rejecting him, no longer found comfort in the Scripture, being unsupported by faith. A furious tempest burst over them, making a complete wreck of both their civil and religious corporate existence, the relics of which are to this day strewn in every land. Within thirty-eight years from the crucifixion, the Roman army besieged Jerusalem, in which it is supposed two millions and a half of people from every known land were celebrating the Passover. The Jews themselves, divided into three hostile factions, fiercely fought each other, but united against their common enemy. Famine, rapine and murder stalked through the streets. The sacred precincts of the temple were changed into a charnel-house. And amidst the turmoil, all, according to their carnal apprehensions, were looking outwardly for a coming Christ to rule an outward kingdom, and conquer outward foes. In reference to these false Christs, the Lord Jesus had warned his followers, "Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; Behold, he is in the secret chambers, believe it not." (Matt. xxiv: 26.) By "observation" did

the Jews of that time expect him to come, and these modern so-called theologians do to-day contrary to the express declaration of Christ that his kingdom cometh not so, but that it "is within you." Indeed, in reference to his kingdom, he says, "The Son of man shall come in the glory of his Father, with his angels; and then shall He reward every man according to his works. Verily I say unto you, *There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*"

How consonant is this to the apostle's declaration to the Hebrews,—*Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus * * (Heb. xii: 22-24).* Therefore are we told, that the Jewish Christian being forewarned, and looking for a heavenly spiritual coming and kingdom of Christ, did not, nor could they fight for a temporal kingdom, but fled to Pella, and so escaped the tribulation, attendant on the siege and capture of Jerusalem by the Romans.

This Jewish hope, consequent on the rejection of Jesus Christ, has unhappily been grafted on to Christianity, and, time and again, have people forsaken lawful employments in view of an immediate coming. So much so has this been the case that England was visited by a famine owing to the non-culture of the land, at the end of the thirteenth century, and the last half-century has seen a prolific crop of men, predicting such coming.

Christ's coming in the flesh, nearly nineteen centuries ago, was preceded by a long line of independent prophecies, gradually unfolding clearer and clearer, through successive ages and generations, the circumstances of his birth, life, death and ascension, and of that spiritual kingdom of righteousness which he was to set up among men. All these prophecies were pointedly fulfilled in Jesus Christ. The prophecies relating to his sojourn on earth ran concurrently with those relating to his spiritual and everlasting kingdom. When the time drew near, all men were in expectancy. His family, tribe, and place of birth were known. When Herod inquired, where Christ was to be born he was promptly told "in Bethlehem of Judea for so the prophets had foretold. This, the is now presumably called Christ's "first" coming, though such terms as "first" and "second" as applied to a visible appearance of Christ in the flesh, are themselves misleading and unscriptural, seeing we believe Him to be the Holy One whom Abraham addressed as "Lord," and as the "Judge of all the earth," as the one who appeared to Moses in the burning bush, and He who like to the Son of man walked with the three faithful children of Israel in the king of Babylon's fiery furnace, yea "his delights were [always] with the children of men." Yet we willingly confess to his memorable appearance and sojourn in the flesh, as the man Christ Jesus, begotten of the Holy Ghost, conceived by Mary, born not of the will of man, but of God.

In that prepared body, in all points made like to ours, but unblemished by sin, did he come to do the Father's will. The years of his ministry were mingled with tribulation, and finally he offered himself up as a propitiatory sacrifice for the sin of all mankind, and so became "the Saviour of all men, especially of them that believe." In allusion to this sacrifice wherein the Lord Jesus Christ officiated as a priest forever after the order of Melchisedec, and "God was

Christ, reconciling the world to himself," thus opening up a new and living way by which sinners, among whom are we, may approach his throne, and find through true repentance toward God, and faith in the Lord Jesus Christ, forgiveness and remission of all sins, it is said, "to those that look for Him shall He appear the second time without sin unto salvation." (Heb. ix: 28). The evident allusion here is to that symbolized by the rite of the Jewish high priest, who, when making atonement for sin, put on a linen clothes, the holy garments, and no one being in the tabernacle, entered within the veil, into the Holy of Holies, having on his brow in his character as the sin-bearer the golden coronet on which was engraved "Holiness to the Lord," and having sprinkled the blood of the sin offering on and before the mercy seat, and made confession of his own and of the sins of the people, and laid them on the other part of the atoning sin offering, the scapegoat, and sent it forth into the world; and having accomplished the further rites of purgation, he entered the holy place, when divesting himself of the holy garments, he washed his flesh in water, and putting on the robes usually worn, again appeared before the people—that is, having made reconciliation and received remission for sin, now comes forth without sin, to offer by virtue of that atonement, burnt offerings and peace offerings to the Lord (see v. xvi: 24). These solemn rites were lively types of what our great High Priest, the Lord Jesus Christ did once for all, when with his own blood he entered into heaven itself, and there obtained grace, mercy and peace, for all. Now having laid aside his garment of flesh, he appeareth the second time to salvation—not in his humility a man, but in his own Divine glory. And those who will receive Him "are sanctified, are justified, in the name of the Lord Jesus and by the spirit of our God." (1 Cor. vi: 11), "That they may be clean from their sins before the Lord," (Lev. xvi: 30, John i: 7.)

Who can doubt that in all ages, and in all parts of the habitable earth, the Saviour of man has thus appeared, bringing salvation and peace, to many it may be, who never heard of Abraham and whom Israel knew not? The blessed substance was theirs, provided by the gracious Lord "who is good to all, and whose tender mercies are over all his works." Let us the greater blessing of an enlightened understanding is bestowed, demanding on our part more implicit obedience.

But did not the two men in white apparel say to the apostles, who had just witnessed Christ's ascension, "Ye men of Galilee, why stand ye looking up into heaven? This same Jesus which is taken up from you into heaven, shall so come like a man as ye have seen him go into heaven." (Acts ii: 11.)

True, and were not these same men of Galilee commanded "not to depart from Jerusalem, but to wait for the promise of the Father, which," said the Lord, "ye have heard of me." (Acts i: 4.) What was this promise? Was it not that "I come again to you, and I am with you always, even to the end of the world?" (Matt. xxviii: 20.) Mark! it does not read *I will be with you at the end of the world*, but *I am with you always, even to the end of the world*. And did not the multitude on the day of Pentecost remark that these were "all Galileans," who were thus filled with the Holy Ghost? And did not the Apostles go forth in the name of a risen and glorified Lord, baptizing all who believed?

But did not Christ himself speak of the signs of his coming, as related in Matt. xxiv? He did, in reply to the query of his disciples, as to the time of the fulfilment of Christ's prophecy regarding Jerusalem's temple, "There shall not be left here, one stone upon another, that shall not be thrown down." During one generation after the crucifixion, while as yet that outward temple stood, and its priests officiated as commanded by Moses, Jewish believers in Christ were still permitted to fulfil all the obligations and ordinances of the Mosaic law, and at any time to worship in the temple, which, even Paul, the apostle to the Gentiles, occasionally did, and the Bible records, that during that period many of the Jews and of their priests turned to the Lord; but the Gentile converts, in accord with the judgment of the church assembled in council at Jerusalem, were by no means obligated nor requested to conform to the Jewish initiatory rites, nor to practice outward ordinances, nor to assemble there at the time of the feasts. That these sayings of Christ recorded by Matthew in the 24th chapter, v. 1-35, have especial reference to the total destruction of that temple, and its Aaronic priesthood, is evident from the tenor of the 34th verse, viz: "Verily, I say unto you, *This generation shall not pass, till all these things be fulfilled.*"

The only other coming there spoken of by the Lord Jesus refers to that coming of the Son of man, the time of which God doth not in his wisdom see meet to reveal. Let us remember, then, that since it seemed good to the Father to withhold this knowledge, even from his own Son, and that "secret things belong unto the Lord, and things that are revealed belong unto us and to our children," we do wrong having no data nor revelation as regards the time, to pry into this secret thing. But the Lord has laid out the duty of his faithful servants, which is thus expressed: "Watch, therefore, for ye know not what hour your Lord doth come." (v. 42), and in v. 14 Christ draws this conclusion: "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Paul, also writing to the Thessalonians reiterates the command of the Lord to "watch," assigning the same reason as that of Jesus, "because they perfectly knew that the day of the Lord, so cometh as a thief in the night." (1 Thess. v: 1-8).

Believing, then, that the true interpretation of Holy Scripture is only in and through the teachings of the Holy Spirit, and knowing that there are found therein, as the Apostle Peter says of Paul's writings, "many things hard to be understood," which saying applies with equal force to the prophecies by John in the Revelation of Jesus Christ; yet is it in all sincerity and truth, I have under a sense given me of these things, briefly portrayed the same, consistent with the importance of the subject, believing that too many professors overlook the great end and purpose for which all those things are written, that we may believe in Christ, and believing, may live and walk in a humble, holy, teachable frame of mind.

May we, through Grace divine, like the wise virgins, have our lamps trimmed and our lights burning brightly, ready to meet our Lord at his coming, and enter with Him into the door of heaven, there to sit down with Abraham, Isaac and Jacob, and the faithful of every age, at the marriage supper of the Lamb.

W. W. B.

A PILL is not the worse for being sugar-coated.

FOR "THE FRIEND."

Conformity to the Ways of the World.

It has of late become too common among some who still claim to be Friends, to speak of several of our peculiar testimonies as very little things, which they no longer feel the obligation to observe. These testimonies were not so regarded by faithful and eminently wise men in the early days of our religious Society.

Thomas Ellwood, speaking of the way in which he was led soon after he became convinced of the Truth in his youthful days, says: "I was now required by this inward and spiritual law, 'the law of the spirit of life in Christ Jesus,' to 'put away the evil of my doings,' and 'to cease to do evil.' 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 manifest in me, discovered to me and what the light made manifest to be evil, judgment passed upon.

"So that here began to be a way cast up before me, for me to walk in—a direct and plain way; so plain, that a wayfaring man, how weak and simple soever, though a fool in 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 way with respect to me, I saw was 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.

"By this Divine light then I saw, that though I had not the evil of the common profaneness and pollutions of the world to put away, because I had, through the great goodness of God, and a civil education, been preserved out of those grosser evils; yet I had many other evils to put away and to cease from; some of which were not, by the world which lies in wickedness, accounted evils; but by the light of Christ were made manifest to me to be evils, and as such condemned in me.

"As particularly those fruits and effects of pride, that discover themselves in the vanity and superfluity of apparel; which I, as far as my ability would extend to, took alas! too much delight in. This evil of my doings, I was required to put away and cease from; and judgment lay upon me till I did so. Wherefore in obedience to the inward law, which agreed with the outward, 1 Tim. ii: 9; Peter iii: 3; 1 Tim. vi: 8; James i: 21, I took off from my apparel those unnecessary trimmings of lace, ribbands and useless buttons, which had no real service, but were set only for that which was, by mistake, called ornament, and I ceased to wear rings.

"Again, the giving of flattering titles to men, between whom and me there was not any relation, to which such titles could be pretended to belong. This was one evil I had been much addicted to, and was accounted a ready artist in it; therefore, this also was I required to put away and cease from. So that thenceforward I durst not say sir, master, my lord, madam, or say your servants, to any one to whom I did not stand in the real relation of a servant; which I never had done to any.

"Again, respect of persons, in uncovering the head, and bowing the knee or body in salutations, was a practice I had been much in the use of. This is one of the vain customs of the world, introduced by the spirit of the world, instead of the true honor, of which this is a false representation, and used in deceit, as a token of respect by persons one to another, who bear no real respect one to the other. And besides, it

is a type and proper emblem of that Divine honor which all ought to pay to Almighty God, and which all, of all sorts, who take upon them the Christian name, appear in when they offer their prayers to Him, and therefore should not be given to men. I found this to be one of those evils which I had been too long doing, therefore I was now required to put it away, and cease from it.

"Again, the corrupt and unsound form of speaking in the plural number to a single person, you to one, instead of thou, contrary to the pure, plain and simple language of Truth, thou to one and you to more than one, which had always been used by God to men, and men to God, as well as one to another, from the oldest record of time, till corrupt men, for corrupt ends in later and corrupt times, to flatter, fawn and work upon the corrupt nature in men, brought in that false and senseless way of speaking you to one; which hath since corrupted the modern languages, and hath greatly debased the spirits, and depraved the manners of men. This evil custom I had been as forward in as others, and this I was now called out of, and required to cease from.

"These and many more evil customs which had sprung up in the night of darkness, and general apostasy from the Truth and true religion, were now by the inshining of this pure ray of Divine light in my conscience, gradually discovered to me to be what I ought to cease from, shun, and stand a witness against."

Natural History, Science, etc.

Diseases of the Peach Tree.—One of the most serious diseases with which the growers of the peach in America have to contend, is the *Yellows*. In the last few years it has spread more and more in the Delaware and Chesapeake region, which for a considerable time had been the main dependence of our northern and eastern cities; and has destroyed thousands upon thousands of trees. It is not known to exist in California, or in Europe or other parts of the globe. The only known remedy, if it can be called a remedy, is the uprooting and destruction of every tree which becomes infected.

It has been suggested that it would be desirable to introduce a sound race of trees from some country where the disease is unknown. The Bulletin of the U. S. Department of Agriculture gives the caution, that great care should be used to avoid the introduction at the same time, of animal and vegetable parasites, which might prove worse than the Yellows. It says:

"In Mediterranean countries, and also in Australasia, there is a fruit fly, which once introduced into this country would work great mischief. It deposits its eggs in the fruit after it is nearly full grown, and these hatch into swarms of maggots. Externally the fruit is said to be fair, but within it is disgusting corruption. Peaches, apples, pears, plums and other fruits are attacked, and no remedy is known. In Japan there is a codlin moth, which is said to affect ninety per cent. of the ripe fruit. In the Australasian regions, there is a very destructive root fungus, which destroys almost every green thing in its path."

South African Oxen and Mules.—I find it very amusing to study the habits of the oxen. In spite of their long horns and somewhat wild, formidable appearance, they are, in reality, to those who have to drive and manage them, the most docile, patient animals. A stranger, however, would do well to be careful not to go too

close either to them or to the mules. These oxen come in in the evening from the veldt in one great troop, driven along by a couple of boys. They range themselves in spans, as schoolboys at a school range themselves in classes, each span apparently knowing its own wagon, each ox its own place in the span. The mules are not so interesting or attractive, and it is possible that a mule is one of the few animals on which kind treatment is absolutely thrown away. Our mule wagon, which loads over 2,000 lbs. of transport, has a fine team of twelve mules. They are a most vicious set, and would readily bite or kick at any one except Myberg, the conductor, or Gideon, his "boy." Myberg tells me that they would even go at him if he happens to wear a different hat or coat from that which they are accustomed to. These mules have their idiosyncrasies. One of them is that they like to be accompanied by a mare. This mare is tied up alongside the span, but does no work herself. She goes out grazing with them on the veldt, and I am told that when mules have a mare along with them they never stray. Another curious habit of theirs which it often amuses me to watch, is that of gnawing each other. This gnawing appears to be a regular matter of bargain between them.—*Men, Mines, and Animals in South Africa.*

The Lark.—Larks are, like most other birds, sagacious in the protection of their young, as the following instance will prove, which is taken from "The Naturalist": "The other day, some mowers shaved off the upper part of the nest of a sky-lark, without injuring the female, who was sitting on her young; still she did not fly away; and the mowers levelled the grass all round her, without her taking any notice of the proceedings. The son of the owner of the crop witnessed this, and, about an hour afterwards, went to see if she were safe; when, to his great surprise, he found that she had actually constructed a dome of dry grass over the nest during the interval, leaving an aperture on one side for ingress and egress; thus endeavoring to secure a continuance of the shelter previously supplied by the long grass."

A Day in Bed for Health's Sake.

We are naturally given to contemn and despise the idea of remaining in bed when our health is good and all our vital forces are in fair working order. Apart from the matter of ordinary sleep, we never, as a rule, think of "a day in bed," either as preservative of health or as conducive to longevity. Yet I am convinced there is much to be said in favor of "a day in bed" now and then as an aid to health in the middle-aged, and as a measure tending to prolong life in the old.

The statement has been made, of a very old lady who had reached her ninetieth year, and who was then hearty, that she owed her vitality to her habit of spending at least two days of each week in bed. Now, whether this assertion be true or not as to its effects upon the venerable dame, I can conceive of nothing so conducive to her welfare as this practice of obtaining for body and mind such a period of perfect rest. In bed, the whole muscular system is at ease, and the wear and tear of the body is reduced to a minimum. The processes of getting rid of waste matters are in abeyance; there is less waste to get rid of, and lungs, skin, and kidneys have a measure of comparative repose. The nervous system, above all, is soothed and comforted by the "day in bed." Anxieties and

worries disappear after the rest, and the individual returns to the work-a-day world refreshed and renovated, physically and mentally, in degree such as the action of no medicines could have accomplished. In a word, the person who enjoys "a day in bed" is in the position of an engine whose fires are damped down, and whose energies are recruiting for the renewal of the work of to-morrow.

There need be little hesitation, then, in saying that, for old persons, "a day in bed" is a health measure of vast importance. If the aged person is wise, he (or she) will make it a regular practice to spend a couple of days per week in the repose which a sojourn in bed can give. Rest in chair or on a sofa will not suffice. These procedures are too nearly akin to the everyday practice to be of any service. Countless temptations to exertion await the person who is out of bed; while conversely, if he is in bed, the idleness of work or of labor and movement is essential abolished. Such repose is absolute; and if it be a great medicine, as all know it is, for old folks, "a day in bed," as a regular and not occasional practice, may be regarded as invaluable beyond comprehension.

I go further in my advocacy of a "day in bed" as a health measure. I happen to know the case of a busy man whose life is one long period of physical and mental activity, and who has found, of late years, that no measure possesses anything like the recuperative effects which follow a day's rest in bed. Even in his holiday season this person is given to taking an occasional *siesta* in his bedroom. Provided with light literature, he enjoys his repose as another man delights in an outing, and his mental and physical energy is recruited in an easy and satisfactory manner by this practice. Hence, not for the old alone, but for those in middle life, "a day in bed" may be recommended as a measure worth trying in the light of physiological experience of its value.

Effect of European Civilization on Caste in India.

The Head Master of the Maharajah's College of Jeypur, told me a few months ago, during long conversation I had with him, that he did not fear that Christianity would overthrow Hinduism, but, he said: It has worked incalculable mischief to us in this, that it has made the low castes impudent and taken away their respect for the Brahmans, and given them aspirations to rise out of their position and emboldened them to compete with their betters for the wealth and prizes of life. Since Christianity has come to our country," he said, "we Brahmans have had to do what we never had to do before—work for our living." It is true that this is one of the indirect effects of Christianity, but it is an influence that is permeating the whole social and commercial fabric of India.

* * * * *

The great bulk of scholars in our mission primary schools are from the lower castes. They are taught to regard and believe themselves to be equals of all and every other child before God. When these children grow up they are not all (indeed, only a fraction of them) become Christians; but they never forget the lessons they have learned in the mission school. It is difficult ever to recover any low-caste man from the Brahman to his old allegiance. Every temple in the land is suffering from the lukewarmness of the worshippers, in every place where a missionary lives and teaches a school and has a preaching station. The moment the lowest caste man in India becomes a Christian he emerges

common consent, out of his old caste into it is already being recognized here as a new one, "the Christian caste." And the Christian caste in India is the "Queen's caste." And the Hindu religion recognizes and compels respect be paid to the "Rajah's caste"; that is, the caste of the ruler of the land. This may seem an indirect effect of Christianity upon the other castes, but it is a telling one.

In many of the villages the low-caste people are not allowed to draw water from the village well, but must go to the tank or the swamp for water; but in the same village the Christian is allowed to draw water with the high caste in the village well. It comes to pass that a man who yesterday was denied water from the village well because he was a low-caste man today is allowed to draw his water with the other villagers because last night he was baptized and became a Christian. Thus are the low castes rising little by little elevated in position and standing, not to speak of their spiritual transmutation.—*The Independent.*

Items.

Persecution of the Stundists.—It has been announced that the Minister of the Interior in Russia has appointed by the Holy Synod a Commission to elaborate a plan for the complete abolition of the Stundists in that Empire. As soon as the plan is complete, it will receive the sanction of the Minister of Justice, who will apply the necessary pains and penalties. A writer in an official Russian paper points out that the Stundists in the southern and western provinces steadily advancing in numbers and influence, claims that their national customs, their national drink, their method of agriculture, even their national language, are undergoing a change as they are the Church of their fathers for the new heresy, which is so fraught with danger to the Russian Empire and State, he considers it is necessary to nip out by every means possible. Hence, we may look for a revival of bitter persecution for a long and much enduring people. A writer in *The Christianian*, London, calls upon Christians everywhere to remember these persecuted Stundists, and do all in their power to relieve them.

Effects of Pride.—Pride is often very inconvenient and sometimes the cause of great pain and loss. A young lady living in the State of New York was considered remarkably handsome. She was fond of high heels, which were quite small. Not content with the beauty nature gave her she persisted in an effort to make her feet appear smaller by wearing shoes that were too small. This caused ingrown nails, which resulted in a disease of the bone. Medical skill was baffled in the effort to remedy the chief ailment, and her physicians have decided on amputation of both feet is necessary in order to save the young lady's life. One may rejoice in the loss of a foot when it has been sacrificed to some pious principle or some noble cause, but to lay one's feet on the altar of pride is so degrading that the shame produced by it is worse than the loss intended. Many are giving not only their feet, but their hands and heads, yea, and their souls also, to glorify their pride.

Murder of the Innocents.—The *English Register's Report* of death shows that the number of infants who die from suffocation is steadily increasing, and that these deaths occur most frequently on Seventh and First-day nights. The reason assigned is, that Seventh-day is pay day, and that the parents of these children are intoxicated on Seventh, First, and even Second-day nights, and in their drunken stupor smother the child. The deaths from convulsions, which are especially numerous on Second-day evening, are accounted for by the poisonous milk of the intoxicated mothers. In the coroner's findings these deaths are generally put down to other causes. The deaths are startling, and a striking illustration of the fact that the alcoholic murders its innocent victims.

Louisiana Colored People.—The colored popula-

tion of Louisiana—and nowhere are the colored people more self-respecting and self-asserting—are in high fervor over two late occurrences. One is the defeat in the State Senate of the bill which had passed the House, forbidding the intermarriage of white and colored people. The bill was defeated in committee, after having been the subject of a considerable public discussion, in which, it will be remembered, Archbishop Janssens took part, opposing the bill as unchristian. The other is the victory won by the Citizens' Committee, organized by the colored people of the State, to protect their rights in the case of one Daniel S. Desdunes, who was charged with violating the Jim Crow law of the State by insisting upon the right to occupy a seat in a coach of a passenger train set apart for white passengers. The court held that, inasmuch as the accused was an interstate passenger *en route* by continuous transit from the city of New Orleans to the city of Mobile, his case came under the regulations of interstate commerce, with which the State law has nothing to do; and by leave of the court a *nolle prosequi* was entered, and the accused was discharged. The colored people of the State are jubilant, and they say that the Jim Crow law is dead. Of course it may still hold as far as travel within the State is concerned; but it will be extremely difficult, if not impossible, to enforce it with passengers who are not going to cross the State line, while it is not enforced as regards Negroes who are going a few miles further. This victory has been obtained by a committee that raised \$3,000 to test the outrageous law, and their victory is very gratifying.

Depopulation of France.—Thomas Grimm, in the *Petit Journal* of Paris, speaks of the relative decrease of the population of France.

From 1791 to 1799, more than two millions of men were forced into war, of whom one-third were destroyed. From 1809 to 1813, three millions served in the Napoleonic wars. In 1814, only six hundred thousand of these remained, about one-fifth of them. After the battle of Leipzig only male children remained in France. Three invasions, from 1815 to 1870, provoked by the wars of Napoleon, continued the slaughter of the French. Three or four years of civil war and a disastrous expedition in Egypt complete the picture. "Today we feel the void caused by the small number of births, by the absence of offspring from those strong men taken away from the fields and the shops and slain without leaving any posterity. Those at home who propagated the race were the weak and diseased. Hence the general diminution of the vigor of the people. We are paying to-day the price of glory."

It may be added to what T. Grimm says, that these long-continued and disastrous wars were responsible, in large measure, for the general decline of sexual morality among the French. Multitudes of young widows were left all over France to gain their living as they could, and with the few places open to women in Europe for the last half century the outcome can easily be imagined. The evils of war are many-sided, and it is a hopeful sign for France that her statesmen and scholars are beginning honestly to consider what their military glory has cost them.

Chicago Exposition.—The *Episcopal Recorder*, of Philadelphia, advises that all those who are opposed to the opening of this exhibition on the First-day of the week, or to the selling of liquor therein, should pledge themselves and endeavor to influence others to bear their testimony against these things, by refusing to attend the exhibition if these evils are permitted.

FOR "THE FRIEND."

North Carolina Yearly Meeting.

A valued Friend, a member of the Southern Quarterly Meeting of North Carolina, sends the following information:

"Our Yearly Meeting is over. It was not altogether as unsatisfactory as the last was, but there still seems to be a determination on the part of some to go in ways that are antagonistic to the principles of the Society of Friends. The

more conservative element in the Yearly Meeting showed itself more this year than last, on several questions that came before the meeting; especially in regard to the so-called evangelistic work.

"Southern Quarterly Meeting, of which I am a member, is just over, and we had a favored meeting—thought so by many. The religious service or communications were clear, and in power and demonstration [of the spirit]. The business was transacted in condescension and brotherly love, for which we feel thankful."

At the request of a Kansas correspondent we publish the times of holding the following Yearly Meetings (Conservative bodies.)

Iowa, held at North Branch, Io., in even years, at West Branch in odd years, on Fourth-day following the 1st First-day in Tenth Month.

Ohio, held at Stillwater, near Barnesville, O., on Seventh-day before last First-day in Ninth Month.

Western, held at Sugar Grove, near Plainfield, Hendricks Co., Ind., on Sixth-day preceding 2nd First-day in Ninth Month.

Kansas, held at Emporia, Kan., on Sixth-day after 3d First-day in Tenth Month.

THE FRIEND.

NINTH MONTH 10, 1892.

The article on "Worldly Conformity," which is reprinted in the present number of our paper, was written, it is believed, by the late Thomas Evans, and published in the columns of *THE FRIEND* about thirty years ago. Its reappearance was suggested by a valued minister of our Society. About the same time a request reached the Editor from a ministering Friend among the Norwegians of Iowa, that we should republish parts of an Address issued by Thomas Shillitoe in 1820, which treats largely of the evils of that form of worldliness which leads to excessive desire to accumulate money. This temptation he thought was at the present time a prevalent evil among the Scandinavians.

It was a matter of interest to find that well-concerned Friends, living many hundreds of miles apart, were brought under a similar concern at the same time, and both in harmony with the Scripture declaration, "To be carnally-minded is death," (spiritually).

In the affecting narrative preserved in the *Acts of the Apostles*, of the parting interview of the Apostle Paul with the Elders of Ephesus, he exhorted them to take heed to themselves, and to the flock—and forewarned them that men should arise speaking perverse things, to draw away disciples after them. It seems to us, that the care which should rest on the minds of those who, in any sense of the word, are overseers of the flock, is two-fold. They should endeavor to protect them from the infusion of errors in doctrine, to which they may be exposed; and also encourage them in that personal submission to the visitations of the Holy Spirit, without which there is no growth in true religion.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the decrease of the interest and non-interest bearing debt amounted to \$153,215.50 during Eighth Mo. The total cash in the Treasury is \$781,514,982.86.

The *Chicago Tribune* says, over 2,000,000 postal cards are necessary to meet the daily demand in this country.

The Treasury Department has directed the return to Germany of seven persons, who came to New York in the steamer *Werkendam*, to work under contract in a New Jersey tannery. It was found that their contracts to labor were written in German, and that

they had been instructed as to what answers they should give when questioned by the inspectors.

The Secretary of the New Orleans Cotton Exchange announces that the cotton crop for the year which ended Eighth Month 31st, 1892, reached the enormous aggregate of 9,015,379 bales, against 8,652,597 last year and 7,211,372 the year before last, an excess over last year of 382,782 bales, and the last before of 1,724,057.

A dispatch from Marquette, Michigan, on the 1st inst., says: "The steamer Western Reserve, bound for Cleveland, Ohio, broke in two off Au Sable banks, near Deer Park, Tuesday night. Twenty-six persons were drowned. Harry Stewart, of Algonac, was saved. Two of the bodies washed ashore this morning."

George William Curtis, the eminent Civil Service reformer, author, statesman, and Editor of *Harper's Weekly*, died on the 31st ult., at his home, at Livingston, Staten Island. He was sixty-eight years old.

The Italian transport Garigliano, bearing the Columbus statue, the gift of the Italians of New York to that city, arrived at Quarantine on the 1th inst. The monument is in the Garigliano's hold, packed in 170 parts. The monument when put together will be 76 feet high, the figure of Columbus being 14 feet.

Governor Pattison has issued a proclamation naming Tenth Month 21st as a general holiday, in commemoration of the discovery of America, and asking the people to hold "appropriate services teaching loyalty to our country and gratitude for the Divine benediction which has so abundantly blessed our people."

The German steamship Moravia arrived at New York late on the night of the 30th ult., from Hamburg, having had twenty-two deaths from cholera among her passengers during the voyage. Of these, twenty were infants and two adults; the dead were buried at sea. There were no cases of the disease found when the quarantine officers made their inspection. The vessel, notwithstanding the character of her death record, steamed up to the quarantine station, and among the fleet of vessels anchored there. She was ordered back to the lower bay.

Two steamships from Hamburg, having cholera on board, arrived at New York on the 3rd inst., and were at once quarantined in the lower bay. These were the Normannia, of the Hamburg-American Line, five of whose passengers had died of cholera on the voyage and four were ill, and the Rugia, of the same line, which had four deaths and six cases of sickness. During the day two more deaths on the Normannia and one on the Rugia were reported, and on the 4th there were three deaths on the Normannia and eight new cases, two deaths on the Rugia and one on the Moravia. The dead were removed to Swinburne Island for cremation, and the steerage passengers of the Normannia were transferred to Hoffman's Island. The sick were sent to Swinburne Island.

On the 5th inst. there were four deaths from cholera at quarantine and four new cases.

As yet no case has appeared in New York City, or anywhere else in the States.

Supervising Surgeon-General Wyman, of the U. S. Marine Hospital Service, on the 1st inst. issued a circular, which was accompanied by the approval of the President, directing that "no vessel from any foreign port carrying immigrants shall be admitted to enter at any port of the United States until such vessel shall have undergone a quarantine detention of twenty days (unless such detention is forbidden by the laws of the State or the regulations thereunder), and of such greater number of days as may be fixed in each case by the State authorities." This order, which is addressed to customs and other United States officials, foreign steamship companies, and State and local Boards of Health, is to take immediate effect, except in case of vessels now afloat.

The number of deaths reported in this city last week was 411, being 2 less than the previous week, and 45 more than the corresponding week of last year. Of the whole number, 227 were males and 184 females; 147 were under one year of age; 53 died of cholera infantum; 50 of consumption; 41 of marasmus; 21 of pneumonia; 20 of inanition; 18 of diseases of the heart; 18 of inflammation of the stomach and bowels; 17 of diphtheria; 13 of casualties; 10 of convulsions; 10 of inflammation of the brain and 10 of dysentery.

Mullets, &c.—U. S. 28, 100 a —; 48, registered, 114; a 115; coupon, 115; a 116; currency 68, 106; a 117.

COTTON was quiet and weak at 7 1/2 c. per pound for middling uplands.

FEED.—Winter bran, \$16.50 a \$17.50; spring bran, at \$15.50 a \$16.00 per ton.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras,

\$2.50 a \$2.75; No. 2 winter family, \$2.85 a \$3.25; Pennsylvania roller, straight, \$3.75 a \$4.00; Western winter, clear, \$3.50 a \$3.85; do. do., straight, \$3.85 a \$4.10; winter patent, \$4.10 a \$4.40; Minnesota, clear, \$3.25 a \$3.75; do., straight, \$3.85 a \$4.35; do., patent, \$4.40 a \$4.65; do., favorite brands, higher.

GRAIN.—No. 2 red wheat, 75 1/2 a 75 3/4 cts. No. 2 mixed corn, 54 a 54 1/2 cts. No. 2 white oats, 35 1/2 a 36 1/4 cts.

BEFF CATTLE.—Extra, 5 a — cts.; good, 4 1/2 a 4 3/4 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 3/4 a 4 cts.; culls, 3 a 3 1/2 cts.; fat cows, 2 a 3 1/2 cts.

SHEEP AND LAMBS.—Extra, 5 1/2 a 5 1/2 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 3/4 a 4 cts.; culls, 2 a 3 1/2 cts.; Lambs, 3 a 6 1/2 cts.

HOGS.—Good Western, 7 1/2 a 7 3/4 cts.; other Western, 7 1/4 a 7 1/2 cts.

FOREIGN.—Several deaths from cholera have occurred in London since last SUMMARY. On the 5th inst. it was stated, that at that time there was not a single case of cholera in Great Britain, excepting two convalescents in London hospitals.

A dispatch from Hamburg, of the 4th inst., says: The ambulances of the city yesterday took to the hospitals 325 cholera patients, of whom 197 died; 528 cholera cases and 329 deaths not previously reported were registered yesterday, in pursuance of police orders. These bring the total figures, reckoning from the beginning of the epidemic, up to 5,623 cases and 2,518 deaths.

The statistics of the cholera epidemic show that throughout the whole of Russia, on the 3rd inst. there were 6,673 new cases of the disease reported and 2,714 persons died from the pestilence.

In Paris the disease is nearly stationary, and in Havre, Antwerp and other parts of Europe, the disease, it is hoped, is abating.

A Paris bird dealer has recently received 6,000 birds of Paradise, 300,000 Indian birds of various species, and 400,000 humming birds.

A dispatch from Vienna dated Eighth Month 30th, says: The Corn Fair here opened to-day with a fair attendance. Herr Natchaner, the President of the Corn Exchange, delivered a remarkable speech, which was the sensation of the day. It contained marked reference to "the growing unremunerativeness of corn growing in Europe in the face of the overwhelming American competition, constantly increasing through the continual opening up of new regions to cultivation and the lowering of railway freight rates." Herr Natchaner said that, in view of this competition, there remained but one chance for Europe, namely, by the building of a network of canals in Central Europe. The speaker's hearers evidently regarded the chance he set forth as poor consolation.

The Vienna correspondent of the *News* says: "The Czar has wired the commander of the Russian forces in the Pamir country to henceforth avoid any adventures which would be likely to provoke England."

A railway train has arrived in Jerusalem from Jaffa, the railway between the two places having been completed.

A dispatch from India says that the forces of the Ameer of Afghanistan have won an important success over the Hazaras. The latter, after a severe conflict, in which 460 of the Afghan troops were killed, were compelled to evacuate Kamsan, which place was at once occupied by the Afghans. Much discontent prevails among the Ameer's troops, owing to lack of supplies, and many are deserting.

RECEIPTS.

Received from H. Mary S. Taylor, Pa., \$2, vol. 66; from John Hutchinson, N. J., \$2, vol. 66; from William C. Buzby, N. J., \$2, vol. 66; from Lydia A. Haines, Gtn., \$2, vol. 66; from Thomas A. Crawford, Agent, O., \$2 for Edward Williams, vol. 66; from P. Ellis De Cou, N. J., \$2, vol. 66; from Thomas Waring, N. J., \$2, vol. 66; from James R. Kite, W. Philad'a, \$2, vol. 66; from Joshua Taylor, Mich., \$2, vol. 66; from Phebe E. Hall, Agent, O., \$6, being \$2 each for Elisha Doudna, Jesse D. Hall and Maria Hartley, vol. 66; from William W. Hazard, Agent, N. Y., \$24, being \$2 each for himself, Phebe Sampson, Gilbert Weaver, Nicholas D. Tripp, Mary Ann Simkin, Persis E. Hallock, Charles Otis, Hepsibeth C. Hussey, Isaac P. Hazard, Samuel G. Cook, Hazard Library and Clara A. Sprague, vol. 66; from William B. Haines, N. J., \$2, vol. 66; from Walter E. Vail, N. J., \$2, vol. 66; from Mary Ann Forsythe for Lewis Forsythe, Pa., \$2, vol. 66; from Alex. L. McGrew, Iowa, \$2, vol. 66; from George Blackburn, Agent, O., \$12, being \$2 each for Martha J. Cook, Amy J. Morlan, Miriam French, Robert Miller, Edward Stratton and Martha H. French,

vol. 66; from Lloyd Balderston, Md., \$6, being \$2 each for himself, George Balderston and Elwood Balderston, vol. 66; from Hannah H. Jones, Ind., \$2, vol. 66; from George B. Borton, N. J., \$2, vol. 66; from G. Bert Jones, Canada, per Adam H. Garratt, Agent, vol. 66; from Abram Stratton, Pa., \$2, vol. 66; from E. B. Fox, Pa., \$2, vol. 66; from Edmund S. Fowl, Agent, O., \$6, being \$2 each for John S. Fowler, Benjamin J. Hobson and H. A. Mott, vol. 66; from Elizabeth C. Yarnall, Pa., \$2, vol. 66; from Sarah T. Hou, Pa., \$2, vol. 66; from David Bryson, Del., \$2, vol. 66; from Eva B. Worthington, O., \$2, vol. 66, and for Francis Walton, O., \$2, vol. 66; from Joseph H. Brans, Pa., \$2, vol. 66; from Aaron Mekeel, Agent, N. Y., being \$2 each for Jonathan Hoag, Cal., and Stept Hoag, N. Y., vol. 66; from Archibald Crosbie, Age Iowa, \$24, being \$2 each for Lorenzo Rockwell, Herbert Rockwell, Franklin Rockwell, Lewis L. Rockwell, Daniel J. Peckham, Christopher R. West, Ole Tjossem, Archibald Henderson, Severt Taw, Christ Thomson, Sarah Goodman and Oman K. Taw, vol. 66; from J. G. Eldridge, Iowa, \$2, vol. 66; from Oli Miller, O., \$2, vol. 66; from Henry Horn, Agent, Ir \$6, being \$2 each for Penninah Jordan, H. W. H. and Nathan Overman, vol. 66; from M. S. and E. Allen, \$2, vol. 66; from Emeline B. Prickitt, N. J., vol. 66; from Martha L. Scott, Pa., \$2, vol. 66; from Ira J. Parker, for Rachel F. Parker, Pa., \$2, vol. 66; from Ezra Engle, N. J., \$2, vol. 66, and for Josiah Engle, N. J., \$2, vol. 66; from Hannah Hoyle, O., vol. 66; from Alva J. Smith, Agent, Kans., \$4, being \$2 each for Sarah Ann Hinchaw and Sabina H. vol. 66; from Theodore Heess, Pa., \$2, vol. 66; from Job McCarty, Pa., \$2, vol. 66; from J. R. Haines, G. \$2, vol. 66; from George A. Keely, Md., \$2, vol. 66; from Edward Maris, M. D., Philad'a, \$2, vol. 66, for Robert W. Maris, Philad'a, \$2, vol. 66; for V. ber F. Crist, Cal., \$2, vol. 66; for Gaynor P. Burg, O., \$2, vol. 66; for Dillon Haworth, Ind., \$2, vol. 66; for Phebe George, Ind., \$2, vol. 66; for Esther Bales, Ind., \$2, vol. 66; for Arthur B. Maxwell, I. \$2, vol. 66; from Rachel D. Rank, N. J., \$2, vol. 66; from Samuel Betts, Pa., \$2, vol. 66, and for Harry Betts, O., \$2, vol. 66; from John G. Hoyle, Kans., vol. 66.

Remittances received after 4 o'clock P. M. on the day will not appear in the Receipts until the following week.

NOTICES.

WANTED.—Two young women Friends, employed during the day, would like to have evening work to do at home.

Apply "A. S. H."

Office of THE FRIEND,
116 N. Fourth Street, Philadelphia.

FRIENDS' SELECT SCHOOL, PHILADELPHIA, will open Ninth Month 19th, 1892. Applications for admission of pupils should be made to the Superintendent, who will be at the School during the two weeks preceding the opening, from 10 until 1 o'clock.

J. HENRY BARTLETT, *Sup't*,
140 N. Sixteenth Street.

REDUCED RATES TO OHIO YEARLY MEETING.—Arrangements have been made, so that Friends desiring to attend Ohio Yearly Meeting can go and return to Baltimore and Ohio Railroad, for \$15.47. They will pay full fare (\$11.00) to Barnesville, and return one-third fare, \$3.87. Making the round trip to Philadelphia, \$15.47. Tickets good from Ninth Month 12th to Tenth Month 10th, inclusive. For further information call at the B. & O. office, 833 Chestnut Street, Philadelphia.

Friends can go from Chester, Wilmington and Intermediate, at the same rate—one fare and a third from city.

WANTED.—An experienced Teacher as Principal in Friend's Boarding School, Hickory Grove, Pa. to enter upon his duties the second Second-day of the Eleventh Month next.

Application may be made to JOSEPH COPPIN, Centerdale, Cedar County, Iowa, or ARIGAIL B. MOTT, West Branch, Cedar County, Iowa.—Members of the Committee.

DIED, at her late residence, on the 19th of Eighth Month, 1892, ALICE TROTH, widow of Samuel F. Troth, in the eighty-eighth year of her age. A member of the Western District Monthly Meeting of Friends, Philadelphia.

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

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FOR "THE FRIEND."

MEMORIAL OF CHESTER MONTHLY MEETING, NEW JERSEY, CONCERNING OUR BELOVED FRIENDS, DAVID AND RACHEL H. ROBERTS.

David Roberts was the son of Joseph and Isanna Roberts, of Burlington County, New Jersey, and was born at their residence, near Moorestown, on the 14th of Second Month, 1792. Endowed with good natural abilities, by submission to the work of Divine Grace in his heart, became qualified for usefulness in the Church, and was early appointed to important stations therein. He was married to Rachel Hunt, on the 15th of Second Month, 1815, a union permitted to continue for nearly sixty-six years, during which, under the Divine blessing, tended their mutual growth and establishment in the Faith.

Rachel Hunt was the daughter of Joshua and Esther Hunt, and was born on the 24th of Tenth Month, 1791, at their residence near Brownsville, Fayette County, Pennsylvania, whither her parents had removed from Moorestown in the previous year. Her father dying the next year, her mother was left a widow with six children, the eldest twelve years, and the youngest four months old; yet, trusting (as she wrote at the time), that He, whose tender mercies are over all His works, would care for and preserve them. "She was," says her daughter, "a woman of common endowments; and though it was her duty to be much from home in attendance at the establishment of meetings, and on other religious services, she maintained a steady, firm control over her household, being greatly solicitous for the preservation of her children from the follies and vices to which they were exposed. Her affectionate, religious care was blessed, and they cherished her memory, with love and gratitude."

She also writes, in reference to the large emigration of Friends to the West, in and near the year 1800:

"Friends from various parts brought their certificates to our Monthly Meeting. From North Carolina a whole Monthly Meeting came. Amongst these were many valuable Friends, ministers and others, who located temporarily with us; and I well remember being baptized under the ministry of some of these."

In the year 1807, Esther Hunt was married to John Collins, a member and elder of Chester Monthly Meeting, New Jersey, and returned to her native State. Rachel Hunt accompanied

her mother, and soon after entered Westtown Boarding School as a pupil, a privilege she greatly prized, and ever after, retained a lively interest in that Institution. After leaving Westtown, her residence was for a time with some relatives in Philadelphia, and while there she attended the North Meeting, where [she says] "Dear Thomas Scattergood and many other valuable Friends belonged; and I often mingled with them, greatly to my comfort. These were times not to be forgotten." She loved the society of the wise and good, and kept very near the Shepherd's tents. After leaving the city, she was engaged in teaching till near the time of her marriage in 1815. Possessing largely the power to influence others, as well as the spirit of the true philanthropist, she found this an agreeable occupation.

After their marriage, we believe it was the united concern of David and Rachel H. Roberts, to seek first the kingdom of God and his righteousness, with the assurance that all things needful would be added; and while diligent in business, it was never permitted to interfere with their religious duties.

David Roberts was a man of strict integrity, careful not to engage in business beyond his ability to manage; avoiding speculation, or anything that would involve him in debt, and an example of moderation, as becomes our Christian profession. In his wife he had a true helpmeet. United in religious belief, and attached by education and heartfelt conviction of their truth and importance to our principles and testimonies, they sought to live in accordance therewith, watching over their family in the fear of the Lord, as those that must give an account; and, while careful to imbue the minds of their children with a knowledge of the Holy Scriptures, and love for them, failed not to direct them to the Word nigh in the heart, and were constrained at seasons to impress on their minds the importance of yielding to the contriving influence of Divine Grace, that they might witness its transforming and preserving power.

Sensible of the value of a good education, they labored to promote this in their family and neighborhood. They were also active members of the Westtown Committee for thirty-five years, and spent two and a half years in that institution, as Superintendent and Matron.

The natural and spiritual gifts of our friend, Rachel H. Roberts, qualified her for extensive usefulness, and it was her ardent desire, as manifested in her daily life, and recorded in her diary, to employ these gifts to the honor of her Heavenly Father and the benefit of her fellow creatures, and we think it may be truly said, that, in the spirit of her Divine Master, she went about doing good. In reference to her service in visiting those under affliction, she writes: "I have long felt that I did not live for myself alone; and, when I may, by visiting the aged or afflicted, cheer them on their way a little, I feel peace in so doing, though attended with some sacrifice on my part." In the chamber of sickness, and by the bed of death, she was un-

tiring in her ministrations, while her sympathetic heart, and the quiet, religious frame of her spirit, qualified her peculiarly to mingle with and comfort the mourners.

She had the sympathy and encouragement of her husband in her efforts for the relief of the destitute and afflicted, and many of these, orphans and others, found shelter under their hospitable roof, and partook of their parental care.

Their house and hearts were ever open to receive their friends; and it was their privilege to entertain many dignified servants of the Lord, to whom they were united in religious fellowship, whose company and conversation were felt to be comforting and instructive.

Earnestly desiring the establishment of the Redeemer's kingdom in the earth, while rejoicing in any evidence of a more general and increasing belief in the spiritual nature of the Gospel dispensation, they longed for a revival of true religion within our own Society; that we might be united to Christ, and to one another in Him—prepared to hold out the inviting language to others, "Come and have fellowship with us," for "our fellowship is with the Father, and with his Son, Jesus Christ." To promote this, they were willing to spend and be spent, freely giving of their time and means, in the service of the Church; were diligent in the attendance of meetings, and exercised in spirit therein, for the arising of life. Blessed with sound judgment, and seeking for that wisdom which is from above, they were serviceable in the administration of the Discipline. As overseers, they were favored with ability to labor with offenders in the spirit of restoring love. In recording the death of a friend, who had long been united with her in this service, Rachel H. Roberts says: "Many deep and humiliating trials have we passed through together, in the exercise of our Discipline, in which we have felt, that we had no might of our own, that the work was the Lord's, and, if carried on aright, it must be by the aid of his Holy Spirit."

As elders, they were enabled to enter into sympathy and travail of spirit with those engaged in the work of the ministry, frequently accompanying these on religious visits, in which service they were felt to be truly helpful. While feeling deeply the importance of maintaining our testimony in regard to worship and ministry, they were careful that none should be unduly discouraged.

Their zeal on behalf of the cause of Truth did not abate with age. As members of a committee appointed by the Yearly Meeting in 1872, and one by the Quarterly Meeting in 1875, (when in their eighty-fourth year), they entered warily into the service, visiting in Gospel love, with other Friends, many meetings and families, in our own and other Quarterly Meetings. They were also frequently engaged in social visiting, believing they had a mission to perform in this line, and that such intercourse, under right influence, tends to strengthen the bond of Christian fellowship. They were much beloved by

their young friends, and for these their hearts went out in affectionate solicitude, that they might accept the Saviour's invitation, to take his yoke upon them and learn of Him, who is meek and lowly in heart, and become qualified for service in the Church. Under a concern for this class, David Roberts wrote in 1874, "I have this day entered my eighty-third year, and the aspiration of the Patriarch frequently arises, 'God, before whom my fathers * * * did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads.'"

Thus, with their loins girded about and their lights burning, they waited for the coming of their Lord; furnishing an instructive example of the efficacy of Divine Grace, which, in early life, visited their souls, and qualified them for the Lord's work, supported under many trials, and now enabled them to bear the infirmities of age with meekness and patience; their hearts filled with thankfulness for their many blessings, and the goodness and mercy, that had been extended to them through life, of which they made frequent acknowledgments.

In 1870, after copying the 23rd Psalm, David Roberts wrote: "In mercy, I have been permitted to apply the comforting language of the Psalmist, during an attack of sickness, which has confined me to the house for six weeks."

In 1879, his wife expressed herself in a letter to an absent daughter: "I have been sitting alone, turning over the leaves of my early life, and felt humble and thankful for blessings and mercies, granted to one so unworthy." Many similar expressions are left on record.

They continued to attend meetings diligently, when able to do so, and in 1880 were both in attendance at our Yearly Meeting. Previous to this, imperfect action of the heart had warned David Roberts that the end was at hand; yet he continued to attend to business and his religious duties, and on the 28th of Eleventh Month of that year, attended his own meeting for the last time. It was held in silence, and was felt by many to be remarkably quiet and solemn. On the next day, he took cold, resulting in an illness which, in a few days, terminated his life.

Ever diffident of his abilities, humble, and teachable by the renewings of Divine Grace and obedience to its manifestations, he had grown from stature to stature, till he became a strong man and father in the Church; the fruits of the Spirit becoming more apparent in his character as time advanced, thus witnessing that "The path of the just is as the shining light, that shineth more and more unto the perfect day."

During his sickness he was not able to converse much, but his mind remained clear to the last; and a few words dropped at intervals, gave evidence that he had a well-grounded hope of acceptance. Other expressions evinced that his mind was under exercise on account of the Church.

On being told that it was Monthly Meeting day, he said, "I know it; and have been thinking who would fill the vacant places, but that I must leave;" and then expressed his concern that those engaged in transacting the business of our meetings, might remember that it is the Lord's work, and should be done as in his sight, adding, that it pained him to see it entered upon in a cold, formal and lifeless manner. Sustained by that faith which gives the victory over death and the grave, on the morning of the 9th of Twelfth Month, 1880, he quietly passed away, in the eighty-ninth year of his age.

An aged minister, prevented by illness from attending his funeral, wrote thus respecting him, to a member of the family: "His loss will be keenly felt in the various branches of the militant Church, wherein his fatherly counsel, and discriminating judgment, for a lengthened period of time, have been listened to with attention and profit; but his day's work is now ended, being done in the daytime, as he was no loiterer, but punctently industrious and active, while his day lasted; and I doubt not the pearl gate has been opened to him, and the fiat announced of 'Well done, good and faithful servant.'"

Rachel H. Roberts survived her husband six months; increasingly feeling her loss, and gradually declining in strength; yet with her mind preserved in brightness and peaceful serenity to the close, not trusting for salvation to any works of righteousness that she had done, but humbly relying on the mercy of God, in Christ Jesus. Many years before, she had written: "I have no other hope of salvation, than through the merits of a crucified Redeemer, who ever liveth to make intercession for poor, fallen man," and this continued to be her hope to the end.

Steadfastness of faith in Christ had been a striking feature of her religious character through life, and she had shown her faith by her works. To such as these our Saviour declared the gracious language would be addressed, "Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Her death occurred on the 23rd of Sixth Month, 1881, in the ninetieth year of her age. To both of our beloved Friends, the language seems applicable—"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."

"He that Abideth in Christ."

SHOULD WALK AS HE WALKED.—"He that saith he abideth in Him ought also so to walk even as He walked."—I John ii: 6.

LOVETH HIS BROTHER.—"He that loveth his brother abideth in the light."—I John ii: 10.

NOT BE ASHAMED AT HIS COMING.—"And now little children abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at his coming."—I John ii: 28.

SINNETH NOT.—"Whosoever abideth in Him sinneth not."—I John iii: 6.

HATH THE SPIRIT GIVEN.—"And hereby we know that He abideth in us by the Spirit which He hath given us."—I John iii: 24.

HATH THE FATHER AND THE SON.—"He that abideth in the doctrine of Christ, he hath both the Father and the Son."—II John 9.

ASK WHAT YE WILL.—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv: 7.

BRINGETH FORTH MUCH FRUIT.—"He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John xv: 5.

W. W.

WHAT alcohol is to the physical man, that ritualism is to the spiritual nature, a delusive power that begins by unhealthy though fascinating and bewildering excitement, and ends in fatal stupor, more or less intense in proportion to the degree in which it is indulged.

A Visit to Barnegat.

Barnegat is a village of some seven hundred inhabitants, situated on the railroad that runs from Whiting's Station to Tuckerton, in New Jersey, and about two miles inland from the waters of Barnegat Bay, which stretch for a long distance north and south inside of the narrow sand beaches which border the ocean, and furnish delightful bathing grounds for those who seek refreshment in that way.

On the 30th of Seventh Month, I accompanied a Friend, who felt drawn in the love of the Gospel to visit the little remnant of Friends who live in that vicinity. We were met at the depot by a kind Friend, who took us to home and entertained us hospitably. He lives on a small farm near the salt marsh, which in wide strip borders the bay. The ground is level and low. In the immediate vicinity of his house were several cranberry bogs, fringed with bushes where mosquitoes harbored in great numbers and issued forth to earn their living by sucking the blood of the passers by—so that, for comfortable walking, it was necessary to carry the hand a leafy bush and keep it constantly waving around the head and neck. And even then the frequent insertion into one of the hafts of the beautifully-constructed lancets of this insect, would remind the sufferer that constant vigilance was needed for the protection of exposed parts of the body.

Our kind host, who had lived here for many years, had become so accustomed to them, that they had almost ceased to annoy him. Inside the house, we were comparatively safe, for the houses we were in, in that settlement, were furnished with gauze screens for the doors and windows.

On the approach of cold weather, the mosquitoes disappear, probably the greater part of them perish, but some survive, and the following summer lay their eggs on the surface of water in sheltered spots, from ten to twenty little oblong bodies, which adhere together like small boats or rafts. These soon hatch, and the larvae go down into the water, where they are supposed to find food in the decaying vegetation, or in the minute animalcule which abound in such situations, and where they go through the ordinary changes of form which mark insect life. When ready to emerge they come to the surface, the skin splits open and the winged insect in its perfected state comes forth, and thus the end of its existence is completed.

We noticed that many of the horses were clothed with a garment made of thick muslin which covered the head, neck, ears, and most of the body. This we were told was a necessary precaution, especially when working on the marshes, not only against the attacks of the mosquitoes, but those of the much more to be dreaded green-headed flies. These are much larger insects, and their bite is very painful. They abound in the marshes and are most active in the sunlight. At night they retire and cease their attacks.

Some years ago, a Friend had appointed religious meeting to be held in the evening, at a house near the marshes north of Absecon. On going there at the time fixed upon, seven o'clock the house was found unopened and no one about. We patiently waited until about eight o'clock a goodly company assembled, who explain that they were unwilling to have their horses tied and exposed to the bites of the green-headed fly, and so waited till they had retired for the night. This fly belongs to the genus *Tabanus*, of which

There are more than one hundred species living in North America.

To this same group of flies belongs the Zimbabwé Tsetse-fly, an African species which by its bite poisons cattle, so that they soon die from the effects; and thus it renders some parts of that continent almost inaccessible to travellers who are dependent on their oxen for the transportation of their supplies. There are frequent references to it in the journals of African explorers.

The irritation and swelling which follow the bite of our Mosquito indicate a slight poisonous quality, but we know of no American fly which in all approaches, in this respect, the African tsetse. Although it has occasionally happened, that the bite of a Gnat has been followed by serious consequences, by inoculating the system with a poisonous microbe derived from some infected animal that had been previously visited.

The Black-fly is a more formidable pest than the Mosquito. A. S. Packard says: "In the northern, subarctic regions, it opposes a barrier against travel. The Labrador fisherman spends his summer on the sea-shore, scarcely daring to penetrate the interior on account of the swarms of these flies.

"During a summer residence on this coast, we sailed up the Esquimaux River for six or eight miles, spending a few hours at a house situated on the bank. The day was warm and without little wind blowing, and the swarms of black flies were absolutely terrific. In vain we frantically waved our net among them, allured by some rare moth; after making a few desperate charges in the face of the thronging pests, we had to retire to the house, where the windows were actually swarmed with them; but here they could fly in our face, crawl under one's clothes, here they would even remain and bite in the night.

"The children in the house were sickly and orn with their unceasing torments; and the raggy Newfoundland dogs, whose thick coats could seem to be proof against their bites, ran from their shelter beneath the bench and dashed into the river, their only retreat. In cloudy weather the black-fly disappears, only flying when the sun shines. Its bite is often severe, leaving a large clot of blood to mark the scene of its surgical triumphs."

A short walk the morning after our arrival showed that there were several interesting plants, natives of that region. The most beautiful of these was an Orchid (*Habenaria blephariglottis*), the stem of which ended in a large spike of snow-white flowers. The common lily (*Lilium superbum*), with its large orange-colored blossoms, was scattered over the bogs or among the bushes that fringed them. The pink blossoms of the Thread-leaved Sundew (*Drosera filiformis*) crept up prettily among the grass and other plants, and several other species were to be seen, but as the object of our visit was not botanical, but little attention was given to these attractive objects.

There are only ten or twelve persons belonging to the meeting at Barnegat, and these are mostly middle-aged and elderly people. There are few, if any, children among them; so that their usual meetings are quite small. But there is evidently an open feeling towards our Society in that neighborhood, and when notice is given that strangers are expected, many others usually assemble.

Our late valued friend, John S. Stokes, was much interested in the people of Barnegat, and visited it at intervals for a period of twenty years. He became so well known and well es-

teemed by the inhabitants, that the meeting-house would be filled when he was there.

About sixty were present on this occasion, who were reminded of the tender mercy and loving kindness of the Almighty, who desires the happiness of his creatures; and there was impressed on our minds the necessity of walking in obedience to the convictions made on the mind by his Grace and good Spirit, so that we might become prepared for the enjoyment of perpetual felicity hereafter. Prayer was also made for the continued extension of the Lord's visitations to the hearts of the people.

The soil about Barnegat seemed pretty good, and the crops looked well. The marsh land is principally used for pasture, and for cutting salt hay, which is sent to New York and other places for packing purposes. The farmers complained that the vicinity of the bay rendered it difficult for them to procure sufficient help on their farms, because so many preferred the more irregular, yet profitable employment of clamming and fishing.

We were hospitably entertained by Friends of that place, and came away feeling an increased interest in the little handful there known by our name, and in the people around them.

J. W.

FOR "THE FRIEND."

On Church Extension.

[The following address, written by a member of North Carolina Yearly Meeting, has been forwarded to us for insertion in THE FRIEND.—ED.]

DEAR FRIENDS:—As a member of the committee on "church extension," I pen the following as my concern in regard to it.

My first concern is the revival of the life of truth within our present borders, for it is plain we can not extend that which we are destitute of. If our doctrines, testimonies, &c., are truth, they are certainly worthy of extension. Whether there be much or little opening for the reception of our principles among the people at large, the number of faithful, weighty or qualified laborers are few, and as we cannot qualify and send forth ourselves, it remains for those who live up to the principles, in the attendance of meetings, the separation from the world, &c., in the life of truth, to strive to keep under travail, and pray the Lord of the harvest to qualify and send forth laborers in his own good time.

We need humble, obedient servants, who have a zeal according to the true knowledge, and who wait to know the movings of the divine Spirit, so they may bring people from the spirit which works disobedience and brings deadness, into the spirit of life, which life is the light of men, by which they may see that which comes from the evil seed, and by which alone they may come to true repentance and receive a faith in, and power to submit to Christ as He works within, as well as a faith in what He has done without us. This is the faith which overcomes the world, and which needs to be extended. To bring people under the influence of this spirit, which alone can give the true understanding of the Scriptures, and lead into all truth, is the only way the church can be extended.

If we fall short of bringing them into acquaintance with and obedience to the teachings of the grace which saves and which has appeared unto all, though we extend the name of the Society, we do not extend the life or foundation principle.

The lack of submission to this teaching in the

conscience, is why so very many who profess conversion fail to be redeemed from the love of the world and its diversions, or from the nature which is ashamed of the simplicity of truth.

We make a higher profession than most others, and I wish none may seek to lower the standard for the sake of extension or of attracting numbers. Would that all who claim to be Friends could be willing to walk in the light, that we might have true Christian fellowship, and know of the blood of Christ, cleansing us from all sin. Would they could accept and strive to extend the prominent and fundamental doctrine of the work in the heart of the spirit, light or grace, and not get it mixed with Hicksism and consider it dangerous, for it doesn't at all do away with any part of Christ, who alone is the Way, the Truth and the Life, but gives the true benefit of all He has done for us.

'Tis awful to reject this doctrine of the Light, &c., as given in the Scriptures, or to lead others to think lightly of it. I like the suggestion of a member of the committee, that "we read Friends' writings, and find out truly what Friends' principles are," for 'tis plain we cannot extend that which we do not know.

If any looking towards Friends after having read their writings were to hear ministers, or others in the Society preaching or contending for doctrines in direct opposition, they might reasonably conclude that these have no just claim on the name, so I wish we may all contend for and strive to extend the same faith.

In conclusion, I feel to make an earnest appeal to all to let the life of Truth in themselves, and the spread of it among others be their chief concern. Seeing the shortness of time, and the little satisfaction that anything earthly can afford, especially in times of adversity and at the approach of death, we should feel that there isn't anything in this deceitful, perishing world worth striving after, only the preparation for a better home and bringing glory to our Creator.

I wish none may turn away sorrowful when told they must sell all and follow Christ. If any would know the importance of salvation and the awfulness of eternity, they must not reject that which gives the sense thereof. There being no way to happiness except by the way of the cross, we should be willing to take it up, as it is the only way the rebellious nature is to be crucified.

I conclude by saying, I have written more extensively than I had intended, but have penned my mind, as I felt concerned.

Your friend in the Truth,

ANDERSON M. BARKER.

Third Month 2nd, 1892.

FOR "THE FRIEND."

A Curious Mistake.

In Ezra Michener's "Retrospect of Early Quakerism," he quotes a record from Thirdhaven Monthly Meeting, Maryland, dated 1676, for "Friends to buy convenient *burial-plates*," which he supposes were to place upon the coffins of their dead. Having recently had an opportunity of examining the ancient book of Minutes of that Monthly Meeting, I find (as was pointed out to me by a Friend) that the supposed "l" in *plates*, was an old fashioned "e" made with a dot over it, as in numerous other instances in the same book. So, that the advice of the Monthly Meeting was, that Friends should buy convenient *burial-places* as grave-yards.

As E. Michener does not appear to have seen the records himself, but to have trusted to the copy sent him, he cannot be held responsible for this mistake. That Friends in the early his-

tory of this country did not favor the use of such burial-plates is shown by the following Minute adopted in 1729 by Concord Monthly Meeting: "Whereas it hath been upon the minds of some Friends to suppress all superfluous practices of putting of names and dates upon coffins; and it is the mind of this meeting that, for the future, Friends desist from all such idolatrous practices."

SELECTED.

FAINT, YET PURSUING.

All alone within my chamber, as the darkness gathered round,
And upon the sombre stillness fell no murmur of a sound,
Save the brooklet's rippling cadence, and the sighing evening air,
Sending through the leafy branches, a low whisper of despair—
All alone I sat and pondered on the long and weary way,
Ere the soul could break its bondage—ere its night becometh day.
Mine had faltered in the journey that it weakly strove to run,
And again, *again*, had slidden backward where it first begun.
All the late-formed resolutions, that in human strength were made,
On the altar of temptation, early in the strife were laid;
Still unwatchful was the spirit guarding life's besetting sin—
And a deep, unconquered shrinking from the cross was felt within.
"Tis in vain! I ne'er shall triumph!" was my heart's despairing cry;
"Wherefore yet prolong the warfare? Self will never wholly die—
And my feet so far have wandered from my Father's house astray,
That in vain they seek to enter and to keep the narrow way."
Then a low-breathed whisper falleth softly on my inward ear,
"Faint not—yield not up the conflict—wherefore should'st thou doubt and fear?
Though the billows of temptation shall engulf thee, o'er and o'er,
Never cease the mighty struggle till thy feet have gained the shore!
Daily yet renew the contest, hourly gird thine armor on!
Take thy cross, uplift it boldly, 'tis a weight that must be borne.
If in helplessness thy spirit almost lays its burden down,
Oh! remember that above thee glitters the rewarding crown.
Strength is only born of weakness, power is not attained by will,
At the feet of thy Redeemer thou must be more helpless still,
All the good thou seest round thee, have been tried and tempted too,
Only by *renewing* effort have they feebly struggled through.
All that's *greatest* groweth slowly, as in nature's perfect plan,
Cloud and sun alike are needed, so within the heart of man.
Every seedling God hath planted, must receive both smile and frown,
Tears of penitence must water, dews of sorrow bow it down,
Ere a ray of Heaven's sunlight, with its warm, reviving power,
Draweth upward, in the fulness of his own appointed hour.
Take thy high resolves and broken, made alone in strength of thine,
And with all subdued and humbled, lay them tear-stained on his shrine.
Bowling there in lowest meekness, let the breath of prayer arise,
And the God who heareth sinners, *thou* will hear beyond the skies."
And my fainting soul took courage, and the spirit of the air
Seemed no longer sorrow-haunted by the breathings of despair,

But a peaceful calm was resting on the silence of my room,
And a slanting moonbeam quivered brightly thro' the deepened gloom.
And to you, my fellow-travellers, who are drooping on the way,
I would fain this hope and comfort shed upon your hearts to-day.
Let us not sink down o'er-wearied, for the brink whereon we stand,
Many pressed, we now are deeming angels in the Better Land.
Even now the trump has sounded and a mighty prophet gone,
One who in Jehovah's army battled valiantly and long;
Who our Ark of Faith supported with a firmness nought could quell;
All the bulwarks of our Zion trembled when that pillar fell.*
Let us, then, press bravely forward, and a holy voice may call
From *our* ranks, on whom his mantle may with added virtue fall,
For the great Eternal Father will be magnified o'er all!

—*Dew Drops.*

Address to the Society of Friends.

DEAR FRIENDS:—In the first place, let me put you in mind of the nature and importance of that religious profession, we, as a Society, are making among men; which I believe would be found to be above that of every other Society of professing Christians—to wit, the absolute necessity of our living, acting, and moving in all our civil as well as religious engagements, under the influence and government of the Spirit of Christ Jesus, our Lord and Lawgiver; that "whether we eat or drink, or whatsoever we do, God the Father may in all things be glorified."

I believe our first Friends were raised up as a people, to bear testimony to the sufficiency of that pure principle of light and life in all mankind, which would direct them in the way to the heavenly Canaan, and strengthen them to walk therein. They confirmed the truth of their testimony by the general tenor of their conduct, giving ample proof to by-standers, that through submission to its holy appearance in their hearts, they were mercifully redeemed from the world and its spirit, not only from its pleasures, but also from its treasures, and were enabled to count all things appertaining to this life but as dross, and as dung, so that they might win Christ. Hereby they became as an ensign to the nations, for the fame of them spread far and wide; they became instrumental in the Divine Hand to gather souls unto God, and had to proclaim the glad tidings of the church being added unto daily. But alas, my friends! how is the gold become dim, and the most fine gold changed! how is the love of God, and that humility and self-denial so manifest in them, now, by too many amongst us, turned into the love of other things, such as gold and silver, and a desire to make an appearance of greatness in the world.

How many among us are pursuing their worldly concerns, as if they counted gain godliness, and not, as must be the case with the true disciples and followers of Christ, godliness with contentment to be the greatest riches, proclaiming in the language of conduct, that all is fish that comes to their net, regarding neither quantity nor quality, so there be a prospect of a good profit attached to it. O, these professing worldlings, who say, they are Jews and are not, but whose fruits testify they are of the synagogue of Satan, I have been persuaded, have been the

* Thomas Evans.

greatest enemies to the spreading of our religious principles and the enlargement of our borders those who maintain an uniform, consistent warfare against the Babylonish garment, but wit all their might grasp at the wedge of gold, an aim at making a splendid appearance in the way of living. I believe no character is more odious in the estimation of those termed libertines than these, especially where it is known they are taking an active part in Society concerns. For in neighborhoods where meetings are held, it is pretty generally known by those out of the Society, who are what the world call our pillars; though it cannot be doubted that such must at times prove stumbling-blocks to honest inquirers after Zion, and be instrumental in turning the blind out of the right way of the Lord.

I cannot doubt but that a desire to do a great stroke of business, get great riches, and make a great figure with the world, is as much some men's besetting sin, as ever the love of strong drink has been that of others. But where the temptation is yielded unto, which of these do we conceive to be the greatest sin—he whose mind and faculties are so besotted with strong drink, that he is hereby rendered unequal to the performance of either his civil or religious duties, or he in whom the same effect is produced by an overcharge of business. I am aware the former character is deemed the most immoral; but I am unable to bring my mind to believe it the most sinful; for if our minds are but unfitted for a faithful discharge of our civil and religious duties, whether such disqualification proceeds from a love of gold or of strong drink, I believe the crime is the same in the Divine estimation.

I believe none ever turned aside from the path of safety totally ignorant thereof, but that in the beginning of their erring and straying the witness for God followed them, and at times smote them: but if we disregard its invitation and secret monitions, it is then most just on the part of Almighty God, to leave us to the power and insinuations of Satan; the god of this world who rules in the hearts of the children of disobedience. But even while thus promoting the cause of the evil one, such may continue to make a fair show in the flesh, as to a profession of religion, and be very tenacious respecting some externals, as were the Pharisees—thing comparable to the mint, anise and cummin and in which Satan will not oppose them, so long as they rest therewith satisfied, and continue to rebel against the light, refusing to submit to the heart-cleansing operation of God's word and power, which only can effectually cleanse the inside of the cup and the platter.

THOMAS SHILLITOE.

First of Eleventh Month, 1820.

WHATEVER modifications the views of some may have undergone with regard to "dress and address," I have found the way of the cross in these things, little as they may be accounted profitable and safe; and although they may involve some peculiarity and even singularity, I believe that when in contact with a community where large sacrifices are made to the idol of dress, they would prove a safeguard and a salutary restraint upon the dear children; and in reference to things that extend far beyond the limits of dress and address. I have no unit with that spirit which would make the path wider for the children than that which has been trodden, and proved to be salutary by their parents.—*G. W. Walker.*

From Slavery to Freedom: The Story of Martha Ann.

(Concluded from page 51.)

With many of the negro refugees assembled under the guns of Fortress Monroe, freedom meant simply idleness. The custom of the South had made slavery synonymous with hard labor, and, conversely, freedom should be immunity from all work. Stories were afloat too, among the contrabands, that the Government would give to each of them forty acres and a mule as soon as the war was over, and in the meantime the issue of rations to the thousands gathered about the fort and camps, went far toward confirming the idea that henceforth the negro was to be recompensed by pay without labor for the many past years of labor without pay. And so the great and daily increasing multitude lived from hand to mouth, doing whatever work they were set to do obediently, receiving the Government and other supplies sent down to them as a matter of course, but showing little ambition to work for themselves or to accumulate property.

This was the rule, but there were exceptions, and the shrewd common-sense and indomitable energy of Martha Ann (or Mrs. Fields, as we will now call her), showed itself as clearly in the beginning of her life as a free woman as it did during slavery. The old iron pot picked up and toilsomely carried along the road to freedom was the sign and symbol of her future. A home for her children, with decent provision for their comfort, was the meaning of freedom to her, and she expected and desired, not immunity from work and care, but a right to engage and to give to her children the results of their own hard labor.

Her first experiment as a free laborer proved very different from the experiences of slavery. Believing, as all the contrabands did, that the Yankees were angels, she was much pleased when the opportunity came to her to hire herself out to a northern man, resident near Fortress Monroe. An agreement was entered into, and, with her children and her household goods, Mrs. Fields took up her residence and her work with Mr. B. She was to do cooking, her older girls to help with the housework, and the elder boys to attend to the out-of-door work, the wages of the whole family being paid in to the mother. But Mr. B. evidently supposed that as they had just escaped from slavery they would not know their rights in freedom, and the lash became a part of his system of domestic government. Mrs. Fields had not taken her long and arduous journey from Hanover Court House to Fortress Monroe for the sake of seeing her eldest daughter Matilda whipped by a white man—neither had Matilda herself. "He tried to whip Matilda, but she was too much of a woman," is the description given by one of her daughters, then a small boy, of the final cause which led his mother to leave Mr. B's service. No pay was ever given to any member of the family for service rendered, and all were treated with harshness and even cruelty. At last, when they could stand it no longer, Mrs. Fields sent her family to Hampton for a cart, loaded it up with her household goods, put her little ones on the top of the load, and amid the alternate threats and promises of Mr. B., departed from his service. Hampton was in those days a town of cellars. There were almost no houses, for the whole town had been burned to the ground at the beginning of the war, but there were cellars in plenty, and these, rudely roofed in with

slabs by the negroes, served for temporary abodes to the great refugee population. In one of these cellars Mrs. Fields and her family lived for several weeks, until with the aid of her son-in-law, also escaped from the bondage of Hanover country, and another negro from the same place, she succeeded in building a slab cabin on a bit of land not far from Hampton Creek. The chimney of clay and sticks was the work of her own hands, while the men did the heavier work of raising the house.

In 1863, there were in the vicinity of Fortress Monroe five schools for contrabands, established and supported by the American Missionary Association. There was the opportunity for which Martha Ann in her slave days had waited and hoped and prayed. Even in the old days, she had not only prayed, but worked and denied herself for the education of her children. She had bought from her scanty funds a spelling-book and Testament for her son James, and had prevailed upon a slave on one of the adjoining plantations, who had somehow picked up a little reading, to come over at night, when he could steal away unnoticed, and teach the boy, then about twelve years old. In this way, amid dangers and difficulties, she managed to lay the foundation for an education for him, even in the slavery time. Now, when education was free, and could be got openly, and without danger or difficulty, all the children were sent to school regularly. As far as in her lay, she supplemented the teacher's efforts by her home training. In those days Solomon's axiom about sparing the rod and spoiling the child was held in great respect, and try as they might, the mischievous little Fields' children could not always escape whippings at their teacher's hands. But woe to the child upon whom the whipping fell. His mother was sure, sooner or later, to find it out, and follow up their teachers' discipline by switching on her own account. In vain were all expostulations and explanations. "Do you think the teacher would take the time to whip you if you hadn't done something? Co'se she wouldn't," and with that the switch would fall, an avenging Nemesis, upon the child who could not appreciate the advantages of freedom enough to behave himself in school.

During this first year of freedom, Mrs. Fields went twice a week to Fortress Monroe for Government rations, but did not settle down on this into a state of laziness or carelessness for the future. She wanted to buy the land on which her house stood. She wanted a brick chimney, a better house; better clothes for her children; above all, she wanted to show to her husband and son and daughter when they came, as come they must, some time, for the Lord had promised it, that she had a home and that she had not wasted her time or allowed the children to waste theirs. They all worked, the children in school at their books, out of school helping their mother. She took in washing from the soldiers, and the children helped her with it. She raised chickens and pigs, and so eked out her slender resources, leaving no idle moment in her busy life, and adding day by day a little to her savings. Some of the neighbors laughed at her for her industry. "Wha'fer you want to buy land? Government gwine to give us all land by and by." "When the Government gives me land, then I'll have that, too," was the shrewd reply, and Mrs. Fields kept on with her work while some lolled about in the sunshine, content with the Government rations.

So things went for about a year, and at last, one bright May morning in 1864, her son James,

who had run away from the old plantation before Martha Ann, and from whom no word had been heard since, walked in on his mother. The joy of that reunion, we may, perhaps, imagine, certainly it cannot be described. The experiences through which James had passed during his flight to freedom, would, if written out, make too long a story. Suffice it to say that three times he was captured as a runaway, but, by his own adroitness, aided by that wonderful freemasonry that existed among the slaves, he had each time made his escape and started off once more, undaunted, for the Union lines.

A week or two later, one more member was added to the family, for on June 11th, Washington Fields, the husband and father came in, after a long and dangerous journey. He had never belonged to the same master as Martha Ann, and consequently had not been able to aid her in her flight; but when he had helped his own master pack up and leave before the approaching enemy, he knew that his chance was come to make his way to freedom and to his wife and children. When the last load of goods had left the "great house," and were all on their way to the nearest Confederate refuge, Washington was sent back to the house for something forgotten. Here was his chance and he took it, struck out across the country, forded rivers, crossed swamps, was shot at by Union and Confederate pickets, but at last made his way safely through the Union lines, and was sent on to Fortress Monroe, to find not only his wife and children, but a home already for him and steady work whereby he might support his family.

Here we might, perhaps, end our story, but if we did, the sketch of Mrs. Fields' indomitable energy would not be complete. One might suppose that now she would rest and let her husband support the family for awhile, and so supposing, understand but little of the character which we are trying to describe.

Mrs. Fields kept right on with her work, supporting the family herself, that her husband's earnings might be set aside intact for the purchase of the land. In two years the land was bought and paid for; a little later a new frame house took the place of the old slab cabin, and so, bit by bit, the old iron pot seemed to gather about it all the comfort and prosperity that Martha Ann was working for when she picked it up as the beginning of her outfit for freedom.

As soon as the war ended, the two oldest sons, John and Tinsley, rejoined their parents, from whom they had been sold in their early boyhood; and, last of all, Louisa, who had been sold into Georgia, was heard from, written to, and brought home to Hampton. Thus the promise made to Martha Ann so many years before, when, in the depths of her grief, she had seen the Lord in the still, Sabbath woods, was at last fulfilled, and she gathered her dear ones about her in her own home, content with work and sacrifice, since hereafter no master but the Lord himself could separate them.

Superior scholarship, rare intellectual gifts, and close study are desirable and useful in the ministry, but they are not sufficient without the holy Ghost. Great scholars are constantly liable to fall into grievous and fatal errors of doctrine and to preach the wisdom of men for the commandments of God. One who is filled with the Spirit is a safer interpreter of the Gospel even though inferior in respect to intellectual gifts and scholarship. "The natural man receiveth not the things of the Spirit of God, neither can

he know them, for they are spiritually discerned." Give us the scholarship by all means, but let it be baptized with the Holy Spirit. If we must choose between them we will take the spiritually-minded minister before the scholar.—*Christian Advocate*.

Natural History, Science, etc.

Bay of Fundy is remarkable for its extraordinary tides, that rush in from the ocean with rapidity and enormous rise, owing to the concentration of the tidal wave by the approach of the shores and the gradual shoaling of the bottom, by which a portion of the horizontal motion is transferred into vertical motion. When in this journey we recently visited Vineyard Haven, the tide rose barely two feet, and at New Bedford four feet. At the mouth of the Kennebec it had increased to nine feet. The trend of the shore northeast of the Kennebec is such as to prepare for the entrance to the Bay of Fundy, so that a powerful tidal current runs through the "Narrows," opposite Lubec.

The Bay of Fundy is a complete *cul-de-sac*, and the further the tide gets in the higher it rises. In St. John harbor, up the bay, the tidal wave is twenty-one to twenty-three feet, while further up the bay it becomes greater. In Minas Basin the rise reaches forty feet, and in Chignecto Bay, near the upper extremity, sixty feet. Such tremendous tides cause peculiar phenomena. They make the rivers seem to be actually running up hill at times, while the tidal "bore" or wall of water, which is the advance of the flood, moves up the streams and over the flats with the speed of a railway train, often catching unsuspecting animals, and even men, that may be wandering upon the sands.—*Public Ledger*.

Austin Corbin's Game Park.—Austin Corbin's huge game park in New Hampshire is a success chiefly in relation to the breeding of the animals in their new environment—it can hardly be called captivity when the animals are at liberty to wander at their own sweet will over 28,000 acres of woodland, hill and valley.

Of the twenty-two buffalo which were put in about a year ago eight of the cows are now in calf, and two young have been added to the herd. The elk, which bred to a limited extent on Austin Corbin's Long Island estate, have found their mountainous New Hampshire home more to their liking, and have already increased fifty per cent. Next to the elk the most accurate count has been kept of the moose, who, unlike their gregarious brethren, go in pairs during the rutting season.

While in London two years since Austin Corbin bought 20,000 hawthorn trees. Four thousand of these have been planted this spring. They are for the purpose of forming a hedge strong enough to prevent the buffalo and other large animals from getting out. This tree, of which there are two varieties, the white and black, is used very extensively for enclosing the game parks of England and Europe. There will be no hunting in the park at present, though in future years, when the animals have multiplied beyond the resources of their domain, it is possible that Austin Corbin may adopt this means of thinning them out. It is sufficient to say that the park is not designed for hunting. Neither is it primarily intended for scientific research into the habits, breeding, etc., of the various animals.

The development of Austin Corbin's game park enterprise is being watched with decided

interest by sportsmen and naturalists. Success in New Hampshire, when it shall have been demonstrated beyond the peradventure of a doubt, will prompt similar enterprises in other parts of the country. While much interest is felt in the introduction of foreign species, Americans are naturally most concerned with the successful conservation of bands of American big game, the elk and the antelope and the buffalo.—*Forest and Stream*.

Meteorite Diamonds.—Pieces of natural iron have been found in Arizona, near the Cañon Diablo, which possess an extraordinary hardness, and contain small cavities which are filled with a black substance in which are diamonds, some half a millimeter in diameter. The specimens of natural iron appear to be of meteoric origin. The occurrence of the diamond in natural iron, whether of meteoric origin or not, is an extremely interesting fact.

An Unusual Run of Sea Blubbers Along the South Atlantic Coast.—Something has been said heretofore in regard to the inconvenience caused by sea blubbers to the surf bathers on the island. This nuisance, instead of abating, is on the increase, and if any one wishes to bathe in the sea water now with impunity it becomes necessary to completely swathe himself in clothing from head to foot for fear of being severely stung.

The effects of these stings vary according to the constitution of the sufferer. Usually, in persons of good health and active circulation, an angry red blotch appears in the skin proportionate in size to the animal by which it is inflicted, rarely exceeding eight or ten inches in diameter. An intolerable smarting sensation is produced, which remains ordinarily about half an hour, and it is easy to imagine the condition of a nervous or sensitive person when stung in three or four places at once. The feeling must be nearly akin to that of being on fire.

In some cases the effects are more serious. A young man yesterday showed the writer his arm, which was severely stung. A broad band of what looked like highly inflamed mosquito bites formed an almost perfect spiral around the forearm. He complained that the pain was at first intense, and that, although under a physician's treatment, it was rapidly becoming less, still it was far from pleasant.

An old sea islander who took a surf bath the other night said that he had seen sea blubbers before and in considerable quantities, "but never like this." "At certain seasons of the year," said he, "it is nothing unusual to get stung. Here the exception seems to be to get stung less than five times in half an hour."

Complaints of sea blubbers come also from Tybee and other watering places in the South.—*Charleston (S. C.) News*.

FOR "THE FRIEND."

Barclay Stratton.

Died, at his residence at Winona, Ohio, Seventh Month 21st, 1892, BARCLAY STRATTON, in the sixty-third year of his age. An elder and member of New Garden Monthly Meeting of Friends.

By the removal of this dear Friend, his family, his friends and the Church, have sustained a great loss. Many, both within and without the limits of his own Yearly Meeting, and in the communities where he was known, can feelingly testify to his worth and to the influence for good he was enabled to exert, particularly over the dear young people; being peculiarly gifted to win their love and interest, while ever firm in the support of what he believed to be right.

For some years it had been evident his health was in a critical condition, of which he was fully aware, alluding to it in a feeling manner even before he left the Boarding School in 1889. This consciousness of the uncertainty of life and the possible nearness to him of the termination thereof, continued to clothe his mind with thoughtfulness, and gave evidence that his strongholds were being broken up, and a preparation going on, causing him to sit loosely to things of this world, and reverently to meditate on those of eternity, though cheerfulness and interest in those about him, and all things round him, remained a marked characteristic to the end of life.

In Eleventh Month last, after an attack of paralysis, from which he partially recovered; arranging his temporal affairs, he remarked, "There may be time enough yet for all this, as life is sweet to me, as ever it was, but it is best to prepare for death."

He often manifested much feeling and exercise of mind, but was careful and unassuming in his words on sacred matters, at one time observing—"Thou knowest I have never been very expressive on these subjects." When able to do so, he much enjoyed attending all our religious meetings, evincing increased love and tenderness for his friends, and was often favored to take part in the exercise of the meeting and make appropriate remarks; on two occasions beginning—"Times and seasons are not at our command." Being asked at one time how felt with respect to the future, he replied, he did not profess to any great knowledge in relation thereto, but "I have a hope, and I expect it a well-grounded hope." He appeared to take a review of his life spent at the boarding school and said—"The retrospective view thereof comfortable to me in the general, but there were some things that had better not have been."

He enjoyed reading "Piety Promoted," a once remarked, during the last few days of his life—"Christians believe that there is that which takes away the fear of death; I believe that there is, and that it is attainable, but I do not think many realize it long at a time."

On different occasions, and in a feeling and weighty manner, he gave deep counsel to others evidently accompanied with the true unction.

He spent many wakeful hours at night, and when regret was expressed that he could not sleep more, he said "he did not think the time lost, but that he believed he experienced much favor at such seasons."

After the last attack, on the 17th of Seventh Month, of apoplexy, he could not speak, but appeared conscious some of the time; and the remaining days of his life he lay in a deep sleep or stupor, occasionally brightening up, especially on Fourth-day evening, when he looked round the room, and seemed to give each one there a farewell glance, which was felt to be a precious opportunity. He gradually grew weaker, respiration became shorter and shorter, until he quietly and, we reverently believe, peacefully fell asleep in Jesus.

During the course of his life this dear Friend met with several memorable occurrences, some of which are worthy of record: In the year 1812, he and an older brother were providentially preserved from death; while another brother and two cousins met death in a water bed, while attempting to bathe in a mill-pond. Thus fifty years were added to his life, doubtless for some good purpose.

The doctrines and testimonies of the religious Society of Friends were dear to him, and he

avored to practice and uphold them, as opportunity and ability were given. In relation that of war, he was called upon not only "to believe" in them but "to suffer" for them. During the war of the rebellion in 1864, he was drafted and taken from his family and friends, placed in camp by military authority, dressed in uniform, and marched off with the soldiers, but not forced to carry arms, nor was he ever in an engagement. He was sent from Columbus, O., to New York, and from thence on board the vessel Arago, to Hilton Head, in North Carolina, and after some detention, was finally released by order of the Government at Washington, in consideration of his conscientious scruples, and was favored to reach his home in safety after an absence of near six weeks.

Unlike some other Friends, he met with no harsh usage; but was treated with nearly uniform kindness and respect by both officers and men. This was a time of great trial and deep sorrow, but being able to cast all his care on the Master, he realized having his feet on a sure foundation, and while marching with the soldiers, and confined upon shipboard or sleeping in open tents, often where he could hear the firing of the opposing army, he was so sustained that, as he has been heard to say, he never lay down at night without a comfortable feeling of assurance that he would be cared for; and very often desires arose that his family at home might experience the same favor.

His openness and kindness of manner gained him friends even in this situation, and many opportunities were given of explaining our principles in regard to war and other things, with innocent boldness and courage.

Items.

Practical Temperance Work.—One of the large New York Banks has made the following order:

"The officers of ——— bank respectfully notify its employees that it is detrimental to the business of the bank for any employee to frequent lager beer saloons, liquor saloons, or any low, questionable place of amusement, and they hereby forbid the same. Any one who disregards this order will be discharged."

Substantially the same order is in force in most of the banks, trust companies and other important financial institutions. It is not proposed, the officers who make these rules say, to curtail the reasonable liberty of their employees, but public confidence is so sensitive and their business is so dependent upon it that they cannot afford to employ men whose habits are questionable. It is not enough that the officers shall themselves be men of order and correct personal habits, but to insure popular confidence, the clerks must also be temperate and trustworthy. This fact promises to exert a highly beneficial influence in behalf of temperance, and if it has recognition from the directors of all kinds of business, as it already has from bank-keepers, railroad men, steamboat men and some others, its effect will be far-reaching.

Meetings for Worship.—Addison Coffin, in describing the season of silence with which the meetings of Friends at London commenced, and the closeness and reverence manifested, says—"Such a meeting the younger generation in the Northwest (of the United States) has not seen, nor could they fully understand, if seen. Western life has drifted westward, or away from silent meetings." These few words of comment from a man whom experience and observation qualify to speak with authority, convey to the mind of a Friend a vivid picture of the extent to which the original principles of the religious Society have been deserted in many places.

Superstition.—An Italian place of worship which was possessed a dried-up, mummified arm which was said to have belonged to Saint Ann, the mother

of the Virgin Mary, although the probability that this was so, is very small. A piece of it has been sawed off and sent to the French Church of St. Ann, on the St. Lawrence River. On its way there, it passed through New York and was put on exhibition there—the audience being told that it was "part of the body of the grandmother of God!" Some miracles are reported as having been performed by its means.

The *Independent* makes the following comments: While a great many Catholic churches in this country have relics, the practice of exposing them for the purpose of working miracles is almost extinct. This fact is a proof of better intelligence and wiser faith. The Catholic Church in America is no weaker but is stronger for quietly dropping such superstitions; although they will not be denounced, but may go on here and there among the ignorant, just as in New Mexico and Arizona the flagellantes and penitentes still continue their extraordinary self-lacerations in defiance of what is almost or quite the interdict of their bishops.

The extraordinary thing about these superstitions is that they assume such a peculiar virtue in the relic as fairly amounts to making it a fetish. It is held that God in answer to prayer will give healing to the sick in the presence of the relic when He will not give it to similar prayer if the relic is absent. God has a regard for the piece of bone such as He does not have for the prayer uttered without its presence. A person afflicted with disease may expect in the presence of the relic to be healed, while he cannot expect any such miracle if he is out of reach of the relic. God thus gives special favor to certain persons who are in certain places, and who pray to Him there, which He will not give to the most holy and pious people who pray to Him elsewhere. He is a respecter of places and of persons; and it is not true, now, it seems, that in every country he that feareth God and worketh righteousness is equally accepted of Him.

Now this is the very essence of fetishism; it makes prayer unavailable and inefficient unless there is a piece of bone present. Such a doctrine is allowed to be taught by monsignors in the Church, and is encouraged by the Archbishop of Quebec, Cardinal Taschereau, through whose efforts this relic was obtained. He does not represent the better element but the worse in the Catholic Church, as his people are among the most ignorant and backward on the continent.

Efforts on Behalf of Peace.—During the recent general election in Great Britain, the friends of peace distributed 400,000 circulars to the candidates and voters, in which the following six points were specially pressed upon the notice of candidates:

1. The establishment of at least partial Parliamentary control over the Military and Naval Departments, by the earlier introduction of the Estimates in each Session, and their consideration on fixed and regular days afterwards.
2. The withdrawal from the Crown of the power of declaring war without the previous consent of Parliament.
3. The propriety of Officers in the Army or Navy, whose pay is included in the Military and Naval Estimates, being declared ineligible to vote on those Estimates in Parliament.
4. Mutual and simultaneous reduction, by Treaty, of the enormous European Armaments.
5. The establishment, in conjunction with other countries, of a High Court of Nations, for adjudicating International disputes.
6. The duty of seeking to negotiate treaties with the civilized Powers, binding each nation to refer all future disputes in the first place to Arbitration.

The New Tithe Act.—The New Tithe Act passed by the Conservative Government for the benefit of the Welsh clergy, is now beginning to press upon English Friends with a rigor altogether novel, as is shown by the case of our Friend, Richard B. Brockbank, the first under the Act. The bill removes the liability for tithe from the tenant, and puts it on to the landlord. Under the last Act, Friends' experience was annoying but simple. Their goods were distrained and the thing was done. But the landlord has no seizable property on a farm. The Church therefore, under the new law, annexes

his rent till the tithe and costs are paid out of it. In this case an estate with rents of over £850, has been taken out of the hands of the owner to satisfy the vicar's claim of £63.

The official receiver who is placed in charge of it may do anything except sell the land. There is nothing to prevent him reducing rents, dismissing tenants, choosing any new one he likes, neglecting arrears, letting the land down in quality, and doing everything a landlord tries to avoid. This particular case was accompanied by annoying incidents. Tenants under agreements prior to the recent Act are made to pay direct, if the landlord refuses, and would have done so in this case, but that they were wrongly assessed and described. This was pointed out to the clerical applicant, but he declined to take any notice; so that those farms had to come under the receiver also, which seem a gratuitous increase of trouble. A Judge's business is to judge; but this one went out of his province to sarcastically suggest to R. B. Brockbank, that perhaps he liked paying the costs, which are enormously higher than under the old law. Facts like these will surely make it clear to honest and thoughtful men, that this remnant of the ecclesiastical privileges of the middle ages must be swept away, and the Nation's property in tithe applied to purposes of national utility.—*The British Friend.*

THE FRIEND.

NINTH MONTH 17, 1892.

The *British Friend* for the Eighth Month contained an article, headed "A Missionary Proposal," which referred to the separation which took place in the Society of Friends in America about the year 1827, and attributes the unsettlement and disunity which led to it, to the "intensely doctrinal and sometimes very dogmatic teaching" of visiting preachers, especially from England; and contrasts this with what it calls George Fox's method.

We believe the writer of the article has failed to point out the main underlying cause—which was the introduction of doctrines at variance with those previously held by Friends.

Much of George Fox's preaching was of a doctrinal nature. William Penn, who was a fellow-laborer, and intimately acquainted with him, in speaking of his ministry, says: "The mystery of the first and second Adam, of the fall and restoration, of the law and gospel, of shadows and substance, of the servant and son's state, and the fulfilling of the Scriptures in Christ, and by Christ the true light, in all that are his, through the obedience of faith, were much of the substance and drift of his testimonies." Such ministry might be called "intensely doctrinal." No doubt there was often joined with this, earnest exhortation and appeal to his hearers, not to neglect so great salvation; but these appeals were founded on a doctrinal basis.

The most prominent advocate of the views which spread "unsettlement and disunity" in the Society of Friends in America, was Elias Hicks. Stephen Grellet mentions that in 1808, he was one of a committee of New York Yearly Meeting appointed to visit the subordinate meetings. He says: "I became introduced into very deep and painful trials; for Elias Hicks, one of our committee, frequently advanced sentiments repugnant to the Christian faith, tending to lessen the authority of the Holy Scriptures, to undervalue the sacred offices of our holy and blessed Redeemer, and to promote a disregard for the right observance of the First day of the week. I frequently, fervently and earnestly labored with him."

Those who are familiar with the history of that period know that S. Grellet was only one of many Friends who labored with E. Hicks to prevent him from publishing sentiments which the Society could not own as correct—unhappily without success.

On referring to a list of the ministers from Great Britain who paid religious visits to America, we find that William Foster came over in 1820, George Withy in 1821, Isaac Stephenson and Anna Braithwaite in 1823, Elizabeth Robson in 1824, and Thomas Shillitoe and Ann Jones in 1826. Of the earlier of these visitants we had never before heard any insinuation that their preaching was unduly dogmatical, and the last two arrived here after the elements of discord had been widely spread. Would they not have been derelict in their duty, if they had not borne a testimony to the truths of the Christian religion—some of which were openly assailed? Surely the responsibility for the dissension that arose must rest on those who assailed, not on those who defended the original principles of Friends.

We feel, therefore, impelled to express our dissent from the implied charges against these worthy Friends, contained in the article in the *British Friend*.

That party spirit should be awakened, when subjects of vital interest were keenly discussed, is no more than the weakness of human nature would lead us to expect. We are glad to believe that it has in large measure died away, and that an amicable feeling now exists and is manifested between the bodies which were separated from each other about 1827. And it is cause of rejoicing to have some evidence that a large number of those who affiliate with what are termed "The Hicksites," do not hold the doctrinal views, whose advocacy led to the former disputes.

SUMMARY OF EVENTS.

UNITED STATES.—The Department of State is advised by the United States Chargé d'Affaires at Constantinople that the Turkish Government has acquiesced in the claim of the United States for protection to the American missionaries at Bourjour, in the province of Konia, Asia Minor, and reparation for the injuries to the person and property of Dr. Bartlett.

The Peary relief steamer Kite returned to St. Johns, Newfoundland, on the afternoon of the 8th inst., bringing back Lieutenant Peary and wife, and his party, except John M. Vorhoef, who was lost in a crevasse in Greenland. All on board the Kite are in good health. Peary accomplished an inland journey of 1,300 miles, and one of the results of both expeditions has been a rich collection of specimens of the flora and fauna of Northern Greenland.

The Navy Department has received a dispatch from Lieutenant Peary, at St. Johns, Newfoundland, saying: "United States Navy claims highest discoveries on Greenland's east coast. Independence Bay, 82 degrees north latitude, 31 degrees west longitude, discovered July 4th, 1892. Greenland ice cape ends south of Victoria Inlet."

It is announced that Professor Barnard, of the Lick Observatory, California, has added a fifth satellite to the four satellites of Jupiter discovered by Galileo, in 1610.

The New York *Voice* says: "Lord Iveagh, of the great brewing house of Guinness, in England, has recently purchased sixteen miles of forest, located right in the garden of England, paying for it \$3,700,000. * * * This business of making paupers of the people and then buying in their lands with the money wrested from their pockets has worked so well in England that about \$100,000,000 of English capital has come over here for the same purpose, purchasing our breweries and distilleries, and then applying the vast profits in the purchase of tracts of land. Isn't it about time to call this sort of thing down?"

The San Francisco *Bulletin* says: "The four-masted ship Pingal arrived at Victoria on the 29th, in a trip of thirty-four days from Yokohama, with probably one of the largest cargoes of tea ever landed on this conti-

ment from a sailing vessel. She is reported to have 2,860 tons. It is known that she took 2,234,300 pounds at Kobe before sailing for Yokohama, where she received additional cargo. This tea is destined for New York, Chicago and Canada, the bulk of it going to the first named city. It will be transported over the Canadian Pacific Road, and will make the largest tea train which has ever crossed the continent."

The Salton Lake, that great body of water which covered so large a part of the Colorado Desert, after an overflow of the Colorado River, and which many people supposed had come to stay, has now entirely disappeared, but a wonderful sea of verdure now marks the place that was once barren sand. "It is convincing proof given by nature that the so-called desert is susceptible of high cultivation, and under a system of storage reservoirs may become thickly peopled."

The first election, perhaps, at which women ever voted in the South is that on the stock law question just closed in Jackson, Mississippi. Only a few exercised the privilege. The law provides that all persons who are householders and none other shall vote on the fence question. This admits all women who own a home to the right of suffrage.

A few new cases of cholera have occurred on the quarantined steamships in New York Bay, and on Swinburne Island, with some deaths. The Governor of New York State having purchased a large hotel on Fire Island for the occupancy of the steamship passengers in quarantine, an attempt to land them at the place has been resisted by an armed mob.

John G. Whittier deceased on the morning of Ninth Month 7th, 1892, at Hampton Falls, New Hampshire. He was born Twelfth Month 17th, 1807.

The number of deaths reported in this city last week was 454, being 43 more than the previous week, and 89 more than the corresponding week of last year. Of the whole number, 219 were males and 235 females; 120 were under one year of age; 56 died of consumption; 45 of cholera infantum; 45 of measles; 29 of diseases of the heart; 26 of pneumonia; 25 of diphtheria; 23 of convulsions; 17 of cancer; 17 of old age; 14 of typhoid fever; 13 of inanition; 12 of casualties, and 11 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 2's, 100 a 102; 4's, registered, 114 a 115; coupon, 115 a 116; currency 6's, 107 a 117.

COTTON was quiet, but firm, on a basis of 7 1/2 c. per pound for middling uplands.

FED.—Winter bran, in bulk, spot, \$16.25 a \$17.25; spring bran, in bulk, spot, \$15.50 a \$16.00.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras, \$2.50 a \$2.75; No. 2 winter family, \$2.85 a \$3.25; Pennsylvania roller, straight, \$3.60 a \$3.85; Western winter, clear, \$3.40 a \$3.75; do. do., straight, \$3.75 a \$4.00; winter patent, \$4.10 a \$4.40; Minnesota, clear, \$3.25 a \$3.75; do., straight, \$3.75 a \$4.25; do., patent, \$4.35 a \$4.65; do., favorite brands, higher. Rye flour was quiet and easier; choice Pennsylvania quoted at \$3.65 per barrel.

GRAIN.—No. 2 red wheat, 74 1/2 a 75 cts.
No. 2 mixed corn, 54 1/2 a 54 3/4 cts.
No. 2 white oats, 39 1/2 a 40 1/2 cts.

BEEF CATTLE.—Extra, none here; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 3/4 a 4 cts.; culls, 3 a 3 1/2 cts.; fat cows, 2 a 3 1/2 cts.

SHEEP AND LAMBS.—Sheep were active for good stock, while the poor grades were neglected. Extra, 5 1/2 a 5 3/4 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 3/4 cts.; common, 3 1/2 a 4 cts.; culls, 2 a 3 1/2 cts. Lambs, 3 a 6 1/2 cts.

Hogs were in better demand and firmer. Good Western, 7 1/2 cts.; other Western, 7 1/4 a 7 1/2 cts.

FOREIGN.—Many workmen at present idle, who were employed in tin plate works at Landore and Plasmarl, Wales, long closed, are in the direst distress. Their families have lived on bread and water for twenty-two weeks.

The Irish language is dying out. Ten years ago 64,000 people spoke Irish only. In 1891 there were 38,000. In 1881 there were 885,000 who could speak Irish and English, and last year there were only 642,000.

The cholera in Hamburg continues to be very prevalent. The statistical Bureau returns as the totals to Seventh Month 10th, 13,238 cases of the disease and 5,805 deaths. On the 11th, there were 404 new cases reported and 110 deaths.

Returns from the Russian Empire, of cholera cases, were as follows: On the 4th inst., 1,779 cases and 2,073 deaths; 5th inst., 4,694 new cases and 2,510 deaths; 10th inst., 2,837 new cases and 1,869 deaths; 11th inst., 5,654 new cases and 2,510 deaths.

The *Times* Teheran correspondent says: The cholera epidemic has ceased here. The bazaars are again open and business has been resumed. The mortality here is variously estimated at from 13,000 to 20,000 while for the whole of Persia it is at least 30,000.

Unofficial advices received at the Department, State from Venezuela, were to the effect that General Crespo had finally triumphed and the Dictatorship been overthrown. General Crespo has, it is said, been called to Caracas to assume the reins of government and there is now a bright prospect for the restoration of peace in the distracted country. The cruiser Philadelphia has been ordered to prepare for sea at once so that she can be ordered to Venezuela at a day's notice should events warrant it.

RECEIPTS.

Received from Elwood Comfort, Mich., \$2, vol. 6; from John Letchworth, N. J., \$2, vol. 66; from Marshall Fell and Isaac Evans, Pa., per Richard S. Griffith, Agent, \$2 each, vol. 66; from Ellen M. Whipp, Iowa, \$2, vol. 66; from Milton Mills, Iowa, \$2, vol. 66; from Samuel Fogg, Philad'a, \$2, vol. 66; from Clark M. Gifford, Mass., \$2, vol. 66; from J. Alb Thorp, Pa., \$2, vol. 66; from Hannah W. Heddie, Philad'a, \$2, vol. 66; from Joseph Rhoads, Jr., V. Town, Pa., \$3, to No. 52, vol. 66; from Mary Wal for Thomas Ward, O., \$2, vol. 66; from Joseph Gibbons, O., per William Stanton, Agent, \$2 vol. 66; from John W. Garwood, Iowa, \$8, being \$2 each for Joseph Beezley, John Williams, Samuel Wilson and Almer R. Wroe, vol. 66; from Anne W. Leeds, N. J., \$2, vol. 66; from Henry Newton, Eng., 10 s., vol. 66; from Anne W. Boon, Canada, \$2, vol. 66; from John O'Neill, D. C., \$2, vol. 66; from Thompson Francis, Cal., \$2, vol. 66, and for Amasa Frame, \$2, vol. 66; from Rachel R. Wills, Philad'a, \$2, vol. 66; from William Penn Evans, W. Philad'a, \$2, vol. 66; from W. H. Moon, Pa., \$2, vol. 66; from Parker Hall, Age O., \$8, being \$2 each for Robert Smith, William Kinson, Joseph Hall and Edmund S. Smith, vol. 66; from John P. Sunde, Iowa, \$4, being \$2 each for L. Tow and Ole Tow, vol. 66; from Josiah Wistar, vol. 66, and for Sarah W. Abbott, N. J., \$2, vol. 66; from Sarah T. Warrington and Casper T. Sharples, N. J., \$2 each, vol. 66.

Remittances received after 4 o'clock P. M. on this day will not appear in the Receipts until the following week.

NOTICES.

WANTED.—A woman Friend, qualified to act as Nurse for the girls, at Westtown Boarding School.

Apply to REBECCA G. PASSMORE,
Concordville, Penna.,
or MARY W. HAINES,
Rancocas, Burlington Co., N. J.

FRIENDS' SELECT SCHOOL, PHILADELPHIA, will open Ninth Month 19th, 1892. Applications for admission of pupils should be made to the Superintendent, who will be at the School during the two weeks preceding the opening, from 10 until 1 o'clock.

J. HENRY BARTLETT, *Sup't*,
140 N. Sixteenth Street

REDUCED RATES TO OHIO YEARLY MEETING. Arrangements have been made, so that Friends desiring to attend Ohio Yearly Meeting can go and return to Baltimore and Ohio Railroad, for \$15.47. They will pay full fare (\$11.60) to Barnesville, and return one-third fare, \$3.87. Making the round trip from Philadelphia, \$15.47. Tickets good from Ninth Mo. 12th to Tenth Month 10th, inclusive. For further information call at the B. & O. office, 333 Chestnut Street, Philadelphia.

Friends can go from Chester, Wilmington and Baltimore, at the same rate—one fare and a third from each city.

DIED, at her home near Xenia, Indiana, 22nd Fourth Month, 1892, MARY HOLLINGSWORTH, in the sixty-seventh year of her age. A member and minister of Amboy Monthly Meeting of Friends. She lived and died in a belief in ancient Friends' principles. We can say of her, she walked humbly in our midst, feeling herself to be one of the least among the children of the Lord. Her service in our meetings elsewhere, though generally short, were characterized by a gentle and loving spirit. She attended the meetings in Canada Yearly Meeting twice, and New York Meeting once. She died in great peace, and just before her last, uttered praises unto Him who washed her blood and fitted her to join the redeemed in glory.

THE FRIEND.

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FOR "THE FRIEND."

Worldly Compliances.

It was a noteworthy feature in the teachings of the Saviour of men, when He forewarned his disciples, that the religion which He introduced, could not be popular. For the worldly, the ambitious, the self-pleasing and the voluptuous, had few attractions. Instead of alluring followers by promises of being flattered and caressed, or holding out to their view the friendships and honors, the riches and pleasures of this world, He plainly told them that they should be hated of all men for his sake, and that in making choice of Him and his religion, they must be prepared to endure the loss of everything else, to be despised and persecuted, and counted as fools. "If ye were of the world," said He, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Here the cause of the hatred is plainly stated to be separation from the world; not being of its spirit, nor following its fashions and customs, which is ever the case with the sincere disciples of Him who declared, "My kingdom is not of this world." The apostles understood it so, and with force had their Master's teaching on their minds, that they wrote in very strong terms to believers, respecting the subject.

Gentle and meek as was the disciple who leaned on Jesus' breast, yet such was his zeal against the spirit of worldly compliances, that he says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For that which is in the world, the lust of the flesh, the pride of the eyes, and the pride of life, is not of the Father." Again, "We know that we are of the world, and that the whole world lieth in wickedness." Another apostle says of those who are blinded, that the god of this world hath blinded their eyes, lest the light of the glorious gospel of God should shine unto them. The Apostle Paul makes a great part of pure and undefiled religion to consist in keeping ourselves unspotted from the world; and another enjoins, "Be ye conformed to this world."

The antagonism between the world and the Christian, as thus set forth by our Lord and his apostles, is so broad and entire, that the dulllest apprehension cannot fail to perceive it; yet there is a studied and systematic effort, even

under the guise of religion, to bridge over the chasm which divides them, to reconcile their opposite and hostile views and practices, to smooth down or fritter away palpable differences; and, regardless of the express declaration of our Lord himself, to inculcate the idea that it is possible to serve two masters—God and mammon.

Many listen to these flesh-pleasing suggestions; and not liking to give up religion altogether, and yet, averse to the cross and self-denial, and desirous of shunning them, they readily drink in the plausible and accommodating theories which propose to help them to heaven without renouncing the world, and thus to make them heirs of two kingdoms as widely different as light and darkness, and Christ and Belial. Of the teachers of such errors, the apostle says, "They are of the world; therefore, they speak of, or in favor of, the world, and the world heareth them."

The teachers and the hearers are of the same spirit, and to both the doctrine of our Lord is very distasteful, when He says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

It is not a little surprising to observe what ingenuity is evinced in endeavoring to appropriate these unmodish but honest tests, and yet to indulge in the customs and fashions, the grandeur and show, the vain conversation, empty compliments and hollow friendships of the world, as though the march of refinement and the social improvements of our day, had rendered the sayings of Christ and his apostles obsolete, and changed their plain meaning.

In our own religious Society the tendency is obvious; and not a few, perhaps, argue the more strenuously in favor of the modern compliances, because they are inwardly sensible their cause is a weak one, and feel that they have need of all the courage and countenance which bold assertion and sophistical reasoning can give them, to allay the uneasiness which secret compunctions of conscience often create. They would gladly be convinced by their own arguments, that the disregard of plainness of speech, behavior and apparel, and indulgence in costly and showy furniture and living, &c., are not incompatible with being good Friends; but after they have exhausted all their resources, there is still in the deep recesses of the heart a consciousness which no argument can wholly efface, that it is not so. We would affectionately counsel such not to reason against the convictions with which they are favored, however weak and faint they may be, lest the visitations of the Spirit of Truth be gradually withdrawn, and they left to the guidance of their fallen reason, which, in religious matters, "leads to bewilder and dazzles to blind;" and thus they realize the saying of

the dear Saviour, "If the light that is in thee be darkness, how great is that darkness."

Friends did not take up their testimony against gayety and grandeur, and other worldly compliances, from any affectation of singularity, or desire to mark themselves by a peculiar badge, but from a firm persuasion, wrought in the mind by the operation of the Holy Spirit, that it was the Divine will, they should thus evince their non-conformity with the world and its ways. Many who had a birthright in the Society, and many others who have been convinced of its principles, and been brought into it, have found, as they kept under the power of the Spirit of Truth, that their only way to peace, though greatly in the cross, was by being obedient in these things; and it would be presumptuous to suppose that the Lord would call for obedience in matters which were of no importance. Those who have known this work of grace in themselves, will readily admit that nothing so effectually humbled the pride of the heart, and subdued the stout and stubborn will in them, as the humiliating process by which they were brought to submit in these little and despised things, as they are considered by many; yet painful as it was, they found it a blessed work to them, and the day of obedience one of sweet peace and consolation. It is often by weak things and foolish, in the eyes of men, that the Lord chooses to lay low the lofty, and humble the proud; and nothing which He pleases to use as a means of carrying on the work of salvation, can be esteemed, with impunity, of light obligation or importance. The Scriptures moreover show, that prophets and apostles were commissioned by the Most High, to give commands to the believers on the subject of dress, and our Saviour himself did it in respect to language also; and will any one presume to say, that subjects thus noticed by the Almighty, are of trifling moment?

But some say, that we can adopt another dress than that of Friends, and yet equally comply with the requirements of Christian simplicity. We would say to such, If it is your wish to observe the plainness which the Gospel enjoins, why do you want any change? We never hear the objection made, that Friends' dress is not plain enough; but, on the other hand, that it is too plain, too unmodish and singular, rendering it a cross to be seen in it. To desire to put it off arises then, not from a desire to be simple, but obviously to be more like other people, more like the world, and thus to get rid of the plainness which marks the wearer as a Quaker, and of the yoke and cross which attach thereto.

Beside, if you adopt another dress now, even though it be according to the prevailing mode, so changeable are the fashions, that in a little while, it too would become singular and conspicuous, calling for another alteration on the same ground as the first; and surely it is far more dignified and consistent with the stability of the Christian character, to make no change at all, but keep to the plain and convenient dress which true Friends have long worn.

It is not pretended that putting on and steadily

wearing a plain dress, has ever proved a disadvantage to any one in the spiritual warfare. On the contrary, many have found it a preservation from evils, to which they were strongly tempted by alluring but delusive prospects of pleasure; and in withholding them from which, the inconsistency of indulgence, with the plain apparel they wore, acted no inconsiderable part; and though irksome at the time, they afterward had cause to bless and praise the hand which imposed this salutary restraint. There are those who threw off the plain dress of their early education, and found it like the opening of "the wide gate," and smoothing the descent into "the broad way," leading them into the false and corrupt pleasures of the world; and when awakened at times to a sense of their prodigal state, they have lamented their wanderings from their father's house, but found it hard work to return.

Can the advocates of change point us to a single instance, where a dying Quaker, young or old, ever regretted keeping to his simple, self-denying apparel, and language and living? We believe not. But we have instances of such, even among the young, where their obedience in these respects, afforded them comfort, and they have warned others against going out into the fashions and ways of the world.

In the solemn hour of sickness and death, when the gilded fascinations of the world fade away, and all the flimsy sophistries with which men seek to lull their consciences and soothe their uneasy convictions, are dispelled; we have many cases recorded, in which the Witness for God in the soul has arisen in judgment, and brought individuals under great condemnation for departing from the plainness and simplicity of their education, and some have found no rest or peace until they altered or destroyed the fashionable attire and ornaments with which they had decked themselves, when in health; declaring that it was nothing but pride and a desire to shun the cross, and to look like the world, that induced them to depart from the plainness in which they had been brought up in earlier life.

Are we to reject and set at nought all these testimonies, and arrogantly conclude that infinite wisdom and goodness was wrong in thus dealing with his creatures; that we know better than He does, and that mankind are too highly cultivated and refined now, to render attention to such trifles necessary? If our actions and arguments practically say so, will not our spiritual vision become dimmed, and may we not be in danger of balking the visited children of our heavenly Father; and bringing ourselves within the import of the saying, "Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

It is especially worthy of serious notice, that all the modern innovations in our Society, respecting plain dress, language, living, demeanor and other matters, are in the direction of nearer conformity to the world and its ways, and not to lead from it. Is there no significance in this fact. Whatever the motives of the proposers of them may be, when we see that they all tend in this direction, and then read the solemn declarations of our Lord and his apostles, regarding conformity to the world, should not this fact induce us to pause and take warning, lest, having thrown down what was designed to be a hedge about us against the inroads of evil, and given the rein to our inclinations in these things, we find, when it is too late, that we have prepared

the way for the destroyer to enter and spoil the flock. And as regards our individual condition, we may be tossed as on an unstable sea, where we have wilfully launched out, after having dismissed the heavenly Pilot, may be driven hither and thither, we know not where, drifting nearer and nearer, to the fatal shoals of a mongrel profession of religion, a little Christian and a good deal worldly, and at last be stranded and make fearful shipwreck of faith and a good conscience.

Far be it from us to place undue importance upon any outward observances or conformity. We know that religion does not consist in these, but in doing the will of God from the heart, under the sanctifying power of that living faith in our Lord Jesus Christ, "which is of the operation of God," and which nothing else can give to the soul. But we also know that it is the Divine will, that our religious Society should be separated from the spirit and customs of the vain world in the particulars of which we have been treating, and it is not for us to choose out such requirements as we please, or to say this is a small and unimportant matter, and I need not conform to it. We must take his commandments as a whole, or we shall practically reject his government. We may try to excuse our deficiency by charging others with tithing the mint, and rue, and anise, and cummin, and neglecting the weightier matters of the law; but if we refuse obedience in rendering the tithe in what, from its seeming littleness, is the nearest and closest test of the entireness of our love and allegiance, we may soon come to disregard justice, mercy and truth—for he that is unfaithful in the least, is unfaithful also in much, and if we wilfully reject one point of the Divine law, we may incur the guilt of the whole.

Testimony from Without.

An article prepared by Jane Budge, of England, for *The Friend's Review*, contains the following quotation from the writings of Dora Greenwell, who, although holding High Church views herself, was greatly interested in the writings of Isaac Penington and other early Friends:—

"There is something sublime in the passivity of the early Quakers, unresisting and yet persisting; they are at the same time 'reeds shaken by the wind,' and 'prophets, yea, and more than prophets,' not only testifying, but witnessing to great evangelistic truths, which had not in their day found acceptance in the general church. In reading their history, we cannot but admire the constancy which made them, both in England and America, the living epistles of religious toleration to an age which was slow to receive that righteous message, known though it be now, and commended of all men. Few things since the days of primitive Christianity are more lovely, more affecting than many of the scenes their annals disclose. We see the kings of the earth standing up and its rulers taking counsel together against a people whose strength is literally 'to sit still;' a people whose only weapons are silence, endurance, and reliance on an unseen Guide, and yet who, in the might of these, confront and finally confound the strong things of the world, drawn up in order against them. A feeble people, but as it has been truly said, *one whose dwelling-place is in the Rock*—one whose strength has, like that of Samson, its own secret. When the heart has ceased to confer with flesh and blood, to consult its own desires and impulses, when it has ceased from its own works as God did from his, its Sabbath is nigh at hand—that Sabbath

of united activity and rest after which even Christian soul yearns."

FOR "THE FRIEND."

An Everywhere-Present Christ.

Extracts from "Quiet Hours," by JOHN PULSFORD.

[The following article was sent to the Editor by a Friend, of Cumberland, England. It is an additional illustration of the fact that has arrested the attention of many—that spiritually minded people of other religious denominations are adopting the same spiritual views of practical religion which have long been held by our own Society.

If we were disposed to make any criticism of the selection from J. Pulsford, it would be that it is somewhat one-sided—speaking mainly of Christ's spiritual work in the heart of man, and containing but slight reference to his outward coming, labors and sufferings in the flesh. Yet we do not assume, that on that point there was any defect in J. P.'s doctrinal views, for a man ought not to be expected to deliver a whole system of theology every time that he enunciates a particular doctrine.—ED.]

The writings of the New Testament are a living testimony concerning Christ, but the testimony is not Christ.

We must not confound Christ and our knowledge of Christ.

Gravitation as a law of the universe operates when no knowledge of gravitation exists. Now that there is a striking analogy between the universal presence of Christ and the law of gravitation; for Christ is a *spiritual power*, therefore to *know Him* and to *love Him*, are most important conditions for his operation. He has commanded the word of his Gospel to be carried into all the world, and to be preached to every creature. But Christ, as a motion in the soul as a Spirit of Grace, is already present with every human creature; and this ought to be of great encouragement to all the servants of the Gospel, that they are not sent to reveal to man a Redeemer who is far off, but the Redeemer who is with them, and in them. Let the missionary everywhere tell the heathen this—that there is One among them whom they know not and that he is come to make Him known to them—even the holy, friendly, helping presence which they have all felt, moving and working in their dark souls.

Those who have mouthed Him most with "Lord, Lord," ought not to be too confident that they shall enter into life, but that poor, dark creatures, from the ends of the earth, who have called upon the same gracious and merciful Presence ignorantly, under some heathen name, will go away into outer darkness.

It is said, that "many shall come from the east and from the west; and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness."

It would seem that there are many professors of the true religion who are *not* under Christ and some under a false religion who *are* under Him. Christ is the Presence of God with the human race, from the beginning to the end of the world. His delights always were, and always will be, with the sons of men. Christ the good-will of God, ceaselessly operating for the good of every creature, otherwise how could man be told not to look hither and thither for Christ? Moses preached Christ unto the people in the words, and St. Paul in the same words—"The Word is nigh thee, in thy mouth and in thine

earth, that thou mayest do it." Yes, where the monosyllable "Christ" is not, there "The Word", which was in the beginning with God, and as God; and it is this universal Living Word which is the Christ of God.

He is the unconfined and unconfined "Spirit of Truth." The many false Christs, which the Lord said would arise in his name and deceive many, may be known by this, among other things, they are partial in their operations, and confined to particular localities. * * * Christ is in all his redeemed, as the soul of their soul, as the life of their life. He is the pitying heart, and the helping hand of God, with every praying, needy spirit in the world. He is the living, sweet, efficient Gospel, and Word of God, that is gone forth through all the earth. He is the sweet light of the knowledge of God, that breaks in upon every penitent heart. He is the invisible bond of unity between all the scattered members of his body. He is far above all heavens. He fills all things. He is not only with those who believe in and love Him, but also with those who neither believe in nor love Him—to restrain them, or to wound them, to enlighten or melt them, that He may be to them also *Jesus our Saviour*.

"Say not in thine heart, who shall bring Christ down from above." The Christ of God is in thine heart, waiting, and aiming to get the consent of thy will that He may save thee.

Life cannot be defined by scientific terms; Christ cannot be represented by names and words. He is above all names, whether they be names on earth or names in heaven. Wherever an is, there also is Christ, endeavoring to free man from the law of sin and death, by becoming himself the "law of the spirit of life." * * * He is the Christ of God witnesseth for God in every creature's soul. He tasted death for every man, at by the spirit of holiness, and the resurrection from the dead, He might become the Son of God with power on behalf of every man. The un-loving Logos cannot be absent from any man's spirit. In Him and through Him, the only presence of God is humanized for man's sake.

Christ is every man's way to heaven, because He, as the good-will of God, is in every man's soul, seeking to subdue all things to himself, and to make the soul a partaker of the Divine nature. It is a most comforting thought, that neither Christ's presence nor operations are dependent on man's knowledge—He can work in us through his knowledge, and He can also work without his knowledge.

Babes and idiots know not that there is an atmosphere, but the atmosphere does not withhold itself from them for all that. The heathen do not know the Son of God, Christ Jesus our Lord, and yet He may have his elect among them, in whom He is working out his beautiful purpose.

Before the Incarnation, many of the heathen philosophers were under the influence of Christ, and received a measure of wisdom and piety from Him. They had light enough in them to make them long for fuller, clearer light; they had discernment enough of the excellence of virtue to make them long for the perfection of their natures. We may hope, at least I shall, that they have found in eternity all that they longed for, at they have found their place among the just made perfect." * * * If any man have the name and knowledge of Christ, and not the spirit of Christ, neither the name nor the knowledge will save him.

Does not St. Paul say, "how shall they believe

in Him of whom they have not heard, and how shall they hear without a preacher?" "Faith cometh by hearing, and hearing by the Word of God." Yes, and St. Paul instantly corrects the notion that the hearing of the Word of God is dependent on any outward preacher—"But I say, have they not heard; yea, verily, their sound went into all the earth, and their words unto the end of the world." The Preacher of God preaches in every human soul; and that Preacher is Christ.

Richard Smith.

The subject of this memoir was born at Farley, in the county of Stafford, in the year 1784, his parents being members of the Church of England. From the testimony of his friends, he was, when young, of a mild, agreeable disposition, dutiful to his parents, and dutiful and kind to those with whom he associated.

About the year 1816 he first attended our meetings for religious worship at Leek, where his serious and orderly deportment justly entitled him to the kind notice and regard of the members of our Society.

He had before that period been engaged in the cotton trade at Manchester, and entrusting his effects to a person who hastily departed with them for America, he was induced to go to that country to endeavor to secure his property, and to afford an opportunity of personal intercourse with the Indians on the frontier of the American States, with whose sufferings he had been deeply impressed.

In Seventh Month, 1817, he embarked at Liverpool on board a vessel bound for New York, and after a short and favorable passage, arrived in America before the person to whom he had entrusted his goods. By the assistance of some Friends in Philadelphia, most, if not the whole, of his property was recovered. He then set out on foot westward toward Pittsburgh, a distance of three hundred miles, and arrived there in twelve days without the assistance of horse or carriage, except one stage of fourteen miles, where the way was then almost impassable. From Pittsburgh he journeyed to Smithfield, Jefferson County, in the State of Ohio, where he engaged a store for the disposal of his goods, and remained more than twelve months.

The two following years he was principally occupied in instructing the youth in the neighborhood of Smithfield and Richmond.

He continued regularly to attend the meetings of the Society of Friends, and was admitted a member in the year 1819.

In the relief of distress he was at all times ready to offer his assistance regardless of fatigue, and was often exposed to many inconveniences and privations. His philanthropic mind knew no bounds of clime or color; the great object nearest his heart was that he might be found doing his Lord's will, and persevering in the path of duty, his faith became strengthened, and it may be truly said "that he left all to follow Christ." He felt greatly for the afflictions of others, and the complicated sufferings of the African race affected him in a peculiar manner. At the request of Friends in America, in Sixth Month, 1820, he took charge of a boat down the Ohio, laden with several tons of provisions and clothing for the relief of a colony of black people who had been recently released from slavery, and who had settled in Brown's County, near the southern extremity of the State. On his arrival at the landing-place, about twenty miles from the settlement, after

securely storing the articles on shore, he walked across the country to the dwellings of the negroes, inquiring into the circumstances of every family, and minutely ascertaining their individual wants, after which he united with some Friends, who met him on the occasion, in dividing and distributing the various articles to each in due proportion, administering medicines to the sick and advice to the improvident.

On the 7th of the following month he set out alone on a visit to the Indian settlements of Lewistown and Wapakometta, at the distance of two hundred miles in a westerly direction from Smithfield, which he was favored to accomplish with peace to his own mind; though in his way back he encountered great difficulties from the effects of a severe illness.

In the Twelfth Month of the same year he returned again to England and took up his residence at Endon, about four miles from Leek, producing a certificate from the Monthly Meeting of Smithfield, recommending him as a member of our Society.

At Endon he was engaged in calculating the value of estates and other business relating to landed property. He frequently applied closely to business the whole night in order to redeem the time spent in the day in attending religious meetings, visiting the sick and indigent, and other important duties; being in the practice of devoting a portion of the morning of each day for mental retirement, the time he allowed for repose was very short. When unavoidably led into company where levity and unbecoming conversation took place, he was not backward in expressing his sentiments to the parties, and if treated with ridicule or disdain, he bore it with patience and meekness.

Every species of cruelty to animals gave him pain; nor could he be easily induced to make use of a stage-coach or other public conveyance, or even to indulge himself with riding on horseback when he could well avoid it.

Both in this country and in America he was indefatigable in his exertions to encourage the diffusion of the Holy Scriptures, by aiding societies formed for that purpose, or in promoting the establishment of others where none before existed.

In the years 1822 and 1823, he travelled on foot to London, to attend the Yearly Meeting, and in the latter year he remained, assisting the members of the Committee for African Instruction, to whom he had made a voluntary offer of his services to go to Africa.

He was very diligent and attentive to business (except when sick or absent on religious duties) till near the end of Ninth Month, 1823, when, having settled his affairs and made his will, he was "favored," as he said, "to feel his work done in this country."

He had, in the Eighth Month preceding, laid before Friends his concern to go to the continent of Africa to diffuse such instruction amongst the natives as way might open for; and in Tenth Month, having obtained their certificate, he embarked at Gravesend, on board a vessel bound for Cape St. Mary's, at the mouth of the river Gambia, in company with John and Ann Thompson and Hannah Kilham, members of our Society, and Mahmudee and Sandanee, two natives of Africa, who had been purchased from slavery by Friends, and educated in England. Soon after the vessel had put to sea, they experienced a heavy gale of wind, and providentially escaping from imminent danger on the coast of France, returned to Cowes in the Isle of Wight, to re-fit. In a few days the

Thomas Hazard.

A PIONEER IN THE ANTI-SLAVERY CAUSE.

vessel again put to sea, and proceeded favorably on her voyage, touching at the island of Teneriffe, where the party had a kind reception from some of the inhabitants.

Continuing on their voyage, the vessel anchored opposite the town of Bathurst, in the river Gambia, on the 7th of Twelfth Month.

Soon after the Friends landed, Richard Smith was engaged in procuring, from the European residents at Bathurst, such information as they stood in need of, in forwarding the object they had in view. After due deliberation, it was concluded to form the establishment of Birkow, a few miles from Bathurst; and a treaty with Alkaide, or Governor of the District being brought to a favorable issue, R. Smith was immediately employed in the arduous undertaking of landing and transporting the stores, furniture and implements to Birkow, and in fencing and forming a garden and other appendages necessary to the new establishment.

From the intense heat of the climate, difficulty of communication by land or water, and other impediments incident to a tropical country, he had much to bear, and his exertions often exceeded his strength. Yet, with a degree of patience almost inconceivable, he labored to overcome the debility and sickness which ensued.

On the 11th of Second Month he had an interview with the King of Koubo, at his residence near Yendum, a town twenty-three miles distant from Birkow. The king appeared to give him full credit for the truth of his intentions, and informed him, by means of an interpreter, that he was pleased that he had presented himself to make his person and object known, and observed, "it was very kind of Friends."

Richard Smith's intercourse with the natives endeared him to them, and was, on the whole, very encouraging; his kind and conciliating manners influencing them in his favor. When the Alkaide was requested to take care of R. Smith, on the departure of his companions, he is reported to have replied, "Those who hurt Richard hurt me, the same as hurting me."

The garden of Birkow, that he had, with persevering care and industry, formed and cultivated, produced various European and African vegetables, and greatly exceeded the expectations of some of the residents of Bathurst, with whom R. S. was on terms of intimacy.

About two months after landing at Bathurst, two of his companions embarked for Sierra Leone, and were absent for some time; being thus left pretty much to himself, with the eye of his mind firmly fixed on Divine direction, he persevered under many difficulties and privations, until he had the gratification of opening a school at Birkow, which was attended by nearly twenty pupils. But the summons, which, in the unerring wisdom of Providence, often puts a period to the performance of human purposes, here ended all his labors.

The whole management of the establishment devolved upon him, and he was in the habit of assisting those he employed in manual labor, in ploughing, digging, &c. About the 20th of Seventh Month, returning from the toils of a fatiguing day, he was taken ill, and continued to decline until the 30th, when he peacefully expired, and was interred on the evening of the same day at the burial-ground, about a mile from Bathurst.

In conclusion, we may, with justice to his memory, observe, that he appears to have been blessed with most of the virtues that ennoble

human nature, yet, in humility, he ascribed them all to the only true Source from whence they flow; and it may indeed be said, "he being dead, yet speaketh." We, therefore, trust that this short memorial of his innocent life and conversation may stimulate others to follow his example.—*Extracted from a memorial issued by Staffordshire Monthly Meeting in 1825.*

SELECTED.

WATCH AND PRAY.

Christian, seek not yet repose,
Hear thy guardian angel say
Thou art in the midst of foes,
Watch and Pray!

Principalities and powers,
Must'ring their unseen array,
Wait for thy unguarded hours,
Watch and Pray!

Gird thy heavenly armor on,
Wear it ever night and day;
Ambush'd lies the evil one,
Watch and pray!

Hear the victors who o'erreamed!
Still they mark each warrior's way,
All with one sweet voice proclaim,
Watch and Pray!

Hear! above all, hear the Lord,
Him thou lovest to obey,
Hide within thy heart his word,
Watch and Pray.

Watch, as if on that alone,
Hung the issue of the day,
Pray that strength may be sent down,
Watch and Pray.

SELECTED.

"BUT THOU REMAINEST."

(Hebrews, i: 2.)

BY HANNAH BOWDEN DÉE MARSH.

The heavens shall vanish as a parted scroll,
The steadfast earth remove—so stands thy word—
Sun, moon, and planets from their axes roll,
"But Thou remainest"—Lord.

The face of nature changeth—oceans sweep
Where rose of old the mountain's crested brow
The plough invades the mammoth's fossil sleep—
"Thou, Lord remainest"—Thou.

From age to age as empires rise and fall,
And laurelled names th' historic records fill,
The spoiler lays his ruthless hand on all;
Yet "Thou remainest" still.

Where are the loved ones of our early days?
Why now the heart, once rich in love, so lonely?
Oh! some are changed, and some have passed away
While, "Thou remainest" only.

Earth smiles not as she smiled on childhood's sight,
Full many a star of morning hope hath set,
And youthful vision lost its coloring bright,
But, "Thou remainest" yet.

Yes! though of all beside thee dispossessed—
Tho' friend from friend, and soul from flesh must sever
This is our anchor—here our hopes we rest,
That "Thou remainest" ever.

Thou only changest not, Eternal One!
Alone, Immutible, Supreme, Thou reignest—
No storm may shake the pillars of Thy Throne,
Our Father, "Thou remainest."

SELECTED.

'TIS OUR PART

As Christians, to forget the wrongs we feel;
To pardon trespasses; our very foes
To love and cherish; to do good to all;
Live peaceably; and seek to be in all our acts,
Wise as the serpent, gentle as the dove.

RATHER than upraid thy God for the ills
that have befallen thee, thank Him for those
which have not befallen thee.

Thomas Hazard was born at South Kings-town, Rhode Island, in 1718 of parents not members of the Society of Friends. His father had designed him for the profession of the law and with this in view he was sent to Yale College, but having early become convinced of the principles of Friends, Thomas doubted the propriety of accepting collegiate honors and declined to take his degree. He is described as having been comely in person, large in stature, and of great physical strength. He became a minister and is said to have been a strong forcible and argumentative speaker, deservedly popular, travelling much as a public Friend—and earnestly advocating the abolition of negro slavery. He is thought to have been one of the earliest pioneers in creating a sentiment against this evil. He chose agriculture for his profession and about the time of his marriage, his father who was the largest farmer and one of the largest slave-holders in New England, designed establishing him on a farm of many acres of good land, well stocked with cattle and negroes enough to cultivate it. With this in view he sent him with a letter of introduction to a deacon of a congregation at North Stonington, Connecticut whom he had employed to purchase stock, requesting his aid in making a proper selection of cattle.

Reaching the village on a Seventh-day afternoon, the son unexpectedly fell in with the deacon, who insisted upon his returning home with him and spending First-day there, which was complied with.

In the evening the conversation turned upon the subject of religion and in the discussion of the merits of different sects, the Quaker were mentioned. The deacon at once observed "Quakers! they are not a Christian people! Thomas Hazard, having already adopted the views of Friends and being fresh from college where he was remarkable for the strength of his argumentative powers, believed he could answer all the objections which their persecutors had urged against them, in a manner that would confute his antagonist and satisfy him of the error of his views. He asked him to state his grounds for the assertion, expecting them to be those that were usually urged. To his surprise, the reply was, "They hold their fellow-men in slavery." The unexpected answer caused the subject of the conversation to be speedily changed.

Thomas Hazard's attention had at times been turned to the subject of slavery when overseeing his father's slaves on hot days, whilst sitting in the shade, finding it difficult to keep comfortable and seeing the poor negroes toiling in the sun. This had led him to contrast slavery with freedom and probably prepared his mind for the line of thought which ultimately resulted upon his return home in being convinced of the wrongfulness of holding slaves, and informing his father of his intention of cultivating the farm by free labor. The father was deeply grieved at this determination, and insisted that if this course were persisted in, it would result in ruin, both to himself and neighbors and failing in the effort to dissuade him, threatened to disinherit him.

Thomas, however, persisted in his determination and commenced the cultivation of his farm by free labor, fully expecting that his father would carry out his threat.

At this time there was not any pronounced sentiment among Friends against slavery. One of its most revolting practices, that of branding the slaves with a hot iron to distinguish them, had been abolished, as being cruel and unchristian, but the institution itself had a strong hold upon the members of the Society.

It does not appear whether Thomas Hazard had become a member of the Society of Friends at this time or not. If he had not, the membership was soon after acquired and he entered with great zeal, though with mildness and sound judgment, upon the effort to induce Friends to give up holding or dealing in slaves and to have a clause inserted in the Discipline prohibiting the practice.

John Woolman, who held similar views to those of Thomas Hazard on the subject of slavery, visited New England about this time, and a friendship between them sprang up which lasted during their lives.

In the course of years a reconciliation took place between Thomas Hazard and his father and the latter ultimately admitted the soundness of his son's views, and by his will emancipated all his slaves, and gave the son an equal share in his estates with the other children.

Thomas Hazard lived to see his views on the subject of slave-holding incorporated in the Discipline of all the Yearly Meetings of Friends on the American continent, as well as the passage of emancipation acts in nearly, if not quite all the States north of Mason and Dixon's line. He died at his native place, South Kingstown, Rhode Island, on the 28th of Eighth Month, 1798.

G. V.

FOR "THE FRIEND."

Sand-Wasps.

In the early part of the Eighth Month, our women folks were somewhat excited by the appearance on the grass-plot of our yard, of one or two holes, freshly made, with a pile of sand near the mouth, that had been removed in the act of digging them. Considerable interest was felt and inquiries made as to the nature of the animal that had thus invaded their premises—and fears were expressed that it might be some kind of a snake, which was making itself a home.

Finally, the digger was detected as he was coming out of his burrow. It proved to be a very large and vigorous insect of the wasp family—one of the Sand-wasps, so called from their habit of making holes in the ground in which to deposit their eggs. I had often seen them, and remembered years before one coming to the ground near my feet with a large green locust, Cicada, which she had captured, and which, though much larger than herself, was powerless to her grasp.

These Sand-wasps are solitary in their habits, and do not live in communities like the species which build paper nests. They make holes in the ground, in which they place other insects, which are paralyzed by a sting, and then lay an egg, and cover up the whole with earth. In due time the egg hatches, and the young grub feeds on the helpless locust or grasshopper, and when it has attained its full size, undergoes the usual changes of such insects and comes forth a perfect wasp—ready to do for its offspring the same service that had been done for it, and thus keep up the chain of life.

There are many species of these Sand-wasps, especially in hot countries.

P. H. Gosse, in his "Naturalist's Sojourn in

Jamaica," describes the proceedings of some of them, which he witnessed:

"On the earthen floor of the building formerly used as a boiling house, but now dilapidated and partially unroofed, where twine-like roots depend from the rafters, and elegant ferns spring out of the crevices of the crumbling walls, a good many large wasps may be observed in the hottest part of the day, briskly flying to and fro. On closer examination we discover numerous holes entering diagonally into the dry and dusty ground, into which some of these bright-colored wasps are crawling, and from which others are emerging.

"From some of the holes proceeds a shrill but intermitted buzzing; and if we watch one of these, we perceive the insect at work therein. At first we cannot see what she is doing, for she crawls in head foremost, and in a second or two comes out tail foremost, recedes a few inches and then advances again; again emerges in the same manner and again enters; and continues thus to crawl backward and forward with bustling activity, and with much flirting of the purple wings.

"On stooping down, and bringing our face very near the scene of labor, we discover that she is digging the hole, and hence the negro children have given her the appropriate title of gravedigger. Every time she comes forth she brings a load of the powdery earth, much larger than her head, tightly held between the shanks of her two fore-feet, her breast and her chin, and this she drops an inch or two from the cave's mouth. Sometimes she brings a stone still larger, and this is grasped in the jaws, and dragged to the distance of four or five inches, for fear it should roll in again. Each time she has dropped the load, she never fails, as she advances, to keep the road clear, by scraping with the fore-shanks, throwing the dust behind her. But for this, the earth brought out would soon accumulate in a heap and roll back.

"I observed one filling up a hole. No doubt she had deposited her egg at the bottom, and stored sufficient provision to last the young grub, when hatched, until its maturity.

"With her tail towards the hole, she scraped back a little heap of dust; then turned and with her head moved it about, that it might fall to the bottom. Then she turned again, and did the like, repeating this procedure several times in succession. At length no more earth would go down, for the hole was full; she then rammed it two or three times with her head, and flew away.

"These insects work very fast in the soft, dusty earth, for they are indefatigable in their exertions."

The inhabitant of our yard was submitted to some of the scientific men of the Academy of Natural Sciences, and by them was labeled *Sphecus speciosus*.

J. W.

"WE meet with a great many who will almost acknowledge as much, and who, under the momentary influence of conviction, confess to the Truth as it is in Jesus; but few, indeed, are willing to take up the cross, or to make a covenant with the Lord by sacrifice. The cross still remains to be the great stumbling block in the way of a hearty reception of the Truth in the love of it. It is so with the unregenerate world; it is so with many professing Christians; and it is so with many who are called Friends. I know it to have been so with myself."—*G. Washington Walker*.

A Sensible View of Total Abstinence.

It is not easy to point to a single text that, taken as it stands in the Bible, and looked at with impartiality and fairness, clearly forbids polygamy, slavery, or wine-drinking; yet, on the other hand, no single Bible text can be pointed to, that, judged in the same light, can be claimed as a specific and all-inclusive command to the practice of wine-drinking, slavery, or polygamy. Therefore, in this state of things, it is obviously the privilege of every Christian to decide for himself whether the trend and spirit of Bible teachings as a whole, and the lessons of experience and sound reason as read in the best light of the present day, make it incumbent on him, as a sensible man, to let all three of these practices alone, and to enjoin total abstinence from them on others, in the discharge of his manifest duty toward God and his fellow-man.

While wine is represented in the Bible as a symbol of joy and fulness, and its use as common in the daily life of the people of Bible lands, the peril of its using and the advantages of abstinence from it are illustrated all along the Bible pages. The one godly man who, with his family, was deemed worthy of preservation, for the bridging over of the chasm of destruction when the human race was swept from being, in beginning his new life in a rejuvenated world was overcome by wine—pure wine from his own vineyard—and the record of his shame in consequence has come down through the ages as a stain upon his name, with an accompanying curse upon a portion of his descendants. Wine-drinking, even in moderation, was forbidden to the priests of God when they were to enter upon their holiest services; and to him who would consecrate himself for a season, or for a life-time, as a sacred Nazarite, the command was explicit: "He shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried. All the days of his consecration shall he eat nothing that is made of the grape-vine, from the kernels even to the husk." The strongest man known to the world, and the greatest of all those born of woman, under the old dispensation, were Nazarite abstainers; and so far there is evidence that the use of wine was always perilous, and that abstinence from wine was always consistent with the highest consecration, the greatest physical strength, and the grandest spiritual attainments, on the part of the abstainer.

It is true that our Lord came into this world as a man among men—came, as He says, "eating and drinking" like other men, while dressing and working as one of the humbler classes in the community about Him. And it is also true, that because of this fact He was, in his day, sneered at as "a wine-bibber," and as "a carpenter." We may be sure that in all this our Lord was without sin; but we are not justified in claiming that in order to be his disciple nowadays one must be either a wine-drinker or "a carpenter." And it were as absurd for a man to say that the learning of a carpenter's trade is essential to the perfection of the Christian life, as to say that every Christian ought to be a moderate drinker of wine as a beverage, in proof of his fidelity to his Lord's example.

Whatever may be said of the fact of our Lord's use of wine as a beverage, as showing that wine-drinking is not in and of itself a sin, that fact cannot with any reason be put forward as binding it upon every Christian disciple to drink wine; therefore the question of our personal

duty, as to the use or the rejection of wine as a beverage, remains an open one in the light of present Christian expediency.

To-day it is evident that there is a danger in wine-drinking. Unlike other articles of food and drink, alcoholic beverages so invite to excess by their very use that their user is exposed to a peculiar temptation to indulge in them more and more freely, until his appetite is hopelessly subject to their control. As a matter of prudence, therefore, it is manifestly safer to abstain from wine-drinking than to run the special risks that it involves. No man can say that *he* is above temptation or beyond peril in this matter; for if he will but stop and look at the facts in the case, he will see that men fully his equal, in intellectual power, in personal character, in strength of will, in social standing, and in spiritual attainments, have already succumbed to the temptation to drink to excess, while no man who was a total abstainer ever became a drunkard. Moreover, in view of the dangers to others, who are under the influence of his example, in his family or in the outside community, the man who can abstain from wine-drinking ought to do it for the sake of those who look to him for wise leading.—*S. S. Times.*

FOR "THE FRIEND."

Joseph and Huldah Hoag.

When on a visit to Friends in Vermont, I found myself in the neighborhood of the old homestead of the above-mentioned worthies, whose names have become household words among Friends on account of the renowned "Hoag's Vision," and their long and valued services as ministers of the gospel.

The large home-like dwelling, where they rested from their many journeys, and the farm which they diligently worked in these intervals, are in good condition.

For a mile on either side of the road which passes the house there are large, thrifty maple trees, planted by Joseph Hoag, aided by a neighbor boy, who is now an old man, yet with interest and pride, as we drove under their shade, he told me of having assisted the "worthy elder" in this work.

The trees, flourishing in their strength and grandeur, tell of the thoughtfulness and careful hands of the workmen, and the annual results in maple sugar speak of the "eye to business." In front of the house is the field where, in 1803, Joseph Hoag had his remarkable vision, in which the Lord showed him troubles to come to this country and upon the church.

This vision has been fulfilled. Some years ago, while travelling in gospel service, with Lindley M. Hoag, in the South, our conversation was upon this vision as it referred to slavery and war. Lindley M. Hoag remarked that now the vision was fulfilled. I asked him, "How about the monarchical government?" He said, "That was not a part of the vision, but my father always believed that this would become a monarchical government, and, not writing the vision until he was an old man, the opinion became confused in his mind with the vision."

William H. Dean, an aged Friend, and a connection of the family, living in the neighborhood, and at whose house Joseph Hoag often called and asked for a glass of buttermilk, told me that the part written concerning the monarchical government was not in the vision. Joseph Hoag never told it at first. This confirmed the statement of Lindley M. Hoag, made to me years before.

F. G. CARLAND.

The Bad Lands of Wyoming.

The expressive name has been given to some of the strangest and, in many respects, most repulsive scenery in the world. They are tracts of irreclaimable barrenness blasted and left forever lifeless and hideous. To understand their peculiar features it is needful to bear in mind that they lie on the sites of some of the old lakes already referred to, and that they have been carved out of flat sheets of sandstone, clay, marl, or limestone, that accumulated on the floors of these lakes. Everywhere, therefore, horizontal lines of stratification meet the eye, giving alternate stripes of buff, yellow, or red, with here and there a strange verdigris like green. These strata extend nearly horizontally for hundreds of square miles. But they have been most unequally eroded. Here and there isolated flat-topped eminences or "buttes," as they are styled in the west, rise from the plain in front of a line of bluff or cliff to a height of several hundred feet. On examination each of these hills is found to be built up of horizontal strata, and the same beds reappear in lines of terraced cliffs along the margin of the plain. A butte is only a remnant of the original deep mass of horizontal strata that once stretched far across the plain. Its sides and the fronts of the terraced cliffs, utterly verdureless and bare, have been scarping into recesses and projecting buttresses. These have been further cut down into a labyrinth of peaks and columns, clefts and ravines, now strangely monumental, now uncouthly irregular, till the eye grows weary with the endless variety and novelty of the forms. Yet beneath all this chaos of outlines there can be traced everywhere the level parallel bars of the strata. The same band of rock, originally one of the successive floors of the old lake, can be followed without bend or break from chasm to chasm and pinnacle to pinnacle. Tumultuous as the surface may be, it has no relation to underground disturbances, for the rocks are as level and unbroken as when they were laid down. It owes its ruggedness entirely to erosion.

But there is a further feature which crowns the repulsiveness of the Bad Lands. There are no springs or streams. Into the soil parched by the fierce heats of a torrid summer, the moisture of the sub-soil ascends by capillary attraction, carrying with it the saline solutions it has extracted from the rocks. At the surface it is at once evaporated, leaving behind a white crust or efflorescence, which covers the bare ground and encrusts the pebbles strewn thereon. Vegetation wholly fails, save here and there a bunch of salt-weed or a bush of the ubiquitous sage-brush, the parched livid green of which serves only to increase the desolation of the desert.

How, then, has this strange type of landscape been produced? The rainfall is exceedingly small, though from time to time come heavy showers that no doubt do much to furrow the crumbling sides of the cliffs and "buttes," and sweep down the detritus to lower ground. The main instrument of destruction, however, is not rain. In the clear dry air of these western regions the daily range of temperature is astonishingly great. In my own experience the thermometer rose sometimes to 90° in the shade, and fell at night to 19° Fahr. But this daily range of 71° is much exceeded. Exposed during the day to the expansion caused by such heat, and during the night to contraction from such rapid chilling, the surface of the friable strata is in a constant state of strain,

under which it exfoliates and crumbles into sand. The sultry air during the earlier part of the day remains motionless. Again and again we saw mirage across the plains. The isolated buttes and projecting cliffs were broken up into clumps like trees, beneath which lay what seemed the sheen of a placid lake, though really a parched sage-brush plain, or a burning expanse of sand and alkali soil. But in the afternoon a wind always rose and swept across the country though fortunately during our exploration never getting beyond a breeze. But it was no difficult to realize what these blasts must be in the full blaze of summer, when the hot air, like the breath of a simoom, rushes along the desert lifting up clouds of sand and of the fine white efflorescent dust. The powdery surface of the crumbling rocks is blown away. Wastes of loose sand, here piled into shifting dunes, there dispersed far and wide over the desert, are continually augmented by fresh supplies of material from the same source. Every pebble that projects above the ground acquires, under the action of the ceaseless sand-drift, a curiously polished and channelled surface. And the same erosive action no doubt affects the mouldering precipices of the Bad Lands. The rocks are actually ground down by their own detritus driven against them by the wind.—"*Geological Sketches.*"

Natural History, Science, etc.

Salt Lake of Utah.—From a distance it looks blue enough, and not different from other sheets of water, but on a nearer view its shore is seen to be a level plain of salt-crust mud. Slightly does this plain slip under the water that the actual margin of the lake is not very sharply drawn. The water has a heavy, motionless lifeless aspect, and is practically destitute of living creatures of every kind. Fish are found in the rivers leading into the lake, but into the lake itself they never venture. Nor did we see any of the abundant bird-life that would have been visible on a fresh-water lake of such dimensions. There was a stillness in the air and on the water befitting the strange desert aspect of the scenery.

After looking at the water for awhile, the next step was of course to get into it. The Mormons and Gentiles of Salt Lake City make good use of their lake for bathing purpose. At convenient points they have thrown up wooden piers provided with dressing-rooms and hot water apparatus. Betaking ourselves to one of these erections, my companion and I were soon fitted out in bathing costumes of approved pattern, and descending into the lake at once realized the heaviness of the water. In walking, the leg that is lifted off the bottom seems somehow bent on rising to the surface and some exertion is needed to force it down again to the mud below. One suddenly feels top-heavy, and seems to need special care not to turn uppermost. The extreme shallowness of the lake is also soon noticed. We found ourselves at first barely over the knees; so we proceeded to march into the lake. After a long journey, so long that it seemed we ought to be almost out of sight of the shore, we were scarcely up to the waist. At its deepest part the lake is not more than about fifty feet in depth. Yet it measures eighty miles in length by about thirty-two in extreme breadth. We made some experiments in flotation, but always with the uncomfortable feeling that our bodies were not properly ballasted for such water, and that we might roll over, or turn round head downmo-

any moment. It is quite possible to float in a sitting posture with the hands brought round the knees. As one of the risks of these experiments, moreover the water would now and then get into our eyes, or find out any half-healed wound which the blazing sun of the previous weeks had inflicted upon our faces. So rapid is the evaporation in the dry air of this region, that the skin after being wetted, is almost immediately crusted with salt. I noticed, too, that the wooden steps leading up to the pier, were hung with slender stalactites of salt from the drip of the bathers. After being pickled in this fashion we had the luxury of washing the salt crust off with the *douche* of hot water, where with every dressing-room is provided.—*Biological Sketches.*

A Drunken Jackdaw.—A publican at the village of Gilmerton, near Edinburgh, had a fine jackdaw. On one occasion half a glass of whiskey was left on a table, when Jackie flew up, and, after the first taste, liked it so much that he drank a quantity. In a few minutes symptoms of intoxication began to appear, his wings dropped and his eyes were half closed. He then staggered in his walk in the most ridiculous way possible. He moved towards the edge of the table, probably intending to fly to the ground, but he had either lost the power of motion in his wings, or he was afraid to trust them. He stood seemingly meditating what he should do, all the while hanging like a drunken man about to lose his balance, till at last his eyes quite closed, and he fell on his back, with his legs in the air, exhibiting every sign of death. An attempt was made to pour some water down his throat, but he could not swallow it. He was then rolled in a piece of flannel put into a box, and placed on the shelf of a locked closet. All the family, with whom he was a great pet, never expected to see him on his legs again. Next morning, about six o'clock, the closet door was opened with the expectation of finding Jackie defunct; but he had extricated himself from the flannel, and as soon as the door was open he flew out, and made his escape as quickly as possible to a basin-shaped tub, out of which the fowls drank, and copiously allayed his thirst. He repeated this several times during the day, and was not the less for getting drunk; but, with more forbearance than those who are endowed with human reason, he never again would touch whiskey.—*Anecdotes of Birds.*

FOR "THE FRIEND."

Gain Through Loss.

When practising according to the proverb, "honesty is the best policy," we admit that honesty is the prime object of pursuit, and with this in view it is, get it by fair means if possible, but if not, let it go.

When beginning to provide for a prosperous future, it is wise to bear in mind that there are many obstacles to be overcome, that in case of failure, do not surmount them at once, "Try again" should be the motto. Again and again this motto is well in the pursuit of earthly gain, none less in securing heavenly treasure. Wisdom above all teaches that through loss great gain may be secured.

In the visitations of the Father's love, opportunity is afforded for gain through loss of earthly treasure. It may not be by the imprudent use of the good things of earth, but in like manner a man may lose his without incurring Divine displeasure. Every opportunity is afforded to secure a suffi-

ciency, which with the Divine blessing maketh rich, as unto it, no sorrow is added.

"Man needs but little here below, nor needs that little long."

P. R. GIFFORD.

PROVIDENCE, Ninth Month, 1892.

FOR "THE FRIEND."

Coaching in South Africa.

This kind of coaching is an experience which at the present day can only be tried in Africa. The coaches themselves are the most curious productions of human skill. Intended to hold twelve passengers inside, half a dozen outside, besides large quantities of heavy baggage, they are constructed of very solid materials hung upon thick springs of leather, and present the most unwieldy, lumbering and old world appearance. They are drawn by ten or twelve mules or horses harnessed in pairs. Two men are required to guide the team, the one holding the reins, the other the long whip with which he can severely chastise all but the leading pair. When driving a team of mules the whip is in operation every minute, constant flogging alone inducing these stubborn animals to do their best. At times one of the drivers is compelled to descend from the box and run alongside the team, flogging them all with the greatest heartiness and impartiality. In spite, however, of all this effort and apparent harsh treatment, an average speed of about six miles is all that can be realized. Roads there are none; deeply rutted tracks are followed. When the ruts get too deep for safety the track turns slightly aside, and to such an extent does this sometimes occur, that in places the track occupies a width of a quarter of a mile or more. Swinging, bounding, jolting, creaking, straining over this extraordinary route, the coach pursues the uneven tenor of its way, sometimes laboring and plunging like a ship at sea, constantly keeling over at angles at which an upset seems unavoidable; now descending into the deep bed of a "spruit" (creek), now sticking fast in heavy ground, now careering over masses of rocks and stones. The travellers, all shaken up inside like an omelet in a frying-pan, never cease to wonder that the human frame can endure such shaking, or that wood and iron can be so firmly riveted together, as to stand such a strain. It may be mentioned, that the life of a coach does not exceed two years, that upsets are frequent, and casualties not uncommon.—*Men, Mines and Animals in South Africa.*

Items.

Seneca Indians.—At the meeting of the Committee having charge of the boarding-school for Indian children at Tunesas-ab, held Ninth Month 13th, some interesting information was given. The school contained forty-five scholars, and as the session was near closing, it was thought desirable that some of the Committee should attend the closing exercises of the session on the 21st of the Ninth Month.

During the past season the family at the school had been favored with several visits from ministering Friends and others, and religious meetings which were well attended had been held at several places on the Allegheny and Corn-planter Reservations.

One of the members of the Committee had visited most of the Indian homes, to his own satisfaction and that of the people. In 127 of the houses he found the people within, and he was at several others, where none of the usual occupants were within. Since his first visit, nineteen years before, he found a great improvement in the character of the houses, and in the cultivation of the land.

The subjects of the use of intoxicating drinks, and of the imperfect maintenance of the marriage

relation among the Indians, had been under the care of a committee; but owing to the engrossing nature of the negotiations connected with the renewing of the leases for land in Salamanca and other villages, the way had not opened to take any action.

The Indians on the Allegheny Reservation had been visited recently by Commissioner Morgan, who encouraged some of the young people to go to the School at Carlisle—others were reported as preparing to become inmates of that at Hampton, Virginia.

An application to be received into membership among Friends was received from two Indians on the Catarangus Reservation.

Pain.—Pain is a good thing. It is our warning that something is wrong with the machinery of our bodies. Nature does not often strike us behind our backs or in the dark. She gives warning. It would be no blessing to the child to bump his head and feel no hurt, or to put his hand against the stove and experience no burn.

Effect of Drinking upon the Children.—The *Herald of Health* gives the result of a study of the posterity of ten drinking families and of ten families of abstainers from the use of intoxicating drinks.

"The direct posterity of the ten families of drinkers included 57 children. Of these, 25 died in the first weeks and months of their life, six were idiots, in five children a striking backwardness of their longitudinal growth was observed, five were affected with epilepsy, five with inborn diseases. One boy was taken with cholera and became idiotic. Thus of the 57 children of drinkers, only ten, or 17.5 per cent., showed a normal constitution and development. The ten sober families had 61 children, five only dying in the first weeks; four were affected with curable diseases of the nervous system; two only presented inborn defects. The remaining 50—81.9 per cent.—were normal in their constitution and development."

THE FRIEND.

NINTH MONTH 21, 1892.

In THE FRIEND, of Ninth Month 10th, an article on Worldly Conformity was published, which was stated in the Editorial column to have been prepared by our late valued Friend, Thomas Evans.

Through a mistake a wrong article was published. In the present number we insert the one which was intended, and to which the remarks in the aforesaid Editorial notice apply.

We have received a letter from an aged Friend, of West Branch, Iowa, describing his attendance at Hickory Grove Quarterly Meeting in that State, on the 27th of Eighth Month.

The meeting was large, the house being full. A Friend present felt drawn to address the audience on the necessity of rendering that willing obedience which the Lord requires; commencing his remarks with the passage—"Lord draw us, and we will run after thee." This was followed by prayer and several testimonies. There was a sense of the overshadowing of good by the Master of all rightly-gathered assemblies. The business was conducted in love and good order.

At the meeting on First-day the house was crowded; several Friends spoke; a covering of solemnity was over the people, and many could say—"It is good for me to be here."

A woman Friend, who has for several years acted as an Agent for THE FRIEND, in remitting some subscriptions, makes the following re-

marks, which we publish in the hope that they may have a stimulating effect on others:

"I think I can see something of the influence the press has upon the minds of the people, either for good or evil. A weekly paper becomes, as it were, a home companion, and I very much desire that the time may come when THE FRIEND, or some paper that holds as closely to Friends' principles as it does, will every week enter every family of Friends in America. I fully believe it would do more to awaken an interest in our doctrines than anything else."

SUMMARY OF EVENTS.

UNITED STATES.—The President has accepted the invitation of Brazil and the Argentine Republic to act as arbitrator in the dispute between the two countries over an international boundary.

A syndicate of American capitalists has secured an option on the volcano Popocatepetl, which it is proposed to operate as a sulphur mine. The syndicate proposes to run an electric railway up the mountain to bring down the sulphur, which will be mined on a large scale and with modern machinery instead of by the antiquated methods now employed, though with good returns. The sulphur is of excellent quality and is chiefly used in making powder for the Mexican army.

Full returns of the recent election in Vermont give Fuller, Rep., for Governor, 39,190; Smalley, Dem., 19,526; Allen, Pro., 1,650. Fuller's plurality, 19,664, and majority, 18,014. Compared with 1888 this is a Republican loss of 9,262, a Democratic loss of one, and a Prohibition gain of 278.

Two special trains left the Ninth and Green Sts. Station of the Reading Rail Road, in this city, on the morning of the 21st inst., to carry the members of the International Association of Ticket Agents to Niagara.

A number of the leading liquor dealers of Philadelphia and New York have recently organized the Philadelphia Pure Rye Whiskey Distilling Company. A tract of ground of 103 acres, fronting on the Delaware River, at Eddington, Bucks County, has been purchased, and the company has received proposals for the construction of a distilling plant on the property, which will be the largest in the East. The establishment will have a capacity of 30,000 barrels yearly, it is estimated, and will secure most of its rye from the farmers of Bucks County. It will not be a rival of the Whiskey Trust, as the latter distils its product from corn.

On the 13th inst. the passengers of the steamship Normannia were allowed to land on Fire Island, New York, where they were comfortably accommodated at the Surf House. On the 15th they were released from quarantine and allowed to proceed to their homes. The disease does not appear to be spreading among the detained people in quarantine in New York harbor. One death is reported aboard the Scandia on the 19th inst.

On the 14th inst. the New York Board of Health announced that there had been five deaths in the city from Asiatic cholera. These cases had been reported as "suspicious," and a bacteriological examination determined the nature of the disease. The first death was on the 6th and the last on the 13th; two were located on the East Side, two were on Eleventh Avenue and two on Tenth Avenue. Thus far there have been no secondary cases reported.

The Mayors of Chicago, Detroit and fifteen other cities in the Northwest have joined in a memorial to the President urging the suspension of immigration. It is improbable that this will be done.

The State Health Officer of Texas has ordered a quarantine of all steamers from New York.

The number of deaths reported in this city last week was 384, being 70 less than the previous week, and 5 less than the corresponding week of last year. Of the whole number, 197 were males and 187 females; 43 died of consumption; 34 of diseases of the heart; 32 of marasmus; 25 of diphtheria; 24 of cholera infantum; 20 of pneumonia; 15 of casualties; 13 of inanition; 12 of apoplexy; 12 of inflammation of the brain; 11 of old age and 10 of cancer.

MACK, &c.—U. S. 2's, 100 a 102; 1's, registered, 114 a 115; coupon, 115 a 116; currency 6's, 107 a 117.

Corros was quiet and unchanged. Middling uplands officially quoted at 7, c. per pound.

FEED.—Winter bran, in bulk, spot, \$16.25 a \$17.25; spring bran, in bulk, spot, \$15.00 a \$16.00.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras,

\$2.50 a \$2.75; No. 2 winter family, \$2.85 a \$3.25; Pennsylvania roller, straight, \$3.60 a \$3.85; Western winter, clear, \$3.40 a \$3.75; do. do., straight, \$3.75 a \$4.00; winter patent, \$4.00 a \$4.40; Minnesota, clear, \$3.25 a \$3.75; do., straight, \$3.75 a \$4.25; do., patent, \$4.35 a \$4.65; do., favorite brands, higher. Rye flour was quiet, but steady, at \$3.65 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 74½ a 74½ cts.

No. 2 mixed corn, 53½ a 54 cts.

No. 2 white oats, 40 a 40½ cts.

BEEF CATTLE.—Extra, none here; good, 4½ a 5 cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 3 a 3½ cts.; fat cows, 2 a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 2 a 3½ cts. Lambs, 3 a 6½ cts.

HOGS.—Good Western, 7½ a 8 cts.; other Western, 7½ a 7½ cts.

FOREIGN.—The feeling about the cholera in Europe is much more hopeful than it was. In the infected districts the disease appears to be slowly dying out, and no other cities seem to be threatened. Several sporadic cases, principally among the refugees from Hamburg, are reported, but in no case has the disease spread. At Hamburg and St. Petersburg there is a slow but nearly constant decrease in the number of cases and deaths. At Paris the disease is stationary, and at Havre it is much less rife. England has so far escaped infection entirely, the only cases which have occurred being those of foreigners who brought the disease with them.

The total returns up to the 17th inst., give the number of persons attacked by cholera in Hamburg as 15,663, and the deaths as 6,764.

The most important political action of the week was the revocation by John Morley of A. J. Balfour's edicts under the Coercion act.

According to the new British postal regulations, a foreign letter may be of any weight, but must not exceed two feet in length or one foot in breadth or depth.

The British Consul at Palermo, in his report to the Foreign Office, gives startling details regarding brigandage. The whole island of Sicily, he says, is infected with bands of robbers, who capture large landed proprietors and rich merchants and hide them in caves in the mountains until they are ransomed. Farmers are plundered of horses and cattle, while peasants who are suspected of being informers are persecuted, tortured or murdered outright. Great land-owners living within four hours' ride of Palermo are afraid to remain on their estates unless they are surrounded by private mounted guards. The band led by a brigand named Samauw is the most terrible of all. Even children have not escaped the members of this gang of thieves and murderers. They have beheaded little boys and girls, cut their bodies in halves, and then thrown the mutilated remains about the country for dogs and hogs to eat. Many land-owners who have incurred the enmity of the brigands have been assassinated, while others who have fallen into their hands have been condemned to death by slow torture.

The *North German Gazette*, with reference to the claim of German papers that the Gilbert Islands are within German jurisdiction, reprints an agreement entered into in Fifth Month, 1886, by Count Herbert Bisnarek, the then German Foreign Secretary, and Sir E. Malet, the British Ambassador, in which the islands were defined as within the British sphere of influence.

The London *Standard's* correspondent at Vienna says: "The Hungarian plan for excluding cholera is to burn everything suspected. All hides, bedding, clothes and rags from infected districts are burnt. Four hundred weight of carded wool from England via Hamburg was burned yesterday. The question of compensation is not thought of."

The Odessa correspondent of the *News* says: "The Governor of Turkestan has reported to the Government that 1,300 deaths have been caused by the plague in Turkestan and Askabad. He believes the spread of the disease has been checked. The disease is of a pustulous nature, and is known as black or spotted plague."

The Russians have evacuated the Pamirs. A large force has been ordered to be stationed permanently at Murghah.

The Vienna correspondent of the *News* says that the Russians withdrew from the Pamirs only because the Afghans and the Chinese refused to sell them food.

During six years the population of Jerusalem has risen from 30,000 to 80,000. This has been greatly due to the Czar's persecution of the Jews, and to the

Sultan having given Russian Jews who emigrate Palestine proprietary rights in the agricultural settlements in which they are being planted. Six hundred houses are being built outside the city walls. The Sultan will send the great officers of state to be present at the opening of the new railway to Jaffa.

A fence 500 miles long, of wire netting, separating the colonies of New South Wales and Queensland one of the wonders of Australia. It is designed to keep the rabbits out.

Japanese advices just received at San Francisco steamer, state that 300 persons were killed and nine injured in recent gales in the Tokushima District. Twenty thousand acres of land were inundated and 42,000 houses destroyed.

The time for the free importation of corn has been extended by the Mexican Government.

The Dominion Trade and Labor Congress, in session in Toronto, adopted a resolution declaring the admission of Chinese a menace and undeniable danger to the moral and material interests of Canada, and should be totally prohibited, and that as the presence of them now in Canada entails an extra special expense on the whole people of such provinces, as they sojourn in large numbers, a special annual poll tax of \$100 may be imposed on each Chinaman after a given date. Japanese were included. A resolution was also adopted in favor of municipalities owning all electric light plants, water works, ferries and street railways, and the Federal Government owning and controlling railway, telegraph and telephone lines.

RECEIPTS.

Received from Rebecca P. Brooks, Philad'a, \$2, 66; from John R. Hodgson, Canada, \$4, vols. 65 a 66; from Ole T. Sawyer, Agent, Iowa, \$12, being each for himself, Sigbjorn T. Rosdale, Jorgen Er. John Knudson, Anna T. Tostenson, and Mali Thompson, vol. 66; from Thomas Woolman, Philad'a, \$2 vol. 66; from Dr. William L. Bates, R. I., \$2, 66; from Francis Wood, N. J., \$2, to No. 9, vol. 66; from Lydia Roberts, Iowa, \$2, vol. 66; from Step Wood, N. Y., \$2, vol. 66; from Lewis Umhau, Chic., \$2, vol. 66, and for J. J. Umhau, Va., \$2, vol. 66; from Abraham Cowgill, Cal., \$8, being \$2 each for himself, Allen T. Lee, Caroline Cope, and Zeno C. Taber, \$2, 66; from Jesse Negus, Agent, Iowa, \$8, being \$2 each for Joseph Hawley and Lewis W. Bye, vol. 66; from Thompson Walker and Andrew Tow, to No. 8, vol. 66; from Samuel Williams, N. J., \$2, vol. 66, and for C. Williams, \$2, vol. 66; from Charles Stokes, Agt., N. J., for Samuel Haines, \$2, vol. 66, and for Sam Darnell, \$2, vol. 66; from Louise S. Haines, N. J., vols. 65 and 66; from Robert B. Hanson, R. I., vol. 66, and from Edward G. Dillingham, Mass., vol. 66, per Elton B. Gifford; from James R. Cook, Pa., \$6, being \$2 each for himself, Thomas B. Hoo, Pa., and D. Thompson Mitchell, Del., vol. 66; from Mailda W. Warner, Pa., \$2, vol. 66; from Elia Roberts, N. J., \$8, being \$2 each for himself, Dr. Roberts, Joseph H. Roberts, and William H. Roberts, vol. 66; from Charles Eleock, Ireland, £1, vols. 64 a 65; from Thomas W. Newby, Iowa, \$6, being \$2 each for himself, Joseph Newby, and J. W. Hill, vol. 66; from Jacob Smedley, Fkd., \$6, being \$2 each for himself, Deborah S. Kirk, Philad'a, and Hannah B. W., N. Y. City, vol. 66; from E. F. Darnell, for Hoy Darnell, N. J., \$2, vol. 66; for Julianna N. Porter, N. J., \$2, vol. 66; from Wm. H. Cook, Iowa, \$4, 65 and 66; from Mary F. Browning, for John B. Foster, N. Y., \$2, vol. 66, and for George J. Foster, Ill., vol. 66.

R mittanes received after 4 o'clock P. M. on Tuesday will not appear in the Receipts until the following day.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Trains leave Broad Street Station, Philadelphia, at 7:17 and 8:55 A. M., 2:53 and 4:35 P. M., for Westtown, are regularly met at the station.

Z. HAINES, *Sup.*

A STATED ANNUAL MEETING of "The Corporation of Haverford College," will be held in the Communion room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Month 11th, 1892, at 3 o'clock.

GEORGE VAUX, Jr., *Secy.*

WANTED.—A woman Friend, qualified to a Nurse for the girls, at Westtown Boarding School. Apply to REBECCA G. PASSMORE,

Concordville, Penna.,

or MARY W. HAINES,

Rancocas, Burlington Co., N. J.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Sea-Isle City.

On the 30th of Eighth Month, a small company of us made an excursion to Sea-Isle City, a bathing-place on the southern part of the New Jersey coast.

Our object was two-fold—to examine the flora that part of the coast, and to visit the Aquarium established there as a place for a summer school of biological study by the University of Pennsylvania. The school had closed for the season a few days before our visit, and only the day before eight hundred fish had been returned to the ocean, and most of the Aquarium emptied their contents. Yet in the debris left we found much to interest us.

One object new to most or all of the company was a Loggerhead Turtle, whose shell was more than two feet in length. These animals are inhabitants of the ocean, and their feet are developed into flat paddles, which enable them to swim with facility, although their motions on land are awkward and difficult. Indeed Turtles seldom visit the land, except to lay their eggs on the sand of the sea-shore, where they scratch a hole with their hind feet, in which a large number of eggs are deposited, and the whole covered up and left, for the heat of the sun to hatch them. When the young Turtles emerge they immediately make for the water.

The biological buildings are placed close to the edge of those bodies of salt water which on the New Jersey coast lie inside of the outer strip of sand beach which borders the ocean. These buildings are connected with the ocean by inlets, through which the fish find entrance, and they furnish attractive feeding-grounds to many of the ocean inhabitants. The directors of the Aquarium had here placed a large net, fastened to a series of stakes driven into the mud; and this net was one of the many objects that the netmen had captured. When first caught its shell was nearly covered with barnacles, a species of shellfish that attaches itself to any solid object which it meets with while in its infant state. Many of these had died and been removed, but a number were still remaining, and an intelligent colored man, who was employed about the establishment, called attention to one of them which had opened its shelly doors and protruded its arms, whose sudden retraction bring the currents of water into its cell, thus supplying it with the animalculæ on which it subsists.

At frequent intervals our Turtle raised its head above the surface and swallowed mouthfuls of air—for as its ribs are immovably bound together by the plates of its shell, it cannot enlarge the cavity of the lungs and thus draw in a supply of that necessary article, in the manner in which land-living animals breathe.

Of the Sea Turtles, some feed on vegetable matter, such as the sea weeds; and others on shell-fish, which they can readily crush with their strong jaws, or on other marine animals. Like others of the reptile family, their vital functions are sluggish, and they can live a long time without food.

In the same tank with the Loggerhead Turtle was swimming sluggishly about, a small fish of eight or nine inches in length, but much broader and more clumsy in its proportions than the fish we usually see. The attendant took it in his hands, to which it seemed to make little objection, and stroked its sides to show us how it could puff itself up with air. He called it a Blow-fish.

The Blow-fish is known by several names, such as Swell-fish, Globe-fish, Puffer, &c. It is tolerably abundant along the eastern American coast, and ranges as far north as Cape Cod. At the eastern end of Long Island, a hundred or more are sometimes taken in one haul of a net. It frequently takes the hook. When drawn up it immediately inflates its body to a prodigious size, by means of short, jerky inspirations which distend the sac formed by the skin. The skin is covered with prickles, whence one of its common names—the Porcupine Fish. It belongs to the genus *Diodon*.

But the most curious of all the strange things were some small fish, nearly circular in outline and so thin that they resembled circles cut out of silvery white paper. There scarcely seemed room inside for any vital organs, but the backbone could be distinctly traced, bent in the middle almost at right angles, and as they were two to three inches across, they must have had digestive organs to enable them to grow to that size. The attendant called them Moon-fish.

In a wide ditch just inside of the bank that lines the bay, the United States Fish Commission has established an oyster culture plant. The quantity of spawn emitted by oysters in the breeding season is enormous—but when the young oysters fasten themselves to the solid supports on which they are to grow, a very large portion of them perish by being smothered in the mud. To prevent this waste of life, empty shells are placed on a woven-wire platform of ten or twelve feet square, and a layer of spawning oysters are deposited in connection with this. The result is, that more of the young oysters are saved alive, and their growth is more rapid. We learned that these experiments were awakening considerable interest in the minds of some of the oystermen in the neighborhood.

On our railroad ride from Camden, one of the things which attracted attention was the great abundance of some of the fall plants (weeds) which had sprung up and occupied the ground.

Large patches seemed almost exclusively filled with a common species of the Buckwheat family (*Polygonum*). In other places the Ragweed (*Ambrosia*) covered the ground, and in others the Fleabane Daisy (*Erigeron*), now widely diffused over the world.

In the swampy land within reach of tidewater the Reed (*Phragmites*) abounded, whose seeds are a favorite food with the Bob-o-links, or Reed Birds, as they are called in the fall, when they gather in flocks to collect this harvest. They become very fat, and are shot in large numbers, as a delicate viand for epicures. Further south, these birds prey on the rice fields of the planters—sometimes in sufficient numbers to cause them considerable loss.

In many places, as we sped southward, the eye was attracted by interesting looking plants by the roadside, which were out of reach. It was tantalizing thus to be whirled past so many beautiful objects; but all that could be done was to bear it philosophically and exercise patience.

The white sand visible on the roads which came to view reminded us that this part of New Jersey was once beneath the ocean, and that we there saw the traces of ancient sea-beaches. This was still more strikingly shown, a few miles before reaching the end of our journey, by passing a bed of pure white sand several feet in thickness, large quantities of which had been excavated, probably for glass-making. How such a deposit could be formed, we saw a little later, in the hills and ridges of sand which the wind had heaped up along the beach near Sea-Isle City. The power of the wind over this peculiar material is indeed striking.

Maurice River drains a considerable area of country on the western part of southern New Jersey. It flows nearly south, and near Millville descends from the more elevated plateau on which it rises, to a lower level, giving opportunity for utilizing its water power for manufacturing purposes. The mills established here were the commencement of the growth and prosperity of the town. Below that point, the river is navigable, and thus a cheap and convenient transportation could be found for the goods made there and for the material necessary to be brought from other places. The building of the railroad and the introduction of anthracite coal have partially destroyed the advantage which Millville had over other manufacturing sites, but it is still a busy, thriving place. Here are located the extensive glass works of Whitall, Tatum & Co.

Below Millville the railroad bends more to the east, and after crossing the swampy land of Dennis Creek, again turns southward towards Cape May; but here where only a few miles from the ocean, the branch has been built across the salt marshes, which conveyed us to Sea-Isle City.

The day was bright and pleasantly cool; the blue of the ocean contrasted prettily with the white lines of the breakers, and the outlook was unusually beautiful. A walk along the water's

edge showed the usual varieties of shells washed up by the tides and stranded on the gently sloping sand. The only noticeable feature was the unusual number of jelly-fish which had been left to perish by the receding waves. They are largely composed of water, held in shape by a minute portion of animal gelatine. They soon dry up in the sunshine, and leave nothing but a scarcely perceptible film of solid matter. Yet they are organized beings, which catch and digest food, perform the ordinary functions of animal life, and produce eggs to continue the race. The kind which we saw were rounded masses of transparent jelly, on the under side of which were placed the stomach and other organs. Being flattened on the sand, we had no opportunity of carefully examining these, but when floating in the water, there may be seen depending from the animal a collection of fingers and tentacles, which it has the power of shortening or lengthening at will. When it comes into contact with any small fish or other object which it wishes to capture, it darts out from these tentacles very fine threads armed with poison stings, which paralyze the fish and render it helpless, so that it cannot resist being drawn up into the stomach of the Jelly-fish, and there being converted into nourishment from its frame. Persons have often been stung by these poison darts, which are common to many species of lowly organized sea-animals. They produce considerable pain and smarting, which may last for some hours.

A few miles below Sea-Isle City, Tonwensd's Inlet separates the beach on which it is built from another strip of sand called Seven-mile Beach. A long, curved bridge, supported on posts, enables the railroad to continue its course along this beach, on which there is considerable woods—the trees being largely Oaks, Cedars, Holly, &c. The winds that prevail along the coast prevent any of these from rising much above the general level. Any ambitious shoot that would aspire to a higher position is at once bent and forced to grow horizontally. The action of the winds has given the upper branches of the trees a peculiarly gnarled and irregular aspect, as was finely shown in some of the dead specimens, which had lost the leaves that might have concealed their peculiarities.

Of the smaller plants, we were impressed with the abundance of the purple Gerardias, of a wild bean (*Phaseolus helvolus*), and of the climbing Hempweed (*Mikania scandens*). The beautiful pink stars of a species of Centaury (*Sabbatia stellaris*) were scattered about, and many other plants, more than it would interest our readers to enumerate. J. W.

Selected for "THE FRIEND."

Ebenezer Miller, when on his death-bed, in the year 1800, expressed to some who visited him, that his love for Friends, and desire for their prosperity, was as great during his bodily weakness as at any period of his life. In his retired hours, he was frequently in a state of mourning, expressing that the low and declining state of many Friends from that lively exercise of mind, arising from sincere devotion to serve the Lord, was cause of deep sorrow to him; and that it was sealed to his understanding, that truth and righteousness would have shined with much greater brightness, had it not been for the captivating influence of the love of this world, and the alluring prospects thereof; from a sense of which, he was frequently observed fervently engaged in supplication to the Lord, that He would be pleased more and more to wean the minds of Friends

from the things of this world, and gather them to the true fold of rest.—From a Memorial of Ebenezer Miller.

AN EPISTLE FROM THE YEARLY MEETING, HELD IN PHILADELPHIA, BY ADJOURNMENTS, FROM THE 16TH OF THE FOURTH MONTH, TO THE 20TH OF THE SAME, INCLUSIVE, 1821.

To the Quarterly and Monthly Meetings of Friends constituting the same.

DEAR FRIENDS:—Having received, in this our Annual Assembly, reports from all the constituent branches in answer to the Queries, it appears that much cause is given for painful exercise, on account of the unfaithfulness of many, in regard to the maintenance of our religious testimonies. The minds of Friends now convened, being brought under the weight thereof, a concern has arisen in the love of the Gospel, to address to your serious and weighty consideration the subjects which have engaged our attention.

A primary and fundamental obligation on the professed Christian, is love to God. In all those who cherish this love, we believe there will be a corresponding practice; and that it will be manifested by a faithful discharge of every religious duty. Such will delight to meet often together for the worship of their gracious Creator; and whilst animated by this love, they cannot feel easy to neglect so solemn a duty. This momentous subject hath deeply affected us with sorrow, on seeing that the character of our religious Society is so far below what our profession demands. Where any among us neglect our religious meetings, either on the First or other days of the week, they should be tenderly admonished to consider the effect of such example on their tender offspring, and the youth among us; and the awful danger they are in, of being answerable for the libertine opinions and practices these are liable to embrace in such a state of neglect of the Christian duty of worshipping their Creator.

We have been brought under much concern, not only on account of the sorrowful neglect apparent in respect to the attendance of our meetings for Divine worship, but also in consequence of the undisciplined state of many of the children of Friends, who seem to have but little acquaintance with that quietness of mind and manners so essential to inward and spiritual devotion. Experience has often proved, that where children are early instructed to submit themselves to their pious parents, and introduced, by example, into habits of religious retirement, a foundation is thereby laid for future usefulness in society. We much desire that this important subject may obtain the sober and feeling consideration of all our dear Friends.

By a careful attention to the Divine gift in ourselves, and living under the precious influence of the love of God, the mind is rendered mild and tender, and becomes impressed with an awful reverence towards Him: the spiritual senses, in this state, are kept alive; and hence a qualification is gained to perceive when our dear children are under the Divine visitation; and by co-operating with the gift in them, many precious seasons might be enjoyed, in which both parents and children would be refreshed together in the blessed feeling of the goodness of God. Such opportunities could not fail to establish the most tender attachment.

Were parents, by their own example, frequently to introduce the reading of the Holy Scriptures, it would have a happy effect, and

tend very much to promote a love in the mind of their offspring for those invaluable productions of the Holy Spirit.

A concern has feelingly attended our mind on account of the want of more care in the observance of the First-day of the week. It is believed that the libertine manner in which some are permitted to spend the afternoon and evening of that day, often tends to efface all good impressions with which they may have been favored, when at meetings for Divine worship in the morning. Friends are therefore earnestly requested to keep their families from wandering about on that day. It is an opportunity in which they and the children or youth under their care might, without interruption, be able to enjoy the time in religious improvement, if their attention were directed to the Scriptures, and to other books promotive of piety and virtue.

We have had under consideration at this time, the sorrowful departure evident among many of the children of Friends, from the plainness of dress, address and language, enjoined by our Christian principles; and though many may be disposed to contend, that there is no religion in the form or color of a garment, yet experience has fully proved, that the true devotion in the Society have been led into plainness of apparel by the solemn impulse of duty, and it has also proved, in many instances, that those who have turned from this branch of the Christian profession, have gradually slid into the evils of a more alarming character. We are therefore concerned to recommend this subject to the careful attention of all our members.

Believing that the Discipline of the Society was instituted in the wisdom of Truth, and that as we are baptized into the one Spirit, we become concerned to walk by the same rule and to mind the same thing, we are thus prepared to build each other up on the most holy faith. It is only as the mind is enlightened with a portion of this wisdom, that the Discipline can be safely and properly administered; and therefore it is of great importance that those who are engaged in this weighty service should often recur to the first principles, not only understanding the nature and ground of our profession, but also able to discover the spirit of error, however speciously disguised.

We have been renewedly made sensible that great weakness has been introduced into the Society, by a false though plausible tenderness, which leads to the easy reception of acknowledgments from such as have violated the rules established by the Body, particularly on the important subject of marriage. When those who have wounded the testimonies of Truth, and have never known in themselves that heart conviction which leads to conversion, nor are inhibited in their demeanor, fruits meet for repentance, are admitted again within the pale of the Society, the tendency of such admission is to settle them at ease, in an unregenerate state; to increase the burdens of the living among us; to prostrate the testimonies which we are called to exalt; to augment the influence of a libertine spirit; and transform the Discipline into a feeble, inefficient form.

Our beloved young Friends have claimed a place in our brotherly concern. We should rejoice to find among them greater marks of Christian humility, and that they were fully brought into perfect resignation to the cross of Christ: were this their happy experience, we might have hope concerning them, that they would be preserved from the danger

being contaminated by the floating and speculative opinions on religious subjects, which so much abound: and we are firmly persuaded that a careful perusal of the valuable writings left us by our primitive Friends, would powerfully contribute to open to their view the fallacious nature and pernicious effect of uncertain and changeable doctrines.

Desiring that all may be gathered to, and reserved upon the alone sure foundation, the changeable Truth, we conclude.

Signed on behalf of the Meeting,
SAMUEL BETTLE, Clerk.

Struggling in Hope.

Attainment is a hope rather than a possession, and struggling in hope is the normal condition of him who would attain. In practical life, he who would have the highest good must strive for it through difficulties, and over obstacles; and, in the teachings of the Old Testament and the New, spiritual rest and peace are found as a result of improved conflict, not in exemption from conflict.

The voyage of life is over a tempestuous sea, and he who would find a haven of rest must endure the tossings and perils of that voyage to its end. The promise of the glad time when there shall be no more sea is yet unfulfilled. Hope can picture to us the joys which are to follow the safe ending of this voyage; but hope cannot lessen the perils that are to be passed before the thither-shore of the stormy sea is fully reached. It is comfort in trial, not freedom from trial, that the Psalmist rejoices over:

God is our refuge and strength,
A very present help in trouble,
Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas;

Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof,
There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High."

This thought of the Psalmist has been the comforting thought of many a tempest-tossed believer from his day to ours. It was in the mind of one of God's children in the stormy days of our Civil War, during a peculiar experience on the southern coast of the United States. A government steamer was seeking an entrance to the harbor of St. Augustine, from the ocean side. A severe storm had prevailed along the coast, and increased the difficulty of crossing the bar which stretches across the face of Anastasia Bay.

It was in the early morning, after a night of gloom. The wind was still blowing a gale. Huge waves lifted themselves on every side of the cumbersome steamer, and rolled on to break in a sullen roar along the sandy beach on either hand, or to boil and foam on the wide-extended outer shoal. As the unwieldy steamer was headed toward the coast, it rolled and swayed and creaked, as though its every beam and brace were giving way. On its careening, slippery, sea-swept forward deck stood a group intently watching the incidents of the perilous passage. Great flocks of sea-birds swooped and circled above the watchers with loud, warning cries; and the snowy crests of the waves on the confronting bar seemed to shake defiance at the venturesome voyagers, forbidding their progress.

Yet there was firm hope on the part of all who waited and watched for the issue of that struggle, because of their firm trust in him to

whom their lives had been committed. Far forward, in the very eyes of the steamer's bow, clinging to an iron-girt stanchion, stood the sturdy, weather-beaten old pilot of the port. Bronzed and grim, with bared head, his gray locks streaming in the wind, his face set as a flint to the coast before him, he not'd with keen eye the familiar guide-marks of the tortuous channel, and with deep, strong voice sounded out his words of command to the helmsman on the upper deck, who heeded his call as though it were Divine. Before that pilot, and before those anxious watchers, over the bar, out of the reach of ocean storms, on the far shore of the sheltered bay, there lay, in the morning sunlight, the quaint and quiet old Spanish city, its outlook made glad by streams of a quiet river on either hand; and none on that steamer's deck had doubt that they would soon have rest in that tempting retreat; for the pilot whom they trusted was

"A very present help in trouble."

Every one of us is called to a like experience with this, on his troubled life-voyage. There are storms above and about us. There are waves and shoals before us. The craft on which we journey is in ceaseless peril. But every one of us can have trust in the Divine Pilot who guides and guards us. And the heart-cry of every anxious soul can be:

"One who has known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord.
He holds me when the billows smite,
I shall not fall.
If sharp, 'tis short; if long, 'tis light;
He tempers all.
Safe to the land, safe to the land—
The end is this;
And then with Him go hand in hand
Far into bliss."

Not the absence of dangers, but the hope of deliverance out of dangers, is the comfort of God's loved ones. As a godly writer has said: "God did not take up the three Hebrews out of the furnace of fire, but He came down and walked with them. He did not remove Daniel from the den of lions; He sent his angel to close the mouth of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but He gave him a sufficiency of grace to sustain him." And the promise of God to every trustful believer is: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. * * * Fear not; for I am with thee." Therefore it is that the believer is "patient in tribulation," "rejoicing in hope," because of what is sure to be his, under the guidance of the Pilot of his soul.—S. S. Times.

FOR "THE FRIEND."

Music.

Our aged Friend, Robert Knowles, of West Branch, Iowa, sends the following notice of a communication delivered in a meeting, which he attended, in which the preacher, speaking of music, said:

I believe it is the curse of the religious world. It drowns the witness of Truth in the heart. It may do for some what it did for Saul—when Saul was troubled, as he thought by an evil spirit from God (but was it not the witness in his own heart which condemned for disobedience?) David took a harp and played with

his hand—"so Saul was refreshed and was well." Did Saul grow better under this treatment? No! but rather grew worse, so that he soon cast his javelin at David to kill him, because he knew that David was better than himself, and in his trouble of mind he hated the good. As Paul says, "Tribulation and anguish upon every soul of men that doth evil, of the Jew first and also of the Gentile; but glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile." Saul was suffering under this tribulation and anguish of mind, for disobedience.

ROBERT KNOWLES.

WEST BRANCH, Ia.

FOR "THE FRIEND."

North Carolina Yearly Meeting, 1892.

[A brief notice of this meeting has already appeared in THE FRIEND. Since then we have received from one of its members the following more full account of what transpired.]

Eight Month 9th, 10 A. M.—Representative Meeting, well attended, and opened under a quiet sense of the Divine presence, with prayer for help and guidance, then the business coming before it, was attended to.

At 2 P. M. the meeting for ministry and oversight convened, and we were favored to meet many old familiar faces, and to mingle in reverent worship, and a blessing was asked on our coming together, and for strength to do our duty. Ministers and elders from other Yearly Meetings were welcomed, and allusion made to the irregularities of last year, and of the paid pastors who then disturbed us. No Friend has a right to prescribe to another when he shall rise, or when he shall kneel, speak or pray; and to condemn those who keep their seats because they do not feel easy to follow man's dictation, is not Christ-like.

Eighth Month 9th, evening.—A meeting on evangelistic work, where we heard a little of their methods, but no detailed account of the way the money raised was used. It was stated that no one was paid for preaching. There was quite a lively discussion over this, and some personal remarks, which were stopped. The cry was for more money. Little true satisfaction there.

Eighth Month 10th, 10 A. M.—The Yearly Meeting business meeting commenced, and after a time of solid waiting and some expression, the names of representatives were called. There were three ministers, with certificates, present from New York Yearly Meeting, and one from each of Ireland, Indiana, Iowa and Kansas Yearly Meetings. The London general epistle was read, and much satisfaction expressed therein. Its teaching was clear as to worship and a free gospel ministry, and in accordance with early Friends.

Afternoon, Meeting for Worship.—Daniel Hill read us statistics of the growth of professing Christian bodies in America during the past thirty years; also as to infidelity.

Eighth Month 11th.—Business Meeting at 10 A. M. L. L. Hobbs appointed Clerk, with Josiah Nicholson and Robert C. Root for assistants. Epistles were read from ten Yearly Meetings with whom we correspond. That from Baltimore was commented on, and that from Iowa objected to.

Dublin Yearly Meeting sent a minute protesting against the change of name from our old and well known one to "Friends' Church," with which many Friends heartily united. Attention was called to a paragraph in a Charlotte

paper as to a difficulty between the Indians in Eastern Cherokee (not long since under Friends' care) numbering 1100, and having 30,000 acres of land in the counties of Swain, Jackson and Cherokee, on whose reservation a training school had been erected, and H. W. Spray (a member of North Carolina Yearly Meeting) was their teacher, who joined them in refusing to give up the possession to an authorized agent of the United States Government. It appears he had come to blows, but no blood had been shed, and several Friends expressed the desire that some Friend might feel it right to go there at once, to try to settle the matter before it reached to outrage and bloodshed. If not, to have a letter dispatched to same effect by night's mail.

Afternoon at two in joint session.—Report of evangelistic work read, and an appropriation of \$200 proposed, to which objection was made that several Friends throughout the Yearly Meeting had conscientious objections to its payment, and that in thus oppressing tender consciences, the Divine blessing could not rest. Nevertheless, it was concluded to assess it, and to excuse from payment any Friend who felt uneasy to pay it. Statistics were read as to the converts made during the past ten years, amounting to about 2900 in all, of which 1000 had applied for membership. The cost was said to average about as much as in other Yearly Meetings, viz: one dollar per head, which looks like a low figure to obtain George Fox Quakers at; and if numbers were our object it might read well—but I don't like this way of estimating. George Fox Quakers are not so easily obtained, and are scarce. It was also stated that the number of members belonging to the North Carolina Yearly Meeting before the war was 760, which, with the natural increase, and these converts, now numbered over 5000—but where are they? The attendance at Yearly Meeting does not now appear to be greater than it was twenty years ago, and we have increased facility of travel and other attractions offered.

Eighth Month 12th.—Assembled again about 10 A. M. The Queries and Answers were read. The attendance of Meetings for Worship and Discipline, except on First-days, is much reduced. Love pretty well maintained. Intoxicants still indulged in by several, and sold by some. Tobacco, grown, sold and used by many men and women; and if they would drop it, and pay in the money to the meeting, we need not be short of funds. If all our members were new creatures in Christ they would gladly attend meetings, and be peaceable, self-denying and useful citizens of earth. At this sitting our Irish Friend and visitor was much favored to set forth the true ground for all worship and ministry, and the right way to look for and expect the Divine blessing in reviving meetings and opening new ones. This was felt to be a favored conclusion to this sitting.

Afternoon, joint session, at which Mary Woody returned the certificate granted her last year, with acknowledgment of how the way had been opened for her and other companions from time to time. D. Sampson stated his concern to visit Dublin and London Yearly Meetings, and to see once again his old father and sisters. Sympathy and unity was expressed, with one dissentient, and he was liberated, his wife to accompany him.

The Report of Blue Ridge Mission for past year was read next, and \$200 appropriated to help to sustain it for another year, to which objection was made. A subscription in the

meeting at large, amounting to \$130, showed the interest felt.

Seventh-day morning.—The Report of Representatives was read. It recommended that where any Friend felt a conscientious objection to pay his proportion of the \$300 assessed last year for evangelistic work, he should be relieved, also that the present treasurer, J. J. Cox, be continued, and \$800 raised for the Yearly Meeting's use the ensuing year, with which the Yearly Meeting united. All the Quarters are in arrear, and this has been going on from year to year, so they were requested to pay up promptly. The Yearly Meeting is in debt, and as a parent, this should not be. It is a bad example, and we should not go on appropriating money and have to borrow it, but come down to the level of our circumstances, and get out of debt. The shutters now being opened, we heard the report of our Peace Committee for the year read; also the Friends' Peace Association for America, and approved, and \$25 appropriated for our Peace Committee for the next year. Nereus Mendenhall (who had introduced the subject previously in the meeting of ministry and oversight) explained about a proposed petition addressed to all the Christian governments of the world on arbitration. All Christian denominations are asked to join on Christian grounds. Our Yearly Meeting approving of it, the Clerk was directed to sign it. It is being translated into other languages, and as there will be other details to attend to, it was referred to the Representative Meeting.

Afternoon.—Exception was taken to uniting in the proposed Conference of American Yearly Meetings, on several grounds. As a Society we have been opposed to ecclesiastical domination and centralization of authority in a few. It is thrown over the whole body under the leadership of our Lord and Saviour, Jesus Christ. "One is your Master, even Christ, and all ye are brethren." Our members are expected to use their talents and exercise their rights, and as a plain farming class we don't worry after nice theological disquisitions, but plain gospel truths; and our Book of Discipline sets forth our principles and practices from the start. Keep to it and enquire for the old ways, and walk therein. However, a committee was appointed to furnish names. Next the report of Guilford College, and of the trustees, and the president and the advisory committee were read. Two hundred and six students, of which one hundred and nineteen were Friends, have been taught there the past year. The debt against it has run up to \$6,000. The endowment Fund of \$50,000 was completed early in the year. They are to keep in future to a cash basis. The farm has been profitable. The cottage system has worked well. The girls have need of more physical training, which was spoken to and the great advantage of boys and girls having an opportunity during their school term, to learn handicraft trades, so as to equip them the better to obtain a comfortable livelihood. Being a college of Friends, it should be a Friends' training-school for time and eternity. Friends books should be studied and read. The teachers being taught by the Spirit should seek to imbue the young minds brought under their control with the Truth in its virgin purity, as professed by Friends. A subscription of \$550 was raised in the open meeting to aid the poor girls in need of education under the winning advocacy of M. M. Hobbs, and the reports and suggestions approved of.

THE CALL OF THE CHRISTIAN.

BY JOHN G. WHITTIER.

(One of the Poet's earliest pieces, bearing date, 1833.)

[At the request of a Friend, we republish the following beautiful poem of our beloved Whittier. Or could wish that he had continued his subject a little further, and spoken of other calls to duty coming from the "gleams of truth and light," that "flash o'er thy waiting mind"—such as every true Christian experiences in the work of regeneration, which involves the necessity of bearing Christ's yoke and submitting those things required for our own humbling and growth in grace, as well as for the good of others. But let us be thankful for what we have.—Ed.]

Not always as the whirlwind's rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd-seer,
Nor as the awful voice which came
To Israel's prophet-bards,
Nor as the tongues of cloven flame
Nor gift of fearful words.

Not always thus, with outward sign
Of fire or voice from Heaven,
The message of a truth Divine,
The call of God, is given,
Awaking in the human heart
Love for the true and right—
Zeal for the Christian's better part,
Strength for the Christian's fight!

Nor unto manhood's heart alone
The holy influence steals:
Warm with a rapture not its own,
The heart of woman feels!
As she who by Samaria's well
The Saviour's errand sought—
As those who with the fervent Paul
And meek Aquila wrought:

Or those meek ones whose martyrdom
Rome's gathered grandeur saw:
Or those who in their Alpine home
Braved the Crusader's war,
When the green Vaudois, trembling, heard
Through all its vales of death
The martyr's song of triumph poured
From woman's failing breath.

And gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their token strange and new
Of music or of shade,
The summons to the right and true
And merciful is made.

Oh, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human kind;
If, brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own;

Though heralded with naught of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall—heed it well,
Thy Father's call of love!

SELECTED. TO A WEARY WORKER.

"Rest!" thou must not seek for rest
Until thy work be done;
Thou must not lay thy burden down
Till setting of the sun.

Thou must not weary of thy life,
Nor scorn thy lonely lot,
Nor cease to work, because such work
Thy neighbor praiseth not.

Thou must not let thy heart grow cold,
Nor hush each generous tone,
Nor veil the bright love in thine eye,
Thou must not live alone.

When others strive, thou too must help,
And answer when they call;
The power to help God gave to thee
Thou must employ for all.

For the "FRIEND."

Western Yearly Meeting—Conservative.

From a friend who attended the sittings of his body, we learn that two ministers were recorded the past year; and it was encouraging to see the earnest exercise during the various sittings of the Yearly Meeting of their homes. Some of these are endowed with excellent gifts.

The Yearly Meeting convened on Ninth month 6th. But one minister was present from our Yearly Meetings. Enoch and Catherine Carter from Kansas, and Sarah Hallock from New York, were present.

The first service was a favored meeting. The chief business was the reading of epistles from the corresponding bodies and the discussion thereof. It was felt to be a source of much encouragement to note the unity of expression as an evidence of a like travail in spirit in the effort to uphold our ancient principles. A committee was appointed to prepare suitable replies. On Seventh day Albert Maxwell and Nathan Pearson were re-appointed clerk and Assistant, and the minutes of the meeting for Sufferings read and approved.

Considerable discussion was had in the Meeting for Sufferings as to the hindrance of the ministry by the changed conditions of travel, which poor ministers are prevented from pursuing by the lack of means for the expenses, came out in this meeting that religious concerns were often done or not done at all because of a lack of necessary means, but no change was made; but meetings and ministers were urged to greater faithfulness, the meetings and concerned elders to feel after such concerns, and ministers to exercise more faith in the Lord's care over his servants.

Three meetings were held on First day; two at Sugar Grove and one in Plainfield. The two at 10 A. M. and 3 P. M. were largely attended by many more than could get into the use, and were very quiet and orderly. The ministry was largely a testimony to the spirituality of the Christian religion, pointing out clearly that the natural inclination of men is to do something to merit God's approval as rites and ceremonies or even personal service of various sorts, rather than be a devoted worshipper waiting to hear the voice of Christ, was really follow Him in the regeneration.

The queries and answers were read and considered on Second day. They showed Friends generally in unity and engaged so to live as to bear truth. Many exhortations were given, encouraging Friends to carefulness in their manner of life.

On Second day evening, a large company of young people—about 40—gathered at Albert Maxwell's, as a sort of parting opportunity, where they were mainly entertained with instructions about the history of the doctrines of Friends, and the many ways in which they were needed, and would be beneficial to the world; but a lecture, but an open free discussion, wherein the young people asked questions, and took part more like social converse. A very satisfactory and comforting opportunity, and I might add encouraging, because of the interest the young people seemed to manifest.

WHAT terror death hath, it borroweth from our deeds.

The National Debt of Great Britain, 1892.

YEAR.	DEBT.
1688—"The King's Debt" (incorporated by William III; contracted by Charles II and James II).....	£664,264
1702—The National Debt, at the death of William III, amounted to.....	12,750,000
1714—At the death of Anne it amounted to.....	37,000,000
Increase owing to continuation of war with France, under Marlborough (the war of the Spanish Succession). This war cost fifty millions.	
1727—At the death of George I it amounted to.....	52,500,000
Increase owing to war with Spain.	
1775—Year before the outbreak of the American War of Independence it amounted to.....	126,000,000
The war of the "Right of Search" with Spain, and a war with France about the succession to the throne of Austria, cost over forty-three millions. The war closed in 1745, and in 1760 we commenced the Seven Year's War against Maria Theresa and supporting Frederick.	
This war, which arose out of the previous one, cost over eighty-two millions.	
1792—The year before the outbreak of the great war with France the debt amounted to.....	237,400,000
Owing to our landowners having, in 1767, reduced their Land Tax from 4 s. to 3 s. in the £, and refusing to allow it to be assessed at the annual value, the Chancellor of the Exchequer in his extremity sent the tax-gatherer to America, and the result was the American War of Independence, which cost over ninety-seven millions.	
1816—The year after the battle of Waterloo the debt amounted to.....	846,000,000
This fearful war, which cost us eight hundred and thirty-one millions, was altogether unnecessary, and arose from our meddling in matters which the French people could have managed well themselves.	
1854—Year before the outbreak of the Crimean War, the debt amounted to.....	769,000,000
Insurrection in Canada (1838-43) total votes of credit, £2,096,046; First China War (1840-43), £2,201,028; Kafir War (1848-53), total votes of credit, £2,060,000.	
1856—Close of the Crimean War, the debt had risen to.....	808,000,000
This war cost us seventy millions, of which thirty-four millions were added to the debt.	
1891—At close of last financial year the debt amounted to.....	680,681,581
Since the close of the Crimean War we have the official estimate for the cost of the following wars from 1856 to 1868; Second China War, 1856-7—1860-61, total votes of credit, £6,640,693; 1856-7, Persian Expedition, total votes of credit £900,000; 1864-5, New Zealand War, £764,829; 1866-8, Abyssinian Expedition, £8,600,000; and Wiston estimates the cost of all subsequent wars and precautionary expeditions on account of wars, down to 1881, at £23,120,000, making total war cost, from 1856 to 1881, £40,025,522. — <i>Financial Reformer</i> .	

Natural History, Science, etc.

The Hen Hawk Deceived.—Our readers may remember a story told some time ago of a woodpecker that was deceived by a tree stump made in stone so perfectly that the bird tried to find worms in it. Here is an account of how a hen-hawk thought he had stolen a fine wood duck, but did not find it very good eating; George Boyd has a collection of birds stuffed and mounted as natural as life. He was looking them over a few days ago to see that moths were not injuring them, and left one, a fine specimen of a wood duck, standing in his back yard while he carried some others into the house. Just as he was coming out of the door again, a hen-hawk swooped down, pounced on the stuffed duck, and bore it away in its talons. The hawk lit on the limb of a dead tree a hundred yards from the house, and proceeded to sample his supposed prize. He stuck his bill into the duck's breast just once, and then dropped it as if it had been red hot, and took wing at railroad speed away from the place. He didn't stop to do any more hunting around that locality, although he had been circling there about for weeks, but kept right on going west until he disappeared in the blue distance, and he hasn't been seen since. But he spoiled the stuffed wood duck.—*Selected*.

Natural Gas.—Joseph D. Weeks, in the last volume of the United States Geological Survey, on the mineral resources of the United States, states that the total consumption of natural gas in the United States for the year 1889 was 522,150,000,000 cubic feet. The value of the gas, as shown by the returns, was \$11,644,858; but estimated as to the amount of fuel it displaced, its value was \$21,097,099. Its equivalent in fuel was 10,198,930 tons of coal. At 10 cents per 1,000 cubic feet this enormous amount of gas would represent the very handsome sum of \$55,215,000.

The growth of natural gas as a commercial product is shown in J. D. Week's report by the following figures:

For the year 1885, it displaced \$3,131,600 tons of coal, valued at \$4,857,200; in 1886, 6,453,000 tons of coal, valued at \$10,012,000; in 1887, 9,859,000 tons, valued at \$15,816,500; in 1888, 14,063,830 tons, valued at \$22,629,875; in 1889, 19,198,130 tons, valued at \$20,932,059; in 1890, 9,774,417 tons, valued at \$18,667,725.

Liquefying Gases.—The liquefaction of gases is a fact of recent knowledge. Until a few years ago oxygen and many other gases were thought to be "permanent" and not capable of liquefaction; but by the combined action of enormous pressures and low temperatures all of them have been changed into the liquid form, and hydrogen—one of the most refractory—has even been frozen to a bluish, metallic looking solid.

Slaver Convicted through a Shark.—"In 1790, the cutter *Sparrow* brought the brig *Nancy* into harbor at Kingston, Jamaica, under the suspicion that she was engaged in the slave trade. But, although many circumstances pointed to this fact, no clear proof could be obtained, as the brig had no papers from which the charge could be substantiated. The suspected vessel was therefore discharged; and the day before she left the harbor a man-of-war arrived, bringing some documents which clearly proved her guilt. These papers had been obtained in a 'highly improbable manner.' When cruising

off Santo Domingo the crew of the man-of-war had amused themselves by fishing for sharks. One monster was captured and cut up on deck, and in its stomach was found a bundle of ship's papers, the very documents flung overboard by the captain of the *Nancy* when he was boarded by the *Sparrow*. Curiosity led the captain of the man-of-war to clean and examine the papers, and the result was that he brought them before the authorities at the nearest port. The unlucky brig was condemned on this romantically acquired evidence."

Cave in Missouri.—*Popular Science News* states that a cave exceeding in size the celebrated Mammoth Cave of Kentucky, and situated in the Ozark Mountains, near Galea, Mo., has recently been explored for a distance of more than thirty miles. Bones of both recent and prehistoric animals have been found, including the hyena and cave bear. Flint arrow-heads have been picked up on the floor, but no human bones or other relics of man. A few animals of the usual forms found in caves are still living there, including a white newt, bleached by the absence of sunlight from many previous generations.

Celluloid Buttons.—Professor C. Vernon Boys, of England, reports the case of a lady, standing near a bright fire, who suddenly found herself enveloped in smoke. A gentleman who came to her rescue succeeded in crushing the ignited portion of her dress, not, however, without severely burning his hand. On investigation the fire was found to have originated from a spot where a large fancy button had been, but had disappeared. Similar buttons were subsequently examined, and were found to be highly inflammable, being made of celluloid.

Solid Nitrogen.—Crystallized nitrogen is one of the greatest chemical curiosities. By cooling nitrogen gas down to 377 degrees below the freezing point, and then allowing it to expand, solid, snowlike crystals are formed.

Lord Coleridge on Oaths.

A correspondent has been asking Lord Coleridge's opinion on the passage in the Bible where it says, "Swear not at all," and the words of Christ when He said, "Let your communication be yea, yea, and nay, nay;" and has received the following reply:—

"I have no doubt as to the lawfulness of oaths on proper occasions. St. James says they are lawful in express terms, and God (the same yesterday, to-day and forever), swears by Himself. The precept of our Lord is, I think, like giving the cloak as well as the coat, or offering both cheeks to be smitten, or never judging—to be taken as the statement of a principle, not as an order to be obeyed literally, and irrespective of circumstances or the rules of good sense. The whole jurisprudence of every Christian nation for 1900 years has been founded upon oaths, to say nothing of heathen nations whose practice in this respect is never found fault with."

Lord Coleridge is rather unfortunate in his reference to St. James, as we find in the Fifth Chapter of his Epistle, verse 12, the following—"But above all things, my brethren, swear not, neither by the heaven nor by the earth nor by any other oath, but let your yea be yea, and your nay, nay; that ye fall not under judgment." So it is evident that St. James did not take our Lord's command as a "statement not to be obeyed literally, irrespective of circum-

stances." But if this unequivocal command of our Saviour is not to be understood literally, then we are left in doubt as to the actual meaning of every word He uttered. Besides, how can we take these words, "But I say unto you swear not at all," as the statement of a principle unless we adopt its evident meaning? According to Lord Coleridge, we are to adopt the principle by ignoring the practice, or by a partial adoption of it, which is surely absurd.

As to the effect of our present system on the public conscience, let any one go into our police or assize courts, and he will agree with the writer that nothing can be more irreverent than the hurried manner in which this most solemn act—as it professes to be—is administered when the witnesses are "sworn." Nor is it possible to believe from the "hard swearing" which often follows when evidence is taken, that the knowledge that the witness is on oath has the least effect upon him.

There is a remarkable passage in the "Journal of George Fox," bearing on oaths, in which he describes a scene at Lancaster Assize Court in 1664, where some magistrates who had previously tendered him the oath, swore that it was on the 11th day of January, whereas afterwards it was proved to have been on the 12th. He says, "The Judge admitted it was a great mistake and an error." Some of the Justices were in a great rage at this, and were ready to go off the bench; they stamped and said, "Who hath done this? somebody hath done it on purpose;" "and a great heat was among them." "Then," said I, "are not the Justices here that have sworn to this indictment, foresworn men in the face of the country?" The sequel was that the indictment broke down, but the Judge immediately tendered him the oath again, and cried, "give him the book," and the Sheriff and Justices cried "give him the book." "I stood still," says he, and said, "if it be a Bible give it me into my hand." "Yes, yes," said the Judge and Justices, "give it him into his hand." So I took it and looked into it and said, "I see it is a Bible; I am glad of it." Then said I, "ye have given me a book here to kiss and to swear on, and this book which ye have given me to kiss, says, 'Kiss the Son;' and the Son says in this book, 'Swear not at all;' and so says also the Apostle James. Now, I say as the book says, and yet ye imprison me for doing as the book bids me? Why don't ye imprison the book?" As I was speaking this to them, and held up the Bible open in my hand to show them the place in the book where Christ forbids swearing, they plucked the book out of my hand again; and the Judge said, "Nay, but we will imprison George Fox." Yet this got abroad over all the country as a by-word, that they gave me a book to swear on that commanded me "not to swear at all;" and that the Bible was at liberty, and I in prison for doing as the Bible said."

When John Howard was travelling in Holland in 1786, he noticed that perjury was not so frequent there as in other countries, owing, he thought, to the solemnity of the administration of oaths; but, he continued, in his account of the Lazarettos, "I could wish from the clearest principles of reason and sound policy that the use of oaths in almost all cases, were abolished, and that the affirmation of the fact should be sufficient; and that he who asserted or affirmed a falsity, should be punished and disgraced as a perjurer."

It appears not to be generally known that by a comparatively recent Act of Parliament

any one who has a religious scruple against oaths may make an affirmation. If this were to become general, and if persons convicted of wilful false statements were punished as for perjury, we should be happily rid of much irreverence in our Courts of Justice, due to our present system of administering oaths.

As for Lord Coleridge's contention that God who changes not, swore by himself, we must not forget that God's revelation of himself has always been gradual and progressive, and according as mankind were able to bear it; that He is necessarily often represented by the old Hebrew writers in language which stoops to the comprehension of the people of the time, and that although it is quite true that the ancient Jews were permitted to swear, yet not under the fuller revelation of God's will in Christ who believe in Him are distinctly forbidden under any circumstances, to take an oath, in language which cannot by any twisting be made to bear another meaning.—*J. Latchmore in the British Friend.*

FOR "THE FRIEND."

JOHN G. WHITTIER died at Hampton Falls, N. H., Ninth Month 7th, 1892, aged eight-four years and eight months.

Our beloved friend had so far recovered from his severe illness of last winter, that in the spring he proposed his usual visit among the mountains and lakes of New Hampshire. But summer approached, and his strength seemed insufficient for so long a journey, he with his cousins Joseph and Gertrude W. Cartland, accepted the invitation of their friend, Sarah Gove, to spend a few weeks at her home Hampton Falls, a beautiful spot, in the midst of scenes familiar to him in early life, and which suggested "Hampton Beach," "Rivermouth Rocks," and several other poems. Here, in view of the ocean, and his favorite Hampton Meadows, he enjoyed such a rest as he frequently remarked he had not realized for many years. He was able to take short walks daily, and in measure to keep up his reading and writing, and to enjoy the company of his friends.

His last poem, addressed to his friend, Oliver Wendell Holmes, on his eighty-third birthday was written at Hampton Falls, a few weeks previous to his death.

On Fourth-day, Eighth Month, 31st, he had an attack of illness, similar to what he had often suffered from at this season of the year, which his physicians thought might yield readily to suitable treatment, and on Sixth-day he had far recovered as to look towards returning home the following week, but on Seventh-day morning he had a slight paralytic shock, affecting the right side, and attended with great prostration. His speech became indistinct, and the state of his throat was such that he found great difficulty in taking the necessary nourishment and medicine.

He seemed fully aware of his critical condition, often assuring his friends of his entire resignation and trust that all would be well, referring to their kindness, and tender care, and expressing his "love for all the world."

On First and Second-days his physicians regarded his symptoms a little more favorable, but on Third-day afternoon there was an evident change for the worse, and becoming unconscious, he continued until 4.30 o'clock next morning, the 7th instant, when with many of his loved ones around him, he passed peacefully away.

The funeral was on the 10th instant, at half past two, from his home in Amesbury. The

owing item from his will was read on the occasion, "It is my wish that my funeral may be conducted in the plain and quiet way of the Society of Friends, with which I am connected by birthright, and also by a settled conviction of the truth of its principles, and the importance of its testimonies." This request was carried out as fully as the immense crowd would permit. The gathering was under the trees in the garden, and it was estimated that no less than 5000 people, during the day, looked for the last time upon the face of their beloved and honored friend, as he lay in the quiet parlour. Testimonies were borne by several Friends.

The interment was in the family lot in the cemetery overlooking the town of Amesbury, beside the graves of all his beloved family, to whom he so touchingly alludes in his poem, "The Graveyard." "The interment was in the family lot in the cemetery overlooking the town of Amesbury, beside the graves of all his beloved family, to whom he so touchingly alludes in his poem, "The Graveyard."

With no attempt at eulogy or to review the work of our dear friend, it is thought that the incidents, connected with the closing hours of his life on earth, may be of interest to readers of THE FRIEND.

Items.

Mormonism Flourishing.—Mormons are still busy in London. Brigham Young, Jr., who is a Mormon apostle, sends five hundred converts to Utah, every year. Their principal method of making converts is by the use of public meetings. The London County Council asked to stop them, but after considering the matter refused to do so.

The abolition of polygamy will not destroy Mormonism. It has taken its place among the religions of the earth, but it can never spread extensively in this country by proselyting. The ignorance of the English peasantry of the lowest grade is hardly to be conceived by those who have not had the experience of it. The same is true of the Irish and Scotch, but the former are protected from Mormonism in most part by Romanism, and the Protestant in the latter by a class too well educated in Christianity to be caught by Mormonism. Many of the Irish peasants, we should fancy, would fall an easy prey to a shrewd Mormon teacher. They take a great deal of headway by promising land and a good living, and, like the faith healers, profess to work miracles and to have special influence with the Almighty to aid them in their temporal enterprises. Most of the Mormon leaders, too, are worldly wise, have a shrewd knowledge of human nature, and no conscientious scruples in its use with other fanatics or hypocrites.—*Christian Advocate.*

Latin Service in the Established Church of England.—A late paper says: The Convocation of Canterbury opened on Sixth-day last in St. Paul's Cathedral with a ceremony which we have little to characterize. It was a Latin service—mass, liturgy, sermon, all in Latin. The proceedings were, in our judgment, an utter travesty of Christian worship. An ecclesiasticism which exalts Christ is vain; when it goes to the length of blinding the eyes of men from the great Head of the Church, as this performance did, it is a deadly snare. In word as well as in deed Latinization seems to be advancing in the Church of England. In the midst of it all, we thank God that there are many good and true witnesses alike among ministers and active members of the Church.

Bristol Orphan Houses.—As we have now a great number of vacancies for girls in our five large Orphan houses, erected to receive 2,050 boys and girls who have lost both parents by death, I earnestly request Christian friends kindly to assist me in filling up these vacancies, by seeking out suitable cases for admission into our institution, by letting the relatives or friends of orphan girls know that they may be received at the Ashley Down Orphan Houses, and by advising them to write to me for their admission.

We receive both boys and girls from their earliest

days, keep the boys until they are between fourteen and fifteen years of age, when they are apprenticed, and the girls till they are about seventeen years old, when both boys and girls are provided with an outfit, and with suitable situations also. Up to the time that our orphans are sent away from the institution, they are boarded, lodged, clothed, and educated entirely free of all expense to their relatives, and have a most comfortable and happy home.

When I began the orphan work, fifty-seven years ago, there was accommodation in this country for 3,600 orphans only; but since that time, through the blessing of God, which has rested so abundantly upon my labors, such an impetus has been given to orphan work, that institutions have sprung up in various parts of Great Britain, by means of which more than 100,000 orphans can now be provided for; and for this reason it is that we have so many vacancies at the present time, and find it so difficult to fill them up.

I repeat, therefore, that I shall consider it an especial kindness if Christian friends will take the trouble to seek out destitute orphans, and advise the relatives of such to apply to me for their admission, as we have good and abundant accommodation for them, and a large number of efficient helpers.

GEORGE MULLER.

New Orphan House, No. 3, Ashley Down, Bristol.

THE FRIEND.

TENTH MONTH 1, 1892.

The Editor has received a letter from a Friend in Massachusetts, expressing his opinion that the statement quoted from Addison Coffin in No. 8 of THE FRIEND, under the heading, "Meetings for Worship," is too general in its terms. The letter says:—

"I think the quotation may be misleading to some that may read it, that do not understand the situation in the West. If the writer means to include the whole West—Ohio, Western, Iowa and Kansas Yearly Meetings, the language certainly is too strong. When he says, 'Such a meeting the younger generation in the northwest [of the United States] has not seen, nor could they rightly understand, if seen. Western life has drifted onward, or away from silent meetings.' He makes no exception; hence, if the statement be correct, the young people of the West know nothing of silent meetings. I have no doubt that the writer meant well, but I could not but feel that there are a large number of the younger generation in the far West, as well as elsewhere, that do know and understand how good it is to meet together and sit down in silent waiting before God, and who have not forgotten the injunction, 'Tarry ye in the city of Jerusalem, until ye be endued with power from on high.'

Addison Coffin, we believe, is a member of Indiana Yearly Meeting, and his knowledge of meetings in the northwest has probably been much confined to those of his own Yearly Meeting and of those with which he corresponds—meetings in which, in a general way, what is termed the fast element bears sway, and in which reading the Scriptures, singing and other vocal exercises have taken the place of a reverent drawing near to God in Spirit and seeking ability from Him to perform spiritual worship. His remarks are not applicable to the branches of Ohio Yearly Meeting, which meets at Stillwater, nor to those of the Smaller or Conservative Yearly Meetings of Western, Iowa and Kansas; nor do we suppose they were intended to apply to them.

There are encouraging evidences that the convictions of thoughtful people in the religious world have of latter times been more and more in unison with the doctrines which the Society of Friends has held from its beginning. Some of these evidences have appeared in our columns from time to time, and they are calculated to inspire a hope that the Spirit of the Lord is operating on the hearts of the people, and by his own blessed power leading them in the way they should go. Precious indeed is this assurance to those who have long endeavored to maintain their allegiance to the truths of the Gospel of our Lord and Saviour, Jesus Christ, and who can rejoice in their extension. It reminds one of the noble language of Sarah Grubb, dictated to her friend, Richard Shackleton, when she was suffering from an attack of small-pox, which, a few days later was the instrument of her emancipation from the shackles of mortality. She says:

"My soul, though encompassed with the manifold infirmities of a very afflicted tabernacle, can feelingly worship, and rejoice in nothing more than this, that the Lamb immaculate is still redeeming by his precious blood, out of every kindred, nation, tongue and people, and making a glorious addition to his church triumphant, whose names shall stand eternally in the book of life."

It is natural also, and allowable, that as members of the Society of Friends, we should feel an additional satisfaction when such persons are brought to unite with us in membership, and thus strengthen us in upholding a standard to the world around. Yet here, a caution is needed, lest any, in order to make the way easier, and membership with us more attractive, should be induced to lower that standard, by dropping or softening some of those testimonies which are opposed to a worldly spirit, and which many of our own members do not learn faithfully to conform to, until they come under the government of the Spirit of Christ, and are made willing to bear his yoke.

By making the terms of nominal discipleship more easy, we might largely increase the membership of the Society. But this would do no good to those thus included, nor to the cause which we profess to advocate. Instead of leading them up to the elevated position of religious truth which we occupy, it would be simply extending our enclosure so as to embrace those who are standing on a lower level; and the effect of this, so far as it had any effect at all, might prove to be to settle them at ease, in an imperfect state, and render them heedless of the calls of Grace to a further advancement in the highway of holiness.

SUMMARY OF EVENTS.

UNITED STATES.—President Harrison has been selected by Brazil and Argentine Republic to arbitrate the question of boundary between the two countries, which has been in dispute for the last three years.

The steamer Kite, with Lieutenant Peary and his wife with the members of the North Greenland Expedition, as well as the Peary Relief Expedition and their valuable collections, reached Philadelphia on Ninth Month 23rd.

An old almanac for 1814 gives the following as the rates of postage prevailing at that time: "For every single letter by land, for forty miles, 8 cents; 90 miles, 10 cents; 150 miles, 12 cents; 300 miles, 17 cents; 500 miles, 20 cents, and for more than 500 miles, 25 cents. No allowance to be made for intermediate miles. Every double letter is to pay double the said rates; every triple letter, triple; every packet weighing one ounce, at the rate of four single letters each ounce. Every ship letter originally received at an office for delivery, 6 cents. Magazines and pamphlets,

not over 50 miles, 1 cent per sheet; over 50 miles and not exceeding 100 miles, 1½ cents per sheet; over 100 miles, 2 cents per sheet.

Advices from various points throughout the cotton belt give discouraging reports upon the condition of the crop. In South Carolina the rainfall has been twelve inches since the first of the month, and this is injuring the cotton not previously hurt by the drought and rust. The crop will be thirty per cent. below the estimate. Rust has attacked the plant in the vicinity of Anniston, Alabama, and the crop is estimated at thirty per cent. below the average yield. In the lowlands of Arkansas the cotton is growing all to stock, and few bolls are forming. From Austin, Texas, the report comes that the army worm and rains have damaged the crop so that scarcely a third of a bale per acre will be picked. Reports from east of the Mississippi River indicate that the crop of cotton will be from ten to twenty-five per cent. below the yield of last year in the various States.

The last act in the troubled granite industry occurred on the 23rd ult., at Barre, Vermont, when representatives of the Union and the Association signed the bill of the prices and agreement, thus ending a bitter and long contest of five months' duration. Men will be set to work rapidly.

On the 20th of Ninth Month, a disastrous fire occurred at Rockaway Beach, Long Island. Nearly one hundred buildings were destroyed, and the property loss is estimated at \$800,000. One hundred and sixty acres were burned over.

There was a disastrous passenger wreck on the Pennsylvania Railroad system early on the morning of the 21st ult. On the Ft. Wayne road, not far from Wooster, Ohio, the Chicago express, east bound, collided with a freight train and thirteen persons were killed and eight were injured. Two ladies and several postal clerks were among those who perished in the flames which consumed the wrecked cars.

The same day a passenger train on the Atchison, Topeka and Santa Fe Railroad was thrown from the track and four persons were killed and thirty-five injured. The motive for the crime was to secure \$1,000,000 in currency in transit from the Mexican Central Railroad to its headquarters in Boston. The robbers broke into a tool house to secure the tools with which to remove the fish plates and spikes. A rail was then taken up. The robbers failed to secure the money, however.

The passengers on the steamship *Normannia*, in quarantine at New York, have had most of their baggage ruined by the superheated steam used for the purpose of disinfection.

There have been eight deaths from Cholera in the city of New York since the first appearance of the disease. At the present time it is stated that there is not a single case, either in the city or its harbor.

Cholera statistics show the close connection of the disease with liquor drinking. In New Orleans, in 1848, 5,000 drinking men died before one temperance man was touched. In Tiflis, Russia, with 20,000 inhabitants, every drunkard died. A physician said, that of 2,150 cases, who died in twenty-one days, the temperate were swept away like flies.

Dr. Short reported, in England and Scotland, Asiatic cholera singles out the drinking man with unerring precision, while it leaves the sober man unscathed. In New York city, out of 5,000 members of temperance associations but two died. In Albany, one in 2,500 of temperate people died, and the mortality in the rest of the population was one in sixty. A New York physician said, that if it had not been for the use of spirits in 1848 there would not have been enough cholera to have caused a cessation of business for a single day. In Great Britain it was computed that five-sixths of the deaths were from the ranks of the drinkers. Dr. Adams, of the University of Glasgow, said that the liquor shops were cholera breeders, and if he had his way he would label them, "Cholera sold here." And yet in the directions given by the various health boards to escape the disease, I have not seen one that goes farther than to recommend temperance—not abstinence.

The number of deaths reported in this city last week was 408, being 24 more than the previous week, and 19 more than the corresponding week of last year. Of the whole number, 213 were males and 195 females; 101 were under one year of age; 53 died of consumption; 40 of marasmus; 27 of cholera infantum; 27 of diseases of the heart; 27 of diphtheria; 21 of old age; 14 of pneumonia; 13 of typhoid fever; 11 of inflammation of the brain; 10 of Bright's disease; 10 of inanition and 10 of casualties.

Markets, &c.—U. S. 2's, 100 a 102; 4's, registered,

113½ a 114½; coupon, 114½ a 115½; currency 6's, 107 a 117.

COTTON advanced ½ ct. under stronger reports from other markets, but trade was quiet on a basis of 7½ cts. for middling uplands.

FEED.—Demand was light, with free offerings of winter bran at \$16.00 a \$17.00 per ton, as to quality.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.25; Pennsylvania roller, straight, \$3.50 a \$3.85; Western winter, clear, \$3.40 a \$3.75; do. do., straight, \$3.75 a \$4.10; winter patent, \$4.10 a \$4.50; Minnesota, clear, \$3.25 a \$3.75; do., straight, \$3.75 a \$4.25; do., patent, \$4.35 a \$4.65; do., favorite brands, higher. Rye flour was in moderate request and steady, at \$3.65 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 75½ a 75½ cts.

No. 2 mixed corn, 52½ a 53½ cts.

No. 2 white oats, 40 a 40½ cts.

BEEF CATTLE.—Extra, none here; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 3 a 3½ cts.; fat cows, 2 a 3½ cts.

SHEEP AND LAMBS.—Extra, 5¼ a 5½ cts.; good, 4¼ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 2 a 3½ cts. Lambs, 3 a 6½ cts.

HOGS.—Good Western, 7½ a 8 cts.; other Western, 7½ a 7¾ cts.

FOREIGN.—A renewal of disorder in Ireland, accompanying a large increase in the eviction of tenants, has given rise to the general belief that the landlords have been stimulated to demonstrate that John Morley's experiment in suspending coercion is a failure.

"The expected has appeared," says H. L., in the *New York Tribune*, "at South Leeds, where the Liberal candidate has been returned, but by a diminished majority. It is sufficient, being a trifle under 1000; but at the general election it was as much over 1500." The same writer remarks: "It is a remarkable and scandalous fact that nine-tenths of the magistrates in Ireland belong to the so-called Royalist minority, and that during the long administration of the late Government, not one man in the slightest degree in sympathy with the popular movement was appointed to the judicial bench."

A despatch from Hamburg of the 25th ult., states that there has been a remarkable decrease in the number of cases of cholera. At the present rate the epidemic will soon be declared ended. All types of the disease grow milder daily.

The banks are now specially interested in the Austro-Hungarian conversion toward a gold currency. The gold received by the Austro-Hungarian Bank within the last six weeks amounted to 35,000,000 florins, including 3,500,000 of American eagles. The minting of the new gold coins is about to begin. The Austrian Finance minister will issue a gold loan of 100,000,000 florins for minting purposes. The Hungarian minister announces that that Government is so fully provided with gold for the mint, that it will not ask a loan. It has 15,000,000 florins in gold on hand, with the prospect of receiving 30,000,000 more from the surplus on the financial year.

The *Norvich*, of St. Petersburg, publishes an article in regard to the mission headed by General Sir Frederick Roberts, who was despatched last month by the Indian Government to meet the Ameer of Afghanistan. The paper says that the mission is calculated to lead to the absorption of Afghanistan by Great Britain, which country will then ent Russia off from the route to the Indian Ocean, and that it is creating a much greater motive for an Anglo-Russian war than did the Pamirs matter.

Russia has sent a note to the Porte, calling its attention to the fact that serious consequences may result from the relations now existing between Turkey and Bulgaria, which Russia holds are contrary to the provisions of existing treaties. The note has caused a great sensation in Turkish official circles.

Gold was recently discovered in Formosa, in the bed of the Kelung river, in connection with the railway works, and immediately gold-washers flocked in hundreds, and eventually in thousands, armed with rough tin-lined perforated troughs, with which they washed out the sandy mud of the river and its banks. The British Consul at Tamsin, who refers to the matter in making his report, heard of coolies making as much as \$3 to \$1 per day. The comparatively small value of the gold that passed the Custom House, \$15,833, probably represents only a tenth of what left the port, as it was a common rumor that every native passenger was taking gold in his luggage, which was not examined by the Custom House.

Particulars have been received at San Francisco by the steamer *Belgie*, from Yokohama, of a destructive

typhoon that swept over the Rinkiu Islands. Near 5000 buildings were either destroyed or damaged, junks were wrecked, and a large number of sailors who are missing are supposed to have been drowned. A third of the crops have been ruined.

The Mexican Chamber of Deputies, constituting an electoral college, has declared Porfiero Diaz President of Mexico for four years from Twelfth Month 1st, n.

The overflow of the Rio Grande River continues to cause great damage at Rio Grande City, Texas, where several hundred acres of land have been added to Mexican territory by the river changing its course. Several hundred poor Mexicans living on the lowlands along the river have lost all their stock and crops.

The latest move of the Louisiana Lottery is an attempt to bribe the Hawaiian Government to grant an exclusive franchise for the term of twenty-five years to establish a lottery in Honolulu. A bill was introduced before the Hawaiian legislature, Eighth Month 30, proposing that scheme.

The Secretary of State has been informed by the minister to Guatemala, that the Government of that country has issued a decree, closing absolutely for date (Ninth Month 22nd), all Atlantic ports of that country as a quarantine against cholera.

RECEIPTS.

Received from Joseph B. Matlack, Philad'a, \$2, 66, and for Anna M. Shearman, O., \$2, vol. 66; for Arnoldi Haight, Canada, \$6, being \$2 each for herself, Thomas Moore, and Sebaru Foster, vol. 66; Elizabeth Russell, W. Philad'a, \$2, vol. 66; from Hadley, Ind., \$2, vol. 66; from Samuel P. Carpen, N. J., \$2, vol. 66; from Joseph Jones, N. J., \$2, vol. 66; from Millin Cooper, Philad'a, \$2, vol. 66; from Daniel Pickard, England, £3, being 10 s. each for himself, Lucy W. Walker, Anna Moorehouse, John W. William Knowles, and Stephen Cumberland, vol. from John M. Sheppard, Pa., \$2, vol. 66; from Cadbury, Philad'a, \$2, vol. 66; from E. H. Rice, N. J., \$2, vol. 66; from Joshua B. Hillman, N. J., \$2, vol. 66; from Jacob L. Evens, N. J., \$2, vol. 66; from Thomas Driver, Cal., \$2, vol. 66; from Madison, for John E. Michener, Iowa, \$2, vol. 66; from John G. Haines, Pa., \$6, being \$2 each for himself, Levi S. Thomas and James Davis, vol. 66; from Hutchens, Mo., \$2, vol. 66; from Elizabeth L. Iret, Pa., \$2, vol. 66; from Owen Y. Webster, Pa., \$2, vol. 66.

R. Mittances received after 4 o'clock P. M. on Thursday will not appear in the Receipts until the following week.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Trains leave Broad Street Station, Philadelphia, at 7:17 and 8:15 A. M., 2:53 and 4:35 P. M., for Westtown, are regularly met at the station.

Z. HAINES, *Sup.*

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 Month 14th, 1892, at 3 o'clock P. M. GEORGE VAUX, Jr., *Secretary*.

WANTED.—A woman Friend, qualified to act as Nurse for the girls, at Westtown Boarding School.

Apply to REBECCA G. PASSMORE, Concordville, Penna., or MARY W. HAINES, Rancocas, Burlington Co., N. J.

DIED, at his residence near Monrovia, Ind., WILLIAM AIRY, in the sixty-sixth year of his age, a member and elder of West Union Monthly Meeting of Friends.

About nine years previous to his decease, he was stricken with paralysis. Being of a cheerful, patient and resolute disposition, with the healing of the great Physician, he gradually recovered, so as to be a regular attender of meetings until within the last year, which he was only out occasionally. The mild summons came suddenly, from heart failure, on the 2nd of Seventh Month, 1892. Not only from his consistent life do we believe he has entered into rest, but from many lively expressions dropped from time to time, with the legacy of love to all of every class, and the comforting evidence, that through the mercy of God, in Christ Jesus, he is permitted to inherit one of those mansions prepared for the righteous.

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

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Selections from the Life of Mary Dudley.

She "being dead yet speaketh."—*Heb. xi. 4.*

From a desire to promote in the hearts of the readers of THE FRIEND, a fresh and increased love for that Holy One, who so marvelously wrought in the mind of Mary Dudley, and who, by the attractive influences of his Holy Spirit, is still visiting young persons, in order to draw them from the allurements of the world and the wages of sin, into conformity with his holy will and into fellowship with Him, the following selections have been undertaken.

May our dear young Friends, especially, seek to profit by her pious, self-denying, consistent example, and to have the pure mind stirred within them, by her lively zeal and diligence; first, in sitting at the feet of Jesus, as Mary of old did, for the knowledge of his will, and then by her filial dedication and faithfulness in performing it. Hereby she was enabled in the obedience which is of faith, to glorify that God who had called her out of darkness into his marvellous light, and also to serve her generation according to his disposal and ordering. May the gifts and talents so responsibly committed to you, be so occupied with, to the dear Redeemer's praise, as that ye, too, may become followers of God as dear children, unto a crown never fading glory in his kingdom.

INTRODUCTION.

As it is declared that "the memory of the just is blessed," and "the righteous shall be in everlasting remembrance," it seems to be the duty of those who possess the requisite materials, to select and bring forward such particulars, respecting the lives and characters of pious and devoted individuals, as may tend to instruct and encourage survivors, and exalt the power of divine grace.

My beloved mother did not keep a regular journal; yet when absent from home she mostly transmitted copious details of her engagements, and sometimes made memoranda to which she then mentioned her intention of adding; but frequent attacks of illness, and the occurrence of trying circumstances, combined to frustrate her purpose; so that when not actively engaged in the service of her Lord and Master, the leisure she possessed was seldom accompanied by efficient ability for much writing. In the following pages, however, her own language has

been generally adhered to, although in making extracts, some trifling verbal alterations were found necessary; but great care has been taken to preserve the true sense and import where any small variation seemed expedient. The prosecution of this interesting employment has been attended with a consciousness of inability to do justice to the valuable documents committed to my trust, and the character of my departed parent; both of which are capable of being made extensively useful, had the office of editor been filled by one more competent to perform its duties.

The work is now submitted to the public, with an earnest desire, that one who spent so large a proportion of a lengthened life in seeking to promote the highest interests of her fellow-creatures, may, though dead, continue to speak instructively to the hearts and understandings of those who are alike "called to glory and virtue."

ELIZABETH DUDLEY.

PECKHAM, Eleventh Month, 1824.

MARY DUDLEY was the daughter of Joseph and Mary Stokes, and born in the city of Bristol, the 8th of the Sixth Month, 1750. Being of a delicate constitution, she was, during infancy and childhood, subject to frequent and severe indispositions; yet she was early sent to school, and has often mentioned as a proof of serious thoughtfulness, her love of reading the Holy Scriptures, and that her partiality for the Prophecies of Isaiah was such, as to make her governess repeatedly enquire whether she had not yet got through that book? Being of quick parts, and possessing facility in acquiring knowledge, she made rapid progress in learning; and as she advanced to youth, the vanity which is inherent in the human mind was much fed by the admiration of her relations and acquaintance; yet, even at this early period, she was at times sensible of the humbling visitation of Divine love; and in expressing her solicitude for young people, she has often been heard to say, how highly she should have valued the privilege of Christian counsel and sympathy, under those convictions which were at times counteracted on one hand by incitements to wordly pleasure, and on the other by ridicule for wishing to appear better than her contemporaries! nor were these efforts untried on the part of those whose duty it was to act very differently. The following are her own observations:

— "I am drawn to commemorate the gracious dealings of a merciful Father and Creator in early visiting my mind, which though ignorant of the nature of deep religious feelings, was certainly often impressed with them in the morning of my day; though, from a remarkably lively disposition, I did not yield to that awful fear, at seasons felt, which preserving from the snares of death would have led into a conformity to the Divine will. Being educated in great strictness by my parents, respecting the observance and ceremonies of the worship they professed, (that of the Establishment,) I was a

constant attendant upon them from childhood, though with this, allowed to enter into most of the amusements of the world, to which my natural disposition greatly inclined; while in the midst of dissipation I often felt a dissatisfaction, and my mind was visited with something so awful that I appeared to others very grave, and have frequently been laughed at for it. I was fond of reading, and found much pleasure in yielding to it; which, with a turn for poetry, and the intimate acquaintance of several sensible, seriously inclined persons, occupied much of my time from seventeen to eighteen years of age. These circumstances, together with the death of my beloved grandmother, gave a shock to that vanity, in the gratification of which she had much contributed to support me; and a disappointment in an affectionate attachment terminated the attraction to visible objects, so that my mind was like a blank, waiting to be filled up, and prepared for the more extensive reception of the precious visitation, which early in the twentieth year of my life, was sweetly vouchsafed; so that all that was within me bowed in deep prostration, and yielded to the superior power of heavenly love. My mind being in the prepared state above described, it would be unsafe to date this change from the particular period of my attending the Methodist meetings; though in doing so, I certainly felt more of Divine impressions than at any previous season, and particularly when under the ministry of one of their preachers, who seemed commissioned with a message to my mind. I continued to hear him, with many others; attended all the means, as they are called, and was often sweetly affected and comforted; yet even at such times there was something within me craving the purity of an inward, spiritual life—and seeing that without holiness no man could see the Lord, as I did believe was attainable, how did my whole soul breathe for this knowledge to be revealed, and in the depth of silence, struggle that I might rightly seek and experience it. I went into various places of worship among the Dissenters, and was at one time greatly taken with the Baptists; but still found a want, a vacuum unfulfilled with that good I was thirsting after. Not from conviction, but partly from persuasion, and something in me yielding to the way I thought might easily settle me, I joined the Methodist Society, and also continued constantly to attend the established worship, that of my education; but in the several ceremonies of this, and the different meetings of the other, such as classes, bands, &c., I felt unsatisfied, and often, while others were engaged in attention to the preaching and singing, has my spirit in solemn silence communed with the "Lord my strength," so that I scarcely knew what was passing around me, and even felt disturbed from this inward attraction, when obliged to draw to that spot where the outward elements were prepared for the congregation. Oh! how did I then feel the heavenly mystery, and sweetly partake of the bread of life, so that all forms and shadows

fled away, and became no longer of use or efficacy to a mind feeding spiritually on the substance. During these feelings and consequent shakings from all visible things, I often went into Friends' Meetings, and there, especially in silence, did my spirit feed, as it also did in deep awful retiredness, when no eye saw me; but when, by this powerful attraction, hours have passed away, so that my body seemed to do with a very small portion of rest or sleep. I felt like a child clinging to its parent's breast; and in this state covenant was made, which to this hour, I humbly trust has not been forgotten."

Her totally withdrawing herself from those scenes of amusement in which she had dissipated much precious time, brought upon her the ridicule of her young companions, and even the censure of many who were much older though less thoughtful than she was; and the expectation of her again returning to worldly pleasures, was frequently evinced; while both flattery and entreaty were made use of, to counteract that seriousness of demeanor which was deemed so unnecessary at the age of nineteen. The change which she felt it her duty to make, by leaving off ornaments, and wearing such attire as was consistent with her views of Christian simplicity, being very mortifying to some of her nearest connections, she suffered considerably on this account. The peace, however, with which her mind was favored, more than counterbalanced these trials; and strength being mercifully proportioned to the occasion, she was enabled to persevere in the path of obedience, and has frequently been heard to say, that her company soon became as undesirable to her former gay associates, as theirs was to her; while her society and example proved the means of solid advantage to some of her contemporaries, who continued or sought her acquaintance. At this period she frequently recorded her feelings in metrical composition; and the two following pieces are selected, as instructively describing her state of mind.

WRITTEN ON HER TWENTIETH BIRTH-DAY.

Did angels' love or seraphs' glowing fire
My bosom warm, or my glad breast inspire—
With what loud praises would I pierce the skies,
What tuneful incense from my lips should rise,
Yet thro' my pow'rs with no such ardour glow,
The feeble strains of thankful love may flow;
My languid numbers shall a tribute bring,
And humble praise awake the silent string.
While nineteen years their varied seasons roll'd,
How chain'd this captive heart in winter's cold;
Unaw'd by threatenings and uncharm'd by love,
It still refus'd the quick'ning draught to prove.
Vain the return of ev'ry annual day,
Its call still slighted or neglected lay;
In vain it told me that it gave me birth,
For still it found and left me slave to earth.
Inmur'd in shades of interwoven night,
In Nature's dismal chaos, void of light,
Thus lay enwrapt my pow'rs, till mercy spoke,
And thro' the gloom a ray obedient broke.
Amazing *grace!* thro' *this* I still survive,
And boundless love has bid the rebel live;—
Bids me, for once, with joy behold the day
That brought to life this animated clay.
Since Mercy deigns to smile,—hail welcome morn!
Forever solemniz'd be thy return;
On thee let pure devotion ever rise,
And breathe to heaven unsullied sacrifice.

A HYMN.

WRITTEN IN THE TWENTY-FIRST YEAR OF HER AGE.

How shall I tune a trembling lay,
How touch the soften'd string?
Fain would I heav'nly love display,—
The God of mercy sing.

I would,—but Oh! how faint each power,
How far too high the theme;
Come, blessed Spirit, aid restore,
And raise the languid flame!

What wondrous grace! what boundless love!
What soft compassion this,
That calls my rebel heart to prove
A never fading bliss!

Long have I sought the pleasing sound,—
But sought, alas! in vain—
Explor'd in Pleasure's mazy ground,
In Nature's desert plain.

What grace that I am not consum'd,
Not hurl'd to endless night;
Mercy has all her pow'r assum'd,
And yields a cheering light.

'Tis Mercy bids me seek the Lord;
'Tis Mercy bids me fly;
'Tis Mercy speaks the balmy word,
"Repent, thy God is nigh."

'Tis Mercy fills my trembling heart
With agonizing pain,
With keen distress and poignant smart,—
Nor heave these sighs in vain.

The tears that now in torrents flow,
This Mercy will repress;
Remove the load, a pardon show,
And speak a healing peace.

Then let me humbly wait the hour—
The hour of sweet release;
Incessant, saving grace implore,
Incessant pant for peace.

At thy blest feet, my LORD and KING,
Resigned let me lie,
Till the glad peals of triumph ring,
And Faith behold Thee nigh.

Then shall the stammerer's tongue proclaim
The goodness of the LORD;
In grateful strains rehearse his fame,
In hymns his love record.

I'll warble to each list'ning ear
The feeble song of praise;
My sweet employ while trav'ling here,
To bisp Redeeming Grace!
(To be continued.)

FOR "THE FRIEND."

Edward K. Hobson.

Died, at his residence near Cresline, Cherokee Co., Kansas, on the 16th day of Second Month, 1892, EDWARD K. HOBSON, aged nearly Seventy-two years. He was the son of Edward and Mary Hobson (both deceased). He was an esteemed member and recorded minister of Spring River Monthly Meeting of Friends.

When a young man he had a remarkable visitation of Divine love, was awakened to a fearful sense that he was lost, or in an unsaved condition, should he have to meet death without a Saviour. He earnestly prayed, he said, for pardon and forgiveness for sin, for several days, without finding any access. But when, he said, he fully submitted his own will, and came to the end of his own strength, he came forth, it appeared to him, into a new creation wherein he had new desires and affections, and had unbounded love toward all mankind. Feeling that he was now reconciled to God through the death of his Son, he must yet be saved by his life, he resolved through the aid of Grace Divine to live a Christian life, and be obedient to his Divine Master.

In the nineteenth year of his age he often appeared in the way of the ministry in meetings, to the satisfaction of Friends; his concern was much to exhort the young not to slight the visitations of Divine love, and to walk in the ways of love and peace. He never participated in

any of the vanities of the world, that so often tend to corrupt the tender minds of youth.

When he reached manhood he removed from the State of Indiana to the then new State of Iowa, and shared in the hardships and privations incident to the settling of a new country; here he made his home the greater part of the remainder of his life.

In the year 1870 he removed with his family to southeastern Kansas, where he lived the remainder of his life. Through all these later years of his sojourn, the same concern has lived unabated for the spread of the Truth. He was closely attached to the principles and doctrines of the Society of Friends, and was largely gifted to set them forth plainly in testimony. Nine teen months previous to his death, he had a paralytic stroke, which confined him to his room for a few weeks, when he put forth great effort to attend his meeting, which he did frequently five miles distant. His voice had become so weak, that it was with difficulty we could understand his broken sentences. He endured a times great bodily suffering, with great patience and Christian resignation. A short time before his close, he prayed the Lord, that He would grant him patience to endure all his suffering and forgive him all his sins, both of omission and commission, in word, thought and action. And then soon quietly passed away.

The Enchanted Road to Kandy.

BY BISHOP JOHN F. HURST.

Think of a railroad amid the tangled and varied wonders of Ceylon. You are bare, seated, and your train from Columbo for Kandy, fairly in motion, before you find yourself rising far above the sea and the housetops of the beautiful Columbo, queen of the Indian Ocean. After passing two or three stations, the train begins a systematic climb, which does not cease for more than three hours. The scenery becomes wider, of deeper tints, and more magnificent. The surprises intoxicate and bewilder. Great boulders lay out on either hand, and hills which grow into mountains, can be counted by the score. But boulders and hills and mountains are all different in Ceylon from those of any other land. The wealth of vegetation which becomes a drapery to all things, gives an entirely new character to every rock, whether standing alone or combined with a mountain chain. Here, for example, is a great, jagged rock, a hundred feet in diameter, scarred and gnashed by the storms and shocks of ages. But the vines have thrust themselves into its deep lines and climbed over its jagged points, and fairly smothered every angle with their delicate and dallying fingers, so that one would think the hard rock was only placed there as a support for a tropic vine.

But this is not all. Shrubs have found the way into the crevices, and pushed their roots deeply down, and now their broad and ample branches flash out over the mossy shoulders, rich scarlet and yellow blossoms as ever borrowed color from the sun near the equator. Even the palms seem to take special pleasure in getting closely up to the rocks, then fling their great fronds right out over the granite.

The palms along this wonderful road are the kings of trees. They are the chief feature, next to the mountains themselves, of the unparalleled landscape. They have the same general truth—long, graceful, slender—but, like men, exhibit amazing differences when one comes

examine them minutely. The fronds always tell the story of individuality. You see the palmetto palm, the Areca palm, the Palmyra palm, the cocoanut palm, the toddy palm, and I know not how many others. Each has its large class of uses, and there is hardly any limit to its applications. Mr. Ferguson says that the Palmyra palm alone can be used for five hundred different purposes. It is the Singhalese resort in all his needs. The cocoanut palm was just fully ripe as I went to Kandy, and everywhere the natives were eating them. At every station here were vendors of the rich fruit. The cocoanut, which is yellow when ripe, is partially skinned; and if you buy one, the vendor takes a big knife and cuts off the top. The juice, in some cases, flew all over me, as he clipped the top off one too rapidly. The nut was full of milk, which, but for its warmth, would have been delicious. The meat was soft, like an apple, and most palatable. The Singhalese, of all classes and conditions were drinking the milk and eating the ripe fruit of the cocoanut. It seemed as if the thousands had been waiting for the ripening of the fruit, and were now passionately enjoying it. The laborers resting by the roadside, women sitting in the doorways, and children everywhere were eating the new and luscious cocoanuts. There seemed to be a very eager way in which all would have them, and seem never to tire of them. Each tree is very prolific, and is highly prized by all who have the good fortune in life to possess one. The man who owns a plantation of cocoa palms is regarded as well-to-do in the world's goods. A thrifty Palmyra palm produces scores of nuts at a single bearing, and, like the orange, some on the same tree are fully ripe long before others. The palms abound everywhere. They run along both sides of the road. They climb well up the mountain sides, and run down into all the valleys. No doorway seems complete without one, to throw down its welcome shade upon all who enter it. No home is too stately or too poor to be without it. It is the cosmopolitan fruit of beautiful and laughing Ceylon. It hugs closely the railway track, grows in plenty far away from any house, bends over the thatched roof of the farmer, as if for protection, lets the gray cattle come and lean against it, and now and then drops its fronds so low down that a child can play with them and swing by them. In some instances they form a vista, like the New Haven elms, and as you drive under them, as we did in one case, they are found to have thrown out their branches to meet one another, and to have interlaced, and to have made so thick a shield that only an occasional fleck of sunshine could be seen on the red and perfect road.

But who will number the whole catalogue of trees that one sees on this single ride of seventy flowery miles? Up on the hillsides the cinchona tree abounds, and is now an important branch of culture. The Singhalese never try any product of the tropics without succeeding in their undertaking. The coffee tree has, almost alone of their sources of revenue, failed them to some extent of late. A fungus has appeared, and so injured the harvest, that, within the last few years, there has been a loss to the coffee planters of about twenty thousand pounds sterling. Several substitutes have been attempted. One of these is the Liberian coffee, introduced from Western Africa. It has been only partially successful, but there is hope that in time it will make some amends for the failure of the Singhalese coffee tree. Now the cinchona tree is one of the substitutes for the coffee. Large

tracts of land are planted with it, and many great hillsides are covered with it. In the distance, the cinchona orchard has the appearance of a lemon or orange grove. There is the same deep green, and the trees stand about the same distance apart. The main exception is that the cinchona appears to be a smaller tree. Tea groves also abound here and there, and the plant grows in great luxuriance.

But the favorite plant is rice. It goes by the name of *paddy* everywhere in Ceylon. Paddy strictly means rice in the green stage. The Singhalese have solved one problem, how to make their rice climb mountains and come down on the other side. Rice must always have abundance of water. The seed must soak in the wet earth, and the green spires must shoot up through the shallow ponds. Ceylon has its lakes and rivers, and it is easy enough so to divert its waters, from the very top of its mountains, that they can be made to irrigate any spot on the whole island, however high the patch of land. Now there is no such thing as irrigating a mountain side in any other way than by terraces. The land must be flat, in order that the water may lie an equal depth everywhere. Hence, the entire side of the mountain is a succession of beautiful terraces. The water comes into the top section or terraced lot, and from that it descends by channels and by an outlet into the one below, and thence into the lower, until the scores and hundreds of beautiful terraces are supplied with water enough to make the rice fairly bound into beauty and a bountiful harvest. These terraced fields are not prepared loosely or irregularly. On the contrary, great care is taken to render the arrangement pleasing to the eye. If a hillside of one hundred acres is to be put in rice, the most careful plan is made to divide it into terraces, and to arrange them in relation to each other, so that when the work is over, and the sowing is done, and the rice is out in its emerald dress, you find yourself gazing upon as beautiful a piece of agricultural art as your eyes ever saw.

There is no release from the sweet bondage of this perfumed and dazzling scene. You are fairly overwhelmed with every new mile you climb in your upward road. At every turn in the way there is something new and strangely fascinating which you had not seen before. You see so much that you never thought of seeing, that you become surfeited with the prospect. I was thoroughly tired when reaching Kandy—not because of the journey itself, but because of Nature's extravagant display of plants and flowers and fruits; your eyes and sensations are overtaxed. Then, where there is neither flower nor fruit, Nature seems to take a special delight in winding wild vines in all possible directions, in making them spring to every branch and rock and get ready for a loftier leap. Many of these vines, when they had exhausted all the supports they could find, just jumped out desperately into the air; and there they hung and waved and nodded their smiles down upon us, as much as to say: "Just give us more trellis, and we would wander out on larger paths into this Elysian air."

We have reached the Kandy station. Here are tall people, the giants of this isle of dreams and history. Neither Dutch, nor French, nor English ever conquered them. Their spears have been very weavers' beams. The English would not be here to-day, with their good rule and even justice, but for the cruelty of the native king, whom the wise natives asked English help to rid them of. The English were waiting to

do this thing. There they stayed, and are as firm here as the granite sides of the isle itself. A bandy, or little carriage is waiting for us, to drive us to the Queen's Hotel. Things are reversed here. You see the opposite of what you wait to see. The women do not wear combs, but the men do. So our driver, a pleasing native, has long hair, twisted into a firm knot on the top of his skull, and then kept in position by a fine tortoise-shell comb. He helps us to our seats, and soon we are whirling past the trim houses and beneath the long arms of the welcoming palms of this old, old Singhalese capital.—*The Independent.*

KANDY, Ceylon.

I OFTEN think that in the present day there is a danger of too much reliance being placed on mere literary knowledge, even by some very goodly people; and it has been very forcibly brought to my remembrance of latter time, the circumstance of these words that Pilate placed above the cross of our Divine Lord,—“This is Jesus of Nazareth, the King of the Jews,” written in Hebrew, Greek and Latin. It no doubt was his intention that the people should read this inscription in their own language, but I believe it has also a deep and spiritual meaning, even as the cross has, on which our Divine Lord was crucified, and that is that human learning should not be placed above the Cross of the Lord Jesus, whom to know is life eternal. If we look over the Society we shall find that the greater part of our most eminent men and women were not very highly educated in human wisdom, but were taught in the school of Christ, for the world by wisdom knows not God, for it pleased God by the foolishness of preaching to save them that believe. For you see your calling brethren, how that not many wise men after the flesh, not many mighty were called, etc., etc. Therefore I could wish that more attention was paid to the guarded religious education of the children, and not so much about mere human learning. Now by this I do not wish to be understood as being unfavorable to a good liberal education, far from it, for I highly prize it; but let your moderation appear unto all men, for the Lord is at hand—see the last chapter of Philippians.—*Extract from a letter of Joseph Snowdon, for several years Superintendent of West-town Boarding School.*

“WE received a call this morning from a missionary. Persons are too often educated for the ministry, or for missionaries, with merely general desires to benefit their fellow-creatures, but without letting their exercises mature, so as to assume a specific direction; or, placing themselves under the direction of communities of men who practically disregard individual intimations of duty, they are turned aside from the course that would otherwise have been marked out for them by the Great Head of the Church; and the result is often either total failure or diminished usefulness, and still more frequently interminable cares and perplexities. Besides, in judging of the fitness of an appointment and its accordance with the Divine will, how liable is the mind to be biassed by considerations of a secondary nature, when a man has no other probable means of subsistence, and has a wife and children to maintain. How happy are we as a religious body, in being exempt from such trammels, in having taken the example of the apostles and early believers as our model, and the voice of the true Shepherd and Bishop of souls as our guide.”—*G. Washington Walker.*

"IF WE KNEW."

If we knew the cares and crosses
Crowding round our neighbor's way,
If we knew the little losses,
Sorely grievous, day by day,
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our life a stain?

If we knew the clouds above us
Held but gentle blessings there,
Would we turn away all trembling
In our blind and weak despair?
Would we shrink from little shadows
Lying on the dewy grass,
While 'tis only birds of Eden
Just in mercy flying past?

If we knew the silent story,
Quivering through the heart of pain,
Would our manhood dare to doom them
Back to haunts of guilt again?
Life had made a tangled crossing,
Joy hath many a break of woe,
And the cheeks, tear-stained and whitest,
This the blessed angels know.

Let us reach into our bosoms
For the key to other lives,
And with love toward erring nature,
Cherish good that still survives.
So that, when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father, judge us
As we judge our fellow-men."
—Our Own Fireside.

A SMALL MEETING.

There were only two or three of us
Who came to that place of prayer;
Came in the teeth of a driving storm,
But for that we did not care;
Since as we waited upon the Lord,
Though never a word was said,
We felt the Master present there,
And He gave us Living Bread.

His Spirit stirred our longing hearts,
And prayer and praise set free!
We felt his touch as our souls were bowed;
We heard his "Come to Me!"
Nobody saw Him lift the latch,
And none unbarred the door;
But "Peace" was his token to each of us,
And why should we ask for more?

Each of us felt the load of sin
From the weary shoulders fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the Jasper Sea,
And strength was ours for toil and strife,
In the days that were thence to be.

We were only a handful gathered in
To that little place of prayer;
No word was said, no hymns were sung,
But the Lord himself was there:
He came to redeem the pledge He gave,
Wherever his loved ones be;
To stand himself in the midst of them,
Though they count but "two or three."

Then forth we went in the pouring rain,
But our hearts had grown so warm,
It seemed like the pelting of summer flowers
And not the crash of a storm.
"What a time renewing of strength we have had
From the Lord's right hand!" we said;
As we thought how Jesus himself had come
To feed us with Living Bread.

—British Friend.

INDIFFERENCE to the pleasure and comfort of others is but the negative side of a supreme concern for our own. Courtesy is a quality which involves some study of other's interests, and some effort to promote those interests. For this effort the selfish man has no inclination. He cares but to please himself.

FOR "THE FRIEND."

John G. Whittier.

Some letters of the late venerable John G. Whittier, written during the latter years of his life, expressive of his sentiments in regard to the doctrines and testimonies of our religious Society, it is thought, might be interesting and instructive to the readers of THE FRIEND. They were addressed to a member of Philadelphia Yearly Meeting. During the publication of the extracts from the diary of our late valued friend, Ebenezer Worth, about the year 1878, J. G. Whittier became a subscriber to THE FRIEND, which was continued up to the time of his death. The numbers of THE FRIEND in which the extracts appeared previous to his becoming a subscriber, were sent him, which he thus acknowledged:

OAK KNOLL, Danvers, Mass.,
Seventh Month 1st, 1879.

My Dear Friend:—I thank thee for thy note and the copies of THE FRIEND. I quite agree with thee in thinking the Extracts from the Journal of Ebenezer Worth indicate a character of rare unselfishness and practical piety and faithfulness to the Divine Monitor and Guide.

One is glad to get away from the empty noises of self righteous presumption, and contemplate such a beautiful unworldliness; such a close walk with the Divine Master.

I think the papers very valuable, as they furnish a lesson greatly needed at this time of loud profession and irreverent familiarity with Divine things and offensive self-glorification.

Thy friend,

JNO. G. WHITTIER.

After the publication of "Passages from the Life and Writings of George Fox," a copy was sent him; subsequently this letter was received:

BOSTON, Mass., No. 63 Mt. Vernon St.,
Third Mo. 12th, 1882.

Dear Friend:—I am greatly pleased with this condensed Journal of George Fox, and hope it may have a wide circulation, not only in our own religious Society, which at the present time greatly needs to freshen itself at the "Primal Fountain," but also among many outside of our Society, who desire greater spirituality in religion.

Very truly thy friend,

JNO. G. WHITTIER.

AMESBURY, Mass., Sixth Mo. 3rd, 1886.

My Dear Friend:—I thank thee for thy letter and papers relating to Westtown School, where the principles and testimonies of our religious Society have been always maintained.

I am glad to see that the ancient standard of Quakerism is not lowered in Philadelphia Yearly Meeting.

With us there is much that is trying and discouraging, and indeed in most parts of the country there seems to be a virtual abandonment of the vital doctrines of the (teaching) of the Spirit—as held by our early Friends.

But I believe that that doctrine is yet to prevail in Christendom; and if we as a society prove unworthy to be its standard bearers, there will be found in other sects, those who will take up the "Truth" which we have abandoned, and bear it forward to its final triumph.

I am, very truly, thy obliged friend,

JNO. G. WHITTIER.

Some account of the death and exercises at the funeral of our late valued friend, Morris

Cope, which were published in a local paper, were sent him, accompanied by a letter from a female friend, inquiring why the poem "Isabella of Austria" had not been included in his published works, with an expression of appreciation of some of his later poems, and of esteem and affectionate interest in himself, he thus replied to her. It will be observed from the date, that it was written very near the close of his life.

HAMPTON, New Hampshire,
Eighth Mo. 3rd, 1892.

My Dear Friend:—For so I may call thee after thy kind letter.

The poem, "Isabella of Austria," was written more than sixty years ago. It was lost to sight for a long time, but a friend found it in an English paper. In my last edition in 4 vols., I have had it included.

I have read with interest the account of the death and funeral of Morris Cope. He was one of the old school of Friends, and faithfully maintained the great cardinal doctrines of the Society, which so many of its members seem to have entirely lost sight of. It is a painful sight to see whole Yearly Meetings going back to the very things which our early Friends separated from. I am comforted by the belief that the best men of other denominations are drawing nearer to the "Truth" as held by our ancestors; and I know that the falling back of so many of those who still bear our name is greatly regretted by them.

I am spending a few weeks here to avoid company, as my health is feeble.

With much love and unity I am thine and thy husband's friend,

JNO. G. WHITTIER.

FOR "THE FRIEND."

The following is a short account of George D. Reid, who was drafted in the time of the Civil War in the United States, taken from his home in West Brandywine Township, Chester County, Pa., and taken to West Chester, and from thence sent as prisoner to the barracks at Twenty-second and Wood Street, Philadelphia where he was confined. After remaining there some weeks, in expectation of being sent south to the army at Morris Island, South Carolina as some were sent while he was there. Friend in Philadelphia being informed of the circumstance interested themselves in the case, and by applying to the authorities at Washington, he was released by an order from there.

A few extracts from letters that he sent to his sisters when confined a prisoner shows little the state of his mind with the prospect before him.

TWENTY-SECOND AND WOOD ST. BARRACKS
Eleventh Month 12th.

Having a little time, would employ it in giving you some idea of my place of confinement. The room is about thirty feet wide by about one and sixty feet long, and no employment; and each day may be the last for a number here, as we are liable to be sent away on short notice. Time appears long, but patience is the only thing, and grace that is requisite to keep up the spirits in such a place. The reason that I write to-day, is because to-morrow they may move some of us off, but we cannot tell for they hold things in their own hands; they do, it makes such confusion that it is hardly possible to know who is to go till called. This war appears to be a business that some are looking after the money and the offices that are attached to it; such are not considering the

es that are being sacrificed, and the distress, caused in families by forcing men away who oftentimes the only support. A case of the kind occurred this morning, with the officers at Colonel's office. None were allowed without permission in the barracks, and my mother going to see me, had to have a guard through the streets, as being under military rule. There were two women there that were complaining bitterly, and no doubt true what they said. They had no money to support their families, their husbands taken and no provision made for families which have to suffer. There is a man here in about the last stage of consumption, with only the bare boards for his bed. He has been drafted nearly three months. What pity for him to be lying here, when he might be better cared for at home. He appears very patient, though sick, in such a place, and the company that are around, with the profane language used; but the officers appear to care, and a life is not much thought of in time of war by many as may be seen by many in captivity here. But there is a day of recompense to come, and blessed it may be for them who are found trying to do right. I am satisfied with what Friends are trying to do in my country, whether they succeed or not. As to-morrow will be Quarterly Meeting, how I wish I could be with you, a much better place than I am amongst so much profanity. The only thing here is in the secret of the soul with the Almighty; that is the way I hope it is with you. I have to keep myself as it were alone, as there is no place here for a Friend. Your letter interested me that David Cope was at Quarterly Meeting. I believe he is a good man, and if he were of his principles this horrible war would not be going on, wasting human life. It is now three First-days since I was taken from home and confined here, and the scenes acted I could scarcely believe, had I not witnessed some of them; and though trying, it is better than being sent to join the army, as you are sent from here to do. So, 'tis cause of thankfulness that I am so far preserved from this scene of oaths, drinking liquor, and fighting, among those here confined, though all alike. There is a boy here that is a snob from Luzerne County, sixteen years of age, that I feel an interest in. He sleeps with me, and I share what is sent to me with him. He appears a quiet person, and susceptible of religious improvement; but to think of the excess that he has enlisted in to kill his fellow-man. But I hope the Almighty may prohibit. But what kind of protection can we expect for when we go voluntarily into it; for it is said that the Almighty is of purer eyes than behold iniquity, and whether in individuals or nations, the judgment is certain, though it may tarry long in mercy, giving time for repentance. My letters are not well connected will have been excused, as 'tis almost impossible to write in such a place. Thinking you would like to know how I got along at night with sleeping—no beds there—thirteen sleeping places capable of holding sixteen persons, eight in each, with the same number above, in each room, and three rooms with not anything but bare boards to sleep on, and the clothes you have for the covering; but how must those fare who are sent away to the army? The longer I am detained here, the more I feel the evils of war. May He who holds all things in his holy hands bring it to a close, and that chastisements are permitted to overtake

nations for the sins of the people, and those who are opposed to war often suffer.

Through Friends' influence with the authorities at Washington I was discharged from the confinement in the barracks and returned to my peaceful and quiet home, after my long absence, and can enjoy it the more, and it is a sign of my Heavenly Father's mercies to a poor unworthy creature as I am. It is not of any good of ourselves that we are saved, but through and by his mercies alone who gave himself for us. How many if they had the opportunities that I have had, how different they might have been; but they must go as they see no way of escape. We, who see different, should feel for and pity them; and may the Lord open their eyes so that they may see clearly the things that do belong to their everlasting peace, for war is one source of the wickedness and the misery that are in the world.

After a life of usefulness and a short illness, he departed this life peacefully on the evening of Third Month 9th, 1886, in the fifty-second year of his age.

Selected for "THE FRIEND."

Works of a Benevolent and Religious Character.

A thoughtful reader of modern religious literature, can scarcely fail to be struck with the prominent position and great importance which the authors generally assign to active participation in works of a benevolent or religious character. In many cases it is made the test of a growth in grace and flourishing vitality, as regards both congregations and individuals.

The idea of discriminating as to the preparation for usefulness, the gifts conferred on different individuals; or the no less important considerations—whether there is any gift at all—or whether the individual is called and qualified by the only adequate authority, the Divine Head of the church, to engage in such activity, seem to be much overlooked. The great aim appears to be to set all to work who are willing, and to represent such work as promoting religion, and as proper and necessary to it.

In a well ordered family, there are services allotted to each member, to be performed in the prescribed time and way, and all regulated and controlled by the will of the ruler of the household. If each member should assume to choose his own work, and to engage in it when and as he pleased, whether qualified or not, it is easy to see that confusion and disorder would be the consequence, and probably no little injury be done.

Christ's church is no less under his government and bidding than is such a family under that of its head, and each member of it can only be rightly employed as he is filling the station, and performing the service assigned him by the heavenly Head and husband. Those who thrust themselves unbidden into religious activity, however great the extent and variety of their performances, or however they may be applauded for their usefulness and self-sacrifice, are in danger of being met by the query, "Who hath required this at your hands?"

In the warmth of natural emotion, from feelings of sympathy and kindness, or from a desire to do good, persons may engage in works ostensibly religious, and evince much devotedness and perseverance in them, and yet there may be no religious obligation or principle involved in the matter, and they may be wholly beside the proper business of the individuals employed in them. The effort may be the mere prompting of the natural mind. Desirous of doing

something which bears a religious aspect, and which will commend them to themselves and to others as religious persons, they may "kindle a fire of their own, compass themselves about with its sparks, and walk in the heat and light of the fire they have kindled" and yet there may be nothing in all the zeal and activity to shield them from the sentence, "This shall ye have of mine hand—ye shall lie down in sorrow." External performances may be very correctly gone through by those whose hearts have never been changed. They may assume to instruct others in religion, when they have never learned of Christ themselves, or are even disobedient to his requirements. Hence the impropriety of making such things a test of religion, for it settles persons at ease in the idea of their having attained, when they need to be taught the very first lessons in Christian knowledge.

Far be it from us to discourage even the least child from the discharge of any duty assigned it by the Head of the church. We would rather have all incited to faithfulness in all the Divine requisitions, even to the smallest particular. But 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 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.

Ninth Month 19th, 1892.

Natural History, Science, etc.

Zebraws.—Galton observed that in the bright starlight of an African night, zebraws are practically invisible even at a short distance, though their peculiar striped appearance is of decided protective value in the daytime. Schönland writes to *Nature* from South Africa that, in a recent zebra hunt, several members of his party commented on the difficulty of seeing zebraws even at moderate distances although there was nothing to hide them, "the black and white stripes blending so completely that the animals assume by day a dull brown appearance quite in harmony with the general color of the locality in which they are found." A hunter saw a wounded zebra which he mistook for a big baboon, writing: "It galloped like a baboon from me, and I could only see that the color was grayish-brown." When the zebra stops, its stripes are, of course, easily seen; but when galloping the stripes blend, and the animal looks as if dull brown.

Prickly Pears.—Prickly pears grow so rapidly and spread so widely in South Africa that the British colonists think them a great nuisance. They applied to the Foreign Office for instruction as to the best way of suppressing them.

Great Britain puts the world under tribute for ideas. The Foreign Office sent to the British Legation in Mexico, where the prickly pear is said to be of the same kind. The Mexicans sent word that they do not try to suppress it; that the spines can be burnt off, and that cattle then work and thrive on the pear; that sheep love it and grow fat, requiring little or no water. Hundreds of thousands of goats live on nothing else. The dry leaves supply fuel for the camp; the young shoots make good soup, pickle, and salad; the sap makes excellent size and glue; the leaves make an invaluable poultice for wounds and rheumatism. Wine is made from the fruit; The juice when boiled makes a pleasant sweet, and the fruit a most delicious preserve.

What an illustration this of how to make the best of everything. It would be good for many persons if, instead of groaning under obstacles and impediments, they would make them a subject of study, and occupy themselves in trying to extract something to advantage. "Afflictive Providences" would then often prove the greatest blessings.—*Selected.*

Effect of Leaves on Fruit.—It has been the practice of vintagers in the Old World to take off nearly one-fourth the leaves when the grapes are ripening, under the impression that sun and air aid the ripening, or sugar-producing process, and some imitators of these Old World practices are found in American vineyards. A French experimenter, Muntz, has published in *Comptes Rendus* the results of careful testing during the last year, and finds the reverse to be the fact. There is less sugar in grapes from vines defoliated than from vines with an abundance of healthy foliage. The change of starch to sugar is not so much a chemical process in which the sun or light plays a direct part, as a vital process which requires an abundance of healthy leaves to carry on properly.

A Wonderful Magnet.—Probably the largest and strongest magnet in the world is that at Willett's Point, New York. It came to be made by accident. Major King happened to see two large fifteen-inch Dahlgren guns lying unused side by side on the dock.

He immediately conceived the idea that a magnet of enormous power could be constructed by means of these cannon, with sub-marine cable wound around them.

"The magnet, which stands about ten feet from the ground, is eighteen feet long, and has eight miles of cable wound about the upper part of the guns. It takes a force of twenty-five thousand pounds to pull off the armature. A crowbar applied to the magnet required the combined force of four strong men to tear it away. A seemingly impossible experiment was performed with some fifteen-inch cannon balls. They were solid, and as much as a strong man could lift; yet the magnet held several of them suspended in the air, one under the other.

"The most interesting experiment was the test made of a non-magnetic watch. Ever since the great railroads of the country have compelled their employes to provide themselves with time-pieces that would not be affected by the magnetism generated by the car tracks, there has been much speculation as to whether such a watch could be made, and a sharp rivalry has

been going on between the American and Swiss manufacturers. The test was highly satisfactory. The magnet was so powerful that an ordinary watch was stopped stock still as soon as it came within three feet of it, while an American non-magnetic watch was for ten minutes held in front of the magnet, and it did not vary the hundredth part of a second.

"An amusing experiment was made with a sledge-hammer. When one tried to wield it in a direction opposite to the magnet, he felt as though he were trying to hit a blow with a long feather in a gale of wind."—*Selected.*

Sleeplessness.—A lady who had been unable to sleep save at very short intervals, and then not soundly, was advised to try the following: Choose a spot of ground not too sunny, but perfectly dry, spread on it a comfortable or thin mattress, have a pillow, and with the eyes shaded from the light lie down and stay there till sleep comes. She did as advised. After lying on the ground for a while she found sleep creeping gradually over her, and a feeling of rest came over her to which she had long been a stranger. Every day, every clear day, she lay upon the ground thus for several hours, almost always falling into deep and refreshing slumber. Thus her habit of sleeplessness was broken up and she regained a degree of health that she had long been a stranger to.

The old fable of Hercules and Antæus has a great deal of truth in it. When we touch Mother Earth she strengthens us. She pours her magnetism around us and into us until we grow strong and stronger. If you have a feeble, sickly child, mother, let it play in the dirt, sitting on the ground, and dressed for its play; or, if you are averse to dirt, have a load of clean sand drawn into the back yard and let the child sit in the sand on the ground and play in it. You will be surprised and delighted with the result.

FOR "THE FRIEND."

Extracts from G. W. Walker's Travels in South Africa.

We proceeded to Clumber, in Cape Colony, South Africa, calling on William Gradewell and Richard Hulley, two industrious settlers, who are bringing up their children with regard to an inheritance that is enduring. The last mentioned, with much simplicity, related the following circumstance in his own experience.

He had been with a convivial party, not being at that time an awakened character, and had given way to excesses. Going shortly after to obtain some honey for a sick acquaintance, he climbed a tree in which was a bee's nest, and a branch gave way with him, so that he was precipitated to the ground. Two of his ribs were broken, and he was otherwise much injured, so as to bring on high fever, and ultimately tetanus or lockjaw. He was lying on his bed one night, having been for nearly a fortnight without sleep, and fully anticipating death to be very near, when his mind became awfully impressed with the danger he was in, both as regarded soul and body, feeling assured that if he died in no better condition, his soul would be lost forever. Under deep convictions for sin, he contrived to roll himself out of bed, and getting upon his knees, prayed to God in an agony of distress, to look down upon him in mercy. While thus engaged he thought a voice spoke intelligibly to his spiritual ear, saying, Persevere; and as he maintained for some time this earnest exercise before the Lord, he

felt himself cured of his lockjaw and of his injuries. Overcome with joy and hardly daring to believe his senses, he turned himself round and round, and felt his ribs with his hand until assured that he was effectually healed when he again got into bed, and with a heart overflowing with gratitude and the tears streaming down his cheeks, lay praising God, whose wonderful power had wrought such a deliverance. All this time he remained under great excitement, and had no disposition to sleep, but as he was looking to the Lord and praising him for his mercy, the same voice that had before spoken to him inciting him to persevere in prayer, now sounded in his ears the word Peace be still; upon which he felt a capacity to stay his mind in quietness and reverent thankfulness upon God, and fell into a sound sleep which lasted till morning. On awaking he arose, dressed himself, and went about his usual avocations in perfect health, and with mind renewed and changed, determining therefore that he would serve his Redeemer with righteousness; and from that period he maintained a consistent Christian course."

In a journey from Grigua Town to the Kuruman, distant one hundred and twenty miles, 1830, G. W. Walker writes:

"Near to this place, Roger Edwards, one of the missionaries at the Kuruman, had rather a serious adventure with lions. He was on a journey from the Colony, whither he had been on a visit of business, and wishing to rejoice his family, had pushed on in the night. Just as the moon was descending below the horizon, he suddenly concluded to stop. He was attended by a single Hottentot, who, in addition to the horses they rode, led a mare, which had a foal that ran by her side. On alighting, they placed their saddles under a bush, and knee-halting the horses, turned them adrift to feed. As Edwards lay down on the ground to rest, he became very uneasy in his mind, and could not divest himself of an impression that danger was near. Nevertheless, after committing himself and his companion to the protection of the Almighty, he sought repose; but sleep fled from his eyes. In this wakeful state, with his attention peculiarly alive to any interruption of profound silence that reigned in this region of profound solitude, he heard the scream of the horses; and presently he heard the roar of a lion. At the same moment the horse approached, fleeing in the direction of the bush where he and his attendant were resting, until within a short distance of the spot, they turned off along the main road toward the Kuruman, with the lions closely in pursuit. Roger Edwards looking earnestly in the direction of the moon's last receding rays, saw distinctly a large lion at but a short distance, and as if it were dubious whether to follow his companions after the horses, or to come forward to where human prey awaited it. The missionary literally quaked for fear, being ready to throw himself up for lost, for he had no human aid of defence, but he cried in secret unto the Lord. To his great relief the lion presently turned to after its fellows. Overcome with fatigue, travellers, in spite of their fears, fell asleep under the bush, where they reposed unmolested until the break of day. They traced the footsteps of the horses along the main road homewards. It appeared from the spoor that five of them had been in pursuit. The two horses made their escape without being injured; but the mare fell a prey to the lion, and the foal keeping by its mother, as

osed, received a wound in its neck, but it got clear off, and survived its rough treat-

The day was spent in reading with our e, and in waiting upon the Most High. e thus employed, my mind was peculiarly ple of Divine consolation, the Lord being to be unspeakably precious. Yet the view of own vileness, misery and need, in myself, of Him who is our life, made my eyes run with tears of deep humiliation. How emeally true it is, that we 'are saved by e, through faith, and that not of ourselves, he gift of God, not of works, lest any man d boast.' Yet are we 'God's workmanship, ed in Christ Jesus unto good works, which bath before ordained that we should walk em.' Good works are easy and natural, so eak, to that new creature which is of God's ion; they are therefore not man's own s, nor is the glory of them due to him, but od, who worketh in man to will and to do s own good pleasure. Sin only is natural an in his fallen and unrenewed state; fore guilt and shame are his only portion nself."

Horse Sickness in South Africa.

The horse sickness in South Africa causes heavy loss that I am tempted to dwell on subject. Most of authorities are of opinion it is useless to purchase horses for African eys, unless they are what is termed "salted," s, have had and have recovered from the ess. Such horses, however, are, for the part, sorry, wretched steeds, without a e, with very inferior strength. They by eans enjoy perfect immunity from further s of sickness. Large prices, moreover, ng from £50 upward, are asked for them. r Giles resolved to ascertain whether by e and constant care he could not, at least eason of the year, preserve his horses from ickness. He had to encounter a great of derision from persons of all sorts of eience, who freely prophesied he would not e a horse alive to Tuli. Mr. McKay, who e took the charge of the horses, gave the ing details of his management: First, the s are never watered before 11 A. M. or e 3 P. M. This precaution is adopted against vils occasioned by the morning and eve- eadews, at times and in certain places very t. Secondly, when outspanned, the horses e covered with a horse rug, buckling over the e and with a blanket rug, doubled, coming e back over the loins. At sundown the s are fed in nosebags, the bottoms of which e been carefully tarred. Three times a e each horse has its nostrils slightly tarred e, once a week a tonic dose is administered e, composed of about two wine-glasses of e with enough quinine to cover a shilling, e filled up, mixed with the gin. Further in e with an evil reputation for horse sick- e, the horses were never allowed to go to the e or other water; buckets of water were eught to the camp and allowed to stand for e hour or more in the sun, and then slightly e filled by mixing warm water. The great and e pal precaution is that some trustworthy e should daily see that the grooms carry e these regulations conscientiously. A few e neglect destroys the effect of all the e of days and weeks. I admit that many per- e assert that all precautions against horse sick- e are unavailing, and that we were favored

by singular luck which could not be expected to follow us long.

On the 3rd of Sixth Month one of the mules was attacked by the dreaded "horse" sickness, and was dead in three hours. This sickness is well known in South Africa. It attacks horses and mules suddenly, but donkeys are exempt. An animal is quite well up to a certain time, in fact, it may be in rather better fettle than usual, when suddenly it appears unwell. It ceases to work and becomes very tottery. In a few minutes it is noticed to be breathing hard, and its nostrils working are evidences of great distress. Almost at the same time a discharge of mucous appears at the nostrils, which presently becomes very profuse. The distress increases, and in a few hours the animal, becoming weaker and weaker, and more and more distressed in its breathing, falls down and dies. Post-mortem shows general congestion of the internal organs, especially of the lungs. All kinds of remedies have been tried, and have failed. In the case of our mule, half a bottle of gin and a large tablespoonful of quinine were at once administered, and this seemed to revive it for a time; but soon the weakness came on again, and the animal died. — *Men Mines and Animals in South Africa.*

Items.

Affirmations vs. Oaths.—The recent opening of Parliament was characterized by one fact indicating the marked change which, scarcely noticed, has come over England. Not less than eighteen members availed themselves of the privilege for which Bradlaugh fought so long and so persistently, and made affirmation instead of taking the oath. Among them were John Burns, the labor leader, Naoroji, the Indian member, Caine and Jacob Bright. In such marked contrast was their procedure to that of the groups of five, who, Testaments in hand, hurried through the form of oath, that *The Christian World* says:

"It will be well for religion and for decency when there is no needless formal appeal to the Almighty at all, but when the Member's solemn affirmation of allegiance will be all that is required."

Avoid Evil Communications.—He who utters a wanton suggestion to corrupt the innocence of chastity, may set fire to passion that cannot be quenched. The loan of a pernicious book, the insinuation of an infidel thought, the repetition of an unclean story, the irreverent use of God's Word, is often fraught with undreamed-of mischief. Beware how you play with the fire of wicked suggestions that may kindle a flame of sin in a fellow-creature's heart! For it will not be in your power to "make restitution," and in the day of final reckoning you will be called to answer the question, "Who kindled that fire?" — *T. L. Cuyler in The Independent.*

Presence of Mind.—Our *Annual Friend* relates the following anecdote: While officer Regan, of the "Society for Prevention of Cruelty to Animals," was patrolling in the vicinity of One Hundred and Thirty-eighth Street and the Harlem River, he was informed by a car driver that a horse had fallen into the river and was gradually sinking down into the mud. Hastening to the spot, Regan found the horse almost buried up to his neck. To rescue the animal alive would require prompt and intelligent action.

The part of the river where the accident occurred is being filled in, and the horse fell into the water at a point where the edge of the river joined the mud-bank. In its struggle to escape from drowning, the horse swam toward the treacherous earth, and in a few minutes was unable to move. It was as much as a man's life was worth to attempt to reach it, as there was no water in which to row a boat, and the mud was too soft to bear a man's weight. All hope of rescuing the horse had been abandoned, and a hundred spectators were helplessly waiting to see it die a most horrible death.

The Society's officer was greeted with cries of "Too late," "Never at hand when wanted," etc. Paying no attention to the jeers of the crowd, Regan got a single line, about two hundred feet long, fastened one end to the bow of a flat-bottomed boat, and passed the other to some laborers on the bank. Taking with him another strong rope about four hundred feet long, he got into a boat and directed the men to haul on the rope. At a glance the officer's scheme for the rescue of the horse was apparent, and the jeering crowd of idle spectators instantly became a corps of active and willing assistants to aid the officer in his intelligent and practical efforts to save the half-smothered horse. The men on the bank hauled the boat over the slippery mud to the side of the horse. Regan passed the rope he had taken with him around the body of the animal, made it fast in front, and gave the signal to pull him back to the river. Every man who could find a hand-hold on the rope began to pull, but all in vain; the mud held its victim immovable. "Keep a tight hold on the rope, men," cried Regan; "don't let him sink; we'll get him out yet;" and he started on a run toward the river. It seemed to the crowd as if their leader was going to desert them. But no; he was seeking more powerful assistance.

The captain of a tug-boat, on his way down stream, had stopped his vessel to watch what was going on. Regan shouted to him, "Captain, give us a pull?" "All right, with pleasure," was the hearty response. Soon the little steamer was got into position and the end of the rope was passed from the shore to the vessel. The signal was given to the engineer to go ahead slowly. The rope tightened, the mud-bank around the imprisoned animal began to open, and soon, amid the cheers of more than a thousand spectators, the helpless creature was towed into deep water and was assisted by willing hands to reach *terra firma*.

President Haine specially commended Officer Regan for the good judgment displayed on this occasion.

Tolerance.—"Other people than Auld Lichts may be saved, but it will take them all their time." This saying, which the Scotch humorist puts into the mouth of a good but narrow woman, expresses very keenly the measure to which modern toleration often extends. We are not willing to say that there is no salvation outside our church, but we believe that those who are inside it will have an easier time in getting to heaven than their neighbors. But in truth it will "take us all our time," whatever the road we go by. There are no easier terms than the strait gate and the narrow way for the best circumstanced of us. No less than a surrender of the whole life will God take at our hands. — *Selected.*

The One Thing Needful.—"We must do such and such things," say some. Yes, possibly, you must, if you are determined at all costs to live, to be prosperous, to grow rich; but there is no must at all if you are determined at all costs to seek first the kingdom of God and his righteousness. * * * I say it feeling the extreme difficulty of speaking to men who are often exposed to great temptations, but I say it with deep conviction: it is always possible that the true man and the good will have to be ruined, and it is always necessary that the true man and the good prefer ruin to one slight deviation from the path of simple truth and righteousness.

Such words are in the spirit of the men who said, "Whether it be right in the sight of God to obey men rather than God, judge ye." Our religion needs to be tested, our faith needs trial in order that it may be refined; and let not the Christian imagine that he is at liberty to bow to every storm, to shirk every conflict, and to conform to doubtful practices because they are the custom of the world. — *Selected.*

"Happy am I, for what I do I like!" But so doth the beast. Shall this, then, be thine end, to do no better than the beast? To do better, thou must do without murmur, not what thou wouldst, but what thou shouldst.

SUMMARY OF EVENTS.

UNITED STATES.—A dispatch from Washington, dated Ninth Month 29th, mentions that "The two vessels for whose construction proposals were issued yesterday by the Navy Department will make an important addition to our naval fleet. In armor, armament and equipment these two proposed ships will equal, if not surpass, any ships of a similar type in existence. Their fighting powers will be of the first order, and their great speed will enable them to run away from a ship superior to them in fighting ability. Fully equipped and ready for commission the two ships proposed to be built will cost in the neighborhood of \$8,000,000." If \$8,000,000 were expended in "redeeming the human mind from error," there would "be no need for arsenals and forts;" or for war ships either, by our Government.

Postmaster General Wanamaker has signed a contract for the new issue of what will be known as the Columbian series of postage stamps. The stamp will be of the same height as the present issue, but will be twice the width, and the illustrations will include various scenes connected with Columbus' voyage and discovery. The new stamps will be ready about the first day of next year.

The whaling steamer Mary Hume has just arrived at San Francisco after an absence of two and a half years. She had been given up for lost. The vessel spent two winters in the ice, and only six of her crew survived. Her catch, however, represents a value of \$400,000.

Buffalo capitalists will build a large tower and observatory at Niagara Falls for the benefit of sight-seers. It will be 250 feet high, and will be ready by next spring.

The report of the Commissioner of Internal Revenue for 1891 gave the number of cigars manufactured in the United States and withdrawn tax-paid as 4,474,892,767; the number of cigarettes as 2,684,538,760. The number of pounds of manufactured tobacco was 243,505,848, and the number of pounds of snuff was 10,390,194. If cigars be estimated to have sold at the average price of five cents apiece, cigarettes at one cent apiece and snuff and tobacco at fifty cents a pound, the retail tobacco bill would be \$377,538,046.95.

There have been but two years since 1875 (namely, 1883-4) which have shown as large an amount *per capita* of distilled spirits "withdrawn for consumption" as in the year ending Sixth Mo. 30, 1892. In the same time the increase of fermented liquors consumed has risen steadily from 6.71 gallons *per capita* in 1875 to 15.28 gallons *per capita* in 1892.

On the 30th ult. five members of the strikers' Advisory Committee were arrested at Homestead, charged with the crime of treason against the Commonwealth. The informations were made by County Detective Beltzhoover before Chief Justice Paxson, of the Supreme Court of Pennsylvania, against thirty members of the Advisory Committee. The prisoners were taken to Pittsburgh. This is said to be the first time in the history of the State that any resident has been charged with treason against the State. The penalty is twelve years' imprisonment.

On the 2nd inst. three young women who have been in the New York Training School for Deaconesses for the past two years, were ordained Deaconesses by Bishop Potter, at Grace Church, New York. Their work will be among the East Side tenement houses.

Work at the granite quarries at Westerly, Rhode Island, was resumed on the 3rd inst., the agreement between the manufacturers and cutters having been signed on the 1st inst.

The number of deaths reported in this city last week was 413, being 5 more than the previous week, and 73 more than the corresponding week of last year. Of the whole number, 203 were males and 210 females; 43 died of consumption; 41 of diphtheria; 37 of diseases of the heart; 32 of marasmus; 29 of pneumonia; 26 of cholera infantum; 14 of inflammation of the brain; 12 of convulsions; 12 of old age; 11 of casualties; 11 of apoplexy; 11 of typhoid fever and 11 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 2's, 100 a 102; 4's, registered, 113½ a 114½; coupon, 114½ a 115½; currency 6's, 107 a 117.

COTTON was quiet, but firm, on a basis of 8 cts. per pound for middling uplands.

FREP.—Winter bran, in bulk, spot, \$15.50 a \$16.50; spring bran, in bulk, spot, \$14.50 a 15.50.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.25; Pennsylvania roller, straight, \$3.50 a \$3.85; Western winter, clear, \$3.40 a \$3.75; do. do., straight, \$3.75 a \$4.10; winter patent, \$4.10 a \$4.50; Minnesota, clear,

\$3.25 a \$3.75; do., straight, \$3.75 a \$4.25; do., patent, \$4.35 a \$4.65; do., favorite braods, higher. Rye flour was in moderate request and steady, at \$3.65 per barrel for choice Pennsylvania. Buckwheat flour sold in a small way at \$2.10 a \$2.25 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 75 a 75½ cts.
No. 2 mixed corn, 50½ a 50¾ cts.
No. 2 white oats, 38 a 38½ cts.

BEEF CATTLE.—Extra, none here; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 3¼ a 3½ cts.; fat cows, 2 a 3½ cts.

SHEEP AND LAMBS.—Extra, 5¼ a 5½ cts.; good, 4¼ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3½ a 4 cts.; culls, 2 a 3½ cts. Lambs, 3 a 6½ cts.

HOGS.—Good Western, 8 a 8½ cts.; other Western, 7¼ a 7½ cts.

FOREIGN.—Stuart Knill was elected Lord Mayor of London on Ninth Month 29th. Strenuous opposition was made on account of Knill being a Roman Catholic.

Welsh newspapers declare that Gladstone has invited an eminent Welsh ecclesiastic to draft a bill to disestablish the Church in Wales. They add that the bill will be prepared in a manner that will be acceptable to the Welsh clergy.

In the financial columns of the English press it is declared that the manufacture of tin-plate in the United States, after a trial of twenty-one months, does not equal two per cent. of the amount required there. It is a firmly settled belief on this side of the Atlantic that there is no tin on the other side, and that even the McKinley tariff is unable to create it.

There is a deep and widespread excitement in Northwestern England, says the New York Sun, over the approaching strike of the Lancashire cotton operatives. That a gigantic strike will occur is certain. The relations between the master cotton spinners and the operatives are at severe tension, and a settlement of the pending difficulties appears out of the question. The masters see no relief from the gloomy situation but a reduction of wages, and the operatives retort with a demand for a reduction of hours. The cotton trade of Lancashire, according to competent observers, is becoming increasingly perilous, and there is no apparent prospect that conditions will improve, even in the distant future. The Manchester Courier warns the masters and the men, that should a strike occur, both parties would suffer acutely, and the cotton manufacturing trade will probably be seized by competitors and lost forever and irretrievably to Great Britain. The Manchester paper therefore urges both sides to aim at an amicable arrangement. It believes that the present difficulty could be obviated by the federated masters making all the mill-owners agree to short time. These papers speak with an earnestness that no more than echoes the deep-felt anxiety of the public on the question at issue in Lancashire.

A despatch from Marseilles, on the 27th ult., says: Herr Liebknecht, in an interview to-day said the German Socialists were strongly opposed to the German military law; that Germany was dying of militarism; that the German army was really directed against the Socialists, and that the Socialist party in Germany would gain 1,000,000 votes more in the next election.

The Times' Vienna correspondent says that the recent visit of a Hungarian deputation to Louis Kossuth may have unforeseen results, as Kossuth advised the Hungarian Parliament to insist that the law of Pragmatic sanction, securing the accession of a female, in the event of the extinction of male heirs, to the throne, be deposited in the Hungarian state archives, his inquiries having led him to believe that otherwise it would be lost or destroyed.

The peace strength of the German army is to be increased by about 95,000 men, at an annual cost of 80,000,000 marks. This large addition to the army, though it is consequent, to a certain extent, upon the practical adoption of a two-years' instead of a three-years' term of service will necessitate a much larger annual contingent being drafted into the ranks, and looks ominous for the peace of Europe.

The Emperor protests that in increasing the army he is actuated by the best motives, and that he is most anxious for the preservation of peace. This, he believes, will best be maintained by preparing for war. Besides its peace army, France outnumbered Germany's by 25,000, and on war footing by 340,000. The scheme creates much irritation in Germany. Bismarck is opposed to it.

It is stated from Hamburg that although the theatres are full and the variety shows and beer saloons have rarely done a heavier business, the suffering in the city is extreme. In Hammerbroeck nine persons died of typhoid fever, induced by insufficient nourishment.

Seven of them were in the families of clerks who had been dismissed on account of the lull in trade. A speedy revival of business has not come as was expected. Many shops open daily, yet no general resumption has been effected. In the Spitaler, S and Neiden streets no business at all is done. In shipping district a similar state of distress prevails. Infant mortality is increasing. The physicians say that the scarcity of food and clothes among the employed will result in a series of minor epidemics throughout the winter.

The Canadian Minister of Justice is said to be of the opinion that those Canadian sealers that taken seals in Behring Sea this year and escaped the cruisers are still liable to prosecution for violation of the proclamation prohibiting the catching of sea that sea this year. Some of the vessels left early the reason, before the *modus vivendi* was renewed.

RECEIPTS.

Received from Amelia Smith, O., \$2, vol. 66; William Abel, Neb., \$5, to No. 27, vol. 66; Samuel L. Whitson, Pa., \$2, vol. 66; from Elia Paxson, Pa., \$2, vol. 66, and for Deborah Paxson, \$2, vol. 66; from Levi Bowles, Agent, Kans., \$2; Stephen G. Hollingsworth, vol. 66; from Henry sythe, Pa., \$2, vol. 66; from Charles De Cou, N. S., \$2, vol. 66; from Jesse Negus, Agent, Iowa, \$4, \$2 each for Elizabeth Coffee and Thomas Leech, 66; from Richard W. Hutton, Westtown, \$2, to N. vol. 67; from George McNichols, Iowa, \$2, vol. 67; from Richard S. Griffith, Agent, for Jane M. Eldr. Pa., \$2, vol. 66; from Dr. E. H. C. Howell, for Jo. R. Howell, Pa., \$2, vol. 66; from Joseph E. Ba. N. J., \$2, vol. 66; from Mercy H. Jones, Philad., vol. 66.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Trains leave Broad Street Station, Philadelphia, at 7:17 and A. M., 2:53 and 4:35 P. M., for Westtown, are regular met at the station.

Z. HAINES, Secy.

A STATED ANNUAL MEETING of "The Corporation of Haverford College," will be held in the Common room of Arch Street Meeting-house, Philadelphia, Third-day, Tenth Month 11th, 1892, at 3 o'clock.
GEORGE VAUX, Jr., Secretary.

A MEETING OF THE FRIENDS' TEACHERS' ASSOCIATION will be held Tenth Month 15th, at 140 2/3 Sixteenth Street, at 2 P. M.

PROGRAMME.

- 1—The Future of our Association, Isaac Sharpe.
- 2—Professional Training of Friends' Teachers in England, J. Henry Baiter.
- 3—A Geography Lesson with a class, followed by talk on "Methods and Appliances," Emma V. Thomas, Teacher in the Phila. Public School.

Those interested are cordially invited to attend.
JANE S. JONES, Secretary.

THE PHILADELPHIA AUXILIARY BIBLE ASSOCIATION OF FRIENDS.—The Sixty-second Annual Meeting of the Association will be held at No. 1305 Street, on Fourth-day, Tenth Month 12th, 1892, at past four o'clock.

B. W. BEESLEY, Secretary.

MARRIED, at Friends' Meeting-house, near Haverford, Ohio, Ninth Month 16th, 1892, EDWARD SMITH, son of Robert and Rebecca S. Smith, to D. HALL, daughter of the late John and Deborah Hall, of Barnesville, Ohio.

DIED, at her residence, on the 4th of Ninth Month 1892, HANNAH Y. RICH, wife of Daniel C. Rich, seventy-seventh year of her age. A member of Ingham Monthly Meeting of Friends.

—, at the residence of her son, Andrew C. near Norwich, Ont., on the 29th of Eighth Mo. 1892, in the seventy-ninth year of her age, AMY C. widow of John Cohoe, and daughter of Job Peck who moved from Dutchess County, N. Y., in 1822, member of Norwich Monthly Meeting of Friends. Her end was peace, after a suffering illness of weeks' duration.

—, in Solebury Township, on the 4th of Tenth Month, 1892, MARGARET W. PAXSON, in the second year of her age. A member of Buckitt Monthly Meeting of Friends, Bucks Co., Pa.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXVI.

SEVENTH-DAY, TENTH MONTH 15, 1892.

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FOR "THE FRIEND,"

Selections from the Life of Mary Dudley.

(Continued from page 82.)

She was much esteemed by John Wesley, and other distinguished characters in the Methodist connection, and was frequently urged to come what is called a class leader; but she only confessed to him, and other members of the society, that her views were not perfectly concordant with their tenets, and she uniformly refrained from taking any active part amongst them. Her exercises of mind, under the gradual discoveries of the Divine will concerning her; being in degree unfolded in some letters to her dear and intimate friend, it is thought the following extracts will be acceptable to the reader.

May 10th, 1771.—"I have nothing, my dear friend, to tell you, but of mercies—nothing but unbounded love should be my theme. The Lord is indeed gracious, and has lately opened my eyes to feel it. Oh! what sweet calls, what gentle admonitions has He indulged me with. My feeble structure of clay is impaired—but, in my prayer to my God, my soul feels the invigorating influence of his grace; in some moments of remembrance lately, it has been ready to burst its prison, and I have earnestly longed to be with Him. Beloved, nor can I think it will be long before I shall see thee. Glorious prospect? Oh! my friend, if I could see thee at our next meeting should be around the throne! While I write, my heart feels unutterable desires. Pray for me, that the work of grace may be completed in my soul. I believe it will—I desire to have all I want everything, and am fully confident that God will supply all that is lacking. In the exercise of some, this might appear as the wild excess of enthusiasm; to my friend it will wear a different aspect, and I trust, engage her in prayer on my behalf at the throne of grace. This, however, we are certain of, there is no danger from anything that leads to God, and an impression, whether real or imaginary, of our nearness to Him, cannot but give a solemnity to the mind."

November 5th, 1771.—"Do not you, do not you, do not you, I feel the need of just such an all-sufficient Redeemer, as the compassionate Jesus? Blessed be His name, we cannot, we would not do without Him, as our Prophet, Priest and King. In our poverty is indeed our greatest riches: we are content, yea, we rejoice, that our whole dependence is on, and our entire support derived from Him in whom all fulness dwells; as

having nothing and yet possessing all things. Christ is indeed eyes to the blind, ears to the deaf, feet to the lame, yea, all the sinner wants. For my own part, I feel I am all weakness and helplessness, having everything to learn, but find the Lord Jesus to be that rock whereunto I may always resort. I long to be more closely united to Him, who hath so graciously condescended, and mercifully delivered me. Oh! that my one desire, aim, and intention, may be to live to his glory."

—"To be in the will of Him who does all things well, is blessed; may we bow continually to his easy sway. Oh! what happiness should we find resulting from the desire that He might choose for us. Surely infinite love joins with infinite wisdom, and wills our peace. May our language then be ever this—

'Melt down our will and let it flow
And take the mould Divine.'

—"Consider the Apostle and High Priest of our profession, Jesus Christ, who for the joy that was set before Him endured the cross. Oh! my friend, let us press toward the mark, this glorious mark of conformity to our Divine Lord and Master. Does nature, that principle which cries, spare me, oppose, and strongly resist the operation of that power which lays the axe to the root of the tree, and forbids self-indulgence? yet, let us in the strength communicated, obey that command, "follow me;" and will not every act of self-denial we are enabled to perform, weaken the power of our enemies, and encourage us to persevere in the glorious combat? Verily it will, and also meet a present recompense of reward from condescending grace. Come, then, my beloved friend, gird up the loins of your mind, be sober, and watch unto prayer; the Bridegroom cometh, go ye forth to meet Him; meet Him, by adverting to Him in your own heart, where He waits to speak in righteousness, mighty to save. Oh! for that attentive listening to his secret voice, which one felt who said, 'Be still, Oh, my soul! speak, Oh, my Love!' I had almost said, 'Hail, celestial silence, sacred source of heavenly safety, sweetest spring of solid peace. I know not of any path besides that is truly safe,—it is an impregnable fortress. 'I will watch to see what He will say unto me,' was the determination of an ancient servant of the Most High: may my friend go and do likewise, and may the God of all grace enable his weakest worm to follow every solemn injunction, and obey the dictates of his spirit. Pray that I may ever keep an attentive watch, lest I should be surprised in an hour I expect not."

—"I have frequently wished for an opportunity of addressing you through this channel, but in vain, till the present moment, and with more than usual pleasure, I embrace it; but what can I say? Not rich and increased with goods, but poor and needy, where is my spring of help? Even in Him who is the Alpha and Omega; if in matchless condescension He deigns to communicate, as his is the power, to

Him also may the glory be ever ascribed! I suppose my friend expects an interpretation of what has been lately hinted, with regard to the approbation I feel of the Quakers' mode of worship: on this point I have little to say, yet with the most unreserved freedom will I speak to that friend, whom I wish to know the inmost recesses of my heart. I need not tell you how exceedingly different my natural disposition is from the love of solitude, whether internal or external. Prone to activity, and fond of dissipation, I pursued the attraction, till a more powerful and all conquering one allured me. Since I have known any thing of the peace which is from above, retirement has been pleasant, though a principle of acting was yet alive; this was encouraged by my connection with the Methodists, who, I need not tell you, are in the active class. Having premised how opposed to my own, I think I may conclude, that the Spirit of God has now produced a cessation of self-working within me, and by emptying as from vessel to vessel, is showing me I have every thing to learn, and that by lying in his forming hand, the temple will be raised to his own glory; this leads me into the inward path of abstraction from those things I once thought essential, and to the confirmation of these feelings the ministry of the Friends has much contributed; the small still voice has whispered unutterable things to his unworthy dust in their assemblies, and given tokens of his approbation to my meeting with them. Adored be his condescending love! Hitherto then hath the Lord brought me, and who hath been his counsellor? Verily his own unerring wisdom: the future, with the past, is his; ignorance itself am I. I have no light, but as He diffuses it, and He has graciously promised that his followers shall not walk in darkness, but shall have the light of life; they shall be taught of God. Is this Divine Teacher my friend? May I be all attention to Him who has given me the desire to be instructed by Him. To this guiding, my much loved friend, I leave my cause: I feel it my privilege to wait upon God. I know not that it is my duty to be joined with this part of the flock, though my mind strongly unites with them; my path must be more illumined before I presume to take a step so important. I want not a name, need I tell you so? it is the nature of that Christianity which is life and spirit, that can alone administer real peace to mine and to every soul. Permit me then, my friend, to meet with, and love those who are the subject of your fears—your friendly, tender fears—and think not that I shall ever realize these, unless plainly directed thereto. My ever dear friend will, I doubt not, bear me on her heart before the throne of grace, where I trust our united language will forever be—"Father, thy will be done."

Many other of her religious acquaintance also testified their uneasiness at her evident attraction to the Society of Friends; and John Wesley wrote to her in very strong terms of disapprobation. The following letter to him

closed her correspondence with this highly esteemed friend, who afterwards continued to treat her with affectionate regard, and to speak of her in terms of respect.

LETTER TO JOHN WESLEY.

JULY 29th, 1772.

"My very dear and worthy friend:—For once can I say, the receipt of a letter from you has given me inexpressible pain; I am, therefore, constrained to address you in this manner, before we personally meet, as I fear my spirits would not enable me so freely to speak, as to write the undisguised feelings of my heart. I believe the apprehension of my valuable friend and father, arises from a tender affection for an unworthy worm; of the sincerity of which he has only added a fresh and convincing proof. Whether I may give weight to, or dissipate your fears, the most unreserved declaration of my sentiments will determine. Your reviving in my remembrance, the many favors I have received from the liberal hand of mercy, since my connection with our dear friends, is kindly proper; I think I have some sensibility of the love of God towards me in this respect, and esteem that memorable hour when I heard the gospel trumpet among them; the happiest of my life. Yes, my dearest sir, my heart burns while I recollect the attraction of heavenly grace! the many, the innumerable mercies since then received, I desire with thankfulness to acknowledge; and which, unless the spirit is separated from the gracious Author, cannot be forgotten. 'Beware of striking into new paths,' says my revered friend. Much, very much, should I fear exploring any of myself, or taking one step in so important a point, without the direction of Him, who is emphatically called, 'Wonderful! Counsellor!' To his praise be it spoken. He has given me the desire to be guided by Him; and I humbly hope, in obedience to this Holy Teacher, I have at some seasons lately attended the Quakers' Meeting, but not at the time of our own worship, except Sunday evenings, when, with truth I say, the excessive warmth of the room was too much for me to bear. I am obliged to testify, the Lord has clothed his word delivered there with Divine power, for which the heart of my dear father will rejoice, since

'Names, and sects, and parties fall,
And thou, O Christ, art all in all!'

With regard to silent meetings, I apprehend their authority may be known by the power they are attended with. I have not been at such, yet in my own experience find the unutterable prayer to be the most profitable, and am led much into what is so beautifully expressed in one of our hymns.

'The speechless awe that dares not more,
And all the silent heaven of love!'

I long to be more internally devoted to that God, who alone is worshipped in spirit and in truth; and find, in order to keep up a spiritual intercourse, there must be a deep, inward, silent attention, to the secret intimations of Divine love, for which my inmost soul aspires to Him, who has promised to fulfil the desire of them that seek Him; and is this, my dear sir, 'stepping out of the way?' Surely it cannot, while I find a peace that passeth all understanding. Can this lead me to think slightly of my old teachers? Oh! could my heart be opened to my friend, he would see far other characters imprint. Will this teach me to neglect my

meetings? I esteem them great privileges where, not custom, but a sincere desire for God's glory is our principle of action. What further can I say to my honored friend, after disclosing so much of that heart which holds him in most affectionate and respectful love. I can only add the request, that he would join me in that emphatic prayer to the God of all grace, 'Thy will be done;' to which an attention and obedience will, I trust, divinely influence his very unworthy, but gratefully affectionate,

M. STOKES."

(To be continued.)

FOR "THE FRIEND."

J. G. Whittier.

The death of our friend Whittier has shown in a striking manner the strong hold which he had on the sympathies and affections of the people generally. An affection due to his noble traits of character, to the beauty of his poetry, and to his amiable disposition. The public papers teem with sketches of his life and loving reminiscences of his acts and sayings.

The *Christian Advocate* says: "None of his biographers have anything to apologize for or extenuate. No excuse for vice as a 'prerogative of genius' needs to be invented; no stinging, merciless satire to be accounted for on the ground of temporary anger or permanent malice; no painting of sin in rosy colors or damning virtue with faint praise."

While this eulogium is in the main correct, yet it cannot be denied that in his battle with slavery and other moral evils, the poet smote with tremendous force the advocates of those wrongs which he abhorred: as Lowell expressed it—

"Singing and fighting in front of the war,
And hitting his foes with the mallet of Thor."

When Governor Porter, in his inaugural message to the Legislature of Pennsylvania in 1838, referred to the Anti-slavery agitation, and said he could never consent "to countenance" it, the poet responded—

"No 'countenance' of his, forsooth!
Who asked it at his vassal hands?
Who looked for homage done to truth,
By party's vile and hateful bands?"

And he goes on to remind the Governor of a former vote he had given in favor of the abolition of slavery in the District of Columbia, and after referring to other instances of versatile politicians, adds—

"And shall that one unlucky vote
Stick, burr-like, in thy honest throat?"

As I read over his "Voices of Freedom," although my blood is cooled by the frosts of age, I feel some of the same stir and excitement, which kindled my feelings to a fervor, in the days of youth, when they were first sent forth from the poet's brain.

A contributor sends to the *Christian Advocate* some reminiscences of Whittier, from which the following are taken:

The story is told that the poet appeared one winter in a handsome ulster, clad in which, he attended a school examination up among the hills. He was standing beside the teacher, who was catechising a dimpled little dot in geography.

"What are the provinces of Ireland?"

"Connaught, Leinster, Munster, and—and—"

Here the little girl stuck, put her chubby fingers in her mouth, and sought inspiration suc-

cessively in her toes, the corner of her apron the ceiling, and the poet. He smiled; her face brightened sympathetically. The *entente cordiale* had been established between them. He patted his ulster significantly; she looked him inquiringly. He nodded, and she burst out with:

"Oh, Miss Simmons, I know now! They a Connaught, Leinster, Munster, and Overcoat."

His poem, "In School Days," hints at a school girl sweetheart, who spelled the word in school which he missed, and lingered at the door aft school to say:

"I'm sorry that I spelt the word;
I hate to go above you,
Because"—the brown eyes lower fell—
"Because, you see, I love you."

His exquisite poem, "My Playmate," suggests a pathetic romance of which the world may not know.

During all these years he has worshipped in a little meeting-house, incapable of seating more than forty, taking his part in a service where organ was heard, and sometimes no word spoken. The "thee" and "thou" from his gentle lips has a peculiar charm.

He was modest even to shyness. When twelve years old, he said, on being called to the temporary editorship of the *New England Review*, of Hartford: "I could not have been more utterly astonished had I been told that I was appointed prime minister to the great Khan of Tartary." And when, on his seventieth birthday, the publishers of the *Atlantic Monthly* gave him a banquet, where all the great men of the century did him honor, he was full of wonder and compared himself in his little poem to a bewildered man,

"Who in the old Athenian days
A beggar slept, and crowned caliph woke."

The *New York Tribune* gave, some years ago, an interesting conversation between Whittier and an Englishman. Whittier expressed surprise that his guest knew so much of his poetry by heart.

"I wonder," he said, "thou should'st burn thy memory with all that rhyme. It is not well to have too much of it; better get rid of it as soon as possible. Why, I can't remember any of it. I once went to hear a fine orator, and he wound up his speech with a poetical quotation, and I clapped with all my might. Some one touched me on the shoulder, and said: 'Do you know who wrote that?' 'No, I don't; but it's good.' 'You wrote it yourself.' The fault I have written far too much. I wish half of it were in the Red Sea."

He had a horror of being lionized. Elizabeth Whittier, in a conversation with S. M. Child, told of their trials with curiosity seekers. Her brother is too kind to wound the feelings of anyone, but when his strength became overtaxed he occasionally made innocent little plans to himself of strangers: "Thee has no idea how much time Greenleaf spends in trying to get these people in the streets. Sometimes he comes home and says, 'Well, sister, I have had a hard work to lose him; but I have. But I can never lose a her.'"

LINCOLN'S PERSONAL APPEARANCE.—Some one, it is said, remarked in the hearing of Abraham Lincoln, when President of the United States, that he was quite a common looking man. "Friend," he replied, gently, "the Lord likes common looking people best. That is why he has made so many of them."

FROM "THE EPISCOPAL RECORDER."

The Influence of Constantine on the Christian Church.

BY B. WELLS, KANSAS CITY, MO.

For the first three hundred years of its existence, the Christian Church suffered under the iron heel of persecution. Ten times and more, the despised band of religionists went through the fires of persecution. All the power of the State, all the influence of society, the scoffing of the satirist and the genius of poetry and oratory were brought to bear against them. The whole social fabric was based on lines opposed to its reception. The language of poetry and song was flung around the form of heathenism to beautify its hideousness. Christianity was represented as attacking the social organization, and as sapping the foundation of the religion which the wise men of the day and their ancestors had held as ancient, venerable and holy. It was represented as a destructive iconoclastic religion, whose followers were in the lowest walks of life, and unfit companions for the learned. It was such a view of our religion that made the calm, philosophical Tacitus speak of them as followers of "a pernicious superstition" who ought to be destroyed. With a better understanding of them, the younger Pliny expressed the opinion that: "Whatever may be the principle of their conduct, their inflexible obstinacy appeared deserving of punishment."

But the followers of Christ were undaunted amid the fire that was brought to bear upon them by all the powers of evil. With united strength and unbroken front they closed up their ranks, and calmly pressed onward, awaiting the good pleasure of Him in whom they trusted.

With the coming of Constantine came the cessation of persecution and of social ostracism. The despised religion became the religion of the State. Christian rites were no longer celebrated in caves and catacombs. Temples that once resounded to the worship of Jupiter, Venus, Apollo and Minerva, now opened their doors to the formerly discredited religion. The bronze statue of the Olympian God was turned no that of St. Peter. Thus Jupiter became *Jw Peter*.

But the elevation of Christianity to the position of the State religion did not make all Pagan Christians, and there still lurked beneath the surface the old enmity, ready to break forth upon the hand of Constantine should he withdraw. Heathenism was quiescent, but by no means dead. The cast of thought of ages could not be reformed in one short life-time. Its rites and ceremonies were still celebrated, but with diminished glory.

Constantine was too wise a ruler to lose sight of the fact that it was very undesirable that a feeling of jealousy or bitterness should exist between these two classes of his subjects. He desired to build up Christianity without antagonizing heathenism. He understood the new religion imperfectly. He was an expert in the art of compromise.

In his opinion, it was desirable to use every office to draw his Pagan subjects into the fold. To facilitate this movement, it was desirable to soothe the way by which they were to come. They must also be made to feel at home after they had crossed the line. To this end might they not bring some of their customs with them, and graft them on to the tree of Christ's own planting? Little by little these customs might be

lopped off, after their minds had become more enlightened. He lost sight of the fact that the graft might poison and kill the tree; the customs might survive after they had strangled the Church.

This first Christian emperor patronized the Church rather than nourished it. While he was a Pagan, he had held the position of Pontifex Maximus, the highest position under that religion, and he now assumed a semi-dietatorship in the Christian fold. He believed himself as specially fitted to unite the two systems. He might abolish Paganism by absorbing it into Christianity. He publicly demanded the observance of Sunday ("*dies Solis*."). He declared that he would never enter a heathen temple. Yet he professed an admiration for Apollo, and permitted the divining of future events by the augurs. He gave countenance to many things directly forbidden by Christian theory and practice. Alas, for the purity of this age of compromise! Safety had been scoured at a fearful price.

To this attempted blending of the two systems, this putting heathen wine into Christian bottles, we can trace the existence of many customs in the Church of Rome.

The Pope of Rome, since the days of Constantine, has been designated by the name of "*Pontifex Maximus*." That was the name of the highest officer of the heathen college of pontiffs, whose duty it was to regulate the service of the gods, and for many hundred years before the advent of Christianity in Rome, he held a position of power and influence in that city. By degrees the office became attached to that of the Emperor. Julius Cæsar, and all the emperors down to Constantine, held that position, and the latter left it as a doubtful legacy to the Church of Rome.

The priests who waited on the altars of the Egyptian god Anubis, who was worshipped at Rome, had their heads closely shaven. From the time of Constantine to this date, this custom has been adopted in the Church of Rome, and it is the distinguishing mark there to-day.

The use of candles has become inseparably connected with every service in Romish and ritualistic churches. But far back of the coming of Christianity to Italy, we find that candles were burnt in ancient Rome before the shrine of Saturn.

We read of the statues of Jupiter, Venus and other deities being dressed in curious and costly robes, and of idols of lesser note, decked in similar style, carried about in procession. That this custom has survived the death of the system to which it belonged, and prevails to-day in the Church which has succeeded it, needs no argument to support it.

The Romans of the days of the Cæsars deified their heroes, and erected shrines to their worship. Catholicism canonizes her saints, builds temples to their memory, and offers prayers to them to ask their aid and intercession, an act dangerously near the line of idolatry.

Who has not heard of "holy water," placed inside the church door, with which the worshippers there sprinkle themselves? This custom also came down the stream of time from remote antiquity. The heathen temple at Delphi had two vessels containing such water, placed one at the right hand and one at the left. They were of gold and silver, and were presents from Cæsus, the Lybian king. The water was used in the same way under the ancient and modern religions.

Kissing the Pope's toe has prevailed in Rom-

ish circles for nearly thirteen hundred years. We read of kings and emperors prostrating themselves before the alleged successor of St. Peter, and kissing his great toe. Before the introduction of Christianity into Rome, the heathen officer, Pontifex Maximus, presented his toe to be kissed by his admirers.

But we must not forget the burning of incense in churches of ritualistic pretensions. It is used more particularly in connection with eucharistic service, in public worship, and in the burial of the dead. The Egyptian priests before the Christian era, brought the custom to Italy, and when heathenism vacated, under the rule of Christian emperors, the use of incense descended with the other rites, and became the property of the prevailing religion.

Samuel Fothergill to John C. Lettson, on his Marriage with Ann Miers.

Dear Friend:—I was duly favored with thine by my sister at Lea Hall, and should have written sooner had ability and leisure united, for there has lived in my mind a salutation to thee, the object of my tender solicitude, and to thy wife, thy companion in every tender sense, the joint object of my affectionate well-wishing. I consider you as now entering upon the more arduous scenes of this life, and filling more important stations than in your single state, and most earnestly desire you may now, on your first entering into the more arduous paths, be wisely directed, for much depends on this important crisis. With a heart replenished with the warmest affection, I recommend the Psalmist's words, representing the wise of all ages—"In the name of our God we will set up our banners." This is a proper allusion to your state, who have entered together into the most delicate and tender bonds of union, to be each other's helpmates, to soften every care, to enhance every comfort, to divide every burthen reciprocally and mutually, and to help each other in every temporal respect; and not only so, but to go up hand in hand together to the house of God, and to the mountain of his holiness, in order to enjoy this permanent felicity of the conjugal state. In the name of our God, now set up your banners; let nothing divert your minds from an humble, attentive care to put yourselves under his protection; implore his guardianship and tuition, He alone can help you in times of probation, and defend you in the perilous hour; guard you from the dangers of unsanctified seeming prosperity, and place his everlasting arm underneath in the time of adversity; place in Him your confidence, that you may not be moved; the world with a variety of blandishments, will present its schemes of happiness, and make large promises of a good it has not in its power to bestow; but may you carefully remember, that in the world, or under the prevalence of its spirit, you will find disappointment and trouble, but in the name and under the banners of God, peace; peace flows as a river, and all the cross events and painful allotments are sanctified and sweetened.

Beware, therefore, my dear friends, of rushing into the world of dissipation, which often attends a circumstance similar to yours; beware of a vain confidence in the smiles and caresses of men and women of this world's spirit. Beseech the protection and guidance of Him who ought to be placed supreme in families, and buildeth up a sure house to those who in all their ways acknowledge Him, and cast themselves under his protection. I trust a holy visitation hath

given you an understanding, what it is that makes for true peace; enter not into selfish deliberations how to avoid plain duty; protract not your stay in a land of jeopardy and danger, by taking counsel, but not of God, and covering yourselves with a covering, but not of his Spirit. The state of the Church in that city requires of you to come up to the help of the Lord, against the mighty inundation of folly and forgetfulness which prevails; there are no wages equal to those He gives his servants, for surely the reward of the faithful laborer is exceeding great; peace, tranquillity and glory are upon their heads for ever. Thus, beloved friends, my soul travails for you, for your present and everlasting welfare, that the solemn engagement you have mutually entered into may be truly fulfilled, and your happiness established upon a most durable basis. The eye of passion, in the short-lived fever of the mind, sometimes improperly called love, flatters itself with objects of imagined amiableness and beauty; this is transient and mutable; but affection founded on mutual esteem, for an object which religion and virtue have rendered truly estimable, hath a permanency in it equal to the causes which produced it.

It is not in my mind to descend into every particular point of conduct necessary for your happiness; these will be clearly opened as occasion requires, and help administered to come up in every duty, to render you truly comfortable and happy, useful and honorable in the Church and in the world, and objects of Divine favor and acceptance; but allow me to recommend a close attendance of meetings, both for worship and discipline: in this most reasonable service the soul has often been unexpectedly replenished with good, and its strength renewed to step forward in the holy path.

Dare not to live without God in the world, lest he withdraw his blessings, and then who can make up the deficiency? My health continues precarious; my ankles and feet are weak; this is also the case with my right hand; I have been obliged to drop my pen several times in this essay to salute you, which may account for several inaccuracies besides those in writing; nevertheless, warm affection fills and strengthens my mind towards, in which I wish you present and everlasting welfare, with a tenderness as nearly paternal as I am capable of.

SAMUEL FOTHERGILL.

"I HAVE long been convinced that much treasure laid up for children, who we cannot be sure will make a good use of it, is not a thing that should be coveted by the true Christian. Certainly where it is withheld, it should cause no repining. While the means, to those whom we may leave behind, of supplying present necessities, is to be accounted a great blessing, much beyond is often an injury or a curse; and the prospect of such abundance is peculiarly apt to have an injurious influence on our children, destructive of humility and dependence on a superintending Providence. These considerations, which have long been deeply rooted in my mind, have a wonderful effect in reconciling me to that state wherein, "having food and raiment," accommodated to that sphere in which I am necessitated to move, I hope I shall be content. I feel it often a trial not to be able to dispense as liberally to others as I could wish, yet still I give a little that I may not lose the habit of giving, as thou used to observe, should be the care of those in limited circumstances."—*Extract from a Letter of G. W. Walker.*

SELECTED.

THE THREE BIDDERS.

Just listen a moment, young friends,
And a story I'll unfold—
A marvellous tale of a wonderful sale,
Of a noble lady of old.
How hand and heart in an auction mart
Her soul and her body she sold.

'Twas in the kings' highway so broad,
A century ago,
That a preacher stood of noble blood,
Telling the poor and low
Of a Saviour's love and a home above,
And a peace that all might know.

A crowded throng drew eagerly near,
And they wept at the wondrous love
That could wash away their vilest sins,
And give them a home above;
When lo! through the crowd a lady proud,
Her gilded chariot drove.

"Make room! make room!" cried the haughty groom
"You obstruct the king's highway;
My lady is late and their majesties wait,
Give way there, good people, give way!"
But the preacher heard and his soul was stirred,
And he cried to the rider, "Nay."

His eye like the lightning flashes out;
His voice like a trumpet rings;
"Your grand fête days, your fashions and ways,
Are all but perishing things;
'Tis the king's highway, but I hold it to-day
In the name of the King of kings."

Then he cried, as he gazed on the lady fair,
And marked her soft eye fall:
"Now here in His Name a Sale I proclaim,
And bids for this fair lady call;
Who will purchase the whole, her body and soul,
Her coronet, and jewels and all?"

Three bidders already at hand I see—
The World steps up at the first,
'My treasures and pleasures, my honors I give,
For which all my votaries thirst;
She'll be happy and gay through life's bright day,
With a quiet grave at the worst.'

Next out speaks the Devil and boldly bids,
'The kingdoms of earth are all mine;
Fair lady thy name with an envied fame,
On their brightest tablets shall shine;
Only give me thy soul and I give thee the whole,
Their glory and wealth to be thine.'

And what wilt thou give, O sinner's true friend;
Thou Man of Sorrows unknown?
He gently said, 'My blood I have shed,
To purchase her for mine own;
To conquer the grave and her soul to save,
I trod the wine press alone.

I will give her my cross of suffering here,
My cup of sorrow to share;
Then with glory and love in my home above,
Forever to dwell with me there;
She shall walk in light in a robe of white,
And a radiant crown shall wear.'

Thou hast heard the terms, my lady fair,
Offered by each for thee;
Which wilt thou choose and which wilt thou lose,
This life or the life to be?
The figure is mine, but the choice is thine,
Dear lady, which of the three?"

Nearer and nearer the preacher's stand,
The gilded chariot stole;
And each head is bowed as over the crowd,
The gospel accents roll;
And every word which the lady heard,
Burned into her very soul.

"Pardon, good people," she kindly said,
As she rose from her cushioned seat;
As the crowd made way, you might almost say
You could hear her pulses beat;
And each head was bare as the lady fair,
Kneelt low at the preacher's feet.

She took from her hand the jewels rare,
The coronet from her brow;
"Lord Jesus," she said as she bowed her head,
The highest bidder art Thou;
Thou hast died for my sake, and I gratefully take
Thy offer—and take it now.

I know the pleasures and treasures of earth,
At best they but weary and cloy,
And the Tempter is bold but his honors of gold
Prove ever a fatal decoy;
I long for Thy rest—Thy bid is the best;
O Lord, I accept it with joy.

I turn from the pride and the ambitions of earth,
I welcome thy cross now so dear;
My mission shall be to win souls for Thee,
While life shall be spared to me here;
My hope ever found with Thee to be crowned,
When Thou shalt in glory appear.

"Amen!" said the preacher with reverent grace,
And the people all wept aloud;
Years have rolled on and all have gone,
Who around that altar bowed;
Lady and throng have been swept along,
On the wind like a morning cloud.

But soon, O how soon, the glory and gloom
Of the world shall pass away;
And the Lord shall come to his promised throne,
With his saints in shining array;
May we all be there with the lady fair,
On that coronation day!

A MEMORIAL OF THE MONTHLY MEETING
FRIENDS OF PHILADELPHIA, CONCERNING
OUR DECEASED FRIEND, ABIGAIL HUTCHINSON.

Under a lively remembrance of the dedicated character and religious labors of our late beloved Friend, Abigail Hutchinson, we have engaged to preserve some account of her life and Christian experience.

She was the daughter of John and Margaret Hutchinson, and was born in Philadelphia, First Month 1st, 1798. She was educated in school under the care of Friends; and submitted her early life to the restraints which her parents were concerned to place around their children. But about the year 1828, she, with others, was led away from the profession of the Truth, unflinchingly maintained by her parents, and lost her right of membership in our religious Society.

Through the enlightening influence of the Holy Spirit, she was, however, given to see, through the coming, sufferings, death, resurrection and ascension of our blessed Lord and Saviour, a new and living way of redemption had been opened for all mankind; and also to the root and ground from which our Christian testimonies proceed; and having been brought into deep sorrow and concern for the course she had pursued, she made acknowledgment thereof to the Monthly Meeting of Friends of Philadelphia for the Southern District, and was reinstated in membership by it in the Sixth Month, 1841.

Continuing to yield obedience to the operations of the Holy Spirit, a gift in the ministry was conferred upon her. She had felt for many years that she might be called to his service; but, as she subsequently wrote, she did not feel that the time had come for her to engage in it until after the death of her beloved mother. "When," she said, "it seemed as though my mantle had fallen upon me; and the first time I felt constrained to speak, was when her memorial was read in our Monthly Meeting." This was in First Month, 1850. For several months after this her voice was not again heard in any way in our religious meetings, but during the following winter, in the course of an evening

ing in the Arch Street house, after passing through great conflict and exercise, she was able ready to yield and express what was upon her mind, when a beloved minister arose and spoke; upon which she felt that she might be abused; but after he had taken his seat the words again presented, and, to use her own language, "It seemed as though a voice said, 'Obey my voice and live, or spiritual death will be thy portion.'"

She adds, "I was enabled to arise, and expressed the words of our Saviour, 'Say not ye, there are yet four months and then cometh harvest? Behold I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.' Oh! the sweet peace I felt; nothing troubled me; yet, poor, weak one! I felt, notwithstanding the Lord's goodness in granting sweet peace and rest, I wanted, as a sign I was right, that some friend might call and see me."

The next evening, the minister who had spoken in this meeting, our late valued Friend, William Evans, whom she esteemed as "a father in the Truth," made her a visit, which was very comforting to her.

Her gift in the ministry was acknowledged at the Monthly Meeting in 1854. Her labors in that line were characterized by much humility and tenderness of spirit, and being careful to keep within the bounds of her gift, they were attended with a solemnizing effect upon the meeting and the comfort of the right-minded. Her communications were generally brief, and a watchful care was observed to attend closely to the pointings of the Divine finger. Self being kept out, and being accompanied with the purifying power of Truth, her ministry had the effect to gather to the source from which it came.

Her appearances in prayer were marked by a humble, child-like faith, and she was often engaged to intercede, that all might be strengthened to "trust more confidently" in the source of eternal strength—and a sense of her near approach to the Throne of Grace, often brought others under a measure of the same precious being.

She was often much favored in administering consolation and encouragement to individuals, particularly to those under bereavement, and to the sick; and her visits to such were at times peculiarly acceptable. On one occasion, at the bedside of a person who was in great distress, she was engaged to supplicate for the extension of the love of Divine mercy, when he became quiet. After she had ceased, he expressed his thankfulness for the visit, and shortly afterwards expired.

She was endued with good natural abilities, and a cheerful, social disposition, which, under the sanctifying influence of Divine Grace, rendered her company interesting and instructive, and as she advanced in years, endeared her to many of the younger class as a sympathizing friend and counsellor.

She was a diligent attender of the meetings of which she was a member, and was occasionally drawn to attend those at a distance from home, and in a few cases was engaged in such service with a Minute from her Monthly Meeting.

Many of her religious engagements she strengthened by the sympathy of her beloved sister, Elizabeth Hutchinson, a valuable laborer in the Truth, who possessed the ornament of a meek and quiet spirit; and with whom she

lived in much unity until the death of her sister on the 31st of Twelfth Month, 1873.

For many years Abigail Hutchinson was in the practice of recording from time to time, the exercises of her mind. From memoranda made during some of the latter years of her life, the following are extracted:

"I have earnestly desired simply to attend to the pointings of the Divine finger, not to go before nor to linger behind my Guide. I have felt peace in yielding obedience in expressing what was required of me. I believe there are many who desire the welfare of Zion and the enlargement of her borders, and if faithfulness is abode in, yielding obedience to the Lord's requireing, there will be raised up burden bearers and testimony bearers to support our Christian doctrines and testimonies, that the Church may yet come up out of the wilderness, leaning on her Beloved. Be pleased, O Lord! to hasten the day when the knowledge of thee may cover the earth as the waters do the sea."

"How lightly some of the testimonies for which our early Friends suffered imprisonment and death, are esteemed by many, who think we make the way harder than it is, ourselves making crosses, &c. Our dear Redeemer hath said, 'If any man will come after me, let him deny himself and take up his cross daily, and follow me.' There is no new way to the kingdom, no other way than that our ancient worthies have trodden, the way of self-denial and the daily cross.

"I feel as one of the hindermost of the flock, and as of very little use, having done so little for my dear Lord and Saviour, who has done so much for me. Oh, for more purity of heart! Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. I do crave that all that is not right in the sight of God, my Saviour, may be removed, that I may be prepared for an entrance into the kingdom of eternal rest when done with time; and my spirit be joined with the purified and redeemed of all generations, that stand before the throne."

On the 7th of First Month, 1882, her beloved brother Thomas, a Friend highly esteemed on account of his humble and exemplary life, was removed by death. This bereavement was deeply felt by her, but she was enabled to write on the 28th of the month:

"As I lay on my bed a few mornings ago, dwelling on my strippedness and loneliness, the language came before me, 'Put on strength in the name of the Lord, finish thy work and there will be a mansion prepared for thee.'"

In a letter to a friend written in her ninety-first year, she uses this language: "How many have been taken of latter time from works to their eternal rewards, their seats left vacant, but He who raised up and qualified faithful laborers to be pillars in the Church, is as able now as ever He was to raise up and qualify others to fill the vacant places. There are among our young Friends, some who, if faithful, will have to take up the cross and show themselves more openly than they have done on the Lord's side, that the broken ranks may again be filled."

About three months before her close, she wrote to a friend: "I feel, through the mercy of my Holy Redeemer, all has been forgiven and blotting out, and the cheering hope, when the Lord is pleased to say it is enough, of being united with our loved ones."

Her health had been feeble for many years, yet she was not entirely prevented from attend-

ing our religious meetings until about six months before her death. In this period of seclusion, she wrote: "I have had some comfortable, quiet meetings in my chamber, the dear Master has been very near, praises to his name!" Thus supported by a sense, from time to time, of the Divine presence, she peacefully drew near to the close of her life, which took place on the 16th of the Sixth Month, 1890, in the ninety-third year of her age.

For the "FRIEND."

Extracted from a Letter by one of the Helpers at Tunessassah.

[The following extracts from old letters give an interesting insight into the labors among the Indians of some of the valuable Friends who have devoted a portion of their time to the benefit of the Indians on the Allegheny Reservation.—Ed.]

Seventh Month 1st, 1861.

Our vacation is just ended. Abel and Caroline Blackburn and myself returned from a visit to Horse Shoe, Seventh-day evening. Abner took us up to Redhouse, about seven miles from our place, where there is a small settlement of Indians.

The wife of Joseph Turkey was glad to see me, though we were strangers to each other. Said that she felt thankful to her Heavenly Father that I had been sent out. That she had been thinking she would try to take the advice of those who were interested for her good, and desired that I might be helped and preserved, and that the Lord might bless my labors to her people, expressing a great concern for her mother who is still a Pagan. After visiting most of the houses there, we went up to Jimerson town, where I found one woman sick, to whom I gave some advice as to housekeeping, and some relative to being good, and then left. But after coming from the next house, I found I must return and make some inquiry as to her belief; her husband coming in, interpreted for me. I had to direct her to the Saviour. He said he was very glad I had come; that his wife had felt some concern about herself, and had thought much about Friends. He wanted Friends to visit them whenever they came that way, and hoped I might be kept and preserved as long as I lived. He had been one of Joseph Elkinton's scholars and his wife had been here some time. I visited Isaac Jimerson's wife, another sick woman, who looked very pleasant when I went in; but my tarry there was too long. Although I hurried very much we were told the last car had gone, and we had to walk to Great Valley, where we lodged, three miles distant. It was a nice, cool morning, and we got along better than we expected, though the feet of my companions blistered some, but mine did very well.

We had a comfortable night's rest and started out quite bright next morning for Horse Shoe, which is not far from Great Valley. We visited all the houses where they were at home. One where I had been once or twice before was very far from being nice, and I could see but very little improvement; so I took off my bonnet and shawl, and told the woman I would help her clean up her house. I asked one or two other women who were there to help me—one of them assisted me in making beds, and I cleared all the rubbish from under the beds, sweeping out and assorting out. The women in the meantime cleaning the cupboard, and sometimes looking as if they would decidedly prefer my being in Chester County! I went on just the same as

though it were all smiles, and when we were done, I gave the one who had assisted me a piece of money, for helping me so good, and not getting cross. When the old woman (who had gone to the woods for some kind of medicine) came in, I asked her if we had not made her house pretty good?" "Oh weok," which means *very good*. I told her she must try now to keep it so; and left them, both looking very pleasantly.

We returned to Great Valley, where we took the cars, arriving safely at Steamburg, where we found Abner waiting for us with the carriage, and got home before dark. Abby kept house while we were gone.

I expect uncle S. Cope remembers what Dodge Fatty said to him when we called at his house. That what he heard him say at meeting made him *think* a great deal, that it seemed to open his heart. He spoke to some of the family here since of the meeting, how it made him *feel*; also told of another Indian who the next day after was chopping wood. He said how much he thought about what he had heard, and going further into the woods had prayed. So, uncle S., I can see his preaching had some effect. I hope the labor will not all be lost that has been bestowed on this people.

LETTER FROM AN INDIAN GIRL.

"Fifth Month 31st, 1861.

My dear teacher, Abel Blackburn:—This is the last afternoon for us to write letters. I thought before thou told us, we had better write composition or letters to thee or Caroline and Abigail, that I would take the pleasure of writing to thee. Thou hast done a great deal for me and taken a great deal of pains for my improvement. And is it not my duty to write a line to thee in which to express my thanks? Surely I will try and be one of those who feels thankful for all the good, whatever it might be, that is done for them. I have enjoyed this short session very much, both in and out of school. I hope, if I stay another session, that it will be as pleasant as this has been. It is indeed pleasant, when we have been so long engaged in studying our books, to be free from it a short time. I wish thou could go home too and spend a few happy days with thy brothers and sisters, father and mother, as thy scholars will, and so return with renewed mind.

This is a beautiful afternoon. Where shall we be, what shall our employment be, when this day comes round again? Shall the hours be as happily spent as they are now? Ah! our souls will be existing in some place, either our time will be passing away in this world, or in the world which will never end, and where life will no more change.

From thy affectionate scholar,
CYNTHIA E. PIERCE."

"TUNESASSAH, June 1st, 1861.

My dear friends:—I had a little opportunity to write to you all in one letter. I thought it best because I did not know that I shall come to school again. I am very glad that you took a great deal pains to learn me. I thank you all. And please forgive whatever I have done that you did not like it. I don't want to do anything that will make you feel bad. I don't want to do wrong. But something tempts me, that I get so cross it makes you feel bad. I mean last session that I did not do right. I so sorry what I done. I would like to come again if my father is willing. From your friend,
NULLIE E. PIERCE."

Selected for "THE FRIEND."

Children and their Parents.

"Dear Friends, we believe there are many of you, and especially of the youth, who, in a good degree, have given up, and are giving up your hearts to serve the Lord. May you submit with patience to all the repeated baptisms necessary for your refinement. The gospel hath its tribulations, but they are not like the sorrow of the world, which worketh death. They are intended to disturb the polluted rest in more worldly enjoyments; and to unite you to the living members of Christ's body, in whom the same things have been accomplished; and, if they be accepted as tokens of his love, and abode under the allotted time without repining, they will completely unite you to Him, the Holy Head.

Wherefore, ye dearly beloved youth, our treasure, in whom we sometimes dare to delight, and to hope that you will one day succeed to the places of those faithful laborers, who have passed and are passing from works to rewards; we entreat you, dear children, with tender solicitude we press it upon you, flee from everything which tends to despoil you of your innocence, and to render your minds less receptive of that holy influence which your enlightened judgment demonstrates to be Truth.

And ye parents, be ye solicitous to discharge your important and solemn duty with scrupulous attention. It is often too late to warn the youthful mind of danger, when your own negligence or indulgence hath suffered your offspring to deviate from that path of simplicity, in which you have thought yourselves bound to walk, and in which you have found peace. If you fail to suppress the early beginnings of undue liberty, how can you expect a blessing on your endeavors, when further deviations at length arouse your attention; and how, having failed to rule your own houses well, can you expect duty to 'take care of the Church of God,' by performing that too much neglected duty of private admonition therein? There were of old those who brought children to Christ, in the days of his flesh; and now the religious parent can breathe no warmer aspiration for them, than when he spiritually commends his tender offspring to the protection of his Lord. But, see, Friends, that you encourage no propensities in them which prevent a union with Him. Restrain them, we beseech you, from associating with those whose influence and example lead away from his law; and be especially careful that you introduce not among them publications which are either wholly or in part repugnant to the faith as it is in Jesus. Let it be your daily care to endeavor, after closer communion with Him, and to walk in meek submission to his commands; so may you gain over the minds of the youth providentially placed under your care, that ascendancy which arises from the united efforts of sound judgment, truest love, and a good example.—*From an Epistle of London Yearly Meeting, 1800.*

Natural History, Science, etc.

Some California Bird Acquaintances.—I was sitting one day under a pepper-tree on a hill, when my attention was attracted to a small brown bird hopping in front of a cactus hedge near at hand. Just there the pads were dense and bristling with spines as sharp as needles—apparently a formidable barrier for even feathers. But suddenly, as I watched, the small bird slipped between the lumpy leaves at the very spiniest part of the clump, and disappeared

from view. It was not until many days afterward that I suspected she had her nest there behind that prickly copse.

A young ranchman, returning from cultivating in a river valley, sought and found it for me, and pronounced the bird the cactus-wren. He had observed these nests frequently, he told me, in "brushing" wild land; but it was some time before the idea that they were really nests occurred to him. He had thought them loose débris, hurled into oblong shape by the wind and caught and held by the spines where they were fiercest. He paid them little attention when the torch set fire to the wild acres. One day, however, breaking into one accidental with his finger, he was surprised to discover eggs within. The little leaf conglomerate shaped much like a bottle, was lying secure on its side, just at the point where a main stem forked into branches; and the eggs rested on a downy mat of cactus spines, turned "soft side inward." At the end, placed almost precisely as the mouth of a bottle is placed, was a smooth aperture through which the bird gained entrance to her domicile. As Madame Wr was not at home on the occasion of this unceremonious call, he bore the nest away, and I then had opportunity to study its structure. Stimulated by this discovery, curiosity led him to investigate numerous other apparent haunts of loose leaves in similar positions, and he invariably found them to be nests—some tenacious, some the receptacle of eggs, some occupied by young.

I imparted this information to a friend, surveyor, and he at once recalled hundreds, he said, of these accumulations of twigs and leaf-deposit, which he had noticed when tramping through cactus thickets. He had never thought of their being habitations. He afterwards proved the existence of a great number of the "hundreds," by gathering and bearing them home. Nearly all were choked with leaves; in many, the entrance aperture was entirely closed by rubbish and webs; but I showed evidence of occupancy. Dissecting them we found them composed of a mass of broom-stuff—chiefly, grass, spines and stubble—thrown together in an exceedingly loose manner, knitted to firmness by ravelled cobwebs, spider-threads, and filaments of various delicate descriptions. Often the nest was shielded from observation by a covering, equally loose, miscellaneous odds and ends. Evidently, cunning wren knows how to place her young well out of the reach of dangers.—*Estelle Thomson in Christian Union.*

Playfulness of Birds.—"Crossing early one summer morning the Nantasket Beach, on my way to catch a Boston boat, I noticed a dog barking at and chasing some swallows, which kept skimming along the surface of the sea, and keeping just enough ahead to tease him effectually. Shortly after, I saw another swallow join in the sport, and practice the same trick. Presently one of them soared upward, while the dog continued the chase, when suddenly the bird pounced down upon the dog's back, and, chieviously pulling out a hair from his coat, the swallow did twice in succession, to the bewilderment and annoyance of the poor beast.

He next relates an anecdote which illustrates the summary justice which is sometimes executed upon evil doers by the lower animals. He says:

"Happening shortly afterward to mention this odd prank of the swallows to a friend, he told me had seen the same birds play simi-

ks on kittens, who were basking in the sun, being careful, however, to avoid the maternal. He also told me of another incident he had witnessed, in which the sparrows had shown more mischievous acuteness. One day, while watching the birds in his yard, to study their habits, in which he was interested as a naturalist, he saw a swallow enter the temporarily vacated nest of a sparrow, under the eaves of an out-building. When the sparrow returned to get back to its nest, it found the swallow perched therein and ready to do battle for its possession. A lively skirmish now ensued, but the swallow remained master of the situation. In answer to the sparrow's repeated calls, several other sparrows appeared, and a spirited assault commenced to oust the beleaguered invader, but in vain. In a few minutes all the sparrows left but one, who remained to mount guard, and to strive to distract the enemy by an occasional snout on the nest, when suddenly more than a dozen sparrows arrived with bits of straw, tow, &c. in their beaks, with which they closed upon the nest, leaving the living inmate shut up therein to die a lingering death."—*Bender, in No England Magazine.*

Stivation.—A rarer and even more curious phenomenon than hibernation, or winter sleep, as a writer in the *Mediterranean Naturalist*, is the estivation, or torpidity of certain animals during the dry season. As one of the mammals which is most sensitive to heat and dryness, M. Duonot mentions the *tanrec*, of Madagascar, an insect-eating creature resembling the hedgehog. It is very active during the rainy season, but lies torpid in a shallow burrow for nearly six months in the dry period. The most remarkable summer sleepers, however, are found in a group intermediate between the batrachians and fishes, and comprising at present but few animals. Their anatomical structure resembles that of the fishes, and a bronchial apparatus allows them to breathe in the water, while a pulmonary apparatus enables them to absorb the oxygen of the air. A careful study of the protopterus shows that during the entire dry season, lasting about nine months, it remains buried in the dried-up mud at a depth of six feet, and is surrounded by a sort of cocoon, which incloses it hermetically. Air penetrates through a narrow channel to the animal, which in this state breathes, not only through a lung in which the swimming-bladder is transformed, but through its wide, membraneous tail. On the return of the rainy season, the dried mucus covering the animal dissolves, and the creature tightens out from its doubled-up position, and remains in the water for three months.

A good example of conscientiousness was shown by Robert Barrow, who, in 1696, was shipwrecked on the coast of Florida. The ship's company, falling into the hands of the Indians, pretended that they were Spaniards, of whom those Indians stood in fear; but when Robert was asked, "Art thou a Nickaleer?" which is an Englishman, he answered "Yes." The savages stripped him of his clothes, and were apparently bent on murdering the whole party, placing themselves each behind one, with knives in their hands. But on a sudden it pleased God to work wonderfully for their preservation, and instantly all those savage men were struck dumb, and like men amazed. In prayer, Robert Barrow wrestled with God, and delivered from those unreasonable creatures, desiring to lay his home among his faith-

ful friends in Philadelphia. And God gave him an assurance before he was yet off his knees, that his prayer should be answered.

After his arrival in Philadelphia he was removed from the vessel to the house of a Friend, where he soon after died. To some who called upon him, he declared that the Lord was with him, and all things were well, and that he had nothing to do but to die.

Items.

The Universal Peace Congress at Bern, Switzerland.—The *Herald of Peace* states that 308 delegates had been appointed to this body. Among the resolutions passed by it was one urging that the different States of Europe should be joined in a kind of federal union, with a permanent Congress of nations, to which should be referred the settlement of all international questions. Another recommended disarmament as a substitute for the present policy of preparing armed forces to secure peace. Another recorded its strong disapprobation of the system of negotiating loans for the purpose of enabling one nation to slaughter the people of another.

Military Conscription.—The *Fortnightly Review* contains an article by "Ouida," who has acted as a foreign correspondent of the *London Times*, showing the evil effects on the nations of Europe which have resorted to a forced conscription to fill their armies. The following is an extract from her paper: "I can conceive nothing so appalling to the world as would be the forcing of the military temper upon its entire multitudes. Militarism is the negation of individuality, of originality, and of true liberty. The French Republic has the same corruption, the same tyrannies, and the same coercion by bayonets for which the two Empires were reviled. Germany is a hell of despotism, persecution and espionage. In Italy, the whole people sweat, groan, perish, under the burdens laid upon them for the maintenance of the vast battalions of young men imprisoned in barrack-yards in enforced idleness; whilst the fruitful lands of the Peninsula, from Venice to Calabria, lie untilled under the blue skies; the spade and the scythe resting, whilst the accursed sabre and musket shine. This is all that Militarism, with its offspring Conscription, has done for the three nations who most loudly protested their free principles."

Morocco.—*The Slave Trade.*—A caravan which lately arrived at Tendouf from Timbuctoo brought 4000 slaves, principally young girls and boys. So great was the influx of slaves at Morocco city, that instead of holding the market twice a week, as usual, it was held daily for three weeks, and the prices were comparatively low, ranging from £10 to £14 a head. During the feast of Ramadan the Kuids, who come to Marakesh, in order to present gifts to the Sultan's son, who is the Khalifa of his father, agreed that the most acceptable present would be some of these young slaves from Timbuctoo. There were forty-three Kuids, and each of them gave this young man, only eighteen years of age, three slave girls and two slave boys—over two hundred young slaves in all. As the young Khalifa has a bad reputation for cruelty and other vices, the fate of these young captives is a miserable one.—*Herald of Peace.*

Under the British Flag.—*Natives Promiscuously Punished.*—We have more than once called attention to the idiotic destruction of native villages in the South Sea Islands, by the British war vessels, in punishment of alleged "native outrages." In a report to hand, Eighth Month 16th, 1892, from Lord Charles Scott, the Admiral on the Australian station, we have a more than ordinarily reprehensible instance of this ineffably stupid sort of thing. On the Island of Santo, one of the New Hebrides group, a planter named Sowers was killed some time ago. Who killed him, or why he was killed, was never ascertained. But as usual the nearest native village had to pay the penalty. Her Majesty's gunboat Katoomba, and the French cruiser Saone, proceeded in company to the scene of the outrage.

Usually the British war vessel monopolizes all the honor and glory of deeds of this description, but as the New Hebrides are under the joint control of England and France, our neighbors across the channel were allowed to have a hand in this particular exploit. On arriving at the scene, the two war vessels landed parties of marines, and, having joined forces, marched on the doomed village, which they found entirely deserted, the natives, well knowing the object of their visit, having fled at their approach. The rest of the story is best told in the official, unemotional terms of Admiral Lord Charles Scott: "As it was impossible to trace them, the party contented itself by destroying the village and the plantations." Thus we have England and France combining in the atrocious act of burning a village, and destroying all the crops of the inhabitants, because a white man was killed by somebody who may have had no connection whatever with that particular village. It is high time that such barbarous proceedings, ordered by a British admiral and carried out under the British flag, should be brought to a summary end. Not content with kidnapping Kanakas to provide slaves for Queensland sugar plantations, we must needs burn down their villages, and destroy their plantations on evidence that would be scouted in the meanest court in the realm.—*The Star.*

Military Influence in Parliament.—The *Herald of Peace* says: It appears that the new Parliament contains 53 naval and military officers and 52 officers of the auxiliary forces, making a total of 105 representatives of "the fighting interest."

THE FRIEND.

TENTH MONTH 15, 1892.

A letter received from a valued Friend in New England, a member of the larger Body there, queries whether the time has not "nearly come or the way is opening for Philadelphia Yearly Meeting to move with the view of bringing into fellowship and harmonious action the Friends on this continent who are striving to uphold the ancient doctrines and testimonies of the Society. I have many times conversed with dear John G. Whittier on this subject, and found him entertaining a similar view."

The Query thus presented has awakened some serious thought. Perhaps all real Friends will agree that those Friends who do strive to uphold our ancient doctrines and testimonies should be encouraged to persevere faithfully in this effort, wherever they may be scattered and however much they may be isolated. There can be no doubt that these faithful Friends would be animated and strengthened by being brought into outward fellowship and union with those of like mind elsewhere. And that it would be a decided gain to our branch of the Christian Church, if all the barriers could be removed which now exist in a greater or less degree between many who are united in fundamentals.

We apprehend this will be a gradual work, but it may be brought about if the Lord should direct and open the way. He alone is able to effect such a result. Serious indeed will be the responsibility resting on those who fail to move as He directs; and far-reaching may be the results of their unfaithfulness.

Philadelphia Yearly Meeting has officially borne a noble testimony to the principles of the Gospel as held by the Society of Friends; but we are not blind to the defects which exist within its borders; and which would weaken its hands in making such an effort as our New England Friend refers to. Yet much may be done by individual labor. Let us seek to be clothed with the covering of love, which will recognize

the honest efforts of all; and, as opportunity offers, mingle with those who are exposed to peculiar trials, and endeavor to strengthen their hands.

We believe some visits paid of latter time by concerned Friends in sections of the country where there is much to burthen the honest-hearted, have been satisfactory to the visitors and helpful to the visited.

It is a subject which claimed some attention in the late Yearly Meeting of Ohio; and while the way did not seem clear to take any official step, the members were encouraged, when ability was offered, to offer their prayers to the Lord, that He might open the prison doors of those who might be regarded as spiritually bound; and the case of Peter was referred to, who was bound and in prison, and prayer was offered to the Lord for him by the Church without ceasing. And finally the Lord sent his angel, who opened the prison doors, and set the captive free.

SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of the Treasury has selected the property on Walnut Street, between Sixth and Seventh, as the site for the new Philadelphia Mint authorized by Congress, and requested the Attorney General to institute the necessary condemnation proceedings. This is the site originally chosen by the special Commission, of which A. J. Drexel was Chairman.

Dr. Augustus G. Seibert, who was commissioned by the New York Health Board to visit Hamburg and Berlin to investigate the cholera, declares that the only way to keep cholera out of the country is to stop immigration. If immigration cannot be stopped he says we may look for cholera next year. He considers France in the list of dangerous countries on account of the prevalence of the disease there last summer.

Murat Halstead, in the Cincinnati *Commercial Gazette*, says: "One thing more it will be useful to remember: The saving of physicians at Hamburg that the drunkard seized by cholera must die. 'We can do nothing with an alcoholic,' is the word of doom to that class of unfortunates."

By way of comment on the above, the New York *Voice* says: "And yet a tax of \$250 a year is the greatest penalty Mr. Halstead can suggest for drunkard factories."

An attempt was made early on the morning of the 7th inst. to blow up with dynamite a large boarding house in Homestead patronized by non-union workmen from the Carnegie mill. The front of the building was wrecked by a dynamite bomb, but no one was seriously injured. The Strikers' Advisory Committee has issued a statement condemning the dastardly act, and offering \$100 for the arrest and conviction of the perpetrator.

The annual report of the Governor of Oklahoma shows that the population has more than doubled in two years, the people now numbering 133,100, exclusive of Indians.

Brooklyn now claims a population of over 970,000. Her Women's Clubs have about 10,000 members.

Electric power is coming into general use in Montana mines.

Wolves are doing considerable damage to stock in some parts of Northern Montana.

New and valuable halibut banks have been found to the west of Cape Flattery, Wash.

Moose, it is claimed, will be plenty in Maine this year.

The total amount of grain shipped from New Orleans for the year ending Eighth Month 31st, is put down as 21,921,143 bushels.

Two Japanese girls are among the students enrolled in the University of Michigan. Japanese immigration is stated to be increasing.

An eight-year-old Spokane, Wash., boy has been sent to the reform school because "he had become an inveterate tobacco chewer and general tough."

Plans of the new ten-story station which the Pennsylvania Railroad Company is building at Broad and Market Street are made public. It is claimed this will be "the largest and handsomest railroad terminal in the world."

A telegram from Providence, R. I., announces the death, on the 6th inst., of Thomas Chase, late Presi-

dent of Haverford College, with which he was connected more than thirty years.

The number of deaths reported in this city last week was 361, being 53 less than the previous week, and 11 less than the corresponding week of last year. Of the whole number, 175 were males and 186 females; 54 died of consumption; 31 of diphtheria; 30 of marasmus; 27 of diseases of the heart; 21 of pneumonia; 18 of inflammation of the stomach and bowels; 17 of cancer; 13 of inflammation of the brain; 13 of cholera infantum; 12 of old age and 10 of typhoid fever.

MARKETS, &c.—U. S. 2's, 100 a 102; 4's, 114½ a 115½; currency 6's, 107 a 117.

COTTON was firm and ½ ct. per pound higher, the movement from the plantations being light. Middling uplands quoted at 8½ cts.

FEED.—Winter bran, in bulk, spot, \$15.00 a \$16.00; spring bran, in bulk, spot, \$14.00 a 15.00.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.25; Pennsylvania roller, straight, \$3.50 a \$3.85; Western winter, clear, \$3.40 a \$3.75; do. do., straight, \$3.75 a \$4.10; winter patent, \$4.10 a \$4.40; Minnesota, clear, \$3.25 a \$3.75; do., straight, \$3.75 a \$4.25; do., patent, \$4.35 a \$4.65; do., favorite brands, higher. Rye flour sold in a small way at \$3.65 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 76½ a 77 cts.

No. 1 mixed corn, 50½ a 50¾ cts.

No. 1 white oats, 39½ a 39¾ cts.

BEEF CATTLE.—Extra, none here; good, 4½ a 4¾ cts.; medium, 4¼ a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¾ cts.; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3½ a 4 cts.; culls, 2 a 3½ cts. Lambs, 3½ a 6½ cts.

HOGS.—Good Western, 8½ a 8¾ cts.; other Western, 8 a 8½ cts.

FOREIGN.—It is announced that John Morley is preparing to make a personal visit to the congested districts of Ireland. Meanwhile, the material prospects of the country are darkening. Nothing now can save the crops from falling far below the average, alike in quantity and quality. Nor is there any compensation in connection with live stock. At the great fair at Ballinasloe, just over, sales of horses, cattle and sheep were slow and prices low. This incidence of universal depression adds materially to the difficulties which the Irish Government finds bequeathed to it.

A cablegram dated London, Tenth Month 7th, says:—A sharp and probably salutary shock has been given to the highest social circles by the startling exposures in regard to the prevalence of drunkenness among aristocratic ladies, made by Lady Frederick Cavendish and the Duchess of Bedford at the Church Congress. Hitherto allegations of widespread drinking practices among women of rank and fashion have been deemed prejudiced gossip; but nothing that rumor ever suggested equals the outspoken revelations made by these highly placed leaders of society. Lady Frederick Cavendish said that she had been recently staying at a country mansion where roomy dining-room chairs were still used, the seats of which were deeply curved to save the gentleman from falling out after dinner; that, although heavy drinking has been abandoned by the men, the women were becoming inveterate tipplers; that many ladies have recourse to "pick-me ups" at 11 A. M., brandy and soda during the day, wine at dinner, and something hot at bed-time.

She said she knew a young lady who could not get through the exertions of the London season without taking a "cordial"—a pretty name for a dram—kept handy at tea, and that after a certain morning concert a lady beside her had called for a "white cup"—a deceptive name for a champagne cup.

Lady Cavendish protested especially against the new fashion of young ladies, and old ones, too, accompanying gentlemen to the smoking-room after dinner, and sharing not only the cigars, but also the spirits. She said that a distinguished physician had assured her that many ladies who were living idle lives had consulted him for nervous symptoms, which revealed, in perfect unconsciousness on their part, a condition of alcoholism bordering on delirium tremens; but that alcoholism was not the only fashionable failing, as chloral, chlorodyne and morphia were taken in secrecy in boudoirs, and were adding to the maladies of modern life.

The New York *Herald* has a despatch from its Berlin correspondent, announcing that by direct orders of the Emperor, Count von Eulenberg and Herr Miquel have ceased their opposition to Caprivi's military bill. The correspondent states that the Emperor went so far as

to say to Caprivi, at Potsdam: "This time I shall on to the bitter end. If necessary we will dissolve Reichstag, and if the new majority should also hostile, we will continue dissolving until the bill passed." The Emperor has therefore identified himself with the bill, and he will dismiss every Minister who opposes it, directly or indirectly. Such is present situation.

Three thousand retail traders of Cologne have petitioned the Federal Council and the Emperor abolish the new "Sunday Rest" law. They assure Emperor that this rest tends to make employes more religious, but more pleasure seeking and discontented. The petition adds that statistics show the unfavorable morality and bad political economy hamper trade and collect experience from the ruin many poor traders. The Chamber of Commerce Upper Bavaria is preparing to agitate the quest holding the same view as the Cologne petitioners.

It is estimated that since the outbreak of cholera Russia 300,000 persons have died from the disease.

Advices from the interior of Mexico, received at Paso, Texas, state that hundreds of people are dying of typhoid fever in Toluca. The disease has been caused by famine, and the outlook for the winter deplorable, as the corn crop this year was killed early frost.

RECEIPTS.

Received from Milton Stanley, Agent, Ind., \$6, by \$2 each for Addison Hadley, Joel Newlin and Al Maxwell, vol. 66; from Joel Thompson, Del., \$2, 66; from Thomas E. Mott, Iowa, \$2, vol. 66; from Sarah Ann Allen, N. J., \$2, vol. 66; from Joseph Dixon, Queensland, Australia, £1 5 s., vols. 65, 66; from William S. Bacon, N. J., \$2, vol. 66; from Mary W. Bacon, N. J., \$2, vol. 66; from Thomas Smith, Agent, Iowa, for Edward Vail, \$2, vol. 66; from Martha G. Cook, Md., \$2, vol. 66; from Thomas Wood, Agent, O., \$9, being \$1 for himself and \$2 for Joseph Vaughan, William Taber, Eliza Stock, Jonathan Brown, vol. 66; from Florence M. Col. Fkl., \$2, vol. 66; from Mahlon Johnson, Ind., \$2, 66; from Jesse J. Doudna, O., \$2, vol. 66; from The Hartley, O., \$1, to No. 52, vol. 66.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia, Tenth Month 21st 11 A. M.

The Committee on Instruction meet the same at 9 A. M.

WILLIAM EVANS, *Clerk*

WESTTOWN BOARDING SCHOOL.—Trains leave Broad Street Station, Philadelphia, at 7:17 and 8:45 A. M., 2:53 and 4:35 P. M., for Westtown, are regular at the station.

Z. HAINES, *Sup.*

A MEETING OF THE FRIENDS' TEACHERS' ASSOCIATION will be held Tenth Month 15th, at 140 N. Sixteenth Street, at 2 P. M.

PROGRAMME.

- 1—The Future of our Association, Isaac Sharp
- 2—Professional Training of Friends' Teachers in land, J. Henry Bar
- 3—A Geography Lesson with a class, followed talk on "Methods and Appliances,"

Emma V. Thomas,
Teacher in the Phila. Public S.

Those interested are cordially invited to attend
JANE S. JONES, *Secretary*

THE PHILADELPHIA AUXILIARY BIBLE ASSOCIATION OF FRIENDS.—The Sixty-second Annual Meeting of the Association will be held at No. 1305 Street, on Fourth-day, Tenth Month 12th, 1892, at past four o'clock.

B. W. BEESLEY, *Secretary*

A situation wanted by a Friend with experience in running a stationary engine, good reference. Address this office.

MARRIED, at Friends' Meeting-house on Tyng Street, Tenth Month 5th, 1892, ALFRED E. MAUD M. NICHOLS, daughter of Egbert K. Nichols, of this city.

—, at Friends' Meeting-house in Media, Penna., Ninth Month 7th, 1892, ROBERT W. MARIS, of this city, to ELMA BRANSON, daughter of Joseph H. Branson, of Media.

THE FRIEND.

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Selections from the Life of Mary Dudley.

(Continued from page 90.)

After this she gradually withdrew from the Methodist Society, and became increasingly sensible that it was her religious duty to profess with Friends, which she was strengthened openly to acknowledge in language and demeanor, about the middle of the year 1773. This important event, and the deep exercises by which it was preceded, are thus stated in my dear mother's own narrative:

—“The active zeal of the people I loved, and had joined, now appeared to me irreconcilable with that self-abasement, and utter inability to move without holy help, which I experienced. I had nothing but poverty and sickness to tell of; and when, from the force of example, I did speak,* my little strength was rather diminished than increased. Indeed, I found little but in quietude and inward attention, and when centered here, I had all things, because I possessed the good itself. Thus was my mind drawn from all creatures, without the help of any, to the Creator and source of light and life, who, to finish his own work, saw meet to deprive me of my health; this happened in the year 1773, about the time of my dear father's death, on whom I closely attended through a lingering illness, wherein he said to me, 'O, Ply! I had rather see you as you are, than on a throne.' I believe he died in peace. My complaints threatened my life, being consumptive; but I felt no way anxious respecting the termination. I was weaned from all creatures, but I felt, beyond all doubt, that if life was prolonged, were there no Quaker on earth, I must be one in principle and practice; but being determined if the work was of God, He himself should effect it, I read not any book of his writing. Being utterly unable to go from home, I attended no place of worship, and conversed with very few, except my beloved and most intimate friend, Rebecca Scudamore,† even to her were my lips sealed respecting the path pointed out to me; but after hesitating and shrinking many weeks from using the plain

language, wherein the cross was too great to be resignedly borne, she told me her fixed belief, that I ought to use it, and that my disobedience caused her great suffering, or to that effect: I then told her, I was convinced of its being required, but, that if giving my natural life would be accepted, I was ready to yield the sacrifice. My health grew worse, and every act of transgression increased my bodily weakness; until feeling all was at stake, in the very anguish of my spirit, I yielded: and addressing my beloved and hitherto affectionate mother, in the language of conviction, my sufferings grew extreme through her opposition; but never may my soul forget the precious influence then extended. The very climate I breathed in was sweet, all was tranquil and serene, and the evidence of heavenly approbation beyond expression clear; so that this temporary suffering from mistaken zeal, seemed light, comparatively; and indeed, all was more than compensated by future kindness, when light shone about that dear parent's dwelling. My health mended, I soon got to meetings, and though ignorant of the way Friends had been led, or some peculiar testimonies they held, the day of vision clearly unfolded them one after another, so that obedience in one matter loosened the seal to another opening, until I found, as face answered face in a glass, so did the experience of enlightened minds answer one to the other. I here remember the strong impression I received of the want of rectitude and spirituality, respecting the payment of tithes or priest's demands; feeling great pain in only handing, at my mother's request, a piece of money, which was her property, to some collectors for this purpose, so delicate and swift is the pure witness against even touching that which defileth.”

Her relations left no means untried to dissuade her from a profession which involved so much self denial, and seemed, in their view, to frustrate every prospect of worldly advantage; and her mother considering her change as the effect of temptation, was in hopes the interference of the minister of the parish would prove helpful, and accordingly promoted their having an interview; but this did not produce any alteration, neither was it very satisfactory to either party. The clergyman very strongly censured her for having taken so important a step without first consulting him, to which she replied, that not feeling at liberty to confer with flesh and blood, even by consulting her own inclinations, she dared not seek any human counsel, and was endeavoring to act in simple obedience to the discoveries of Divine light in her own soul. Upon leaving her, he presented a book, which he enjoined her to read, but upon looking at the title, “A Preservative from Quakerism,” she pleasantly observed, “It is too late, thou shouldst have brought me a restorative.” In the midst of this opposition, she was much encouraged by the sympathy and Christian advice of Elizabeth Johnson, a conspicuous and valuable member of the Methodist society. This friend had frequently visited her during her

illness, and once when she was thought near her end, after spending a considerable time in silence by the bedside, solemnly addressed her in the following language: “I do not believe that your Heavenly Father is about to take you out of the world, but I believe you are called to make a different profession; you are not led as the Methodists are, but are designed to become a Quaker.” This, though very striking and of an encouraging tendency, did not produce any acknowledgment of what was then passing in the conflicted mind of the invalid, who, however, continued to derive comfort from the visits of this valuable acquaintance; and has often mentioned the sweet and strengthening influence of which she was at times sensible, when no words passed between them, as well as the tender and maternal interest which she afterwards manifested, when the view she had expressed was realized, by her young friend publicly avowing religious sentiments different from her own.

The state of her mind at this important period, will be best set forth by a further extract from the memoir already alluded to:

—“I now kept constantly to the meetings of Friends, and began to feel a settlement of mind in real peace, which my tossed state for several years had caused me only transiently to possess; or at least, not in the degree of which I now partook; not that all the work seemed requisite to commence anew, for assuredly Christ had been raised in my heart, though until now the government was not wholly on his shoulders; but by this unreserved surrender to his pure guidance, the mystery of godliness was beginning to open in increasing light and power, and that spirituality which had been discovered was now in a measure possessed. The view I had been affected with on my first conviction, now cleared, and appeared so near being realized, that my mind, almost without interruption, dwelt under so awful a covering, that even all conversation impressed me with fear, and I was held in deep inward attention for, and to, the revealings of life. In religious meetings I was for some time frequently affected even to trembling, when matter would present to my mind, as though I must deliver it, though seldom more than a very little; notwithstanding the love I felt was so universal, that I wanted all to be reached unto, but for this family, the Society of Friends, among whom I had tasted the soul-sustaining bread; Oh! how did I long for them and their good.

“About this season, from a settled conviction of rectitude, I applied to be received into membership; and thought I might, when this privilege was granted, feel more strength should this solemn requiring be continued; but though my way was made so easy, that one visit only was ever paid me on this account, Friends being quite satisfied in their minds respecting the work begun in me; yet while the previous deliveration in the meeting took place, the fire of the Lord so burned in my heart, that I dared not but speak with my tongue. For several

*This alludes to the practice of disclosing individual experience in class meetings of the Methodist Society.

†This friend was a member of the Church of England, and highly esteemed, as a woman of distinguished piety and deep spiritual experience. A short account of her life was printed at Bristol about thirty years ago.

meeting days I hesitated, not from wilful disobedience, but awful fear to move in so great a work, and felt consequent poverty, though not severe condemnation; but one day, about the Eleventh Month, I think, in the year 1773, sitting with Friends in their meeting-house in the Friars, Bristol (I had once in a little country meeting moved before, but never here where the cross was great indeed), my spirit bowed in awful reverence before the God of my life, and a few words so settled, that I could not any way shake them from me. I sat and trembled exceedingly, and desired to be excused, till a valuable Friend from America, Robert Willis, then on a religious visit to that city, stood up, and spoke so encouragingly to my state, that when he closed I stood on my feet, and the words impressing my mind, seemed to run through me as a passive vessel; he almost instantly kneeled down, and supplicated for the preservation of the little ones, saying, 'Thou hast brought to the birth, and given strength to bring forth,' &c. I could not stand while he was thus engaged, being as though my whole frame was shaken through the power of Truth. When meeting closed, I got as quickly as I could out of it, and walked a back way home, with such a covering of sweet peace, that I felt the evidence indisputably clear, that if I were then called out of time, an everlasting inheritance was sure: the whole creation wore the aspect of serenity, and the Creator of all things was my friend. Oh! on my return home and retiring to my chamber, how sweetly precious did the language, addressed to the holy patriarch in an instance of obedience, feel to my spirit, and it was indeed sealed by Divine power, 'Because thou hast been faithful in this thing, in blessing I will bless thee,' &c., &c. None of my family knew of this matter, and I strove to appear cheerful, which indeed I could in the sweet feeling of life; but so awful was the consideration of what was thus begun, that solemnity was also my garment, and I wished to be hid from the sight of every one. My body being very weak, the exercise and agitation greatly affected me, and I was that night taken alarmingly ill, but in a few days recovered, and got again to meetings. Friends manifested great tenderness towards me, and though not frequently, I sometimes said a few words in the same simplicity I first moved, and once or twice ventured on my knees; after which exercises, I mean all of this nature, I felt quiet and easy, but never partook in the like degree as before recited of Divine consolation."

(To be continued.)

Ebenezer Miller, when on his death-bed, in the year 1800, expressed to some who visited him, that his love for Friends, and desire for their prosperity, was as great during his bodily weakness as at any period of his life. In his retired hours, he was frequently in a state of mourning, expressing that the low and declining state of many Friends from that lively exercise of mind arising from sincere devotion to serve the Lord, was cause of deep sorrow to him; and that it was sealed to his understanding, that truth and righteousness would have shined with much greater brightness, had it not been for the captivating influence of the love of this world, and the alluring prospects thereof; from a sense of which he was frequently observed fervently engaged in supplication to the Lord, that he would be pleased more and more to wean the minds of Friends from the things of this world, and gather them to the true fold of rest.

FOR "THE FRIEND."

Communism in Iowa.

THE ICARIAN COMMUNITY.

Etienne Cabet, the founder, was born at Dijon, France, 1788. Although the son of a cooper, he obtained an education and became a famous lawyer in Paris, but in those excitable times he became involved in political troubles, and thus lost his practice. In 1830, he threw himself heart and soul into the revolution, and in 1834 was rewarded with a seat in the lower chamber. His radical views cost him his seat, and he was exiled for five years, going to England. Here he spent his time in study, and in 1840 was so imbued with communism that he wrote a book on that subject called "A Voyage to Icaria," which pictured an ideal life on an island where communism was carried out. While living in London, Cabet met Owen, who at that time attracted world-wide attention. America and communism was the subject, and Cabet then made up his mind to formulate his plans and carry them out on this side of the Atlantic. Returning to France, he called all his admirers together and proposed a departure to America, where all they hoped for would be more than realized. In the same year a large number departed, and as they were leaving, put their property into a common fund, and made Cabet director for ten years, he to remain in France for some time and advertise the scheme. They set sail from Havre, and were bound for New Orleans.

Through an agent, one million acres of land had been purchased about thirty miles from Dallas, Texas, but the sale was fraudulent. The locality was unfortunate, and but little communication could be had with the outside world, so they soon returned to New Orleans, sick and discouraged, expecting their leader to come. In 1849 Cabet and a few followers arrived, and the whole number now consisted of five hundred, who were willing to go where the leader dictated, and "to prove to the world that a community based on solidarity, is realizable and possible." It was impossible to live on their land in Texas, and the little money they possessed had been paid on the land they had purchased. Quarrels soon arose. Some stayed in New Orleans, while a great many returned to France. About three hundred still remained faithful to Cabet.

Good fortune favored the pioneers, for just as Brigham Young was leaving Nauvoo, Illinois, for Utah, the Icarians came and took possession of eight hundred acres of land, a mill and a distillery, for a nominal rent. Here they prospered and soon they had a membership of five hundred. Schools were kept up, a newspaper was printed, and a large library was also obtained. This was only a temporary place, so in 1853 more than three thousand acres of land was purchased in Iowa, while at Nauvoo they had property valued at \$65,000. Success dawned upon the Icarian band; with prosperity came also difficulties before unknown. In times of failure and disappointment they were willing to submit to the authority of one man, but when good fortune came, the desire to rule became stronger, no one was willing to submit to the authority of any one else.

Finally a charter was obtained, and Cabet was again elected President, although there was already much opposition. It was not until 1856 that the real trouble broke out, when Cabet and one hundred and eighty of his party abandoned the community in order to found a new branch, where he could be able to carry out his own plans without being frustrated by a hostile ma-

majority. In St. Louis, whither the party had gone, Cabet died, without having been able to put into practice the theories his imaginative mind worked out. The followers did not lose courage, but in 1858 bought an estate called Cheltenham, lying six miles west of St. Louis.

Again two parties arose; again the same old trouble—shall it be the rule of one man, or shall the power rest with all the members? In 1859, forty-two of the minority left Cheltenham preferring to struggle with the world instead of opposing a hostile faction in the community. The remainder were compelled to leave, with the inward feeling that the ideal communist life they had struggled to attain had been only a delusion.

The community at Nauvoo had been much weakened by the separation; suits about the property were carried on, as all the land had been deeded to Cabet. It was not until 186 that the Illinois property was disposed of, and the last member crossed the river for Iowa.

By 1863 the number had dwindled down to thirty-five. The civil war brought up the price of farm products, and with financial success came new hope. Sheep, cattle and horses were raised, while farming and manufacturing were also carried on. By 1868 the membership was increased to sixty-eight, and the acreage to 1700. In 1871 the railroad was laid, and now their market place was only four miles away. Once more the outlook was bright—the brightest it had been in Icaria's history.

The old men who had shared their bread with the howling mob of Paris, who had experienced sickness and disappointment in Texas, who had passed through the internal strifes at Nauvoo—who had taken part in the early struggles in Iowa, these men had grown thoughtful; they were no longer the bold, daring socialists of revolutionary fame. They had long since given up their trained Utopian ideas of a corner in the world, where temptations, struggles and trials are unknown. But a younger generation had grown up to carry out the plans their fathers were about to lay down. The younger members like so many others, were full of hope, courage and new ideas. They called themselves progressive, and dubbed their fathers with the old epithets, "conservative," "old-fogyish," "behind the times." The old men were not willing to see their life-work fall without a struggle, neither would the younger ones yield without a blow for weal or woe.

Equality is the corner-stone of communism; this, the old members had not carried out to the letter. Each family was given the privilege of owning certain furniture, and also a little garden was set apart for each household. In these gardens they took a great deal of pride; here they cultivated fruits of various kinds, especially grapes. This fruit they could sell if they wished, and keep the money. Among communists, as among others, we are not all alike—so while one person had a fine garden and raised much fruit, another who was indolent would have little or nothing. This caused jealousy and envy, and there were those who thought that this introduced too much of "individuality and inequality," two things which must be kept out of a community based on just the opposite. It was proposed that these little gardens filled with grape-vines, apple trees and shrubbery should be destroyed. The owners objected, and the saddest struggle the community had ever witnessed ensued—the sons opposing their fathers. Arbitrators were called in, and it was decided that one party should move a mile east.

and settle, while the land should be divided equally, according to the number of membership in each body. Soon other troubles arose—the trials of leadership, freedom, equality.

In 1879 the two parties organized again. The hunger took the old village and incorporated under the old title, "The Icarian Community," while the older ones moved one mile away and took the name of "The New Icarian Community," and it is this community we have to-day, numbering at present only twenty-one, with a well-stocked farm of 1100 acres. In order to prevent further trouble the New Icarians organized as a partnership.

The community is to last for ninety-nine years, unless sooner dissolved by the consent of the members. The affairs are conducted by five directors chosen by the members every year.

Such is a brief sketch of the Icarians in Iowa. Since 1853 they have toiled, suffered and planned. How far they have realized their dreams an outsider cannot say. At no time were there more than five hundred, and perhaps in Iowa never more than three hundred, and now, forty years after their arrival, there are twenty-one who still cling to their creed with the enthusiasm of worshippers at Mecca. In several parts of the State there reside many Icarians, who, having left the society for various reasons, still their faith in communism is as strong as ever.

BARTHINIUS L. WICK.

NORWAY, IOWA.

Of One Blood.

A year or two ago, a desperate fight took place between the workmen of three coal mines in Pennsylvania. There was no cause for it but the difference of nationality between the Poles and Hungarians were arrayed against the Irish and Germans.

A superintendent who had lived many years among the miners said to a visitor: "There is no hope that they ever will be reconciled. It is a contest of race; the antagonism is in their blood. An Irishman and a Hungarian hate each other by instinct, as a dog does a cat." In the first week of February in this year, a mine was submerged at Jean-ville. Most of the miners at work, some of them Irish, and some Poles and Huns, were killed by the foul air.

All operations were stopped, and a rescue party of sixty men set to work to discover the bodies of the victims. The whole country side was moved with horror and pity.

On the twentieth day, it was found that four of the men were still alive, having been imprisoned for nearly three weeks without food in a "breast" or hole in the mine, four feet square. They were Hungarians and Poles.

The rescuing party, Irishmen, Americans and Germans, in a frenzy of zeal, pushed into the narrow gangway leading to this living tomb, and six times were driven back fainting, by the sadly black damp.

Each man knew that he remained in the gangway at the peril of his life, but not one turned back. At the eighth attempt they reached the breast, and found the men still breathing. They could not walk, and the gangway, two hundred feet long, was too narrow to allow of their being carried out.

The rescuers devised a plan. They lay down on their backs in the long passage. The feet of one man touched the head of another, and so, freed by the fatal damp, and nearly covered by water, they passed the unconscious victims

over their own bodies to the mouth of the gangway.

Outside the opening, Roman Catholic priests and Protestant clergymen, physicians, nurses, laborers, and delicate women in great numbers, stood waiting breathless. By and by the line of rescuers appeared. The men were covered with mud and blood, their miner's lamps burning in their hats. But they carried the rescued men, and were met with sobs and tears of joy. By one impulse the great crowd began to sing the doxology:—

"Praise God from whom all blessings flow."

Irishmen, Hungarians, Americans, Poles and Germans thanked God in their hearts together that these poor brothers of theirs were still alive. For beneath all race difference, God "hath made of one blood" all the peoples of the earth.—*Youth's Companion.*

EDITOR OF "THE FRIEND:—"

I read with great satisfaction in THE FRIEND of Eighth Month 27th, the admirable paper by Cyrus W. Harvey on "Inward Revelation the Primary Rule." The resumé there given of the sentiments of so many thoughtful men—not of our religious Society, on that "characteristic doctrine," as William Penn calls it, of the early Friends, the immediate influence of the Holy Spirit is an interesting and instructive one.

In keeping with what is there said, perhaps what follows may not be without its value as also showing how strong a hold this doctrine has taken on other Christian professors.

During the past summer I spent some days in Bala, Merionethshire, North Wales. While there, the commencement of the Calvinistic Methodist College took place, which I attended. Among other addresses made was one by Dr. McLaren, an eminent Congregationalist minister of Manchester, England. Many of the young graduates were intending to enter the ministry, and his remarks were addressed especially to them. The address was apparently an extempore one, and was given with much simplicity, but with much earnestness. Speaking of "the power of the pulpit," and of the conditions of ministerial efficiency, he gave as "the rough draft" of these conditions the words spoken by our Lord, respecting John the Baptist, "What went ye out for to see—a reed shaken by the wind? a man clothed in fine raiment? a prophet? Yea, I say unto you, and more than a prophet." In the course of his remarks occurred these words:

"Another element of ministerial power is the consciousness of a prophet's message. * * If a Christian minister is not conscious of a real inspiration, he had better hold his tongue for all time; for God moves upon many spirits as really and gives them their message as really as ever He did to his inspired servants of old. * * We must cultivate, if we are to do anything for the Master, the consciousness that He speaks in us. We are all apt to drop into the fault of taking our words, our thoughts, our leading ideas and the like from our fellows, instead of going unto the Fountain head; and there are a great many of us of whom it is true in another sense than the original—they have forsaken the 'fountain of living waters,' and have gone into the puddles of human traditions and other people's notions. Go to God for yourself—and sit at his feet until you hear Him speak, and then 'Lift up thy voice with strength; lift it up. Be not afraid.' * * If a man has no other idea of a sermon than that *he made it* on Sat-

urday; if it is nothing else than his thinking about Christian truth, it will have but very little influence on the people who listen to it; but if he feels that God has given him the word, there will be a power in his utterances that nothing else can give. That consciousness of a prophet's message will color his whole manner of utterance. Prophets do not argue. They say, "Thus saith the Lord." Prophets do not apologize; and prophets do not think about themselves, either. * * The efficiency of the minister is in direct proportion to the prominence of Jesus Christ in him."

After the exercises were over, I said to the speaker that I wished George Fox had been present—he would have heard much that he would have approved of.

"Had George Fox been here," said Dr. McLaren, "he should have been the speaker, and not I;" "and," he added, "I have loved to read George Fox's Journal from my early youth." It was pleasant to hear these words from this good and venerable man, and pleasant, too, when a little later, one of the company said, "the early Quakers were the pioneers of religious liberty in Wales. Their bones rest in our valleys, but their spirit is alive in our midst."—And it is so.

JAMES J. LEVICK.

Tenth Month 3rd, 1892.

FOR "THE FRIEND."

Letter of William Kennard.

[Since the publication in the FRIEND of the account of some of William Kennard's journies in the service of the Gospel, we have received the following letter to a fellow minister, who was engaged in the same line of service. It gives a pleasing illustration of that sympathy and unity which bind together the servants of Christ, and lead them "to bear one another's burthens."—Ed.]

SOMERTON, Third Month 17th, 1858.

TO R. E. P.:—My much esteemed friend. I may inform thee that it has at times crossed my mind for some weeks past to address a few lines to thee for thy encouragement in the arduous engagement in which thou art called towards the fulfilment of the ministry which thou hast received of the Lord, as a good steward of the manifold grace of God always waiting for Divine ability, which thou also knowest and abidest on the watch tower. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ our Lord and the good Shepherd who calls his own sheep by name, and when he puts forth will go before and open the way, unfolding those things which are mysterious and only known as they are opened by the Lion of Judah's princely tribe, who opens and no man can shut, shuts and no man can open. In these openings and shittings there is Divine wisdom; and a variety of states and conditions will be manifest from place to place, in the different circles of friends and families; and the states of individuals laid open in the light of the Lord. Words fitly spoken are like apples of gold in pictures of silver. The humble and lowly-hearted ones, who are travelling Zionward seeking an acquaintance with their Divine Master, even these meet with many Sanballats and Tobias to dissuade the work of the Lord going on; the hands of these may be strengthened by instrumental means, and they [may] have cause to thank God and take courage; and some are taking their flight in the airy regions of soaring aloft, decking themselves with flashy and gay attire, and soon the

cross of Christ; but even these sometimes, through the power of Gospel authority, have their wings broken, and, contrary to their own wills, are forced to yield unto the power which formerly cast out unclean spirits, and know their strong nature broken and overcome by grace. There are also other conditions of men, some who make a fair outside show of godliness, who are buried in the earth, the whole mind absorbed in earthly things; these are hard to reach.

I think the prophet called three times, "O Earth, Earth, Earth, hear the word of the Lord;" and nothing but his piercing, quickening word of power will reach these in their graves, and bring the dead to life. But even the graves are to give up the dead which are in them. And now in conclusion, dear friend, whatsoever thou finds called for at thy hands, do it with thy might, the might of power which thou mayest be afforded with from on high; and may the Lord bless and prosper his own work in thy hands! From first to last, I have had unity in the prospect of thy visit. Nevertheless, if the way should close before getting through, after waiting and weighing the matter, it would be safe to return.

And I may further add, that my mind seemed to enter inwardly into a travail of spirit, going and moving around with thee, but not in person; and in this way we seem to be able to judge of what is right and will redound to the glory of the Lord in such embassy of service.

From thy sincere, affectionate friend.

WILLIAM KENNARD.

The Early Christian Church.

A late number of the *Christian Advocate*, of New York, contains an article written by Bishop Vincent, in which he relates a conversation, (probably imaginary) between a Methodist pastor, a Protestant Episcopal rector, and a Roman Catholic priest. He says:—

"The Methodist pastor insisted that 'the New Testament Church, the true Church of the first century, was a brotherhood of believers; that there were no 'priests' in it at all; that ministers and laymen were equals before God, kings and priests alike; that in that early Church everything was simple, non-ritualistic, spontaneous; that the believers met as brothers and sisters in Christ; that in those days there was no peculiar garb for the clergy, no candles or incense used in the worship—that everything, prayer, reading of Scripture, praise, experience, exhortation, preaching, centered in Christ as revealed in his word and by his Spirit."

The belief of the Bishop is expressed in the following sentences, which occur near the close of the article:

"The ancient things of the Church are truth and faith and love; and the real presence of Christ is in the individual believer through the indwelling of the Holy Spirit."

"The true unity of the Church is to be found through the real presence of Christ in the individual believer through the indwelling of the Holy Spirit."

THE reason why the philosopher has so long sought God without finding Him, and the pious has found Him without long seeking Him, is this: the philosopher looks for God first in the skies; the pious man looks for Him first in his heart.

THE best way to keep a dead secret is to leave it undone.

FOR "THE FRIEND," OUR POET.

IN MEMORIAM.

A shadow fell upon the land,
By wing of Death the air was fanned,
A star went out whose steady ray
Shone from our opening gates of day;
A silence brooded all around,
As ceased that sweet and silver sound
Whose echo ever throbs and thrills
Among the green New England hills.

O minstrel voice! we've listened long
Unto the music of thy song.
The earliest strains our childhood heard,
The notes our deeper feelings stirred,
The words that soothed in sorrow's hour,
That brought the cheer of bird and flower,
That taught full many a truth Divine,
O Poet loved and gone, were thine.

And we who in accord with thee
Have worn the same phylactery,
And found the simplest faith and creed
To answer to the inmost need,
Have felt an earnest glow of pride
Thy gift and life hath justified;
Though all the world may claim thy powers,
We still have loved to call thee *ours*.

O, well the dusky brows may bend
Above the ashes of their friend:
And well may bow the sons of toil
Upon the freshly riven soil;
So closely did thy spirit bind
The woes and griefs of humankind
Unto a breast that every groan
Of others' anguish made its own.

A love of right, a scorn of wrong
Grew with thy manhood deep and strong;
A sense of indignation warm
Against oppression's crushing arm,
That with a clearer vision saw
The beauty of a purer law,
In every man howe'er decried
A brother for whom Christ hath died.

And well to thee was understood
The charm of Nature's varying mood;
The rhythm of her tuneful tongue
Thy flowing numbers softly sung;
The meaning of her secret thought
Became with thy conceptions wrought,
And thou within the sanctum thus
Her sweet interpreter to us.

But most we prize the soul-felt part,
The altar-flame upon thy heart,
The humble trust of depth profound,
The love that knew no mete nor bound,
That proved the gift bestowed on thee
A consecrated one to be,
Thy triumphs sacrificed complete,
An offering at thy Saviour's feet.

And whether in thy tender "Psalm,"
Or down thy "River Path" of calm,
Or in the chastened glow of mirth
That glimmers on thy "Snowbound" hearth,
Or with the light "Our Master" cast,
Or pious hope that breathed "At Last,"
We trace alike a Christian's call,
The faith that underlieth all.

It matters not to thee thy name
Hath won the meed of deathless fame,
That scarcely yet the earth hath seen
The fruitage of thy blossoming:
To thee is now fulfilled desire,
The stringing of the golden lyre;
To us is left, with comfort rife,
The benediction of thy life.

D. S. P.

WERE a man sent out with sealed orders, and told that he must be ready for recall any moment, would it not be folly for him to establish himself like a long resident in a house, with great preparations for the future? And are not we sent into this world liable any moment to be recalled by the Power that sent us here?

FOR "THE FRIEND," CONSECRATION.

BY JESSE EDGERTON.

The sweet, sad story of the Cross
To-night is fresh before me,
Undimmed by all the passing years;
And shimmering through the mist of tears
Its influence hovers o'er me.

The glory of unselfishness
That crowned Christ's life with beauty,
Gleams down the ages, and to-day
Illumines with its gentle ray
Our lines of daily duty.

His perfect manhood stands alone,
Peerless, no humble splendor,
August and dignified, yet mild,
Touching the world, yet undefiled,
Warm, sympathetic, tender.

Lord of the Universe, He stood
In meek and lowly station,
A homeless wanderer in the street;
For us He trod with bleeding feet
The desert of Temptation.

Our sins upon his sinless soul
Too deep for line and plummet,
He dared the nameless agony,
The blood drops in Gethsemane,
The cross on Calvary's summit.

For us He trod the halls of Death,
The Divine for the human!
And taking with his band of grace
The veil from the Shekinah's face,
Gave us our soul communion;

That priceless gift, by which we come
In touch with God, where feeling
Our need of his omnipotence,
We grasp his proffered hand from whence
Comes the free touch of healing.

So, holy Father, touch our hearts,
That gratitude upwelling
May bring us to the Saviour's feet,
With humble, chastened hearts made meet
For thy Divine indwelling.

Hold thou our hands and consecrate
Our talents and *our all* to thee,
In duty's path, unto thy will
Obedient, make and keep us still
Thy children through the years to be.

COLUMBIANA, O., Ninth Mo. 13th, 1892.

INFLUENCE.—"I am only one, and have influence." Such is the plaintive wail, or selfing cant of hundreds of people calling themselves Christians, hence they do little or nothing in the line of Christian work. Reader! Are you one of them? If so, what are you thinking about, or do you think at all, or only dream along the pathway of life? "Only one." It is; but always leave out one, and you will never get a hundred nor a thousand. Leave out the single grains, and there is no sand on the seashore. Leave out the single drops, and there is no rain, and leave out a single member, and the church is not complete. So stop your whimpering and whining; get up, go to work, and do what you can, be it much or little—do what you can. That is required of you. Besides, you are either not sincere in what you say, or deceiving yourself. Suppose some brother were to answer you thus: "Yes, brother (or sister), you are indeed a very poor critter, and have no influence!" How would you take? Why, you'd get as mad as a hornet, and quietly show you had some pride and some temper if you had no influence. But the whole thing is false on its face. Every man and woman who is not a born idiot has more or less influence over their fellow creatures, and they are under solemn obligations to use that influence for

benefit of others, and for this they must give account to God, and there will be no special pleading at his bar in the judgment day.—*St. Louis Christian Advocate.*

FOR THE "FRIEND."

Gratitude is one of the few *positive* virtues among the numerous *negative* ones belonging to the moral code. Six, at least, of the rules of the catalogue are prohibitory of vices rather than precepts to benevolence and self-sacrifice for others. The first enjoins love to God, and hence is characterized by Christ as the greatest of all the commandments. It may be said that the human heart is scarcely susceptible of true love or gratitude to the Almighty until in some degree renewed in holiness by the work of the Holy Spirit. It is this which opens the channels of that intercourse between the soul and its Creator which is essential to the true conception of the wealth of love flowing from our Heavenly Father to his children, and incites to a grateful acknowledgment of favors received, and loving service in return for the ineffable gift of salvation. "This is eternal life, that they might know Thee, the only true God and Jesus Christ, whom thou hast sent." "I have declared unto thee thy name, and will declare it, that the wherewith thou hast loved me may be in me and I in them." "We love Him because He first loved us." We may well suppose that it was his deep and humble gratitude to the Almighty for benefits received and sins forgiven which caused the royal Psalmist to be spoken of as "a man after God's own heart;" and perhaps no part of the Scriptures so abound with elements of reverent praise and adoration to Jehovah as the Psalms. Do Christians of this age so cultivate and seek for this worshipful spirit as the benign and glorious Gospel of their Order demands. Paul urged the converts of Thessalonica to "rejoice evermore, pray without ceasing, and in everything give thanks." I fear sometimes that we almost consider it the normal or right state of mind for the Saviour's followers to groan and fret over the trials of this life, and the restraints of the cross, and that thanksgiving and rejoicing occupy very little of our thoughts and time.

"Ask and ye shall receive, that your joy may be full," was the Lord's word to his disciples, even when warning them of the persecutions which should overtake them for his sake. If gratitude to an earthly benefactor is reprehensible, how much more when manifested toward the Divine Author of all good!

"Neither murmur ye as some of them (the seligites) also murmured." When depressed by adverse events, or physical infirmities, it is foolish to recount the favors of our past lives, or in notice generally how far they overbalance the sorrows. And the Christian always has a resource in affliction in remembering that "whom the Lord loveth He chasteneth;" and that these afflictions, when meekly received, work for us our more exceeding and eternal weight of glory, whilst we look not at the things that are visible to human ken, but at those which are unseen and eternal, with the eye of faith.

Sarah Ann Carson, a helpless paralytic, dependent on charity, who had been confined to her bed for years, and who had no power to move her arms or limbs, blessed the Lord that she could see her eyes! She never repined, but seemed full of gratitude to God and her Christian friends for their kindness to her. The pardoned sinner never lacks motive for adoring praise to Him who hath loved him and washed him from

sin in his own blood; and the language of the Saviour to the leper, who, on being healed at Jesus' word, turned back, and with a loud voice, glorified God, and fell down at his feet, giving Him thanks, indicates how acceptable such acknowledgments are to the Redeemer.

"Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger. Arise, go thy way, thy faith hath made thee whole."

The familiar lines of a Christian poet seem appropriate to the design of the writer:

"Made pure by thee, we love thee for that cause,
For which we shunned and hated thee before.
Then we are free. Then liberty, like day
Breaks on the soul, and by a flash from heaven
Fires all the faculties with glorious joy.
A voice is heard that mortal ears hear not
Till thou hast touched them; 'tis the voice of song,
A loud hosanna sent from all thy works,
Which he that hears it with a shout repeats,
And adds his rapture to the general praise!
In that blest moment, nature throwing wide
Her veil opaque discloses with a smile
The Author of her beauties: who, retired
Behind his own creation, works unseen
By the impure, and bears his power denied.
Thou art the source and centre of all minds,
Their only point of rest, eternal Word!
From thee departing they are lost, and rove
At random, without honor, hope, or peace.
From thee is all that soothes the life of man,
His high endeavor, and his glad success,
His strength to suffer, and his will to serve.
But Oh, thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor,
And with thee rich, take what thou wilt away."

C. R.

A Noble Life.

John Bost was one of nine sons of a Protestant minister of Bourges, France, and was himself a minister; soon after he had finished his theological education he received a call to the little church of Laforce in Dordogne. A sketch of his life there as told in a private letter, is published in a periodical of 1871, and is as follows:

The church to which he was called was a most disheartening place. Formerly the home of the most devout Huguenot traditions, it was now surrounded by Roman Catholic influences, and the church itself was dead, to all appearance, the pulpit having been long occupied by a rationalist. John Bost commenced a Sunday School with but two scholars. But "God does not despise the day of small things," he wrote touchingly. In five years he had so large a Sunday School, such an overflowing congregation, that they had to build a new house, the people paying every farthing.

John Bost had a heart that could never rest in success. He began to receive at the parsonage the young daughters of scattered Protestants, of Bible *colporteurs* or evangelists; also young girls exposed to the dangers of vice and corruption. His house would not hold them. So he built a house to hold fifty girls, went long, hard journeys to beg for funds, paid every cent, and on the 24th of Fifth Month, 1848, the "Famille Evangelique," his first asylum was opened; and since that time more than four hundred young girls have been received there.

One day, by some chance, the "Famille Evangelique" received a poor girl, who, they were told, was wanting in intelligence. Her guardians had deceived John Bost, fearing she would not be received. When he discovered the truth that she was an idiot, he said: "What was I to do with this poor creature? Could I send her back to her wicked parents? I kept her, but in my own house. From this circumstance,

it occurred that I had continual applications for the admission of the sick, orphan, idiot and blind children from all parts. But it was impossible to make a school and an hospital of the 'Famille' at the same time. However, the lot of these poor children, far sadder than that of those whom we received at the 'Famille,' weighed heavily on my heart. I saw clearly it would be necessary to open another asylum, but my courage failed me. I was not wanting in faith, but I dreaded the *prudential* difficulties of Christians. 'You are undertaking too much; you will weary your friends; you will sink under your labors.' These and many similar speeches were uttered, which, however, could never destroy those sublime words. 'And they went forth and preached *everywhere*, the Lord working with them, and confirming the Word with signs following.' My decision was made.

* * * * * One morning the post brought me a letter. After family prayer I begged my servant to remain in my study. The following was our conversation:

'Ton!'

'Sir?'

My heart beat violently; there was a long silence. 'Ton, you know Louison, the idiot?'

'Yes; and I like her very much.'

'Ton, I have just received this letter: "Dear friend:—A little monster of five years has just been picked up on a dung hill. She is a frightful idiot, her mother is in prison. Please find her an asylum." I looked at my poor servant but, her countenance fell, and she was already beginning to understand that her master was about to open his little paradise to idiots, while she for her part, felt she would be foolish enough to become the friend of these imbeciles.

'Well, sir!'

'Well, Ton, between us we will save these creatures. Jesus will enable us to do so.'

After a moment's silence my good servant replied, 'With the help of God's grace, I will do what I can.'

John Bost and his good servant had such success with their idiots, in developing their dormant faculties and nursing their affections, that the parsonage became crowded; (he had given up to them his parsonage, built for him by friends in England and Scotland) and he was again obliged to leave home, beg for money, and on the 1st of First Month, 1855, "Bethesda" was dedicated to the Lord.

For years he worked unremittingly, preaching to his large congregation, watching over his asylums, and one would surely have said his hands were full to overflowing. But it seemed as if every asylum he founded necessitated another.

Hitherto the "Famille" and "Bethesda" contained only girls. They had become dear to the churches of France, and so it happened that John Bost was continually receiving applications for boys. Poor, lame, imbecile boys were always turning to Laforce, hoping for entrance there, but going away sad at heart after the invariable answer, "Bethesda receives only girls." John Bost writes, "I placed all the letters of application on my desk with the earnest desire that they should be always before my eyes, as calls from God to comfort those who mourn."

After many months, one case was presented, the details of which are too painful to relate. No hospital nor asylum in France or Switzerland would receive the boy. John Bost could not receive him without compromising the existence of "Bethesda." When the unfortunate child heard the decision, he squatted on the

floor of the unhealthy hole where he met only blows and cruelty in addition to his other sufferings, and exclaimed in accents of despair. "Are not boys worth as much as girls?"

This reply was sent to John Bost in a letter. He was on a circuit of duty through his large parish, when he received it. He tore a leaf from his note book, and wrote these words. "Come, my poor friend; boys *are* worth as much as girls." Returning to post his letter, his servant, surprised to see him, ran out to meet him. "Has anything happened to you, sir?" she asked. "Yes," he replied, "Siloam is founded." "Ah," she answered, "I thought you would end by doing so, sir." "Tears mingled with her laughter," he adds, "the parsonage received a new baptism: we invited thither the lame, the maimed, the disabled, the blind.

Of course the parsonage would soon not hold its inmates. John Bost bought two hovels on a rising ground not far from "Bethesda," and after cleansing and refitting, dedicated "Siloam" to the new service. Since then "Siloam" has become a large family and he has removed it to a large property, having meadows and gardens.

For a few years only could he permit himself to rest easy in his already overcrowded life. Epilepsy, that worst form of evil, save sin, now appealed to him; and as before, he could not receive the sufferers. He writes, "On my desk lay a packet of letters marked 'Epileptics.' It was right that I should spread before me all those letters that accused me of indifference, and of lack of love towards these sufferers. But no! I was not indifferent to their fate.

The church and the three asylums absorbed my whole time. Resources often failed me, which drove me well nigh to despair."

Soon after this time a young girl was placed in "Bethesda" subject to fearful attacks of epilepsy, her guardians had concealed the fact, lest John Bost should refuse her admission. He was sent for one day in much haste, and found the poor idiots, the lame and the sick, in a state of fearful agitation, the poor girl in the midst in violent convulsions. The superintendent stood by speechless with terror. "At last says John Bost, 'they said to me, 'Oh! sir, what a misfortune.' The language of my heart was, 'Oh! what a good thing. This illness will be for the glory of God.' I resolved to write to these unhappy ones and to say 'Come.'"

At this period John Bost went to Paris to plead the cause for his asylums in the "Eglise de la Redemption." When he approached the subject of proposing a *new* asylum, he felt his heart fail. At last he exclaimed in a trembling voice, "A new asylum is about to be founded in your midst, oh friends of the afflicted!" Murmurs of disapprobation were heard in all parts of the house. "I leaned upon the desk," wrote John Bost, "and looked to Jesus for help. Then I uttered these words, 'It is for the epileptics, for the epileptics, for the epileptics!' I could say no more, my eyes overflowing with tears. The venerable president drew near me and taking both my hands said with feeling, 'I will give you a thousand francs, and if necessary, I will give you more.' Order being restored, for the audience had been talking loud, I related the scene with the young girl, and read the letters of the applicants. My cause was gained. At the close of the meeting, a widow without children offered herself as superintendent of 'Ebenezer.' She was recommended to me as worthy of all confidence.

"As I was leaving the church a friend clapped me on the back and said, 'You know how

to get around us. I declared when you started your last asylum that if you ever opened another I would withdraw my subscription. But I shall continue it, and you may put me down for five hundred francs more.'"

After this John Bost was forced to found "Bethel" for epileptic boys.

Twenty years afterward, John Bost found it quite impossible to make his meeting-house hold the congregation. But he hesitated to build another, saying to his friend: "Though a well filled house elevates the soul, an empty one has a chilling effect." At last, one motive overcame his reluctance. Many of the inmates of his asylums were excluded from the meeting-house, because their infirmities rendered them repulsive. At last he built a new house. The sittings for the epileptics were really little chapels, separated from the body of the room, and with lattice veils before them. The invalids can see, hear and unite in all the services without being seen; and if any one is seized with a fit, a rolled-up mattress is immediately unfolded, and the patient silently conveyed to the open air, through a door communicating with the garden. The delight of these poor creatures in their meeting-house is unspeakable. John Bost says he can never forget their exclamations: "Oh! we shall now form a part of the meeting; we are no longer poor, despised ones!"

Natural History, Science, etc.

Cabbage Worms.—A writer in "Vicks Magazine" recommends sprinkling the worms with fine dust as soon as they appear. This will kill the worms and not injure the cabbage.

Serpents in a Mass.—At some seasons of the year snakes are apt to congregate together in numbers twisting and coiling about each other.

I myself have seen this in a lane in Essex, which was much infested with them. I was too frightened even to try to ascertain how many there were, but it looked a formidable mass. The celebrated Humboldt thus describes such a conglomeration, as he saw it in his travels. "In the savannahs of Essequibo, in Guiana, I saw a most wonderful, most terrible spectacle. We were ten men on horseback, two of whom took the lead, in order to sound the passages, whilst I preferred to skirt the green forests. One of the black men who formed the vanguard returned at full gallop, and said to me, 'Come here, sir, and see serpents in a pile.' He pointed out to me something elevated in the middle of the savannah, which appeared like a pile of arms. One of my companions then said, 'This must be one of those assemblages of serpents which heap themselves on each other after a violent tempest. I have heard of such, but never seen any; let us be cautious, and not go to near.' When we were within twenty paces of it, the terror of our horses prevented our nearer approach; to which, however, none of us were inclined. Suddenly the pyramidal mass became agitated; frightful hissings issued from it, thousands of serpents rolled spirally on each other, shot their hideous heads out of the circle, presenting their fiery eyes to us. I own I was one of the first to draw back, but when I saw this formidable phalanx remain at its post, and appear to be more disposed for defence than offence, I rode around it, in order to view its mode of offering battle. I then sought what could be the design of this numerous assemblage; and I concluded that this species of serpent (boa) dreaded some colossal enemy, which might be

a great serpent or cayman, and they unite themselves, after having seen this enemy, in order to attack or resist him in a mass."—*Selected.*

FOR "THE FRIEND"

Well might the Royal Psalmist exclaim "Lord what is man that thou art mindful of him or the son of man that thou visitest him. When we realize that He watches over us by hour, day by day, and year by year; that in tender love to the work of his own hands warns us of evil, condemns for disobedience when we turn aside from following the good voice which speaks unto us: "This is the way walk thou in it;" and when strengthened to know how He soothes us with his love, and follow on to know Him, he will lead us on step by step in the high-way of holiness that he hath prepared up for his redeemed ones to walk in. How we turn away from such unutterable mercies, choosing our own path, rebelling against the light and grace that is in adorable condescension dispensed to lead us back into the station of purity from which our first parents by transgression fell. How can we resist the offers of redeeming love through Him who came to earth and save the lost? who laid down his precious life for us that He might redeem us from all iniquity, that we should not henceforth live to ourselves, but to him who died for us and rose again.

Oh that all the dear youth might in the morning of life dedicate their lives unto Him, whilst thus watching over them, and pleading with them, to come unto Him and live. Oh! enter into covenant with Him who thus raises degrees after holiness. A perpetual covenant never to be forgotten, and He who is rich in mercy will forgive your many backslidings, and love you freely, and will enable you to fill the places which He designs for you, to his glory; and if faithful to the end, will crown you with immortality and eternal life, "reserved for all who are kept by the power of God through faith unto salvation." It is to you dear young people that we look for a succession of standard bearers to support the precious testimonies transmitted through much suffering. Shall they be permitted to fall to the ground? Nay; if you will suffer the great Master Builder to fashion you with his own hand for his service, others will be called from the highways and hedges of the Lord will have a people to show forth his praise, that are not afraid or ashamed of other testimonies. The Lord is as able now as in any age of the world to raise up, quality and abundance of sons and daughters for his work.

In the rise of this Society children held their rights in places when their parents had been taken by cruel hands to prison. The Lord's power is the same, and those who yield up all to his keeping will know a refuge—a safe hiding place from all that would harm the precious life, and nothing can wrest out of his hands whilst they live chaste in his fear. To Him I commend you who is able to build you up and give you an inheritance among those who are sanctified.

ABIGAIL VA.

PHILAD'A, Tenth Month 6th, 1892.

THE FRIEND.

TENTH MONTH 22, 1892.

Ohio Yearly Meeting of Friends commenced its business sittings on Second-day, Ninth Month 26th, at Stillwater, near Barnesville, in Belmont County, Ohio. The Yearly Meeting of Miss

and Elders convened on the preceding Seventh-day. In order that Friends from a distance might have a day longer in order to reach their homes, after the close of the business meeting, and before the arrival of the First-day of week, it was decided by the Yearly Meeting to commence its sittings in future on the Seventh—preceding the last First-day in the Ninth month—the Select Meeting to be held on Sixth-

here were in attendance, with certificates, Margaret E. Boone and companion from Canada, Eli H. Harvey from the Western Yearly Meeting; Henry T. Outland of North Carolina also there, but as the Yearly Meeting to which he belongs is not in unity with that of this, it was not thought to be in order to read his certificate or to take official notice of his presence, although there were many manifestations in a private way of the unity felt with him in his services. A number of other Friends were present from Canada, Philadelphia, North Carolina and Western Yearly Meetings.

The mingling together in religious exercise and social intercourse at such times, of Friends from different sections, has a tendency to bind together as members of the same household of God those who are separated by outward location and who belong to different organizations. On the First-day, meetings for worship were held in the fore and after-noon. As usual they were largely attended, many besides Friends being present. The First-day preceding the Yearly Meeting has gradually grown (as in other places in the South and West), to be a day for the gathering together of great multitudes of people from a circuit of many miles; not only to attend the meetings for worship, but also to meet with their acquaintances, and to enjoy the social enjoyment of a well-ordered and respectable picnic. This, of course, brings some exercise and care to those who have charge of serving order in and about the meeting-house. It was an interesting sight to see the multitude of driving vehicles, and the numerous groups of people seated on the grass in the shade of the trees. All seemed orderly and quiet—but the coming meeting was long in becoming settled, and newcomers were continually entering the room.

The slight annoyance this occasioned may be patiently borne, when these religious opportunities are so conducted as to give reason-ground for hope that serious impressions are made on the minds of those assembled, and that they are made to understand more fully the vital nature of true religion.

These large gatherings on the grounds of the meeting give an opportunity for the extensive distribution of tracts and religious books, which to some extent have been made use of; but probably much more might be profitably done in that direction. It would be well, before the time for the next annual gathering comes around, for the Yearly Friends, particularly the members of the Executive Committee, to provide themselves with an abundant supply of suitable material, and make arrangements for its distribution.

When the morning meeting had become pretty well settled, a brief explanation was made (for the benefit of those not acquainted with our way of worship) of the belief of the Society of Friends of the right performance of Divine worship, and of the need that each individual should seek to draw near to God in spirit, and to feel his personalizing presence, for worship was an individual act, which no one could perform for another, &c. After a time of silence several

Friends appeared briefly in testimony and two in prayer. On the whole it was a pretty comfortable meeting, but there was not that depth of feeling and degree of solemnity that we are sometimes favored with.

In the afternoon, there were several short appearances, and a loving Friend expressed the concern he felt that all malice and ill-will might be eradicated from our hearts, for God is love, and we could not be fitted for Heaven, while we indulged in such feelings.

After a considerable time had elapsed a Friend delivered a discourse, showing that a mere profession of religion was not sufficient to save the soul. The religion of Christ includes an experience of the transforming power of grace on the heart. We might join any religious denomination, and carefully observe the ordinances it prescribes, but nothing would bring peace except the Lord's power. Christ is the resurrection and the life; He alone holds the key, and is able to unlock the mysteries of the kingdom, &c.

Great stillness reigned over the large audience. A Friend soon afterwards arose, who had been strongly impressed with the declaration—"If the word spoken by angels was steadfast, and every transgression and disobedience received its just recompense and reward, how shall we escape if we neglect so great salvation." From this followed a very earnest appeal to those present, not to neglect the Divine mercy, but to open the doors of their hearts to the heavenly visitant who was knocking for admission there.

This was felt to be a very favored meeting.

On Second-day (Ninth Mo. 26th), the business meeting commenced. The former Clerk, Barclay Stratton, having deceased, Barclay Smith was appointed for the day, and subsequently, on the report of the Representatives, continued at the table.

The certificates for ministers in attendance, and epistles from New England, Canada, Western, Iowa, and Kansas Yearly Meetings were read, and a committee appointed to essay replies to these epistles.

Reference was made to the condition of those Friends who were endeavoring to maintain a testimony to our original principles, amid great discouragements, owing to many of their fellow-members having adopted views and practices inconsistent with the doctrines of Friends. It was felt that these had a claim on the sympathies and help of those more favorably situated. No official action was contemplated.

In the meeting on Third-day, at one time there seemed a danger of Friends branching off into matters unconnected with the business before the meeting; but this tendency was checked by one of the elders, who forcibly reminded the members of the need there was to adhere to the business they had met to transact—which at this sitting was the consideration of the Queries and answers.

In connection with our testimony against war, the evil effects of "Decoration Day" were spoken of, as tending to keep alive a military spirit; and a caution was expressed by a Friend against visiting the proposed "World's Fair" at Chicago, which was to be opened by a grand military display.

On Fourth-day, a public meeting for worship was held, which was a time of Divine favor. Among the points brought to view by those who spoke, one was the discipline through which the Christian is led. By yielding to early Divine visitations, the soul may be bowed in reverence

and enabled to intercede for mercy, and favored to feel the assurance that its sins are forgiven. But after that, there are many trials and baptisms to be passed through, so that the vessel may be prepared to hold the holy oil.

One Friend revived the prediction of Moses—"A prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear in all things, whatsoever He shall say unto you. And it shall come to pass, that every soul that will not hear that Prophet shall be destroyed from among the people." This Prophet was Christ, and we were earnestly exhorted to hearken to and obey Him.

On Fifth-day, the list of ministers and elders deceased during the previous year, was read. The Minutes of the Meeting for Sufferings contained a memorial addressed to the Congress of the United States, requesting them to ratify the treaty to keep liquor and firearms out of the Congo territory. It also approved of the publication of a Memoir of Ann Branson, a minister who had been greatly beloved and valued. A copy of this was directed to be furnished gratuitously to every family in the Yearly Meeting; and the remainder to be sold at cost price, fifty cents per copy.

An addition of five members was made to the Meeting for Sufferings, to fill vacancies in the Yearly Meeting's representation.

Reports on education gave the number of school children at 589, of whom about one-half were being educated under the care of Friends. An appropriation of \$250 was made to aid in this work for the ensuing year.

The report of the Boarding School gives the average number of pupils in the winter session as about fifty-three, and in the summer session, as about eleven. An expenditure of nearly \$1,000 for repairs and improvements had caused the expenses to exceed the income by about \$500. This institution is very economically conducted; and it seems very desirable that an addition should be made to its endowment fund, so that it may educate an increased number of those who are unable to pay the cost of board and tuition.

Sixth-day was the final sitting of the Yearly Meeting. Early in the morning a visit was paid to the Men's Meeting by a woman Friend, who spoke of the necessity of keeping to moderation in business and in the manner of living, and cautioned us against joining secret societies.

The report of the committee to look after the welfare of the Fox Indians in Iowa was interesting. They had paid them two visits during the year, in the last one of which Louisa Smith (formerly of Tuncassah) had joined. These Indians have a United States Agent who seems sincerely desirous of promoting their welfare. He had decreased the amount of intemperance among them, by arresting and subjecting to a short imprisonment every Indian found drunk. He had to a large extent kept out a class of low whites, who had been in the way of intruding on the Indian lands, by going there himself every day of the week except one. The lands they hold have been purchased by their own money, and they have added to them during the past year 1,650 acres, out of the funds received from the United States for the sale of their Oklahoma lands. They have now about 2,900 acres, mostly fertile soil. There has been much improvement in the character of their dwellings, and in the number of wagons, teams, and other agricultural appliances; and their prospects seem hopeful.

Six women Friends were added to the com-

mittee, heretofore consisting exclusively of men.

Epistles were produced for the Yearly Meetings with which Ohio corresponds, the concluding Minute read, and after a time of solemn silence, the meeting separated.

A visitor to Ohio Yearly Meeting notices the absence of loved Friends, who in former years took an active part in its proceedings, but who have been removed from the church militant on earth to the church triumphant in Heaven. But the same Divine power which qualified them for the work of their day has been extended to others, so that the religious weight and dignity of this Body of Friends has been well preserved; and there are encouraging evidences that the Head of the Church is bestowing precious gifts upon sons and daughters. In divers parts of the Yearly Meeting there is an increase in the number of those who are constrained to open their mouths in testimony, to the comfort of their friends. The differences which formerly existed in some places seem largely to have passed away; and there is ground for hope, that if the members are preserved humble and faithful, a period of increased prosperity and usefulness will open before this branch of our Church.

We have received from one of our correspondents a strongly written article, entitled "Who is responsible?" We decline to publish it in full, because it would be considered as too strongly political. Yet we have sympathy with its general purpose, which is to press upon its readers the measure of responsibility which rests upon every voter in our land for the manner in which he exercises the right of franchise, especially in connection with the evils resulting from the drinking of intoxicating liquors, and the legal sanction given to them by licensing their sale.

SUMMARY OF EVENTS.

UNITED STATES.—The United States Supreme Court has affirmed the judgment of the Michigan Supreme Court upholding the constitutionality of the Miner law, providing for the election of Presidential electors by Congressional districts, instead of by the State as a whole. The Court holds that the fourteenth amendment did not limit the right of a State to fix a mode of choosing electors. The conceded effect of the decision is to give a part at least of the Michigan electoral vote to Cleveland. The decision of the Court was unanimous.

The Census Bureau has issued a bulletin on the cotton industry of the United States. It says that "one of the most gratifying features of the situation is the extension of this industry in the South, where a marked addition is shown in the number of cotton mills established and successfully operated. The magnitude of this movement is demonstrated by the fact that the consumption of raw cotton in the Southern States in 1890 exceeded that of 1880 by 166,808,889 pounds, while in New England, the chief seat of this manufacture, the excess of consumption of 1890 over that of 1880 was only 173,317,834 pounds."

According to an exchange, the total annual issue of copies of papers in the United States is estimated to be 3,481,610,000.

The 400th anniversary of the landing of Columbus in America, was celebrated with an unprecedented display in New York last week. The parades commenced on Second-day the 10th instant. The feature of the 11th was a naval review, and the culmination on the 12th—the actual anniversary—was a military parade, in which 35,000 troops were in line. It is supposed that a million spectators were on Broadway and Fifth Avenue on the 12th.

It is announced from Chicago that Charles T. Yerkes, the street railway magnate, has authorized the Chicago University to contract for the largest telescope on earth. The object glass of the new instrument will be 45 inches in diameter, or 11 inches larger than the great Lick instrument. To build and equip the observatory will cost \$500,000.

Chicago is to erect an aluminum building.

The mountainous counties of western Texas are overrun with wolves this year, the animals having committed great depredations among the sheep.

Susannah Watkins has been awarded a verdict of \$1625 by the Luzerne County Court against John Schumacker, a saloon keeper, who sold liquor to the plaintiff's husband until he was intoxicated. While in that condition Watkins was run over on the railroad and killed.

A storm which raged over Colorado on the 12th and 13th instants, is reported to have been the severest ever known there, and extended into Utah and Wyoming. In the latter State snow was five feet deep on the level, while in the mountain cuts it was eighteen feet deep in some places. Travel was blocked, telegraph wires down and the rotary snow plows put to work endeavoring to clear the roads. Thousands of cattle perished on the plains, and it is reported that several persons lost their lives.

On the 11th instant, the Grand Jury in Pittsburgh, sitting in the treason cases against the Homestead strikers, and the murder and conspiracy charges against H. C. Frick and other officials of the Carnegie Steel Company and the Pinkerton detectives, brought in true bills in all the cases.

There were 390 deaths reported in this city last week, being 29 more than the previous week, and 8 less than the corresponding week of last year. Of the foregoing 184 were males and 206 females; 42 died of consumption; 37 of diphtheria; 34 of heart diseases; 31 of pneumonia; 22 of marasmus; 16 of old age; 13 of Bright's disease; 13 of convulsions; 11 of cholera infantum; 10 of cancer and 10 of inanition.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 114½ a 115½; currency 6's, 107 a 117.

COTTON was quiet and steady on a basis of 8½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$15.00 a \$16.00; spring bran, in bulk, spot, \$14.00 a 15.00.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.25; Pennsylvania roller, straight, \$3.50 a \$3.85; Western winter, clear, \$3.40 a \$3.75; do. do., straight, \$3.75 a \$4.10; winter patent, \$4.10 a \$4.40; Minnesota, clear, \$3.25 a \$3.75; do., straight, \$3.75 a \$4.25; do., patent, \$4.35 a \$4.60; do., favorite brands, higher. Rye flour—Supplies were under good control, and prices were steady at \$3.65 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 75½ a 75¾ cts. No. 2 mixed corn, 49 a 49½ cts.

No. 2 white oats, 38½ a 39 cts.

BEEF CATTLE.—Extra, 5½ cts.; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4¼ cts.; culls, 2¾ cts. a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¾ cts.; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 2 a 3½ cts. Lambs, 4 a 6½ cts.

HOGS.—Good Western, 8½ a 8¾ cts.; other Western, 8 a 8½ cts.

FOREIGN.—The political incident of the week in Great Britain was the first bye-election since the general election. As was foreshadowed, the Liberals lost a seat, but by the narrow majority of three. Nevertheless the loss is felt by the Liberals, who had originally only a majority of forty, which is now reduced to thirty-eight. The result of the Lichfield election contest has been the confirmation of the Conservative member's election by an increased majority over that originally announced. These events have thrown a gloom over the Liberals.

Heavy rains occurred in different parts of England and Ireland last week.

At Castleford, in Yorkshire, the sewers burst under the strain of the great volume of water rushing through them, and as a result the streets were flooded and became impassable. Business was, of course, suspended, and all the public buildings were closed.

The Manchester and Sheffield Railway line near Rotherham was covered with three feet of water.

The floods in Yorkshire are the most serious that have ever occurred in that country in the memory of the oldest inhabitant. Railway traffic has been completely diverted from the usual channels. The damage to property is enormous. A bridge at Selby, on the York and Doncaster Railway, has been destroyed by the floods. Thousands of acres of land are submerged in the Barnsley District, and many people moved their effects from their homes.

Public attention in Berlin is chiefly directed to the Military bill, which not a single journal, except the Government organs, supports. The recent pretty general belief that a crisis was impending in the Prussian Cabinet, arising from the divergence of views in regard to the bill, has become greatly modi-

fied. Even the opposition now admit that there is little ground for any such belief. At a meeting of the Prussian Cabinet no active opposition was offered to the measure. The Ministry accepted the bill on condition that the extra expenditure involved be borne by the Empire, and not by Prussia alone. The assurance of Chancellor von Caprivi on the point appeared to be satisfactory to them. Miquel, Prussian Minister of Finance, from whom the strongest opposition to the measure was expected, contented himself with explaining the financial results of the bill. Radical journals sarcastically comment upon what they term the submission of the Ministry. The Centre party still maintains a show of opposition, there is no lack of evidence that a large section of the party will support the bill if slight modifications be made.

A dispatch of the 17th, from Berlin, says: "The Emperor has signed Count Von Caprivi's Military bill, and has empowered the Chancellor to dissolve the Reichstag in case it refuses to approve the measure. This step he took on Saturday, after having made a long report on the bill from the Chancellor. The additional annual expenditure required will be 75,000,000 marks."

The *Standard's* Odessa correspondent says that cholera is spreading throughout the whole of Southern Russia. In other parts of Europe the disease is subsiding.

The Brussels Board of Health reports that 1000 deaths from the disease occurred in Belgium.

The Shanghai correspondent of the *Standard* says: "The crews of ten British sealing vessels which had been seized by Russian cruisers and brought to Vladivostok complain bitterly of the barbarous treatment to which they allege they were subjected at the hands of their captors."

It is reported that a valuable discovery of nitrate has been found near Mount Darwin, in the direction of the Hanyani River, South Africa. The deposit, which consists of pure nitrate of potassium, lies in beds varying in thickness from three feet to twenty feet, and extending over an area of some twenty miles. A rich bed of plumbago has also been found in the same neighborhood. This latter lies in the alluvium, but is very pure, and it is stated that there is a sufficient quantity to be worked for fifty years.

A bloody and decisive battle was fought outside Caracas, Venezuela, week before last, the revolutionary General Crespo utterly routing the Government forces, and triumphantly entering Caracas. This is the culmination of the trouble that has long been brewing in the little Republic on account of the dictatorship of President Palacio, who was driven out of the country, but was succeeded in office and in arbitrary disregard of popular will by the Vice-President, Villegas. The Constitutional Government will be re-established, doubtless with General Crespo as President.

On the 12th inst. United States Secretary of State Foster instructed Minister Scruggs, by cable, that in the new Government of Venezuela was fully established in possession of the power of the nation, and accepted by the people, he should make formal recognition of

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia, Tenth Month 21st at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M.

WILLIAM EVANS, *Clk.*

WESTTOWN BOARDING SCHOOL.—Trains leaving Broad Street Station, Philadelphia, at 7:17 and 8:45 A. M., 2:53 and 4:35 P. M., for Westtown, are regularly met at the station.

Z. HAINES, *Su.*

MARRIED, at Friends' Meeting-house, Flushing, N. Y., Ninth Month 23rd, 1892, JAMES HERVEY DEWEY PAOLI, Pa., to EMMA J. BRANSON, daughter of David and Sarah H. Branson, of Flushing.

—, at Friends' Meeting-house, Winona, O., Tenth Month 1st, 1892, BENJAMIN F. WHITSON, of Roseville, son of Thomas H. and Phebe P. Whitson (the deceased), to ANNA MASTERS, daughter of Joseph and Esther Masters, of Winona.

—, at Friends' Meeting-house, Winona, O., Tenth Month 1st, 1892, ELLISIA K. BRANTINGHAM, of Columbus, Ky., and Sara K. Brantingham, to MARY A. MASTERS, daughter of Joseph and Esther Masters, all of Winona, Ohio.

THE FRIEND.

A Religious and Literary Journal.

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Selections from the Life of Mary Dudley.

(Continued from page 98.)

Here it may not be unseasonable to remark, at her dedication was made the means of reconciling her offended mother, to the change which had so exceedingly tried her. This dear parent being accidentally at a meeting where her daughter spoke, was greatly affected by the circumstance, and calling upon an intimate acquaintance afterwards, expressed her regret having ever opposed her, adding, that she was then convinced it must be the work of God, from the knowledge she had of her daughter's disposition, she was well aware it must have cost her close suffering to undergo the exposure she had witnessed that evening. The fruit of this conviction became immediately apparent, that although no direct allusion was ever made to the subject, the return of maternal tenderness and love was a sufficient, and very grateful evidence to one, who had deeply lamented the necessity of giving pain to a parent, by knowing the superior duty she owed to her heavenly Father.

In her own memoranda she then writes:

"My acquaintance now increased amongst friends, and I had frequent opportunities of hearing the observations of some very wise and experienced persons, respecting ministry. Though great was the encouragement given me by many, as well residents in the same place, and strangers, a disposition always prevalent in me, especially on religious subjects, now took the lead, and I fell into great reasoning respecting my call to, and preparation for, so great a work. I imagined if I had longer abode in the place of refinement it had been better, and sometimes thought I was wholly mistaken; that perhaps the first, or all the little offerings, were acceptable as proofs of the surrender of my will; that the ministry I was not designed for, though we had not been sufficiently felt, &c., &c. But it would be difficult for me to mention, nor might it be safe, what my spirit was by these reasonings plunged into, inasmuch that at last I felt myself was bitter, and a coincidence of outward circumstances added to my inward pressures, so that I fainted in my sighing, and found little or no rest. Meeting after meeting I refused to move at the word of holy command, which thereby became less intelligible, and my understanding gradually darkened through rebellion, so that I said with Jonah, 'It is better for me

to die than to live.' Frequently, before going to meeting, has my spirit felt the interceding language, Leave me not altogether, but, if this thing be required of me, again reveal thy power, and I will yield obedience; and such has been the condescension of the Lord that I have been repeatedly so favored; but presuming to say, this is not a motion strong or clear enough, I cannot move in doubt or uncertainty, my covenant was not kept, and I again incurred Divine displeasure, and in a manner only comprehended by experience, knew the poverty of withholding more than was meet. I at last became almost insensible to any clear call or manifestation of duty; yet when deprived of my health, and not expected by others to recover, I was favored with inward quiet, and perhaps might have obtained mercy, had I then been taken; but He, whose goodness and ways are unfathomable, saw meet to raise from the bed of languishing; and soon after, in the year 1777, I entered into the married state, and removed to settle in Ireland.

"It was now about four years since I had first opened my mouth in the ministry, and perhaps three years since the reasoning of my mind had kept me from a state of obedience, in which time I had removed from Bristol to Frenchay, where I was married, at which place of residence I never recollect appearing in any meeting, and seldom in any private sitting; often concluding, that, if any gift had ever been entrusted, it was now quite removed, and I must endeavor in some other form to be a vessel, if that could be, of use. I well remember, as I had nearly centred in this state, and in more than distress, even wretchedness at times, a language saluted the ear of my soul, which I then knew not was in Scripture, but on searching found it. 'The gifts and callings of God are without repentance;' then my strong hold of settling in that state was broken up, and I was humbled in grateful acknowledgment that I might still be restored. Being in the situation above described, I was recommended to the meeting which I had now removed to, only as a member of Society, which was done in a very affectionate manner; though in the certificate from Bristol to Frenchay, my appearances in the ministry had been mentioned. Soon after settling in Clonmel, I was, however, introduced into the Meeting of Ministers and Elders, and also made an overseer, in which station I sometimes made remarks in private sittings and meetings for discipline; hoping thereby to obtain relief; but alas! every effort in this line failed to procure me ease of spirit, and instead of becoming more weaned from visible things, these attractions revived feelings which I had before known to be in subjection, and every act of disobedience strengthened the enemy of my soul's happiness in his efforts to keep me in bondage. When sitting in religious meetings, I was often sensible of the revival of exercise; and undoubtedly felt a sufficient degree of strength to have gone forth, had I been willing to use it; but the old plea, more clearness, more

power, prevented my accepting the often-offered deliverance; and at last the intimation became so low, the command so doubtful, that it seemed as though I might either move, or be still, as I liked, and I even have rejoiced after meeting, in an ungodly sort, that I had been kept from the temptation of speaking in the Lord's name.

"The concern of sensible minds on my account now became frequent, and several were led into near and tender sympathy with me, and travailed for my deliverance; but I now had no hope of ever again experiencing this; and often was I brought apparently to the borders of the grave, by trying attacks of illness; so that I may describe my situation as being often miserable, though the sackcloth was worn more within than without; and I appeared to men not to fast, when my soul lacked even a crumb of sustaining bread. Thus I went on, as nearly as my recollection serves, for about seven years, after my first yielding to the reasonings before described; and indeed just before being brought out of this 'horrible pit,' I think the extremity never was so great, inasmuch that I fainted in my spirit, and all hope was cut off, my language being, 'I shall die in the pit.' In this state I attended a Province or Quarterly Meeting, in Cork, and after sitting two meetings for worship on First-day, in, I fear, wilful rebellion to the gentle intimations of duty, I went to Samuel Neale's, in a trying situation of mind and body, and his conduct towards me was like a tender father, saying, 'The gift in thee must be stirred up.' I got little rest that night, and next morning went in extreme distress to meeting, where I had not sat long before a serenity long withheld covered my mind, and I thought I intelligibly heard a language uttered, which exactly suited my own state; but it so hung about me, as at my first appearance, though not any thing like the same clear command to express it, that being lifted above all reasonings, before I was aware I stood on my feet with it, and oh! the rest I again felt, the precious holy quiet! unequal in degree to what was first my portion; but as though I was altogether a changed creature, so that to me there was no condemnation. Here was indeed a recompense even for years of suffering, but with this alloy, that I had long deprived myself of the precious privilege, by yielding to those reasonings which held me in a state of painful captivity. One might naturally suppose, that after obtaining so great mercy, and feeling the precious effects of deliverance, great care would be taken, lest the fetters should again be felt; but though in some sort this was the case, my dedication seemed only partial, and frequent relapses into want of faith again involved in distress and uncertainty, so that the relief at seasons obtained, was broken in upon. And sometimes as delivering only a part of the commission obstructed the return of peace, it might have been easy for me to conclude all wrong; so at other times great serenity was my covering, and the honest discharge of duty was rewarded with the incomes of life.

"Having a disposition naturally prone to affectionate attachment, I now began, in the addition of children, to feel my heart in danger of so centering in these gifts, as to fall short of occupying in the manner designed, with the gift received; and though at seasons I was brought in the secret of my heart to make an entire surrender to the work I saw that I was called to, yet when any little opening presented, how did I shrink from the demanded sacrifice, and crave to be excused in this thing; so that an enlargement was not witnessed for some years, though I several times took journeys, and experienced holy help to be extended."

(To be continued.)

FROM THE "LUTHERAN OBSERVER."

Reproof.

In that threefold injunction of the Apostle to his son in the faith, the casual reader may probably fail to discriminate justly, even if he should happen to think any strict discrimination needed, between all its three component members.

A closer and deeper examination must, however, make it appear that the distinction is more radical in the first case than in the second, so that the seeming crevice which separates the first from its associated terms or members shall widen and deepen as it were into a cavern, beside which the second and the third shall appear but as a crevice. For it must be observed that the only consideration which lends to the verb "reprove" the air of a milder discipline than that which attaches to the verb "rebuke" lies in the etymological fact, that while "rebuke" is a term of strictly personal application, the "reproving" is as strictly a merely intellectual process, conveyed in a wholly impersonal term, or one involving no personal judgment, and implying at the most a proving over again, or a fresh presentation, of unchangeable principle in a timely adaptation to changing circumstances. It is social service, contributed from that lofty missionary stand-point of "Bearing witness unto the truth," which our Saviour announced as the one comprehensive ground or pretext of his coming as a human being into the world. If individuals to whom it is offered neglect to make the due personal application, they subject themselves to the liability of personal appeal, either in the way of rebuke, or in that of exhortation. For in a religion of progress which is also a religion of the Cross, every such fresh presentation of Divine truth must contain some suggestion either of correction in wrong thinking and doing, or of stimulus to right thinking and doing, which the professor of that religion can neglect only at his own peril.

"The reproofs of instruction are the way of life;" and these reproofs are nothing more nor less than the fresh flowings of that Divine mediatorial word, which is ever increasingly to have free course and be glorified," and by the faithful application of which the Christian warrior, young or old, will effectually (Ps. cxix: 9) "cleave his way," and with an ever increasing illumination of his own human intelligence, press toward the mark for the prize of the high calling of God in Christ Jesus.— R. R.

As spices send forth their most fragrant scents when they are most bruised, so are the graces of God's people more sweet and redolent when they are crushed and bruised under the pressure of heavy affliction.—Hopkins.

FROM THE "SUNDAY-SCHOOL TIMES."

El-Leja, or the Land of Argob.

BY WILLIAM EWING.

From Zor'a, our course lay north-east by east, and we hoped on the way to pass more than one ruin which would tell of the ancient glory of el-Leja. What a wild solitude it is! Far on every hand stretched a veritable land of stone. The first hour or two of our march no living thing was seen. Even the little ground-lark, which hitherto we had seen everywhere, seemed now to have deserted us. Wherever we looked, before us or behind, lay wide fields of volcanic rock, black and repulsive, swirled and broken into the most fantastic shapes; with here and there a deep circular depression, through which in the dim past red destruction beled forth, now carefully walled round the lip to prevent wandering sheep or goat from falling in by night. The general impression conveyed was as if the dark waters of a great sea, lashed to fury by a storm, had been suddenly petrified; as if the fierce lineaments of the tempest, and all its horror, had been caught and preserved forever in imperishable rock by the hand of a mighty sculptor.

At times we passed over vast sheets of lava, which, in cooling, had cracked in nearly regular lines, and which, broken through in parts, appeared to rest on a stratum of different character, like pieces of cyclopean pavement. Curious rounded rocks were occasionally seen by the wayside, like gigantic black soap-bubbles, blown up by the subterranean steam and gases of the active volcanic age, often with the side broken out, as if burst by escaping vapor; the mass, having cooled too far to collapse, remained an enduring monument of the force that formed it. Scanty vegetation peeped from the fissures in the rocks, or preserved a precarious existence in the scanty soil—sometimes seen in a hollow between opposing slopes. In a dreary, waterless land, where the cloudless sun, beating down on fiery stones, creates heat like that of an oven, it were indeed a wonder if anything less hardy than the ubiquitous thistle could long hold up its head.

We passed several deserted cities, built of the unvarying black stone, and surrounded by strong walls. Many of the houses are still perfect, and seem only waiting the return of their inhabitants. In one of these towns we found a church, built of yellow limestone, now weather-blackened, so as to be indistinguishable from the dolerite around. It may be about fifty feet in length by about thirty feet in breadth, and is built in two stories, the roof of the first being composed of lava slabs, many of which are still in position. A Greek inscription containing the name of Julios Maximos probably fixes its date about the time of Philip the Arabian. These walled towns were doubtless places of considerable strength in ancient days, and their stone gates may once have been secured by bolts and bars of brass. But, in the largest of them, not more than about four thousand inhabitants could ever have been comfortably housed. If this is remembered, it may aid towards correct impressions of the land taken by the Israelites, and of the exploits of the warrior Jair.

There is not a stream nor a perennial spring in all el-Leja. The water-supply of its ancient and even of its present sparse population has therefore long been a subject of wonder. Near one of these towns by the wayside, we saw what probably suggests the solution of the mystery. This was a large natural cave, the roof partly

broken through, and underneath a deep hollow in the rock, now brimming over with water from the winter's rains. It would have been next to impossible to pierce that hard rock with cisterns numerous and large enough to afford refreshment and water for other necessary purposes to man and beast. The work was not required. Nature had provided liberally herself. This cave may be taken as a type of the natural reservoirs in which this formation abounds. Josephus tells of the caves in Trachonitis, inhabited by robber bands and wild or laws, whose inaccessible retreats secured immunity from punishment. No modern traveller has seen these; but this is not strange, for the few who have ventured within the borders of el-Leja have not been too curious in examining the wilder and more remote parts. The natives, however, know them well, and would resort thither in times of stress or danger. Indeed some say that under the rough surface rocks is nearly all hollow; so that one acquainted with the labyrinth could go from one end to the other of el-Leja, and never once show his head above ground. From all this it is evident there is no lack of accommodation for storage of water; and, considering the quantity of rain which falls in its season, it would be a long drought indeed which would exhaust the supplies.

From this point onward the little openings among the rocks grow larger and occur more frequently. Our little friend, the lark, appeared again; and the voice of the partridge and the whirr of his wings, to right and left, relieve the dull monotony. When the traveller has fairly penetrated the rough barriers that surround el-Leja, he finds not a little pleasant land within—fertile soil, which, if only freed a little from overlying stones, might support a moderate population. In ancient times it was partly cleared, and the work of these old-world agriculturists remains in gigantic banks of stone carefully built along the edges of the patch they cultivated.

The hands that laid these courses have been cold for ages; the lichens have crept slowly over all, adorning the home of multitudinous snakes and lizards, now long held by its reptile tenants in undisturbed possession. These wise old husbandmen have had no worthy successors. The neighboring rocks that echoed to the sower's eager tread and the reaper's merry song under brooding age-long silence, broken only by the voice of the wild game, the cry of the solitary shepherd, or the bleat of the browsed herds. But here, as so often, generous nature comes with a fold of her loveliest garment to hide the neglect of men. These patches were everywhere blushing with fair anemones, a great ranunculi, which, seen in the distance, often appeared like a soft crimson haze, showing beautifully against the black of surrounding lava. The cyclamen, already past on the other side of Jordan, still clung to the clefts in the rocks, and the most delicate little irises were blooming in the interspaces, as if to soften with their sweet beauty the harsher aspect of the savage wilderness.

From every higher eminence we could trace near and far away, the outlines of numerous ancient towns and villages. Nearly all are utterly deserted and desolate, haunts of wild beasts and birds of night. Here, and in other places, we were deeply impressed with the fact that we were travelling through a land of ruins. How eloquent are these solitudes with lessons of warning for the great world of to-day!

would have been as difficult for the dwellers of these towns, and in the magnificent cities of the neighboring country, to conceive of the "stranger" one day coming from a "far land" to walk through their desolate homes, and over the wreck of their architectural splendors, as it would be for the legislators who sit in Westminster to realize Macaulay's famous vision of the New Zealander sitting on the ruins of London Bridge, musing, like the noble Roman, amid the ruins of Carthage, on the desolation around; or for the rulers in the White House, Washington to imagine the results of civilization swept out of their great country by returning tides of barbarism. But what has happened once may happen on a much grander scale again; for is it not the doing of the Almighty himself, before whom all earthly splendor is but as the passing reflection of his own sun's light on the broken surface of the water? It is the fulfilment of the wrath denounced by the prophet upon the rebellious and disobedient: "In all your dwelling-places the cities shall be laid waste and the high places shall be desolate; that * * * * your works may be blotted out."

Coming near the centre of el-Leja, fresh signs of the husbandman's presence were seen. Fields of waving wheat and barley alternated with high knolls, dotted with furze and thorn, while scattered oaks and terebinths lent variety to the scene. Once, not long ago, large tracts were covered by a forest of terebinth; this has now almost entirely disappeared, the natives finding a ready market for the timber beyond their rocky confines, and the branches serving well for charcoal. This depletion of the forest is greatly to be deplored in a land where trees are such a blessing.

When we came within sight of Dama,—so "Damat el-'Alia" is contracted,—crowning a gentle eminence in front, our guide slowed his pace, hesitated, and finally halted. "There," he said, "is Dama; you can now reach it alone. I must return. And nothing could induce me to move one step nearer the village. Receiving his money, he vanished with marvellous celerity. A horseman, fully armed and well mounted, swept down from the gate of the town, and, halting at some little distance, surveyed our party. His soldierly eye was soon satisfied that we were bound on no military exploit, and he came forward frankly to bid us welcome. For the entertainment of his guests he careered around, affording a fine exhibition of horsemanship. He proved to be the son of the sheikhly ruler of Dama; so we were already under the protecting influence of the Druze inhabitants, the sheikh's guests being the guests of all, among the dwellings of all his people. Stalwart, white-banned Druze warriors came down from the hills, whence they had watched our approach, to second the welcome of their chief's son, and to accompany us to the sheikh's house. Thus we entered Dama, early in this century the reputed capital of el-Leja. It is still the chief of inhabited towns, not situated on the borders, but with the proud title of capital would be a misnomer. It is the most central of all towns in el-Leja. From its high position it commands a wide view, extending almost to the borders in every direction,—a prospect not the less interesting; because seen so seldom by European eyes. Surprising travellers, one or two, may have been here in past years; but probably now for the first time ladies from the civilized West have penetrated thus far into the famous land of Dama.

We found a *baitar*, or farrier, deftly plying his hammer at the sheikh's threshold, making the nails which should hold the shoes of the village horses in place until another wanderer should come to make a new supply. These men, and occasionally the makers of the red shoes and the flimsy long boots worn by the Arab, are often met in the remotest parts, making long journeys even into the unkindly desert in search of livelihood for wife and little ones, left far behind, in the shelter of their native towns.

Every man, from the sheikh downwards, was a walking armory. Rifle and sword might be laid aside on entering the house, but the girdle contained pistols and daggers enough to render each man formidable still. The town is an outpost of the Druzes, taken by the strong hand, and to be maintained against the Arabs only by constant watchfulness and readiness to fight. This accounts for the scrutiny we underwent on our approach. We had soon further evidence that these instruments of death are not carried for mere ornament. Two villagers accompanied some of us who went to shoot partridges. We were strictly warned to be home by sunset, but we were yet far off when the shadows began to thicken. Passing over a little hill in the dim twilight, we saw a solitary figure gliding swiftly along the bottom of the little valley below. Our two companions unslung their rifles, and, with far-echoing alarm, dashed down the hill in full career upon the stranger. There was no mistaking their purpose. We stood with strange forebodings of evil to follow which we were powerless to prevent. The dark figure halted on hearing the shouts of his pursuers, turned, and approached them. To our infinite relief, they parted peacefully. Our guards, returning, said he belonged to a friendly tribe. Asked what would have happened, had it been otherwise, they replied at once, "He should have died as a spy."

When, after supper, the sheikh and his followers gathered for conversation, it was inevitable that with such warlike spirits martial subjects should be discussed. We were interested in the sheikh's narration of some of the recent history of el-Leja. The Druzes and the main Arab tribes in el-Leja are hereditary foes. The memory of suffering and loss incurred in old strifes, rankles in their bosoms, ever urging them to seek revenge. There is chronic blood-feud between them. Some time ago the Druzes held only positions near the south-east borders, but, waxing bolder, they advanced and took Dama, then a town utterly deserted. The position being strong, and the neighboring land fruitful, they thought it worth defending. The Arabs, unwilling to lose so valuable a prize, assembled in force, and, coming down upon the isolated occupants of Dama, were, after a tough fight, victorious. But the Druzes, while they retired, did not relinquish their claim. Securing themselves in the fastnesses of the south-east, they sent messengers through Jebel el-Druze, to rouse their friends, as the Scottish Highlands were roused of old by the fiery cross. These doughty warriors, as much at home in the turmoil of battle as in the peaceful work of field or vineyard, rushed forward in wild joy to redress their brother's wrongs. Before the chosen men of the Druze nation the Arab irregulars could make no serious stand. They were defeated, and driven away into the inhospitable, stony land to the north-west. In the morning light, straining our eyes in that direction, we thought we could dimly descry their

black tents among the hardly less black surroundings. And since that time, six years ago, they have never mustered courage to renew the attack. They might, by a supreme effort, dislodge again the little colony in Dama; but they know the terrible vengeance that would be taken by the bold mountain men.

One took a jar, and went to fetch water for us to drink. Wishing us to have the best and coolest, the sheikh called after him, "Bring it from the well of the priest." The name struck me as curious at the moment, but knowing how persistently ancient names cling to particular spots, and not thinking it at all likely that a "priest" should be found in a Druze village, I thought no more of the matter. Recently, however, I heard a story of disinterested self-sacrifice for the sake of Christ, which, told of a Syrian, was peculiarly refreshing to a missionary's ear; and quite unexpectedly, the sheikh's words afforded valuable confirmation of its truth. The average Syrian character is the despair of the missionary. Those calling themselves Christians are most disappointing. What time one hopes to see a spirit of self-forgetfulness developing, and a disposition to give the best of life and ability to Christ's service, among the strangely varied peoples of Syria, he will probably be surprised by a request for some personal favor or advancement. There are noble exceptions, of course, and I have known some, acquaintance with whom forms a permanent enrichment of life. It is well to remember, too, conditions in Syria are peculiar. Cut up, as the population is, into so many little communities, it is the very home of religious fanaticism. The mutual repulsions existing in these sections are terribly strong, each believing itself to be the true and only conservator of God's truth, and all others, in slightly varying degrees of blackness, simply children of the devil. In such surroundings the feeling grows slowly that those who possess the light are debtors to all who sit in darkness. They must be patiently dealt with; and the story of the priest is a help to patience, as showing of what self-devotion the Syrian character is really capable.

I received the story in fragmentary form, but so much is clear:—A young priest of the Greek Church, a native of Mt. Lebanon—the district which has contributed most of the native workers in the country had laid on his heart the necessities of the great dark land east of Jordan, and in a spirit of true Christian heroism, he resolved to go forth, single-handed, to the work of evangelization. He left the comparative comforts of his mountain home for the rude life of these wild regions, with no protection but that of his Divine Master, counting the salvation of Moslem and Druze equally precious with that of his own people. He made his way into el-Leja, staying in villages where he could find a home for a little, and, when his position grew dangerous, passing to others, carrying some little of the light of civilization, as well as the evangel. Thus, arriving at Dama, he took possession of an empty wooden house, put wooden frames with glass in the windows, swung a wooden door on hinges in the doorway, and arranged his scanty furniture within. The village lacked good water, so he had an old well cleaned out and repaired, and soon it was filled with wholesome rain-water. For about a year he went out and in among the war-like inhabitants, seeking to teach them the way of the Prince of Peace. A belief got abroad that he had found treasure among the ruins, and had it concealed in the house. A conspiracy was formed to kill and

plunder him. He got news of the fact, and, seeing that his life was no longer safe, he was fain to move to another village, leaving a well of clear, cold water to preserve his memory, and, let us hope, also in some hearts a light that will lead to the Fountain of living waters. Exactly where he is now, I do not know, but I believe he is still in the district. "Persecuted in one city, he flees unto another."

After some hours' riding from Dama to the south-east, we approached the border of el-Leja. The path before us darkened again, and we entered the most forbidding tract of country we had yet seen. Scorched and blackened by the elemental fires, the volcanic rocks towered high in great, irregular masses, or stretched out in stone-strewn levels, rent and torn in every direction into wide chasms, whose horrid, jagged lips seemed yawning to devour us, while black mounds rose around, like the remains of long-extinguished, huge bonfires. This was the scene of Ibrahim Pasha's signal defeat. It is a natural fortress, which a few resolute spirits might easily defend. Indeed, until one has seen this part, he cannot realize how fully the district justifies its name—el-Leja ("retreat" or "refuge.")

FOR "THE FRIEND."

The Plain Dress of a Friend.

Those who are using their positions and influence to remove the restraint which the plain garb of a Friend has until recently exercised on both younger and older, are opening more widely the avenues which lead away from comparative innocence and safety, and incurring a fearful responsibility of being instrumental in betraying them into a refusal to wear the yoke of Christ.

Where the plain dress of a Friend is rejected by members holding influential stations in the Society, supposing that they themselves do not change with every fashion, which they are likely to do, it is vain to expect moderation in dress among those who look up to them for examples. To believe that the change from the plain dress is sanctioned by the Head of the Church, is to discredit the experience or the truthfulness of the faithful members of the Society, from its rise to the present day; for we venture to say that of all such, of whose lives and conversation records have been preserved, not one can be cited who did not show by his garb that he was not ashamed to be recognized as a Friend. On the contrary, those records teem with expressions of religious exercise such were brought under, that the members should not depart from the dress which marked to what Society they belonged. How many who had been accustomed to wear the form of the world, whether educated in the Society or not, found they could make little or no progress in religious life, nor obtain peace of mind, until they were made willing, by the convictions and teaching of Divine Grace, to put on the apparel of a Friend. Can we then believe that this same Grace would instruct any among us to go back to that which so many succeeding generations before us have been obliged by it to come out of?—*Selected.*

In an editorial letter in *The Dawn* Josephine E. Butler says:—"There is a temptation in these days to become *too busy*, and submit to be overburdened with work. Half-an-hour in the presence of God, sitting silent and receptive, is often more fruitful for the promotion of public justice than a whole day of ceaseless activity!"

TO OLIVER WENDELL HOLMES.

Among the thousands who with hail and cheer
Will welcome thy new year,
How few of all have passed, as thou and I,
So many milestones by!

We have grown old together; we have seen,
Our youth and age between,
Two generations leave us, and to-day
We with the third hold way.

Loving and loved. If thought must backward run
To those who, one by one,
In the great silence and the dark beyond
Vanished with farewells fond,

Unseen, not lost, our grateful memories still
Their vacant places fill,
And with the full-voiced greeting of new friends
A tenderer whisper blends.

Linked close in a pathetic brotherhood
Of mingled ill and good,
Of joy and grief, of grandeur and of shame,
For pity more than blame,—

The gift is thine the weary world to make
More cheerful for thy sake,
Soothing the ears its Misereere pains,
With the old Hellenic strains.

Lighting the sullen face of discontent
With smiles for blessings sent.
Enough of selfish wailing has been had,
Thank God! for notes more glad,

Life indeed is no holiday: therein
Are want and woe and sin,
Death and its nameless fears, and over all
Our pitying tears must fall.

Thy hand, old friend! the services of our days,
In differing moods and ways,
May prove to those who follow in our train
Not valueless nor vain.

Far off, and faint as echoes of a dream,
The songs of boyhood seem;
Yet on our autumn boughs, unflown with spring,
The evening thrushes sing.

The hour draws near, how'er delayed and late,
When at the Eternal Gate
We leave the words and works we call our own,
And lift void hands alone,

For love to fill. Our nakedness of soul
Brings to that Gate no toll:
Giftless we come to Him, who all things gives,
And live because He lives.

—*John Greenleaf Whittier, in Atlantic Monthly.*

HOLD THE TRAIN.

"Madam, we miss the train at B—."
"But can't you make it, sir?" she gasped,
"Impossible, it leaves at three,
And we are due, a quarter past."
"Is there no way? Oh, tell me, then,
Are you a Christian?" "I am not."
"And are there none among the men
Who run the train?" "No—I forgot—
I think the fellow over here,
Oiling the engine, claims to be."
She threw upon the engineer
A fair face, white with agony.

"Are you a Christian?" "Yes, I am."
"Then, O sir won't you pray with me,
All the long way, that God will stay,
That God will hold the train at B—?"
"Twill do no good; it's due at three,
And"—"Yes, but God can hold the train;
My dying child is calling me,
And I must see her face again;
Oh, won't you pray?" "I will," a nod
Emphatic, as he takes his place.
When Christians grasp the arm of God,
They grasp the power that rules the rod.

Out from the station swept the train
On time, swept past wood and lea;
The engineer, with cheeks aflame,
Prayed, "O Lord, hold the train at B—."
Then flung the throttles wide, and like
Some giant monster of the plain,
With panting side and mighty strides,
Past hill and valley swept the train.

A half, a minute, two are gained;
Along those burnished lines of steel
His glances leap, each nerve is strained,
And still he prays with fervent zeal.
Heart, hand, and brain, with one accord,
Work while his prayer ascends to heaven—
"Just hold the train eight minutes, Lord,
And I'll make up the other seven."

With rush and roar through meadow lands,
Past cottage home and green hillsides,
The panting thing obeys his hands,
And speeds along with giant strides.

They say an accident delayed
The train a little while; but He
Who listened while his children prayed,
In answer, held the train at B—.
—From "*New Orleans Picayune.*"

[A Friend suggests that it would be a suitable time to publish in *THE FRIEND*, the following letter, written one hundred and one year ago by Richard Shackleton, on the occasion of a revision of the *Queries*, by London Yearly Meeting.—ED.]

FROM R. SHACKLETON TO HIS WIFE.

"LONDON, 12th of Fifth Month, 1791.

* * "Last afternoon I attended another sitting of the Committee on the *Queries*. It is a very difficult job to get on with; there is so much critical acuracy about choice of words. I had to rub up my old Greek, and to give my interpretation of a word, in the original language of the New Testament. However, I felt the power, which gathered us to be a people, near, as they were framing and fashioning patterns for the discipline of the church; and I bowed in humility and thankfulness to the Power, and travailed for a blessing, on the endeavors used for the preservation and strengthening of that which yet remains of glory and excellence amongst us. My cry also was, an is, for wisdom, that I may be instructed to be have myself aright in the house of God; and if I meddle at all, that it may be with clean hands and a wise heart. There is too much of the mere natural and superficial amongst us there is want of going deeper down than man do. These things, the propagation and promotion of *vital Christianity*, are solemn, awful and ponderous. Who is sufficient for them? No the wise and learned in the wisdom of the world; not the rich and great in earthly possessions and rank; not the prudent and craft in human policy; but those whose sufficiency is of and from the Lord Almighty, who have no confidence in that part of themselves which appertains to the flesh; who are as willing to be nothing as anything, and who seek not themselves nor their own honor, but the honor which cometh from God only. And such, I am persuaded, are still mercifully preserved. * * It is not in the power of our nature to acquire the knowledge of the truth; it is not in us to retain it in our experience; but we may very easily and readily, as in a moment, dissipate and squander it away, and lose it forever. Ye while we preach to others, while we handle the law and support the testimony, we may, without watchfulness and religious fear, become away from Divine favor, and die to any sensations of good, or capacity to do good. So let us fear as well as love, and be sure to take heed to ourselves first, then to the flock, the sheep and lambs of Christ, if indeed we feel that we are appointed by the Chief Shepherd to take any oversight thereof.

"R. S."

For "THE FRIEND."

Iowa Yearly Meeting.

Iowa Yearly Meeting, conservative, held this year at Earlham, Madison Co., Iowa, has just closed, its sittings extending from the 5th to the 10th, inclusive.

The company was smaller than on some former occasions, but it was clearly marked as one having great interest and concern that the simple Christianity professed by Friends might be maintained and spread.

There was quite a large representation from former Yearly Meetings—Kansas and Western especially.

The condition of the body as exhibited by the answers to the Queries gave occasion for much exercise of spirit, with fervent desires that more faithfulness might be the lot of its members, while thankfulness was felt for what was apparent in that direction.

The testimonies all pointed to the matter of personal religion as indispensable to the possession of true Quakerism, taking up the cross and following Jesus being fundamental to the hidden with Christ in God.

All were impressively reminded that that which distinguished the Society of Friends from the world and from many who profess Christianity is our full acceptance of the doctrine of immediate revelation, and belief in the reality of the guidance of the Holy Spirit, the result being spiritual worship and simplification of life, the testimonies against war and the worship of spirit, worldliness and formality in religion and merely incidents of fellowship with Christ, who is the prince of peace, whose kingdom is not of this world, and whose lips declared that God is a spirit, and they that worship Him must worship Him in spirit and in truth.

Hirelingism in connection with the Christian ministry was forcibly pointed to as in conflict with the very nature of that service, and the prevailing cause of much error obtaining under the name of religion. Early Friends had this contention, suffering bitterly in connection therewith, and while touching reference was made to that much tenderness of spirit covered the assembly, and loving counsel was extended, with the reminder that faithfulness in this regard must be paramount in the body to-day, if existence itself is to be continued. Hirelingism and Quakerism have no communion, a professional ministry and a free gospel have no fellowship. Correspondence with the six conservative Yearly Meetings on this continent is still kept up under a sense of true brotherly love and Christian regard. Epistles from each were read, proving a means of encouragement and strength to all concerned.

Much anxiety was felt touching the effort now being made by this Yearly Meeting for the proper education of the youth in membership, and others. Comfort was taken from the fact that the first year's results of the Boarding School showed genuine success. During the winter term the capacity of the institution was fully taxed, while the progress of the students was in keeping with their deportment, highly satisfactory.

The widely separated location of many of our members and the peculiar needs of the smaller meetings became the subject of weighty consideration, occupying much of the time of the late session, when liberty seemed to come from the Head of the Church to appoint some Friends to have care in these matters, and as Divine aid is imparted to open correspondence and make such visits as would be honoring to God and

profitable to men. They are expected to report next year.

A donation from a Friend in England to the care of a member of the meeting for sufferings, for the purpose of placing our approved writings where the public might become better informed regarding the religious profession of Friends, brought the subject of usefulness in that direction under serious consideration of that body, which resulted in the appointment of a committee, to have copies of George Fox's Journal, Barclay's Apology, etc., placed in some public libraries, and as way opens, in those of advanced schools and colleges. Recommendation was made that this effort should not be limited to the donation referred to, but that contributions be given by members of the Yearly Meeting for extensive labor in what appears to be an important sphere of Christian influence.

It can truly be said that devotion, living spiritual concern and harmony characterized the assembly throughout.

Clarkson T. Penrose and Milton Mills were continued as clerk and assistant clerk.

The Meeting takes place at West Branch, Cedar Co., Iowa, next year. A. C.

PAULLINA, Iowa, Tenth Month 10th.

John G. Whittier.

[The *London* and *British Friend* both contain articles which show the affectionate esteem felt for our deceased friend, J. G. Whittier. From the former we copy the following letter, written by him in reply to one addressed to him by fifty of his admirers.]

AMESBURY, Tenth Month 30th, 1882.

My Dear Friends:—Your letter has reached me, and I have read it with a feeling of gratitude to our Heavenly Father for its words of tender sympathy and encouragement.

Especially am I glad that so many dear Friends, whose names recall the worthies of past generations, are able to partake with me of the great hope that He whose will it is that all should turn to Him and live, and whose tender mercy endureth forever and is over all the works of his hands, will do the best that is possible for all his creatures. What that may be we know not, but we can trust Him to the uttermost.

This hope and this trust in the mercy of the All Merciful I have felt impelled to express, yet with a solemn recognition of the awful consequences of alienation from Him; and a full realization of the truth that sin and suffering are inseparable. There is a passage in the prayer of John Woolman on his death-bed, which has often occurred to me when the burden of the sin and sorrow of the world has rested heavily upon me: "I felt the misery of my fellow-creatures separated from the Divine harmony, and it was greater than I could bear, and I was crushed down under it. In the depth of misery I remembered that *Thou art omnipotent and that I had called Thee Father*; and I felt that I loved Thee, and I was made quiet in my will, and waited for deliverance from Thee."

Let me say that the hope which I tremblingly cherish for myself and my fellow-creatures rests, not upon any work or merit of our own, but upon the Infinite Love manifested in the life and death of the Divine Master, and the measure of light and grace afforded to all. In the communion of fellowship of that faith in the teaching and guidance of the Spirit of Truth which is the vital principle of our religious Society.

I am affectionately and gratefully,

Your friend, JOHN G. WHITTIER.

For "THE FRIEND."

Trip to Ohio.

On the 21st of Ninth Month I left home to pay a short visit in the State of Ohio, going by way of Baltimore and Washington. The object of my visit was neither botanical nor geological, yet a traveller who keeps his eyes open, can scarcely pass over so much ground without seeing something to attract his attention and interest.

One of the first things I noticed was a flock of small white butterflies hovering over a field of cabbage. I suppose it was the Cabbage butterfly, called by Harris *Pontia oleacea*, in which the hind wings are not scalloped nor tailed, but are rounded and entire on the edges. They are first noticed about the beginning of the Sixth Mo., about cabbage, radish, turnip and other plants belonging to the natural order of Cruciferae, which have a pungent taste. On these they lay their eggs, which are fastened to the under side of the leaves. The caterpillars are of a pale green color, and not easily distinguished from the ribs of the leaves on which they feed. It is not unusual to see the outer leaves of the cabbage plants completely riddled and almost destroyed by these voracious insects. In about a month from the laying of the egg, the worm has attained its full size, and retires beneath poles, the edge of stones or into other places of safety, and changes into a chrysalis, of a green or white color, dotted with black, and of an angular shape. In eleven days it comes forth as a butterfly, and about the beginning of the Eighth Month lays its eggs for a second brood of caterpillars. The chrysalis produced from these remains unchanged during the winter in the climate of Massachusetts, and the butterflies come forth in the Fifth or Sixth Month of the following year.

The vacant lots and waste grounds near Philadelphia, by the side of which our railroad had been located, were largely covered with plants of the Goosefoot family (*Chenopodium*), such as the common Lamb's Quarters. They are mostly free from poisonous qualities, though unattractive in appearance, and despised as weeds, yet the family furnishes two plants of culinary value—the spinach and the beet. Why the family should show such a preference for waste lots as to be almost confined to them, except those species which grow on the sands of the sea coast, is a question more easily asked than answered.

Although it was late in the season for flowering plants, yet we passed many fields rich with Golden Rods, Asters and Sun-flowers (*Helianthus*), and the bright maroon leaves of some of the bushes, added to the variety of coloring displayed.

In some places cuts of considerable depth had been made in ground composed of clay and sand, gravel and similar material, and the banks furnished us with an instructive illustration of the power of running water to remove these materials, and by its irregular action to produce ravines, and leave ridges and isolated hills. In time of heavy rains, the water from the country back of the railroad cuttings naturally followed the slope of the ground, and when it found a slight depression flowed down, thus washing away the soil and making a deeper and deeper channel. Thus, in places, the banks had become deeply and irregularly furrowed. Here we saw on a small scale, what was exhibited some hours after on a much grander field of nature's operations, when we had crossed the Allegheny Mountains and were among the

high and steep hills that border the Ohio River. The character of these hills and of the valleys that lie between them show that anciently the country west of the Allegheny Mountains, and reaching far into the State of Ohio, was an extensive plain underlaid with a series of rocks lying in nearly horizontal layers, and that in the lapse of ages the Ohio River had cut through these a channel for its waters several hundred feet in depth, and formed the valley in which it flows; and that into this valley the surplus waters of the adjacent districts had found their way, washing out numerous channels which now intersect the country, and make the borders of the Ohio a succession of steep hills; hills formed out of the plain by removing the earth and rocks which at one time filled the valleys—hills of *denudation*, as geologists term them.

A day or so before leaving home, two serious railroad collisions, accompanied with loss of life had occurred, which naturally led one who was cooped up in the berth of a sleeping car to reflect on his helpless condition, if an accident should occur. Through the kindness of Him who watches over all his works, our journey was made safely, although through the length of the trains our progress was slow. The late meeting of the Grand Army of the Republic at Washington had caused so much travel to and from that point, that the railroads leading to it were greatly taxed. The officers on our train said that the Baltimore and Ohio Railroad alone, had put on 150 extra trains, and had moved 150,000 persons on that occasion. We cannot wonder that those who had been fellow soldiers in the war should feel much interest in such a reunion, but when we consider the enormous expense involved in this celebration, and still more its tendency to blind the mental eyesight to the evils and wickedness, necessarily connected with military operations, its effect should be to produce feelings of sadness rather than of rejoicing in the minds of thoughtful Christians.

The Baltimore and Ohio Railroad follows up the valley of the Potomac River to the foot of the Allegheny Mountains, the top of which it reaches near Altamont station. Then it passes for many miles over the gently undulating surface of the summit, mostly free from timber and richly clothed with grass. Here the Railroad Company have built extensive boarding houses for the accommodation of summer guests. One soon notices that the streams of water which form on this plateau are flowing westward, and that he has passed the dividing line which separates the waters that enter the Atlantic Ocean through Chesapeake Bay, from those which descend the Ohio and Mississippi into the Gulf of Mexico. As parts of the plateau are quite level and swampy, it is very possible that there may be spots in it where a single step may change the tourist from one water shed to the other! How typical does this seem of human life. Two persons may stand as it were on the same plane, and start together in life. But one may incline in one direction, and yielding to the temptations of the Evil One, may go on from bad to worse, until they become far separated, physically, morally and spiritually. J. W.

(To be continued.)

What alcohol is to the physical man, that ritualism is to the spiritual nature, a delusive power that begins by unhealthy though fascinating and bewildering excitement, and ends in fatal stupor, more or less intense in proportion to the degree in which it is indulged.

For "THE FRIEND."

Progress.

While advanced steps in practical Christianity fail to be discovered, arts and sciences seem to be making rapid strides toward perfection. Is it not strange that attachments to earth should gain pre-eminence beyond the proportionate value of things? And yet so it is, and why is it so? Is it not because "strait is the gate and narrow is the way that leads to Life"—while in the broad way there is room enough for every kind of merchandise that earth's pilgrims may choose to take along with them? The difference is between narrow and broad. That which is sensual finds no place in the narrow way, while the true seekers after truth find no delights when entering the wide gate. But as they repent and turn about and enter the strait gate, it is found there is room enough for rational gratifications.

There are many enticements to the broad way, but they are all of a deceiving character, promising to give enjoyment to the rational mind—but never, never fulfil a promise. Is the matter duly considered when bartering with eternal life on the same level as though of equal worth with the things of time and sense?

Why shun the cross? Without it none can be the disciples of the blessed Jesus. Who can ascend the Ladder of Faith and know of the companionship of angels without first making choice of the good, the just, the right and the true? Whoever makes this wise choice is found ascending the Hill of Zion that leads to the Paradise of God. Every step is seen to mount the rugged path upward and onward until the final song of triumph is perfected. Glory to God and the Lamb.

P. R. GIFFORD.

PROVIDENCE, Tenth Month, 1892.

For "THE FRIEND."

SOME ACCOUNT OF THE LAST SICKNESS OF DR. BENNETT WING, LATE OF SANDWICH, MASS.

A few expressions of Bennett Wing, dropped from his lips a few days previous to his departure. His decease was on the 9th of Eighth Month, 1842.

A friend having called to see him, he expressed as follows: "I am glad thou hast called to see me. I am very low and weak. I am fast passing away. I think death has already seized the extremities. I feel the cold chill. When I was first attacked I apprehended this would be my last illness, and had I been taken away suddenly three weeks ago, where should I have been? I should have had no ground of hope. Some time before my illness, I clearly saw that my course of life was inconsistent with the Truth, and especially my deviation in dress and address. I sometimes thought that I should take up the cross, but it was not attended to. My deviations in regard to dress and address and disregard to those testimonies that our ancient Friends found themselves called to bear, have caused me much sorrow and anguish of heart in the forepart of my illness.

I should have been willing to have given my life in sacrifice if I could have felt easy on account of my deviations. I have had a great work to do in a little time, a short time to prepare for death, but I have labored night and day; I have cried unto the Lord, and in his loving kindness and tender mercy He has been pleased to hear my cry. On seeing the unprepared state I was in to leave the world, I cast myself into the arms of a merciful God, and He

was pleased to have mercy upon me, and now feel peace of mind, and believe I shall find resting place." He said to the friend who he called to see him, "We shall soon separate, but I hope that we may meet again in the kingdom of heaven." Then directing his attention to young woman who was a member of the Society of Friends, said, "I have said much to my beloved wife in regard to her putting on a plain dress and using the plain simple language, and those testimonies that Friends feel concerned to bear, and as she has a talent to improve, I have now thought that she now might become useful in society, and my desire is that thee may so follow her example as she follows Christ. I do not be ashamed to put on a plain dress and use the plain language at all times and to all persons. Do be wiser than I have been, for I have trampled on those things." Then turning to young Friend who was a physician, said, "I am very sorry thou hast learned to be a doctor, will be likely to draw away thy mind from better things; studying physic has been a hurt to me. But seek first the kingdom of heaven and the righteousness thereof, and all other things will be added unto thee." Put on a plain dress and use the plain language of Scripture to all persons and no mister. Be frequent in the attendance of Friends' Meetings, and thy reputation will be none the less, and thy purse will never weigh a grain the lighter.

Natural History, Science, etc.

Fifth Satellite of Jupiter.—It had long been known that the planet Jupiter was attended with four small satellites or moons, which revolve around the larger planet. Their sizes, distances from the planet and time of revolution had been calculated from the observations made by astronomers. Quite recently, as E. E. Barnard was watching the heavens with the great telescope of the Lick Observatory from the summit of Mt. Hamilton, he detected a tiny point of light closely following the planet Jupiter, and near its third satellite. He at once began measuring its distance from the third satellite and angular positions with respect to it. But it soon disappeared in the glare of Jupiter. From the fact that it was not left behind by the planet, in its motion through the heavens, as would have been the case if it had been a fixed star, he was convinced that it was one of Jupiter's attendants. The following night, shortly before midnight, the satellite was discovered coming out from behind the planet. It receded to a distance of about 36", when it became stationary, then approached the planet and was lost in its glow.

Prof. Barnard estimates the size of this newly discovered member of our system as not more than one hundred miles in diameter—and thus that it revolves around Jupiter about twice in twenty-four hours. From its small size and nearness to the large planet, only the most powerful telescopes will show it.

A Remarkable Banquet.—"I have eaten apples that ripened more than 1800 years ago, bread made from wheat grown before the children of Israel passed through the Red Sea, spread with butter that was made when Elizabeth, Queen of England, and washed down the past with wine that was old when Columbus was playing barefoot with the boys of Genoa." is the remarkable statement made by a writer in the *St. Louis Globe-Democrat*. "The remarkable 'spread' was given by an antiquarian named Geobel, in the city of Brussels, in 1871." ae

ples were from an earthen jar taken from the ruins of Pompeii, that buried city to whose people we owe our knowledge of canning fruit. The wheat was taken from a chamber in one of the smaller pyramids, the butter from a stone shelf in an old well in Scotland, where for centuries it had lain in an earthen crock in a cistern, and the wine was recovered from an old cask in the city of Corinth. There were six loaves on the table, and each had a mouthful of bread and a teaspoonful of the wine, but was permitted to help himself liberally to the other, there being several pounds of it. The earthen jar held about two-thirds of a gallon, and the fruit was as sweet and the flavor as fine as though put up yesterday."—*Selected.*

A Cat and Wrens.—In the mountain districts of Pennsylvania two wrens had built their nest under the eaves of an old farm house, and there they reared a small and interesting family. Among the attachés of the farmer's household was a white cat, and when the wrens became so bold that they used to hop around the piazza in search of bread crumbs the cat would lie in wait for them, and several times came within arms reach of catching the adult birds. When the farmer noticed this he kicked the cat, and she finally learned that it was dangerous to fool with wrens.

When the baby wrens grew larger, one of them one day fell out of the nest, and being too weak to run and unable to fly, lay helpless on the grass. The cat saw the accident and ran rapidly to seize the bird, but, seeming to remember the lesson taught her, when she reached the helpless little thing, she only touched it daintily with her paw and then lay down and watched it. Presently there came a black and yellow den snake toward the fluttering birdling. The cat was dozing and was awakened by the fluttering of the bird. Instantly she rose and struck the reptile with her paw. This was an enemy the snake did not appreciate, but it was hungry, and darted forward and attempted to seize the bird under the very shelter of the cat's head.

Like a flash the cat seized the snake just back of the head and killed it with one bite. When the farmer happened along in the afternoon he found the cat crouching in the grass sheltering the bird, and ten feet away was the dead snake. This made it clear that the cat had carried the bird away from the snake, and the young adventurer was soon restored to its anxious parents. —*Brandon Bucksaw.*

Can Horses Talk.—That cattle and horses can communicate intelligence to each other, and are endowed with a certain amount of reasoning faculty, the following facts are pretty conclusive proof of: I once purchased a station in Australia in which a large number of cattle and horses had gone wild. To get the cattle in I fenced a permanent water (a distance of twenty miles) and set traps at intervals. At first this answered right, but soon the cattle became exceedingly cautious about entering the trap, waiting outside two or three nights before going in, and, if they could smell a man or his tracks, not going at all. A mob would come to the trap gate, and one would go in and drink and come out, and then another would come out and do the same, and so on till all had watered. They had evidently arrived at the conclusion that I would catch one and frighten all the others away. To get in the wild horses, 600 of which were running on a large plain (about 20,000 acres, I fenced a stock yard with a gradually widening opening in a hollow where it could not easily be

seen, and by stationing horsemen at intervals on the plain, galloped the wild horses in. My first hunt (which lasted for some days) was successful, the wild horses heading toward the mouth of the lane without much difficulty, but of course some escaped by charging back at the stock yard gate and in other ways. My second hunt, about a month later, was a failure; every mob of horses on the plain seemed to know where the yard was, and would not head that way. This seems to show that the horses that escaped from the first hunt told all the others where the stock-yard was.

Items.

Sac and Fox Indians.—From the Report to Government of the United States Agent and other sources, we glean that considerable improvement is to be observed in the condition of the Iowa Indians. Although classed together for its own convenience by the United States authorities, yet the Sac Indians live exclusively in the Indian Territory, and the Fox Indians on the lands they own in Iowa. Their number is reported to be 392, of whom 102 are between the ages of six and sixteen. Although a school is kept up among them, and the improvement of the scholars is good yet comparatively few of the children attend it. Hopes are entertained that the visits of the women members of the committee of Ohio Yearly Meeting will much promote the attention to education among them; for they can influence the Indians of their own sex—and the Indian women practically control the action of the tribe.

Formerly these Indians had winter-houses made of the cat-tail reeds and plastered so as to be tight—and summer-houses more open to the air—but the number of houses built of lumber has largely increased. The yards about them are kept scrupulously clean. One curious fact was stated by Thomas C. Battey, author of *A Quaker among the Indians*, and confirmed by another Friend, who had been much among them, that many of the Indians who had never been to school were able to write in the Indian language, using the English script—and that they did write many letters. How they acquired this art they could never find out, as the Indians would reply to no questions respecting it.

Seventh-day Adventists.—Several men of this persuasion were imprisoned and fined in Tennessee during the past summer, for the violation of a statute prohibiting the exercise of the ordinary avocations of life on the First-day of the week. These people observe the Seventh-day of the week as a day of rest, instead of the First-day. It is not probable that the law was meant to cover such cases—and if the sufferers are faithful to their convictions, and patiently suffer the unjust penalties fastened upon them, it is probable that the sympathies of their fellow-citizens will compel such a change in the wording of the law, as will relieve them of the hard usage to which they have been exposed.

An American Friend on the New Quaker Methods.—"I do not think that the difficulty in reference to pastors arises so much from assisting a minister who feels a concern about settling in a small meeting, as that may be adjusted within apostolic limitations; but in this country, especially in Iowa Yearly Meeting (and to a very considerable extent elsewhere), the attempt to put, in some instances without the wish of many of the members,—a pastor over old settled meetings, has resulted in totally changing the organization of the church; and creates a headship in each meeting, which I esteem quite contrary to the apostolic ideal, and certainly very contrary to the views of our early Friends. It has transformed the whole church in Iowa into a body simply like the other protestant churches around, and to a great extent done away with many of our distinguishing views. Very little silence, if any, is allowed in the meetings, and it is looked upon as burdensome.

"The whole system of the creation of ministers is also undergoing a change, and instead of grow-

ing up by the exercise of their gift, the young men and women now feel called to be educated and trained for the work. How far this can be done within Quaker limits, is, of course, undeveloped; but to me it looks as if the Society is undergoing so great a change as to make it an entirely different body from what it has been heretofore."—*British Friend.*

We are made more unhappy by the ills we fear than by those we suffer.

THE FRIEND.

TENTH MONTH 29, 1892.

We have been favored with the perusal of two letters written to a mutual friend by one who is a minister in the Larger Body, Kansas Yearly Meeting, but who does not unite with some of the doctrines and practices which have spread within its borders of latter time. We take from them the following extracts, both because they throw some light on the practical workings of the system of paid pastorates in discouraging the practice of ministers (which has prevailed among us from our first existence as a Society) of visiting from meeting to meeting as they were led by the Spirit of Christ; and also because of the remarks they contain in harmony with the sentiments of a Friend in another part of the land, as published in our editorial columns of week before last. After speaking in terms of commendation of the article in THE FRIEND of Eighth Month 27th, entitled "Inward Revelation the Primary Rule," the letters say:

"It is very evident that the teaching we have had is not going to stand the test. The ministry has largely ceased to travel abroad. The home ministry is much discouraged. That part of the ministry that wants pay wont come without it, and the meetings do not seem disposed to raise a sufficient amount to bring them. Frivolous excuses keep members at home from meetings, especially monthly and week-day meetings; and many take less interest when there than in the past. Has not the time come (predicted years ago) when a true Friends' minister would be in demand? J. E. Rhoads' experience on the Pacific coast will be, I believe, the experience of many, if the ministers would take up their cross and go out in the work at their Lord's call. It is true they would, as he did, meet with many trying meetings, but would it not be a good chance to reprove, rebuke, exhort, &c.?"

"To me the saddest thing in our condition is that the conservative Friends make so little effort to keep together, and work hand to hand to build up the cause for which our fathers suffered. I believe there is but one way to save the Society, and that is by teaching sound truth and exposing the unsound; and when the sound ministry will give themselves wholly to the Lord for this work He will lead them to victory. May the Lord hasten the day when the ministers shall put on their whole armor and bare their breasts to the storm!"

The larger and wealthier congregations, which can afford to pay large salaries, naturally draw to themselves those pastors who have the most reputation for eloquence and ability—while the smaller and poorer meetings are forced to content themselves with an inferior class of preachers. But it may be doubted whether the rich meetings gain anything, in a spiritual sense, by this working of the system. The very essence of

priestcraft is the interposition of some mortal between the soul and its Creator; and the more the preacher is looked up to and admired, the more danger there is of the people coming to depend on him for spiritual light and help.

When we consider these effects of the system of paid pastorates (the hiring ministry of old-time Friends) and further its tendency to prevent the development of spiritual gifts in the congregations, and remember the declaration of our Saviour, "By their fruits ye shall know them," may we not reasonably conclude that the whole thing comes from an evil root—that it is one of the devices of the Enemy of man to lead away from the Truth and to bring our members back into practices which George Fox and his fellow-laborers unqualifiedly rejected and testified against?

We have received some comments on the proceedings of the new Yearly Meeting held at Wilmington, Ohio, but as we have not been furnished with a narrative of its proceedings we do not think best to publish them.

SUMMARY OF EVENTS.

UNITED STATES.—Caroline Scott Harrison, wife of President Harrison, died in Washington, on the morning of the 25th inst., at 1.40 o'clock.

A decision of the United States Circuit Court of Appeals at St. Paul, upon a case involving the Inter-State Commerce law, declares that through lines are not local lines, nor through tariffs local tariffs, within the provisions of the Inter-State Commerce law.

The Cherokee Commission has reached an agreement with the Comanche Kiowas and Apache tribes, by which the Indians will accept allotments in severalty and relinquish the rest of the reservation for settlement. For this surrender the Government is to pay \$2,000,000. The land lies between the Washita and Red rivers, in the southwestern corner of the Indian Territory, and embraces nearly 3,000,000 acres.

It was estimated that 75,000 persons took part in the civic parade in Chicago, on the 20th inst., and that the spectators numbered over a million. The procession was reviewed by Vice-President Morton.

The World's Fair Buildings in Chicago were dedicated on the 21st inst. Preceding the ceremonies in the Manufacturers Building was a military parade. The notable guests were escorted to the Park by United States troops. In the building they were greeted by an audience of over one hundred thousand persons. Only those in the immediate vicinity of the platform could hear the speakers. The buildings were dedicated by Vice-President Morton. The dedicatory oration was delivered by Henry Watterson, and the Columbian oration by Chauncey M. Depew. Addresses were made by Exposition officials and prayers were made by Bishop Fowler and Cardinal Gibbons.

The introduction of reindeer into Alaska has been successfully accomplished, the Captain of the revenue cutter reports. He secured 177 animals in Northeastern Siberia, and safely transported them to port Clarence, where quarters were provided, and the animals were thriving. They are to be used as a means of communication with the stations and missions along the Yukon River during the winter.

The Lutheran Synod of Kansas, now in session at Kansas City, has adopted an address urging the people of the State to oppose, at the coming election, candidates who favor the resubmission to a vote of the people of the prohibitory amendment.

Valuable deposits of talcose silica carrying a large percentage of corundum are said to have been discovered in Colorado.

In the Lebanon and Schuylkill Valleys in this State general alarm is felt owing to drought, water scarcity and mountain fires. In the country districts hundreds of wells are dry in every township, and farmers have to go great distances for the water. The fields which were plowed and sown a month ago are baked hard and dry. The once productive fields seem to be covered with nothing but barren dust, and in many instances the seed sown early has refused to develop, while farmers are plowing them over again. The low condition of the Schuylkill is explained by the fact that all the streams which empty into it have dwindled away mere rivulets.

Extensive forest fires are doing great damage in the mountainous parts of the State, and the drouth is general.

A despatch from Indianapolis of the 20th inst., states that on that day the Conference of the Yearly Meetings of Friends devoted its time to the discussion of the pastoral system, which, although practically in vogue in the Society almost everywhere, had never been formally recognized or authorized. After a full discussion the following declaration was adopted, and will be sent out to all the Yearly Meetings represented as the sense of this General Conference:

"This Conference desires to urge upon Friends everywhere the importance of the diligent exercise of the various spiritual gifts bestowed by the Master, especially those of the ministry of the word and of the pastoral care of the flocks of God. In connection with these services the Church is reminded of its duty in making such provisions as may be necessary for the support of those who give their time to the work, so that the Gospel may not be hindered or the shepherding of the flock impaired by the want of pecuniary means.

"At the time that we strongly commend a proper pastoral system, we desire that Friends will be careful to see that it is not abused by the assumption of undue authority on the part of the Pastors, by their standing in the way of any service the Lord may lay upon others, or by leading the members of the flock to look to and depend upon human agency instead of the Divine Shepherd and Bishop of our souls himself. We believe that the faithful exercise of pastoral care is an important agency in the Master's hand in establishing and building up the membership of the Church."

The adoption of this declaration was almost unanimous, the delegates from Baltimore and a few from North Carolina dissenting.

There were 403 deaths in this city last week, being 13 more than the previous week, and 4 less than the corresponding week last year. Of the whole number, 221 were males and 182 were females; 52 died of consumption; 38 of diphtheria; 36 of diseases of the heart; 22 of marasmus; 21 of pneumonia; 14 of apoplexy; 14 of Bright's disease; 14 of casualties; 14 of cancer; 13 of inanition; 11 of typhoid fever and 11 of inflammation of the brain.

Markets, &c. U. S. 2's, 100 a 102; 4's, 114½ a 115½; currency, 6's, 107 a 117.

COTTON advanced ½c. in sympathy with the recent rise in New York, but the market was quiet on a basis of 8½c. for middling uplands.

FEED.—Winter bran, \$15.00 a \$16.00 per ton.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.25; Pennsylvania roller, straight, \$3.50 a \$3.85; Western winter, clear, \$3.40 a \$3.75; do. do., straight, \$3.75 a \$4.10; winter patent, \$4.10 a \$4.40; Minnesota, clear, \$3.25 a \$3.75; do., straight, \$3.75 a \$4.25; do., patent \$4.35 a \$4.60; do., favorite brands, higher. Rye flour is quiet and steady at \$3.65 per barrel for choice Pennsylvania. Buckwheat flour is dull and barely steady. We quote new at \$1.90 a \$2 per 100 pounds.

GRAIN.—No. 2 red wheat, 74 a 74½ cts.

No. 2 mixed corn, 48½ a 49½ cts.

No. 2 white oats, 38 a 39 cts.

BEEF CATTLE.—Extra, 5 cts.; good, 4½ a 4½ cts.; medium, 4¼ a 4½ cts.; common, 3½ a 4 cts.; culls, 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5 a 5½ cts.; good, 4½ a 4½ cts.; medium, 4 a 4½ cts.; common, 3½ a 3½ cts.; culls, 2 a 3 cts. Lambs, 4 a 5½ cts.

HOGS.—Good Western, 8¼ a 8½ cts.; other Western, 8 a 8½ cts.

FOREIGN.—The Secretary of the Sealers' Association of British Columbia estimates that the total seal catch of British Columbia sealers will be about 35,000 skins, which, as compared with the catch of last year, shows a falling off of 15 per cent.

The official cholera figures for the 19th inst., in Hamburg, show a most gratifying condition of affairs. Only one new case of the disease was reported, while for the first time in months not a single cholera death occurred.

Official details of the new German Army bill were published on the 24th inst. The peace effective from Tenth Month 1st to 1893, to Third Month 31st, 1899, is fixed at 492,068. The service of the infantry is generally reduced to two years. The adoption of this measure is necessary, because the former military preponderance of Germany is gone. The war strength of France is placed at 4,053,000, and of Russia 4,556,000. When the reorganization under the bill is completed the German army will have attained a strength

of 4,400,000, whereas France will not be able to exceed her present strength. The bill retains the power of the military authorities to keep men in the ranks until they have completed their third year of service. This will be done as a punishment for offences under the military code.

The report is confirmed that the outlay necessitated by the new military bill will be 57,000,000 marks the first year, and 65,000,000 marks yearly afterwards.

Later advices from Cagliari give an account of the terrible storm and flood in Sardinia, a calamity which hundreds of lives were lost and hundreds of thousands of dollars worth of property were destroyed.

An appalling calamity, caused by the heavy storm that befell the village of San Sperate, a short distance from the city of Cagliari. It is estimated that not less than 200 of the villagers have been drowned. The flood swept through the village with sudden fury, and in a moment the streets became rivers. Houses were lifted from their foundations and carried whirling down by the flood. Their occupants did not have an opportunity to attempt to save themselves. Many of them were asleep when the torrent carried their house, and were awakened only to find themselves struggling in the water. Men, women and children were drowned, and not a single effort could be made to save them, so sudden was the disaster. Half the houses in the village were swept away. The place is isolated by the flood, and access to it is difficult.

The platinum beds of the Ural Mountains, according to the *Journal de la Chambre de Commerce de Constantinople*, are the only ones in the world in which this metal is found in grains. Platinum is found in Brazil and in the Cordilleras in the hard serpentine rocks, but never in the form of grains. The platinum beds of the Ural Mountains are found in various districts. In the north, at Besserski, in the Government of Perm, in the District of Knotonrski, and in the State properties of Goroblagodatski, where 66 mining concessions have been granted. All the beds of the northern region are situated in the basin of the R. Touri, in that of the tributary stream of Taghil, and in other tributaries higher up. On the western declivity of the Ural Mountains there is another platinum bed near the River Outka, a tributary of the Tchoussova, and the basins of the higher tributaries of the Outka, near the Ural River. The platinum in these places is in the form of grains, in sand frequently containing gold. The weight of these grains is from 17 to 21 grams to every 1640 kilograms of sand.

It is estimated that the export of wool from the Argentine Republic will this year reach 360,000,000 pounds—a heavy increase over last year, when half the amount was sent to France.

A despatch from Buenos Ayres, dated the 21st inst., says:—The revolt in Santiago del Estero, capital of the province of that name, is assuming formidable proportions. The rebels are in full possession of the capital and have placed the provincial ministers under arrest. The Governor of the Province has asked the National Government to intervene and restore the status quo. The Provincial Guards are arming to oppose the rebels.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Trains leaving Broad Street Station, Philadelphia, at 7:17 and 8:35 A. M., 2:53 and 4:35 P. M., for Westtown, are regularly met at the station.

Z. HAINES, *Sup't.*

OUR friend, HULDAH H. BONWILL, requests that those of our readers who may have clothing—shirts, dresses, coats, pantaloons, &c.—which they are willing to give for the help of needy Friends at a distance, kindly send them directed to her care, to Friends' Home Store—304 Arch St., Philadelphia.

ELIZABETH L. WALTON, No. 1515 Bonvier St., Phila., acts as a Purchasing Agent, without charge, for her customers.

BIBLE ASSOCIATION OF FRIENDS.—The Annual Meeting of the Bible Association of Friends in America will be held on Fourth-day, Eleventh Month 2nd at 8 P. M., in the Lecture Room of Friends' Select School, 179 N. Sixteenth Street. Friends generally are invited to attend.

EPHRAIM SMITH,
Secretary

Tenth Month, 1892.

WILLIAM H. PILE'S SONS, PRINTERS,
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Selections from the Life of Mary Dudley.

(Continued from page 106.)

Her first religious engagement was to Leinster province, Ireland. Which service she entered on in the Third Month, 1787. This visit, as appears from the records, was one that introduced Mary Dudley into much exercise of wit and deep baptisms, on account of the low state of things in the different places where her service was cast. Omitting herein, several places visited, as not, at this day, of so much interest, thus writes of being at Mount Mellick:

First-day, 1st of Fourth Month. Sat twofold exercising meetings; the sense weightily impressed my mind, that there would be no relief in this place, till individuals come under the washing, sanctifying power of Truth; to which, I think, in the renewed love of the Gospel, they were entreated to attend.

After tea we had a solemn sitting in the family where we were staying, which was a profitable season; liberty was felt to invite the brethren to abide much in stillness, to learn there, and also attend to the language, 'The Master come and calleth for thee'; and, indeed, He seems calling for that family to support his loved testimonies. I have much hope of the dear children, if the chilling air that surrounds them does not blast their tender shootings.

We had, Second-day, the 9th, a solemn celebrating season at J. G's, after which we parted with some dear friends, under a renewed hope of each, in their different portions of labor, would be shielded by Divine power; we had afterwards two family sittings, and dining at —'s, a solemnity ensued; 'The Master hath I of him,' struck my mind, with the remembrance that 'the colt was tied;' caution was fully administered, that neither the world, nor any hindering thing, might tie and confine from going on, or coming forward, into usefulness. I had great love to this young couple, and wish they may not be hurt by anything in this life. My mind was rather peculiarly attracted towards a young woman who had come to the Quarterly sitting, and getting her alone, a season following worthy of being held in thankful remembrance, as one wherein the flowing of the Father's love was evident. I felt deep travail that she might obey the call to come thoroughly out from every wrong thing, by submitting to the power of Truth; her mind was much tendered, her words seeming to have entrance, as into soft-

ened ground; may no presumptuous hand close the eye and ear which I do believe have been opened in this dear child, though in her appearance gay and trifling; I fear for her, lest some fowls of the air hovering about her may pick up some of the precious seed.

"Thus ended our exercising labor in this place, which is indeed a favored one, though too many seem like the ground which has been often watered, and bringeth forth briars and thorns; few comparatively, concerned for themselves, but depending on the labor of the poor oppressed servants; and I often thought while here, the day was advancing, when the people must be scattered every one to his own; a wrestling seed, however, seems preserved; a little Goshen as in Egypt.

Of Knoekballymaher Meeting, she writes: "This is a poor spot; the members of the meeting far scattered one from another as to places of residence, and I think such situations unfavorable to the right growth; though if all were careful to dwell near the life in themselves, no doubt the animating virtue would diffuse in their assemblies: instead of which, in many places it seems so oppressed that there is scarcely liberty to labor for its arising; it feels as though the hardness in many minds would stone those who are sent unto them.

"Several Friends kindly asked me home with them, but I felt an inclination to go to a family who did not urge it, that of a widow Friend, so went on with them to dinner. After tea we got into stillness, which proved a season of profit to my mind—much instruction was afforded therein, and I thought not only for my own advantage, but that something flowed to the younger part of the company, of which number there were I think nine or ten; some of these felt to me evidently under the cultivating hand, and such as would become fruitful boughs, and their branches run over the wall, if they, like Joseph, abode by the well, whose waters nourish and make green. Some caution was administered not to get out of the valley, where the dew lies long, but to abide in humility and holy fear, that so sound and acceptable fruit might be brought forth. This family manifests that much religious care has been exercised in their education, they are plain, exemplary, and solid—a fine sight in this degenerate day.

"After this visit I saw no way further, and, though the feeling of love was strong to other quarters, I was most satisfied to return home, believing the suspension for a while, might work increasing liberty at some other period if the weight continued; so on Second-day the 16th I set off for Clonmel, and was favored to find my dear husband and children in health; for which blessing, with that of merciful preservation through this journey, I desire humble gratitude may fill my heart to Him, who is indeed the Alpha and Omega of all that is good."

The next religious engagement upon which my dear mother entered, was one of an extensive and deeply important nature; the prospect of this, and her preparation for entering upon the

service, will be best described in her own words. Alluding to the year 1787, she says:

"About the fall of that year I was seized with an alarming illness, out of which few expected I should recover, nor did I myself when judging from bodily feelings. As to my mind, it was kept in such a state of deep poverty that I could form no settled judgment respecting anything, save that at some seasons, the evidence of having passed from death unto life, by the feeling of near unity with the brethren, consoled me.

"During this probation, though apparently I was near the closing scene, there were moments when the love of the gospel so prevailed, that a willingness, and even desire to live was felt, so that I might by any means be thought worthy to suffer or do anything for the promotion of truth, and the good of others. These impressions were accompanied with a belief, that if I were raised up again, it would be for this purpose; and my heart was called, at a period when those about me expected my dissolution, to such a deep attention to the discoveries of light, that, as in a vision, though perfectly awake and sensible, I was carried to some distant parts, even to a people of a strange language; where gospel liberty was felt in a remarkable manner: then the vision was again sealed, being for an appointed time, nor did I ever fully understand it, though from that period a solemn covering spread over my mind, till my ever dear and valuable sister S. R. Grubb laid before our Monthly Meeting her concern to visit some parts of France and Germany. The nearness of spirit I had with her, in her watchful attendance on me during the first of my illness, was surprising; and often, when no words passed, we mingled our sighs and tears, though she never gave me any hint of the exercise she was under, nor had I then any perception of being under preparation for any service in conjunction with her.

"After she had obtained her certificates, we united in a little visit to a branch of our Monthly Meeting; and on returning I wished to hasten her departure, but found she felt no liberty to proceed, and said all concern was taken from her; but so closely queried of me respecting my feelings, that without saying much I wept, and thereby discovered what I was struggling against, or at least wished to conceal, believing it was impossible I ever could be resigned to such a movement.

"From this time, the weight grew almost insupportable, so that sleep, appetite and strength, nearly departed from me, and my dear husband queried, after watching unperceived by me, what can this be? He once mentioned France, but I requested him no more to do it, being affected to trembling, and I believe I could as readily have given up my natural life as made this surrender. Oh! great indeed was the struggle, until at length the precious grain of all-conquering faith proved victorious, and believing Him faithful who had promised, I ventured to move in this awful matter, and when the

needful steps had been taken, left all and endeavored resignedly to follow my Great Master.

"She had seven children at this time, the youngest only ten weeks old, and her health was very delicate, so that the sacrifice was indeed great, but the merciful extension of proportionate assistance is thus acknowledged by herself:

"In the course of the embassy, many and sore were my provings, and of a closely trying nature my conflicts, but the arm of all sustaining help was near, and I feel thankful that this cup hath been drunk; for though mingled with deep and exercising sufferings, it has, I trust, tended to the further reduction of the creaturely will and choosing, and brought measurably into willingness to submit to the humiliating leadings of the holy band."

The following is extracted from her own account of this journey:

Second Month 27th, 1788.

"I parted with my beloved husband, and many dear friends, in Waterford, and in company with R. and S. Grubb, went on board a vessel bound for Minehead, setting sail with a tolerably fair wind, but after being out all day, and getting several leagues out to sea, the wind changed, and the captain found it best to put back into harbor. Being very sick we concluded to go on shore about noon, landed at Passage, and spent a comfortable night at Brooklodge; embarked about ten next morning, were favored with a safe, though rather rough passage, to our destined port, and met a kind reception at our friend Hannah Davis's, where, after the inconvenience of sea-sickness, we were consoled by friendly attention.

"We left Minehead on Third-day, and arrived in London on fifth; I was affectionately received by my dear friends J. and M. Eliot, and retired to rest, under, I hope, a thankful sense of many unmerited mercies, with the additional one of hearing from my family that all were well.

"Sixth-day, attended meeting at Grace-church Street—a low time to my poor mind, which seems oppressed, and as it were in prison. Some prospect of moving forward opened this evening, in a conference with G. Dillwyn, who seems bound to the awful service on the continent. It is pleasant to have the prospect of so strong a link to this chain. I am very low and poor, emphatically 'going forth weeping'—may the right seed be kept in dominion! Amidst such qualified servants in this mission how little do I feel myself? Yet I hope I have not entered presumptuously on the list—the cause, I know, is in the best hands, and if my venturing brings no dishonour to it, I hope to be thankful—further seems not now in my view.

(To be continued.)

REVERENCE.—The Editor of the *Australian Friend*, after deploring the want of reverence often manifested, mentions as one of the probable causes of it, "The bustle of sensational religion leading to the irreverent handling of sacred things, and to the familiar use of the Holy Name. The speaking of our Saviour as 'dear Jesus' receives no warrant from the sacred writings; and the giving other fondling appellatives to Him is still less in harmony with Scripture reverence. 'God is in Heaven, and thou upon earth, therefore let thy words be few' indicates what should be man's attitude in his approach to his Maker; and seeing that deep reverence caused one under an earlier dis-

penation to feel unworthy to take the name upon his lips, and that the disciple whom our Saviour loved was unable to look upon Him in his glorified presence, but fell at his feet as one dead, should not we also feel a sense of that presence when we speak of Him—should there not be in us also a manifestation of the feeling that Holy and Reverent is his name?

FOR THE "FRIEND."

S. Morris and J. E. Rhoads' Visits.

[Knowing the warm interest felt by many of our readers in the movements of these dear Friends, we give the following extracts from the notes of their voyage from San Francisco to Japan.]

PACIFIC OCEAN, Eighth Month 4th, 1892.

We left the wharf soon after 3 P. M., where a great crowd had gathered to see the new steamer off. Rousing cheers were given as we got under way, and salutes were blown as one steam craft after another was passed as we sailed out the bay. The pilot remained aboard until nearly five o'clock, when the engines were stopped, the ladders let down, and he embarked in a boat to return.

5th.—There is little of interest to be seen on the ocean after one has watched it for a few hours. Its dark waters exhibit scarce any animal life, and only one sail in the offing has been observed since we left sight of land. The gulls, that followed us at first, having white bodies, have disappeared, and their place is taken by larger birds, all dark in color unless a small part near the tail. They seem never to tire; sailing across our course or following close at the stern of the ship. Another sail was seen in the afternoon, far away in the offing.

6th.—Sailing on the line of a great circle of the earth, our course has been much north of west, and should have been continued until 48 degrees north latitude was attained; but for some reason it was changed in the night and is now at 8.30 A. M. S. W. Again at 10.30 it is N. W. one point W. So we may yet reach 48 degrees N. The weather has been somewhat cloudy most of the time, but no rain. The temperature seems warmer this morning than the first day out, the air feeling soft and comfortable.

This morning the Chinese passengers have all been summoned on deck to have their tickets examined. They are a well behaved company so far as we have seen.

Yesterday read aloud for awhile in "How We Got Our Bible" as we sat on deck, which, mingled with interesting conversation on parts of the good book and its writers, passed the time pleasantly, and I trust, profitably.

We had noticed in the printed instructions posted in our cabins, that at certain times the crew would be drilled in the use of the fire apparatus. Accordingly, this afternoon, the bell was hurriedly rung and the whistle blown. A bustle at once took place among the hands, and an officer came running aft with a squad of men, and shortly four streams of water were playing. A number of sailors stood to one of the boats, ready to lower it.

The performance showed us what might take place, provided the men were under good control, in case of an emergency.

7th.—I was somewhat startled toward morning, by the whistle blowing. Looking out in the passages, everything appeared quiet, and I concluded it was on account of fog, which proved correct. It has been repeated several times during the day, as we would come into a low-lying cloud.

Feeling it would be right to ask the people the ship, passengers and officers, to come together (First-day), the Captain had notice posted, and a number of each collected in Social Hall.

Having made some selections in the Bible they were read—being chiefly in the Sermon on the Mount, prefaced by sixteen verses of the xxxiii chapter of Ezekiel.

The company was quiet and respectful, though we had been unable to see much evidence of seriousness amongst them. After reading [one of the Friends] addressed the much in correspondence with what had been read, endeavoring to inculcate the need of holy life.

8th.—I remember that to-day is the date the Quarterly Meeting at Media to begin; a desire is felt that much grace may be pressed to build up and establish our Friends in our most holy faith, and that sons and daughters may come to the brightness of Christ's arising, and a going forward in his name be known among us. Then would the Lord rejoice of us once more, and there would be much light on the future of our people, where obscurity now prevails.

11th.—A flock—perhaps it is a family—gulls are following us again. They generally number twelve to fourteen, and, the seaman think, go from one vessel to another.

It is a week to-day since we left San Francisco, and we have now nearly made our most northerly latitude. Our Chinese chamberlain remarked, on coming into my room, "We are near the Aleutians." They are probably the nearest land, though many miles away.

The seven days have gone almost like a dream, so little has there been to mark the time. As many more of fair sailing will bring us near the coast of Japan, near which we may sail for some distance before entering the Bay of Yeddo.

Latitude to-day 47 degrees 3 minutes; longitude, 166 degrees, 20 minutes, W.; distance, 299 miles; course, S., 88½ degrees W.

12th.—It is reported we have passed the halfway point. Distance to-day, 305 miles. Weather being fair, more sails are spread than any day before.

Evening.—Weather thick and drizzling. The wind keeps blowing, and the sea is becoming rougher. This is Sixth-day, and the Captain informs us to-morrow will be First-day, a day being dropped as we enter the eastern hemisphere.

14th, First-day.—The Captain having invited us to have religious services, notice was early posted in the companion-way, and at the sound of the gong, nearly all of our cabin passengers and the ship's officers collected in Social Hall.

Samuel Morris' mind had evidently been exercised about this opportunity, and he selected parts of the Old and New Testaments, several chapters which, after a time of stillness were read. [One of our Friends] then took occasion to speak of the free grace that is common to all, and to press the acceptance of the full redemption that is in Christ Jesus. Afterwards [the other Friend] laid before us the claims of the blessings of the Gospel; inviting some who were undecided, now to receive the message. He spoke at some length, and alluded to the voyage and its risks; that if some sudden catastrophe should happen, how ready all would be then to pray for mercy; that such obligations should not be forgotten when things were going

smoothly. Also to its object and end; as every day was bringing us nearer to our desired haven, each period of our lives should be an advance toward a heavenly inheritance.

A good degree of solemnity was manifest, and we felt rewarded for whatever it had cost us.

It is ordained that they that preach the Gospel, should live of the Gospel.

Evening.—Have been on deck for some time enjoying the sunshine, of which we have not had much since putting to sea. The waves or swell of many of them large enough to lift the vessel one of them, while this morning there would be three or four in the length of the ship.

Besides the large gulls, I have been watching much smaller bird that flits over the waves, sometimes flying much like a bat. They do not follow the ship, but fly before or at one side a time and then disappear.

16th.—Bulletin to-day reports distance, 281 miles.

Going up and down hill over the huge waves yesterday made the horizontal distance traversed less than the day before. The miles counted areautical miles (knots) and not statute. So that when we sail 300 knots, we have gone about 18 English miles.

18th.—This afternoon I had the gratification of seeing a whale spout. He was probably two miles away, and only raised his head above water; he swam. I watched him several minutes until he changed his course and disappeared.

19th.—Our passengers are looking forward with pleasure to seeing land to-morrow. If we have no drawback, we hope to be in Yokohama by evening.

20th.—Awakening early this morning, I was on deck some time before breakfast. Going forward, a company of Chinese were eagerly looking over the sea; joining them, a small vessel was soon descried, and ere long two others, said to be fishing junks. Now, two or three others are in the offing. This indicates we are not far from land, probably about 20 miles. At 9.15 A. M. the coast is plainly in view.

Many fishing craft dot the sea. As we came among them, I noticed many of the men wore clothes with a reddish-brown color, rather bright, which, on closer inspection, proved to be their bare skins shining in the sun. As we came nearer land the fields are beautifully green, and villages dot the shore. At noon the lighthouse at the entrance to the bay is plainly in sight. After rounding the point on which stands, there are 42 miles to sail up the bay. The shore has been very much broken up into hills, the sides steep, and pitching in various directions. Much of their surface is wooded; when cleared, they are generally terraced.

Yokohama, evening.—We reached our anchorage about 3.45. The scenes with the boatmen, described by others who have written of them, were re-enacted in all their vigorous vivacity. One of the most marvellous things connected with them was that no one in the *melee* was poked into the water.

We concluded to go ashore on a yacht belonging to the Club Hotel, and put up there. The man in charge of us helped to pass our baggage through the Custom House. A short walk brought us to the hotel, which faces the bay, a broad street, the Bund, being in front.

Jinrikishas came into use to convey us to the telegraph office, where our one word despatch is prepared, and after getting our gold exchanged, was paid for in local money. We received 40 per cent. premium for gold.

The weather, though not very hot (84 degrees) is close and oppressive. Light clothing, at once, comes into requisition. We have been visited by Chinese tailors, who wish to fit us out with light pongees, etc.

21st, First-day.—This is only partially observed; the natives keeping on with many occupations. We have kept quietly in the house so far (1 P. M.) but expect to go with George Braithwaite this evening to his meeting at 8 o'clock after taking tea with him. Their morning meeting is at 8, which we thought too early to attend. G. B. called at our hotel last evening bringing your welcome letters. They had been promptly delivered at his house.

The news he had to communicate concerning I. and M. Nitobe having sailed for the United States naturally was a damper to our feelings, upsetting the plans we had laid as a beginning of our labors here. These must now be laid aside, and our minds turned to other sources of information in regard to the opportunities for engaging in the object of our visit. This may require some patience and much watchfulness rightly to undertake and carry out. I hope we may discern the right line to enter upon.

Dr. Whitney and wife are at Kamakura, on the bay, south of here, and we will probably go there one of the first places.

The ride to G. B.'s took us through several streets lined with shops, and full of people. It seems scarcely necessary to describe such scenes, as they are not exaggerated in the books we have at home, so far as I am aware.

The people in the great crowds are peaceable and well behaved, so that one can feel at ease under the novel circumstances.

G. B. lives on the Bluff, a steep ridge forming the backbone of a promontory, on the north side of which Yokohama is built. The street slants up the side of a hill, arrived at the foot of which, we dismounted and soon began to climb steps up its precipitous sides.

Much interesting conversation has filled the time spent with our friend, who has acquired a large amount of knowledge of the people and their language. His account of the latter would be appalling to an ordinary learner, so totally unlike our own is it in structure and forms of expression. No pronoun, nor possessive case. If a servant is to bring his master's hat, the word for hat only is spoken. If it is a guest's hat, the word for honorable is added. Should oranges be wanted, instead of "Go, buy some oranges," the order would be, "Oranges buy, come." The most prominent word is spoken first.

Much circumlocution is used in conversing, and "two friends can talk together for two hours without saying anything."

The written language is that of 400 years ago. The printed language is different from that, and both from the spoken language.

A sheet a yard long will be filled to say, "I have received your letter and will answer it."

The Interpreter used more than twice as many words or sounds to express what was said at the meeting, as [the preacher] did.

Another ride of a mile or more brought us to the meeting place. A room open in front and seated with benches, and a smaller communicating room back, in which the speaker stood, formed the house, which is used for this purpose only. Shoes were removed on entering, and deposited by a woman in attendance in a place under the floor.

The meeting was composed of about eight men and six women, and nearly as many chil-

dren, besides ourselves. A good many stood outside and listened at the door and window. They sang, prayed and preached in Japanese with much earnestness, and were serious and devout in their manner. Near the conclusion, a fine looking woman prayed in a way that carried some weight with it, as I thought. The Interpreter repeated a prayer that it seemed right to offer.

Another pretty long ride took us to the hotel by about 10 o'clock. Some of the principal streets were still busy, but many of the shops had closed, and in one, with front still open, a row of people were stretched on the floor as if to sleep.

22nd.—In consultation with G. B. we find the Missionaries are mostly gathered in a few places this month, when they have their vacation. Dr. Whitney called this evening, and proposed a course for us to pursue in order to meet them; going first to Kamakura for a day or two. A Friend student from Tokyo will probably accompany us as guide and interpreter. Our baggage is to be taken to George Braithwaite's.

(To be continued.)

Selected for "THE FRIEND."

Quakerism, Unadulterated Christianity.

It is certainly desirable that every member of our Society should have some knowledge of the truths we hold; and although a research must lead to a perusal of writings lacking the polish and style and harmony of numbers that characterize modern productions, still, I cannot but think, the unadorned page, and simple phraseology, pointing to much good sense, sound reasoning, and genuine Gospel faith and practice, must convince every unbiased reader that the principles that they contended for were pure. And now, when those principles are assailed on every hand, and denied as being obligatory in these days of advanced Christian experience, those among us who value them according to their worth, and advocate them as worthy the assent of the successors of the wise and good, cannot but feel interested in their promulgation, and desire that more may be willing to see and learn for themselves, that Quakerism, such as it was at the first, is unadulterated Christianity.

In perusing the Memoirs of Ruth Follows, the following passages occur, (Friends' Library, vol. 4, page 39:) "On the 22nd of Ninth Mo., 1769, I was at our Quarterly Meeting at Leicester. On First-day at Wigston; and in the evening had a large and satisfactory meeting at Oadby, with the people of that village, who behaved very well. Thence by Wigston and Nuneaton to Coventry, and attended their Meeting on Fourth-day, which was a very trying one to me; I was given to understand that I had caused uneasiness by making some sort of preamble and needless apology, which I was not sensible of until after being told; then by a deep consideration and thorough self-examination, I found myself guilty, and much exercise and many a painful hour it cost me. Oh! how was I covered with shame; but true repentance I was favored with, and again received into favor. I leave this as a caution to such as may see these lines; desiring that none may slight advice which is intended for good, although it may seem to be given sharply."

It seems to me these hints might be of use to some in the present day. I have feared the "preamble and needless apology" spoken of, might sometimes prove a hindrance rather than help to honest inquirers.

AT LAST.

J. G. WHITTIER.

When on my day of life the night is falling,
And, in the winds from unsmuggled spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home 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,
No 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 round about me stealing
I fain would learn the new and holy song,
And find at last beneath the trees of healing,
The life for which I long.

A FRIENDS' MEETING.

There were only two or three of us
Who came to that place of prayer;
Came in the teeth of a driving storm,
But for that we did not care;
Since as we waited upon the Lord,
Though never a word was said,
We felt the Master present there,
And He gave us Living Bread.

His Spirit stirred our longing hearts,
And prayer and praise set free!
We felt his touch as our souls were bowed;
We heard his "Come to Me!"
Nobody saw Him lift the latch,
And none unbarred the door;
But "Peace" was his token to each of us,
And why should we ask for more?

Each of us felt the load of sin
From the weary shoulders fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the Jasper Sea,
And strength was ours for toil and strife,
In the days that were thence to be.

We were only a handful gathered in
To that little place of prayer;
No word was said, no hymns were sung,
But the Lord himself was there;
He came to redeem the pledge He gave,
Wherever his loved ones be;
To stand himself in the midst of them,
Though they count but "two or three."

Then forth we went in the pouring rain,
But our hearts had grown so warm,
It seemed like the pelting of summer flowers
And not the crash of a storm.
"What a time renewing of strength we have had
From the Lord's right hand!" we said;
As we thought how Jesus himself had come
To feed us with Living Bread.

—British Friend.

A LOST OPPORTUNITY.

BY L. ABBA NICHOLS.

It came and went so quickly,
My sluggish soul saw not
The Master stand and beckoning
Toward one of humble lot.

And I rose not up to follow,
So slow was I to see,
Till the help I might have given
Forever fled from me.

And often I am grieving,
And longing all in vain,
For a blessed opportunity
That will not come again.

Dear Lord, give thine anointing,
And make mine eyes to see;
And make me swift in doing
The work thou givest me.

NASHVILLE, Mich. —S. S. Times.

FOR "THE FRIEND."

Trip to Ohio.

(Concluded from page 110.)

Sometimes, after passing through wild scenes among the mountains, where rocks and trees covered the steep slopes, and, except the railroad and its appointments, it might seem as if the country was left to the bears and deer, its original inhabitants, we would come to a small clearing with a little house on it, around whose doors were a group of little children and men, by a small patch of corn and perhaps some garden produce. Of course the manner of living of these isolated settlers must be very different from that of those who live in the larger communities; and this difference of surroundings must produce its effect on the character of those who are raised under such influences. They are unacquainted with many of the refinements and luxuries of more highly cultivated and richer families, but they do not miss the absence of these; and they have enjoyments of their own. Our merciful Heavenly Father, who watches over the welfare of his numerous family, wherever situated, does not forget them; and they, as well as others, are visited by his Grace, which points out to them the way to life everlasting.

Among the mountains, especially on the western slopes, it is a source of great interest to notice the veins of coal exposed by the railroad cuttings, and the openings into the hillsides made by the miners—each with its bank of refuse coal on the outside. This western coal lies in layers which are nearly horizontal, and can be traced for very many miles. The coal is bituminous—that is, contains a considerable proportion of hydrogen—combined with the carbon, of which it mainly consists. It is believed to have been formed from the abundant vegetation of marshes or shallow lakes, lying at or near the sea-level, in a former age of the world; and to have been thus stored up for the use of man, long before He was created, by Him whose wisdom and beneficence are so largely displayed in the wonders of creation. The anthracite coal beds of eastern Pennsylvania, and the bituminous beds of western Pennsylvania and Ohio are believed to be parts of one immense deposit, which at one time spread uniformly over the whole intermediate area—much of which has been swept away in the erosions and other changes to which that region has been exposed.

Professor Leslie, of the Geological Survey, of Pennsylvania, remarks: "In the undisturbed or slightly disturbed country west of the Allegheny Mountains, the soft shale covering rocks have prevented the escape of the volatile hydrocarbons from the coal, which therefore retains its original bituminous character. In the more disturbed, semi-bituminous middle belt of country, the volatile matters have escaped to some extent, through the crevices of the enclosing rocks. In the upturned and overturned anthracite country, the whole mass has been thoroughly dried and consolidated, the shales intensely hardened, and the coal reduced to its most compact and semi-crystalline condition, with scarcely any hydrogen left in combination with the carbon.

"On the Allegheny and Monongahela Rivers, the beds are spread out in their original and horizontal position over hundreds of square miles, with inclinations to the horizon of from ten to a few hundred feet to the mile. In the anthracite country, the beds are contorted, broken, jammed together, turned over on their faces, and squeezed by enormous pressure, so as to disappear at one place, to swell out to three times their proper thickness at another. They plunge to depths of 2000 feet beneath the water level, and suddenly rise again to heights more than 1000 feet above it, in a series of long and narrow basins lying side by side."

Throughout our travels in southeastern Ohio, we continually met with these coal layers. As we descended a hill into a valley, we would pass at a certain elevation the coal layer cropping out in the roadside; and after crossing the low ground, as we ascended the opposite rise, we would meet with the same layer, at a corresponding elevation. Many of the farmers in that section supply themselves with fuel, by digging coal on their own lands.

Soon after entering the coal regions we noticed a long row of ovens in which the coal was being converted into coke for manufacturing purposes. This process, which is substantially the same as the conversion of wood into charcoal, consists in burning off the volatile parts of the coal—the compounds of hydrogen and carbon which it contains—so as to leave nothing but carbon behind. The secret of the process is to so regulate the burning as to stop it before too much of the fuel has been wasted. The resulting coke is a gray color, and harder than the coal of which it was formed. It burns with an intense heat and without smoke. Its hardness enables it to bear the weight of the iron ore and limestone, in the great furnaces in which iron is produced—so that it is largely used in the manufacture of iron.

As we approached the Ohio River, a group of high derricks showed us where the people had been boring for petroleum deep into the bowels of the earth; and the large flames issuing from some gas pipes projecting above the earth, gave proof that we were in the regions of the natural gas, which of late years has proved so important an addition to the comfort and business resources of the West.

At the village of Moundsville, a short distance below Wheeling, there is a famous Indian mound from which the place takes its name. It was discovered in 1772, and is about seventy feet in height and nine hundred feet in circumference. Mounds and enclosures of various forms and sizes are numerous among the antiquities of our Western States. E. G. Squire says that the number of tumuli in Ohio may safely be estimated at 10,000. Lewis and Clarke saw them on the Missouri River, 1000 miles above its junction with the Mississippi. They are found all over the intermediate country, and spread over the valley of the Mississippi to the Gulf of Mexico.

From the position and construction of many of the enclosures, Squire thinks it is evident that they were designed as places of defence from hostile attacks—in short, were primitive forts.

The mounds proper he believes are of several classes—some contain altars of burned clay or stone, and these were places of sacrifice; others were burial mounds; and a third class were temple mounds, "High Places" for the performance of religious rites and ceremonies.

Although my attention was not much directed

plants during this trip, yet I noticed with interest a few. Some of the dark violet-colored *sters* on the roadside near Barnesville, Ohio, were beautiful. One day I encountered a young man of botanical tastes, who had gathered a handful of wild plants during a ramble in the woods. Among them was an interesting fern, which was new to me. It was the *Asplenium gustifolium*. The under side of the narrow leaflets of the frond were closely covered with numerous oblong fruit dots obliquely ranged in two parallel rows.

In riding over the country of southeastern Ohio, a botanical friend called attention to a weed, which in its decay had assumed a reddish color, and covered large patches in the grass fields. On procuring a specimen, it proved to be a homely weed, quite common to the Eastward, although I have never there seen it so abundant as it appeared to be in the rich western soil. It was the Three-seeded Mercury (*Clethra virginica*) a plant belonging to the large family (*Euphorbiaceae*) a group which forms a vast family in the warmer parts of the world, but not so abundant in our northern climes.

J. W.

Learning by Practice.

BY J. R. MILLER.

We learn by doing. We never get to understand the Bible, merely by studying it. It will never reveal itself to us until we begin to do what it teaches. He that seeks to obey it shall know it.

Duties seem hard. We think we cannot do them at all. The door appears shut before us, eventuating our progress. But when we quietly and in child-like faith move forward, the way opens. The Israelites lay in their camps on the eastern side of the river. The command came to cross over. They struck their tents and formed their columns, ready to march. But still the river flowed on, with full floods, with no sign of abatement. They began to move, the advance of the host is now only a few steps from the brink. Still the water rushes on. Shall they turn back? or shall they stand there at the edge of the river, and wait for it to pause as it flows to let them pass through? That is what many people do on the margin of life's waters. But no; they willed to do God's will, and the advance guard of priests, bearing the sacred symbol of God's presence, paused not, but moved bravely on as though there was no river before them. The moment their feet touched the water's edge the flood was cut off above, and the channel was emptied. This old fragment of history has its living lesson. If we will to do God's will, we shall find the way open for our feet. The path of duty is never an obstructed path.

Daily life is full of points where this lesson may find application. One bright morning you give yourself anew to Christ. You resolve to do his will all the day. You will find this divine will not in your Bible only, as you read its words, but in many circumstances and experiences of your life; for, remember, you are learning by practice, not merely by theory.

Something goes wrong at breakfast. Some one says a quick word, needless, of course, thoughtless perhaps, even rude, it may be. It hurts, and the color flies to your face, the flash of anger to your eye, and the unadvised word strikes the very door of your lips. But there is a still, small voice, which reminds you that you

have willed to do God's will to-day. It is his will that you should keep your heart loving and sweet, and not be provoked. Do it, and you will learn the sweet meaning throughout all the day.

Most of us find our plans broken into continually by what we are apt to call the accidents of life. The mothers in the home are interrupted all day and kept back in their work by their children, who clamor for attention, for nursing, for care. Busy men meet constant hindrances which break into their hours and interfere with their plans. Who of us does not, many a time, have his day's beautiful schedule disarranged by little things that come in, without announcement, and claim his thought, his time, his strength? Sometimes we may be disposed to chafe a little at what seem interferences with the program we had mapped out in the morning. But we should remember that we are learning by practice. We promised to do God's will all the day, and these things are God's will for us. We had left no place for things for God, and He had to force them into our well-ordered schedule.

"Where was the moment in your plan
For work for him which might not wait;
The need, the wish of fellow-man,
The little thread of mutual fate,
Which touch and tangle soon or late?"

"These hindrances which made you fret,
These interruptions one by one,
They were but sudden tasks I set,
My errands for your feet to run;
Will you disdain them child, or shun?"

We crowd our hours so full of things for ourselves that we have not a moment left for ministries for Christ. The way He gets us to do these things is to press them right into the midst of our occupied hours.

Here is the lesson: These things that we call "interruptions" are little bits of God's will breaking into the midst of the plans we had willed for ourselves. We have set ourselves for the day to do all God's will, and we must not turn any of these interruptions away. He knows what He wants us to do. Suppose we are tired, or our own work is waiting, or we are thwarted of our goal, dare we turn away from the services which God is asking of us,—some sweet ministry to a child, some tender comfort to a sorrowing one, some gentle touch to a life that will carry the benediction for days, some showing of the way to a bewildered soul that knocks at our door, asking the way, some lightening of the burden for one bowed down? dare we, would we for worlds, turn away what God has sent us,—these heavenly ministries, these tasks angels would leap to do,—that we may keep on with our own poor little earth-tasks?

We must never forget, at least, that we are learning by doing God's will, and that God's will does not all come to us out of a written Bible. Some of it comes fresh from God's own lips in our life's circumstances. In whatever way it may come, we are to do it; and in doing it we will find a blessing. Hard tasks and duties are like certain nuts. They are rough and unsightly, and the hull is not easy to break; but when it is broken we find it full of rich meat.

Once Jesus, tired and hungry, sat down by an old well to rest, while his disciples went to the village to buy food. He was too weary to go with them. But while He sat there exhausted, resting, a woman came to draw water. Weary as He was, He treated her with compassionate interest, saving her from her old sin-

ful life. That fragment of ministry was his Father's will. To be sure, it broke into his rest; but He forgot his weariness in blessing a sad, lost life. Then, when the disciples came with the food, He was no longer hungry. They thought some one must have brought Him bread in their absence; but He said: "I have meat to eat that ye know not of." * * My meat is to do the will of Him that sent me." Taking up the duty that came to Him, He found it real food for his life. It is always so. Do the duty God sends; do it sweetly, lovingly, and you will find a blessing wrapped up in it. We get the goodness of Divine love by doing the Divine will.

Many people complain that they cannot be sure of the right path in life. They are continually coming to points where duty is uncertain. The way before them is dark, even close up to their feet. The horizon seems to shut down like a heavy curtain, or a thick wall right before them. But here again this principle applies. "If any man willeth to do his will, he shall know." We can learn the path of duty only by walking in it. There is no promise of anything more than this. The word of God is a lamp unto our feet,—not a sun to light a hemisphere, but a lamp or lantern, to carry in our hand, to give light unto our feet, to show us just one little step at a time. If we move on, taking the step that lies in the light, we carry the light forward too, and it then shows us another step; that is, we learn the road by walking it. If we will not take the one step that is made clear, we cannot know the part of the way that lies in the shadow. But doing the duty that lies nearest, will ever bring us to the next duty. Doing, we shall know.

These are but little fragments of a great lesson, which has very wide-reaching applications. We may get at least the heart of it, which is, that doing our duty we shall learn. Do the little of God's will that you now perceive, and He will reveal more of it to you. Instead of wondering what mystery the long future holds for you, take the task or the ministry of the moment now in sight, and do that. God's will is an angel, bearing in his hand a little lamp to light you, step by step, home. If there are perplexities before you, simply begin to do your duty, the little of it that is clear, and the perplexities will vanish. If the task set before you seems impossible, still begin the doing of it. It would not be a duty and be really impossible. In due time the mountain will yield to your faithful strokes. You will learn by doing. Life will brighten as you go on.—*S. S. Times*.

A True Hero.—The daily papers have recently been lauding as a hero a young Covenant minister, John Ramsey, who was a delegate to the Pan-Presbyterian Convention at Toronto. He with a large body of delegates, came with an excursion from Toronto to Niagara Falls. That afternoon, as Bro. Ramsey and a few other delegates were walking across the new suspension bridge, a woman of the party lost her balance and fell over, her feet catching between the gas-pipe and lower girder, where, as if by a miracle, she remained hanging, head downward, over the foaming river that flowed nearly two hundred feet below. While the bystanders seemed paralyzed with terror, Bro. Ramsey, who is a powerful athlete, jumped over the railing and, seizing a cable, let himself down to the lower girder and grasped the woman, holding her safely until the bridge officials lowered ropes and pulled them both up.—*Christian Cynosure*.

Natural History, Science, etc.

A Brave Battle.—In the southern part of Nevada, especially in Nye County, there are many bands of wild mustangs. For steady running nothing of the equine breed can equal the wild horse, and as a mountain climber he is scarcely excelled by the goat. Three hunters in the mountains recently fell afoul of a band of forty of these mustangs under peculiar circumstances. The three men were in camp, and just about to turn in, when they heard a roar like the tread of an advancing army. In the dim light they could see nothing, but as the noise approached the three men stood on guard. In another minute a band of mustangs emerged from a stretch of pines, running at a fearful rate, their nostrils dilated and their long manes and tails flying in the wind. On they came straight for the camp. "We saw we were to be ground under their heels unless we did something," says the narrator, "and we began to shout and halloo like mad. Our horses were meantime dashing and charging, and it looked as if every instant they would break away. We grasped our guns and fired over the heads of the horses, for they were so handsome that we didn't want to kill them. Finally, just at the last second of time, when we thought we were to be borne down by the wild throng, they turned and dashed down the hill into the darkness. By this time we began to hear weird howls and neighing and stamping. Every once in a while we heard a waaek, as though something was hitting something else with terrific force, combined with louder howls. The noise was just behind the spur of pine trees, a quarter of a mile away. It continued louder than ever, and two of us concluded to push on out and see what the rumpus was. Judge of our surprise when we saw three old stallions surrounded by a pack of big mountain wolves and kicking and biting at a furious rate. Three or four of the wolves had been sent to grass, their ribs broken and disabled in other ways. Around the stallions were the wolves, snapping and growling and showing their long white teeth. The horses stood almost head to head and planted terrific blows on the heads and bodies of the wolves. Every once in a while a wolf described a parabola in the air. It was a scene long to be remembered. Out there in the keen, crisp night air of the mountains the three wild horses were fighting not only for their lives but for the lives of the younger and weaker members of the band, who were being defended from the wolves. The hunters at once sided with the horses, and with several well-directed volleys put the wolves to flight. Then with a neigh of joy, and perhaps of gratitude, the horses galloped away in the darkness, and the hunters returned to their camp-fire.—*Golden Days.*

Poison in Ice Cream.—Dr. George S. Hull, in a recent number of the *Medical News*, advances a very plausible suggestion as to the cause of poisoning in some ice creams, when he states that a modern ice cream freezer, with its contents, is in reality a galvanic cell or battery, in which the cream, especially if it is mixed with fruits, becomes the fluid, and the zinc and tin, or zinc and copper, of the freezer becomes the positive and negative elements of the battery. Dr. Hull has proved that electrical action does take place in an ice cream freezer, and, taking place, of course corrodes the metal in which the cream is contained, producing poisonous salts that vary in amount according to the activity of the corrosive action, and the length of time the cream remains in the freezer. This

explanation, from a scientific standpoint, is certainly plausible and suggestive, if found to be correct, of an easy method of avoiding the chances of being poisoned by eating ices.

Preserving Wood.—The Pfister process for preserving wood, which is used in Austria, is meeting with considerable success. The novelty consists in treating the timber as soon as possible after felling. A solution of zinc chloride of a specific gravity of 1.01 is forced into the thick end of the log by a force pump, an iron disk of suitable diameter and provided with a cutting limb being forced into the end of the log and clamped. Three or four minutes suffices for the preliminary work on each log. After maintaining a pressure of two to three atmospheres at the thick end of the log for several minutes the exuding of the sap at the opposite end begins, and finally a weak solution of zinc chloride passes through, indicating the completion of the operation.

Tanning with Electricity.—The recent application of electricity to tanning in France has resulted in reducing the time of tanning a large oxhide from sixteen to eighteen months in pit tanning, and from five to six months in liquor tanning, to ninety-six hours in both cases and also does away with continuous hand labor and the disagreeable odor so characteristic of tanneries. Electricity seems in some unaccountable way to accelerate the absorption of the tannin by the hide. The invention without doubt marks one of the most important advances in technology made in many years.

A Cure for Rheumatism.—A Christian friend was ploughing, and turned up a nest of yellow-jackets, which stung his horses until they ran away and tore everything to pieces. He was also stung so badly that he had to be carried home. It would be hard for an ordinary saint to see any blessing in that; but he did. Often did he bless God for yellow-jackets. He had been for a long time afflicted with rheumatism, and badly crippled, but he never had it afterwards. He did not know why, but the doctor told him that the poison in the stings was an antidote for his disease.

Foxes in Australia.—European foxes, introduced by some mishap into Australia, are now spreading, and are destructive to lambs and poultry. It is to be noted that they are said to attain greater size and strength in Australia than in England, and the mild climate is highly favorable to their increase in numbers.

Size of Rain Drops.—How large is a drop of rain? Probably most people think that rain drops are nearly all of one size, although in what is called a misty rain, the individual drops are very small. The question of rain drops is not so unimportant as might be supposed, and E. J. Lowe has collected many facts bearing upon it, and presented them to the Royal Meteorological Society. He employed in his experiment sheets of slate, made in book form, so as to be readily closed, and ruled in inch squares. The impressions of the drops were caught on the slate, and afterwards carefully copied on paper. He discovered that the size of rain-drops varies from a speck so small as to be almost invisible up to a diameter of two inches. Every reader has probably noticed that the rain-drops preceding a thunder-storm frequently assume gigantic proportions, though he may not have suspected that they could ever attain so great a size as two inches. Other interesting facts about rain-drops which have been brought out by Lowe's experiments are that drops of the same

size do not always contain the same amount of water, and that some of the largest drops are hollow. The importance of these observations, from a scientific point of view, lies in the bearing of the facts thus ascertained upon the question of the manner of precipitation of the aqueous vapor of the atmosphere. From another point of view they are important as illustrating nature's power to introduce variety into her work, even when her hand is busied merely in forming drops of rain.

Fogs.—Aitken's experiments in 1880 showed that a change of state, from a gas to a liquid, or from a liquid to a solid, always requires contact with some surface. This we see in freezing water; the ice first forms on the side of a vessel or at the edge of a pond, and thence the crystals shoot out over the surface. Hence water vapor in pure air cannot form fogs, having no such surface. But a very small portion of dust is sufficient to enable the vapor to pass from an invisible form to the form of fog or cloud.

Fog tends to retain impurities in the air by condensing around them. Thus, even in London, there are, as a rule, only 4 parts of carbon dioxide in 10,000 of air, as the result of all the burning and breathing in that great city. But, during a dense fog, more than 14 parts have been found present. All the myriad poison germs and equally dangerous organic effluvia must be increased in proportion, though living bacteria, it is found, are greatly reduced. Even in moderately foggy weather these noxious germs are doubled, in comparison with dull weather. At Kew, a fortnight's filth-deposit upon the glass roof was equivalent to six tons to the square mile. Of this 42 per cent. was carbon and another 42 per cent. mineral matter. It would not wash off, but had to be scraped off like paint.

THE VALUE OF MEDITATION.—The altered conditions of life in our day only emphasize the need for, and value of meditation. The tyranny of the world is felt keenly by every thoughtful mind. The exacting demands of professional activity, the exhausting rush of business claims, and the weary routine of domestic cares, make all of us prisoners.

Meditation takes us by the hand out of the pestiferous atmosphere and hard ways of the world in which most of us have to live, into quiet pastures, where a healing benediction falls on the weary spirit, and a new strength comes to the endeavor to live a nobler life.

The value of meditation is endorsed by the habitual custom of the Lord Jesus Christ. It was his practice to rise early in the morning and to retire to some solitary place, in which he gathered strength for the work of the day. Such seasons of solitude were highly prized by Him.

As it was with the Master, so it has ever been with his most distinguished disciples. In the moods and places of silence, where man was far away but God was very near, they won the serenity of spirit and power of endurance that enabled them to fulfil their mission in life.

It may be that much of the shallowness of the thinking of our day on the problems of experimental religion is due to the neglect of meditation. Meditation, like the eye, views our mercies, and prayer, like the hand, reacheth in those mercies. The truth of this utterance will be cheerfully corroborated by every reader who has tasted the fruits of devotional meditation; fruits which are a foretaste of the joys of heaven.

A sharp distinction must be drawn between meditation and reverie. Too many Christians think they are meditating when they are only raving.

Meditation's supreme value is the door it opens into communion with God. George MacDonald says beautifully and truly in one of his best books: "Every door leading to God is a doorway outward—out of self, out of worldliness, out of sinfulness." He who keeps the door of meditation shut bars himself out of the richest experiences of life, for he refuses to enter that inner chamber where our Father in heaven is waiting to talk with his children. God is always speaking to us, in the voices of his revelation, of his providence, and of his spirit; but most of us the voices of the world are so loud that they silence the voice of God. In the hush-stillness of the sanctuary of meditation it is very different. There the voice of love sounds like music in our ears, the restfulness of God calms the fever of life, and the peace which passeth understanding rests like a benediction upon our spirits.

However busy the day may be, we must resolutely strive to sweeten and strengthen it with ten minutes of meditation. Even ten minutes of solitary communion in the morning will make the day what otherwise it cannot be. It will bring us into fellowship with God, and carry to our work a transforming influence which brightens with the glory of heaven the prosaics of earth.

The Lost Hours.

The limited express on the Pennsylvania railroad was speeding into the city of Philadelphia with its precious freight of human lives, when suddenly the great engine slackened its force, and the train ceased to move.

"What is the matter?" cried a portly man in the rear of the car.

"There is an obstruction in the way, and we will be detained two hours," was the reply.

"What, sir!" cried the portly man. "Why, I see you I have an important business engagement in which my life's interests are at stake! I see you, man, I must reach the city on time."

"We cannot do it, sir," said the official; "we will be detained here at least two hours."

"Oh," cried a gentleman with flushed cheeks, "this is more than I can bear. My mother is dying and I shall be too late to receive her blessing. I could bear it, he bitterly added, while his words shook his frame, "but I have been a backward child, and was not thoughtful of her comfort."

"And I," said a gentleman in evening suit, "was to have addressed an audience at the academy to-night. I shall reach the hall just one hour too late."

Two girls on the opposite side of the car studied the mishap with indignation.

"I cannot see to match that silk by gas-light," remarked one; while the other, with tears of vexation glistening in her eyes, "I shall miss that musical social now! I think that the first chance I ever had to listen to a brilliant star should be lost through this needless mishap."

At a seat by the window sat a sweet-faced lady, with silver hair, and hands folded peacefully before her. A bustling man, passing her, said, "Good-day, madam, you at least are not inconvenienced, I see?"

"The patient face lighted up with a sad smile. "No," she answered, "he that believeth shall not be in haste." Seeing the puzzled look on his

countenance, she continued, "I am a widow, sir, and childless. There is one family tie left me still, a little grandson, who attends the grammar school in Philadelphia. Yesterday, upon returning from school, a runaway horse broke his leg, and he is now lying in the Children's Hospital. I, sir, am on my way to be with him while they amputate his limb. But," she continued as she brushed the tears from her eyes, "there is a heavenly Father whose child I am, and He bids me run with patience the race that is set before me. I cannot doubt his promises, for they are yea and amen to his children, sir. I am waiting for his commands, and trusting peacefully in his Word."

A hush fell over the car. An angry man who but a moment before uttered an audible oath, with a shamed face slipped out of the car door. The pale man brushed away his tears, and the two girls who had complained so bitterly resumed their talk in an undertone, with tell-tale blushes on their faces.

The two hours struck, the engine whistled, the train moved slowly at first, and then once more the Pennsylvania express, with its mighty iron horse, was speeding over the line to the city of Philadelphia.—*Sallie V. DuBois.*

To be a good neighbor requires a degree of grace to which Christians do not always attain. It never can be achieved on the legal level of rendering to every man according to his deeds. If we try it on that footing, we shall find ourselves watching for an occasion for offence, and the baser self in us "rejoicing in iniquity." A true neighbor is a gospel neighbor, who gives "good measure, pressed down and running over," in his dealings with others, and thus gets the same from them in return, and yet never contemplates that return as a reason for his act. On this footing we can live in Christ-like, unselfish fashion with the least amiable people, and make this commonest of relations a source of grace to both. As Herbert says:

"Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less,
To the one joy of doing kindness."

—*S. S. Times.*

Items.

Fox-hunting.—Lord Yarborough, the owner of the North Lancashire pack of fox hounds, in furnishing some statistics with respect to fox hunting, states that there are 330 packs of hounds in the United Kingdom, and he estimates that the cost of keeping these hounds, independently of the expenses of carriage horses, cover hacks, travelling expenses, &c., is altogether £4,500,000 sterling. Is it not a curious comment on the absurd idea that this is a Christian country, that our wealthy classes should spend more than five times as much upon a dangerous and fantastic amusement than all the churches put together spend upon the evangelization of the heathen? It is, further, a matter for much meditation that in a country where so many millions are spent upon such amusements there are thousands of persons who are suffering for want of bread.—*Selected.*

Indian Schools and Catholics.—*The Independent*, of New York, says: "The Catholic Review, in a bitter attack upon the Indian administration, asks: 'Why should Protestants consider themselves aggrieved because we ask for justice?' Because it is not justice that you are asking for. You are not satisfied with justice. Out of \$525,881 Government appropriations for 1893 you get \$863,535, and yet you are not satisfied; you want more. The Indian Commissioner

treats you as he treats all other denominations, and you are not satisfied. It is not your share that you want, but all; not fair treatment, but exclusive favors. The public is getting heartily tired of your unfounded complaints, and will not long endure them."

Women Preachers among the Free Methodists.—The West Kansas Conference of the Free Methodist Church has recently had the "woman question" prominently under discussion. The quarterly conference of the Macksville district refused to renew the license of Maggie Cook, on the ground of its being illegal to grant a local preacher's license to a woman. An appeal was made to the annual conference, when General Superintendent E. T. Roberts ruled that "sex in itself is not, according to our Discipline and usage, a sufficient reason for withholding a local preacher's license. From an early period of our denomination, women, from time to time and in different conferences, have been licensed as local preachers. No change in the Discipline unfavorable to such a license being granted has been made since then. Therefore, it was a violation of our Discipline and usages to refuse to renew the license of the sister in question solely because she is a woman."

Boys' Brigades.—An effort has been made at Wilmantic (Conn.) to establish a military organization among the boys belonging to a Congregational Church. A writer in the *Cynosure*, in commenting on this proposition, says:—"The spirit and practice of war are the curse of the world. When boys are taken into the church to be drilled in the use of murderous instruments, then such a church becomes a corrupter of youth and an enemy of Christ."

Report on Reforms of the Committee of the Free Methodist Church, New York Annual Conference.—"Organized secrecy is a great evil which stands directly in the way of the progress of the Christian Church.—It is one of the greatest exhibitions of intense selfishness that exists in the world. With its humiliating and degrading initiations, blasphemous oaths, horrid penalties, un-Christian and anti-Christian principles, it is a menace to good government, a destructor of the home, and a blight upon the church. Its tendency is to cause men to violate conscience, to disregard the law of the land, and to trample upon the rights of others. It often shields crime, thwarts justice, and punishes the innocent. It substitutes so-called good works for real faith, the decrees of the conclave for the law of the land, the rules of the order for the precepts of the Word, and the god of the lodge for the Christ of the Bible.

The Mafia in New Orleans.—An exchange says that the committee appointed by the mayor of New Orleans to investigate the Mafia and similar organizations have brought to light some startling facts. Before Chief of Police Hennessy was murdered, evidence was traced to ninety-four assassinations by Sicilians or Italians, which went unpunished because of the secrecy which accompanied each act. They found the Mafia had gained a strong foothold, and terrorized the Italian population of the city, levying tribute at pleasure under the threat of death. They had even attempted to poison the Italian consul. Several remedies were proposed by the committee, the most radical of which was the absolute exclusion in future of Sicilians and Southern Italians—classifying them with Chinese an undesirable and prohibited class.

BE SURE YOU ARE RIGHT.—The first thing is to be right, and then you are to know it, and stick to it; but do not be sure of too many things, for some of them may not prove true. Take pains to study and know things, and then let no one beat you out of them.

Henry Ward Beecher tells of a lesson he once learned:—

I was sent to the blackboard, and went, uncertain, soft, and full of whimpering.

"That lesson must be learned," said the teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trampled under foot in utter scornfulness. "I want that prob-

lem; I don't want any reasons why I don't get it," he would say.

"I did study it two hours."

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

It was tough for a green boy, but it seasoned him. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations. His cold and calm voice would fall upon me in the midst of a demonstration, "No!"

I hesitated, and went back to the beginning, but on reaching the same spot again, "No!" uttered with a tone of conviction, barred my progress.

"The next," and I sat down in red confusion.

He, too, was stopped with "No!" but went right on, finished, and as he sat down was rewarded with "Very well."

"Why," whispered I, "I recited it just as he did, and you said 'No!'"

"Why didn't you say 'Yes,' and stick to it? It is not enough to know your lesson. You have learned nothing until you are sure. If all the world says 'No,' your business is to say 'Yes,' and prove it."

This is a lesson that many a boy should learn, and many a man might be profited by it.—*Little Christian.*

THE FRIEND.

ELEVENTH MONTH 5, 1892.

In one of our exchanges we find the following paragraph:

"Many a minister may date his decline in pulpit power and acceptability to a neglect of his study. Of all professional men he can least afford to degenerate in intellectual vigor. He must keep up the stimulation which comes from contact with the best thinking of the past and present. He must study thoroughly the problems with which he has to deal. His sermon must not be dashed off at hurried intervals, but be the result of careful writing and deliberate preparation. He must be constantly the man who reads, observes, reflects, writes, absorbs and digests."

This paragraph has evidently been written by one who regards the efforts of a preacher as the fruit of his own intellectual abilities, aided by study and preparation. If we regard him simply as a "professional" man, the advice it contains is in a large measure correct. But if we take the Quaker view of ministry, as a delivering to the people of messages from the Head of the Church, it must be rejected as unsound and hurtful. The Lord who searches all hearts, alone knows their secrets, and what each one needs; and He alone is able to accompany the messages delivered under his command, with such a measure of his life-giving power and authority, as will enable them to accomplish the purposes which He designs.

In contrast with the advice above quoted, we extract from the Journal of that valued minister, Ann Branson, her account of the call to vocal service, which she felt when a young woman.

"Whilst sitting in our meeting under religious exercise, a solemn feeling covered my mind, attended with an impression that it was required of me to appear in vocal supplication,

and I felt as if I could scarcely resist the gentle, powerful and persuasive influence of that holy, life-giving power and spirit, by which my heart was solemnized and my spirit tendered."

SUMMARY OF EVENTS.

UNITED STATES.—The State Department on the 25th of Tenth Month, received a cablegram from Minister Scruggs reporting that arrangements for the recognition of the new Government of Venezuela, under Gen. Crespo, by the United States, were concluded by the 18th of this month, and that the formal ceremonies of recognition took place on First-day, the 23rd inst. Recognition by other foreign powers will follow.

The President has issued a proclamation extending to Italy the privilege of the Copyright act.

Arizona has produced \$3,000,000 in gold, \$2,200,000 in silver and \$4,500,000 in copper during the year.

The Philadelphia and Reading Railroad Company and the Boston and Maine Railroad Company have formed an alliance. A. A. McLeod, President of the Philadelphia and Reading Railroad, has been elected President of the Boston and Maine. It was announced that the New York and New England Railroad, already controlled by President McLeod and the Reading interests, would be used as a connection between the Boston and Maine and Philadelphia and Reading systems.

The growth of Augusta, Georgia, in manufactures from 1880 to 1890 is said to have been phenomenal. The capital invested increased 240.1 per cent.; number of hands employed, 230.71 per cent.; in wages paid, 302.8 per cent., and in value of materials used, 105.1 per cent.

The National Commission having decided not to interfere with the contracts made by the local directors for the sale of liquors at the World's Fair, there will be no bar, during the Exposition, to their purchase in Jackson Park, Chicago.

The *Wine and Spirit Gazette* of New York city, in an editorial, says: "The truth in the controversy which of the two great political parties is the better liquor party, is to be found on neutral middle ground. The opposition to the liquor traffic and the tendency to restrict the traffic as much as possible are as clearly defined in certain sections of the Democratic party as in certain sections of the Republican party. There are fanatics and liberal minded men in both political parties. It must be admitted, however, that the new attitude on the liquor question taken by the Republicans in this State in their Rochester platform—which is a departure from their former policy—offers a more equitable and practical solution of the liquor problem than anything the Democratic party has ever attempted in this State."

The celebration in Charleston, South Carolina, intended as a memorial of the gratitude of the city for the assistance received in the time of distress, from the earthquakes, was begun on the 31st ultimo.

Work is suspended at all of the Reading Coal and Iron Company's Collieries. The cause assigned is, the great scarcity of water and the unparalleled freight blockade.

The local forecast official in this city, reports the month just closed to be the dryest Tenth Month on record.

A conflagration in Milwaukee on the night of the 28th ultimo, was started by the explosion of an oil barrel. Thirteen blocks of business structures and dwellings, nearly five hundred buildings in all, were destroyed. Four lives were lost. The value of the property destroyed is placed at \$6,000,000. About 2500 people were rendered homeless.

The number of deaths in this city last week, was 417, which is 14 more than the previous week, and 17 less than the corresponding week last year. Of the foregoing 226 were males and 191 females; 43 died of consumption; 41 of diphtheria; 37 of diseases of the heart; 32 of pneumonia; 19 of marasmus; 17 of apoplexy; 16 of casualties; 15 of bronchitis; 14 of cancer; 13 of inflammation of the brain; 12 of inflammation of the stomach and bowels; 11 of inanition; 10 of cholera infantum; 10 of paralysis and 10 of convulsions.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 114½ a 115½; currency, 6's, 107 a 117.

COTTON continued quiet and steady on a basis of 8½c. per pound for middling uplands.

FEED.—Winter bran, in bulk spot, \$15 a 16; spring bran, in bulk, spot, \$14 a 15.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western

winter, clear, \$3.50 a \$3.65; do. do., straight, \$3.75 a \$4.00; winter patent, \$4.10 a \$4.40; Minnesota, etc., \$3.25 a \$3.65; do., straight, \$3.75 a \$4.15; do., pat., \$4.25 a \$4.60; do., favorite brands, higher. Rye flour was sparingly offered and ruled firm at \$3.65 per barrel for choice Pennsylvania. Buckwheat flour moved slowly at \$1.90 a \$2 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 71 a 71½ cts.
No. 2 mixed corn, 47½ a 48½ cts.
No. 2 white oats, 38½ a 39 cts.

BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4½ a 4 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts. culls, 3 a 3½ cts.; fat cows, 2½ a 3¼ cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¾ cts.; good, 4¾ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts. culls, 2½ a 3¼ cts. Lambs, 4 a 6½ cts.

HOGS.—Good Western, 8¼ a 8½ cts.; other Western, 8 a 8½ cts.

FOREIGN.—A. J. Balfour, who was First Lord of the Treasury in the latter part of the late Conservative régime, addressed a meeting in Manchester on the 27th ult., in favor of bi-metalism. In the course of his remarks he said:

"Our existing currency is neither a convenient medium of exchange nor a fair permanent record of obligations over long periods. If I were given the unwelcome choice between a standard which has depreciated and a standard which has depreciated, which has led to rising prices, I should choose the latter. The Government ought to interfere in the question."

A North of England paper announces the discovery of a new process of producing caustic soda, chlorine and other chemicals direct from brine by electricity. The new process, it is asserted, effects a saving of 50 per cent. compared with the cost of the old method. Eminent chemists have pronounced the new process a great and pronounced success.

The *Morning Advertiser* of Tenth Month 27th, announces that it is enabled to state upon unimpeachable authority that the English War Office has in its possession accurate designs of a new French melin gun of terrific power, which French gunners calculate will be able to bombard Dover from Calais, and designs for a light railway to shift the gun along a coast.

A dispatch from Lisbon, dated Tenth Month 25th, reports the wreck of the British steamship *Rouma* at the mouth of the Arellio River, near Peniche.

A later dispatch says that 113 persons were drowned and only nine were saved.

Without opening a single additional seam, there is probably enough coal in view in New South Wales to enable 10,000,000 tons to be put out annually for several years to come. This amount is more than double the present production.

Sir John Lubbock, President of the London Chamber of Commerce, having stated at a meeting of the Chamber that Canadian exporters were in a condition of commercial paralysis, the Canadian Government has forwarded a statement to England in rebuttal, which shows that the total value of the export trade of Canada during the fiscal year ending 30th of September last increased from \$95,500,000 to \$110,400,000, or 15½ per cent. as compared with 1891.

Telegraphic advices from Pueblo, Mexico, say that fully \$300,000 damage to the coffee and cauce crops alone was done by the recent overflow of the San River, in Oaxaca. Fifty persons lost their lives, 10 thousand cattle were swept away from one hacienda, and hundreds of families were made homeless.

A company has been organized at Newfoundland to gather ice from icebergs.

NOTICES.

To Friends desiring to attend Baltimore Yearly Meeting, a reduced rate has been arranged for by dressing "with a stamp," for further information apply to Rebecca B. Nicholson, 523 Cooper Street, Camden, N. J.

WESTTOWN BOARDING SCHOOL.—Trains leaving Broad Street Station, Philadelphia, at 7:17 and 8:30 A. M., 2:53 and 4:35 P. M., for Westtown, are regularly met at the station.

Z. HAINES, *Sup*

DIED, at her home in Coatesville, Pa., MARY P. GIBBONS, in the seventy-ninth year of her age, a member of London Grove Monthly and Fallow Particular Meeting.

WILLIAM H. PILE'S SONS, PRINTERS,
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Selections from the Life of Mary Dudley. (Continued from page 114.)

"The kindness of dear J and M. E. is mixed with a feeling of friendly sympathy better felt than described, and I have not been without some apprehension that J. E. feels deeper on the occasion than mere unity with the concern of others; and if it so prove, it will, to be sure, be pleasant.

"First-day, the 9th, was a day of peace and liberty to me, though one wherein there was rather a descending to the deeps than ascending to the heights. The morning meeting at Gracechurch Street, was large, gay and oppressive, but it is a favor to be allowed to visit the seed in prison, and a great one to feel a willingness so to do. My beloved S. G. was afresh anointed in both meetings, and I thought my small vessel contained a little more than what was properly my own; and, we read, the debt was first to be paid, before the residue of the oil was set apart to live on. The day closed comfortably in a little season of retirement at Richard Chester's.

"Second-day the 10th, attended the morning meeting, and produced our certificates. Friends seemed disposed to enter thoroughly into the matter; near sympathy and unity were expressed, and a committee was appointed to draw up certificates for us, and one for G. D., who laid his concern before them. We had a conference this day with Adey Bellamy respecting our proposed journey.

"Third-day, 11th, sat a quiet solid meeting at the Peel, held in silence, wherein a little renewal of faith was afforded, and cause for confidence in holy help. Last night confirmed me in a feeling sense of my short-sightedness. The southern parts of France being all along the first object in my view, the way to get there the soonest, appeared desirable, and the passage from Dover to Calais that which effected this desire most speedily; but our beloved companion, G. D., feeling the passage to Holland most clear to his mind, I felt mine greatly tried, wishing if I had but ever so small a bit of ground to move on, it might be my own. I went to bed thus exercised, and endeavored to think only of Dover, but after a season of very close conflict, and I think honest travail for right direction, a serene sky seemed over this prospect of G. D.'s, and every other passage to France utterly closed, so I simply communi-

cated my feelings this evening to my companions, and thus far peace attends.

"Our dear friend, J. Eliot, is, I believe, bound to the south, but has as yet made no movement in his Monthly Meeting. Adey Bellamy has laid his prospect before Friends, and it is likely will be liberated by the time J. E. is, if he discloses his feelings at his next Monthly Meeting. Our having come hither seems providential, as J. E. and A. B. understand the language well; and the hope of this seasonable assistance has tended to renew my faith, and patience, which I sometimes trust will hold out to the end.

"Fourth-day, 12th. We attended Gracechurch street Monthly Meeting, that for worship was low to my feelings, the one for discipline, long and flat, much business agitated, and many pertinent remarks made; but life seemed oppressed, and human, more than Divine wisdom, uppermost.

"Fifth-day, 13th. After being at meeting at Ratcliff, I accompanied G. D. and wife to Jacob Bell's, to dinner; a solemnity covered my mind afterwards, under which it felt pleasant to have a pause, for seeking the renewed influence of the pure principle of life and love, and the season was graciously owned. Spent the evening at another Friend's, I thought profitably, in free conversation.

"First-day, 16th. Went to Horselydown meeting in the morning—a low time; Gracechurch Street in the afternoon, and at six in the evening a public meeting appointed by G. D., in which he was largely engaged. I again felt, in a painful manner, the consequence of withholding more than is meet, yet trust wilful disobedience was not the cause, but a fear of not feeling sufficient authority:—'seekest thou great things?' seems the query often put to my poor mind on such occasions, and though the injunction is added 'seek them not,' how slowly do I learn!

"Second-day, 17th. Morning meeting, a time of favor through several instruments; our certificates were signed, I believe, by all present, and the meeting seemed to conclude under the uniting evidence of Christian fellowship; many dear friends expressing near sympathy with us, poor pilgrims, in our going forth, and G. D. closing with solemn supplication for the continuance of gracious protection.

"Third-day, 18th. We turned our backs on the great city, and got to Colchester to dinner; met a kind reception at our friend John Kendall's, and had there in the evening, the company of Thomas Corbyn and Thomas Hull, who returned with J. K. from the service of visiting the meetings in that county. It was pleasant to us to see T. Corbyn before our embarkation, and he was kindly affectionate and sympathizing to us; dear Rebecca Jones also spent the night here in her return from Ipswich.

"Fourth-day, was their meeting in course, which we attended, not knowing but we might afterwards proceed to Harwich; but our G. D. found a cloud remaining on his tabernacle, at which I wondered not, as I had before told him

I did believe he would not get away without a meeting for the people: one was held that evening, and I think owned by gracious regard.

"As no packets leave Harwich regularly, but on Fourth and Seventh-days, our proceeding thither seemed not desirable till near the time; we therefore rested at our comfortable lodgings Fifth-day, and on Sixth-day went to Manningtree, where a meeting had been appointed for ten o'clock; the house is small, and few Friends reside here, but it was pretty well filled with a solid, quiet company, and was to me the best meeting since my leaving home, a time of enlargement in true love and productive of peace. After dining at a Friend's in the town, we went on to Harwich, and had a meeting there at six in the evening; the house, a new small one, was soon filled with fashionably dressed people, and a considerable number were in the yard; they seemed rather unsettled in time of silence, but quiet when anything was offered; my beloved S. G. and G. D. were afresh anointed with Gospel oil, and I was comforted in beholding good work well done.

"My poor mind is under discouragement from various causes; remarkable anxiety has attended me for several days about home, and faith is indeed low, though I thankfully remember having been enabled to surrender all I have to the disposal of unerring wisdom.

"Seventh-day, 22nd. The wind contrary, and no prospect of sailing, I feel very low, and almost in danger of casting away hope.

"First-day. So ill that I could not get up till about noon; our company went to meeting, where, I think, only about seven attended. In the evening, a solemnity covered us, under which dear G. D. revived the query put to the disciples, 'when I sent you without purse or scrip, lacked ye anything?' and they said, nothing; again, they that have left all 'shall receive an hundred fold now in this time, and in the world to come eternal life.' This seemed so peculiarly applicable to my tried state, that while my soul was as though it refused comfort, I could not but taste a little renewal of hope. We just broke up when a summons to go on board was sent us.

"There being but little wind, and that not quite fair, we had a tedious passage, but were favored to experience holy protection, and landed about eight o'clock on Fourth-day evening, at Helvoetsluys, where we got to a clean inn, kept by two English women. While in the boat going on shore, a sweet calm covered my mind, accompanied by the fresh application of that gracious promise, 'I will be to thee mouth and wisdom;' this, after the tossings I had been tried with for many days, tended to renew my confidence in Divine sufficiency and goodness.

"Fifth-day, 27th. Left Helvoet this morning, and travelled on a very deep road—often in danger of overturning—to the Briel; here we crossed a ferry about a mile over, went thence to Maasskandsluys. In this place we seemed as gazing stocks to the people, many following us, though all behaved civilly, and

had they understood our speech, would probably have helped us. I felt what I think was the love of the Gospel, my heart being so filled that I could have spoken to the people as I walked along the street, and while in the house where we stopped to get a little refreshment; but I felt what I was, and who I was with, and had not the courage to query whether we might not as well remain awhile; therefore with the heaviest heart I ever remember feeling at leaving any place, we went on board a treckschuyt for Delft, whence we proceeded to Rotterdam, and there got to the house of an English woman that night.

"I feel sensibly confirmed in the belief, that passing through Holland was the right way, for in coming through the towns to this place, there has been so much love prevalent, that it has felt to me as though we were not among strangers, though with a people of a strange speech; and that there were many who could be spoken to from something answering in their minds to what is felt by us, even without outward interpretation. A minister of the Calvinist church drank tea with us this evening, and undertook to give notice of a meeting which is appointed for to-morrow.

"Seventh-day, 29th. The meeting was held at ten o'clock; G. D. and S. G. were strengthened to recommend inward waiting for the revelation of Divine power, but there seemed little openness among the few assembled; several ministers of the Calvinistic church attended, and we took tea with one of them—many others were present, and a good deal of religious conversation took place, wherein an explanation was entered into of our principles and testimonies: G. D. opening these clearly, and apparently to their satisfaction. I thought this was a season spent profitably, though as to my own feelings I am like one in prison; may I be helped to resign myself into his hands who has, I trust, sent me out on this journey; for while my conflicts seem rather to increase than lessen, and the exercise of my spirit almost weighs down the poor body, I do at times feel renewed confidence that I shall be preserved, and that those I have left will be taken care of.

"First-day, 30th. A public meeting at four in the afternoon; it was very large, more coming than the house could hold; some liberty was felt by all of us in expressing what arose, but it was an exercising low time; a physician and his wife came to tea with us, and expressed satisfaction in our company, which we also felt in theirs, and parted from them in that love which throws down all distinctions of names in religion.

"Second-day, 31st. After a solemn season with the only person we knew of here, who makes any profession with us, we set off in a treckschuyt, for Amsterdam, where we arrived the next evening, and met a kind reception from John Vanderwerf.

"Fourth-day, attended the Monthly Meeting of the few Friends here, and light seeming to shine upon visiting these, in their own houses, we entered upon the service, which was so owned by the prevalence of Gospel liberty and love, that hard things were made comparatively easy. S. G. and I had never before spoken through an interpreter, which office J. V., junior, filled agreeably, and our minds were bowed in thankfulness to the Lord, who manifests himself a present helper.

(To be continued.)

ONLY he is fit to go to the top, who knows how to descend to the bottom.

The Diamond Mines of South Africa.

The De Beers and the Kimberley mines are probably the two biggest holes which greedy man has ever dug in the earth, the area of the former at the surface being thirteen acres, with a depth of 450 feet, the area and depth of the latter being even greater. These mines are no longer worked from the surface, but from shafts sunk at some distance from the original holes, and penetrating to the blue ground by transverse drivings, at depths varying from 500 to 1200 feet.

The blue ground, when extracted, is carried in small iron trucks to the "floors." These are made by removing the bush and grass from a fairly level piece of ground; the land is then rolled and made as hard and smooth as possible. These "floors" are about 600 acres in extent. They are covered to the depth of about a foot with the blue ground, which for a time remains on them without much manipulation. The heat of the sun and moisture soon have a wonderful effect upon it. Large pieces which were as hard as ordinary sandstone when taken from the mine, soon commence to crumble. At this stage of the work, the winning of the diamonds assumes more the nature of farming than of mining; the ground is continually harrowed to assist pulverization by exposing the larger pieces to the action of the sun and rain. The blue ground from Kimberley mines becomes quite well pulverized in three months, while that from DeBeers requires double that time. The longer the ground remains exposed, the better it is for "washing." The process of exposure being completed, the blue ground is then carried to very large, elaborate, and costly washing machines, in which, by means of the action of running water, the diamonds are separated from the ordinary earth. It may be mentioned that in this process, 100 loads of blue ground are concentrated into one load of diamondiferous stuff. Another machine the "pul-sator," then separates this latter stuff, which appears to be a mass of blue and dark pebbles of all shapes, into four different sizes, which then pass on to the assorters. "The assorting is done on tables, first, while wet, by white men, and then dry by natives." The assorters work with a kind of trowel, and their accuracy in detecting and separating the diamond from the eight different kinds of mineral formations which reach them, is almost unerring.

"The diamond occurs in all shades of color, from deep yellow to blue white, from deep brown to light brown, and in a great variety of colors, green, blue, pink, brown, yellow, orange, pure white and opaque." The most valuable are the pure white and the deep orange. "The stones vary in size from that of a pin's head upwards; the largest diamond yet found weighed 428½ carats. It was cut and exhibited at the Paris Exhibition, and after cutting, weighed 228½ carats."

After assorting, the diamonds are sent daily to the general office under an armed escort, and delivered to the valuers in charge of the diamond department. The first operation is to clean the diamonds of any extraneous matter by boiling them in a mixture of nitric and sulphuric acids; when cleaned, they are carefully assorted again in respect of size, color and purity. The room in the DeBeers office, where they are then displayed, offers a most striking sight. It is lighted by large windows, underneath which runs a broad counter covered with white sheets of paper, on which are laid out innumerable glistening heaps of precious stones

of indescribable variety. In this room are concentrated some 60,000 carats, the daily production of the Consolidated Mine being about 5,500 carats. When the diamonds have been valued, they are sold in parcels to local buyers, who represent the leading diamond merchants of Europe. The size of a parcel varies from a few thousand to tens of thousands of carats; in one instance, two years ago, nearly a quarter of a million of carats were sold in one lot to one buyer.

The company sustain a considerable loss annually, estimated now from 10 to 15 per cent, by diamonds being stolen from the mines. To check this loss, extraordinary precautions have been resorted to. The natives are engaged for a period of three months, during which time they are confined in a compound surrounded by a high wall. On returning from their day's work, they have to strip off all their clothes, which they hang on pegs in a shed. Stark naked they then proceed to the searching-room, where their mouths, their hair, their toes, their armpits, and every portion of their body are subjected to an elaborate examination. White men would never submit to such a process, but the native sustains the indignity with cheerful equanimity, considering only the high wages which he earns. After passing through the searching room, they pass, still in a state of nudity, to their apartments in the compound, where they find blankets in which to wrap themselves for the night. During the evening, the clothes, which they have left behind them, are carefully and minutely searched, and are restored to their owners in the morning.

The precautions which are taken a few days before the natives leave the compound, their engagement being terminated, to recover diamonds which they may have swallowed, are more easily imagined than described. In addition to these arrangements, a law of exceptional rigor punishes illicit diamond buying, known in the slang of South Africa as *I D B-ism*. Under this statute, the ordinary presumption of law in favor of the accused disappears, and an accused person has to prove his innocence in the clearest manner, instead of the accuser having to prove his guilt. Sentences are constantly passed on persons convicted of this offence, ranging from five to fifteen years. If must be admitted this law is in thorough conformity with South African sentiments, which elevates *I D B-ism* almost to the level, if not above the level, of actual homicide. If a man walking in the streets or in the precincts of Kimberley were to find a diamond, and were not immediately to take it to the registrar, restore it to him, and to have the fact of its restoration registered, he would be liable to a punishment of fifteen years penal servitude. In order to prevent illicit traffic, the quantities of diamonds produced by the mines are reported to the detective department both by the producers and the exporters.

All diamonds, except those which pass through illicit channels, are sent to England by registered post, the weekly shipments averaging from 40,000 to 50,000 carats.

The greatest outlet for stolen diamonds is through Transvaal to Natal, where they are shipped by respectable merchants, who turn a deaf ear to any information from the diamond fields to the effect that they are aiding the sale of stolen property. The most ingenious ruses are resorted to by the illicit dealers for conveying the stolen diamonds out of Kimberley. They are considerably assisted by the fact that

the boundaries of the Transvaal and of the Free State approach within a few miles of Kimberley, and once across the border they are comparatively safe. Recently, so I was informed, a notorious diamond thief was seen leaving Kimberley on horseback for the Transvaal. Convinced of his iniquitous designs, he was seized by the police on the border, and thoroughly searched. Nothing was found on him, and he was perforce allowed to proceed. No sooner was he well across the border, than he, under the eyes of the detective, deliberately shot and cut open his horse, extracting from its intestines a large parcel of diamonds, which, previous to the journey, had been administered to the unfortunate animal in the form of a ball.

The DeBeers Directors manage their immense concern with great liberality. A model village, called Kenilworth, within the precincts of the mines, affords most comfortable and healthy accommodations for several of the European employés. Gardens are attached to cottages, and the planting of eucalyptus, cypress, pine and oak, as well as a variety of fruit trees, has been carried to a considerable extent. A very excellent club-house has also been built, which includes, besides the mess-room and kitchen, a reading-room, where many of the monthly papers and magazines are kept, together with six hundred volumes from the Kimberly Public Library. There is also a billiard-room, with two good tables, given by two of the directors. A large recreation ground is in the course of construction. Within the compound where the native laborers are confined is a store where they can procure cheaply all the necessaries of life. Wood and water are supplied free of charge, and a large swimming bath is also provided, but I did not learn if the natives made much use of it. All sick natives are taken care of in a hospital connected with a compound, where medical attendance, nurses and food are supplied gratuitously by the company.

I should not omit to mention that the entire mine, above and underground, is lighted by electricity. There are ten circuits of electric lamps for DeBeers and Kimberley mines. They consist of fifty-two arc lamps of 1,000 candle power each, 691 glow lamps of 16 and 64 candle power each, or a total illuminating power of 63,696 candles. There are, moreover, thirty telephones, connecting the different centres of work together, and over eighty electric bells are used for signalling in shafts and on haulages. Such is this marvellous mine, the like of which, I doubt, whether the world can show.

When one considers the enormous capital invested, the elaborate and costly plant, the number of human beings employed, and the object of this unparalleled concentration of effort, curious reflections occur. In all other mining, distinctly profitable objects are sought, and purposes are carried out beneficial generally to mankind. This remark would apply to gold mines, to coal mines, to tin, copper and lead mines, but at the DeBeers mines, all the wonderful arrangements I have described above, are put in force in order to extract from the depths of the ground, solely for the wealthy classes, a tiny crystal, to be used for the gratification of female vanity, in imitation of a lust for personal adornment, essentially barbaric if not altogether savage.—*Men, Mines and Animals in South Africa.*

“DANGERS are God’s whetstones with which to keep men sharp.”

FOR THE FRIEND.

S. Morris and J. E. Rhoads' Visits.

(Continued from page 115.)

KAREIZAWA, Japan, Eighth Month 26th, 1892.

As was proposed, we went to Kamakura on Third-day and found accommodations at the hotel at which Dr. Whitney and family are spending their summer vacation. They were very kind to us, making our little visit there pleasant and helpful. The sea breeze is bracing and the temperature in contrast with that at Yokohama. I think a residence of two or three weeks at the latter place would have weakened us so as to make it difficult to use much exertion.

After dinner a party of us made a little excursion to Zuchi, a beautiful bay with a fine firm beach. Much sea-weed is washed up which the farmers gather to use for manure. A fine green kind is also used for food. Two sides of the bay are formed of high cliffs, in which paths have been cut to allow people to pass around them.

The first evening we visited a huge image of Buddha which is on the side of a hill near. The walk took us through villages where we could come in close contact with the native life in its simple forms. The image has stood where it is for more than 600 years, and succeeded another which dated back some 1200 years. It is of bronze, and has been cast where it is by piling up the moulding material in successive tiers, as is shown by the marks where they join to each other. It was formerly covered by a temple, the foundation stones of which are still in place. Some men came more to see than to worship; while a woman knelt a short time without uttering audible words, but bowing her head very low and then looking up. The grounds of one or two acres were in neat order, but nothing remarkable in their appearance. It is said, the temple grounds in Japan are very generally used by the children to play in. Another temple, not far off, was a wooden building, perhaps 40 feet square, open in front; it was divided through the middle so as to shut from view the back part, which is said to contain an image of the God of Mercy. In front of the partition was an image with a halo around the head and votive offerings in front; also, a smaller painted image that was of easy access, and which showed the rubbing it received from many hands, which were then applied to parts of the body that are diseased. Several men were sitting or reclining inside.

The sight of these things gave me a deeper sense of the debasing effect of idolatry; and though I did not care to see them so much to gratify curiosity, did not regret receiving the impressions that were made.

There were several missionaries at Kamakura, and some were invited to sit with us at Dr. W's cottage, which proved an interesting and relieving opportunity.

A young Japanese Friend from Tokyo had been asked to accompany us on our trips to this place, to which we came yesterday. It is about 90 miles from Tokyo, and nearly half-way across the island. We rode many miles through a plain, in which, at one part of the route, scarcely any mountains could be seen; though we did have a pretty good view of Fuji Yama soon after starting. After a time the mountains began to appear, and before reaching here we have passed over the summit of the range. They are of wilder forms than any in our eastern United States. In some instances huge masses of rock

appear to have been tilted up on edge, and elevated to the tops of high peaks, showing nearly perpendicular precipices of great height. The sides of the mountains are split into many sharp ridges with deep, narrow ravines between them.

After travelling as far as the railroad would bring us, we expected to finish the journey on a tramway. Others, however, had secured all the seats in advance of us, and it remained to find some other conveyance. One who accompanied us succeeded in engaging a jinrikisha apiece on condition of our walking over difficult parts of the road. Most of the way led over the same route as the tram line and the grade was very easy. The route wound in and out the ravines tediously, but after four hours of steady ascent, the top was reached. Our men stopped to refresh themselves at several tea-houses, eating a pretty full meal at one. We obtained tea and ice-water. Arrived at what the men thought should be the end of their contract, we found the house we were aiming for was at a village a mile off. They set us down in front of a hotel, but after some urging consented to go on. Soon we reached the village, and after some searching found quarters with kind people, with whom we now are.

The members of the different societies have united in holding a conference for mutual edification and instruction. The time for the address at to-morrow's meeting had been assigned to one Chappell, during his absence. He came to us and proposed that the time should be given to us, thus making the way very easy to have an opportunity with them.

29th, 12 M.—We have had our meeting this morning, in which ——— was led to set before the Conference many of the truths of the Gospel relating to the Christian life, to worship and ministry. He recommended more silent waiting and communion, in order that the Divine counsel may be understood. There was a full attendance of the members, being nearly all missionaries. There seemed to be much solemnity felt, and although the time was not expired, less disposition to speak was manifested than at the other meetings. Considerable silence prevailed, and the meeting broke up.

I did not tell in the right place that we are in close proximity to a smoking volcano, called Asema. People frequently ascend it and look into the crater. Not long ago, it threw out a great quantity of scoria, which covers the ground where we are, several feet deep. The smoke is largely sulphurous vapor that does not show very much.

Nikko, Japan, 30th.—We left Karezawa yesterday morning at 7 o'clock by jinrikisha and went down the mountains by the same route as we had ascended, but much more quickly; our men keeping a pretty good pace where the road was not rough or muddy. There is an old pass, by way of which the time is still more shortened; it is, however, very steep, and the men would not undertake it single-handed.

Our young Japanese Friend bought our tickets by a different route than we had intended, whereby we travelled over the same road as we rode on in going to Yokogawa. There was a shorter route that led through the silk-producing district, but no quicker in point of time. As it was, we saw many fields of mulberry trees and some mills for reeling silk. It is said the women attend to feeding the worms, which eat day and night until they are ready to spin their cocoons. The leaves must be given dry, as wet leaves give the worms cold. The rearing, etc., is done in a second story to the houses, where it

is dry and airy. We met dray-loads of sacks containing cocoons.

Nikko is famed for its temples: a description you will no doubt find in some of the books on Japan. We shall probably only see such as lie in our way, and not visit those that are most esteemed. Thousands of pilgrims come to them from various parts of the country, and much money is expended here by them.

The town is said to be a poor place for missionary work, because the people are peculiarly interested in the temple-religion. Vice, too, is prevalent. A few individuals are however willing to listen to Christian teaching.

Much labor has been expended about the temples and they are mostly kept in good repair. The priests are said to be making considerable effort to revive the old religion.

A lively river runs by the town, and streams are led along the streets, the soothing sounds of whose waters fill our ears. There are grand cypress or cedar trees along the principal avenues and on the hillsides, whose tall straight trunks and beautiful foliage are very impressive.

We have called on several persons this afternoon in company with M. A. Gundry, who has kindly befriended us. She has been staying here for some time. One of her young women from Tokyo is with her. She has a pretty new house on the bank of the river, fitted up in Japanese style, but possessing several chairs. These have strips of thin board fastened to the feet to prevent the fine mats being injured by them. The mats are near three inches thick, and somewhat yielding and elastic. Shoes are removed on entering, as the mats serve the purpose of beds and cushions.

One of our calls was on a woman from Osaka, who is putting up at a Japanese inn for the sake of learning the language. We here had the opportunity of sitting on the floor and taking tea and cake. The latter was cut in slices, standing on edge, which was to be taken off the plate with chopsticks. I thought I made out with the whole proceeding quite as well as any of our company, though my limbs were somewhat stiffened by the operation. Our hostess was a lively and agreeable woman from San Francisco. She teaches boys when at her station.

(To be continued.)

"THOU, God, seest me." How much more often has this text been used as a restraint from evil than as a stimulus to good! To the child of the Devil the thought that the searching eye of the all-powerful God is upon him comes with terrorizing power; but to the child of God the thought that the sleepless eye of the all-loving God is upon him is soul-satisfying and life-giving. Between the two there is the same kind of difference that lies between the child who, hand in hand with his father, walks trustingly through dangerous ways, and the rogue who fears "each bush an officer." The little child would not have his father forget his presence nor release his grasp; the slinking rogue would rather feel himself unwatched, unseen, unbeld. What risks the one takes, he takes in the pursuit of evil; what risks the other takes, he takes in the pursuit of good. The one prays for the all-seeing eye; the other seeks to elude it. Everything depends upon which side we look at God from. It is quite in our own power to choose sides. God remains the same. Is He but dimly perceived, but little understood, only known in part? It is sufficient that He sees us. It is by his sight that we are to walk, not by our own. This is the only safe walking.—*S. S. Times.*

FOR "THE FRIEND."

Gratitude.

The pertinent article with the above heading in THE FRIEND of the 22nd inst., was both timely and admonitory. What a striking illustration of poor human nature is contained in the narrative of the ten lepers, who were cleansed, that but one returned to render thanks unto Him, who had conferred such a signal benefit upon them. Alas! how often do we accept the gift, but forget the Giver! Not of such, however, was the Royal Psalmist, as manifested in the beautiful language contained in the 107th Psalm:

"Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

Our late dear friend, Ebenezer Worth, once remarked, "that it was a great favor to be sensible of our blessings."

The spirit of trust and hopefulness expressed in the following lines, have sometimes been cheering, and hoping they may be so to others, are offered for insertion in THE FRIEND—author unknown:

THE BRIGHT SIDE.

There is many a rest in the road of life,
If we only would stop to take it,
And many a tone from the better land,
If the querulous heart would wake it!
To the sunny soul that is full of hope
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Tho' the wintry storm prevaileth.

Better to hope, tho' the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life
Which we pass in an idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate slender thread
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit, and grieve, and wonder.

Tenth Month 25th, 1892.

THE ARM OF LOVE.

A young wife sits by a cradle nest,
Her fair boy smiling on her breast,
In the quiet room draws on the night,
And she rocks and sings by the soft lamplight;
On mother bosom the rest is deep;
In the arm of love—so fall asleep.

In the cool vale, under sunny sky,
We sit alone, my own and I;
A song of joy wells in my breast,
Ah, heart to heart, how sweet the rest!
The brooklets ripple, the breezes sweep,
In the arm of love—so fall asleep.

From the churchyard tolls the solemn bell,
For the pilgrim has finished his journey well;
Here lays he down the staff, long pressed;
In the bosom of earth, how calm the rest;
Above the casket the earth they heap;
In the arm of love—so fall asleep.

—*Christian Advocate.*

SELF-SUFFICING.

I know a lake among the hills,
Serene and bright and full and free.
Unfed by any mountain rills,
And with no outlet to the sea.
And yet I marvel if there be
Found anywhere through all the land
So gold-and-jewel-rim'd a cup,
As Nature with her Hebe hand
Here brims, and kneeling, offers up.

Its molten surface gives the sky
In softest sapphire beauty back;
And when the storm comes scudding by,
Dark with its stress of thunder-rack—
Although its blue be tinged with black,
The tempest has no power to dash
The creamy swell against the shore,
Nor with defiant onset lash
The ripple to a sudden roar.

From secret sources stowed away
Beneath its own sweet water flows
The unseen strength, that day by day
Keeps it in such supreme repose
As never shallow current shows:
Its edges flash with tender green,
That lures from far the hungry herds,
And in its stooping cove are seen
The nests of thousand brooding birds.

Oh, for a nature like the lake's,
A-gleam amid our summer hills!
That gives, ungrudged its own, nor takes;
That ever keeps its calm, and stills
Its heart, self-centred, even when ill
Impend with drift of tempest-foam;
That woos the weary, and above
All other, weaves a nested home
For every wandering wing of love!
—*Margaret F. Preston in Woman's Magazine.*

FIRST-DAY THOUGHTS.

J. G. WHITTIER.

"In calm and cool and silence, once again
I find my old accustomed place among
My brethren, where, perchance, no human tongue
Shall utter words; where never hymn is sung,
Nor deep-toned organ blown, nor censer swung,
Nor dim light falling through the pictured pane!
There, syllabled by Silence, let me hear
The still small Voice which reached the Prophet's
ear;
Read in my heart a still Diviner law
Than Israel's leader on his tables saw!
There let me strive with each besetting sin,
Recall my wandering fancies, and restrain
The sore disquiet of a restless brain;
And, as the path of duty is made plain,
May Grace be given that I may walk therein;
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread,
But, cheerful, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone!"

THE Quakers have been in existence as a religious body of dissenters, for about two centuries, and have undoubtedly, established a character with the world at large, of a conscientious and moral people. And if numbers of the modern members fall short of the primitive simplicity of their early predecessors, and content themselves with the reputation attached to the memory of their good name, at any rate they ought to be cautious, lest their own acts tend to bring this justly earned reputation of the Society into disrepute; and more especially ought they to avoid mixing themselves up with the party feelings of the day, a practice opposed to their conduct in early times. And as the principle upon which they refuse the payment of tithes, and other ecclesiastical demands, is of a nature so different, and originates in a motive so much purer than the paltry consideration of pecuniary loss, they should cautiously consider, whether, in

ning with other dissenters upon political
ions, they are not lowering the standard of
own character.—From Josiah Marsh's con-
g remarks in his life of George Fox.

FOR "THE FRIEND."

A Clay Pit and its Fossils.

the banks of the Pensauken Creek, a few
west of Moorestown, there is a bed of clay
largely utilized in the manufacture of
es and drain tile. The top layer is a yel-
ay, such as is found in many parts of
New Jersey. Underneath is a bed of
clay or hardened mud, which has at
former period been deposited in a bay or
n of the ocean. Between the black mud
the overlying yellow clay is a bed of dark
tial, more sandy in its composition. In
re numerous specimens of shells, &c., the
ns of the animals which, in a former geo-
age, lived and moved in the waters that
ced it. These shells belong to species which
ited salt water; and thus we are convinced
alt water must have formerly covered this
of the State.

Recent visit to the locality was rewarded
ding several species that were interesting.
was a joint of a species of ancient cuttle-
he shell of which, instead of being coiled
spiral like the Ammonites and most other
ish of one valve, had grown in a straight
like a cane, the successive additions to
were attached by a curiously complicated
with projecting points like the sutures
mark the edges of the bony plates of the
n skull.

A subsequent visit several specimens of
onites were obtained. These curious ani-
seem to have been very abundant in an-
times, but so far as is known have all
ied in the changes which the earth's sur-
as undergone. The nearest approach to
now existing is the Pearly Nautilus, a
sea shell, consisting of many chambers,
succeeding one larger, separated from each
by a curved pearly plate. The animal,
ic is a species of cuttle-fish, inhabits the
e and larger chamber, and as its growth re-
r more space, secretes a new and larger
d walls up its former abode by a plate of
l. These cells form a spiral coil, and the
o shell is sometimes sawn in two with a cut
rel to the sides, thus exhibiting in a clear
interesting manner, the construction and
d of growth of the Pearly Nautilus.

The Ammonite shell is constructed in much
me manner as the Pearly Nautilus, but
ed of the cross partitions being smooth
t, they are folded and crinkled so as to
curious patterns on the outside of the shell.
are of various sizes from one inch to more
yard in diameter. The largest one I
aed was the size of a large dinner plate,
elve or more inches across. But it was
fect, one side having decayed and left no
image in its place.

A poet has described the manner of growth
se shells in the following lines:

After year behold the silent toil
it read his lustrous coil;
as the spiral grew,
left the past year's dwelling for the new,
with soft steps its shining archway through,
up its idle door,
ed in his last found home, and knew the old no
re.

Among the shells some were *bivalves*, having
ells joined at the back, like those of the

clam and oyster, others were *univalves* coiled
after the pattern of a snail shell. There were
several pieces of fossil wood—some large flaky
pieces like the chips a woodman would make in
chopping up a tree—others were fragments of
smaller branches two or three inches in diame-
ter. These had evidently lain in the water, for
they were perforated by a sea worm, like the
modern *Teredo*, which had left its lining of
limestone on the surface of its borings.

I have since my first visit, been to this locality
several times, and never without adding to my
collection. I am unable to give the names of
the different species found, but as I have placed
them in charge of a friend who is interested in
geologic studies, I hope through his help to be-
come better informed.

Immediately above the black sand before
mentioned, is a layer strongly impregnated with
iron, and containing specimens of small crys-
tals of iron pyrites—sulphuret of iron. This
layer is thrown out in digging the clay, as the
amount of iron it contains is so great that it
would fuse in the heat of the kiln, and spoil the
bricks. The harder portions of the black sandy
layer are also rejected, because they spoil the
shape of the bricks. The foreman of the works
took one of the bricks in whose composition this
material had entered, and showed me how badly
the sides were bulged out. On breaking it open,
the centre was occupied by a black spongy mass,
full of air cells, like bread that had been well
raised. His theory was that it retained its ori-
ginal moisture so tenaciously, that when put
into the kiln, enough water remained in it to
create a steam, whose explosive force caused the
bulging.

At my last visit my attention was called to
several holes of two about feet in diameter,
which had been laid bare by the removal of the
clay. They descended rather rapidly towards
the broad marsh which borders the bank, and
through which the Pensauken Creek meanders.
Their lower outlet was probably under water.
The workmen said they had been made by
otters, some of which animals had been killed
in the vicinity. These holes were said to have
communicated with each other, in the higher
portions, which are now removed. I was sur-
prised at the amount of excavation which these
animals had made, and it increased my respect
for their strength and industry.

Subsequently, on conversing with a friend
who had long lived on the borders of the Pen-
sauken, I was told that he had seen not only
their traces, but the animals themselves. One
writer on natural history speaks of the otter
as distributed over North America, but most
abundant in the remote regions of the north-
west, which abound in lakes, furnishing the fish
on which they live. They have been nearly
exterminated in the more thickly settled sec-
tions of our country, but being a very active,
wary and sagacious animal, some of them still
survive.

The otter belongs to the weasel family, modi-
fied in structure so as to fit it for residence in
the water and for the pursuit and capture of
fish. Its fur is fine, soft and close, and much
valued by furriers, several thousand of them
being annually received by the Hudson Bay
Company. They seem to be playful in their
habits. Of one of their diversions, Dr. God-
man says, "Their favorite sport is sliding, and
for this purpose in winter the highest ridge of
snow is selected, to the top of which the otters
scramble, where, lying on the belly with the
fore feet bent backward, they give themselves

an impulse with their hind legs, and swiftly
glide head foremost down the declivity. This
sport they continue apparently with the keen-
est enjoyment until fatigue or hunger induces
them to desist."

Audubon mentions observing a pair of otters
sliding down the muddy surface of a slide on a
tributary of the Ohio River, and counted each
one make twenty-two slides before they were
disturbed.

Dr. Godman says their burrows generally
open under water, which from the appearance
of things appeared to be the case with those in
our clay pits. But although they were large
enough for a man to descend them, I did not
explore them sufficiently far to determine this
point with accuracy.

J. W.

FOR "THE FRIEND."

The Amana Society.

The Amana Society, or Community of True
Inspiration, as it is called by its members, is
situated in Iowa County, about twenty miles
west of Iowa City. There are at present 1700
members who live scattered in eight little ham-
lets. The Society owns 25,000 acres of land,
300 head of horses, 2000 head of cattle, and
3000 sheep, besides several valuable factories.
According to reliable figures the society is owner
of a million and a half in round numbers.

As the Icarians are the remnant of the French
communist school of this century, so the In-
spirationists are the survivors of the great re-
vival movement which took place in Germany
in the early part of the eighteenth century.

The Inspirationists sprang from Mysticism
and Pietism, two factors which play a conspic-
uous part in the church history of Germany. The
mystics, of whom Böhme was the type, sought
God from within and "listened to the knock-
ings at their own hearts, and had conscience
judge of right and wrong." This religion was
common and had various names. In Spain and
Italy it was named Quietism, in France it was
called Jansenism, and in Germany it took the
name of Pietism. In all these places it fought
against religious formality, and it became a re-
ligion of the heart, instead of form.

The founder of the Pietists was Jacob Spener
(1635-1670) a Lutheran minister in Frankfurt,
who organized small prayer meetings called
"*Collegia Pietatis*," hence the name Pietist. The
Lutheran church never adopted or approved of
these views. Thus, many left the church, while
others became indifferent. In some of these
meetings, many spoke, as they claimed, by in-
spiration. The first one was a lady of noble
birth, Juliane Rossmunde, of Asseburg, who,
from 1679 to 1686, became inspired several
times as she believed. Johann W. Petersen, a
learned professor of Lüneburg became interested
in the matter, and finally became convinced
that inspiration could take place now as well as
in the time of the prophets. From 1693 to 1700
he travelled much as a minister.

The real founders of the Inspirationists were
Eberhart Gruber and John F. Rock. The
former was a minister in the Lutheran church,
but lost his position because he defended the
doctrines of Spener; the other was a minister's
son, a saddler by trade, of a mystical turn of
mind. Originally from Würtemberg, they moved
to Hesse, where they could enjoy more religious
freedom. Here they lived a retired life for
several years, reading the Scriptures and asso-
ciating with pious people. It was first in 1714
that the society was organized as a religious
body. In a short time it numbered thousands

of adherents in Germany, Switzerland and Alsace. It was a time of stagnation in religious matters, but there were a great many pious believers all over the country, and when a new society was organized, they were admitted.

The doctrines the believers held are as follows:

They believe in the inspiration of the Bible, and take it as the corner-stone of their faith, trying to live according to the teachings of Christ and the Apostles.

They think that as God revealed hidden things through visions, dreams, and by revelations in olden times, He can do so now.

They believe in inspiration, and maintain that inspiration can take place now as well as formerly. Inspiration, according to their idea, "is a supernatural influence of the spirit of God on the human mind, by which persons are qualified to set forth Divine Truth." The one who becomes subject to inspiration must have a "pure heart, a free soul without prior judgment, meek and obedient to Divine will."

They believe that there is false as well as true inspiration, and that prophesying did not cease with the Apostles.

They think the ministry of the gospel depends on Inspiration, and is not limited by class or sex. Therefore all members have an equal right to teach and exhort in public meetings; that if one is not led by the right spirit, no system of theological training can fit one to explain Scriptures. With them, "the Holy Ghost is sought from within, not from without." They believe in prayer, both in meetings and at home and in the closet. It is the "spontaneous expression of the soul which should not be fettered by any fixed or prescribed formula."

They do not believe in the Trinity as three distinct persons, but they reverently believe in the Three, conceived of as One.

They do not believe in a purgatory, nor in a millenium in this life; nor in predestination.

They believe in the resurrection, in a reward for the good, and punishment for the wicked.

They do not baptize with water, for they believe baptism is purely spiritual.

They believe in and use the Lord's Supper, but only as a symbol of an inward feasting with the Lord. It is not used at any stated time or place, but after severe trials, or misfortunes; for the strengthening of the young members; in the commemorating of the suffering of Christ. Several days spent in prayer are necessary in order to participate in this rite.

They practice feet washing, and have love-feasts, much in the manner of the primitive Christians.

They believe war to be inconsistent with Christianity, *i. e.*, with the teachings of Christ and the apostles.

Oaths are inadmissible, since they were forbidden by Christ.

They use salutations, but object to frivolous plays as recreations which divert the mind from God.

Singing is indulged in at meetings and at home, for edification, but instrumental music is forbidden.

As the members refused to pay tithes, or support a hired ministry in any manner, and as they refused to enter the army and objected to take oaths, people began to suspect them. Priests and public officers were not slow in taking advantage of the severe laws, and caused the members to be arrested; but arrests, persecution and oppression only strengthened their belief, and made them more willing to suffer in order to proclaim Christ to the world.

They maintained that man is not saved by faith alone, but that good works are necessary. Great stress was laid on virtue. Honesty, uprightness and morality were strictly enforced on the members. Social as well as religious reforms they sought to accomplish, and this may be one reason why such an outcry arose from the mass of the people, who did not wish to be disturbed in the practices of their old customs.

From 1670 to 1817 stagnation set in, and it seemed that the glorious work which had begun should come to an untimely end. The older members had passed away, the younger ones lost courage or took up with the ways of the world. Still they hoped for a revival which had been prophesied. The dawn finally came unnoticed and unheralded. It brought new blood and new life into the society, and from this time (1817) its future was to a certain extent assured.

It was during this revival that William Allen, a minister of Friends, from England, was travelling in Germany. Hearing of these people, who held such peculiar religious views, he went to see them in 1822. Here he spent several days, and held several meetings among them, which seemed highly edifying to the members, for their creed had so much in common with Friends' principles. Allen, in his Memoirs, speaks of them with much respect, and the Inspirationists, who were granted the privilege of this meeting, have left us in their records an interesting account of Allen's visit among them a visit undertaken from motives of Christian love and fellowship.

The first who began to prophesy after this gift had ceased for over half a century, was Michael Kraussert, of Strassburg. His gift was recognized, and he began to travel and preach, again arousing the old enthusiasm. However, in a few years he fell back, and finally lost his power of phophecy.

The most remarkable person, perhaps, who was ever connected with the Society was Barbara Henemian, a poor, ignorant peasant girl from Lower Alsace, where she was born in 1795. She was one of the first awakened in the revival, one who experienced the oppression which the government practised more and more towards the members of the society during their last years in Germany. She followed the flock to America in search of freedom and a home, where she experienced all the trials to which they were exposed in the first settlement, near Buffalo, New York, and she was one of the first to go to Iowa, where she took up her work—a work which did not cease until 1883, when she was laid to rest.

Her parents were pious people, in poor circumstance. Barbara was of a lively disposition. She worked in a factory, where she earned a pittance at spinning wool; suddenly a peculiar state of mind bordering on melancholy clouded her lively temperament. Once, as she partook of the sacrament, the priest said, "Who is unworthy and drinks, he drinks judgment unto himself." This made a deep impression on her mind, and changed the whole course of her life. Hearing of the Inspirationists, she visited them, conversed about religion, and became a member. Soon she began to see visions and to prophesy. She came under the influence of what she believed to be inspiration, in the meetings, in the fields, while at work, at home or on journeys. For this reason persons always accompanied her, to take down what she said while under this influence.

This state of the mind caused jerking and twitchings of the body for a short time before

she began to speak, so that she was conscious of what was coming on. When she concentrated her mind upon those things which she wished to know, it caused a nervous exhaustion from which she did not easily recover. She was the only one in the society who was thought to possess the gift of inspiration. After the death of Christian Metz, in 1867, and since her death no one has claimed this gift.

From 1820 to 1830, persecution again broke out; many were driven out of Alsace and Switzerland, and they came to Hesse. Many were and so several who had means leased a few tates and factories where they could all live in common, eat together, and divide the profits if there were any. Here we have the first beginnings of the communistic life, which the society afterwards adopted. It arose unconsciously from small beginnings, with no thoughts of results which would flow from it.

When the year 1841 had arrived, things came to a crisis. The members drew up an imploring request to the ministry at Darmstadt begging for more freedom. Their children were compelled to attend the state schools, their young men were sent to prison or taken into the army where they were compelled to spend those years of their lives in learning the art of war which seemed inconsistent with true religion. Besides these trials there were other financial troubles which could not be settled, as factories had been poor and the factories they were run on the communistic plan were not ready enough to pay debts and rents.

Christian Metz one day "felt a peculiar feeling come over him, and something like a light suddenly burst from heaven." He told to several of the members about his vision, and found that they also had had similar visions. In the summer of 1842, one of the members came "inspired," and told him they should leave their native land, and should settle in a free country and adopt a community of goods. After this vision was spoken, all the members assembled to discuss the feasibility of such plans. It was decided to select three members who should go to America, and buy a tract of land if they saw a favorable place.

It is out of place here to discuss the nature of these visions, neither are we called upon to decide how far the "inspiration" claimed by their preachers was a real breathing upon them of the Spirit of God.

(To be concluded.)

FOR "THE FRIEND."

After handing B. T. Jones, a Presbyterian minister of this place, one of T. Evans' Copy Account of Friends, and explaining to him that they were standard works in the Society of Orthodox Friends and that they contain the belief of Early Friends, and all true Friends down to the present day, he, Jones, said, "I could not get along without you Quakers, Presbyterians and other denominations, like gambling, theatre-going, horse-racing, and other evils, but you Quakers stand like a rock against them. No, sir, we could not get along without your help in battling with these evils, and went on to explain the position he took, the Quakers took against all the evils that surrounded us, and that they were foremost in reforms.

THE person who cannot differ in judgment without engendering personal malice, or a spirit which will attempt to injure an opponent, or who rejoices in his misfortune, is in the gall of bitterness and the bonds of iniquity.

Entombed Hypnotics.

BY BISHOP J. M. THORNTON.

every year or two a story goes the rounds of American papers to the effect that some of our wonderful devotees of India are able to themselves unconscious, or rather inanimate in this state be buried alive and left in a grave for days, and even months, after they are restored to life again.

I have repeatedly met with statements of this character; and some years ago, Dr. Buckley, who takes a special interest in researches of this kind, wrote to me to know how far my own objection had corroborated stories of the kind, in a general way heard such stories, but had met with a single case, well attested otherwise. I began at once to make inquiries, and was repeatedly told that such cases actually occur; but after trying in vain to obtain even one of the floating stories which reached my ears, I gave up the task as hopeless. The man who is able to do it always lives many hundred miles distant. The name of the town or village can never be given. The place and time at which he performed the miracle are never known. In short, there is nothing but the most vague of shadows on which to build such a story.

As far as the stories with which Europe and America are concerned, they may one and all be traced to the history of a man, named Hari Das, who belonged to Cashmere, or possibly the Punjab, and submitted himself to be buried in the presence of Ranjit Singh, in the year 1837. The authority almost invariably given for this statement is Dr. John Martin Honiberger, formerly physician at the court of Ranjit Singh, then ruler of the Sikhs. I was personally acquainted with Dr. Honiberger thirty years ago, and had every reason to esteem him as a man of veracity and integrity. He was at that time very old, but with a retentive memory and clear judgment. So far as his testimony to an occurrence which he is now concerned, I should not hesitate to receive it without question; but when I examine the story itself I find it far from satisfactory. Dr. Honiberger never witnessed the entombment of the kind. He says that he returned to England on furlough in Europe in 1839, and on the way out he had as a travelling companion General Ventura, who was at that time in the service of Ranjit Singh. In the course of the conversation General Ventura told him that during his residence some wonderful things had taken place at Lahore; that, among other things, a devotee from the mountains had been able to place himself in a state resembling death, and while in that condition was buried, and when disinterred returned to life again. Dr. Honiberger, after speaking of Hari Das as having submitted himself into a hypnotic or unconscious state, said, "He was wrapped in the linen on which he was sitting; the seal of Ranjit Singh was placed thereon, and it was placed in a chest, which the Maharajah put a strong lock. The devotee was buried in a garden outside the city, and the place inclosed with a wall surrounded by sentinels. On the fortieth day, which was the time fixed for his exhumation, a great number of the authorities of the city, with General Ventura and several Europeans from the vicinity, one of them a medical officer, went to the inclosure. The chest was taken up and opened, and the fakir was found in the same position as they had left him, cold

and stiff. A friend of mine told me that had I been present when they endeavored to bring him to life, by applying warmth to his head, injecting air into his ears and mouth, and rubbing the whole of his body to promote circulation, etc., I should certainly not have had the slightest doubt as to the reality of the performance. The minister, Raja Dhyam Singh, assured me that he himself kept this fakir four months under the ground when he was at Jummoo, in the mountains. On the day of his burial he ordered his beard to be shaved, and at his exhumation his chin was as smooth as on the day of his interment, thus furnishing a complete proof of the powers of vitality having been suspended during that period."

The same story is related by one or two other writers; but it is worthy of note that they have it only as hearsay. Dr. Honiberger himself did not witness this wonderful scene. It is also stated that the man Hari Das had a bad reputation, and that his moral character was of the worst description. There is nothing incredible in the statement that he threw himself into a state which resembled death. That can be done by many men, both in India and elsewhere. Nor is it incredible that he was buried in the presence of Ranjit Singh. There, however, the admissions must cease. It is perfectly credible that the body was removed from the grave almost immediately after the guard had been set. Large numbers of these devotees are accomplished jugglers; but we need not assume that any real deception was used in this case. A very moderate bribe would accomplish all that was necessary. The story of the barley being sown over the ground was probably a later addition to the original statement. So also with regard to the interment lasting four months. The statement was made to Dr. Honiberger by an officer of Ranjit Singh; and even if we assume that this gentleman intended to tell the truth, he was no doubt credulous to the last degree, and perhaps noticed that he had a sympathetic hearer in the person of Dr. Honiberger.

The weak point in the whole story, however, is found in the fact that a little later an English officer proposed to Hari Das that he try an experiment by allowing himself to be locked up in a strong box, suspended from the ceiling of a room, so that the white ants could not possibly reach the box and endanger his safety, and remain for a specified time in the box, while the officer in question held the key. To this Hari Das would not for one moment consent. The key, no matter what happened, must be in the hands of his chosen friends. Dr. Honiberger states that many Englishmen lost confidence in his pretensions because of his unwillingness to have the experiment tried with reasonable safeguards to test its reality. When we remember that the whole occurrence took place more than fifty years ago, that all India has been searched over and over in vain for another man who can accomplish the same wonderful feat, and that only one case has yet been located so that even the most cursory examination of the alleged feat could be made, the reader will no doubt hesitate to believe so extraordinary a story. From the first the Indian jugglers and the Indian devotees have been practically one and the same, and it is from this extremely doubtful source that Theosophy has drawn most of its wonders and all its traditions. Our friends in America need not trouble their minds about people in India having learned how to bury themselves alive and remain in the grave four months, forty days, or any lesser period. Thus far the asser-

tion that such a wonder has actually transpired rests upon an exceedingly slender foundation.—*Christian Advocate.*

FOR "THE FRIEND."

Joseph Hoag's Vision.

In the article entitled "Joseph and Huldah Hoag," by F. G. Cartland, in No. 9 of the current vol. of "The FRIEND," is a denial on the authority of Lindley M. Hoag and Wm. H. Dean, of the latter part of J. Hoag's Vision as published in his Journal.

Having assisted in the correction of the proof sheets of the Journal at the time of its publication, and being intimately connected with one of the Friends to whom J. Hoag committed his writings after his final revision of them, I had frequent opportunities of conversing with him, and then learned for the first time that L. M. H. and some others of the family denied some parts of the vision; particularly where speaking of the separation among Friends, he says, "Those who separated, went with lofty looks and taunting, censuring language." It was then that I was informed that this copy of the vision as well as some other parts of the manuscript Journal was taken down from his lips by Narcissa Battey—afterwards Coffin—as his amanuensis; the original with some other manuscripts having been lost while he was absent from home on religious account.

After seeing this article in THE FRIEND, I procured the address and wrote to Narcissa B. Coffin, and received from her husband a letter in reply (she being unable to write on account of ill health,) from which I extract the following, viz:

"The vision as it now stands in his Journal was taken from his lips by Narcissa when his faculties were in good condition. After she had finished writing it, she read it to him, and after waiting a short time, he said, 'That is right; that seems comfortable to me.'"

I might also here state that soon after the publication of the Journal, the surviving Friend to whom his writings had been consigned received letters from two of J. Hoag's daughters, expressive of their satisfaction with the Journal, as it was published, and particularly of the "vision entire," inasmuch as parts of it had been denied.

That he himself committed it to writing is evident from these words from his Journal, page 380: "I had no idea of writing it for many years, until it became such a burden that, for my own relief, I have written it."

The portion of the vision denied, reads as follows, viz:

"Then a Monarchical Power arose—took the government of the States—established a national religion, and made all Societies tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and heard a voice proclaim, 'This power shall not always stand, but with this Power I will chastise my Church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land for their iniquity and the blood of Africa; the remembrance of which has come up before me.' This vision is yet for many days."

It is beyond credence that a man with sound mental faculties, as N. B. Coffin represents her grandfather Hoag at the time she assisted him in revising his Journal, should become so "confused" as to mistake his own opinion for what had been thus shown him in the vision

of Light, and which had become such a burden upon his mind as to cause him to seek relief by committing it to writing.

To my mind the unfulfilled part of the vision is as authentic as those portions which have already been fulfilled.

Truly thy friend,

THOS. C. BATTEY.

Mosk, Ohio, Tenth Month 23rd.

"It is the time of our Yearly Meeting, and no doubt it has been the fervent concern of many Friends going up to this yearly sacrifice that our compassionate and good Shepherd might be near and strengthen for the service whereunto you are called.

"I have, in my musing upon the condition of our shattered and peeled Society, been often led earnestly to crave, that the remnant of the Lord's heritage who have been favored to see the excellency of our high and holy profession, might keep their ranks in righteousness, upholding the doctrines and testimonies which He has made it our duty to uphold.

"There is, amidst all our discouragements and weaknesses of flesh and spirit, cause for thankfulness, inasmuch as tokens for good are at times afforded, to raise our drooping spirits, and to increase our faith in Him whose compassions fail not, whose all-penetrating eye pierces through the thick darkness that at this moment surrounds our beloved Society; and his gracious ear is open to hear the cries and sighs of his faithful children everywhere. Oh! that there might be a rallying to, and confiding in, Him who has promised, 'Lo! I am with you alway; even to the end of the world!'

"My faith is unshaken in his fatherly care over his people whom He hath gathered from the world, its manners, fashions and customs, to be witnesses for himself in the midst of a crooked and perverse nation; and although they may be permitted to be closely tried and proved, as is the case with very many at the present time, yet all who faithfully adhere to the ancient covenant into which the Lord hath entered with them, will assuredly be kept; for, as is testified in that remarkable prediction of Francis Howgill: 'The sun shall leave its shining brightness and cease to give light to the world; and the moon shall be altogether darkness, and give no light unto the night; the stars shall cease to know their office or place; my covenant with day and night, times and seasons, shall sooner come to an end, than the covenant I have made with this people, into which they are entered with Me, shall end or be broken.'—*Extracted from a Letter written by Joseph Edgerton, Fourth Month 20th, 1863.*

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the interest and non-interest bearing debt decreased \$196,280 during the Tenth Month. The cash in the Treasury amounts to \$766,202,480.23.

In the election held on the 8th inst., Grover Cleveland and Adlai E. Stevenson were elected President and Vice President of the United States.

The Government of the United States has given its assent to a proposed convention for the suppression or regulation of the sale of intoxicating liquors and firearms to the islands of the Pacific Ocean. The plan was suggested by the British Government in Seventh Month last.

The Department of State has received official notice that the Gilbert Islands, in the Pacific, have been placed under the protection of Great Britain by decree promulgated on Fifth Month 27th, last. The King of one of the Gilbert Islands appealed to the United States for protection against this arrangement, but the United States replied negatively, Secretary Foster writing: "The Government of the United States is

without colonial interests of any kind in that quarter of the globe, and its administrative abilities are remotely confined to participation in the encouragement of good government and autonomy in the Samoan group."

The Acting Secretary of the Treasury has advised the Department of State in response to a communication covering an inquiry from the United States Consul General at Berlin, that certificates of Imperial Commissioner Wermuth as to the identity of German laborers coming to this country as employes of exhibitors at the World's Columbian Exposition will be sufficient to secure such employes admission at our ports. Similar evidence of identity as to such employes from other countries will be regarded as sufficient.

Information received at the Post-office Department indicates that the return postal card recently issued by the Department will prove a success. Business men are ordering them in large quantities, and the sales up to this time exceed the expectation of the officials.

The Supervising Architect of the Treasury has approved the plans submitted by the Pneumatic Transit Company of New Jersey for entering the general Post-office building and the branch office, in Philadelphia, for the trial of the pneumatic tube service for mail transit purposes, and the work of construction will begin at once. It is the intention to have the work completed ready for test early next month.

The cranberry crop at Ilwaco, Wash., this year is said to be equal in quality to the Cape Cod product.

The number of deaths in this city last week was 380, being 37 less than the previous week and 30 less than the corresponding week of last year. Of the foregoing 197 were male and 183 females; 39 died of consumption; 38 of diphtheria; 37 of diseases of the heart; 26 of pneumonia; 20 of marasmus; 17 of old age; 13 of bronchitis; 13 of cancer; 12 of convulsions; 12 Bright's disease; 12 of inflammation of the brain and 10 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 114½ a 115; currency, 6's, 107 a 117.

COTTON was dull, but ¼c per pound higher. Middling uplands officially quoted at 8½c. per pound.

FEED.—Winter bran, in bulk spot, \$15 a 16; spring bran, in bulk, spot, \$14 a 15.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.65; do. do., straight, \$3.75 a \$4.00; winter patent, \$4.00 a \$4.35; Minnesota, clear, \$3.25 a \$3.65; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour was scarce and held at \$3.65 per barrel for choice Pennsylvania. Buckwheat flour moved slowly at \$1.85 a \$1.95 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 71½ a 71¾ cts.

No. 2 mixed corn, 47½ a 48 cts.

No. 2 white oats, 39½ a 40 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4¼ a 4¾ cts.; medium, 4 a 4½ cts.; common, 3¾ a 3¼ cts. Culls, 2½ a 3 cts.; fat cows, 2½ a 3 cts.

SHEEP AND LAMBS.—Extra, 5½ a 5¾ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4¾ cts.; common, 3¾ a 4 cts.; culls, 2½ a 3 cts. Lambs, 5½ a 6½ cts.

HOGS were in fair demand.

FOREIGN.—Twelve hundred police were concentrated in and about Trafalgar Square on the 5th inst., for the purpose of watching the gathering of unemployed working men who proposed to hold a great demonstration in the square. The mounted police force had been deprived of their swords and ordered to carry only their batons. The Home Secretary had instructed the Chief of Police to refrain from interfering with the crowd unless they became riotous, in which case the Chief had orders to act with vigor and put down the disorder. Precautions had been taken to prevent a mob from pillaging the shopkeepers in the neighborhood. Instead, however, of the vast throng of the unemployed that was expected to gather, not more than 200 persons were present at 2 o'clock, the time set for the meeting. The affair was a complete fizzle. A few red banners and several mottoes were seen. The crowd was chiefly made up of well-dressed spectators, who gathered to see what could be done. The working men were conspicuous by their absence.

All the efforts that have been made to bring about a settlement of the threatened strike in the cotton manufacturing industry have failed. Thirty mills at Ashton-under-Lyme were closed on the 5th inst., and the long threatened crisis was on. A general strike of the operatives commenced Seventh-day afternoon, and 55,000 persons are idle. The spinners have a

good chief in Mawdsley, Secretary of the Automated Association of Operative Cotton Spinners, is not likely that he will give way without a struggle. The general strike will probably last several months.

In commenting upon the outlook, the *Pall Mall Gazette* says it has no doubt that the heavy tariff on cotton goods abroad is at the bottom of the difficulty. Harrison is elected, it adds, there is no chance of better opening in the United States. Even if land is elected, a reduced duty on British cotton is uncertain. With all the European markets closed against the British product the outlook is not rosy.

The Irish statistics show an enormous increase in lunacy in Ireland. This is attributed partly to emigration, the robust leaving the weak and infirm behind. In 1891 the proportion was 355 lunatics every 100,000 of the population, against 249 in 1881.

A Cairo despatch to the *London Times* says the Egyptian cotton crop is expected to exceed 100 million cantars (495,000,000 pounds), a yield exceeding the best previous records.

The military expenses of France, since the 1870-71, have been about \$3,500,000,000.

When the reorganization under the present bill is completed the German army will have attained a strength of 4,400,000 men, whereas France will not be able to go beyond her present war strength. The increase of the annual military expenses will be 64,000,000 marks.

The preamble of the bill sets forth that the terms of the military political situation has undergone a change to Germany's disadvantage, and that this necessitates the adoption of thoroughgoing measures. The former military preponderance of Germany has disappeared. France has a war strength of 4,300,000 men and Russia of 4,556,000 men. To meet this Germany must utilize her defensive power to the full. Every man who is really capable of bearing arms must serve in the national forces.

The *Chronicle's* correspondent at Vienna says the Austrian Reichrath will soon discuss a project to join the Oder and Danube Rivers by means of a canal, thus making a complete water-way between the Baltic Sea and the Black Sea. A French syndicate is surveying the route for the proposed canal.

Some uneasiness has been caused throughout the world by the news of the appearance of the black plague, which has followed on the heels of the cholera in Turkestan. In the town of Askabad alone, 12 persons in a population of 30,000 died in the week ending Ninth Month 20th. The scourge often follows cholera when the epidemic has been particularly severe. Medical knowledge of the strange and deadly disease is very meagre, for decomposition is so rapid that post-mortems reveal nothing. The plague is more insidious and deadly than cholera itself. It sweeps over a district like a silent tornado, and appears suddenly as it came. It vanished from Askabad in six days, leaving only the corpses of its victims to mark its presence.

The deaths from cholera at Chang Kiang, in China, are reported to aggregate from 30,000 to 40,000. The people going any distance from home carry a small bottle of the name and address thereon." Cholera is also reported at Hankow.

The Odessa correspondent of the *London Daily News* says: "During 1891, 109,515 persons emigrated from Russia to America. In 1890, 85,548 persons emigrated thither."

New Zealand has set apart two islands for the preservation of wild birds and other animals.

The Chilean Government has absolutely prohibited fishing for sea lions, seals and sea otters in the Archipelago of Chile, Island of Juan Fernandez and the territory of the Straits of Magellan.

A telegram from Durango, Mexico, says that a Mountain, near that city, said to be the largest of iron in the world, has been purchased by the Huntington, President of the Southern Pacific Railway Company.

It is reported from Mexico that a company has been organized to mine the sulphur in the crater of the volcano Popocatepetl, which is now said to be in a quiescent state.

Delegates from the Dominion Government of Newfoundland are to meet in Halifax this week to discuss the trade relations of the two countries.

WESTTOWN BOARDING SCHOOL.—Trains leave Broad Street Station, Philadelphia, at 7:17 A. M., 2:53 and 4:35 P. M., for Westtown, are received at the station. Z. HAINES, Supt.

THE FRIEND.

A Religious and Literary Journal.

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Selections from the Life of Mary Dudley.

(Continued from page 122.)

"The situation of these few sheep, as it were, in a wilderness country, calls for near sympathy, and it is a favor when not only this feeling is extended, but a willingness accompanies it to let it run as it flows. It is about four years since they were first visited by G. D., S. Emlen, and J. Kendal; that life which is the crown of all profession is certainly low; the seed seems in a wintry state, scarcely shooting above ground, yet we have thought it is under the care of Him who can nourish and bring it forth, if it be only allowed to lie under his cultivating hand, and not exposed too much to the chilling breath of its surroundings. There are also some hidden, seeking minds in these parts—perhaps mixed with the various names to religion, and others who we find do not join with any denomination, but keep quietly among themselves, exemplary in their conduct, doing good, and communicating of their outward blessings; plain in their appearance and manner; one of these, after sitting in an opportunity where evident solemnity covered us, observed, that though we could not understand each other, there was a feeling and unity within."

"First-day, 6th of Fourth Month. We had no public meetings, one at half-past nine, the other at four. G. D. and S. G. were favored to minister with Gospel love and authority, I had each cause for confusion, and the acknowledgment that to me belongeth shame; pain still attends the remembrance of my want of dedication in these meetings."

"Second-day morning. We had a little sitting among ourselves, desiring to feel our way on, or detention in this city, rightly ordered; we were afresh helped to believe, that, as the eye was kept single, he who had led forth would continue to preserve us. We went to tea with a family named Decknatel—a widow, her son, and two daughters; these were educated in the nabaptist profession, her husband having been preacher among this sect, but since his death they have not joined in communion with any particular people, but keep themselves select, except sometimes going to the Moravian worship. A sweet influence prevailed in the house, and a good deal of religious conversation occurred—J. Vanderwerf being with us to interest. They believe in the sufficiency of the spirit of Truth to lead into all truth, though

they seem not fully to have entered into that rest where there is a ceasing from our own works, as they sing hymns sometimes, and have an instrument of music in their house. They were very desirous of understanding us, and our errand—it seemed strange to them for me to leave a husband and seven children, but feeling liberty to enter a little into the cause, and some particulars of my conviction, &c. as the remembrance arose with renewed thankfulness, they appeared not only satisfied, but to comprehend the language. This conversation introduced to a solemn silence, in which they readily joined, and we had each to unite in the testimony that the salutation of 'peace unto it' belonged to the house: this memorable season closed in awful supplication, and we parted under a feeling of that pure love which throws down the narrow barriers of nominal distinction, and baptizes into the unity of the one Spirit."

"9th. At four o'clock this afternoon we had another public meeting, which was well attended as to numbers, but the people were unsettled in time of silence; the doctrine of Truth ran clearly, and a hope was raised that some felt a testimony to it in their own minds."

"Left Amsterdam with J. F., Jr., and Frederick Mentz, in a carriage boat, the usual way of travelling in this country; it is drawn along a canal by a horse, and consists of a small cabin, calculated to hold seven or eight, and a larger room which will contain about thirty people, with seats to accommodate all the passengers, and light sufficient to work by. We arrived at Utrecht between three and four o'clock, felt exercised respecting a meeting here, but not living enough by faith, and looking too much outward, discouragement prevailed."

"11th. Set off from Utrecht in a post wagon, and travelled over deep roads, through a woody country thickly inhabited, though the land is poor, and we found but indifferent lodging and entertainment until we reached Dusseldorf, on the evening of the 13th, where we got to a good inn."

"14th. Concluded to stay this day, to feel whether bound or dismissed from hence; in the forenoon called on Michael David Wetterboar, whom our friends Decknatel recommended us to see, we also drank tea with him, and found him an inward retired man, living pretty much alone, and not knowing that he has any companions in this large place, where superstition seems to reign. We had a season of solid retirement after tea, and some profitable conversation through R. G. in French."

"Went off the direct course about eighteen miles to Elberfeld, expecting to find some seeking people. We were directed to a person named Smith, with whom we spent a little time; he speaks English and was civil, but seemed fearful of engaging to be our interpreter; he informed us there were some mystics in town, who met together on First-days, but we found no way to get into their company. In the morning we walked out, G. D. and I one way,

and R. and S. G. another, but though we called in at some houses, no way opened for a meeting, we therefore returned to Dusseldorf to tea. M. D. W. spent the evening with us, and we had a season of spiritual refreshment in the feeling of Christian liberty and love, under which we parted."

"17th. Left Dusseldorf, about half-past six, and got to Cologne to dinner—a dark place of popish superstition, crosses and images appearing almost everywhere in and about it; we all felt oppressed and glad to leave this place; reached Bonn, a smaller town, where similar idolatry prevailed; G. D. and R. G. walking out, saw the host, as it is called, carrying about and the people kneeling to it."

"18th. Rode through a beautiful valley of vineyards, and other plantations, bounded on one side with richly cultivated mountains, and on the other by the Rhine, on each side of which towns and villages thickly appeared, also some monasteries and ruins, altogether forming as diversified and lovely a scene as I ever rode through; but in this day's journey I found nature unusually oppressed, so that it was hard to bear the motion, and my illness increased so much, that when I saw a town on the other side of the Rhine, not knowing it was our destination, I thought it looked a desirable resting place, and wished to get to it; when the driver turned the carriage that way, and it proved to be Nieuwied, a place to which we had recommendations.* Here we got to a comfortable inn, like a private lodging, kept by Moravians, who received us cordially, and we took up our quarters with them."

"19th. I was very ill, so as to lie in bed all day, low in mind, as well as in body; dear S. G. indisposed also, and we felt glad in this state to be in a quiet asylum."

"20th. First-day, my complaints continuing I was not able to go out, my dear companions sat at my bedside, where, in a season of quiet refreshment, we remembered with comfort that it was when the disciples walked together and were sad, that their great Master joined himself to them."

"21st. A day of distress every way, mostly in bed during the forenoon; after dinner went to see the Moravian establishment, the schools for girls and boys, &c., but so low that nothing seemed capable of cheering me; my faith and patience are so tried that I am often ready to fear the honor of the great name, and that excellent cause which, through every discouragement, is dear to my heart, may suffer by my engaging in this embassy. I feel myself so insufficient for the work, and even at seasons

* Copy of one of the Introductory Letters given by the family of Decknatel:

"My Dear Brother:—I give this address by these Friends, whom they call Quakers, from England; perhaps they will call in their journey at Nieuwied—though you cannot speak with them but by an interpreter, yet you may have an agreeable feeling and influence in silence, through the favor of the Lord, which you desire—I salute you with renewed affection.
J. D."

when holy help is near, qualified to do so little, that I am ready to query, for what am I sent? Yet I remember there are various vessels in a house, and it may sometimes seem proper to the Master to call for one of the smallest, to use as He pleases—to convey what He appoints; and if care be only taken to have this vessel kept clean, though it may not be often called for, or able to contain much, it may answer some little purpose, by having a place in the house; and help to fill up some corner, which a larger one could not so easily get into. I know that I sought not this, that I ventured not without feeling the weight of 'Woe is unto me if I preach not the Gospel' where the holy finger is pleased to point; and the remembrance of these baptisms, with the renewal of frequent close conflicts, raise a hope through all, that though the sea may be permitted to swell, and the waves rise exceedingly high, the poor vessel will be preserved from becoming a wreck amidst the storms, and the little cargo be safely landed at last.

"23rd. We called this morning on an old man, belonging to a sect who called themselves inspired—a little conversation through an interpreter proved rather satisfactory. At seven in the evening we went to sit with these people in their meeting, expecting from the account received of them, that they sat mostly in silence, but we found it far otherwise. They remained awhile still, with apparent solemnity, then all kneeled down, and used words as prayer, afterwards singing, then one of them read part of a chapter and expounded. We sat still until they had concluded, when a few words were, as well as the language admitted, conveyed to them. On the whole we were not sorry we obtained this acquaintance with their manner of worship, as others denominated them Quakers, and we were now able to unfold to them the difference between us. We have abundance to discourage us within and without, many fears, and no outward help but the comfort we find in being closely handed together; and beside the sufferings we are dipped into, no apparent prospect of these tending to gather many, if any, from the barren mountains; for let us feel as we may, we have, since leaving Utrecht, been unable to convey our meaning to the people in general, and appointed no meeting—what our passing through, and being as gazing stocks may do, must be left; it will, I trust, increase our humiliation, if no other good be done.

(To be continued.)

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him and said: "I am tired of my house and grounds; come and take care of them and I will give them to you." Then came an honored judge and said: "I want you to take my place; I am weary of being in court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last up shambled old Tommy, and said: "I'm wanted to fill a drunkard's grave; I have come to see if you will take my place in these saloons and on these streets?"

This is a dream that is not all a dream. For every boy in this land to-day who lives to grow up, some position is waiting as surely as if rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are thousands of honorable places; but there are also prison cells and drunkard's graves. Which do you choose?

FOR "THE FRIEND."

A Trip to East Branch.

East Branch is the location of an old Friend's meeting house in New Jersey, 13 miles east of Bordentown. It is supposed to have derived its name from its nearness to the east branch of the Assumpink Creek, which empties into the Delaware River at Trenton. The house is on an elevated piece of land, commanding an extensive view over the surrounding country.

After the separation of 1827, the house remained in the possession of the adherents to Elias Hicks, but the meeting gradually declined and was discontinued many years ago, although circular meetings are held there once a month during the summer season. The minds of some Friends being drawn towards the people in that section of the country, the writer accompanied two of them on a visit to the spot, leaving home for that purpose on a Seventh-day in the latter part of the Tenth Month, and going to the neighborhood of the village of Crosswicks', where we were hospitably entertained by a member of that meeting, who took us the next afternoon to East Branch.

During the evening, and at intervals of the following day, there was much interesting and instructive conversation. In illustrating the importance of keeping the mind in a watchful state, so as to be prepared to receive the impressions which the spirit of the Lord might make upon it, and so to perform any services which might be called for, one of the company told of a Friend, who in travelling, shortly before, had found himself in company with eight or ten others in the receiving room of a hotel, where one of the guests was quite profane. While weighing in his own mind the question as to how to administer a reproof, or what was his duty in the case, a conversation on the subject of conscience arose between two of the company, who appeared to be young men of some education. Finally our friend was appealed to to know his views on the question. He replied that conscience was a natural faculty of man, and might be perverted; but he believed in the Scripture doctrine, that the "Grace of God, which bringeth salvation, hath appeared unto all men teaching them," &c., and that when conscience was instructed by this grace it was infallible. One thing led on to another, the company became interested, and the profane man was quiet and sober, so that it proved an instructive and profitable opportunity.

Our host spoke of the increase in numbers in that section of the Episcopalians, and said that an Evangelist of that denomination had been some time before holding a number of revival meetings at Trenton.

Two of his acquaintances, very respectable people, had attended several of these, and were quite interested in them. One evening, before the Evangelist commenced his discourse, the preacher in charge of the place, made a short address, encouraging those who felt induced to do so, to become members of their church; and to make the way easy, told the audience, that if any of them wished to indulge in drinking, card-playing, attending theatres or dancing, none of these things would be in their way. Our host's friends were so disgusted with this speech, that they lost all interest in the meetings. It is to be hoped that very few of the preachers of the Episcopalians or of any other sect, would thus boldly set at naught the commands of our Saviour and his apostles not to be conformed to this world, but to deny themselves, and take up the cross and follow our Holy Redeemer. It is

a horrible thing for the preachers of religion to teach people that they can be true Christians without submitting to the heart changing operations of that grace which teacheth to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this world. "His servants ye are to whom ye obey"—Christ came into the world to save sinners—but those only are saved by Him, whom He redeems from the corruptions, and as William Penn forcible states, "We deem it a state of presumption to call Jesus Redeemer, and yet they not redeemed by Him from their passion, pride, covetousness, wantonness, vanity, vain honors, friendships and glory of this world."

At the usual meeting of Friends at Crosswicks, the prominent thought in the vocal communications appeared to be the necessity of abiding in Christ, the true vine—feeling his life and power to rule in us, and be the governing motive of our actions.

Our ride in the afternoon was through well cultivated and productive country, a part of the cretaceous formation which extends in a broad belt across the State in a northeast direction from Salem in southern New Jersey to Raritan Bay. It was a clayey loam, with some sand and occasional patches of gravel. Near the village of Crosswicks, the road crossed a narrow valley washed out by a small branch of Crosswicks Creek, and exposing on the side a thin bed of dark blue or black clay similar in appearance to that found further south in the neighborhood of Pensaukin Creek. Here an extensive manufactory of brick and drain tile had been established. The bricks made from this clay are hard and flinty, and difficult to break in such shapes and sizes as the masons require. A visit to the locality the following morning showed that some fossils were to be found there. The proprietor said they met with shark's teeth and other forms, but he had not saved any. As they were not digging clay at the time, having ceased for the winter, our search did not develop many specimens; yet we picked up impressions of a fluted shell, and a piece with the peculiar joint of an Ammonite.

Two weeks before our visit to East Branch meeting had been appointed at that place by the same Friends; but as the letter informing them of the fact failed to reach them, the ministers had not gone there. A considerable number of the neighbors had collected to whom it was stated that the expected preachers had failed to come. It was concluded notwithstanding to hold the meeting; and one who attended it said that the feeling that they were sitting in the presence of the Almighty One, and no more to depend upon, seemed to make the season of silent worship peculiarly impressive. There was afterwards some acceptable vocal service.

On this occasion the congregation was not large, but it was a favored meeting. The coming and offices of our Saviour, Jesus Christ, were dwelt upon, and many Scripture texts quoted show that it flowed from the love of God, who gave his only begotten Son for our redemption, that He came into the world that we might have life and might have it more abundantly. Attention was also called to the necessity of experiencing the inward revelation of the Light of Christ in the soul, in accordance with the declaration, "If when we were enemies to God, we were reconciled by the death of his Son, much more being reconciled, we shall be saved by his life." Very earnest and persuasive exhortations were delivered to the people to yield their hearts to the visitations of Divine love. J. W.

S. Morris and J. E. Rhoads' Visits.

(Continued from page 124.)

Eighth Month 30th.—Many of the Missionaries feel that but slow progress is being made in the conversion of the people, and they must look to the call they have received to the labor or encouragement rather than to results.

It would evidently be a difficult undertaking for Friends to engage in, and keep strictly to our principles in preaching and worship. Being thrown much into association with those of other societies is likely to prove too strong a temptation to depart from our established testimonies when mingling among them; which is likely to be the case where there are comparatively few religious people, and they mostly engaged in the same cause.

I could not therefore encourage our conscientious members to enter on such a life unless they had a very clear call to it; for I cannot see how any one can be rightly occupying a spiritual gift, and at the same time habitually violating their conscientious convictions.

31st.—A beautifully clear sky and refreshing breeze induced us to walk along the river this morning. Passing near M. A. Gundry's, she soon joined us. The water is beautifully clear and flows in rapids and cascades over hard rocks worn smooth by its action. The banks, as in almost every place not trodden or cultivated by man, are covered by plants and trees in great variety, and of the most pleasing and graceful forms. Mountains rise on either side to add grandeur to the view.

Our walk soon brought us to the Temple of One Hundred Gods. The stone images are arranged along one side of the path and facing the river. They appear to be nearly all of Buddha, though the features vary to a certain extent. A number were headless, or the heads had been broken off and then set on again. We witnessed an earthquake had done the destruction. A few images were placed upon rocks or other picturesque spots, an eye to effect being evident in the whole arrangement.

Small stones were heaped up at the base of certain idols, and small slips of paper with characters on them were pasted on many; all of which represented prayers. The whole place was open and free. The entrance was marked by heavy stone walls. At one spot, an inscription in Sanscrit was carved on an overhanging rock on the opposite side of the stream—said to be very ancient.

A fee is paid for a ticket to visit the grand temples containing the tombs of celebrated Shouns, and the shoes must be removed on entering. As our business is not sight-seeing, we do not think it right to indulge in what seems too much like encouraging idolatry.

One or two calls seem likely to end our service here and our prospect is to return to Yokohama to-morrow.

Ninth Month 3rd.—Our journey from Nikko to Yokohama was comfortably accomplished on fifth-day. Yesterday, a letter came from Dr. Whitney proposing that we should spend First-day at Hakone, a mountain resort to the South. Tamakura being on or near the route, we spent last night there.

Doctor has given us explicit directions as to the route and letters of introduction to some of the people he wished us to see, and we are now on the way.

This being on the main line of railroad toward the south, the cars are well filled with people. We ride second class—fare two sen per mile. Third class cars are fairly comfortable—fare

one sen per mile. They are generally well filled, as the Japanese are evidently a travelling people. While it is said they are not very energetic or pushing in business, they appear to us to be industrious as we see them about their homes and farms.

A great variety of crops is raised, but rice is the great staple. This is only undertaken on land that can be irrigated, and often succeeds other crops. The greater part of what we see is not yet in head, having been sown in the Sixth Month or near that time.

Much ingenuity is shown in preparing the ground for flooding by dividing it into plats by little ridges according to the different levels. These are sometimes in dells that are terraced as the land gently rises between narrow spurs that run out from the main ridge of hills. The terraces are like steps as we view them from the valleys, and the rice is a vivid green; as are also the hills, being covered with an exuberance of bamboo grass, trees, shrubs, vines, and other plants. Some of these little scenes are among the most pleasing.

5.20 p. m.—While writing we reached the point where we leave the steam-road and take to tram cars.—The second class and third being filled, we take a first class car, the chief advantage in which is plenty of room; but for the privilege fifty sen instead of thirty is charged. This carried us to Yumoto over an easy grade. Here we transferred to jinrikishas with two men apiece and commenced a steeper climb over a fairly good road. Several miles ride brought us to Miyonoshita, high up the pass, where is a first class hotel.

We had the name of a woman who is boarding at this place, and we stopped for 'tiffin' (lunch). She gave us much interesting information in the short time we were together, including an account of a young convert who had recently died in the faith.

Having eaten a good meal, we were soon ready to resume our journey, which must be either on foot, horse, or koga (pronounced kongka). The latter is a frame floor and top suspended from a pole and carried by two men, on their shoulders. We had each an extra coolie to relieve the carriers, and another to bear our two valises slung to a staff, making seven men in all. The distance is about seven miles, and the path narrow, steep, and rocky in many parts of it. Our men kept in good heart all through, although the frequent shifting of the pole from one shoulder to the other indicated it an irksome task. We chose to walk over some of the most difficult places. After passing the summit there was a descent, down which a trot was in order. This was anything but soothing to a reclining head, and I was ready to choose a walk for our return in preference to the koga.

On reaching Hakone we were directed to a Japanese hotel. A lively little woman took us in charge, assigning us to two pleasant communicating rooms which overlook a beautiful lake set among the mountains. Our altitude is over 3000 feet and the air is fresh and invigorating, a great contrast to that of Yokohama.

The conical form of Fuji Yama is in view from our windows, although it must be many miles off.

Our house is in Japanese fashion, somewhat modified to suit foreign ideas. Our rooms are private by means of the sliding frames and screens. On the side towards the lake glass sash shut out the cool night winds.

Dinner in foreign style of cooking, &c., was served us in our rooms, by the entertaining

hostess, who can talk enough English to ask and answer numerous questions.

A bath was early provided for each of us, as part of the needful conveniences.

There is so much that is new to be seen that one's letters could be extended to a great length and but little be said about the main object of our visit, which we are desirous to keep steadily in view. Much travelling and time may be spent in seeing a few individuals.

A teapot and cup, purchased at a railroad station, full of tea, for three sen, are too brittle to mail.

We may be at Mito, where is a Friend's meeting next First-day, the 11th, if Dr. Whitney can leave home. He has spoken of numerous other places it would be desirable to visit after the schools open.

Hakone, Japan, 4th.—The railroad system is good, and is being extended over the island. It is nearly all owned by the Government, and managed by Japanese officials. Their engineers lay out new roads and superintend their construction, which latter is substantial. The English system of cars and passenger traffic is in use, except on one road in the island of Yezo, which is American.

The land was taken from the Daimios at a price, and is sold in fee simple to the farmers, so that there is likely to be a large body of the population interested in peace, and a good administration of National affairs.

(To be continued.)

To be in a state of mind or feeling, and to know just what word or phrase one's native language appropriates as a symbol to express that condition, are two different things. Many a person's best self is discredited by the world because that person is without the power of adequately expressing himself. While this is in a degree true of persons of any age or position, it is most true of the young child. It is a comparatively easy matter for a baby to learn what the word "hand," for instance, stands for. It is a much more difficult matter to know what state of mind abstract terms like "joy," or "regret," stand for. And yet we are likely to forget how gradual must be the process by which a child comes into a full appreciation of such abstract terms. It is easy to hold up the hand and say "hand." It is not so easy to hold up the feeling we call joy, and say that that is joy. "Are you sorry I am going away?" said a well-meaning visitor to a little child, as the child said good-bye to her through the car-window. The child nodded in a doubtful way, as if maybe it ought to be sorry, whatever that might mean. Many a child has been put down as callous or indifferent, because it failed to say it was "sorry" for doing wrong, when it could not be certain what being "sorry" implied; and a child, much more than an adult, prefers to know what it is talking about before it begins to speak. Only those who have been "in the habit of steeping the mind in the atmosphere of child-life" can realize what a complex and extended process of observation, induction, and deduction it takes, in a child, to arrive at a certainty what the use of "sorry" or any other abstract term commits one to. But the great number of adults whose understanding of their own language is very slight ought at least to be taken as a hint not to expect too much in that line from a little child. To appreciate the mind and sentiments of childhood, we must look a good deal farther and more deeply than to mere words.—S. S. Times.

LITTLE FOXES.

MARY CRANE.

[This poem was printed in THE FRIEND some years since, and is now re-printed by request.—Ed.]

"Take us the foxes, the little foxes, that spoil the vines."—SOL. SONGS, ii. 15.

Little foxes spoiling
The beloved vine
Trusted to my tending
By the hand Divine;
Little foxes, wherefore
Have ye entrance found
To the vine so precious
Growing in my ground?

Have ye leaped the fences?
Have ye climbed the wall?
Were there tiny openings?
Ye are very small;
And ye can creep slyly
Through a tiny space;
But I thought I closed up
Every open place.

And I watch by daytime,
And I watch by night,
For the vine you're spoiling
Is my heart's delight;
I have kept the earth worn
From its precious root;
I have trimmed the branches
But they bear no fruit.

For the little foxes
Have assailed the vine
Trusted to my tending
By the Hand Divine,
And though I've been faithful
Since its birthday morn,
They were in the garden
When the babe was born.

For they were the failings
That I would not see
When they were *my failings*,
When they dwelt in me.
Little faults unheeded
That I now despise,
For my baby took them
With my hair and eyes.

And I chide her often,
For I know I must;
Yet I do it always
Bowed down to the dust;
With a face all crimson
With a burning blush,
With an inward whisper
That I cannot hush.

And sometimes it seemeth
Like the voice of God,
And it says, "Poor coward
Using now the rod
On a child's frail body
Till I hear it moan,
And see it shrink and quiver,
For a sin thine own?"

Oh my Father, pity,
Pity and forgive!
Slay the little foxes
I allowed to live
Till they left the larger
For the smaller vine—
Till they touched the dear life,
Dearer far than mine.

Oh! my Father, hear me,
Make my darling thine;
Though I am so human,
Make her all Divine;
Slay the little foxes,
That both vines may be
Laden with fruit worthy
To be offered thee.

SNAILS we find on the beach, for pearls we must dive.

The Spirit of Sport.

The very essence of sport with a gun is suffering and bloodshed. I do not call these consequences, they are a necessity of sport. The death-throe is not an accident, but an object; and pleasure in witnessing it is an inherent essential part of enjoyable sport. To this end, and this only, is game preserved and killed.

In all tales of sport the death throes of the bird or animal are lingered upon. What is the joy of "playing" a trout or salmon but enjoyment of an animal's death-struggle prolonged as far as possible?

This love of bloodshed—delight in killing—is the animus of pigeon-shooting. The pigeons are carefully kept and well fed, in order that they may be vigorous. Then they are placed in "traps"—a contrivance to toss them into the air. The shooter, with a double-barrelled gun, stands at a convenient distance all ready, and the instant the bird appears he is shot at. If killed on the spot it is well; if not, he is found as soon as possible, *if possible*, and has his neck wrung. This is pigeon-shooting in its best estate. The bird has little chance to get away. It is ejected from the trap into easy range of the gun before it has even an opportunity to escape. Now there are machines which toss balls of glass or winged contrivances of clay. These are thrown into the air swiftly and irregularly, and are as hard to hit as a live pigeon—harder in fact. Sportsmen acknowledge this, but reject them when they can afford to get live pigeons. They say it is "no fun" to knock the glass to pieces. They want to see the feathers fly, and watch the stricken bird roll over and over and flutter to the ground.

Very little removed from the baseness of pigeon-shooting at traps is grouse-driving. Hedges, or shelters, large enough to hide the grouse, are built so near together that no part of the space between them is out of shot-range. These extend in a continuous line across an open field or moor. A sportsman, having two double-barrelled guns, and an assistant to load them, is stationed in each hedge. Then a ring of attendants begins beating the moor, and the grouse and pheasants are driven forward toward the line of guns. They suspect nothing—there is nowhere else to go if they do—and are shot down as rapidly as they appear; not one in twenty being quite killed, not one in fifty escaping unhurt. When the drive is over, such of the wounded as the dogs can find weltering in their blood are retrieved and killed, and there is loud glorifying if the total result is larger than was made last year or somewhere else.

The same thirst for the death of an animal—any animal—belongs to the shooting of larger game. Men lauded as "true sportsmen" range the wilds of every continent, at vast expense of money and time, to put to death animals in a way and for purposes to be explained only as the gratification of selfish and worse than brutal propensities. The leopard and hyena are hated and despised because they wantonly destroy more than they can feed upon, apparently from mere bloodthirstiness; while the lion and tiger are held noble because they kill only what they can devour. It is the former rather than the latter that the sportsman resembles.

The very essence of sport with a gun is the *doing* and enjoyment of death and bloodshed.—From *Our Animal Friends*.

FOR "THE FRIEND."

The Amana Society.

(Concluded from page 126.)

In the same year (1842), three men went to New York, and from there to Buffalo, where they purchased 5000 acres of the Seneca Reservation, lying six miles east of Buffalo. In the spring of 1843 the members began to come, and the first village of a communistic nature was laid out, much after the manner of the old German village. It was called Ebenezer (*Eben*, a stone, and *ezer*, meaning help), no doubt from the fact that there was much similarity in their own history to the circumstance mentioned in I Samuel vii: 12, where it is stated that Samuel set up a monumental stone as a memorial of Divine assistance in a battle against the Philistines; their battle had been a combat for Truth and for freedom of conscience, which had been denied them in their native land, and which they now hoped to enjoy unmolested in the land of freedom.

Within three years eight hundred persons had come over, and three villages had been erected while the amount of land had increased to between 8,000 and 9,000 acres.

Still the location was not desirable. Buffalo was a growing city, it offered attractions to the young, strangers came in masses to visit them, and now and then would persuade the younger ones to leave. These sagacious, far-sighted men as they were, knew well that for a communistic society to succeed it must hide itself from the world—anything to attract the eye will divert the mind also. The trustees, full of executive abilities, saw also that land near Buffalo was too expensive, while in the West more could be obtained for less money, and the rise in value would proportionally also be more.

In 1855, notwithstanding their prosperity, a number of men were sent out in search of another locality.

The community had expressed no views as to where these men should go. Arriving at Chicago they thought of going to Wisconsin, but as a new railroad had just been completed to Davenport, Iowa, and the tide of emigration flowed in that direction, they followed the mighty army of land-seekers. From there, they went to Iowa City, the capital of the State. The land was rolling and excellent for agricultural purposes, and they decided to buy 18,000 acres, twenty miles west of Iowa City.

The natural advantages of the place were many. The alluvial soil (bottom land) along the rivers is the richest in the State; the Iowa River furnished plenty of water, and was large enough to drive any kind of machinery they wished to erect. Timber such as oak, hickory, walnut and maple, would furnish fuel and building material, while the clay was excellent for brick, and plenty of limestone was found along the bluffs.

By fall in the same year a large number arrived to take up pioneer life in Iowa. A suitable name for the new village was wanted, and a ten years before, they had gone to the Bible for a name, so once more they consulted the sacred Book for another name which would be appropriate. The hill called Amana described by Solomon, in his Song (chap. iv: 8), resembles, perhaps, in beauty of surroundings, the place the members gave the same name; but there is a meaning in the word "Amana" which undoubtedly led them to select it. It means, "remain true,"—a motto from which they have never wavered. It took ten years before a village could come and their property could be di-

of in New York, and twelve hundred in
crossed the States which lie between New
York and Iowa.

The Society in 1859, was incorporated under
an act entitled "An act for the incorporation
of benevolent, charitable, religious and scientific
societies," passed the preceding year.

Art. I. of the Constitution by which the So-
ciety is governed, contains the following: "The
foundation of our civil organization is, and shall
remain forever, God, the Lord, and the faith,
which He worked in us according to his free
love and mercy, and which is founded upon
the Word of God as revealed in the Old
and New Testament; (2), the testimony of Jesus
through the spirit of prophesy; (3), the hidden
wisdom of grace and chastisement."

The control and management is vested in
a board of trustees, elected annually. From these
are selected among themselves, a president, vice
president and secretary. Eighty elders are
elected annually to look after the spiritual wel-
fare of the community. The right to vote is
given to all males over twenty-one, and to
males and females over thirty, who are not
represented by any male. In the church affairs
women are allowed to speak both in their meet-
ings for worship and in their business meetings;
but they are debarred from holding any office,
public or otherwise. However, as to their
management of women, we must bear in mind that
over sixty years Barbara Heineman, as their
modest, ruled the Society, and it was by her
counsel, her visions, her guidance, that the most
important changes were made. What she pro-
phesied while inspired was always followed, as
we believed it was revelation direct from the
Divine.

Participation in office is not preferred, although
annual elections are held. The elders are chosen
from the older members who lead pure lives,
and the trustees are selected from the middle-
aged men. Thus the most able and the most
responsible are entrusted with the management
of the temporal and moral welfare of all. This
system of communism and this mode of govern-
ment may be considered as extremely im-
portant elements in the permanency and pros-
perity of the community.

The use of the German language is another
which binds the members closely together;
and the same might be said of the Lascians, who
have not yet given up their French tongue.
The system of village life which the Society has
adopted preserves a sort of isolation of different
villages, while the villages are not far enough
apart to interfere the least with the community
itself. This village system preserves a sim-
plicity of life, and prevents evils which would
arise if all were congregated into one place.
The children are brought up with special re-
ligious training, but each family has all freedom
possible in regard to their home affairs. The
Society has never tried to put any restrictions
on the life and its management.

In each village there are several boarding-
houses, where all but the sick and old must go
for their meals, each house accommodating
from thirty to thirty. Each village has a laundry,
bakery and butcher shop, a store and creamery,
and wagons from each of these places make
their daily rounds as in the cities.

During meal-time no talking of any kind is
allowed. Grace is said before and after the
meal all standing, and as the leader ends all
say, "God bless and keep us safely." Women
sit at one table, men at another, and if there
are several children, they have also a table to

themselves. The reason for this is that where so
many should eat at the same table it would give
rise to idle talk, gossip and trifling conduct—
which things are prohibited as much as possible.

In a community as everywhere else brains
are in demand. Soon the little fellows distin-
guish themselves in school, rising step by step,
and become book-keepers, trustees, with more
responsibility, still with more freedom. Their
doctors and dentists are selected from the bright-
est youngsters in school; still here, as every other
place, wealth, influence, social standing has some-
thing to do as to choice. I noticed that sons of
the rich, influential men were always given the
easy, clean positions, while a much better young
fellow, mentally, was given the much more un-
pleasant duty of driving oxen, hoeing in the
cabbage-field or working in the dye-works.

"How can there be such a difference in social
standing in a community?" some one may ask.
Some of the founders still living put in a great
deal of money—I have heard from \$50,000 to
\$75,000. These men wield much power. They
say, "Here, if you don't vote our way, we will
leave and take our money." The Society can't
afford to lose these men, hence their say in the
matter is to a certain extent law.

Every one, man, woman and child, draws a
salary; children draw from \$10 to \$15, women
from \$25 to \$35, while the men average from
\$50 to \$100. This money is for luxuries and
clothing. Besides, if any one does extra work,
he receives extra pay. It is meritorious to save
this money and refund it to the Society, and
many have laid up large sums of money from
such meagre salaries. During the civil war
several thousand dollars were donated to chari-
ties for the care of the sick, and this money was
such as had been saved by their small earnings.

Marriage on the whole is unfavorable to com-
munity life, and the Society looks on celibacy
as meritorious. By examining the records I
found that a large proportion of the aged of both
sexes had battled through life in single blessed-
ness. This attitude is taken by nearly all the
communities in the United States. Asking an
elder the reason for this, he answered that
"marriage tended to worldliness, and less to
spirituality. If a person marries we put him
in a lower class, until he afterwards has proved
himself pious we take him into his former class
again." However, a man at twenty-five, a woman
at twenty-two, can send in their request to the
elders, and if the elders and the inspired instru-
ment think it is God's will that such persons
shall be united, the consent is given, and the
couple must wait another year until the cere-
mony can take place.

Once a year an examination is held of all the
members, to ascertain if all live according to
the Scriptures and their creed. Each person,
like in a monastery, must make a full confes-
sion as to his sins, faults and short-comings,
whether any one is ready to testify against him
or not. When their prophets lived, these were
supposed to know whether the person told the
truth or not. If any one was caught, he was
admonished.

Often people come and want to join the so-
ciety. They have been so often disappointed
in their neophytes that they are very careful.
Their Society is a religious order, more than an
industrial association, so similar belief is neces-
sary; also a knowledge of German, as that is
the only language used—very few being able to
converse in English. A novice must work two
years without pay, and at the end of that time,
if he has carried himself well, and believes in

their religion, he is admitted, giving all his
property over to the trustees. Very few con-
verts have been made, the growth of the Society
having been mainly from within.

BARTHINUS L. WICK.

Selected for "THE FRIEND."

Letter of John Thorpe.

"Touch not mine anointed, and do my prophets no
harm."—1 CHURCH, xvi: 22.

"I have been led to consider the weaknesses
and infirmities which are too frequently ob-
served to attend, whilst clothed with flesh, the
most devoted followers of the Holy Jesus;
when the holy watch is not maintained, when
the holy influence is withdrawn, they then be-
come weak, and are like other men. Thus
they who are dedicated to the service of the
ministry, bear as in their foreheads the inscrip-
tion of holiness, having to contend with all the
struggles of the private soldier, may sometimes
manifest weaknesses inconsistent with the dig-
nity of the holy office; and he who yet remains
to be the accuser of the brethren, will not fail,
where he can, under any disguise, gain admit-
tance, exceedingly to expose and magnify these;
and would lead by little and little to despise
the Lord's anointed, to 'speak evil of digni-
ties,' and lightly to esteem the sacrifices which
the Lord hath commanded to be offered in the
holy place.

It is not in my heart to justify, to excuse, or
to extenuate, the failings and imperfections of
the foremost rank in the Lord's army. I know
it deeply behooves them, above all others, to
walk circumspectly, to make straight steps to
their feet, to be examples to the flock; and I
am verily persuaded there are none feel more
deeply bowed under the humiliating sensibility
of their own unworthiness, none more frequently
covered with blushing and confusion of face
than these. I do not want to excuse or explain
away their failings; but I want to impress a
proper regard to the dignity of the holy office;
I want to revive that ancient precept, 'Thou
shalt not speak evil of the ruler of thy people.'
God forbid, said David, that I should put forth
my hand against the Lord's anointed. If weak-
ness appear, if the enemy prevail in any little
matter, oh! 'tell it not in Gath, publish it not
in the streets of Askelon, lest the daughters of
the Philistines rejoice, lest the daughters of
the uncircumcised triumph.' Oh! did but the
people know, were it but possible for the un-
circumcised to consider, the secret travail of
their spirits; the painfully distressing conflicts
which these have to pass through, and which
yet await them; how often they have wandered
in the wilderness, 'with their hands upon their
loins;' what they have to pass through in the
weeks of preparation, while eating the roll of
prophecy, and lying on their sides; how often
such are now covered with sackcloth, and have
secretly to muse on the contents of the roll,
wherein is written 'lamentations, and mourn-
ing, and woe;' were it possible, I say, for such,
who are yet whole, not having yet fallen upon
that stone which the Lord hath laid in Zion
for a foundation, and been thereby broken, and
enabled to offer the sacrifices of a broken heart;
were it possible for those who have not trodden
the arduous path of regeneration, to consider
these things, they would not need to be reminded
to mark such whom the Lord hath set over them,
to esteem them very highly, to honor them with
double honor for the work's sake, because 'they
watch for your souls, as they that must give
account' in the day of the Lord Jesus.

Two Christian Singers.

Literature is a mixed influence on the spiritual life of the modern world. The great gifts of genius have not always been dedicated to the service of the Giver. Indeed, since Goethe's time a sort of paganism has been a literary fashion; and it has not always been up to the level of Goethe's, which, he said, was "not non-Christian, and, above all, not anti-Christian."

It is a matter for satisfaction, however, that, while instances of such paganism are found among our second rate men, the greatest names in our English and American literatures have been those of men who recognized in their writings as in their lives the truth of the Gospel. Bryant and Longfellow, Lowell and Whittier, unite with Browning and Tennyson in the grand transoceanic antiphon of praise to their God.

The two poets who have been taken from us so recently stood very far apart in their types of Christian faith, but in the great essential truths they were as one. John Greenleaf Whittier was the finest outcome of the Quaker spirit in literature. He was a thorough Friend in his acceptance of both the great central principles of their creed and the traditions which have grown up around it. He believed in "the inward, universal, and saving Light," as the first and chief means by which the soul of man comes to the knowledge of God. He "Minded the Light," and walked with the calm assurance of a man who was convinced that God was leading him. Hence the Quakerly quietness and patient persistence of his spirit even in quiet and discouraging circumstances. He looked on calmly while the mob wrecked his office and destroyed his scanty furniture, and then went back to his task as though nothing had happened. The haughty of London Friends in Charles II's time, assembling twice a week in the roofless ruin of their meeting-house, as indifferent to the rage of the mob as to the pelting of the rain, was a similar illustration of the Quaker temper.

He was equally like the primitive Friends in his capacity for outspoken indignation against all things base, cruel, and of evil report. Lowell laughingly suggests that George Fox would hardly recognize Whittier as a spiritual son of his. But in truth Fox would have had less difficulty with Whittier than with the silken-voiced people, out of whom centuries of the Rules and Discipline seem to have eliminated the power of sharp and indignant speech.

Whittier's theology and his ideas of church method both lay within the lines of Quaker tradition. "I am not a Universalist or a Unitarian, but a Friend," he said to an English visitor. He deplored the changes which have been introduced in some Western Yearly Meetings, by which singing has been introduced as a part of worship, and pastors have been chosen to take charge of the Monthly Meetings. In his view, this was a departure from much that is precious in Quakerism. What most people would regard as mere negatives, had for him a positive value. He prized the deliberate formlessness of Quakerism, holding that "God is most where man is least,"—a very doubtful proposition.

But he did not, like some others of the same mystical tendency, resolve the Gospel story into a group of symbols, whose historicity is a matter of indifference. To him "the inward light" was identical with the historical Christ. His finest poem, in some respects, is "Our Master," in which he sings:

"We may not climb the heavenly steeps,
To bring the Lord Christ down:
In vain we search the lowest deeps,
For him no depths can drown.

But warm and tender even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Deep strike thy roots, O heavenly Vine,
Within our earthly sod,
Most human and yet most Divine,
The flower of man and God!"

Alfred Tennyson was born and brought up under the shadow of an Anglican church-spire, in an English rectory, and among the venerable and seemly traditions of a church which lays more stress on form than does any other of Protestantism. His mental tone was taken before the great upheaval of the Oxford movement, and the dawn of the age of earnestness. So to him the man who relied on any private Divine guidance seemed on the way to fanaticism.

The religious enthusiast was the type most alien from his sympathies. His picture of Simeon Stylites reveals his antipathy to all such characters. In his view, the ideal life is the daily and faithful discharge of simple duties, which come to us without our seeking. He has no faith in vocations that may take men away from that homely routine, to set them to greater tasks. At least he believes that the average man will find his true vocation in the lines of social movement in which he is born.

Hence his respect for much in English society which has no worth for Americans. The royalty at the top of the social system, giving it unity and coherence; the deference of the "lowly" for their betters,—all are part of his social ideal. He is the poet of order and the proprieties, just as truly as Browning is the poet of the great purifying passions. His heroine, who wilts and dies under

"The burden of an honor
Unto which she was not born,"

his princess who must suffer for offending against the social conventions, and a score of others in his poems, are unwilling witnesses to the masterful authority of established order.

His poetry reached its highest point in "In Memoriam" and the "Idyls of the King." The former is the immortal record of a great and passionate friendship, interrupted to appearance by the death of his friend, but triumphing over death and separation through the victory of faith. There is not in literature a more veracious record of a genuine passion. But how wonderfully it all falls within the lines of everyday English life! The seething fluid of intense emotion is gathered and preserved in the vessels of ordinary use. The stages of the passage from despairing grief to Christian hope are marked by the recurrence of quiet English Christmases, and their heartside observances. And even here his disposition to find English conventions correspondent to order of the ideal society crops out, as in the comparison:

"My spirit loved and loves Him yet,
Like some poor girl whose heart is set
On one whose rank exceeds her own.

He mixing with his proper sphere,
She finds the baseness of her lot."

So in the "Idyls" we have a romantic tale of a far-off fairyland brought within the bounds

of modern English ideas. At the centre stand Arthur, the champion and representative order amid the conflicting characters and types of his knights. And the final ruin comes not less through the lower forms of disorder represented by Lancelot's relations with the queen, than through the fantastic enthusiasm which carries the knights away from Arthur's side in search for the Holy Grail. So the king complains:

"How often, O my knights,
This chance of noble deeds will come and go
Unchallenged, while you follow wandering fi
Lost in the quagmire!"

But when he strikes the highest note, we were made to feel his unity with his brother poet. Whittier could not have written, but how fittingly he would have adopted, the grand introduction which forms the prelude to "In Memoriam":

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face
By faith, and faith alone, embrace,
Believing where we cannot prove."

Thou seemest human and Divine,
The highest, holiest manhood thou;
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

So the two poets stand as illustrating conditions of life which seem the most opposite. What each valued as best in social method, the other regarded as at best a lower and second good. But "wisdom is justified of all her children." Each had a partial truth given in his keeping, and bore his testimony to it with all his might. And each thus served his age and generation, and entered upon that higher and broader life where "all contradictions are reconciled in Jesus Christ."—*S. S. Times.*

EXTRACT FROM DR. CHALMER'S WRITING.—"We know not a more deeply interesting walk of observation than that which is pursued by modern missionaries, when they come in contact and communication with the people of a still unbroken country, when they make their lodgment on one of the remote and yet travelled wilds of paganism, when after the interval of four thousand years from the dissolution of the great family of mankind, they go to one of its widely diverging branches and ascertain what of conscience or what of religious light has among them survived the lapse of many generations; when they thus, as it were, knock at the door of nature left for ages to be tried and try if there yet be slumbering any sense of intelligence which can at all respond to the sage they have brought along with them. do we know an evolution of the human mind which carries in it more of a big and affecting interest than that to which philosophy has cast an inquiring regard, even that among the dark and long unentered recesses, there subsists an undying voice, which owns the effort and echoes back the truth of Christianity. Inasmuch, that let missionaries go the very extremity of our species, and speak of sin and judgment, and condemnation, they do not find in vocabularies unknown; and sweet to many is the preacher's voice, when he tells that to them a Saviour is born; and out of the line of even this deep and settled degeneracy come gotten the materials of a satisfying demonstration; and thus in the very darkest places have converts multiplied, and Christianities arisen, and the gospel been the same life unto life to some who have embraced and been the savor of death unto death."

who have declined it, all proving that a principle still existed in their bosoms, which, if followed, would guide them to salvation, which, if they fled from, would try them and find them guilty. Nor let us wonder thereon that the apostle, even when speaking of those who are given over to every abomination, could still affirm of them that they know the commands of God. Even a remainder of that knowledge which they liked not to retain, still held its hold upon their conscience, and gave to a responsibility which belongs not to the beasts that perish. Man, in short, throughout the whole of this world's peopled territory, has a principle by which he may righteously be judged; and still enough of it is known and felt by his conscience to make it out, that for its violation he should be righteously condemned. So dark as our conceptions may be of the present character and future state of those who are under the shadow of heathenism, we may be sure that a clear and righteous principle of retribution will be applied to them all; and that those who shall be judged worthy of death on any day will be found to have committed such sins as they themselves either knew or might be known to be worthy of it."

Natural History, Science, etc.

Swarming of White Ants.—The white ants in Florida send out colonies during the rainy season. They have long loose wings to get away from the nest. Other creatures seem to know when they are to be destroyed, and gather round the entrance to devour them. Snakes, frogs, fowls snap them up, and crowd out, they tumble over dazed in the bright light. Those that rise on the wing are devoured by birds. A short flight and they are on the ground, and sprawling on the ground, and their legs become quite unmanageable. But, planting their hind feet firmly on the dragging wings, they depress them to the ground, the ant gives everybody a surge forward, and is free. No more far aloft, he goes below as soon as possible. The women and children run with little brooms and sweep up baskets full of the savory morsels, they come out of the hole. After awhile the expedite is over, all is quiet, and the earth for a mile round is speckled with the discarded remains.—*Hore's Tanganyika.*

Yarra Timber.—This is obtained from a species of *Eucalyptus* which grows abundantly in Western Australia. When selected from hilly localities, cut while the sap is least active, and naturally dried, the wood proves impervious to the borings of the Teredo and the White Ants. Boards constructed of this wood, although unpeeled, have remained sound after 25 years of service. It is one of the least inflammable for building purposes, and one of the best for fuel. It is very heavy and so intensely so that it is difficult to work it with ordinary carpenter's tools.

Birds in Wet Weather.—C. C. Abbott, says "the feathers of birds often become so saturated as to render flight impracticable, and so birds fall victims to carnivorous mammals. Attention was called to this fact during the autumn, when, after a sudden dash of rain, I found a number of warblers that were too fat to fly. Their fluttering did not prevent me from catching one, and directly after I saw a bird fall in the clutches of a red squirrel."

Mineral Beauties.—C. C. Abbott in speaking of a visit to a copper mine in Arizona, says:—"I would know how magnificent a mineral is, how it surpasses even the orchids among

flowers, the butterflies among insects, or birds of paradise among birds, let him gather from the mouth of the great copper mine, fragments of the ore as they are ruthlessly dumped upon the ground. When malachite, azurite and cuprite are seen as I saw them at Bisbee, then one can form some idea of Nature's perfected handiwork."

A Strange Phenomenon.—A short time since, the water in the harbor of Sidney, Australia, was so changed in color as to present in places the color of blood. In a few days a large part, some say one-half, of the animal life existing in the shoal water near shore was extinguished, the oyster beds being seriously injured, and all bivalves suffering to a very great extent. An examination of the discolored water showed that the phenomenon was owing to the growth of a microscopical animalcule of the genus *Glenodinium*, which sometimes develops with marvellous rapidity.

Such sudden developments of a minute vegetable produce the red snow of the Arctic regions, but do not in any degree do away with the miraculous character of the Egyptian plague. That the Almighty makes use of natural causes to produce results is not disputed, yet none but God can do so, and the change of the waters of the Nile, which afterwards underwent putrefaction, can only be attributed to his direct and miraculous interference, who doeth according to his will in the armies of heaven, among the children of men, or the most insignificant of his creatures.—*Episcopal Recorder.*

"THE KING'S SCRIBE."—The king's scribe was an important officer of state in all Oriental monarchies. He was, in fact, a great secretary of state, whose duties were to keep an exact account of all tribute received, and of the spoil of captured cities. In the Assyrian sculptures the king's scribes are frequently represented with a long scroll of parchment in their left hand, and a pen in their right, making an inventory of the booty brought in by the soldiers. All the spoil was first brought by the captors to one place, where it is represented as being carefully sorted and counted in the presence of the royal scribes, who take an exact inventory of the whole before it is carried away by its captors. Scales are being used to weigh the bullion and articles made of the precious metals, lest they should be clipped afterwards. A certain proportion of the gold and silver, in whatever form it was, was due to the temple of the national deity, and another portion was set apart for the king's private treasury.—*S. S. Times.*

Items.

Alcohol and Vitality.—A writer in *The Independent* says the use of alcoholic drinks in the United States is degrading the standard of size, of weight, of vigor for activity and endurance on the part of the whole people. From a physical, social and sanitary point of view, such as radically affects the prowess and perpetuity of the United States, we regard the present freedom of use of alcoholic beverages as a greater menace to race vitality and so to national life, than slavery ever was.

Mixed Marriages.—An engagement is reported between Crown Prince Ferdinand of Hohenzollern of Roumania, who is a Catholic, and the Protestant princess Marie of Edinburgh. *The Independent* says, "These mixed marriages are not wise and give occasion to serious evil." There is apt to be trouble about the education of the children who are born to parents thus unequally yoked together—each naturally desiring that they should be brought up in their own faith.

Education in Canada.—The educational question

is up among the Catholics of Canada. In the province of Quebec, at a late meeting of the Roman Catholic Board of the Council of Public Instruction, which includes all the bishops and some prominent laymen, the question came up whether teachers who are ecclesiastics should submit to examination, and the bishops all said no, while the laymen, after a short controversy, all said they must. R. Musson, ex-Governor of the Province, when the bishops said they alone had jurisdiction, replied:

"On the contrary, we are more concerned than you, for we have children and you have not. When we complain of the ridiculous system of education in your classical colleges, you reply that those colleges are founded to train priests and not practical men; and yet, when we withdraw our children and send them to Protestant institutions, you threaten us with excommunication. Do not suppose you can much longer brave the Catholic population."

Women Preachers.—The Congregationalists have five women who have been ordained to preach the Gospel—two of them in the State of New York, and the others in the West. Of their adaptation to the pastorate little is said, and of their success, nothing.

THE FRIEND.

ELEVENTH MONTH 19, 1892.

At the Conference of the Progressive Yearly Meeting on this continent, which convened at Indianapolis on 18th of Ninth Month, a discussion of the Pastoral system occupied the time of several sittings, and issued in the adoption of the following minute, which it is stated was objected to by the delegation from Baltimore and by part of that from North Carolina:

"The Conference desires to urge upon Friends everywhere the importance of the diligent exercise of the various spiritual gifts bestowed by the Master, especially those of the ministry of the word, and of the pastoral care of the flock of God. In connection with these services the Church is reminded of its duty in making such provision as may be necessary for the support of those who give their time to the work, so that the Gospel may not be hindered, nor the shepherding of the flock impaired by the want of pecuniary means. At the same time that we strongly commend a proper pastoral system, we desire that Friends will be careful to see that it is not abused by the assumption of undue authority on the part of pastors, by their standing in the way of any service the Lord may lay upon others, or by leading the members of the flock to look and depend upon human agency instead of the Divine shepherd and bishop of souls himself. We believe that the faithful exercise of pastoral care is an important agency in the Master's hand in establishing and building up the membership of the Church."

Perhaps the language in which this minute is framed, is as skillfully adapted as the circumstances would admit, not to shock the feelings of those who adhere to the principles our Society holds as to the exercise of Gospel ministry, and the care of the flock, while at the same time it advocates the introduction of a system of paid preachers, substantially the same as that in vogue among most of the Protestant denominations.

Some of the evil fruits of this departure from Quakerism are pointed out in the editorial column of *THE FRIEND* of Tenth Month 29th, and it is perhaps not needful to repeat them here; but they give point to the remarks of a correspondent, who recently wrote to the editor, expressing his belief that those who avow a hireling ministry as a feature of their meetings, and

have set aside the practice of silent worship ought no longer to be spoken of as "Friends." The probability is, that where such a radical change is made as the substitution of ministers selected and paid by the congregations, for the free will offerings called for from his prepared servants by the Head of the Church, that such hiring ministry will be only one step in the downward course, which will lead to the renunciation of most of the distinguishing features of our profession. The "abuses" which the minute cautions against are so closely connected with the system itself, as to be almost the necessary outgrowth of it; and it would be about as reasonable as to tell one to handle pitch and yet not defile his fingers therewith.

But while we feel strongly the degradation which follows these departures from Quakerism, we do not doubt that there are places and services assigned in the universal church for others besides ourselves; but, as stated by a valued friend more than fifteen years ago, "If our Society should drift into the adoption of such views of religious truth, and such ideas, and the practices which are the natural fruit of them, it would entirely fail to accomplish the design for which it was raised up in the beginning, by a mighty hand, and by an outstretched arm."

SUMMARY OF EVENTS.

UNITED STATES.—At the late Presidential election, the following vote is believed to have been cast for Presidential electors, subject to possible revision. For Cleveland: Alabama, Arkansas, California, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Kentucky, Louisiana, Maryland, Michigan, (5 electors), Mississippi, Missouri, New Jersey, New York, North Carolina, Ohio (12 electors), South Carolina, Tennessee, Texas, Virginia, West Virginia and Wisconsin. Total, 288. For Harrison: Iowa, Maine, Massachusetts, Michigan (9 electors), Minnesota, Montana, Nebraska, New Hampshire, North Dakota, Ohio (11 electors), Oregon, Pennsylvania, Rhode Island, South Dakota, Vermont and Washington. Total, 133. For Weaver: Colorado, Idaho, Kansas, Nevada and Wyoming. Total, 23.

The next Senate it is thought will stand as follows: Democrats, 44; Republicans, 40; Populists, 4.

It is stated that President Harrison has decided to pursue a strictly conservative course in all matters relating to appointments. He does not desire to lay the Administration open to the charge of arbitrarily depriving the incoming Administration of patronage in a spirit of vindictiveness or retaliation. Consequently he will extend the classified service only to the degree which he had determined upon in case he was elected. The decision, it is said, will not affect more than half a dozen positions in each department.

A Washington despatch says that, "in view of the still lingering possibility of a fresh outbreak of cholera in European countries in the early spring and the consequent danger of its introduction into the United States, the officials of the Treasury Department have determined to maintain the utmost vigilance in guarding our ports against the entrance of people or merchandise that might possibly convey the germs of the dreaded epidemic. To this end immigration will be generally discouraged, and the provisions of the President's proclamation of September 1st, imposing a quarantine of 20 days on all suspected immigrants, will be vigorously enforced." According to the official construction, "all aliens who come to this country for permanent residence are immigrants, whether they travel in cabin or steerage."

The Washington Post of the 13th inst., publishes an article to the effect that Ivan Petroff, a special agent of the State Department, and formerly in the Census Office, has been detected in the act of furnishing false information to this Government in relation to the sealing industry of Alaska, and which has been embodied in the preparation of the Bering Sea case for arbitration.

Knudd Sands, representative of an English syndicate, said in Ottawa, on the 12th inst., that he had purchased 90,000 acres of mineral lands in West Virginia, where the syndicate intend to establish steel and iron works, such as those owned by Andrew Carnegie. K. Sands has secured the services of skilled workers

in iron and steel from Homestead, Pa., who were lately employed in the Carnegie works.

The Farmers' Alliance of Indiana has adopted a series of resolutions embodying the demands it will make upon the next Legislature of that State. It asks, among other things, revision of the tax laws and the fixing of salaries of public officials "on a level with compensation that similar service will command in the open market," and the suppression of the liquor traffic.

Some of Kansas' empty jails are at present being used to store the surplus wheat. The Kansas City Journal says that this would indicate a healthy state state of morals and finances.

Three hundred and twenty-eight thousand divorces have been granted by the courts of this country during the past twenty years, 90 per cent. of them to women.

There are said to be now visible in the heavens no less than six comets. One of these, first discovered in Europe by Holmes, has been seen at the Warner and Dudley observatories, New York. It is now approaching the earth, and is expected will be visible on Eleventh Month 28th, "many times larger than the full moon."

The acreage in vegetables in Southern Florida this year will probably be very large.

North Dakota is reported to have a newspaper published in the Sioux language.

A rich strike of coal is reported from Klamath County, Oregon.

Southern California's orange and olive crop this year is most promising, while that of the lemons will be short.

A large number of Chinamen have been smuggled, it is said, into this country from Mexico, and the United States customs officers have been unable to prevent it, owing to the lack of guards along the Rio Grande.

The number of deaths in this city last week was 404; being 24 more than the previous week, and 13 more than the corresponding week of last year. Of the foregoing 211 were males and 193 females; 52 died of consumption; 49 of diphtheria; 41 of pneumonia; 37 of diseases of the heart; 15 of Bright's disease; 14 of marasmus; 11 of bronchitis; 10 of casualties and 10 of apoplexy.

Markets, &c.—U. S. 4's, 100 a 102; 4½'s, 114½ a 115; currency, 6's, 107½ a 117.

COTTON.—The market was strong and advanced ½c. per pound, bringing quotations for middling uplands up to 9½c. per pound.

FEED.—Winter bran, in bulk spot, \$15 a 16; spring bran, in bulk, spot, \$14 a 15.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.65; do. do., straight, \$3.75 a \$4.00; winter patent, \$4.00 a \$4.35; Minnesota, clear, \$3.25 a \$3.65; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.50; do., favorite brands, higher.

GRAIN.—No. 2 red wheat, 73 a 73½ cts. No. 2 mixed corn, 49½ a 49½ cts. No. 2 white oats, 40½ a 41½ cts.

FOREIGN.—On the 13th inst., a meeting was held in Trafalgar Square, London, to celebrate the fifth anniversary of the scene of a great popular demonstration in celebration of the restoration by the Liberal Government of the right to hold public meetings in the square, and to give voice to the demands of the unemployed poor upon the Government and local bodies to start all needed public improvements, so as to assist in relieving existing destitution. Speeches were made from six different platforms, one of the speakers being John Burns, M. P. An enormous but orderly crowd was present, and hundreds of red flags were displayed.

The second week of the cotton lock-out opens with increased prospects of the trouble being long continued. There are 6,000,000 spindles still at work on full time, 750,000 on short time, and 12,000,000 are stopped. The Masters' Federation has asked the owners of the spindles working on full time to begin to shorten their working hours on the 17th inst. All the owners have assented except the masters at Bolton, who spin Egyptian cotton chiefly. They plead that their hands are full of orders and that their mills must work full time to fill them. The leaders of the spinners state that if the employers generally adopt short time, without a corresponding reduction of wages, the deadlock will end. Whether or not the manufacturers would follow such a course, which would practically be conceding the demands first made by the operatives, is an open question. If they run their mills on short time and reduce wages as well, the fight will be long continued.

The Standard's Paris correspondent states that fresh

cases of cholera are reported from Etaples, Courty, Calais, Arras, Boulogne, Avion, and elsewhere in north of France.

The Buda-Pesth correspondent of the same paper reports that the disease is spreading in western southern Hungary.

Twenty-seven died on the 11th inst., at Araddez 30 more on the 12th. There are several new cases in Holland. Many fatal cases have occurred there.

At concurrent meetings of the Centrists in Bavaria, Baden and Wurtemberg, a well-nigh unanimous sentiment against the German Army bill was expressed. This attitude of the Centrists has shattered the confidence of the Ministerialists in the Reichstag in the acceptance of the measure. The Centrist newspapers again changed their tone. They have reverted to former denunciations of the bill, and not a single one of the Centre party new advocates anything but unpromising hostility to it.

Opposition to the measure is also growing among the people, who are growing more and more alive to the fact that the bill will entail upon them financial burdens by raising the prices of tobacco, beer and spirits. The disclosure of the fact that Prussia is financially embarrassed, taken with the proposal of Miquel, Prussian Minister of Finance, to levy a tax on capital, has contributed to a revulsion against the Government's financial policy generally.

At a meeting of Liberal members of the Hungarion Diet, held on the 9th inst., Count Szapary, the Hungarian Minister, announced that Emperor Francis Joseph had accepted the resignations of the members of the Hungarian Cabinet.

It is announced from St. Petersburg that the expense of organizing the Russian section of the Chicago Columbian Exhibition will amount to 800,000 roubles.

The prohibition against the emigration of Helms from Russia, that was enforced during the cholera epidemic, has now been withdrawn. A number of parties of emigrants have started for Hamburg from various parts of the country, and other parties are making preparations to start.

Iceland has established a high school for girls.

A cable despatch received in Boston, from the International Union of Astronomers, announced the discovery of a bright comet by Holmes, the position of which on Eleventh Month 6th, at midnight, was right ascension zero hours, 46 minutes, 46 seconds; declination, 38 degrees, 30 minutes.

A despatch from Panama, by way of Galveston, states that Costa Rica has just been devastated by floods. Plantations were ruined, bridges swept away, buildings destroyed and a large section of railway ruined. A number of persons were reported to have been drowned. The damage amounts to hundreds of thousands of dollars.

NOTICES.

WANTED, by a woman Friend of experience, position as housekeeper. Address P. O. Box 73, Moorestown, N. J.

PHILADELPHIA, Tenth Month 28th, 1892. The Temperance Association of Friends, of Philadelphia Yearly Meeting, requests a subscription in the furtherance of the work they have undertaken for the winter. They need funds at this time, which will be used in the cause of Temperance upon all lines as the givers may indicate.

FRANK H. TAYLOR, Chairman Ex. Com.

1120 Market Street

ALFRED E. MARIS, Treasurer,

1030 Arch Street

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SAMUEL W. MOORE, 409 E. Penn St., Germantown

JUST PUBLISHED.—With portrait, in 8vo, price 10 shillings, cloth., EDWIN OCTAVIUS TREGELLES' *Life of the Engineer and Minister of the Gospel.* Edited by his daughter, Sarah E. Fox. Hodder & Stoughton, Paternoster Row, E. C., London.

DIED, at the residence of her son John Moore, Philadelphia, ANN ELIZA MOORE, widow of John Moore, in the ninety-first year of her age. A member of Sadsbury Monthly Meeting, Penna. The interment took place at West Grove, Chester Co., Penna., 24th of Tenth Month, 1892. Her relatives and friends have the comforting assurance she was gathered to the shock of corn fully ripe, into one of those mansions prepared for the righteous.

THE FRIEND.

A Religious and Literary Journal.

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lections from the Life of Mary Dudley.

(Continued from page 130.)

24th. In a little retirement this morning it seemed to shine on a public meeting here, Menonists agreeing to give the use of their use at 4 o'clock in the afternoon; a few of us, with some Moravians, and Inspirants, attended. Joseph Mortimer, from Yorkshire, kindly acted as interpreter for us. Feeling a deep desire in my heart to call on a man whose maintenance had struck me in the meeting, I went; on entering the house, a salutation of love arose, and a memorable season ensued, which to me seemed like a brook by the way, solitary after a season of great trial and struggle—and we left Nieuviel with renewed feelings of that love which had nearly united so many there.

We got to Wisbaden the evening of the 15th, and met with an Englishman who accompanied us to several bathing houses, this place being famous for an extraordinary boiling spring of sulphureous nature, which is communicated through pipes to the different houses. From thence we proceeded to Frankfort, a fine populous town, remarkable for the liberties it possesses, being governed by its own magistrates, who are Lutherans; it is supposed to contain twenty thousand inhabitants, and among these three thousand Jews. No man pays more than five pounds for taxes, which commences on his declaration himself worth fifteen hundred pounds. This being so privileged is a thriving one, and is obliged to take part in war, unless the city be invaded.

Here we met one called a Pietist, with whom I had some religious conversation to our mutual comfort.

From Frankfort we pursued our journey through Fridburg, and some parts of Suabia, having little delay, we arrived at Basle the first of the Fifth Month.

4th. Had a little season of quiet retirement here, and in the evening we went to see a person named Brennan, with whom Claude Gay resided for three weeks—he and another old man lived retired—they are of the sect of Infants; several met us to tea, and religious conference ensuing, liberty was felt in recommending silent waiting for ability to worship. On sitting renewed that fellowship which is called the bond of the saint's peace, and the

harmony in service increased that cement, which is as precious ointment sending forth a sweet savor. We went to supper with Jean Christe, a Moravian to whom we were recommended from Nieuviel; several of that sect were with us, and we had a satisfactory time of innocent cheerfulness and freedom.

5th. Sat as usual together in our chamber; my mind was under some exercise about a public meeting, but I felt fearful of mentioning it; our friend Christe came to tea with us; the symptoms of being measurably redeemed are obvious in this man; we all felt much love in our hearts towards him, and his seemed opened to us. J. Sulger, a Moravian, who understands English, kindly interprets for us; in him also the seed of life appears to shoot forth in grain which we hope is ripening. Oh! if these visited ones were but inward enough, how would their growth be forwarded!

6th. Went to tea with a large company of Moravians; some of their inquiries respecting women's preaching and the nature of our visit, were answered to apparent satisfaction, but our minds being drawn into silence we found it a close conflict to yield—the company were ready to hear, or talk, but the opposition in them to silence, and our nature pleading to be excused, brought on deep exercise. Our friend Sulger asked if he should desire them to be still; this was a relief to S. G. and myself, and she was, after some time of stillness, engaged to explain the nature of true worship, and the necessity of waiting for preparation to perform it. They again began talking, to show their approbation of what had been said; but silence being again requested, G. D. followed with good authority, and I thought some of them then felt what true silence was, particularly our interpreter, to whom, as well as through him, I believe, the testimony flowed. I sat some time in close travail, desiring that the people might feel as well as hear, but found it a great trial to speak what seemed given me for them; at length love prevailed, and this memorable season, which closed in solemn prayer, was to me, one of the most relieving since I came on the continent.

We went to sup with the two dear old men, J. Christe accompanying us; it was a pleasant visit—peace evidently surrounding the dwelling; on parting I just remembered how Jacob was favored near the close of his life, and what worship he performed leaning on his staff; after reviving which, we left them in love.

7th. Our men Friends called on a few persons at a little distance from town, and in the evening we all went to J. C.'s, where after some time, silence was procured, several young people being present, to whom our minds were drawn in feeling of Gospel solicitude, which we were enabled to evince; and although this season was a strange thing to, I believe, all, except ourselves, what was said seemed well taken, and we felt peace in having yielded to this manifestation of duty.

8th. On a little comparing our feelings this morning, we thought it best to appoint a

meeting: many difficulties occurred, but at length our friends, J. and H. Brennan agreed to give us a room in their house. It proved a deeply exercising season, though strength was mercifully afforded to express the feelings that were raised; but the opposition to this way of worship was, I believe, clearly felt to obstruct the stream from running as it otherwise might. Those called Inspirants have a great dislike to women's preaching, and our transgression in this respect, probably did not suit them; we however felt easy, and this little act of dedication tended to an increase of peace, and cleared the way for moving on.

9th. Parted with our dear friends at Basle under a sense of uniting love, and travelled through a beautiful country, richly diversified by nature and improved by art, to Geneva, where I was confined one day by illness at a poor inn. Though I was still greatly indisposed, we sat forward on the 16th, and travelled through almost incessant rain to Chalons, a little French village, where we were indifferently entertained and lodged at a very dirty inn. Next day we had a romantic ride between very high rocks and mountains—strong torrents of water pouring with wonderful rapidity, some not less than three hundred feet, with perpendicular and sloping falls—these emptying themselves into a lake below, and thence into the Rhone. This scene of grandeur was rendered awful by remarkably loud claps of thunder, and vivid flashes of lightning, which continued some hours, accompanied by heavy hail storms and rain. Through Divine preservation we got to a tolerable inn to sleep, and were favored to reach Lyons the evening of the 18th; and I had fresh cause for thankfulness in finding several letters from my beloved husband, conveying the intelligence of all being well. This, after suffering much from anxiety about home, was humbling to my heart. May I learn increasingly to commit all into the Divine hand!

We proceeded from Lyons in a carriage boat down the Rhone, passing many towns and villages, on the banks of this rapid river; landed at Point Esprit, and reached Nismes in the afternoon of the 22nd; from whence we proceeded next day to Congenies,* about three leagues distant.

On the coach stopping at a little inn where we designed to alight, a large number of people surrounded us, some looking almost overcome with joy, others surprised, some smiling, but all behaving civilly. Our men Friends alighting in order to make arrangements for our reception, left us women in the coach; but such was the covering with which my mind was then favored, that being a spectacle to thousands would have seemed trifling to me; tears flowed, from a renewed sense of unmerited regard, and the

* Congenies is a small village in the department of the Garde, where, and in the several adjacent places, a number of persons reside, who profess nearly the same principles as those held by Friends in this country, although they are not yet recognized as members of our religious Society.

extension of the love of the universal parent to his children, spread a serenity not easily set forth.

"We were desired to accompany some who joined us to a neighboring house, and the room we entered was soon filled with persons, who, by every testimony we could comprehend, rejoiced in seeing us; though many expressed their feelings only by tears. They reluctantly consented for the first night, to our occupying three tolerably commodious bed-chambers at the house of a Protestant, (but not one professing as they do), and we designed to engage these rooms, with another for a kitchen, and hire a servant to attend on us: but before we were dressed next morning, several of these affectionate poor women carried off our trunks, &c.; and on consulting together we concluded it was best to yield to the wishes of those we came to visit, resigning the personal convenience we might enjoy, in being permitted to provide for ourselves. We therefore accepted apartments in two of their houses, and while these and their manner of cooking, are very different to what we have ever been accustomed to, the belief that we are here in right direction, smooths what would otherwise be hard to bear. Their love for our company is such that they seldom leave us alone, and seem to think they cannot do enough to make us comfortable.

"A few both of the men and women are sensible, intelligent persons, with whom, could we converse, some of us would be well pleased.

"We are well aware, that speaking only through an interpreter obstructs the stream of freedom, and yet I have thought that even this might have its use, by tending to prevent too much conversation, and thereby drawing their and our minds from that state of watchfulness, wherein receiving suitable supplies, we may be qualified properly to administer in due season to their wants.

"First-day, 25th. Their meeting this morning was attended by between eighty and ninety persons: soon after sitting down several of them appeared strangely agitated, and no less than five spoke one after another, partly in testimony and partly in supplication, all sitting except one man, who stood up and expressed a little in humility and tenderness.

"We found that our safety was in getting to our own exercise, desiring, as ability was afforded, that the right seed might rise into dominion, and the imaginations of the creature be brought into subjection: and though it was evident, that but few of them were acquainted with that silence, wherein the willings and workings of nature are reduced, and the still small voice which succeeds the wind and the fire, intelligibly heard, yet we were comforted in observing much of this emotion subside, and the meeting was favored towards the conclusion, with a solemnity it wanted before; the people settling more into stillness, while testimony and prayer went forth through G. D.

"Thinking that sympathy with them in their different growths, and situations, was likely to be more fully known by a discriminating visit, we proposed after having our certificates read this evening, to sit with them in their families, which proposal they gladly accepted.

(To be continued.)

The person who cannot differ in judgment without engendering personal malice, or a spirit which will attempt to injure an opponent, or rejoice in his misfortune, is in the gall of bitterness and the bonds of iniquity.

Slum Children at Play.

During the Ninth Month we were able, through the liberality of a Friend, to take five parties of children from the Friends' Mission, Pearl Street, out to Tottenham, to enjoy an afternoon's play in the garden, and tea in the large empty building known as "The Laundry." In all we had 125 children, most of them attenders of some class or meeting held in Pearl House. Four parties were brought by train; it was a pretty sight to see the procession of ragged little ones (their faces unusually clean, but often without hats) and three or four of "the mission ladies" as caretakers, start from Pearl House for the walk to Liverpool street or Bishopsgate Station. Quite a stir was created in the street, and many parents came to the doors or windows to see the start, while several children who had been once, and longed to come again, would go as far as the station in the vain hope of being taken a second time. As one of these processions was going along Bishopsgate, some bystanders were heard to observe "They must be the Salvation Army."

The excitement of the children when in the train is intense; they jump, and shout, and sing, and rattle bones together in a most bewildering way, besides keeping their caretakers in a state of continual terror by the way they crowd to and lean out of the windows of the carriages.

On arriving at Forster House a wild rush and clamor ensues for the battledores and shuttlecocks and balls, it being impossible to make them understand that these things must be shared and exchanged; so that our chief work throughout the afternoon is in deciding disputes between different claimants for these toys, and organizing games, for these children do not know how to play except with a bonfire in the middle of their street; but it was most delightful to see their intense enjoyment of the unwonted surroundings, and then of the tea.

"It is good tea, lady! was a frequent ejaculation, and there were several requests to be allowed to take home some cake to some small brother or sister who was poorly. Other children were determined to make the best of the opportunity, and mysteriously fastened up in some part of their pitifully ragged garments as much cake as they could quietly hide, so that after tea we found several children had quite a store of good things, which became very embarrassing when they wanted to play games.

On the whole, they respected our property very well. "You musn't pick the flowers in the park" said one small child to another, and though we lost a few balls, most were honestly given up when we asked to have all playthings put together preparatory to going home.

Many of these children were Jews, and as some of the parties were on a Friday, the Jews might only come on condition that they should be home again by sunset, the beginning of their Sabbath. We were also strictly enjoined by the parents that the children should have no meat. One little Jewess, as we took them home, slipped her hand in one of ours and said "The day does goes so quick teacher, I wish it would go slower: I never went out for pleasure before—I do like to go out for pleasure—I should like to come with you every day."

The most exciting excursion was that of the infants, more than thirty of whom were brought in a brake the five miles from Pearl Street to Forster House. The scene at starting baffles description, all the inhabitants of Pearl Street seemed to have turned out, and many parents were determined that their children should go,

tickets or no tickets. Such clamor and rushing, and pushing and thrusting, and wild confusion ensued that we felt that two policemen would have had their work set to keep order. Many ineligible children were hoisted up on the sides of the vehicle, and how they escaped without injury was a marvel. At last, with kind help of Charles Duck from the Bedford Institute, the brake was filled, and we moved on, followed by a score or more of boys and girls who only waited C. Duck's descent from the steps, to try to enter the brake. At the Bedford Institute a halt was made, and all the children who had no right to be there were turned out (except one who was overlooked) and then proceeded along Shoreditch, followed a dozen or twenty boys. At the end of a mile all except two of these had turned back, we were surprised to see two ragged urchins who had been once before, still holding on. And they held on with such perseverance that they obtained their end, and finally arrived at Forster House, where of course we could not refuse them tea, when they had so well earned it. Neither could we find in our hearts to make them run back, so one answer to our inquiry "Lady, will we have to run all the way back?" was permission to sit on the steps, so that the youngsters consider their escapade a grand success and brag of it to their friends and neighbors. How we longed that such determination and perseverance could be turned into a right channel while the boys are still young!

We were very thankful that every party of the little ones was safely brought back to their homes, not one accident occurring to any, and we know that, especially among the Jews, the pleasure given to the children has been the means of putting us into happy relations with the mothers. The frequent inquiry of the children now is, "Lady, when will we go in the country again?" "May we come again next year?" to which question we always reply "as we hope so."—S. E. Rowntree, in *The London Friend*.

THE LOUISIANA LOTTERY.—One of the most remarkable things about the contest over the Louisiana Lottery bill in the Louisiana Legislature, was the dramatic effects accompanying it. When the lottery men had at last secured the necessary two-thirds vote, the death of a Senator broke their ranks, and an "anti" man was elected in his place. Again the necessary number was secured, and as the vote was about to be taken, one Senator fell to the floor with nervous prostration, and had to be carried home. On another day, just before the assembling for decisive action, another member was prostrated in the same manner. On one day, just as S. C. Tucker, the leader of the lottery ranks was speaking, the thunders drowned his voice, and lightning flashed along the electric wires in the capitol building, extinguishing the lights, the word went out, "God is fighting the Lottery Company." And after all was said and done, and but one vote was wanted to override the Governor's veto, and preparations had been made to bring the sick Senator on his couch to the Capitol, a rain storm prevented, and the Legislature had to adjourn, unable to do the company's bidding. And to crown all this final disaster, the sick Senator died, thus defeating the plans of the lottery people. We know of no such remarkable series of interpositions, seemingly providential, recorded in history, outside the Old Testament.—*Church Advocate*.

"With a Death Upon It."

In the year 1838 John Williams, known later as the martyr of Erromanga, was the chief laborer among the South Sea Islands, under the auspices of the London Missionary Society. He drew his whole energies into the work to which he considered himself devoted, as Dr. Judson used to say a missionary ought always to be, for he omitted no effort to impress on the Islanders how entirely they filled his thoughts. On his return from a brief visit to England on business connected with the mission, he brought with him a number of plants new to Polynesia, which had been thought likely to grow well in the Islands, and to prove useful to the natives who were often great sufferers from the terrible storms common to their latitudes, which destroy bread fruit and other trees which form the staple food there. Such hurricanes are followed by famines, and these again by pestilence. Williams had suggested the desirability of obtaining, if possible, a number of plants of low growth, less likely than the lofty bread-fruit, &c. to be affected by tornados. Among others, he brought a slip of the Chinese banana, or *Musa Cavendishii*, named after the Duke of Devonshire, who had contributed liberally to this department of the mission. But on landing at Tahiti this slip appeared quite dead, so that even Williams, one of the most hopeful and indefatigable of men, decided it to be worthless and threw it away. Another missionary, however, noticing the poor limp thing lying desolately where it had fallen, took it tenderly in his hand and thinking that if no good came of his endeavor at least no harm could ensue, planted it in his garden plot.

The vitality which had seemed extinct proved to exist; the slip which had been supposed dead soon put forth brisk evidence that it was alive. The Chinese banana, in short, was fairly introduced into Polynesia, and to day every island south of the equator has been enriched with this valuable esculent. One of our later missionaries says of it:

"Its value is to natives beyond all computation. Our teachers have taken it wherever they have gone, and it is now found throughout the Pacific, from Tahiti to the Islands of Torres Straits and New Guinea."

In his account of a marvellous produce of a little slip thrown aside for dead, reminded us of an incident in our own travels. When we were visiting Fredericton, in the Canadian Province of New Brunswick, many years ago, we were called to call on an old woman who was too ill to attend the services we were holding. A venerable old saint we found her to be. In the course of conversation she remarked:

"I wonder if you ever noticed how God generally brings in his promise *with a death upon*

"I failed to quite catch her meaning, and asked her to explain herself more clearly.

"Well," she resumed, "When God gives us a particular promise he generally does it just at the time when he has made things so that it can't be true; there's the death upon it; and He expects us to *trust* his word, just that bare word, and to believe he'll bring it all out sure, in spite of *can* or *can't*."

"How exactly the homely old saint of New Brunswick said what the great court preacher, Channing, said long before in another land and in her tongue! "When God desires to show his power a work comes entirely from his hand, He overcomes everything to impotence and to desolation—and then He acts!"

The elegant diction of the French Bishop may express the thought more aesthetically, but certainly it does not express it more graphically than the not quite grammatical English of the old woman. "Diversity of operation, but the same spirit." Whether by a sermon before the *Grand monarque*, or in a conversation in a Canadian cottage, or by an object lesson in the South Sea Islands, God teaches one comforting lesson, that He is able to bring forth life where human ken can deserv only death, and that He would have his people "Be sober and hope to the end."—*The Presbyterian*.

FOR "THE FRIEND."

A Testimony

OF WARNING AND ENCOURAGEMENT, AT PHILADELPHIA YEARLY MEETING.

Fourth Month 22nd, 1845.—Elizabeth Evans said in substance, that she had felt a concern on her mind during the sittings of both to-day and yesterday, and she feared to leave the meeting without expressing it. She had remembered the words of the Prophet, "Lo, I will command, and I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." It is a time of commotion, of shaking among all religious denominations; not one was exempted from it in some shape or other as far as she knew, the true Israel of God of which our Society forms a part, is undergoing a sifting; and the language of many hearts had been, "Let not thy hand stop for our crying, till all impurities are taken away."

Many of us had sorrowfully felt, and her heart had been made sick with the want of unity of feeling, the unsettlement that was among some, and the dissatisfaction of others. There had been a hushing up, a covering up, a putting the evil day afar off; but the time was drawing near when it would have to be shown what and where we were. Though we had to appearance been getting along smoothly from year to year, yet hundreds had felt there was an undercurrent of dissatisfaction and insincerity, of putting on two faces; using two languages, according to the company some were in. She had remembered the disciples were commanded not to take two coats.

She had heard it remarked and she knew it to be so, that we had much less expression at this time than was usual on the various interesting things that had come before us; and she did not wonder at it; many had been made to drink of the wine of astonishment. If any were disposed to think hardly of her, she desired to be able to bear it. The Lord would have a people without spot or blemish or any such thing; the chaff must be sifted from the wheat; but she was comforted by the assurance that not one grain of the solid substantial wheat should fall to the ground; nothing but the chaff must fly. He will sift again and again. The language of her heart had been, grievous as it might be to endure.

"Oh, Lord! if thou wilt extend thy arms around us and encircle and hold up, then carry on thy blessed work to purify us." The dear young people she said had claimed her most tender sympathy; she believed many of them were deepening in the root, notwithstanding they had been sorely puzzled at the difference of opinion, and also to account for many things that had passed and were passing. Some were ready to seek in other societies for the rest they found not in their own; but it would not do to look outward. The watchword was, "Abide in

the patience a little longer, and your deliverance, our deliverance, will be wrought."

Though we might seem to be in a narrow place, as with the Red Sea before us, and the bands of the Philistines behind, the Lord will make a way for us where there is no way, and will again enable our Society to enjoy her Sabbath as in former times. The Lord is on his way to open the prison doors, and where those who like Joseph are bound in prison, who have been let down into the pit where there is no water; who have been hated and sold of their brethren, shall be set free. The Lord will sift again and again, and the chaff will fly, but hundreds will be planted like Joseph, as a fruitful vine by the side of a well whose branches ran over the wall. The archers have grieved him and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.

FOR "THE FRIEND."

Late Flowers.

The mild, dry weather of the Tenth Month prevented the formation of heavy frost, and preserved the vegetation largely unblighted, so that in a visit to a neighboring swamp, as late as the 17th of Tenth Month, there were still to be found some flowers and other objects to repay the search of the naturalist.

Among these were several specimens of a rather large-flowered blue Aster, which was either *Aster longifolius*, or some allied species—but what one I am not able to say with certainty, because after my return home, circumstances prevented the careful investigation necessary to determine. For it requires considerable acquaintance with this genus (of which Gray enumerates more than fifty species) to be sure which of its varieties it is that you meet with in the woods and fields.

On the borders of the small run, that flowed through the meadow, were many patches of a Golden Rod (*Solidago*) just coming into bloom. The beautiful yellow of the flowers, and the wrinkled leaves that closely beset the stem, indicated that it was the common species, *S. Rugosa*. Yet that is one of the earliest species seen in the summer. The abundance of the plants did not favor the supposition that their development had been retarded by the bite of a grazing animal or by some other accidental injury—so that I was quite at a loss to explain this apparently unseasonable show of bloom.

As is usual on flowers of this class, a number of insects were walking over them, probably feeding on the pollen which they furnished. Two or three varieties of the Beetle family were there; and what I at first supposed to be a small species of Bumble Bee—but on closer inspection concluded to be a fly—as I could see but two wings. If it was really a fly, the imitation of a bee was very perfect—so much so that I shrank from taking it in my hand, lest I might find by the sting that I had made a mistake. There were also two or three species of Wasps, or of flies closely imitating them.

The Canadian Burnet (*Poterium Canadense*) still retained its bloom; and I was much interested in noticing on a small patch of the meadow, hundreds of the Ladies' Tresses (*Spiranthes cernua*, a low-growing orchid, with a slender stem, crowned with a spirally twisted spike of white flowers. This plant is by no means uncommon in New Jersey, but never before had I seen such numbers of them gathered in one spot.

J. W.

SPRING WANDERINGS.

LONGFELLOW.

When the warm sun that brings
Seed-time and harvest has returned again,
'Tis sweet to visit the still wood, where springs
The first flower of the plain.

I love the season well
When forest glades are teeming with bright forms,
If dark and many folded clouds foretell
The coming of the storms.

From the earth's loosened mould
The sapling draws its sustenance and thrives.
Though stricken to the heart with winter's cold,
The drooping tree revives.

The softly warbled song
Comes through the pleasant woods, and colored
wings
Are glomming in the golden sun, along
The forest openings.

And when bright sunset fills
The silver woods with light, the green slope throws
Its shadows in hollows of the hills,
And wide the upland glows

And when the day is gone,
In the blue lake the sky o'er-reaching far
Is hollowed out, and the moon dips her horn
While twinkles many a star.

Invested in the tide
Stand the gray rocks, and trembling shadows throw;
And the fair trees look over side by side,
And see themselves below.

LINES

ON SEEING WILLIAM PENN'S "NO CROSS NO CROWN."

No cross, no crown; no suffering, no reward;
These are the precepts of our dying Lord;
He points to paths his holy feet have trod,
His bright example leads the way to God.
Cease then to wonder, O ye worldly wise!
The Christian warrior gains a heavenly prize;
He leaves the glories of a world like this,
For immortality and boundless bliss.

He is the truly wise, whose mental eye,
Illum'd with beams of wisdom from on high,
Beholds the frailty of all earthly joy,
And seeks the treasure time can ne'er destroy.

Hear, O my soul, the Saviour's call obey;
Take up thy cross, and walk the narrow way.
Ah! wherefore doubt, tho' threatening storms arise,
Tho' hovering darkness cloud thy mental skies?
He who has been thy glorious morning light,
Can chase the horrors of impending night;
Can prove thy refuge in the noontide ray,
And gild with brightness thy declining day.

Eternal mercy give my soul to prove,
The precious influence of redeeming love;
Save from the bondage, from the power of sin,
Save from the war that rages still within;

Eternal grace and purity impart,
Set up thy standard in this wayward heart.
O! thou didst drain the dregs of bitter woe,
That streams of joy for rebel man might flow;
For man thou left the glories of thy throne,
And trod the suffering path, forsaken and alone.

Ye humble hearts, in adoration bend,
Cast all your cares on this Almighty friend;
He crowns with conquest in each trying hour;
His is the glory, His the boundless power.

The hosts of darkness flee at his control,
While messengers of grace surround the soul.
Now faith, and hope, shall bid their children sing,
"O tyrant Death! where's now thy dreaded sting?"
No more the victory, boasting Grave, is thine;
I am my Lord's, and He's forever mine."

C. REES.

LET us not expect all gifts in all men, and that every man should excel in every gift; for then one would be saying to another, *I have no need of thee*. But God hath given diversity of gifts to divers saints, that each may acknowledge something in another, which he hath not himself, and may reckon his perfection to lie in his union and communion with them.—*Win. Dell.*

FOR "THE FRIEND."

Extracts from the Diary of Louis Taber.

Lincoln, Ninth Month 2nd, 1832.—Am to-day entering the twenty-second year of my life. It is the most solemn period of my existence. I am humbled under the consideration of my transgressions, and look forward to my future life, trusting in the care of Omnipotence for my protection. I have endeavored to devote myself more fully to the cause of my Redeemer; and it is now my desire to seek first the kingdom and its righteousness, trusting that all things necessary may be added.

Tenth Month 5th.—I have been renewedly tendered under a consideration of the dispensations of Divine goodness. I have had to reflect upon my many little omissions and misses. My mind has been deeply impressed with a fear that I may yet have to stand as a watchman on the walls of Zion and declare the goodness of God. It is my sincere prayer that I may be found doing all to the glory of the great Giver of every good and perfect gift, in faith and resignation to his will, being assured that the afflictions of this life, are overpaid by that eternal weight of glory which awaits the righteous.

Third Month 28th, 1833.—About five months since, I left home to teach a school in Shefford, Lower Canada. Yesterday I returned, and was pleased and thankful again to meet friends and connections, parents, sisters and brothers, and to find them all enjoying good health. What a blessing is a paternal roof! How many and various are the enjoyments of a family where piety abounds and the ruling principle is love.

Sixth Month 8th.—The Yearly Meeting of New York, which I attended and from which I have returned, was large, and graciously owned by the Great Head of the Church. The business of the meeting was transacted in much brotherly love. Excellent epistles were read from all the Yearly Meetings of Friends. My heart was grateful for those spiritual blessings. After the storm is past, comes the calm sunshine of peace. May that sacred influence remain long upon my mind.

North Berwick, Second Month 23rd, 1834.—A long time has elapsed since I have penned my feelings, so little has occurred worthy of remembrance. I have passed many a lonely hour separated from all my friends and relatives. But O for the want of abiding in that tender, watchful frame of mind which ever characterizes the humble follower of Jesus, I have in some measure lost the savor of life, and have sometimes vainly sought him whom my soul loveth. By the assistance of Divine grace I hope to find forgiveness and strength to walk with more devotedness of spirit to my Heavenly Master. My ingratitude to my God has sometimes appeared so great that I dare not ask for forgiveness. But the blood of the everlasting covenant is yet sufficient for me.

Sixth Month 9th.—Sitting alone in my chamber, I have been reflecting how trivial circumstances will affect our happiness, and how willing we are to believe, that contentment and happiness might be found in some situation which we have not yet attained. How little do we know of ourselves and how much do we wish to know of others! The resignation of our own wills to the will of God, is the supreme bliss.

Seventh Month 28th.—Oh how hard it is to give up all and to follow Christ; to be willing to become fools for his sake; to cast down all our earthly crowns at the Redeemer's feet. But we cannot serve two masters. We cannot serve God and mammon. We cannot take the world

in one hand and religion in the other. There is no compromise about it. There is no part road to Heaven. Except ye be regenerated a born again ye can in no case enter the kingdom. We are called to come out and be separate. We must be the humble followers of rejected and crucified but arisen Lord. We are called with a high and holy calling. We have unto us dispensed the gospel of the grace of God.

Seventh Month 28th.—Under the living ministry of our friend, Joseph Bowen, my heart has again been broken and tendered. "I have been induced to believe," were his expressions, "that if there is not more growth experienced from the gentle and refreshing showers with which kind Providence has blessed you, there will be a famine, and not of water nor of bread, but of hearing of the word of God." Addressing you Friends, he said, "There are those who weep between the porch and the altar for you, who would clasp you in their arms and bless you. Why do ye also go away? Shall strangers come in and be your ploughmen and your vinedressers, and will you be aliens?" Oh the baptizing and reaching effect of a living ministry. It is a blessing for which we cannot be sufficiently thankful.

Sixth Month 21st, 1835.—The Yearly Meeting which I attended was large, and again favored with the presence of Master of assembly. Many lively testimonies were borne, and my heart was humbled under a sense of the goodness and care of God. I lamented my growth coldness and apathy in the best things; and was induced to form new resolutions to follow more earnestly after the Truth. The Shepherd of Israel still watches over his fold. During the past winter I visited my friends at home, enjoying again the sweets of friendship and the domestic circle. I then remembered the vow of the patriarch: "If God will be with me and will keep me in this way that I go," * * * "then shall the Lord be my God."—Gen. xxviii: 20, 21.

Ninth Month 2nd, 1836.—I have to-day completed my twenty-fifth year, and have one year less in which to prepare for the change that awaits me. A long time has passed since I have written anything; but I have had again to look over my past life, and to reflect upon the many unforeseen events which have transpired since I commenced this diary. When I consider the shortness of time, and that almost half of my life, at the longest, is already past, I feel the necessity of greater diligence and more watchfulness unto prayer. I have often been thankful for my prosperity here, and accept it as a favor from the Divine hand, but I often feel the need of his holy presence to sustain me. Some of my mental conflicts have been very great, and I have sometimes almost distrusted the care of my Heavenly Father. But I am often strengthened to put confidence in Him, believing He will yet, if I abide in faith and patience, make a path through the mighty deep. Never have I felt greater plenty of spirit than it has been my lot to feel, much of the time during the last few months. But I have had times of refreshing from the Lord for which my heart has been truly thankful. How have I wished for greater devotedness and fervency of spirit, and that I might now begin anew my journey and my life!

I attended New York Yearly Meeting this spring, and saw my parents and a sister. I found it hard parting with them. I also attended New England Yearly Meeting, and

arterly Meetings of Salem and Dover, the former held at Lynn and the latter at Berwick, giving a pleasant visit with my friends in both places. I am now in my occupation at the school. The responsibilities of my situation sometimes oppress my spirits; and I am satisfied if teachers felt the importance of their positions, they might do much towards instilling into the minds of children principles of piety and virtue. May I be strengthened to be more faithful in the discharge of my duties, to be more devoted to the cause of truth, and to my God, and may my trust be more fully in Him.

Ninth Month 6th.—Our venerable friend, James Brown, expired to-day, about noon, in his ninety-eighth year of his age, after a short illness of two weeks. He made a peaceful demise. His strength continued to decline rapidly until he slept in the Lord. His countenance was composed and natural, and a comfortable assurance was felt that he had found his rest. He was much beloved and will be long lamented.

"Sweet is the scene when virtue dies
When sinks a righteous soul to rest."

Let me die the death of the righteous, and let my last end be like his.

Ninth Month 8th.—The funeral of Moses Brown was large, and several testimonies were given to his virtues and integrity, both as a man and a Christian. The Divine presence was felt. Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors; and their works do follow them."

First Month 5th, 1837.—While one of the preachers was reading this morning at the table the 27th chapter of the Acts, 20th to 25th verses, my mind was deeply impressed with the goodness of the superintending providence of God. My heart was refreshed and my heart tendered even to tears, for which visitation of Divine love I am thankful. The secret aspirations of my soul to my Heavenly Father were that all my former transgressions might be blotted out of the book of remembrance, and that I might be found more faithful in the discharge of my duties to God and to my fellow beings. The humble messenger Zionward is I believe often made sensible that these seasons are not at his command, but when it is the case with us as with the disciples formerly, that the doors being shut, Jesus comes and stands in the midst, how grateful should we to be, and how awful will be the consequences, if we slight these calls of the Divine Master, and "and do despite unto the spirit of promise." May it be my happy experience to feel the sweet incomes of heavenly love, and may my trust and confidence be fully centered in Him.

Bless the Lord, O my soul and forget not all His benefits.

Were we able to look into futurity and see all the changes and trials through which we may be permitted to pass, the prospect would so depress our spirits as to entirely unfit us for the duties of life. It is among the wise provisions of Providence that our blessings and adversities are so intermingled as to render life desirable while the latter gradually break off our attachment to the world and fit us for an inheritance among those that are sanctified. Often have I resolved to pen some of my reflections, but I have been too poor both in body and mind to write much worth re-perusal.

Tenth Month 27th.—On the 10th of Fourth Month I left Providence, R. I., in a very poor state of health, which had been induced in part

by study and confinement, and I had been some time declining.

Tenth Month 27th.—My friends advised me to visit home and remain a part of the summer. With a prospect of being able soon to return I cheerfully complied with their advice, and reached home without much inconvenience except considerable fatigue. It is always pleasant on ordinary occasions to visit a father's house, but the circumstances under which I left and returned, and the prospect of my health contributed greatly to depress my feelings. At home we find that care and sympathy for which we may look in vain among strangers. A good home in sickness should be numbered among our richest blessings. Instead of improving as I had anticipated, my health continued to decline for two months, and I sometimes had reason to fear that my disorder would not soon be removed. The beautiful lines of Bryant were often present to my mind—

"Yet a few days, and thee
The all-beholding sun shall see no more
In all his course."

We can imagine the feelings of another at the close of life, but in sickness only when we find ourselves cut off from all worldly prospects, can we fully realize what must be our feelings when we leave the world and break off our attachments, to enter into a new and untried state of existence, to be shall I add, born again into the world of spirits. It is at such an hour, if ever, that we need to feel the supporting promises of the Gospel, the consolations of the Spirit and the Christian's hope. I was sometimes able to resign all to the Divine will. Since receiving some help for which I was truly grateful, I have continued slowly to improve.

(To be continued.)

FOR "THE FRIEND."

As "the earth that drinketh in the rain that oft cometh upon it, and bringeth forth herbs, meet for them by whom it is dressed, receiveth blessing from God," so the mind of the Christian believer is enriched by the showers of celestial good dispensed through the Grace of God. Much of error is infused into the human mind by wrong thinking. It is wise to take advice from the poet: "Guard well thy thoughts—thy thoughts are heard in Heaven." The visited children of the Lord, after having experienced enough of Grace Divine to change the heart and become saved, as many seem to think they are when newly converted, yet have great need of a "continuance in well doing," a constant abiding in the fear of the Lord—yes, "all the day long." Various comparisons are used in the sacred Scriptures to elucidate Truth and explain the facts recorded in connection with spiritual Truth. Jesus said to the Jews, "Ye pay tithes of mint, anise and cummin, and neglect the weightier matters of the law—judgment, mercy and faith." Are not Christians as well as Jews censurable for this? Is it not a common fault with us to fritter away precious time in taking thought of the things unworthy of thought?—"judgment, mercy and faith," being subjects brought but little into practical thought.

Felix trembled when Paul reasoned with him of righteousness, temperance and judgment to come. He trembled with guilt because he had failed to practice what he knew was his duty. Alas, that it is so much the case—failing to practice all the Christian duties. The earthly mind failing to prepare the soil to drink in the celestial rain that oft cometh upon it, receives

not the blessing that Infinite wisdom designs should come from the bountiful provisions of God's manifold grace. Whatever is an essential to the well-being of an immortal soul is worthy of thought in such way as to prove the sincerity of action and the purity of motive that governs action. "Blessed are the pure in heart, for they shall see God." "Blessed are the merciful, for they shall obtain mercy."

P. R. GIFFORD.

PROVIDENCE, Eleventh Month 5th, 1892.

Natural History, Science, etc.

Toads as Collectors.—Toads are night-hunters, and some naturalists have employed them to collect specimens of insects. The toads are put down at night, and in the morning are collected, when gentle pressure causes them to eject a portion of their nocturnal spoils.

Field Mice.—A proof of the sort of plague these creatures may become, as well as of the folly of shooting down every bird of prey wherever seen, was afforded a few years ago in the south of Scotland. A raid had been made, and war declared against hawks and owls, that was carried out to the bitter end, but the field-mice increased to such an extent, that whole fields of grass were utterly destroyed, the little creatures being actually in millions. So true it is that there is a balance in nature, which cannot be interfered with, with impunity.

A Herring Panic.—A wonderful herring panic occurred some years since on the coast of Aberdeenshire, Scotland. The herring shoals appeared to have gone suddenly mad; some said they were pursued by some sort of a sea-monster. However, they threw themselves on shore, in heaps, in ridges, in myriads. There was no doing anything with the multitude of stranded living fishes, and for a whole week at least, carts from all the neighboring farms were employed carrying them away for manure, the people being naturally afraid that a plague would break out as the fish decayed.

Arresting the Current.—As the strongest current will make a break for the earth by way of the telegraph or telephone wire to reach its destination, it would, if not arrested, go through the instruments in the operating offices of those companies and burn them out. The companies, to guard against such accidents, use what is called "lightning arresters," which are intended to avoid lightning as well as stray currents. Attached to each wire in the central office of the telephone company is a fine No. 36 insulated wire that runs across a small piece of tin foil, held in its place by two small brass supporters at either end, one end of which connects with a ground wire.

While this little wire is large enough to pass a current sufficient for telephone purposes, a current of a higher power will instantly burn it in two, and the intruding current, instead of getting into the building, will take the ground wire for the earth. There is also a device of similar construction used by telephone companies that will "open the current" and expose the breakage the first time an attempt is made to use the telephone with which it is connected afterward. This places the possibility of an accident at the minimum. Telephones in buildings are not so protected, and hence an occasional stray current will reach them. They are so constructed, however, that no serious danger can result to the operator. It is said, however, that an instance is on record where a man was

killed by lightning when responding to a telephone call in Chicago about two years ago.

Pigeon-post.—During the Franco-German war of 1871, a pigeon-post was successfully established to keep up communication with the outer world. It was worked thus: balloons ascended high in air, and meeting with favorable winds, the aeronauts permitted themselves to be drifted far over the land held in the clutch of the enemy, and having arrived, say, over Tours, they descended. Now these balloons carried with them from Paris a large number of Belgian homing pigeons. Letters from England, etc., were now photographed on thin paper, each one being reduced to a microscopic form, the tiny documents were then put in well-secured quills and tied to the central tail-feathers of the birds, and these were released. Straight back, then, to their homes in the beleaguered city they flew, with the messages from the friends of the besieged. The first three birds that arrived are said to have brought back nearly one thousand despatches.—*Friends in Wood and Field.*

The River Jordan.—The curious statement is published in the organ of the Palestine Exploration Fund, on the authority of Dr. Lorier, that the Dead Sea loses every day by evaporation several million tons of water. He says this enormous mass is easily drawn up by the rays of the sun, the valley wherein the sea lies being one of the hottest points upon the globe. This vast basin is remarkable as being the deepest depression upon the surface of the earth. It is 1,300 feet below the level of the Mediterranean, and rocky walls rising to 2,600 feet in height surround it on all sides. It is nourished only by the river Jordan; and, there being no outlet, its entire tribute of water must be absorbed by evaporation only. Dr. Lorier says that the waters of the lake are concentrating more and more, and so great has its density become that the human body easily floats on the surface without the slightest exertion of hands or feet.

Items.

Duelling.—The absurdity of this mode of seeking satisfaction for injuries, is illustrated by an anecdote told of William Cobbett. When challenged to fight, he recommended the challenger to draw a Cobbett in chalk upon a door, and if he succeeded in hitting it to send him instant word, in order that he might have an opportunity of acknowledging that, had the true Cobbett been there, he, in all probability, would have been hit, too. But, hit or no hit, he maintained the bullets could have no effect whatever on the original cause of quarrel.

Foreign Element in our Population.—A writer in the *Christian Advocate* speaks of the difficulty of Americanizing our enormous foreign population, a large proportion of whom are out of harmony with American ideas. He thinks it hopeless to expect any legislation from Congress in the way of restricting immigration, in the present state of the political parties; and he suggests a steamship mission movement, which shall supply every emigrant vessel with a missionary who may accompany the vessel on its passage from foreign ports, and give instruction to the emigrants.

Masonry as a Law unto Itself.—"Bro." Josiah H. Drummond, Chairman of Maine's Committee on Ancient Craft Masonry, explicitly lays down the law of Masonry, in these terms: "Masons, and those intending to be Masons, should understand that the law of the Grand Lodge is the law of Masonry, and that if they cannot obey that law, whether it seems to them right or wrong, reasonable or unreasonable, they had better get out of the institution as soon as possible, as they certainly do not belong in it." He should have added, what has long been known and is ever manifest to every investigator of Freemasonry, as exposed by members of that

fraternity, that the law of the Grand Lodge is inimical to all the civil institutions of our country, simply because it is the law of Masonry. Take the following clause from the obligation of a Master Mason: "I promise and swear that I will vote for a brother or companion Mason, and promote his election to office, in preference to any other candidate of equal qualifications." Then take this part of the Royal Arch Mason's oath: "I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason, when communicated to me as such, without exception." Sometimes the phraseology is changed, but it always covers, or comprehends, murder and treason; sometimes it is expressed, "murder and treason not excepted." In another clause of the same obligation the candidate is sworn to "assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong." This oath he takes after having pledged himself to "stand to and abide by all the laws, rules and regulations of any chapter of Royal Arch Masons of which I may become a member; the constitution and laws of the Grand Royal Arch Chapter, under whose jurisdiction the same may work; together with the constitution, laws and edicts of the General Grand Royal Arch Chapter of the United States of America, so far as they shall come to my knowledge." The inference to be drawn from Drummond's decision, in connection with these obligations, is, that when the Grand Lodge and the General Grand Chapter unite to overthrow the Constitution and civil government, including all the horrors of murder and treason, every loyal member of the Blue Lodge and Chapter must obey them, "without mental reservation or evasion of any kind." It is well to have these conclusions widely and distinctly understood. The laws of Masonry not only promote assassination but high treason.—*Christian Cynosure.*

New Light out of Palestine.—We would not have our readers, who are so much interested in the Scriptures and in the discoveries which illustrate and explain them, fail to notice a remarkable discovery just announced, made on the soil of Palestine by a young American, F. J. Bliss, son of President Bliss, of the American Protestant College at Beirut, although he was working under the direction of the English Palestine Exploration Fund. It is the discovery for the first time in Palestine of a written record that goes back to the time of David or even of Moses. It is an actual letter of historical value, on a clay tablet, and in the Babylonian language and writing. It gives us a little glimpse of the disturbed condition of things in Palestine while the children of Israel were in bondage in Egypt, and it contains a mention of a Zamrida, governor of Lachish, of whom we already had knowledge from the remarkable collection of tablets also in the Babylonian writing, found four years ago, at Tel el-Amarna in Egypt.

We now know it was not the Nile but the Euphrates that gave its culture first to Syria and Phenicia. The records of man do not go back of the time when Babylonia ruled along the Mediterranean, while Egypt got its first foothold in this region about 1700 B. C., when Amasis I. set up his outposts as far beyond the Egyptian border as Sharuhin and Gaza. But for more than a thousand years before this, Syria and Palestine had been learning the Babylonian language, had submitted to its rules, and had adopted its civilization. We no longer wonder that the Bible makes Babylonia and not Egypt the mother of nations.

Spiritual Power.—Professor Buell, of Boston, in an article on Theological Education, published in *The Christian Advocate*, says:—"Spiritual power invests a preacher's words with an energy and influence which nothing else can impart. It is the power which made Felix tremble when Paul spoke of righteousness, temperance and coming judgment. It is the power which attracted Onesimus, the runaway slave, to Paul's lodgings in Rome, and sent him back to his master a Christian man and brother. It is the power which young Spurgeon felt in the rude eloquence of an obscure village preacher. It is the power which dwelt in a certain Christian of this city, whose name I do not know, which nine

years ago convinced a common thief that there was salvation for him, and that has enabled him during the nine years by honest labor to pay back an aggregate sum of \$1600 to the people from whom he stole."

Music in Friends' Schools.—Wigton, in Cumberland is one of the Friends' Schools in England where music is not taught to the scholars. Recent efforts have been made to add it to the curriculum of studies. The *London Friend* says that at a general meeting held on the afternoon of the Quarterly Meeting in the Sixth Month, the question was revived, but "after a lengthy and animated discussion, in which opinions were freely expressed on both sides, it was felt that there was not sufficient unanimity for any change to be made.

Thomas Driver's Work in Behalf of an Unfortunate Man.

The San Francisco *Chronicle* tells of a new use for the telephone—a proposed method of utilizing it in a work of mercy and love—which originated with our fellow townsman, Thomas Driver, whose sympathies have been aroused by the spectacle of Samuel Dutcher, an intelligent social man, sitting alone in his cabin, awaiting in solitude the coming of death, and unable to hold communion even with sympathetic friends.

Thomas Driver, of San Leandro, has a new plan to assist the leper. He gives his views the following communication to the Board of Supervisors: "Your petitioner has for many years been a visitor to the County Hospital Sundays, seeking the welfare and comfort of the many poor patients gathered therein. Now I find a leper isolated from the main building in a little cabin on the hill. I have conceived the idea of building a telephone line at my own expense from the leper's cabin to the reading-room at the hospital, and by it I hope to alleviate his lonesomeness in a measure by enabling him to hold a conversation with his friends and visit the reading-room." T. Driver simply was permitted to erect the poles on the property of the county. He will do all the work and furnish all the material at his own expense. The matter was referred to the Hospital Committee, and it was decided to grant the request so the leper will have a telephone.

When S. Dutcher learned of the plan he was deeply affected at the genuine interest taken in his case by an entire stranger, and the knowledge that though he is of necessity ostracized from the paths of his fellow men he is not forsaken by them, will render less dreadful a few years that remain for him this side of the grave.—*San Leandro Paper.*

David Sands, in a letter to his wife in 1791, relates the following circumstance to have occurred during his Gospel mission in Ireland about that time:

"Some conviction has appeared in the course of my late journey, and that amongst the noblest in war. A person who had long professed himself one of the most fearless and undaunted, and an officer of no inferior rank, having been with us in several meetings which I had held in town that had been besieged, where many lives were lost, and from which the clergy had been invited me to his house to breakfast. After it was over, I had a religious opportunity with himself and his family, when he was much considered and reached, as he had been in meetings before. He arose, and stripping off his military dress, and laying by his sword, asked for some other garments, saying to his wife and child, 'I shall never fight more, for I am convinced it is not in accordance with the spirit of Christ.'

George Fox's Burial.

At the request of a Friend in Iowa, the following interesting account of the death and burial of that great and good man, George Fox, reprinted from vol. II. of Friends' Library, ges 387-9.

LONDON, the 15th of Eleventh Month, 1690.

Henry Coward, Thomas Green, Thomas Dockrey, Richard Barrow, William Higginson, and Thomas Widders, [probably of Lancaster.]

My dear Friends and well-beloved brethren, th whom my life is bound up in the covenant God's gracious, glorious light, wherein conseth our life and peace: as we keep our habitons and dwelling places therein, we shall preserved near unto the ocean of all love d life, and know the fountain unsealed, and springings of it to bubble up in our own rticular bosoms: wherein we may drink toher into the one Spirit, by which we are led, in the enjoyment of the heavenly power it sanctifies;—in the living sense and conating virtue of which, according to measure, lo dearly value you all.*

Well, dear Friends, before this comes to ar hands, I [conclude] you have an account the departure of our ancient Friend and honorable elder in the church of God, George x; who was this day buried, in the presence a large and living assembly of God's people, o did accompany him to the ground, and s supposed to be above 4000 Friends. The eting-house at Gracechurch-street could not tain them, nor the court before the door,— ny could not get to within hearing of the timonies. Many living, open, powerful tesonies were published in the meeting-house, I many in the grave-yard, among many ten hearts, watery eyes, and contrite spirits. e London Friends were very discreet, to er all passages and concerns relating thereto h great wisdom every way: there being six nthly Meetings belonging to this city, six sen Friends were nominated and appointed of every Monthly Meeting, who were to carthe corpse, and none else; and that his relais should all go next the corpse; that all ends should go on one side of the street, ee and three in a rank, as close together as y could go,—that the other side might be clear for the citizens and coaches, that were ng about their business. The grave-yard is arge plot of ground, yet it was quite full, l some of the people of the world were there. The last week George Fox was at the Quar-y Meeting, the Second-day morning meteing, y Meeting for Sufferings, and at two meetings worship; besides the First-day morning meet-, which was at Gracechurch-street Meetingse. On the Seventh-day, he came to lodge Henry Gouldney's, [in White Hart Court.] oe near on the First-day where he kept the eting; and said he was as well that meeting he had been a long time before: yet he began oe ill in the evening, about the fifth hour t First-day; and departed before the tenth r in the evening of the third-day following, as with him most of the time; wherein he ke many living powerful sentences, to the elering of the company present. There was sign of any great pain upon him, neither he ever complain. Robert Widders' man-of departure and his were much alike, for

I saw them both; only George shut up his eyes himself, and his chin never fell, nor needed any binding up, but lay as if he had been fallen asleep,—one would have thought he had smiled: he was the most pleasant corpse that I ever looked upon, and many hundreds of Friends came to see his face, having the most part of three days' time to behold him, before the coffin was nailed up. Friends carried the coffin on their shoulders, without any bier, cloth, or cover, but the natural wood; yet the coffin was very smooth and comely.

Well Friends, about two hours or less before he died, he took me by the hand, and bid me remember his love to Friends where I travelled. I intended to go out of the city on the morrow after he began to be sick; but seeing him ill, it was Friends' mind I should stay, and see how it might be with him; and I had more freedom to stay than to go; and I was glad to see such a heavenly and harmonious conclusion as dear George Fox made; the sense and sweetness of it, will, I believe, never depart from me: in the heavenly virtue of which, I desire to rest; and remain your brother.

ROBERT BARROW.

P. S.—I go towards Oxfordshire to-morrow.

I shall now give you an account of the Friends that declared, and as they spoke, one after another, viz: James Parke, Robert Barrow, Ambrose Rigge, Joseph Batt, William Penn, Francis Camfield, Charles Marshall, John Taylor of York, Francis Stamper, George Whitehead, Stephen Crisp; and Thomas Green ended in prayer.*

The Friends who spoke at the grave [were] as follows:—William Penn, Joseph Batt, George Whitehead, John Vaughton, and William Bingley.

LONDON 15th of Eleventh Month, 1690.

[First Month 1691]

Letter to John Airey,† giving an account of the Decease of George Fox.

Loving Friend John Airey,—This comes to acquaint thee, that that ancient, honorable, and worthy man, George Fox, is departed this life. He was at Gracechurch-street meeting on First-day last, and gave in his testimony amongst others: after meeting he fell into cold shivering fits, and grew worse and worse, and weaker, until Third-day last at night, between nine and ten, he died. In his weakness he desired to be remembered to all Friends, and advised and admonished Friends to fly to the power of God: he died sweetly and quietly, and was sensible to the last. After the meeting on Fourth-day at Gracechurch-street, all or most of the Friends of the ministry there, went into a chamber hard by; as well to condole on the loss and death of that good man, as also to take care about his burial, which is ordered from this meeting-house to-morrow, [Sixth-day,] about four in the afternoon. In the chamber was Wm. Penn, Stephen Crisp, Geo. Whitehead, J. Taylor of York, Wm. Bingley, John Vaughton, Fras. Stamper, John Field, Samuel Waldenfield, John Boucher, and others: and only, as I remember, three of us not preachers. While we sat together under the deep consideration of the loss of that good man, the wonderful power of God fell upon all in the room; insomuch that not one could contain

*"Notwithstanding the number of preachers, it appears the meeting lasted only about two hours."—H. Tuke's *Biographical Notices* concerning George Fox.

†Probably of Newcastle on Tyne.

themselves, but was broken down by the weight of that glory; so that for a considerable time there was nothing but deep sighs, groans and tears. And after that all had [given vent to their feelings] and grew quiet in their minds, several of them, under that great sense, gave testimonies concerning him, too large here to insert: One said, "a valiant is fallen in Israel this day, and his place there would be vacant, if some faithful ones did not supply that glorious station he was in." Another, "that it was his faith, and that it was with him, that that Spirit and power which [had] in so large a measure, dwelt in that body, should extend itself into thousands." Another repeated the antiquity of his standing, service, and faithfulness to the end. Another, that he was [as] a fixed star in the firmament of God's glory, and there he should shine for ever.—I hope I shall never forget that day; the remembrance of it is sweet.

It is ordered that the elders and ancients of Friends take up the corpse first, and six are chosen and matched out of each of the six Monthly Meetings about London to carry, of which I am one for our quarter, and J. Belliam.

This letter is without signature, and is stated to be recorded in a Register Book of Friends at North Shields.

PASSING down the street a day or two ago, the editor of the *Recorder* found himself in a crowd which densely covered the sidewalks. The eyes of all, both men and women, were fixed upon a fashionable hat store, and some policemen were making not very successful efforts to induce the crowd to keep moving. Asking the cause of the excitement, we were told that one of America's most eminent men was buying a hat. We caught the name of this eminent citizen only in part, and learned that James— was the man, and rejoiced to know that Blaine was sufficiently recovered to get so far as Philadelphia. But a moment later we were undeceived, and learned that the prominent citizen was not James Blaine but another James, the hero of the latest prize-fight. Fearing lest the *Recorder* should be suspected of feeling an interest in him, we hastily passed on, partly disgusted, and partly amused at this latest exhibition of hero-worship. Certainly such curiosity, however harmless in itself, as it might be argued, afforded evidence of the widespread and debasing effect of that fall of Adam, which has lowered the tastes of his descendants, while it has involved them in the guilt and ruin of his sin.—*Episcopal Recorder*.

THE FRIEND.

ELEVENTH MONTH 26, 1892.

It is a subtle stratagem of the enemy of all righteousness, to make the bounties conferred upon us by our Heavenly Father a means of drawing away our hearts from them, and of settling our affections on this present world, its possessions and pleasures. The teachings of our Saviour and his apostles contain distinct caution against this snare—such as "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "If any man will be my disciple, let him deny himself, take up

Some disadvantage is felt, as regards the copy of the Epistle, in not having had the original to transcribe from.

his daily cross and follow me." "Ye cannot serve God and mammon."

In the late Quarterly Meeting of Philadelphia, this subject was somewhat opened. We subjoin a brief summary of the line of thought there presented; desiring that our readers will appreciate the importance of that devotion to the cause of Christ, and that earnestness in working out their individual salvation, which led the apostle to declare that he counted all else as of no value, so that he might win Christ.

"Lovest thou me more than these means of outward sustenance which thou gatherest?" This has become a very critical and vital question to the Society of Friends.

The multitude of fishes which had been brought to Peter's feet, were objects of desire which he had been favored to gather by Christ's own power. So the accumulations which reward the business-principles and industry of members of our religious Society, are fruits of virtues blessed by Him. The principles of the same godliness which has promise of the life which is to come, are found profitable for the life which now is. "Where virtue, frugality, and respect for right exist, riches will by a natural consequence accumulate." And our accumulations captivating us—the gifts more than the Giver absorbing our regard—tend to smother and stifle our spiritual life, and to drown our religious Society in the current of worldliness.

How oppressive already are the burdens of social expenditure under the exacting bondage of the maxims and customs of modern society, and its assumed conveniences and its necessities once called luxuries—the superfluities which are beguiling us from the simplicity that is in Christ; binding so many away from our mid-week meetings to earn them or to care for them; intensifying the strain on the over-wrought nerves of money-earning fathers, and of housekeeping and dress-preparing mothers; making early marriages impracticable; and crowding out true home-life with artificial desires. Such are some of the self-inflicted punishments of the mammon-spirit, and of that superfluity in living which lays hold on it and is fostered by it. And when it is full grown it bringeth forth death. Under its dominion in any household the principles of our religious profession vanish, and are scouted as narrow; or if professed in the form of an outward consistency, they are denied in the power of inward life.

Where our treasure is, there our heart will be also. And when our treasure is in the Saviour who hath bought us with a price, we love to serve Him in our body and in our spirit, which are his; and we love to associate with kindred hearts on any day of the week in waiting on and worshipping his holy name. Though a uniting in mid-week worship may involve a sacrifice of gain or outward interests, yet how clear is the answer of a good conscience to the question: "Lovest thou me more than these?" Our mid-week meetings are a test of our membership's love, rather than such apparent sacrifices on First-day, as costs one nothing. Let us return to our first love, lest the charge come upon us: "Demas hath forsaken me, having loved this present world" and "the things that are in the world." "If any man love the world, the love of the Father is not in him."

SUMMARY OF EVENTS.

UNITED STATES.—A complete list of representatives in Congress shows that the Democrats will have 222 members, the Republicans 125, and the Populists 6,

and the Prohibitionists 1, giving the Democrats a majority of 90. If the Democrats carry the election for Congressmen in Rhode Island they will have a majority of 92 over all opposition.

It is stated that the newly elected Fusionists in North Dakota will ally themselves with the Prohibitionists, and make vigorous war upon the saloons.

The total value of the exports of merchandise from the United States during the 12 months ending Tenth Month 31st, 1892, was \$982,844,685, as against \$927,910,612 in the 12 months preceding; during the same period the imports amounted to \$866,805,956, as against \$819,002,822 during the 12 months ended Tenth Month, 1891.

The *News and Courier*, of Charleston, South Carolina, has had an exhaustive examination made of the cotton crop of the South, extending over the entire cotton belt. Its reports show that the crop is short far beyond the calculation of all experts who have thus far figured on it. It further shows that the greater part of the crop has been picked and rushed to market, and that the late top crop will amount to practically nothing. From these reports, which come from the Commissioners of Agriculture of various States and from trustworthy newspapers, it appears that the crop will scarcely exceed six million bales.

Superintendent of the Census Porter has discharged Ivan Petroff, the special agent who prepared the reports of Alaska for the tenth and eleventh census, and who, it is stated, gave false information in his work for the State Department in the Bering Sea cases. Secretary Noble approved this action.

Secretary Edge, of the Pennsylvania State Board of Agriculture, estimates the total value of wheat, corn, oats, potato and hay crops of 1892 at \$82,500,000. The estimated value of live stock is \$100,000.

There are nearly 500 buffaloes in the Yellowstone National Park.

The Beaver Falls plant of the Carnegie Steel Company was started on the 15th inst. The company claims that, so far as the Lawrenceville and Homestead Works are concerned, the strike is over.

At a meeting of the Amalgamated Association in Homestead on the afternoon of the 20th instant, the great strike at Carnegie's was officially declared off. The losses of the owners of the works, the strikers and of the business men of Homestead, amount, it is believed, to several million dollars. Something may be gained, provided the lesson is learned that violence is not the right way to settle disputes.

Deaths in this city last week numbered 379; which was 25 less than last week, and 61 less than during the corresponding week last year. Of the whole number 181 were males and 198 females. Fifty-two died of diphtheria; 43 of pneumonia; 35 of consumption; 40 of diseases of the heart; 18 of apoplexy; 18 of old age; 16 of cancer and 13 of marasmus.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 114½ a 115; currency, 6's, 107½ a 118.

COTTON was dull, and unchanged on a basis of 9½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$15 a 16; spring bran, in bulk, spot, \$14 a 15.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.65; do. do., straight, \$3.75 a \$4.00; winter patent, \$4.00 a \$4.35; Minnesota, clear, \$3.25 a \$3.65; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour was dull, but unchanged. Choice Pennsylvania ranged from \$3.55 to \$3.60 per barrel. Buckwheat flour moved slowly at \$1.80 a \$1.90 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 74 a 74½ cts.
No. 2 mixed corn, 48½ a 49½ cts.
No. 2 white oats, 41 a 41½ cts.

BEEF CATTLE.—Extra, 5½ a 5½c. good, 4¾ a 5c.; medium, 4¼ a 4½c.; common, 4 a 4¼c.; culls, 3 a 3¾c.; fat cows, 2½ a 3¼c.

SHEEP AND LAMBS.—Good stock were active and firm. Extra, 5½ a 5½c.; good, 4¾ a 5c.; medium, 4¼ a 4½c.; common, 3½ a 4c.; culls, 2½ a 3¼c.; lambs, 3½ a 6½c.

HOGS were in fair demand, but firm.

FOREIGN.—The members of the American delegation to the Brussels Monetary Conference who have arrived in London are more hopeful of practical results arising from the consultations than are most Englishmen. They believe that at least a strong majority conclusion can be reached which will have a great influence on the nations represented. It is feared that the Continental delegates will endeavor to prolong the Conference by a long adjournment over the Christmas holidays, the object being to prevent any legisla-

tion based on its recommendations by the present American Congress. The United States delegates by an adjournment will be reached within two or three weeks.

Contrary to previous reports, the Procureur General of France has decided to prosecute the Director of the Panama Canal Company. One hundred and sixty persons, including Count De Lesseps are said to be compromised.

A despatch from Rome, dated the 15th instant, says: Floods are causing a great amount of damage on island of Elba. Several bridges on the main road running across the island have been washed away. One whole side of San Giovanni is undermined threatens to fall at any moment. If it does fall, it crush out of existence a number of houses lying a base. The occupants of the threatened houses fled to places of safety.

With a view to meeting the deficit in the Budget the Russian Government will raise the excise duty on brandy, tobacco, beer and phosphorous matches and petroleum. Extra taxes will be placed on habited houses and forests and salt, and exempt from military service will also be taxed.

Count Tolstoi, in the Russian *Gazette*, calls attention to the continued miserable condition of the peasantry of Russia. He says that famine again threatens the district in which he resides. The rye harvest is as bad as it was in 1891. Oats are an utter failure. There is a complete dearth of material for fires, and the peasantry are exhausted by last winter's miseries. The outbreak Count Tolstoi declares, is as black as possible.

The London *Standard's* Moscow correspondent reports that a Russian Cagliostro, named Saoin, was a candidature for the throne of Bulgaria was announced last year, has escaped from Siberia, whither he had been sentenced for life.

A dispatch received in Paris from Porto Novo says that the French troops have entered Abomey, the capital of Dahomey, without meeting any opposition. King Behanzin has vanished, and the French are in full possession of the capital.

It was expected that the Dahomans would fight desperately to keep the French out of Abomey, and their action in evacuating the place causes considerable surprise here. It is thought that now that the united King Behanzin's kingdom is broken up, France will adopt tactics that will render King Behanzin's successor, who will be appointed by the French, a mere figure head. The country will in reality be governed by a French resident.

The Banque de Paris des Bays Bas has advanced to the Spanish Government another twenty-five million francs. This makes seventy-five million francs advanced by the bank. In loaning the money the bank imposes a condition that the Cortes meet at the beginning of Twelfth Month and authorize the Government to raise a loan, part of which shall be used to repay the bank.

Since the 19th inst. fifteen cases of cholera and thirteen deaths from the disease have been registered in Bruges. The outbreak is attributed to the use of pickled fish as food.

NOTICES.

FRIENDS' TEACHERS' ASSOCIATION will meet in Assembly Room at Friends' Select School, 140 North Tenth Street, Philadelphia, on Twelfth Month 1st. The following program has been arranged:

- 2 P. M.—"Language Teaching," by Robert C. Mearns, Superintendent of the Boston Public Schools. Questions and Discussion. Refreshments.
 - 3 P. M.—"The Training of Friends' Teachers in England," by J. Henry Bartlett; "The Ideal Preceptor," "How He Can Help His School;" "How to Can Help His Teachers;" by Supervisor Meter. Questions and Discussions.
- All interested are cordially invited to be present.

DIED, at Medford, New Jersey, on the 8th of the Tenth Month, 1892, in the sixty-ninth year of her age, HANNAH ANN TROTH, wife of Levi Troth. A esteemed member and elder of Upper Evesham Monthly and Preparative Meetings.

MARRIED, Tenth Month 6th, 1892, at Barnes, Ohio, ELIZABETH BUNDY, daughter of John and Mary Bundy, to IRA S. FRAME, of San Diego, California, of Aaron and Talitha T. Frame, the latter deceased.

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THE FRIEND.

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JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

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

Lectures from the Life of Mary Dudley.

(Continued from page 138.)

Sixth Month, 4th. Since the 26th ult. we sat with twelve families at Calvinson: at place resides Louis Majolier, who has been attentive companion in the family sittings, at our lodgings since we first came; he is a able, intelligent young man, evidently under tendering visitation of Truth, and hum-desirous of right instruction. As is often case amongst the more privileged members our religious Society, we have in many of e visits to struggle hard for the arising of e; some of those we sit with, seeming unac-ted with the necessity of witnessing the nion of that Divine power, which is the n of glory and diadem of beauty to the n of Israel; but there are others, who, having surably learned where to wait, we believe a little strengthened by our sympathy with a, and receive with joy the communicated d. In some seasons this has had free course, y, like thirsty ground, drinking in the rain; hat the watered, and those who have been wedly helped to water, have rejoiced to-er.

Their appearance, manner of behavior, &c., certainly such as bear little resemblance to a Society; but the honest simplicity there is ng them, the apparent consciousness of their eiciencies, and tenderness of spirit, confirm hope of a clearer prospect opening in due n. We have not felt it our business to call e attention to the different branches of our bstanian testimony; the little labor bestowed ng to centre them to that 'light' which eath manifest, and, by an obedience whereto, e gradual advances of the 'perfect day' is n; and we are greatly deceived if this a has not dawned upon many in this dark er, though its brightness is yet intercepted yshades and clouds. Their meeting last i-day was different from the former, only e disturbing the quiet of it, and none of e agitations which were apparent in the eeding assembly. In the afternoon they e their Monthly Meeting, the business where- only the care of their poor, and oversight f each other's moral conduct; but our men rads, who understand the language, observed e their method far exceeded their expecta- on. This season was also graciously regarded,

and renewed help afforded for the service re- quired. The company of J. E. and A. B. is truly pleasant, and their facility in speaking French helpful; they lodge at a Friend's named Marignan, and we at a widow Benzet's.

"6th. In a conference together this forenoon, we concluded to have the most weighty part of the people here together, and have a sitting with them; and after selecting some names for this purpose, at four in the afternoon sat with a family who came from the country.

This was to me a season of instruction, under a feeling of the universal regard of Him who knows the various situations of his children, not respecting the persons of any. What was said to these poor people seemed to have entrance, and tended to our peace. At six o'clock we met as appointed with those selected; much freedom of speech was used, in pointing out to them some inconsistencies, and recommending to increasing watchfulness; that being swift to hear, and slow to speak, they might be enabled to distinguish the Shepherd's voice and fol- low it, refusing to obey that of the stranger. I hope this was a profitable season to them and us.

"8th. First-day, at about ten o'clock, we met as usual; the assembly was soon covered with great stillness, and evident solemnity, which I sincerely desired might not be lessened by me, though I believed it right to revive the lan- guage of David, 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' I felt renewed help in communicating what arose, and the sense of good seemed to increase, while the stream of Gospel ministry flowed through other instru- ments, and our spirits were bowed in awful reverence before Him, who had not sent us a warfare at our own cost, but graciously sup- plied every lack. They were afterwards re- commended by S. G., and myself, to be not only hearers, but doers of the law, and, like Mary, to ponder the sayings they had heard in their hearts, keeping up the watch.

"I had previously mentioned to our company a view of having the younger and unmarried people assembled; and at the close of this meet- ing it was proposed to have them convened at four o'clock in the afternoon. At two, we sat with nine persons who came from a dis- tance, to satisfaction; and at the time appointed met our young friends, who made a considera- ble appearance as to numbers. The fore part of this sitting was heavy, but life gradually arose, and sweet liberty ensued; our belief be- ing confirmed that there is, among this class, though in an unfavorable soil, a seed sown, which, through individual faithfulness, would spread and become fruitful, to the praise of the great Husbandman. These were honestly cau- tioned against what might retard their growth, and earnest prayer was offered on their behalf. Some of us feeling desirous of having a meeting with the inhabitants of this place, the subject

was solidly considered among ourselves, and notwithstanding apparent difficulties, we agreed to attempt it.

"By the laws of the land no public meeting is allowed to any but the Catholics, Protestants meeting even here in the fields or private houses, and the dear people we are visiting sit in their assemblies with the outside door locked; and believing they had not yet attained sufficient strength to be exposed to much suffering, we have feared putting them out of their usual way; the proposal, however, of giving liberty to any of the neighbors who might incline to accept the invitation, was readily acceded to by them. At ten o'clock on the morning of the tenth, a considerable number of Protestants, and some Roman Catholics, assembled; they behaved with great quietness, and the meeting was mercifully owned by a feeling of liberty to labor, and a sense of that love which is univer- sal, and would gather all under its blessed in- fluence.

"11th. We rose early, and after breakfast most of those we had visited in the village col- lecting in our apartment, a solemnity covered us, under which the same love which had at- tracted us to them flowed in a strong current, and the language of the apostle was revived, 'Finally, brethren, farewell! be of one mind, live in peace, and the God of love and peace shall be with you.' We parted with many tears on both sides, from these endeared people, for whom we had, in our different measures, travailed that Christ might be formed in them, and they be not only the visited, but redeemed of the Lord. L. Majolier and F. Benzet ac- companied us to a town called St. Gilles, where we lodged at a comfortable house belonging to one of our Friends, and on the 12th had a meet- ing with such as resided in the place; next day I became alarmingly ill, and was not able to join my companions in sitting with some who came from the country.

"15th. Though still much indisposed I was not easy to stay from meeting; therefore arose, and was made renewedly sensible, that when the creature is so reduced, as to know indeed that it can do nothing, He who is strength in weakness shows himself strong. I was helped to discharge myself honestly, to my own peace, and the meeting concluded in awful prayer and praise.

"16th. We left St. Gilles, and spent that night at Nismes; here we experienced fresh conflict with respect to the way of proceeding; next day, however, our difficulties seemed to lessen, and the prospect of going to Alencon opened with clearness. We had a solemn part- ing with dear L. M., who felt very near to us, and to whom the language 'Be thou steadfast, immovable,' &c., was addressed in the fresh flowing of Gospel love.

"We travelled from Nismes in a tedious manner, drawn by mules at the rate of about thirty miles a day, rising early, and late taking rest. The country abounds with vineyards, olive-yards, fig and mulberry trees; pomegra-

nates growing in the hedges like our white thorn, and the air in some places rendered fragrant by aromatic herbs, springing up spontaneously in rocky ground. There is but little pasture land in these parts; a rudeness in appearance, with the want of neat fences, &c., renders the country less beautiful than ours: the houses are dirty, and the people slovenly; they seem chiefly employed in making wine and raising silk-worms, which give them profitable produce. There was neither a cow nor a milch goat in the village of Congenies.

"We got to Lyons fatigued and poorly on the 21st: here I was again very ill, and mostly in bed, till Second-day afternoon, when we set out in three voitures, and proceeded agreeably through a beautiful fertile country, richly improved, fine pasture and corn fields, and walnut trees frequently bounding each side of the road for miles together.

"We arrived at Paris on the evening of the 29th, and left it again the 2nd of the Seventh month, travelling post to Alençon; here our friend J. M. met us, and we went in his coach to Desvignes, his place of residence, about a league distant; we were kindly received by his wife, and being weak and weary, found this resting place comfortable.

"6th. A solemn sitting with J. M., his wife and little son, was graciously owned by Divine regard, and sympathy renewedly felt with the hidden seed in a state of proving, as in the winter. In a little conference among ourselves, afterwards, G. D. avowed his prospect of going to Guernsey; the idea of parting felt trying, but the belief that it is individual faithfulness which constitutes Christian harmony, tended to produce resignation.

"8th. With a savor of good, covering all our minds, we took leave of this family; and at Alençon under somewhat of solemn sadness, parted with our endeared companions, G. and S. D.; J. M. going with them to Guernsey, and the remainder of our little band proceeding towards Dieppe, where we arrived the afternoon of the 10th. We were called up at four o'clock next morning, got on board the Princess Royal packet about six, and through the extension of continued goodness, were favored with a fine, though rather a tedious passage of twenty-three hours, landing at Brightelmstone on Seventh-day morning. We went on that afternoon to East Grinstead, and thence twenty miles, on First-day morning, to Croydon; attended meeting there, and reached London to tea. In this great city our five-fold cord untwisted, R. and S. G. going to R. Chester's, A. B. to his own house, and J. E. and I to Bartholomew-close; where the company of dear M. E. and her children was a real consolation to my poor mind, feeling this hospitable mansion as a second home.

"14th. Attended the Quarterly Meeting for London and Middlesex, which was large and favored. We feel, I trust, humbly thankful at being once more indulged with seeing many near and dear friends, whose affectionate reception of us, seems a cordial to our spirits, after our various exercises. We attended many different meetings in the city, and on the 21st returned to the Morning Meeting the certificates received therefrom, and gave a little account of our movements in this arduous service, of which a record was made on their books.

"29th. Left London and got to Brentford to tea, where at the peaceful dwelling of our valuable friend T. Finch, we spent a pleasant, and, I trust, profitable evening. We attended

meetings at Uxbridge and Amersham, on Fourth and Fifth-days, and on the evening of the latter had one at High Wycomb, which was large, and I think satisfactory. Some private opportunities in this place were graciously owned by heavenly regard: how do the preservation and the growth of the dear young people among us, excite earnest solicitude and breathing of spirit.

"Eighth Month 2nd. We reached Burford this forenoon, and went to the house of our friend Thomas Huntley, with whose scholars, sixty in number, we had a season of retirement, which was mercifully favored by the overshadowing of good. We proceeded to Cirencester, and remained over their forenoon meeting on First-day, which was deeply exercising to our minds, the pure life feeling in a state of imprisonment: but in a little sitting after dinner, at a Friend's house, where several were present, we felt some hope that this short tarrance might not prove altogether in vain. Having had a prospect of that little stripped spot, Painswick, we felt easy to leave Cirencester afternoon meeting, and go thither to one appointed for seven o'clock in the evening. A large number of Methodists and others attended, and I trust no harm was done to the precious cause. We were affectionately entertained at the house of our friend Davis. Next day we called on the few families of Friends residing there, and after several seasons of liberty and favor, went on Second-day afternoon from thence to Gloucester.

"4th. This morning we breakfasted with the only Friends residing here, and in a time of quiet afterwards, were enabled to discharge our minds towards the family. We proceeded to Monmouth, and thence to Pontypool, where we had an appointed meeting on Fifth-day."

My dear mother's account ends here, but there is reason to believe that she and her companions attended meetings at Swansea and Haverfordwest in their way to Milford, whence they sailed to Waterford, and she was favored to reach her own habitation in safety about the middle of the Eighth month, worn indeed in body, but with a relieved and thankful mind; and in alluding to her late engagement, she writes as follows:

"Under various deep exercises during this journey, the language 'Wherefore didst thou doubt?' has been so legibly inscribed on my heart, that I often think none has greater cause to depend on the Arm of everlasting help than I have; and the confirming evidence of a peace passing every enjoyment, has been as a stay in the midst of conflict, an anchor in times of storm; nor do I ever remember feeling a more abiding sense of this heavenly treasure, than during my residence with that dear little flock at Congenies, towards whom the current of Gospel love still sweetly flows."

(To be continued.)

"JESUS CHRIST, THE SAME YESTERDAY, TODAY, AND FOREVER.—Chancellor McDowell, of the University of Denver, informs us that a young man of that city, troubled with doubts as to the divinity of Christ, visited his pastor. One of the things that troubled him was the number of distinguished men who disbelieved in it. The pastor replied that an equal number of distinguished men in all spheres not only believed in it, but derived their inspiration in life and their hope in death from it, and concluded what he had to say by this question: "If Mr. Gladstone were to affirm his belief in Christ's divinity, what would you think?" "I should accept it," was the reply.

The pastor sent a note to Gladstone, and but as he was, he wrote the following letter to the Pastor of the First Baptist Church of Denver, which Chancellor McDowell writes us he has seen, and that it is written in Gladstone's own hand:

"All I write, and all I think, and all I hope is based upon the divinity of our Lord, the central hope of our poor, wayward race."

W. E. GLADSTONE

—Christian Advocate.

Address to Parents.

[A Friend suggests the publication in THE FRIEND of some advice to parents on the right education of their children, authorized by the Yearly Meeting of Philadelphia, 1878. From it the following paragraphs are taken.—ED.]

The innocence and feebleness of an infant seem naturally to repel the thought of the possibility of evil, and there is so much in the first unfoldings of intelligence and affection that is pure and lovely, that parents are tempted to forget that there is any need of watchfulness. If they have kept their covenant with their God, He will not be unmindful of them, and will make them quick of understanding in his efforts to perceive otherwise unseen dangers. Dear friends, it is our great privilege to have been brought up in the belief of this immediate Divine guidance in the every-day walk of life; and blessed are they who put their trust in it; for the dealing in heavenly wisdom from the first appearance of evil in children may be of inestimable consequence to the future life. A knowledge of good and evil, and of the duty of obedience to parents, is often evidenced very early, long before there is any power of expression in words.

When they are able to talk, while requiring deference to the presence of older persons, let us, with ready and hearty sympathy, listen to their little recitals, guarding them against exaggeration in statement or in expression of feeling, or any other approach to untruthfulness. Let us teach them by precept, by example, and by shaping their duties in life for them, that denial, and not self-indulgence, is the appointed way to happiness. Let us be watchful over ourselves, that we do not, by our injudicious fondness or careless talking, sow the seeds of vanity, selfishness, or insincerity in their susceptible hearts.

Let us treat them with confidence, instruct them with responsibility suited to their years, and encourage them by appreciation of their efforts to do right; and let us not unnecessarily disturb the peaceful flow of what should be their happy lives, nor vex their spirits with unjudicious requiremings, nor in any way provoke them to anger, or betray them into disobedience; for disobedience from any cause, and however slight or qualified in form, should always receive adequate correction. Permitted disobedience is followed by disrespect, and together eat into the very heart of affection. There is a natural affection of parents which fosters selfishness in their children, and neglect of filial duty; and there is a natural affection of children which is not founded in respect accompanied by obedience; and either of them will prove but as a reed which will pierce the parent's hand that leans upon it.

And above all, let us seek to walk so closely with our God, that when they come to us with their questions about heavenly things, we may not have to call our spirits back, as it were, to

the ends of the earth, and give a cold, unsatisfying answer to what may have been a craving for spiritual bread.

As no man can see the kingdom of heaven unless he realize that change of heart which our blessed Redeemer describes as being born of the Spirit; and as man in his natural state cannot comprehend the things of the Spirit of God, because they are foolishness unto him, it is evident that the very foundation of all true wisdom and happiness, both in parents and children must consist in a teachable submission to the grace of God that brings salvation through Him who died that we might live; and which inspires new desires, principles, and affections in those who receive with meekness the engrafted word which is able to save the soul. The parents who have thus realized a new heart and spirit to be given them are prepared, by a living experience, to commend their children to the word of that grace in their own hearts which convinces them of sin, causes them to feel their need of a Saviour, and will lead them to the Lamb of God that taketh away the sin of the world; and such a training in the school of Christ is felt to be the true qualification for the solemn duties of the parental office.

How many of us have had to feel, to our deep sorrow and condemnation, our inability to help our children on their heavenly way, because of our own unfaithfulness! Dear friends, it is good for us to feel it deeply; and we must dwell under the condemnation till it brings us back to the Father's house, where there is bread enough and to spare for us and our children. Our love for them is often a means of heavenly discipline to ourselves, in calling us home from our wanderings, for their sakes.

When we come to give an account of our stewardship, we cannot credit ourselves with having done our duty in the religious education of our children, because we have found some one to do it for us; nor will our want of qualification cancel the charge that will stand against us; nor can we claim that there has been deficiency on our Lord's part; for "if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." If we are found "watching daily at wisdom's gates," our children, as well as ourselves, will partake of the promised blessing; and we will be quick to hear, and ready to follow, every Divine prompting for their spiritual good. Feeling our own helplessness to do them any good of ourselves, we will carry them oftener than the returning day, on our hearts, before the Throne of Grace, committing them to the Lord's keeping, and desiring to be made helpful to them under his hand.

If earthly mindedness, in its more refined or more sordid forms, has place in the hearts of parents, children will be quick to catch the same spirit. And when such parents come to desire better things for their children than they have for themselves, and endeavor to turn them from temptations or evil ways, they have but little influence with them, except by appealing to secondary or unworthy motives. But when children see that their parents walk humbly with their Creator, daily asking and receiving counsel of Him, there is a sense of delegated Divine authority accompanying their admonitions and injunctions which is seldom disregarded.

The faithful members of our Society, from generation to generation, have learned to wait, in the silence of their own reasonings, for the

inshining of the light of Christ, who is their Saviour and Teacher; and in it they have seen and embraced the same spiritual views of worship, and of holiness of life, that its first founders held. They have been brought to see, as they did, that the rule of fashion and customs founded on the spirit of the world is wholly incompatible with the life which our Saviour's precepts call for; that it thwarts his gracious designs for the well-being of man, and opposes the spread of his kingdom in their hearts, and that therefore it is highly offensive in his sight.

We have consequently been called to withstand it for our safety, and to bear a testimony against it for the good of others. To do this, and to keep out of the way of the many pleasures and pursuits which tend to rob us of our true peace, requires of us a degree of non-conformity with the world, which it calls narrow-minded and inconsistent with our duty to our fellow-men. But that cannot be narrow-minded which is founded on eternal truth; and that must be the broadest view which He has given us to see, who is God of earth as well of heaven, who designs the good of all, and in his infinite wisdom knows how most efficiently to employ his instrumental means.

As we find need of watchfulness for our own preservation, so also is it necessary to guard our children from temptation to things which tend to alienate them from the Truth. Let us not be induced to think that, as they must one day bear their part in the world, exposure to it in their youth will give them knowledge of its evils and strength to withstand them. The more youth sees of what is good, true, and pure, the more repulsive to them is that which is false and impure. Weak human nature lies open to the influence of much of the evil of the world, because its deceptive presentations are outwardly beautiful, and clothed with refined associations; while on the other hand, familiarity with unloaked vice deadens the sensibility, and at last destroys the perception of its hideousness.

Fearful will be the responsibility incurred by any of us, if by lack of sympathy, or any act of ours, we discourage or prevent our offspring from submission to the tender convictions with which they may be favored, in relation to bearing their testimony against the vain fashions and customs of the world.

And we must not forget that the good effect of our watchfulness against harmful association from without may be greatly weakened, or entirely undone, if we are not careful that our children are guarded against hurtful influences from persons of impure morals or irreligious character in our households, or workshops, and on our farms, as well as elsewhere.

Though we have to make the humiliating acknowledgment, that children less favored than those of our Society are sometimes examples to them of correctness and purity of conduct, these exceptions should not turn us aside from the general truth, that our home training makes our children, as regards morals, as well as for other considerations, the safest companions for one another. The more careful exclusion from demoralizing amusements and worldly ways which prevails among us than exists in general society, is a reason for placing them almost universally in association with and under the care of our own members, in order to keep them from temptation and unsettling example; and in so doing, we save them from a conflict of feeling arising from comparison with others, which we may well desire they should be spared.

Personal Prohibition.

We are told that High License will not stop the evil of liquor-selling and liquor-drinking; that prohibition does not prohibit; that Local Option is a failure, and that human ingenuity is not equal to the task of keeping men from stimulants so long as there are stimulants in the land. Grant all this for the time being, and still I have a panacea, and yet I have a remedy, a power which, when put into general operation, will drive this evil from the land, its every commonwealth, every county, every community! And it is a simple remedy, requiring neither use of money nor legislative interference, the passage of no new law, the repeal of no old one, the treading upon no man's personal liberty, the taking from no man's life a single pleasure worth the having.

Here it is, written in plain English, and not, as doctor's prescriptions so often are, in foreign language, so that even those who run may read, and the busiest of men can at a glance grasp and understand: Let all who call themselves Christians, let all who, though not Christians, are known as moderate drinkers, simply determine to stop, stop at once, stop altogether, enforce at least personal prohibition, and, my word for it, saloons will all close, and the sale of liquor become a thing of the past.

Why do I say so? Men who get drunk are generally poor, many of them very poor, and together, should they pool their stocks, bonds, lands, and ready cash, they would not be able to support the liquor-selling business. Let the liquor-selling business, then, cease to be a paying business,—that is, draw from its support the money of Christian drinkers, of moderate drinkers, whether Christian or not,—and, my word for it, men will not be found willing to sell it; and when there are none to sell, none can buy, and the result is that none will be foolish enough to make it.

Keep the wine from your mouths, ye moderate drinkers; banish it from your Christian homes; erase it from the bills of fare on state occasions; let it not enter into inaugural or centennial ceremonies, and the whisky-seller, waiting only on the drunken and the dissolute, will soon hear his own children crying for bread, and you will see him running from the bottle business as rats do from burning buildings and sailors from sinking ships. You, my friends, who take any wine anywhere, at any time, under any conditions (save when health and life are involved), in any place, can contribute to such a reformation, this most desirable of all revolutions. And will you not? Can you quit? Did you ever try to quit? Believe me, if you do try and find it hard to quit, that it costs a struggle to quit, you are in danger,—the chains are forging about you, and let me beg that here and now you will call upon Omnipotent Strength to come to your rescue ere destruction claims you as its son.

If it were to cost you a struggle to quit, do you not know some one man in your circle of acquaintances—it may be of friends, it may be of dearly loved ones—to save whom you would quit? And does not your neighbor know another, and his neighbor still another? Let each single out his imperiled one, and what's the result? A community of rescued ones! A commonwealth of saved ones! A country of rescued ones? The world saved from the untold evils of strong drink! Moderate drinkers, you can do it. God give you grace to?—*R. B. Berkeley, in the S. S. Times.*

PLANNED.

I was sitting with my knitting
At the close of day,
Watching bonnie little Bessie
Busy at her play.

Presently she came beside me;
"Look, dear auntie, please;
Let me put these seven letters
Here upon your knees.

"And," she begged, "please fix them quickly
So they'll make a word—
Just the very plainest, easiest
One you ever heard!"

So I laid aside my knitting
For my little Bess,
And, to please her, did my utmost
Her one word to guess.

E N P, A D, and L N—
There the letters lay.
First I turned and then I twisted
Them in every way.

Not a word could I discover,
Not a ray of light.
"Give it up!" said I; "now tell me—
I'll not guess all night."

"Why!" said Bess, "how funny! Auntie,
Don't you really see?
Why, the word's just *staring* at me,
Plain as plain can be!"

* * * * *
In a trice the seven letters
By her little hand
Defly then were readjusted;
There the word was—"Planned."

In the twilight, by the firelight,
Long I sat and thought
How my life with joy and sorrow
Strangely had been fraught.

As I wondered what the mystery,
What the need of pain,
I recalled how Bessie's puzzle
Seemed to her so plain.

"And," I thought, "my life so checkered
Likewise may appear,
In the eyes of Him who planned it,
With a meaning clear.

"Then I'll leave my dreaded future
In the Master's hand,
Knowing that to all life's problems
There's the keyword, 'Planned.'"
—*Delia W. Lyman, in Christian Union.*

SPEAK GENTLY.

Speak gently! it is better far
To rule by love than fear;
Speak gently! let no harsh words mar
The good we might do here.

Speak gently! Love doth whisper low
The vows that true hearts bind;
And gently friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild—
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one;
Grieve not the care-worn heart;
The sands of life are nearly run;
Let such in peace depart.

Speak gently, kindly, to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word.

Speak gently to the erring—know
How frail are all! how vain!
Perchance unkindness made them so;
Oh! win them back again.

Speak gently! He who gave his life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them, "Peace—be still!"

Speak gently! 'tis a little thing
Dropp'd in the heart's deep well;
The good, the joy that it may bring,
Eternity shall tell.

FOR "THE FRIEND."

Extracts from the Diary of Louis Taber.

(Continued from page 141.)

Tenth Month 27th, 1837.—I am now at home, but still unable to do anything except a very little light work, and can neither read nor study much without injury. It is hard for one accustomed to both mental and physical employment to have to be idle. The afflictions of this life are overpaid by that eternal weight of glory which awaits the righteous. A consoling assurance is sometimes felt that all will work together for good. What are the few moments of this life in comparison with an eternity where it may be that the forms of beauty, the glories of Heaven and the Divine manifestations, as far transcend any earthly creation; as created intelligences are less than uncreated perfection. Oh might we be so girded and strengthened that when we are called to another state of existence it may be

"Even as the cheerful traveller who goes
A pleasant journey to a better land."

Eleventh Month 2nd.—We have had a favored Quarterly Meeting, and to-day—the second day of the meeting—Uncle Joseph Hoag was much favored.

Aunt Huldah also had considerable to offer. After Uncle J.'s testimony a sweet covering was over the meeting. My heart was much tendered, and the following passage was forcibly impressed upon my mind, "And when he had opened the seventh seal, there was silence in Heaven about the space of half an hour."

Fourth Month 5th, 1838.—Not having in some time written anything in my diary, I shall write from memory. Soon after Quarterly Meeting in the fall, it was proposed that a school should be opened in our house, to be taught by a cousin and particular friend of mine (Zeno Taber, who had recently returned from the West), and that I should assist so far as my health would admit. Arrangements were made accordingly, and a school opened. With our own family, we had 18 scholars, young men and young women, and a very pleasant school. I was able to assist in the arrangements, to construct some apparatus, and lecture once a week. Our time passed very agreeably to all, and particularly as to myself. The school closed some time since, and we parted with feelings of friendship and regret. My cousin has left, and I feel sometimes lonesome. I was much fatigued at the close of the school, and my health has not been quite as good a few weeks past. I have, the past winter, thought much of the situation and sufferings of the poor blacks, and have hoped that Friends especially might be encouraged faithfully to labor for their liberation from cruel and hopeless bondage. The subject of education being under consideration in our Quarterly Meeting in the winter, I was very much affected with a view of the state of our Society and particularly the younger portion of it, and I wish something more may be done. I have written an address to the young men of our Society, and sent it for publication in THE FRIEND, but do not know that it will be thought worth publishing.

The situation of our Monthly Meeting has sometimes lain with considerable weight upon my mind, and I have felt strength to give my sentiments in meetings for business, some who had been favored instruments having so far departed as to trample on the order of Society. I have recently had some very severe trials, so much so as to affect my health, but the cause has been unknown to my friends. My desires are to be resigned, but so strong are our wills, and so blind are we to our greatest good that it is hard to say in the sincerity of our hearts, "Thy will be done."

I am now in hopes to be able to attend both New York and New England Yearly Meetings, and to visit the Boarding School; lest I should be disappointed, dare only hope. It is a year since I was taken ill, and I have passed through considerable suffering both of body and mind; but if I am chosen in the furnace of affliction, may I be willing to abide patiently the day of trial.

I believe I do not forget to number my blessings and the sensible presence of the Good Master is often the greatest of them all. My future prospects are at last all closed, but whatever may be the issue of my sickness, it is still my desire so to live.

That when my summons comes to join

The innumerable caravan that moves
To the pale realms of shade, where each must take
His chamber in the silent halls of death;
I go not like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach my grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—*Bryant—slightly altered.*

Fifth Month 18th.—My brother Silas left this morning for Ohio. It has been a great pleasure to me to have his company, and his parting with us forcibly revived the circumstances of my illness, which was the principal cause of my being at home and of his being there also. We were all at home last evening, and probably for the last time we all ate together at the same table.

Sixth Month 27th, Providence, R. I.—My health continues to improve, and I feel thankful that I am able to be again for a little time at the School, a privilege I have sometimes thought I should not very soon, if ever, enjoy. But how changed are its inmates! Few of my former friends and acquaintances are here. How truly are we sojourners and pilgrims upon earth and therefore ought we to seek another city, that is, a heavenly.

Many disadvantages must I think, result from frequent changes of teachers. Yesterday, a cousin, whom I was very glad to see—Embree E. Hoag, from Peru, N. Y.—met me here. Previous to my leaving home my mind was much occupied with the unhappy situation of the Cherokee Indians, as also of the whole Indian race. I remember our obligations to them for their kindness to our ancestors and deplored the injustice of our government towards these red brethren of the wilderness. Where are the Woolmans and the Benezets among us? In company with my father and mother I attended New York Yearly Meeting, which was large and very interesting.

Much counsel and encouragement were given to the young men, of whom many were present. Very great sympathy was felt for the Indian in his suffering, which was gladdening to see, but can it be that the poor slave is too much forgotten? A proposition came from one of the Quarters requesting the attention of Friends in

relation to the subject of slave labor produce, which elicited some expression of feeling. How long must our hands be stained with the blood of the innocent? A number of ministers, including Joseph John Gurney, from England, were present; the last mentioned had a meeting in the Tabernacle, and it is thought more than 7000 people were in attendance. I was also at New England Yearly Meeting, which was equally interesting, and attended by a number of Friends from other Yearly Meetings. Richard Mott had much to say at the meeting on First-day and at other times, particularly to the young. Do we not too easily forget the blessings showered upon us so abundantly by a beneficent Father? Considerable sympathy was felt for the Indian and for the slave, but Friends could not act upon the subject of emancipation: and how can they do so efficiently so long as they themselves are so deeply concerned in trade with the slaveholders? If we really remembered "them that are in bonds as bound with them," we should find we had a work to accomplish. But it is written and it will be verified "Ethiopia shall yet stretch forth her hands unto God." It does not yet seem right for me to attempt any business, and I can only continue patiently to wait and quietly to hope. Whomsoever the Lord loveth He chasteneth and it should be sufficient for me if I can be assured that unworthy as I am, I am still loved of my Heavenly Father.

Tenth Month 7th.—I remained several weeks at Providence visiting my friends, and my health not much improving, concluded to return home, which I did by the way of New York in company with Hannah Battey, who was returning from a religious visit to New England Yearly Meeting. In the Ninth Month in company with my sister I visited my connections in Lower Canada. While at Montreal I had an opportunity of observing priests, nuns and nunneries, the splendid buildings and religious ceremonies of the Roman Catholic Church forcibly reminded me of the persecutions and sufferings borne by our fathers, in consequence of their testimonies against these outward rites, and to the spirituality of the Christian dispensation. When will our country and the world be delivered from the dominion of the beast? The ceremonies of the Church of England seemed but one remove from those of the Catholic order. But it is little better to be dead without forms than with forms. The true life of a Christian must be a spiritual one, and never have I felt more the necessity of an increased portion of it than at the present time. Surrounded by many discouragements, making little or no progress in the path of holiness, I dare not hope that I am among the truly "poor in spirit" upon whom was pronounced the blessing that they should inherit the kingdom of God. How much have I been wanting in true prayer! Our last Monthly Meeting was attended by Joseph John Gurney, also by Moses Peede and other ministering Friends from our own quarter. It was a very large meeting. Although my health is such that I shall be obliged to have an assistant, I think of opening another school at my father's in the winter now approaching.

(To be continued.)

FEES AND TEMPLE TAXES.—The half-shekel, which was one of the three classes of offerings received for the repairs of the temple (the other two being the gifts in performance of vows made to the Lord's answers to prayer, or such vows as the Nazarite's; and, secondly, absolute free-

will gifts,) was called the half-shekel of the sanctuary, the shekel being twenty gerahs (Exod. xxx: 13,) a little less than three shillings English, or three-quarters of a dollar. These shekels were not currency or coined money, but pieces of silver,—perhaps stamped, but of no legal authority. These, as we read, were in every transaction weighed; and the shekel originally was a weight, not a coin. The same method is still in use in Africa. The writer has in his possession numerous shapeless pieces of silver which he received as money in the Sahara, all stamped with various devices, but always weighed in any business transaction, and all weighing exactly a Spanish dollar. Standard weights appear to have been kept in the temple.

A Goose with Two Heads.

One day, about three thousand years ago, in a famous town of Upper Egypt, a workman was cutting a granite image of the great Pharaoh Rameses II. seated on his throne. And that it should never be forgotten whose image this was, the order had been given that on the back and sides of the throne should be engraved the name and titles of the king,—“Ruler of Egypt,” “The Crowned Horos,” “The Mighty Bull, Son of Ptah,” and “The Son of Ra, Beloved of Amon and Ra.”

Now the Egyptians, when they wrote, used signs and pictures instead of letters, and one such sign was a goose, standing with its head to the right. But perhaps the sun was hot, or the workman rather careless: for when the inscription was all cut, the workman noticed for the first time that the head of the goose was pointing to the left. While he was thinking of something else, he had cut it wrong, and the statue was spoiled.

The cutter was in despair. “Alas!” said he, “I shall certainly be whipped when this is found out. The statue is ruined.”

But then a sudden thought struck him. The image was to be covered with paint, and it might be possible to hide the mistake. So he went to work again on the goose, cutting a new head, pointing this time to the right, and a new tail, pointing to the left. The goose now had two heads and two tails. But the workman took some plaster, and neatly filled in the first head and tail. Then he covered the whole statue with red paint, and the thing was done.

“There,” said he, “the old goose looks well enough,—and who will ever be the wiser?”

So the image was set up, with many others, in the great temple of Har-shefi, and was much admired. People came for miles to see and admire it, and they wore a smooth hollow in front of it, and finally, after many years, the temple was destroyed, and the image thrown down, to be covered up deep with the sand of the desert.

But two years ago, an exploring party, digging at this place, found the statue, and sent it to America, where it was set up in the museum of the University of Pennsylvania. While the attendants were cleaning the dirt from it, the plaster which the Egyptian workman had used to hide his fault, fell off;—and there was the goose again, with its two heads and its two tails! Thirty centuries had rolled away, and the statue had travelled five-thousand miles, but in the end the trick had been found out.

Perhaps that Egyptian stonecutter had never heard the saying, “Be sure your sin will find you out,” but when I saw that goose, a few months ago, it seemed to me to be pointing out

an excellent lesson for those of us who say, sometimes, “Oh, pshaw! it doesn't matter.” *Edward Mumford, in the S. S. Times.*

George Fox's Journal.

Through the kindness of our friend Daniel Pickard, we have received a copy of a new edition of the Journal of George Fox, a neatly printed work in two volumes. Copies of it are for sale at Friends' Book Store, 304 Arch St., Philadelphia.

Instead of preparing a review of the book, we copy from a notice of it by J. W. Graham in *The British Friend*, the following passages:

“The Society is to be congratulated on having once more in print an edition of this monumental work, its grand primary classic. He who reads with the spirit and the understanding also the first two chapters of the Journal, has laid open before him the original fountains of the Quaker faith, in the typical religious experience of the first Friend.”

“Not many of the sons of men have, in action and in thought, in suffering and in triumph, dared and done any considerable fraction of George Fox's day's work, nor done it with his single-minded purity of motive. “Tough as a tree and pure as a bell,” was the verdict at last wrung from the mocking soldiers at Scarborough Castle, on the man upon whose prison bed the rain had beaten through the roof, and the sea wind through the cracks; this, added to the choking smoke within, had destroyed his health, and swollen his fingers to double their size—he all the time being denied the precious society of his friends, but exposed often to the gaze of vulgar sight-seers. But whose would form any idea of the sufferings undergone as year followed year, must read the Journal itself.

“His activity was as varied as it was ceaseless. We find him rebuking the wreckers at the Land's End, preaching against cozening and cheating through Lancaster market, against highmindedness and covetousness to the new Puritan Notables: to Indians he advocated monogamy, and common honesty to negroes. He tells of pulling in a man's neck by main force after an accident considered fatal; next of facing contentious spirits in the newly settled meetings, and subduing the dangerous influences “by the Lord's power;” then of sleeping in wet clothes all night in Virginian forests. He was ever ready any day to confound informers, to face a court of law, and conduct his own case with a combination of acuteness and unflinching principle. “How chance ye do not imprison the book which forbids to swear?” he asked the court at Lancaster, while imprisoning him for refusing an oath. When broken down in health, he would return to Swarthmore to recover, and in convalescence occupy himself with a continuous output of epistles—letters of thunder or of consolation as the case required.

“For more than forty years, too, he was in the continued exercise of that most taxing gift, a powerful Quaker ministry. His would seem to have been of an intense and energetic kind, for he occasionally mentions that he had just come hot and perspiring out of meeting. Of its character we learn something from William Penn's Preface to the Journal:—

“As abruptly and brokenly as sometimes his sentences would fall from him about Divine things, it is well-known they were often as texts to many fairer declarations. * * As to man, he was an original, being no man's copy. And his ministry and writings show they are from

one that was not taught of man, nor had learned what he said by study. Nor were they notional or speculative, but sensible and practical truths.

* * He had an extraordinary gift in opening the Scriptures. He would go to the marrow of things. * * But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverent frame I ever felt or beheld, I must say, was his in prayer.

"His personal presence would seem to have been strangely powerful.

"God had visibly clothed him with a Divine preference and authority, and indeed his very presence expressed a religious majesty," says Wm. Penn. In Kendal, one market day, "the people flew like chaff before me into their houses." Under his preaching once, the priest fled, saying that the church shook.

"When his ship was pursued by a Sallee pirates, the captain and officers, thinking that the case of the Apostle Paul was a suitable precedent, turned to their benignant Quaker passenger for prophetic advice, acted upon it, and had a somewhat mysterious escape.

"Whenever danger threatened, George was at the forefront. When the Conventicle Act was renewed:—

"I went to Grace-church St. when I thought the storm was likely to begin." Again:—"Now were great threatenings given forth in Cumberland, that if ever I came there again, they would take away my life. When I heard it I was drawn to go into Cumberland."

"When the mob near London had maltreated eighty Friends by throwing them into ditches and daubing them with mud, George Fox was moved to go thither, and preached to them, standing on a table in the middle of a field.

"That all this strength was accompanied by remarkable sweetness and tenderness is clear from the atmosphere of loving regard in which he continually moved. It is always "Dear G. F. is coming." The early Friends exhausted upon him their vocabulary of affection. When Welshmen stole his horse's oats, he comments:—

"A wicked thievish people, to rob the poor dumb creature of his food. I would rather they had robbed me." He was "neither touchy nor critical,"—says William Penn,—a most merciful man, as ready to forgive, as unapt to take or give an offence. Thousands can truly say, he was of an excellent spirit and savour among them, and because thereof, the most excellent spirits loved him with an unfeigned and unfading love."

"The two clearly printed and comfortable volumes are sold for five shillings by help of a bequest, being worth three times that sum in the ordinary bookselling market. The accuracy and completeness of the Leeds Edition by Wilson Armistead, has been scrupulously maintained by Daniel Pickard, the present editor. Every book lover will be grateful for the forty pages of indexes at the end. First comes a chronological and most eloquent list of the places visited by the author, a sort of Ariadne clue to every journey of his wandering life,—then a list of texts of Scripture quoted, with volume and page—then an alphabetical index of proper names—next a long and most useful index of subjects, in which one can turn up a heading such as 'Scriptures' and find at once a summary with references of George Fox's teaching on

that subject. Last of all we have a Bibliography. These helps are especially necessary in a book so long and so miscellaneous as the Journal. The full and frequent biographical notes at the foot of the page make this a truly scholarly edition. We cannot but honor an editor who so honors his classic."

FOR "THE FRIEND."

Habits of Animals.

On the 18th of Eleventh Month, I paid a visit in Chester County, Pa., being met at Downingtown by a kind friend, who conveyed me to his hospitable abode. Wandering about the premises was a flock of pure white turkeys, numbering between forty and fifty. My host said that he had raised white turkeys for several years; his preference for that color being that they were so readily watched, when wandering over the farm. It was a pleasant morning, with a south-eastern breeze blowing—but the observant farmer was suspicious of the weather, for he had noticed the previous afternoon that his turkeys were very quarrelsome, and were continually getting into little fights with each other. This nervous, excitable condition of the flock was a forerunner of rains. It is a trait shown by many animals—even man himself. Cowper speaks of the unwholesome east wind

"That searches every bone of the infirm,"

and it is a well-known fact that persons affected with rheumatism, often have premonitory pains before a storm. Why it should be so is not a very clearly ascertained point. But these changes in the weather are accompanied with changes in the pressure of the atmosphere, in the temperature, degree of moisture, and the electrical condition of the air. All of these act on the physical system, and produce effects more powerful in some animals than others. A recent writer on natural history says:

"Many animals are so susceptible to atmospheric influences that they are sometimes supposed to be gifted with a sort of prescience of coming weather changes—such as rain, wind, cold, heat or thunder. They are popularly regarded as a kind of weather-prophets, forecasters or prognosticators, superior in some cases, it is averred, to the barometer itself. Among sensitive animals of this kind are to be mentioned the common crow; robin, of England and Canada; the porcupine, South American cattle, dolphins and spiders; the swallow, duck, common fowls and other birds, &c. The prairie-dog, Gilmore assures us, is superior to a barometer."

A recent traveller in Buenos Ayres and Chili states that the cattle there are sensible of the approach of rain. In the course of his progress from Buenos Ayres to Mendoza, he had observed this quality. They had long been without water, and he had sent the negroes to look out for a spring, when the cattle began to stretch out their necks and raise their heads towards the west. At that moment not a cloud or breath of air was to be seen or felt; but in a few minutes the cattle began to move about as if mad, snuffing the air with most violent eagerness, and gathering closer and closer to each other; and before we could form any rational conjecture as to what could occasion their simultaneous motion, the most tremendous storm came on of thunder and lightning, and the rain fell in streams.

Charles Darwin states that the jaguar, of South America, is especially in the habit of roaring before bad weather.

My observant host gave me another item of natural history which was interesting. Near his home was a small stream, whose banks furnish a home for numerous musk-rats. These animals are fond of a species of water-grass which grows along the margin of a stream, and he had noticed that after digging up a bunch of this they took it into the water and washed it before eating it. J. W.

Letter of Samuel Neale.

SPRING MOUNT, 14th of First Month, 1777.

DEAR FRIEND:—Our call is high and holy, the day calls for diligence, the supineness of professors in their own individuals in the general, makes it more absolutely necessary to cleave to that which multiplies our strength: we have few examples of dedication and devotion, too, too many minding their own, and not the things of Jesus Christ; and is not this obvious in those even in the station of ministers and elders, who have received gifts, have known the day-spring from on high, have felt the arising of the nether springs, and have been made to rejoice as in the time of harvest? It obstructs the pure running of the celestial stream of unity in our general meetings, and prevents the dominion of that life that in former days was as a diadem of beauty and a crown of glory. Thou hints to me, "Some of you have been honored with gifts which ye are called to exercise to the edification of others, I envy you not the honor, though I think it is great." Why was it not "us" instead of "ye?" Dost thou disclaim the favor when it is evident thou hast it, and hast been called and sent into the work, yea, and hast worked? Do not excuse thyself by any shelter of thy own creating, for it will not do, my dear friend, thou hast the talents, make the proper improvement; for all was to be left, house and land, wife and children, and even to hate the life, comparatively, that we have in this world to win a better, to stand approved of Him who had not where to lay his head, though the very foxes had holes, and the birds of the air nests so single He stood, and so glorious an example transmitted and diffused to his followers. And there are amongst the people professing righteousness who may be compared to the foxes that have dens, that prey and raven, and live upon the prey unto themselves, that are to be hunted by those the Lord has chosen for his own work and others like unto the fowls of the air, that have built their nests on high in lofty imaginations, that are to be brought down by skilful marksmen, such as thou; but if the lawful thing should interfere and interpose, and this work be neglected, at whose hands will this be required why those whom the Lord of light has anointed and chosen for his work.

If the appointed, and anointed and fitted be stir not themselves, the deluge will increase, and the standard of formality and unrighteousness will be substituted for righteousness and peace which were to kiss each other. Farewell, dear friend, may we be "the preserved" from the guilt of negligence in our day, that by overcoming every enemy, we may obtain the whitestone and new name registered in the Lamb book of life, which is the earnest wish of the affectionate friend in sympathy, and I hope true friendship.

S. NEALE.

ALL the doors that lead inward to the secret place of the Most High, are doors outwards—out of self—out of smallness—out of wrong.

Items.

Secret Societies.—At the recent session of the Michigan Conference of the United Brethren in Christ (Radical branch), the following resolutions were adopted:

WHEREAS, We believe that organized secret societies are evil in their nature; and,

WHEREAS, Anti-Christian combinations are rapidly increasing and clearly demonstrating their anti-Christian character, endangering the peace and prosperity of Church and State; therefore,

Resolved, 1. That it is the imperative duty of all Christians to refrain from connection with such combinations.

2. That this is no time for us as a church to compromise with worldly secret associations.

3. That we, as ministers and members of the United Brethren Church, will seek through grace to overcome all such worldly conformity as would do us of our peace, or destroy our usefulness.

The Amish Lend a Helping Hand.—Morgantown, W. Va., Eleventh Month 5th, 1892.—Evidence of the neighborly, fraternal feeling of religious people known as the Amish, who live in this section of Berks and Lancaster counties, was witnessed near here yesterday. The wife, two daughters and two sons of David S. Beiler, a well-known farmer of the Conestoga Valley, have been peculiarly ill for over two months and unable to assist in farm work. Nearly one hundred persons, male and female, visited the Beiler homestead, set to work with a will, and before sundown over 2,000 bushels of corn were cut and husked and over 1,200 bushels of corn stored in the cribs. At noon a delicious country dinner was partaken of and in the evening they drove home, some fifteen and eighteen each. Nearly every Amish family in the Conestoga and Pequea Valleys was represented in the party.

Prudent Conduct.—Duke Karl Theodor, of Bavaria, and his wife have opened a hospital for the treatment of diseases of the eye on one of their estates in the Tyrol. Between two and three thousand poor people come there every year and are attended by the Duke, who is a skillful physician and surgeon. The Duchess is always present to assist her husband in his operations, superintending the whole establishment, going through the kitchens and laundries twice every day to see that all are in order. Her step-daughter and two young princesses assist her in her work, and the entire family is nearly idolized by the poor peasants.

Index Expurgatorius.—There is method in the madness of the Russian Baltic provinces in their execution of Protestantism. The latest step taken is the appointment of a commission who have made lists of books which can be read by the youth of the Provinces. It has been decided that all books in the school libraries not on these lists are to be removed at once. As the Commission consists of members of the Orthodox Church they naturally condemn all books that can be considered dangerous to the interests of that Church.

ten members to visit the Quarterly Meetings making the request; which in the following year reported that they had visited those meetings and many of their subordinate meetings, and proposed that the request be granted. This report was adopted by the Yearly Meeting, and the subject laid before the Yearly Meetings in correspondence with it, for their concurrence. Favorable replies having been received, it was decided to open the new Yearly Meeting in 1892, and it accordingly began on the twentieth of Eighth Month of the present year. The two Monthly Meetings of Green Plain and Cincinnati were retained by Indiana Yearly Meeting.

The statistical reports give the number of members as 5,321.

The Discipline of Indiana Yearly Meeting was adopted.

The delegates from the Quarterly Meetings [Representatives] were directed to nominate persons to act as Clerks—others as Trustees—others as Correspondents—to audit the Treasurer's account and propose appropriations for the work of the meeting.

The report on Wilmington College gave the whole number of students as 136, of whom forty-five were in the collegiate department. The statement that the musical department had been quite successful, shows that there as well as in many other places the ancient testimonies of the Society of Friends are being abandoned, and a door opened to the inroads of worldliness and dissipation.

Delegates were appointed to the Conference of Yearly Meetings, which has since been held at Indianapolis.

Standing Committees on Evangelistic and Pastoral Work, on Temperance, on Peace and Arbitration, on Home Mission Work, on Foreign Missions, and on Bible Schools, were appointed. The introduction into the deliberations of the Yearly Meeting of so many subjects not immediately connected with the care of its own members, their growth in grace, and the maintenance of our doctrines and testimonies, is an evidence that this Yearly Meeting is likely to follow in the footsteps of some others which have largely departed from our primitive ways and the doctrines which led to them.

The love which desires the spiritual welfare of all, and which preserves those who possess it from harsh judgment of others, is not necessarily blind to the tendencies which exist.

We are free to admit that there may be many in this Yearly Meeting who are sincerely desirous of promoting the Redeemer's kingdom among men. But if they teach, that the rest which the Holy Spirit gives "can be enjoyed nowhere else, except in the active service of our Master," as the Minute on the State of Society declares, is there not great danger that the minds of the young and inexperienced will be drawn away from that solid attention to the leadings of the Spirit of Christ, which is the only safe path to walk in, and that they will come to regard religion as practically the same as benevolent work, and thus lose sight of that "walking humbly with God" which is an essential part of its definition?

We should be truly rejoiced, if many of its members should so come under the government of Christ, and into an experimental knowledge and faithful support of the doctrines ever held by the Society of Friends, that Wilmington Yearly Meeting could be ranked among those churches of whom it may be said, as of one of the ancient churches, "Thou holdest fast my name, and hast not denied my faith."

SUMMARY OF EVENTS.

UNITED STATES. According to the report of Treasurer Nebeker, the net ordinary revenues of the Government for the fiscal year were \$554,937,784, a decrease of \$37,674,663 as compared with the year before. The net ordinary expenditures were \$345,023,330, a decrease of \$10,349,354. Including the public debt the total receipts for the year were \$736,401,296, and the expenditures, \$684,019,289. The amount of the public debt is given as \$1,588,161,144. According to the revised estimate, the total stock of money of all kinds in the country on Fifth Month 30th was \$2,371,334,049, an increase of \$150,000,000 in the year. The issues of United States paper currency during the year amounted to \$376,727,583, exceeding those of any previous year.

The *Manufacturers' Record*, of Baltimore, speaking of the short cotton crop in the South and the consequent increase in value, says: "The present crop has been produced by about 2,500,000 acres less than was required to raise the crop of last year, and the immense acreage withdrawn from cotton is being cultivated for other crops. More corn, more wheat, more sugar and more rice are being raised in the South this year, which means more cash, by reason of less expenditure for food. With a cotton crop equal in value to that of last year, the South will gain the yield of \$2,500,000 acres of additional food crops, besides a great increase in sugar and rice." This increase is estimated to be worth \$87,500,000.

The full returns of the vote in California for members of the Legislature show that neither Democrats nor Republicans have a majority on joint ballot, and that neither can elect a United States Senator without the help of the non-partisan and People's members. The State Senate stands 22 Republican and 18 Democratic, while the Assembly stands 32 Republican, 38 Democratic, 3 People's Party and 7 non-partisans. The outsiders are divided on party allegiance, and no one can tell with which side they will act.

The official canvass of the vote of Choteau County, Montana, resulted in the giving of the certificate to one Democratic member of the Legislature, making that body Democratic on joint ballot and insuring the election of a straight Democrat as United States Senator. Three Populists hold the balance of power in the House, but the Democrats hope to get the organization of that body.

The electoral vote of Oregon will stand: Harrison, 3; Weaver, 1.

The *Kennet Advance*, of Penn'a., says: "With the results of the recent national election before us, and bearing in mind the predictions of the more sanguine Prohibitionists, it is worth while to study the Prohibition vote as it has increased in a number of States. Some of these figures are interesting, in view of the great losses sustained by the Republicans in States that have always been considered safe, as the following partial list will show. The round numbers only are given:

	1884.	1888.	1892.
New York.....	25,000	30,000	38,000
Illinois.....	12,000	21,000	26,000
Indiana.....	3,000	9,000	16,000
Ohio.....	11,000	24,000	30,000
Michigan.....	18,000	20,000	23,000
Wisconsin.....	7,000	14,000	16,000
Pennsylvania.....	15,000	20,000	25,000

"It is evident from the above figures that the Prohibition movement has been gaining in vitality from the commencement, and while it has not succeeded in electing candidates, it has possibly decided the issue in at least two national campaigns."

The Court of Errors, in Trenton, N. J., on the 25th of Eleventh Month, decided that the proposed election in Commercial township, Cumberland County, under the Werts liquor law, cannot be held. The election was to vote on the question of fixing a license fee of \$5000, which would operate as prohibitive of the liquor business. The order for the election was certiorari to the Supreme Court by a local tavern keeper, but the Supreme Court dismissed the certiorari. The Court of Errors reverses the Supreme Court's decision, holding that the liquor dealer's appeal sets up objections of sufficient importance to entitle it to be reviewed.

According to a St. Paul despatch, the discovery has just been made that the wheat crop of Minnesota and the Dakotas is many millions of bushels above all estimates.

All the elevators and grain houses in South Dakota are full, and the "car famine" is such that thousands of bushels of wheat are left standing in farmers' wagons.

THE FRIEND.

TWELFTH MONTH 3, 1892.

WILMINGTON YEARLY MEETING.

We have received a printed copy of the Minute of this Body, from which we learn, that at the meeting of Fairfield Quarterly Meeting held on Eleventh Month 27, 1889, a Minute was adopted, addressed to Indiana Yearly Meeting, proposing that the three Quarterly Meetings in Southwestern Ohio be established as a Yearly Meeting, the first meeting of which should be held at Wilmington, Clinton County, Ohio.

The subject came before Indiana Yearly Meeting in 1889, which appointed a large Committee to deliberate thereon. This Committee suggested the appointment of a Committee of

The wild land in Maine is estimated to be worth at least \$20,000,000.

It is said that a larger cave than the Mammoth Cave, situated in the Ozark Mountains, near Galena, Missouri, has been explored for a distance of more than thirty miles. In it have been found bones of recent and prehistoric animals, including the hyena and cave bear, and flint arrow heads, but no bones of man. A few animals of the usual forms found in caves are still living there, including a white newt.

Two agents of the Mexican Lottery Company have been arrested in New Orleans, at the instance of the Louisiana Lottery people, for selling tickets on the streets. The foreign company threaten to retaliate on the Louisiana, should any of its agents sell tickets openly.

The following remarks of the New York correspondent of the *Public Ledger*, should seriously impress the minds and hearts of all patriotic and Christian Americans: "If every seat at every performance in the twenty-five leading places of amusement was filled—and most of the managers report overflowing houses—over 200,000 persons went to the theatre in this city last week. This is a great number when it is remembered that few people go to the theatre more than once in any week, and when the high prices for seats are considered. There are only ten cities in the United States having a population larger than this aggregate attendance at twenty-five theatres in New York in a single week. As the aggregate seating capacity of all the churches in the city is only 300,000, and as many of the churches are never filled at any service, it is not far out of the way to say that as many paid liberally to go to the theatre last week as went to church without price."

"A review of the current theatrical attractions in New York demonstrates two things, namely, that while the acting is polished, refined and effective, the plays themselves are for the most part light of texture, frivolous in plot, and often false in sentiment, and certainly they do not appeal to the highest intelligence of man. This is not altogether the fault of the managers. They do not run the theatres for fun, but for business, and they supply what the people demand. And the popular taste seems to run in the direction of light, airy farce and comedy. Over one-half of the New York theatres are now presenting plays and operas of this kind. There is little that will outlive, at the most, two or three theatrical seasons."

The deaths in this city last week were 402, being 23 more than last week, and 33 less than the corresponding week last year. Of the foregoing 217 were males, and 185 females; 54 died of consumption; 42 of pneumonia; 40 of diphtheria; 36 of diseases of the heart; 17 of inflammation of the brain; 16 of paralysis; 16 of apoplexy; 13 of old age; 11 of cancer; 10 of convulsions and 10 of marasmus.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 114½ a 115; currency, 6's, 117 a 118.

COTTON was firm and further advanced ¼c. per pound, but trade in spot lots continued quiet. Middling uplands officially quoted at 10½c. per pound.

FEED.—Winter bran, in bulk, spot, \$15.50 a 16.50; spring bran, in bulk, spot, \$14.50 a 15.50.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.65; do., straight, \$3.75 a \$4.00; winter patent, \$4.00 a \$4.35; Minnesota, clear, \$3.25 a \$3.65; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour was dull and barely steady at \$3.45 a \$3.50 per barrel for choice Pennsylvania. Buckwheat flour sold in a small way at \$1.80 a \$1.90 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 74½ a 74½ cts.

No. 2 mixed corn, 49 a 49½ cts.

No. 2 white oats, 41 a 41½ cts.

BEEF CATTLE.—Extra, 5½ a 5½c. good, 5 a 5½c.; medium, 4½ a 4½c.; common, 4¼ a 4½c.; culls, 3¼ a 4c.; fat cows, 2½ a 3½c.

SHEEP AND LAMBS.—Extra, 5¼ a 5½c.; good, 4¾ a 5c.; medium, 4¼ a 4½c.; common, 3¼ a 4c.; culls, 1½ a 3c.; lambs, 4 a 6½c.

HOGS.—Extra Western, 8¼ a 8½c.; other Western, 8 a 8½c.

FOREIGN.—A cablegram from London, dated Eleventh Month 28th, says:—It is officially announced that Parliament will meet for business on First Month 31st.

The French Ministry resigned on the 28th ult., as a consequence of a vote of want of confidence by the Parliament.

A despatch from Paris of the 23rd ult., states that General Dodds telegraphs that the negotiations with King Behanzin were broken off on Eleventh Month

15th, the King refusing to accede to the full demands of the French. The French, therefore, on the following day, marched on Abomey. King Behanzin, being outmanoeuvred, retreated, burning palaces and houses as he went, and issuing an order for all his subjects to follow him. The French entered Abomey on the morning of the 17th, and prepared for a formal occupation of Dahomey.

The long looked-for event of the present session of the German Reichstag occurred on the 23rd ult. The Army bill was introduced by Chancellor Von Caprivi, who made a most important speech upon the relations existing between France and Germany. He said that he did not intend to justify the bill by referring to a war in sight or by indulging in gloomy forebodings. He added: "I will disclose the whole truth. We are at peace with all nations, and encounter no difficulty in any quarter in maintaining the dignity of the nation. His Majesty the Emperor has justly remarked that Heligoland was the last piece of the globe we desired to acquire. Germany will not provoke war, for there is no prize to gain by victory, but neither will she undertake to prevent war any more than she did in 1870."

"This bill is, perhaps, unwelcome, but war—perhaps defeat—would be much worse. In the event of defeat we would have to pay a thousand millions in money for every million we are now expending. The Moloch of militarism is required only to preserve every German from the disaster of future defeat. After such a reverse it would no longer be a question of two years' army service. Our national commerce could not then be protected, German arts and sciences would decline, and a political-economic struggle would arise involving our very existence. Germany, if destroyed, will be replaced by no other nation. It is our duty to preserve Germany in memory of those who created her and died for her, so that it shall not be said that those who have gone before gave their blood, while the living are unwilling give even money. I appeal to the House to enable the nation to say in time of future war: 'Lieb Vaterland, magst du ruhig sein.'"

A dispatch from St. Petersburg, dated the 22nd ult., says: In eighteen of the Russian districts that are chiefly affected by cholera there were 3,313 cases of the disease and 769 deaths during the past week. Podolia, Kieff, Besarabia and Kherson are the worst provinces, the fourteen other districts being affected in a lesser degree, the weekly mortality therein ranging from ten to twenty.

During the week there were 58 cases and 19 deaths in St. Petersburg, 45 cases and 32 deaths in Moscow, 170 cases and 71 deaths in Warsaw, and 52 cases and 27 deaths in Gitomir.

The *London Times* of the 25th ult. quotes extensively from an American Commission's report on the persecution of the Jews in Russia. An editorial article on the subject concludes: "The question of the persecuted Jews seeking refuge in America concerns only the American nation. But what concerns the whole civilized world, and revolts humanity itself, is the revelation thus afforded of a system of persecution sanctioned and sustained by the Russian Government and the personal authority of the Czar."

The wheat harvest of the colony of South Australia promises to be excellent, both in yield and in quality. There will be a large surplus available for export.

A new mineral has been discovered in Colombia in immense deposits, with properties not unlike those of asbestos. It is reported to be the color of amber, perfectly transparent and incombustible.

There has recently been an excessive rise in the prices of food throughout the Island of Cuba. Working men are so much affected by the increased cost of living that they propose to hold a meeting on First-day next to discuss steps looking to an amelioration of their condition.

A dispatch from Montreal says that the increasing interest in the question of political union with the United States is shown by the prominent place it is assuming in public discussion. *La Patrie*, an influential Liberal journal, comes out boldly in advocacy of annexation. The question is also being debated in political clubs.

DIED, Sixth Month 29th, 1891, THOMAS BARRINGTON, in his eighty-second year. He was born in Dublin, Ireland; came to America when a child; lived in Knox County, Ohio, where he married Elizabeth Townsend. Moved to Iowa in 1836. He was a worthy elder for many years, of Springdale Monthly Meeting of Friends, Cedar County. In 1883 he removed to Barclay, Kansas, where his wife's last days were spent. He returned to Iowa, where he became a member of the Conservative Body of Friends. He had always

been a believer in and a faithful upholder of the doctrines of the Society, and at the time of his death was a valued member of West Branch Monthly Meeting Friends, Iowa.

—, Twelfth Month 22nd, 1891, at the home of his daughter Mary Hemmingway, near West Branch, IOWA, JOSHUA COLLINS, aged ninety-three years, four months and nine days. He was born in Gloucester County, New Jersey, in 1798, removed to Ohio in 1835, and again to Iowa in 1851. He was an esteemed member of West Branch Monthly Meeting of Friends, Iowa (Conservative). His persevering effort to attend meeting was a lively example for others to follow; after was over ninety-two years old he several times walked over one mile and a half to meeting, when the roads were bad for his team. His faculties were bright to the end (except his hearing was somewhat impaired). To believe when death came, he was ready for the heavenly garner.

—, Eighth Month 4th, 1892, DANIEL T. DYE, his eighty-fifth year, by falling from a train near Fairfax, Iowa. He was a highly esteemed member a minister of West Branch Monthly Meeting of Friends, Iowa (Conservative). Deceased was born in Madison County, New York, 1807. Moved to Lenawee County, Michigan, thence to Humboldt, Iowa. Since 1872 spent part of his time with his sons in Nebraska. I nearly forty years he had been a devoted, faithful minister of the Gospel, and his services have not been without marked results, as many can testify. His earnest and persevering efforts to fulfill the Divine command to him—"go work in my vineyard"—were lessons of deep instruction. The day but one before he left he remarked, it mattered not to him where he laid his body down. His desire was to be found doing Father's will. He was returning from religious labors at the time of the accident, which so suddenly closed his long and useful life.

—, Ninth Month 11th, 1892, at College Park, near San Jose, California, MAHALATH G. JONES, wife Benjamin H. Jones, aged eighty years, two months and seventeen days. During her last few days, fully conscious that the end was near, she had messages of love and fitting words of counsel for the members of her family, her friends, and for the meeting which had been precious to her. She emphasized the importance of Christian love, and her desire was for the wider extension of it throughout the whole world. Many were her expressions of firm trust and reliance in the blessed Redeemer. He had been her support in the various trials and conflicts of life. Having faith in God as all-sufficient Helper, it was her constant practice to turn to Him in secret, silent prayer, and she was strengthened to lay all her burdens, disappointments and trials at the feet of the Saviour—finding rest and peace in Him—so that in truth she could declare, I have peace with God, through our Lord Jesus Christ. And with strongly attached to her family and friends, and in the enjoyment of many earthly blessings, she was enabled to welcome the summons to her heavenly home; her passing away seemed like a peaceful sunset, crowning her day of life here upon earth.

—, at her residence in Philadelphia, Eleventh Month 9th, 1892, MARY P. GIBBONS, aged eighty years. A member of the Monthly Meeting of Friends of Philadelphia. This dear Friend had long been a consistent member of our religious Society, and as she advanced in age, including a partial deprivation of sight, came upon her, her resignation and cheerful spirit gave evidence that, like Mary of old, she was in possession "that good part which shall not be taken away from her."

MARRIED, Eleventh Month 16th, 1892, at Bucks County Friends' Meeting-house, Lahaska, Bucks County, Pa., DR. EDWARD G. RHODES, of Germantown, Philadelphia, and MARGARET ELY PAXSON, of New Hope, Pa.

NOTICES.

FRIENDS' TEACHERS' ASSOCIATION will meet in Assembly Room at Friends' Select School, 140 N. 13th Street, Philadelphia, on Twelfth Month 1st. The following program has been arranged:

2 P. M.—"Language Teaching," by Robert C. McCull, Supervisor of the Boston Public Schools. Questions and Discussion.

Recess.

3 P. M.—"The Training of Friends' Teachers in England," by J. Henry Bartlett; "The Ideal Primary School," "How He Can Help His School," "How Can Help His Teachers," by Supervisor Metcalf. Questions and Discussion.

All interested are cordially invited to be present.

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Selections from the Life of Mary Dudley.

(Continued from page 146.)

in the Twelfth Month, 1788, being at her own arterly Meeting, held in Cork, my dear mother felt a pressure of mind to unite with Mr. Robert Grubb and Elizabeth Tuke, in a visit to the families belonging to that Monthly Meeting, but her affectionate attraction to home, induced her to attempt returning, without an alleviation of the concern she was under. Her conflicts on this account, and some particulars of her arduous engagement, are stated in letters to her husband, and the following extracts seem calculated to prove both instructive and encouraging to some, who may be able to trace their own feelings in the experience here detailed.

Cork, Twelfth Month 15th, 1788. It has been set out as I believe thou expected it would, I am once more in this place; after thou hadst come, I determined to proceed for meeting under our own roof this night, and even out for that purpose. On entering the carriage, I instantly felt darkness cover my mind, I went on, but I never remember being so much distressed—rebellion—rebellion, passed through my heart, and I grew so ill, I dared not proceed; so turned about and made a comparatively lightsome journey hither, my body and mind feeling gradually relieved. I reached E. Hatton's to dinner, but the confinement I had sustained made me require a little rest, so that I did not get outwardly banded in service till the evening, when a harmonious discourse and labor were afforded, as a comfortable evidence of rectitude so far—perhaps a few words may relieve my poor mind; thou knowest how gladly I shall embrace the dawning of peace.

Thou wilt readily believe that our dwellings are not in the heights, though I trust we are sometimes so helped to ascend the Lord's holy mountains, as experimentally to know there is nothing there that can hurt or destroy; it seems to be when rather the invitations than the threatenings of the Gospel are to be proclaimed, and then there does seem an open door for communion, though it be sometimes sad, because of the things which have happened. I am far from being satisfied with myself, but I am truly united with my fellow laborers, and with my return to this city, even though bonds and afflictions

await us in it. Why should we not suffer when the seed suffers? Where else would be our unity with this seed, which lies in a state of captivity? There are now about twenty-nine families got through, and I trust it may be humbly and gratefully acknowledged, that hitherto the Lord has helped.

"I may honestly confess that I am still bound to this arduous work, and through Divine mercy we are not only sustained, but have a little trust at seasons, that 'the labor is not in vain.' Some sittings have been graciously owned, but I know not any so much so, with the sensible gathering of that manna which falls from the heavenly treasury, as one this morning in the dwelling of that prince in Israel, Samuel Neale, whose outward man is visibly decaying, while the inward man is renewed day by day. The spring seemed to open on our sitting down, and the waters gradually rose as from the ancles, till the refreshing consolation truly gladdened the Lord's heritage, that in us which could own his planting, and by his renewed watering, glorify Him. It was truly encouraging and strengthening to hear this father in the church declare, that he had not flinched from whatever had been required of him, but had done it with all his might, and that, through Divine mercy, he now found support in the midst of infirmities, 'therefore,' he added, 'be faithful, follow the Lord fully, and give up to every manifestation of his will.'

"We received a note declining an intended visit. I confess such a repulse made me exceedingly low, having had a particular feeling towards this family, but I believe it safest to look from it; perhaps even this offer of ourselves may recur, and not be useless, though we see it not; we could do no more than seek an interview, and love still prevails towards them.

"Yesterday was the three weeks' meeting here, which we attended, visiting our brethren also; hope no harm was done. I am afraid of no one but myself, and I desire always to suspect that enemy self, lest on any occasion, it should take the lead; but under heavy pressures here, I have a degree of hope, that not going this warfare at my own cost, I may yet be helped to the end of it, which now draws nigh, having gone through about eighty-five families and only a few remaining."

The next religious service of which there is any account, was a visit to some part of Leinster Province, early in the year 1790, wherein her former companion, Richard Shackleton, was her kind attendant and helper, and her dear friend, Elizabeth Pim, united in a part of the work. During this engagement she visited the families comprising the Monthly Meetings of Moate, Edenderry, and Carlow, which she describes as a "service closely trying," yet, productive of solid peace, and near the winding up of this labor, writes as follows:

"Many are my tears and doubtings before willingness is wrought in me to leave such endeared connections, and many my tossings and conflicts, in seasons of separation; but

may I, with increasing devotedness, trust in the Arm of never-failing help. Through unmerited mercy, the Lord has not only given a degree of resignation to leave all, when the call has been clearly distinguished, but sustained under various laborious exercises, so that the promise is indeed fulfilled, 'as thy days so shall thy strength be;' and there is cause to trust with the whole heart, for future direction and support."

Towards the close of the year she had a long and suffering illness, as well as considerable anxiety through indisposition in her family, her eight children being in the whooping cough at the same time; and the death of her beloved friend and companion, S. R. Grubb, in the Twelfth Month, was a heavy and unexpected affliction, which for a season sunk her very low. But in the spring of 1791, she believed it required of her again to leave her own habitation, and pay a religious visit to Friends of Ulster.

After attending the National Meeting in Dublin, she accordingly proceeded with her companion, Sarah Shackleton, and having sat a meeting with the few Friends belonging to Timahoe, went on to Castle Freeman, whence her first letter to my dear father is dated.

"Fifth Month, 13th. We reached this place very agreeably, being favored in weather and roads. I felt in passing through part of Old Castle (where Friends' meeting-house is, though I did not know it), a spring of love towards the 'sheep not of this fold;' but said nothing about it till we got here, when I found that some inclined to be visited by having a meeting held in one of their houses, but it seemed best to attend to the previous intimation, and I ventured to have one appointed for nine o'clock to-morrow morning, with notice that it will be open to such as are disposed to sit with us. Thou knowest me well enough to be aware that this prospect tries my little stock of faith, which is indeed low, but it can be graciously renewed, and I trust will, from season to season, as singleness of eye and heart is kept to."

"Ballybay—Monaghan, Fifth Month 15th, 1791. Respecting the meeting at Old Castle, it may in commemoration of holy help be recorded, that those who trust are not confounded, but experience strength proportioned to the day of trial. I do not remember many assemblies of this sort, more owned with the covering of good, and the solidity of the people during the whole meeting exceeded what is to be often met with; at the close of the public sitting I felt a wish that Friends might keep their seats, and that season was also one of relief to my mind. We took a little refreshment in the meeting-house, and then pursued our journey, arriving at Cootehill, twenty-five miles, in the evening, tired and poorly, but humbly thankful for the assistance every way afforded.

"As there are no Friends in circumstances to accommodate travellers, we lodged at an inn, and attended meeting at the usual hour this morning, to which many came who are not in profession with us, and I trust nothing was said to discourage the honest inquirers after truth.

There was a little stop afterwards with the members of our own Society, perhaps not exceeding eleven or twelve, among them a widow and her daughter, who have joined Friends by conviction, and appear in a solid frame of mind; we spent a little time with these, and had a season of retirement with a young physician who was at our meeting, and to whom my mind was particularly drawn; he was invited to drink tea at this widow's, and in the prevalence of Gospel love I freely communicated what I felt to arise towards him, which I believe was well received, and we parted under feelings which were precious, and caused humble thankfulness of soul. We came on to this place to lodge, had a meeting appointed for eleven o'clock yesterday morning at Castle-Shane, with a small company of Friends, amongst whom very little life was to be felt, which they were, I trust, honestly told; and went on afterwards, through wind and rain, sixteen miles to our friend, Thomas Greer's, where we were kindly received, and concluded to stay a day, my poor body requiring rest."

Her getting to such a resting-place seemed critical, for she was almost immediately taken alarmingly ill, having been for several days affected with a heavy cold, and symptoms of inflammation, which required medical care. The judicious prescription of a physician, and kind attention of the family at Rhonehill, proved the means of seasonable relief, and on the 21st of Fifth Month she writes as follows:

"I am, through continued loving kindness, considerably better, which I ought thankfully to acknowledge, as my situation for some days past rendered so speedy an amendment very doubtful.

"Lurgan, Fifth Month 24th. Although my dear Friends and the doctor would have had me stay some time longer to nurse, yet apprehending my mind might obtain a little relief by endeavoring to fill up the line of duty, which while unaccomplished is an oppression to the body, I ventured yesterday afternoon to go as far as Berna, whither our truly kind friend T. G., sent me and my dear S. S., in his carriage; many Friends met us there, and we were favored after tea with the spreading of the holy Wing, in a manner that I believe tended to the gathering and centering nearly all present in a state of humble waiting, wherein an enlargement of mind was experienced, to dip into feeling with, and administer to, several states in the company; it was a season worth suffering for, and we returned to our lodgings relieved in mind.

THE spectacle recently presented in New York of Professor Bell, the inventor of the telephone, sitting at a transmitter in actually whispering a message to Chicago, 950 miles away, while a flash light photograph was taken of him in the act, was a scene that may fairly be said to be one of the most wonderful in the history of the nineteenth century. Here two of the greatest triumphs of science, the telephone and the camera, in their highest development, were brought into play at one time under circumstances altogether unprecedented. The scene was witnessed by over a hundred guests, who assembled in the telephone building in Cortlandt Street to attend the formal opening of the long-distance telephone line between New York and Chicago. Telephone messages have been sent between London and Paris, New York and Washington, Paris and Marseilles, and New York and Boston, but the line to Chicago is over twice as long as any other in existence, and

it is to be operated commercially, with a charge of \$9 for five minutes' conversation. The tests made in the presence of the guests of the Long Distance Telephone Company were perfectly satisfactory. The telephone has, in 15 years, grown into such universal use that familiarity has robbed it of its marvels, but it was indeed wonderful to see Mayor Grant sitting at a transmitter and carrying on a conversation, in an ordinary tone of voice, with Mayor Washburne, of Chicago.

"Strange," remarked a gentleman present, "that a sentence can be dropped in Chicago and be heard in New York."

"Oh, that's nothing," replied a wit, "by and by you will be able to hear a London cockney drop his H's in Trafalgar Square." Not a person witnessed these wonders who did not believe that one or two more steps of advancing science may make a telephone conversation with London possible. Professor Bell says, indeed, that it is only the question of a very short time when all the civilized world will be in telephonic communication. Formerly it has not been possible to get good results over a telephone for a longer distance than 500 miles. The wire tested extends 950 miles. Telephone communication between this city and Pittsburg has been successfully carried on for some time, but when an attempt has been made to talk to a city further west than Pittsburg the result has been invariably unsuccessful. The wires in use between New York and Pittsburg are about an eighth of an inch in diameter. They weigh 180 pounds to the mile. It was concluded to put up a wire between New York and Chicago twice as large as the one in use on the 500-mile circuit. The new circuit is therefore made of wires one-fourth of an inch in diameter, and the wire weighs 435 pounds to the mile. The circuit is what is known as a double metallic circuit, containing two wires for the entire distance. To make the wire, 826,500 pounds of wire were used. The circuit runs west through Easton, Harrisburg and Pittsburg, Pa.; Youngstown and Toledo, Ohio, and South Bend, Ind. Souvenirs were given to the guests, consisting of a section of copper wire, such as is used in the line to Chicago.—Selected.

Selected for "THE FRIEND."

The Office of a Mother, by a Mother.

"What a delicate office is that of a mother! How wary should be her footsteps, how spotless her example, how uniform her patience, how extensive her knowledge of the human heart, how great her skill in using that knowledge, by the most vigilant and strenuous application of it in every variety of occurring circumstances, to enlighten the understanding and reform the heart! Legislators and governors have to enact laws, and compel men to observe them; mothers have to implant the principles, and to cultivate the dispositions, which alone can make good citizens and subjects. The former have to exert authority over characters already formed; the latter have to mould the character of the future man, giving it a shape which will make him either an instrument of good to the world, or a pest in the lap of society. Oh, that a constant sense of the importance and responsibility of this station may rest upon me! that grace may be given me faithfully to discharge its difficult duties."

"I have had much solicitude for my children this evening. At one time, such a sense of the everlasting consequences of the trust committed to me, in reference to their immortal souls,

rushed upon me, as literally made me shudder. I wonder I do not realize this *more habitually*. Oh, that God would make me faithful, and crown my efforts with his blessing!"

"After all, education is only an instrument, and the little ones must be borne in the arms of faith, to that compassionate Redeemer, who has given parents such abundant encouragement to trust in Him; committing them always in his hands, believing that, if they do so, He will direct their steps."

"The helps which God has afforded us, ought to make us more useful in our maternal capacity. They certainly call for gratitude. But, after all, if we were better Christians, we should be more likely to make good mothers. Consistent and ardent piety, is the most essential qualification in a mother, for the proper education of her offspring. Children are more influenced by example than by anything else; and were our behavior before them, at all times circumspect and Christ-like; did not the ebullitions of passion, the spirit of worldly-mindedness, and the love of selfish gratification, so often appear in our conduct, and utterly defeat our well-formed plans and good intentions, we should not so often have to complain, that we labor in vain, and spend our strength for nought. Alas! in correcting the faults of our children, how many faults do we find to correct in ourselves! We do it not that it is God who showeth mercy, that would be little encouragement indeed. Blessed be his name! there is encouragement sufficient to stimulate to the most unwearied exertion. And those who diligently sow the seed in humble dependence on his blessing, shall doubtless, sooner or later, reap an abundant harvest. God may be pleased to withhold his blessing till the season of labor is over. 'The seed may spring up,' as one says, 'after the hand that planted it, and the eye that watered it, are at rest in the grave.'"

"We can never too earnestly press upon ourselves the conviction, that education is not only what we teach our children in detached periods of time, when we are giving them special instruction, or explaining to them revealed truths; but what we teach them by the *silent, but ever-influencing* language of our general example. The mother who recommends religion, in her formal instructions to her children, as a thing of the first importance, while, in her own case, she is habitually driven into a corner; who utters on her children, the supreme desirableness of laying up treasures in heaven, while her own dearest ones are evinced, by her conduct, to be on earth; who insists on the excellence and importance of meekness, patience and charity, while she is no way remarkable for the exercise of these graces herself; who descants on the vanity of the world, while she is sure to be a slave to its opinions and fashions; can hardly expect much success from her labors."

[Near the close of this pious mother's life she died at about the age of thirty-two years—she pathetically writes:]

"I had hoped to have been spared to my darling children; to have used my humble exertions to guide their infant minds in the path of truth and holiness; to have watched over their early associations, and directed those propensities which a mother best understands, and in the judicious management of which so much of their future usefulness and happiness depends. I had hoped to have directed their early studies; to have put into their hands such books as I knew to be useful. I had hoped to have given them over the instructive pages of history,

have drawn their minds from an undue regard to riches and worldly endowments, by inviting them to the noble and virtuous conduct of statesmen and others taken from the plough. I had hoped to have owned them, that ambition is not always successful, that pride is never productive of happiness, that outward greatness does not always involve ignominy. And, above all, I had hoped to have shown them, from the history of past ages, that the lusts and passions of men produce wars and fightings, turmoil, and misery, and death; and to have drawn them to behold the difference manifested in the spirit of the Gospel of Christ, from this picture of wretchedness and sin; and to have taught them to cultivate the dispositions which that Gospel requires, and on which the happiness of individuals and of society depends. Oh, how many ways may the mother teach, to teach the offspring of her love the way of Truth, which no one else can perceive."

"Oh, my God! thou knowest the earnest, the times, almost heart-breaking desires I feel for the conversion of my children. What shall I do, at this end may be attained? Lord, teach me what thou requirest of me in this particular! Specially, make me scrupulously watchful over my own example. O God! do I not choose thee for their portion, above all other portions? Lord wilt Thou not give me as I have desired? Hasten, hasten the time of their union, by a living faith, to the Lord Jesus Christ."

FOR "THE FRIEND."

Imprisonment for Preaching.

William F. Davis was arrested in Boston for preaching without a license on the "Common" that city, and sentenced to imprisonment for violating a city ordinance. This imprisonment lasted for twelve months. He addressed a letter to the editor of the *Cynosure*, defending his position, and justifying himself for the course he had pursued; from which, the following paragraphs are taken. Imprisonment for such a cause seems to take us back two hundred years to a period when persecution on account of religion was much more common than is now the case.

MT. WASHINGTON, CHELSEA, Mass.,
Seventh Month 26th, 1892.

Editor of the *Cynosure*:—Wilt thou kindly permit me to use thy columns for stating the case concerning our relation to the courts on the subject of free public preaching of the Gospel? We are not prosecuting, nor putting others up to prosecute, the persecutors of God's Gospel. But surely it is proper for us to show the illegality of the course of the prosecutors of those who freely preach the Gospel. It is right to show this in court when we are summoned into court. True men will welcome the light, and the light proves the utter impossibility of suppressing free public preaching.

"Freely ye have received; freely give." (Matt. x: 8). "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. xxiv: 14.) "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, unto the end of the world. Amen." (Matt. xxviii: 18-20.)

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God

by the foolishness of preaching to save them that believe." (I Cor. i: 21.)

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled." (Luke xiv: 21-23.)

These and many other passages prove that the free public preaching of the Gospel [is justified by the precepts of the Bible.] Civil governments are also ordained of God. To the Romans Paul wrote in the spirit: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil." (Rom. xiii: 1-3). The Holy Spirit, writing to Christians through the Apostle Peter, says: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." (I Peter ii: 13, 14.)

In these passages we have the distinct recognition of civil governments as existing by God's ordination. But the Scripture passages first quoted prove that the free public preaching of the Gospel is also ordained of God. What, then, must we conclude, in case the civil government opposes, or tries to suppress, the free public preaching of the Gospel? Would it be reasonable to infer, when men employ the machinery of civil government to suppress the free publication of the Gospel, that this is a case of God's ordinance fighting against God's ordinance? Oh, no! God is not the author of confusion. His appointments are not a house divided against itself. Because human governments are ordained of God, it does not follow that every act of every human government is approved by Him. The assumption that God can be held to be the author of any human legislation aimed at abolishing or hindering the free publication of the Gospel is blasphemous.

But, admitting the wickedness and folly of any human by-laws or ordinances, which assume to prohibit or check the free public preaching of the Gospel, do the Scripture precept and example allow a true Christian to disobey such a by-law if it is passed by a legislature, enforced by the police, and approved by a human court? Certainly. The precepts and examples of Scripture precedents on this point not only allow true Christians to disobey such by-laws and ordinances, but require them to do so. An attentive study of Isaiah viii: 9-20; Jer. i: 6-10, 17-19; Eze. iii: 4-11, 17-21; Dan. vi: 4-23; Luke xiii: 31-35; Acts i: 8, ii: 14-47, iii: 1-26, iv: 1-31, and Rev. vi: 9-11, prove beyond a doubt that when human ordinances forbid public testimony unto Jesus, that is unto God our Saviour, we should obey God rather than men, and set at naught such ordinances. But, if we disobey such an ordinance, do we not disobey the injunction, "Submit yourselves to every ordinance of man for the Lord's sake?" No. Unless we draw a sword, or pistol, or take a gun, or club, or other carnal weapon, with which to fight against the officer who attempts to arrest us. We "submit" to a wicked ordinance, forbid-

ding free public worship in the sense which Scripture requires, when we disobey this ordinance, and then submit to false arrest, false accusation, mock trial, and false imprisonment in consequence.

But is it right to use the service of a lawyer in replying to the false accusation in a court of law? If a Christian lawyer volunteers his aid to secure a just, instead of an unjust trial, and a righteous, instead of a wicked issue to the trial, we ought by all means to welcome his aid. For if the jury and judge will heed his presentation of the truth from a legal point of view, and give a righteous vindication of the Gospel preacher, they will by these means clear themselves from the awful woe which God visits upon the persecutors of his ambassadors. This service Patrick Henry once rendered to the witnesses of Jesus under false arrest in Virginia, and saved the court from a great disgrace, and from the judgments of God.

In 1887, the courts of Massachusetts heeded not the to-this-day-unanswered argument of one of the best Constitutional lawyers in our country concerning a free Gospel, and condemned a poor but conscientious preacher to imprisonment twelve months in Charles Street jail, for preaching four sermons freely to the common people on their own Boston Common. Before the minister of Christ had served out four months of the sentence imposed upon him, the judge who imposed that sentence, the district attorney who moved it and two of the principal aldermen responsible for the by-law framed to destroy free public preaching, had suffered the death penalty at the bar of the Judge of all the earth, and no acts of *habeas corpus*, issued by, or returnable to human courts, nor skill of man-made doctors, could deliver these officials from the grasp of the death-angel.

The general law of the land is right on this subject, saying, "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*" The fundamental law of our several States is equally clear and strong in proof of the inviolability of free public preaching. Thus the supreme written law of our Massachusetts Commonwealth opens with a preamble which declares the "objects of government," defines the "body politic," and closes with a renewed appeal unto God. (See Public Statutes of Mass., 1882, p. 18.) This pious preamble points to the Massachusetts Bill of Rights as the first integral part of "the Constitution of the Commonwealth of Massachusetts." Look a moment at this Bill of Rights. Its first article is a brief recapitulation of the National Declaration of Independence:

"Art. I. All men are born free and equal," etc.

"Art. II. It is the right as well as the duty of all men in society, publicly, and at stated seasons to worship the Supreme Being, the great Creator and Preserver of the universe. And no subject shall be hurt, molested, or restrained in his personal liberty or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments; provided he doth not disturb the public peace, or obstruct others in their religious worship."

The law of our country is freedom in the public exercise of religion. But no one under cover of this legal liberty is permitted by the law to "disturb the public peace," or to "obstruct others in their religious worship."

The Boston gag by-law, and New York city

ordinance, therefore, are framed in direct opposition to both the letter and spirit of national and State Constitutions on this subject, therefore are utterly void of legal authority.

Sincerely thy servant in Christ,

W. M. F. DAVIS.

FOR COMMON MERCIES.

Dear Lord, are we ever so thankful,
As thankful as we should be to Thee,
For thine angels sent down to defend us
From dangers our eyes never see;
From perils that lurk unsuspected,
The powers of earth and of air,
The while we are heaven-protected
And guarded from evil and snare?

Are we grateful, as grateful we should be,
For commonplace days of delight,
When safe we fare forth to our labor,
And safe we fare homeward at night;
For the weeks in which nothing has happened
Save commonplace toiling and play,
When we've worked at the tasks of the household,
And peace hushed the house day by day?

Dear Lord, that the terror at midnight,
The weird of the wind and the flame,
Hath passed by our dwelling, we praise Thee,
And lift up our hearts in thy name;
That the circle of darlings unbroken
Yet gathers in bliss round the board,
That commonplace love is our portion,
We give thee our praises, dear Lord.

Forgive us who live by thy bounty,
That often our lives are so bare
Of the garlands of praise that should render
All votive and fragrant each prayer.
Dear Lord, in the sharpness of trouble
We cry from the depths to the throne!
In the long days of gladness and beauty,
Take Thon the glad hearts as Thine own.

O common are sunshine and flowers,
And common are raindrop and dew,
And the gay little footsteps of children,
And common the love that holds true.
So, Lord, for our commonplace mercies,
That straight from thy hand are bestowed,
We are fain to uplift our thanksgivings—
Take, Lord, the long debt we have owed!
—Margaret E. Sangster, in "Congregationalist."

THE TOUCH OF FAITH.

BY J. E. RANKIN, LL.D.

She knew not his person, knew not his face,
She knew but his mercy, his wonderful grace:
She knew that He came, by the hum of the crowd,
She knew He drew near where the voices were loud.

She stole there in weakness, alone and forlorn,
Her bosom with passions conflicting all torn;
No rush of the crowd her progress could stem;
"Could I touch," was her thought, "of his garment
the hem!"

Made bold by her faith, her despair, her distress,
She feared not to meet the rude scorn of the press,
But, timid and trembling, behind him she stole,
She touched but his robe, and was instantly whole.

"Who touched me?" said Jesus, and paused in his
way,

Alas! must she now her life's sorrow betray?
Reluctant, confessing, yes, forward she came,
Her heart beating quick, her cheek lit with flame.

"My daughter, my daughter, oh, be not afraid!"
'Twas this that the Master in tenderness said;
'The touch of my garment, which gave thee release,
Was the touch of thy faith. Go, daughter, in peace."

—Howard University, Washington, D. C.

Yorn chief profit consisteth, not in committing
the word of do trine to memory, but rather
that the effects of the doctrine and words remain
in you; that is by this doctrine to get an internal
purity, and a ready mind to fulfill the command-
ments of God.—Lewis Blossie.

FOR "THE FRIEND."

Extracts from the Diary of Louis Taber.

(Continued from page 149.)

Second Month 2nd, 1839.—Agreeably to my prospect in the Fall, I have been for the last three months engaged in teaching a school of young men and young women, in which I am assisted by my cousin Eliza Hoag; being willing, if it may be, to make myself useful to my fellow beings in some little degree. My health however is not quite so good as when my school commenced. I find it difficult to perform my part, and should be disposed to close were it not the wish of some of my friends here that it should continue. I do not think that I shall again engage in the occupation of teaching as my health will not admit of the care and confinement attending the business. The right education of the youth of our Society is a subject which has much and often occupied my mind, and with reluctance am I compelled to relinquish an employment, which had my health been sufficient I had thought of pursuing through a part or the whole of my life.

Yesterday was our Monthly Meeting. It had been for some months brought into suffering on account of the open disaffection of some of its members, and the disownment of a public Friend who tried to evade the operation of the discipline and trample the good order of society under foot, similar to some anciently among Friends who apostatized from the Truth. Uncle Joseph Hoag was in attendance and spoke from the text, "Ephraim is a cake not turned." In his clear and cogent manner, he showed how the material passes through the threshing, winnowing, grinding, kneading and leavening process, and that last of all it is submitted to the action of the fire. But if the fire have not fully passed upon it, the preparation is unfit for food and nourishment, and that which is not well and fully prepared soon spoils the flavor of the rest, and the whole becomes a sour and mouldy mass. Thus he divided the word aright, to the strengthening and comfort of his friends.

Fourth Month 23rd.—My school closed the 20th of the month. Many of the scholars were affected at our parting, and although my health had suffered from attending the school, I could not take my leave of those who had been so uniformly kind to me without regret.

It affords me much satisfaction to believe that the time has not been lost, and that I have embraced every suitable opportunity to inculcate feelings and habits of propriety and virtue.

Fifth Month 7th.—I have to-day solemnly reviewed my past life, and my covenant with my Maker. Under the reflection that I am again soon to leave the paternal roof, and of my continued ill health; of my many little omissions and commissions, my want of patience and resignation in my trials and disappointments, and of faith, through all to trust in God, with whom are the issues of life and death, my spirit has been renewedly broken. I have been willing humbly to acknowledge my transgressions and to ask forgiveness. Again renewing my covenant with my God, I have resolved through the assistance of the Holy Spirit, henceforth fully and unreservedly to devote my whole heart to the honor of God, the cause of my Redeemer, the happiness of mankind and the salvation of my soul. And in order that I may never again be so forgetful of my duty and of my Maker, or repine at the consequences of my own or other's neglect, or at the dispensations of Providence; I have framed for frequent review certain resolutions, praying that through Holy Help I may

become an example of patience, meekness, forbearance, resignation, temperance, benevolence, piety and every Christian virtue, and (thru) finally attain the perfection of the saints of God.

Second Month 16th, 1840.—To-day I have attended Short Creek Quarterly Meeting, which was an interesting and favored meeting. I was again visited by the heavenly incomes of the Holy Spirit, my heart tendered, and my faith which has sometimes almost failed—was a little strengthened. The language of my spirit was, "If I die, let it be waiting at the feet of my Redeemer." "Thy rod and thy staff they comfort me."

Farmington, Sixth Month 20th.—The prospect of a Manual Labor School, which I came to this place to assist in establishing seems pretty much closed. At Caleb Macomber's reading D. Wheeler's Journal, my heart was tendered, and in considering his firmness and devotion desires were raised that I might be willing to surrender into the hands of my Redeemer. At Hartland I felt much sympathy with my aunt in her bereaved situation.

Raisin, Mich., Seventh Month 27th.—At some of the meetings of our friend Christopher Heald who was on a religious visit, my poor tried mind was visited in mercy and a little strengthened. Oh for a firmer trust in the Divine arm.

Extract from a letter Mount Pleasant, Twelfth Month 9th, 1840. Dear Brother.—For in a little of that love, boundless as the universe, knowing no circumference, can I most fully and feelingly respond to thy affectionate address. Thy thrice welcome epistle has just arrived, a rich treat thy brother is come, a cup of cold water to the longing and thirsty traveller through the arid wastes and pathless deserts of this world, towards the new Jerusalem, the glorious city of our God.

Dear brother, let me speak freely; it will be good for thee to know *one* can appreciate thy friendship. The thought comes up in my heart for utterance; "Come home to the little afflicted, yet consoled flock and family of the dear Son. Seven thousand are yet reserved in Israel. I must leave thee to thy Maker, but believe it is my place to sustain those sacred principles, vindicated by our forefathers' sufferings, imprisonment and death. Thankfully cherish this visitation, as a special proof of thy Saviour's love. Should it be neglected thou mightest again be blessed. Canst thou bear the thought of being alienated from so good a Redeemer, losing such a glorious inheritance? Soon after I last saw thee, I met with a trial which I trust for the sustaining arm of my God would have proved my ruin. Casting all at his holy feet, I could only say, "Save, Lord, or I perish. If I die it shall be at thy footstool, imploring mercy."

It rejoices me to hear thee say, "I mean to resign myself wholly to the guidance of the Spirit of God, to keep near *Him*, and hearken to the 'still small voice.' That is the rock upon which is built the true spiritual church, the church militant upon earth, the body of Christ, of which He is the holy and spiritually leading Head. Without the Spirit, preaching is only religious rhetoric, it is not the Gospel, "a power of God unto salvation." Thou art right, and would I were more worthy in the name of a disciple to bid thee "God speed," in thy journey to our home in heaven. Give my love to J., though I know he will not feel with me. Can his own arm save him? The blood of Jesus only cleanses from sin. The pride and strength of the human heart and the human will will not

subdued. Yes, Shakespeare and Byron and most of authors whose names are high upon the rolls of fame, must be abandoned, for they drank at other fountains than those which are pure, living and healing.

And shall we pore days and nights over exploits of heroes, and the fictitious creations of Athenian bards, admiring the finely wrought figures of their pagan gods? Let us learn rather to love that blessed book, in which for instruction are penned the sublime and holy utterings of holy men of old who spake as they were moved by the Holy Ghost. Give up, remembering the promise to the Church, "Be thou faithful unto death, and I will give thee a crown of life."

First Month 28th, 1846.—William Kennard was here last night, and this morning had an opportunity with us, having much to communicate mostly of an encouraging nature. He commenced by alluding to the miracle of the draught of fishes, after the disciples had fished all night and taken nothing, and we were counselled to cast the net on the right side of the ship. He also spoke of Peter meeting Jesus on the water, and that he was sustained until faith began to fail in consequence of "his holding the raging and rolling billows around him ready to swallow him up;" with much more applicable to our situation, all of which served to remind me of the many favored opportunities we had in our journey together, and to re-assert my attachment to him, and to that Truth which I believe he still lives, in the greenness of the true living Gospel ministry. I was commended and instructed. Such opportunities are rare way marks in the often toilsome pilgrimage of Zion's travellers. William is still standing firmly against those innovations in doctrine, and some respects in practices, introduced by the name of the great and the learned of our day, which are fast laying waste the harmony of our once favored and united Society. He visited most of the families in this Monthly Meeting, but met with some opposition. His public communications were solid and instructive.

1847.—No account of the Yearly Meeting has been kept. Many of the circumstances which occurred at that time should be buried in forgetfulness. May I never witness such a scene! A few weeks since we received an account of the death of Uncle Joseph Hoag. He has been a faithful servant in the vineyard of his heavenly Master, and has been gathered in good old age to his eternal rest, as a shock of wheat fully ripe.

It may here record a remarkable prediction which was made several years since at Ferrisburg at a Quarterly Meeting. In the course of a very powerful testimony, he alluded to the Heikside vision, and then added, "I have seen in that vision never deceived me, that we shall be again tried as from sieve to sieve, and greater trials will come upon us than any through which we have passed. We will not live to see it, but there are those who will and if you please, you may pen it down, and it will come." We have now abundant cause to believe his prediction will prove to be the truth. And "who shall be able to stand when it appeareth?"

(To be continued.)

PRAYER is the desire of the heart begotten by the Spirit of God, which breathes upon the soul, giving life and begetting petitions and thanksgiving unto God, who is the author of every good and perfect gift.—*Selected.*

The Boers of South Africa.

The Boer is a farmer, or, more correctly, a dweller on the veld—he loves solitude and cares nothing for the outside world. I had frequent business relations with one, which occasioned almost weekly visits, and as we became fairly good friends, this farmer may be taken as a typical example of the Boer. This man possesses a tract of 20,000 acres, which is called a farm. Scarcely any of this domain is cultivated; it embraces part of a range of hills which forms a boundary, and contains several isolated eminences as well, whilst in most places its level ground is strewn with rocky debris. These hills are sparsely wooded, and it is from them that he obtains the firewood he sells at Pretoria and Johannesburg. He lives in a small and wretchedly kept and furnished house, the most conspicuous articles of which are a small Dutch organ and a large family Bible, for he is a conventionally pious man. He cultivates a very small patch of his farm, and leaves the rest as nature gives it, to grazing purposes, and relies on his flocks and herds. Towards the end of the winter he fires the veld, the withered and dried grasses of which readily burn, and thus allows to the new shoots that will rise after the rains, light and air to commence growth. At that time of the year the illumined horizon almost nightly denotes the process of this primitive farming, and day reveals dismal black areas which tell the same tale. The young grass soon starts, and in a fortnight from the conflagration I have seen scattered and small patches of bright green even before the rains have commenced. But these continuous fires help to keep the country in its present treeless condition, for nothing but a few stunted trees of the hardest wood can withstand the ravages of the flames, whilst young seedlings have no chance of surviving their first season's growth. I believe the Government have to an extent prohibited these burnings, but as the practice is carried on by the Boers, who are a law unto themselves, the enactment is more honored in the breach than in the observance.

The Boer farmer usually passes his time in riding about or sitting in his house smoking and drinking coffee. His yrow sees to the house-work, his sons drive the ox-wagon. The living is wretchedly poor and vilely cooked, but the Boer has few wants, and is happy if left alone. Kafirs do the farm work, which is principally attending to the cattle, who neither require food nor water, as the veld provides the first, and they are always kept where some small stream can be found. The people retire to bed about 7 P. M., but rise early. Illiterate and uneducated to a greater extent than our own rustic population, they possess a keen and intelligent grasp of the government and politics of the Transvaal, and in this respect are intellectually superior to our own men of the shires. They have won their position by hard fighting and hard living.

Forty years ago they had to wage war with lions and leopards on their farms, where now scarcely a buck is to be seen, and not only did they struggle against wild beasts, but sustained sanguinary Kafir fights. They showed no mercy to one or the other, but fixed their boundaries and protected their farms. They are the nearest present approach to the old Hebrew patriarchs; like them they value wealth in flocks and herds, and away from the world in almost lonely wilderness, worship God, and often possess the same strong and unruled passions as

were exhibited by some of the biblical personages. Wild tales of wild doings are sometimes told as having occurred in far away farms; but I incline to the view that these are often exaggerated, and that the average Boer is according to his lights, a citizen pioneer, and a rough, God-fearing, honest, homely, uneducated philistine.—*A Naturalist in the Transvaal.*

Joseph Hoag and Family.

[The following remarkable narrative of the coming forth in the ministry of Joseph and Huldah Hoag and their family, was given by Huldah to Elizabeth Robson, of Charlotte, Vermont, and was written down by her Ninth Month 26th, 1826. It is probably familiar to several of the older readers of THE FRIEND, but will be new to many others.—*Ed.*]

At Joseph Hoag's, his wife Huldah gave the following extraordinary account of her family. She and her husband were married in 1782, being each about twenty-one years of age.

Both appeared in the ministry, and were afterwards acknowledged by the Monthly Meeting. They were in low circumstances, but industrious; after they had two children their house was burnt down at Nine Partners, where they resided.

After this they had two more children, and concluded to remove to this place, on uncleared land, not one tree having been cut down. They had about \$70 worth of cattle. After this her father died and left her some property, with which they hired the clearing done, and paid the purchase money as they could spare it. Her husband had poor health for some time. She was a worsted comber, and combed worsted in addition to taking care of her children, which procured her a little money to buy bread with; her husband was too unwell to cultivate the land. During this time they both occasionally travelled in the ministry, and attended some Monthly Meetings.

She carried her daughter Elizabeth on horseback 350 miles before she was four months old.

She was the first Friend who held a meeting in Peru, having with her their daughter Hannah, a little more than a year old; she had to cross Lake Champlain with two young friends, without a man; they had to lay out all night on an island in the lake in the latter part of the year.

As their children grew up they evinced much seriousness, and their oldest daughter Phebe began to appear in the ministry when she was twelve years of age. At the same meeting their son Nathan appeared in the same line, being about ten years old; and about twenty months after, Mariah appeared, being eleven years, and Hannah at nine years. The next was Elizabeth at the age of twenty, then Jemima at nineteen years, the next Joseph in his seventeenth year, and Ludley M. their youngest, in his sixteenth year; the three last not yet recommended, the other five acknowledged. Their daughter Phebe, deceased, leaving five children; she had seven. Her surviving husband, Valentine Meader, is a recommended minister.

Of Joseph Hoag's children, six are now living who are married, and two of their husbands are recommended ministers, and two more appeared in the ministry, but are not yet acknowledged. Joseph and his wife have travelled a great deal in the cause of Truth. Joseph has been absent nine, ten, fifteen, twenty and twenty-one months from home together.

Huldah's journeys have not been so long, not

having been more than nine or ten months absent at any one time. A friend who had travelled with Joseph, said he had been acquainted with him for twenty years, and he thought he had been from home nearly half his time. For awhile after coming to Charlotte they had no meeting, but sat in their family, some of their neighbors attending; several joined by conviction, and others moved into the settlement and now two meetings are settled there. The first at Ferrisburgh. They had to walk for a time five miles, and sometimes without shoes to put on. Once she was appointed as representative to their Monthly Meeting, at the distance of seventy-five miles from them, when she had no shoes to wear, but a friend lent her a pair.

They are now on a nice cleared farm, and live comfortably, the situation is beautiful, they have been blessed in every way, and are a blessing to their friends.

Amy Hoag, daughter of Nathan and Abigail Hoag, of Charlotte, began to appear in the ministry in her twelfth year; in the beginning her voice was inaudible, but it gradually became clear and distinct, her manner collected.

Her grandmother Hoag repeated one of her exhortations to me which was nearly if not quite, in these words: "My mind has been deeply impressed with this language: 'If ye will open your hearts, I will come in, and ye shall be my people, and I will be your God.'" She was naturally of a lively disposition, but became serious and solid in her behavior previous to her appearing as a minister.

"Out of the mouths of babes and sucklings thou hast perfected praise."

Taken down by Elizabeth Robson.

Copied by Eliza H. Varney, from the one Elizabeth Robson wrote and gave a friend in New England.

John and Ezra Meader were the husbands referred to. They were brothers. John married Elizabeth, and Ezra married Martha.

I was well acquainted with them all, and they were truly *nursing fathers and mothers to me* the five years I lived in New England.

THE officer who in his ambitious thirst for honor and glory prematurely rushes forth to attack the foe, and so precipitates the battle, disarranging all the plans and calculations of the commander-in-chief, and bringing defeat upon the army,—wherein is he wiser or stronger than the business man who in his undue haste for riches will not wait for the legitimate growth of his fortune, but rushes into speculation and gambling that ruin his manhood even sooner than his business and reputation? The unwillingness of both to wait is essentially akin to the childish impatience of the little maiden who planted her flower-seed one day, and dug it up again the next to see why it had not yet produced any flowers!

Indeed, there have been pastors and Sunday-school teachers whose mode of procedure in the spiritual garden of the Lord was as foolish as that of this little girl. In not a few churches, and as many schools, there is fully as much harm done by impatient zeal as by lack of energy. The rage for immediate results is as strong in the spiritual realm, and as fruitful of evil, as in the temporal. There may be such a thing as "forcing" a crop of tomatoes, berries, or peas to an early harvest; but souls cannot be treated thus without injury or death. Patient waiting is the inevitable condition of reaping a genuine soul harvest. We may now sow and water the

seed and the plant, but for the fruit thereof we can only wait; for it is God that giveth the increase. And even analogy should teach us that, as a rule, the time of waiting must be long. In general, the more important and enduring the result, the slower will be the process by which it is attained. It is so in nature. Weeds spring up almost in a night; the mighty oak scarcely matures in a quarter of a century. In the animal kingdom, the longer and more complex the life of the animal, the longer also will be its period of gestation and infancy. In man, the most highly organized and most enduring, the time of waiting for maturity is longest of all. It is but natural then that for eternal results in immortal human characters, the work must be slower still, and the time of waiting longer.—*S. S. Times.*

[The following extract from a letter to the Editor, by a Friend in North Carolina, revives an instructive passage from the life and experience of John Woolman.—*Ed.*]

NORTH CAROLINA, Ninth Month 25th, 1892.

"I have been much pleased with 'Wordly Compliance' in a late FRIEND, from the pen of the late T. Evans; it is worthy of thy calling special attention to its contents.

"John Woolman says in his Journal: 'From my early acquaintance with Truth, I have often felt an inward distress, occasioned by the strivings of a spirit in me, against the operation of the heavenly principle; and in this circumstance have been affected with a sense of my own wretchedness, and in a mourning condition felt earnest longings for that Divine help, which brings the soul into true liberty. Sometimes in this state, retiring into private places, the spirit of supplication has been given me; and under a heavenly covering, I have asked my gracious Father to give me a heart in all things resigned to the direction of his wisdom.' Were we all as watchful and concerned now, I believe Divine help would be extended to aid us to live up to the requirements of the present day."

Natural History, Science, etc.

Danger in Running.—Dr. Hammond, of Washington, has collected seventy cases which have occurred in that city during the last ten years, of men dying suddenly from running after street-cars.

Salt-Mines.—The salt-mines of Nevada throw into the shade all others known in the United States. One bed alone covers 15,930 acres, and no bottom to this salt has ever been discovered.

A Tame Partridge.—This bird was found one morning in the neighborhood of Edinburgh, Scotland, lying on the road-side, after a heavy down-pour of rain, drenched and benumbed with cold. It was taken home and placed near the fire, when it began slowly to revive. In a few days, with careful attention, he became all right. At this time he was little bigger than a sparrow, and was very timid. This timidity gradually wore away as he became acquainted with his surroundings. From his peculiar cry he was named Jockey. He soon learned to answer his name; whenever it was cried he would look to see what was wanted. If he was out of sight when his name was called, you could hear the patter of his feet on the wax-cloth as he came running, and with a look of enquiry, pause, as if to say, "well, here I am, what do you wish?"

Jockey was particularly attached to my

mother, following her through the house like dog, keeping close beside her as she went about the house. It was most interesting and amusing to see his anxiety when she disappeared from his sight. Jockey would search through the whole house, crying all the while, until found her, when he would cease, and beg contentedly picking at anything near.

In the morning when the door-bell was being cleaned, Jockey was to be seen hopping about. Sometimes a passer-by would stop to look at the strange sight of a tame partridge, and make enquiries about him. Jockey objected strongly to such intruders, ruffling himself up and cing loudly at them, which, of course, or added to their surprise. He knew the tingle the bell, and whenever he heard it he was the door to see who was there, and if it was stranger he hurried inside.

When mother had occasion to go out, Jockey was in much distress, running to the door and crying plaintively until she reappeared. His wild nature was very apparent, for he was ever eager to fight at the least provocation; to hold down your hand to him was enough for him to begin the attack, which he could vigorously with his beak. The more tight that was shown the more determined would Jock become. It was most amusing to see him, if you tried to catch him, run away, and then, if you turned and fled from him, Jockey would wheel round and chase his pursuer, challenging him to combat. On such occasions, with his feathers ruffled and puffed out, and with his majestic strut, he appeared like some game-cock on a war-path.

We had a court-yard, around which there was a flower-border, and here Jockey was at liberty to bask in the sunshine and take exercise, which he occasionally did, running and flapping his wings vigorously.

In order to prevent his flying away, his pin feathers were cut on one side, which made him lop-sided if he tried to fly. Jockey was always on the alert when outside, keeping a sharp look-out for the cats, popping inside the house as soon as they came near, and only venturing out after having satisfied himself that the coast was clear. He had several narrow escapes. Twice he had the misfortune to lose a wing through being accidentally trampled on. Sometimes Jockey was shut in a room unintentionally, when he made himself heard by pecking at the panels of the door, until he was released.

Mother just spoke to Jockey as to a child. At night she used to say to him, "Come away, Jockey, my man, to your bed." If he was in good humor, he obeyed at once, and if not he would dart under a stool, remaining there until he was coaxed out. In the morning, when he heard any one moving about, he would begin pecking at the side of the box where he formed his nest. This was the signal to remove the box and let him out. It was surprising to observe what a good memory for people he had—some he liked, and others he as strongly disliked. One little girl, who was a regular visitor at the house, had the misfortune to incur the enmity of Jockey. She no sooner appeared than he began pecking her legs, and latterly, when she came in, she had to be held up on a table, where it was even still a difficult task to guard her from his attacks. It was shrewdly suspected that she had incurred the enmity of Jockey, by giving him an occasional kick. — *F. Keddle, of Edinburgh, in his Friends in Wood and Field.*

Items.

Red Man's Temperance Lecture.—In the densest along the banks of Black River, in Northern Michigan, foxes and wolves are numerous, and occasionally a bear or deer may be seen.

One day a sportsman, after a long chase, succeeded in shooting a deer, and as he was a long way up the river, he decided to call at the nearest Indian hut and borrow a boat to take his game to booyan. He found an Indian working in the woods peeling birchbark, and, thinking to ingratiate himself, he drew from his pocket a flask of whiskey.

"Me no drink whiskey," said the Indian. "Don't drink whiskey," asked the sportsman, in punishment; "I thought my red brothers all likediskey."

"Yes, me like it," said the Indian. "Like it, and don't drink it?" exclaimed the sportsman. "If you like it, why not drink?"

"Me like it, and drink little; brother drink little, he want more; bimeby, heap drunk Injun, a! me no drink any," said the Indian.

The sportsman looked at the Indian, then at the skey, and finally dashed the flask against a stone, making it and emptying the contents upon the ground. He stood gazing at the broken flask, while exclaiming: "Wherefore, if meat make my brother offend, I will eat no flesh while the world stand, lest I make my brother to offend." I have been rude, but the red man's lecture shall be remembered."

He then told his errand, and the Indian rolled his bark, went to the river with the sportsman, and led to get the deer into a boat, and took them to booyan.

At parting, the sportsman grasped the red man's hand, and said: "Thank you for your temperance lecture: I shall drink no more."

The Indian smiled, seated himself in the boat, and rowed back to his hut.—*Nova Tripp.*

The Home Mission Conference of London Yearly Meeting.—From the *British Friend* we learn that the Conference (provided for by London Yearly Meeting at its last annual session) met in the early part of the Eleventh Month. Much uneasiness had been felt lest the course pursued by the Home Mission Committee should ultimately lead the Society in England into the adoption of the paid pastor-system which now prevails in some parts of America.

The following Minutes were adopted by the Conference, after much discussion:

"This Conference has been engaged in a very serious and deliberate consideration of the subject presented to it by the last Yearly Meeting, and there has been a general desire to affirm our continued adherence to the views ever upheld by us on the subject of authority, right exercise, and freedom of the ministry of the Gospel; to the Headship of Christ, the priesthood of believers, and the nature of spirit-worship. We have had largely brought before the work carried on under the care of the Home Mission Committee, and the consideration has been directed to the question whether it has interfered with or tended to lower the testimony of our Society in these respects.

"Many Friends have stated that the action of the Committee has not been satisfactory to them in many particulars, although the Conference feels assured that it has been their earnest concern to uphold the views of Gospel truth which have distinguished our Society.

"The question of the best constitution of any future Committee, which may be appointed under the direction of the Yearly Meeting, has received much attention. It has been felt to be highly important that the Quarterly and other Meetings throughout the Society should be brought into closer relations with the work, and be thus led to take their fair share of the responsibility and privilege attaching to it.

"This Conference agrees to make the following resolutions to the Yearly Meeting:

"That a Home Mission committee be constituted under the direction of the Yearly Meeting, the appointment of a few men and women Friends, each of our Quarterly Meetings and the General

Meeting for Scotland, the names to be reported to the Yearly Meeting; the number from each Quarterly Meeting to be fixed by the Yearly Meeting.

"(2) That it be distinctly understood that the committee so constituted is to act in harmony with our Meetings for discipline throughout the country; and that any Friends who may work in connection with the committee shall seek the sympathy and counsel of the Friends amongst whom they labor, as if they were ordinary members of the meeting, so that they may be kept in their right place, and preserved from the tendency to constitute a separate class.

Despotism of Secret Organizations.—It is a well-recognized principle among Masons that the Master of the lodge wields a power that is absolute over the other members; and any, even the least, disobedience of this authority subjects the offender to punishment. The same despotic authority is exercised in the labor lodges; except that in these this absolute power is exercised, not by a single individual, but by a small number of superior officers. For example: A company of men are working quietly in a factory. They are all satisfied with their employer, and with their wages. They have no grievance whatever. Suddenly a "walking delegate" of the labor lodge to which they belong makes his appearance among them; and, at a sign from him, without a spoken word, they are all compelled by their lodge obligation to lay down their tools and leave the shop. They have sworn to do this, without asking for any reason other than the arbitrary will of their leaders. The power of these leaders is quite as arbitrary and irresponsible as that of a general over his soldiers, in a time of actual war. It is, I think, safe to say, that there are more than one million men in the United States, members of labor organizations, who have surrendered to their superior officers all right of private judgment, in reference to matters vitally affecting themselves and their families, to say nothing of their employers and the community at large. Their slavish submission to their masters is quite as abject as that of the members of a Masonic lodge to their Master. How far this spirit of despotism may prevail in other secret societies, I am not prepared to say; but we have good reason to suspect that there is more or less of it in them all. Certainly, they all very often show a spirit of despotic intolerance toward their fellow-citizens who do not belong to the Lodge.

Now, the true Christian religion is unalterably opposed to despotism, in the church, in the state or in social life; and no Christian can consistently have any affiliation with tyranny of any kind; therefore, the church of Christ should have nothing to do with such secret societies, or receive their members to her fellowship.—*Jos. H. Morton in the Christian Cyanoüre.*

THE FRIEND.

TWELFTH MONTH 10, 1892.

In the *Friends' Review* of Eleventh Month 10th, the editor mentions that when attending the recent Conference held at Indianapolis, an influential delegate, in the station of a minister, one who for several years was Clerk of a Western Yearly Meeting, said, in the course of a private conversation, "The religious Society of Friends has ceased to exist; and Friends' Church is inevitably moving in the direction of Methodism." He added, "that the only thing which he saw for him to do was, to accept this movement as inevitable, and to conform himself to it."

Is this the outcome of the movement which has been held up to the view of Conservative Friends as the panacea for the evils that have affected the Church? We have been told over

and over, that the way to stop the decline in the number of our members was to adopt the methods of some of the Western meetings, establish Bible schools and resort to revival meetings and similar means for making converts. In those places where these things have been extensively used, we are now told there has arisen an *incalculable* drift towards Methodism, and that the religious Society of Friends has practically ceased to exist!

That such has to a large extent been the case, is confirmed by the position taken by some of the preachers who were active agents in effecting these results. Many of these were brought up as consistent members of our Society, but becoming imbued with the spirit of change, they laid aside one after another of our testimonies and our doctrines. Plainness of dress was one of the first things they discarded. Plainness of speech soon followed, and then the testimony ever borne by faithful Friends against flattering salutations and ceremonial tokens of respect. When these testimonies were rejected, the way was made easy to give up our system of worship and to rely on the study of the Bible and other intellectual preparation in preaching, instead of waiting on the Lord in pure submission and dependence on his renewal of light and life as the alone qualification for the exercise of the ministry. To many of these who profess to be ministers of the Gospel, the language of Paul to the Galatians is applicable—"If I build again the things which I destroyed, I make myself a transgressor."

The Society of Friends was raised up to be a standing witness to the truth and importance of certain religious principles and the practices which flow from them. If we depart from these, there remains no reason for our continued existence as a separate Body. We freely admit that the Lord has other servants, which are not of this fold; and we can rejoice at any evidence of the Divine blessing resting on their labors. But our usefulness as a branch of the militant church depends on our faithful adherence to those convictions which the Spirit of the Lord has taught us.

It need not cause much discouragement, that comparatively few converts join our ranks. The requirements of true Quakerism are severe. There are many who shrink from the denial of self, the bearing of the daily cross, the full surrender of themselves to the government and guidance of Christ, and the rejection of the worldly spirit, which are the marks of a *real* Quaker. Nothing but a fresh outpouring of Divine Grace can so change the hearts of the people as to prepare them to undergo these humbling experiences. In the meantime, it is important that those who have themselves come under the government of that Grace which bringeth salvation, should heed the advice—"Whereunto ye have already attained, walk by the same rule and mind the same thing;" and not be induced to enter upon doubtful expedients or schemes to promote religion, which may react on themselves and cause them spiritual loss.

Yet we would not encourage any to slothfulness in the Lord's cause. Our holy Redeemer exhorted his disciples to pray that the Lord would send forth more laborers into his harvest field. George Fox, when near the end of his earthly career, wrote an epistle to "Friends in the ministry," in which he said: "All Friends in the ministry, everywhere, to whom God hath given a gift in the ministry, and who use to travel up and down in the gift of the ministry, do not hide your talent, nor put your light

under a bush; nor cumber yourselves, nor entangle yourselves with the affairs of this world. Stir up the gift of God in you, improve it, and do not sit down, Demas-like, and embrace this present world, that will have an end; lest ye become idolaters. Be valiant for God's Truth upon the earth, and spread it abroad in the daylight of Christ." This advice to ministers may well, in substance, be extended to all who are friends of religion.

May all such, in their several lines of service, "Be valiant for God's Truth upon the earth, and spread it abroad in the daylight of Christ."

A body of one thousand believers in the spiritual principles of our religion, who faithfully maintain the doctrines and testimonies given to our Society in the beginning, are of more value as representatives of Quakerism than twenty thousand who are drifting into some other form of profession.

If any explanation were needed of the causes which have led to separations in several of the Yearly Meetings in the West—such as Western, Iowa and Kansas, it is furnished by the statement quoted by the *Review* that "the religious Society of Friends has ceased to exist, and Friends' Church is inevitably moving in the direction of Methodism." In such a state of things it can be no surprise that those who retain their attachment to Quakerism, should be impelled by the instinct of self-preservation to get out of the current of degeneracy, and endeavor to sustain meetings held after our ancient order and in harmony with our doctrines and testimonies.

SUMMARY OF EVENTS.

UNITED STATES.—Both Houses of Congress met in Washington on the 5th instant.

The United States Circuit Court at New Orleans, on the 3d inst., decided that the suits for damages against the city government, growing out of the Italian lynchings, must now be tried on their merits. The city filed exceptions to the testimony, as improperly taken in Italy, and alleged that the Court lacked jurisdiction. The exceptions were overruled, whereupon the city filed its answer to the suits. It is believed that the matter will be carried to the Supreme Court of the United States on the question of jurisdiction. The city contends that most of the victims were citizens of Louisiana, and that the suits must be heard in the State Courts.

The public debt statement for Eleventh Month, shows a decrease of about \$1,000,000 in the Treasury cash since Eleventh Month 1st, when it was \$31,000,000, including subsidiary silver coin, and national bank deposits.

During the fiscal year ending Sixth Month 30th, 1892, 579,663 immigrants arrived in the United States, of whom 2801 came in violation of law and were returned.

A Sioux City despatch says that the Commissioners who have been for some time at work securing signatures of Indians to a petition for the opening of the Yankton Reservation, in South Dakota, have reported that they have secured the requisite number of names. By this 600,000 acres of the most fertile land in the State will be thrown open to the homesteaders.

The plurality of Harrison over Cleveland in Ohio, as officially announced, is 1072. S. M. Taylor's plurality for Secretary of State is 1029. The vote of the Presidential candidates is as follows: Harrison, 405,187; Cleveland, 401,115; Bidwell, 26,012; Weaver, 14,852.

The official returns of the vote in Colorado for Presidential Electors is 93,275, of which the Populist Democrats received 52,982; Republicans, 38,614; Prohibitionists, 1677.

A Providence, Rhode Island despatch says that John Blodgett, United States District Supervisor of Elections, is reported to have found on the voting lists of that city some 2000 names which had no right there. They are those of dead men, mythical persons, minors and non-residents, and have undoubtedly been voted on many times.

A Charleston despatch says it is understood that the

liquor men throughout South Carolina have organized an "immense combine" to fight the Childs' prohibition bill, reported favorably by the committee of the State Legislature, "if it becomes a law, which seems now exceedingly likely."

Jay Gould died at his home in New York city, on the 2nd instant, aged fifty-seven years. His vast wealth is estimated at somewhere between \$60,000,000 and \$100,000,000.

Anthracite coal has been discovered in Hamilton County, Indiana, at a depth of but a few feet below the surface. The find is thought to be in paying quantities, and an organization will be effected to develop it.

The number of deaths in this city last week was 353, which is 49 less than the previous week, and 57 less than the corresponding week last year. Of the foregoing 203 were males and 150 females: 43 died of pneumonia; 40 of consumption; 35 of diphtheria; 26 of disease of the heart; 14 of marasmus; 12 of apoplexy; 11 of convulsions; 10 of Bright's disease; 10 of bronchitis; 10 of cancer and 9 of scarlet fever.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 113 a 114; coupon, 114 a 115; currency, 6's, 101½ a 115.

COTTON was dull and weak on a basis of 10½c. for middling uplands.

FEEB.—Sales of choice winter bran at \$16.50 per ton, quoted at \$15.50 a 16.50 as to quality.

FLOUR.—Winter snper, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.65; do., do., straight, \$3.75 a \$4.00; winter patent, \$4.00 a \$4.35; Minnesota, clear, \$3.25 a \$3.65; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour is quiet and unchanged. We quote choice Pennsylvania at \$3.45 per barrel. Buckwheat flour is in small supply and firm, at \$1.80 a 1.90 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 74½ a 74¾ cts.

No. 2 mixed corn, 49 a 49½ cts.

No. 2 white oats, 40½ a 41 cts.

BEEF CATTLE.—Extra, 5½ a 5¾c. good, 5 a 5½c.; medium, 4½ a 4¾c.; common, 4¼ a 4½c.; culls, 3¼ a 4c.; fat cows, 2½ a 3¼c.

SHEEP AND LAMBS.—Extra, 5½ a 5¾c.; good, 4¾ a 5c.; medium, 4¼ a 4½c.; common, 3¼ a 4c.; culls, 1½ a 3c.; lambs, 4 a 6½c.

HOGS.—Extra Western, 8¾ a 8¾c.; other Western, 8¾c.

FOREIGN.—A despatch of the 3rd instant says: The interest in Europe centers on Paris, where the Government has just been overthrown by the Panama scandal as it is called, which resembles, but surpasses in magnitude, the Credit Mobilier scandal in our own country. It has resulted in unseating the Loubet Ministry, and it has now caused M. Brisson, on whose motion the overthrow occurred, to desist from his attempts to form a new ministry.

A despatch of the 5th says: The French Ministerial crisis is over. To-day President Carnot summoned M. Ribot, at present Minister of Foreign Affairs, and held a long conference with him, asking him to form a Cabinet. M. Ribot asked for time to consider the matter, promising to make his decision known tonight. He kept his promise, and was able to inform President Carnot that he had been successful in forming a Cabinet.

A great meeting of Berlin's unemployed was held in the Friedrichstein quarter on the afternoon of the 2nd instant. The police had taken precautions to preserve order, as a similar meeting preceded the last winter's riots. A number of speakers used incendiary language and were warned by the police. As no heed was paid to the warning, the assemblage was ordered to disperse. All present then formed in procession and marched back to the city. At the Koenigs Thor a slight disturbance arose, which was quickly suppressed.

The Pope has declined to sanction the marriage of Prince Ferdinand of Bulgaria to the daughter of the ex-Duke of Parma, because in asking the Papal consent Prince Ferdinand stipulated that the issue of the marriage should be trained as members of the Greek Orthodox Church. The ex-Duke has, therefore, refused to assent to his daughter's marriage to Prince Ferdinand.

The Russian Government, says the Vienna correspondent of the *Times*, has declined the offer of a French syndicate to finish the construction of the Siberian Railway. No foreign capital or engineers will be employed in furthering the enterprise. The work, owing to the lack of capital, is badly managed and is making very slow progress.

The New York *Times* correspondent says: The news

of the discovery of the Greek text of the Gospel of St. Peter, mentioned in these despatches a few weeks back, has created such an interest here that some Cambridge scholars have hurried through an English translation which is now published, with commentaries by Robinson, Fellow of Christ's a James, who is Dean of King's. This is sharp work since the Greek text only arrived in Cambridge November 17th. There are also the first 30 chapters of the pre-Christian "Book of Enoch" in this find, and these are being edited at Oxford, a slower task, because versions exist in Ethiopic and Church Slavonic, which they are being compared. St. Peter's Apocalypse is only a fragment of the original work which has been known about so long and is said to have been in circulation as late as Dante's time, and to have given him ideas of the "Inferno." James describes it as being quite the earliest Christian description of hell in the Gospels. A somewhat larger fragment begins abruptly after the account (given alone in Matthew) of Pilate washing his hands. The first sentence says that none of the Jews washed their hands and gives vivid archaic pictures of the ensuing scene with the end much like that of St. Mark. It differs curiously from the other Gospels in the account of the crucifixion. It relates that darkness fell on the cross that many went about with lamps, supposing night.

Christ is described as crying out: "My power, power, thou hast forsaken me!" This confirms what was previously understood from the allusion in St. Paul's Epistle to the Romans, that St. Peter's Gospel was written in the interest of the early sect of the Doce who held that Christ only seemed to suffer on the cross. The tale of the resurrection also differs widely from accepted versions. It ends with a personal statement that "I, Simon Peter, and Andrew, my brother, to our nets and went away to the sea." These altogether new discoveries afford a weird kind of pabulum for Scriptural scholars, of which the world will hear a great deal for months to come.

The *Times*' correspondent at Rangoon, British Burmah, says that there is a famine in Kiangmai. The American missionaries are feeding the starving people. The Siamese Government is doing nothing to relieve the distress.

RECEIPTS.

Received from Henry Bell, Agent, Ireland, £6 7 s. 6d. being 10 s. each for himself, John Adair, Daniel A. Barry, William Boncher, John Douglas, Jr., S. F. John Orr Green, William White and Thomas R. White, vol. 66, and 10 s. for William Shannon, to No. 13, vol. 67, and 5 s. for M. Edith Russell, to No. 27, vol. 67, and 10 s. for J. E. Southall, England, vol. 66, and 10 s. for Thomas W. Barnes, Australia, to No. 10, vol. 66, and 6 d. for extra papers.

NOTICES.

CARD CALENDAR.—Friends' Calendar for 1893 now for sale at Friends' Book Store. Price, five cents each; when sent by mail, ten cents each, or eight cents for twelve copies.

Friends' Religious and Moral Almanac is also for sale. Prices four and five cents each; and thirty-four cents for twelve copies. If sent by mail, postage extra.

MARRIED, at Friends' Meeting-house, Twelfth Street, Philadelphia, Eleventh Month 23rd, 1892, CHARLES ROBERTS and LUCY B. LONGSTRETH, daughter of Mr. E. and the late Thomas Brauson.

DIED, Tenth Month 27th, 1892, at his residence in Elam, Delaware County, Pa., HARVEY THOMAS, in his eighty-fourth year of his age. A member of Council Monthly Meeting. "Blessed are the dead which do the Lord."

—, Eleventh Month 11th, 1892, LEVI B. STORV, aged eighty-six years and eight months. He was a consistent and esteemed member of Germantown Meeting of Friends. A diligent attender of meeting, and even when unable to do so by reason of disease, he expressed his sorrow that he could not sit with his friends. His mind was exercised during his last illness, that he might be enabled, even through suffering, to occupy one of those mansions of eternal joy prepared for those who love the Lord. We have reason to believe that he has entered into the joy of his Lord.

—, Eleventh Month 20th, 1892, at the residence of John Canby, Gwynedd, Pa., JOHN BOUTSTAD, in his eightieth year of his age. A member of Gwynedd Monthly Meeting of Friends.

THE FRIEND.

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FOR "THE FRIEND."

lections from the Life of Mary Dudley.

(Continued from page 154.)

Rathfriland, 26th, 1791. Attended the usual meeting at Lurgan yesterday, and this morning at Moyallen, both proving seasons of deep-exercising feeling, the doctrine which opened up of a very close nature, and trying to do, but assistance was graciously afforded, to humble admiration.

In getting so far through this province, it is to me that no superficial work will avail, anything short of a willingness to get down deep feeling with the seed, in its imprisoned oppressed state, and administering as ena- to its wants; in this exercise none can, I we, have an adequate idea of what conflicts t the poor mind, but those who are thus duced into them. I know my capacity for t understanding, is far inferior to many of rethren and sisters in the work; but it seems uch as body and mind can at times bear, to in my small measure for the hurt of the ighter of my people, too many of whom feel for themselves, and I fear come under the rption of the whole who need not a phy- n; so that though there is abundant balm ilead, they remain unhealed; though there sovereign Physician there, they are unre- d. Among such as these, if anything be ed, it must indeed be a plaintive song, a rage of mourning and bitter lamentation, many are falling before the enemy, and ear- away captive as into a strange land.

The meeting at Rathfriland on Sixth-day, attended by most of the members and pro- s, a small company, and one, among whom nk there was less of the moving of spiritual han in any other spot we have been at. eed of the kingdom felt to me in a state, e it could not be ministered to but by Al- ty power;* the struggle for its arising was, ver, mercifully continued, and through best victory so far experienced, that supplica-

he state here opened by Mary Dudley—a state as she represents, "could not be ministered to Almighty power"—reminds of the Scripture: have this treasure in earthen vessels, that the ex- of the power may be of God, and not of us." Also of the descriptive lines of a Christian poet: still small voice is wanted. He must speak, whose word leaps forth at once to its effect; who calls for things that are not, and they come."

tion could be vocally poured forth to the Fountain of light and life: blessed be the name of Him whose throne of grace is ever accessible to faith.

"We returned to our lodgings, and after a season of honest plain dealing with the heads of the family, and feeling with and about the large flock committed to their charge in the wilderness of this world, we felt clear of this trying spot, and proceeded to Stramore.

"Lurgan, 31st. We attended Ballinderry meeting on First-day, which, like all others we have here, was an exercising season; we returned hither, and in an evening sitting in this family, were, through unfailing mercy owned by the overshadowing of the holy Wing.

"Yesterday afternoon we went to see Mary Ann Clibborn, who appears near being removed from a family of eleven children. After a time of religious retirement with the afflicted Friend, we sat awhile with the children and their father in another room, which proved a season of merciful condescension, in not only opening the Gospel spring, but causing it to shed a softening influence, so as to excite a consoling hope that the bread cast upon the waters may not be lost. These visits produced real relief of mind, and indeed our feelings while in the house, tended to renew an humble confidence in the leadings of unerring Wisdom, at the same time bowing in that abasedness of self, wherein the heartfelt language is, 'not unto us, O Lord, but to thy name be the praise, when any little ability is renewed to labor for the promotion of thy blessed cause.'

"I had from the period of our first being in Lurgan felt inclined to return, and though the visit already mentioned was one attraction, there was a further exercise, even the prospect of another meeting, which I wished the inhabitants might attend; but faith was very low, and it was accompanied with, I trust, some little knowledge of myself, so that though I did intimate it, I requested the notice might be confined: the meeting was largely attended by Friends, and many not in profession with us were there also, but an inconsiderable number to what might have been, had faith been strong enough; however, I may thankfully acknowledge it was a season of renewed instruction, and life did in degree triumph over the death that seemed to threaten.

"Gracious regard hath again been manifested in a season of retirement with some young people, and heartfelt satisfaction experienced. Thus we get on in a hobbling way, yet I trust are in our right places so far; a hope which reconciles to difficulties, and helps in a measure to surmount them.

"Maze, near Lisburn, Sixth Month 4th. On Fifth-day morning we went from Lurgan to Ballinderry, sat a meeting there, which was

And

"In vain thy creatures testify of thee,
'Till thou proclaim thyself. Thine is indeed
A teaching voice; but 'tis the praise of thine,
That whom it teaches it makes prompt to learn,
And with the boon gives talents for its use."

rather large, though a widely scattered settle- ment in a country place; life was exceedingly low, but I thought rather increased towards the last, liberty being felt to deliver close doctrine among them; we took a cold repast in a little cottage near the meeting-house, and Louisa Conran joining us, returned home with her and lodged. Went next morning to the Monthly Meeting at Lisburn, that for worship was passed in silent suffering; the women's meeting was rather a relieving one to my mind. At six o'clock in the evening we attended the Select Meeting, wherein a little light graciously shone, and something of Christian fellowship was witnessed.

"Lurgan, 8th. On First-day I was confined at John Conran's by indisposition, and on Second-day we went to Lisburn and called on a few of the families, which proved a means of relief from some painful feelings. Being so inclined we passed one night under the roof of our tried friend Jonathan Richardson, who lately lost his lovely wife in a consumption. The Monthly Meeting here occurring, we attended it; that for worship rather low, the succeeding one more open, and the Select Meeting in the evening favored in the unity of life, and a time wherein the liberty of the Gospel was felt.

"Lurgan, 13th. We arrived at Rhonehill on Fifth-day, and met as before a truly cordial reception. Next day was the Quarterly Meeting of Ministers and Elders, which held long, and was a very exercising season; some circumstances being unpleasantly handled, caused a cloud to darken our hemisphere, but through favor this measurably dispersed, and before our separation a degree of light and life spread over us. The meetings for discipline on Seventh, and those for worship on First-day were very large, and mercifully owned: my faith was low, but access being granted to the throne of grace, ability to labor was experienced, much to the relief of my poor mind, and I trust not to the injury of the precious cause.

"On hearing of the death of Mary Ann Clibborn, I found it best to return hither, though sixteen miles additional riding, to attend the burial; a very large number of Friends and others were assembled on the occasion; we went to the house before meeting, and felt inclined to go again in the evening, which some of us may be thankful we did, from the renewed conviction that it is better to go to the house of mourning than to that of mirth. The bereaved husband and ten children were present at a solemn season, which was marked by feelings of near sympathy, and closed with supplication for support in the day of trouble. The interment this day is the fourth from that house in two years, three children and their mother! These are indeed deeply instructive dispensations.

"The usual meeting at Lurgan on Fourth-day was well attended by the members, and though we had wanted to push forward, we had at this time, cause for adopting the old proverb 'a stop is no let' or real hindrance, believing

that our detention was in best ordering, this meeting proving the most relieving to my mind, of any we had sat in this place. Next morning we resumed our journey, and travelled to Antrim, seventeen miles from Lurgan, where only a few Friends reside. We concluded to sit with this poor little flock in their meeting-house at six o'clock in the evening; there were several present, who through one means or other had forfeited their right to membership, though we knew not hereof, nor aught about them until after meeting; the line of reproving doctrine ran closely, while the honest hearted were, I trust, encouraged to hold on their way, and though a suffering season, it closed with renewed cause for humble thankfulness to our Almighty helper.

"Sixth-day, the 17th. We went to Ballymena, near which one family under our name resides. It had been usual for this family to meet Friends who were travelling, at one of the meetings, but I felt an unusual inclination to go to them, though it cost us a few more miles-riding, and as soon as we entered the town I thought I understood why the impulse was so strong to visit it; but I kept the pressure my mind was under to myself, and no meeting-house being there, nor Friends residing in the place, felt discouraging. However, on going up stairs at the inn, I observed two rooms with folding doors, which being opened made the whole pretty large; so I gave way to the impression, and had notice circulated of a meeting, to which, besides the few Friends, about forty persons came, who sat in much quietness and solidity during the time of silence. A solemn covering was evident, to the humbling of our spirits, and in the prevalence of Gospel love the testimony of Truth was a little opened, gracious help being afforded beyond what I could have asked or expected, so that I could renewedly say it is good to trust in Thee—yea, none ever trusted and was confounded.

"This morning we set out after breakfast, and a few miles from the town, our guide informing us there was a settlement of Moravians at a little village he pointed to, I inclined to call on them: so we turned off the road and went up to the house of the single sisters, where we were kindly received; and finding that I had been acquainted with many of their people in Germany, produced additional attention to us. They took us over their chambers, chapel, &c., and showed us the various works they wrought, and afterwards requested us to take a bit of bread; we did so in the matron's apartment, who appeared a religious, feeling woman, as was the case with several others of them, and this little visit seemed mutually satisfactory and pleasant. We got here to tea, and purpose remaining over meeting to-morrow.

"Toberhead, Sixth Month 21st. We left Ballinacree Second day morning, and reached this place in the evening, where we met a truly kind reception in the garb of simple hospitality, and feel very comfortable in the humble dwelling of our dear friend Gorvas Johnson, attended by his two daughters, who, with their parents, endeavor to make our little tarriance here pleasant, and indeed it is much more so than many superior habitations would prove. At the meeting here this day the house was nearly full of Presbyterians, the preacher, his wife, and the clerk of their meeting amongst them; it was a season of liberty.

"There seems an invitation in these parts, as well as others, to those not professing as we do.

Oh! that all may be gathered to the teaching

of Christ Jesus the true Shepherd. Since tea we have been favored with a solemn season together in this family, where the precious life cemented our spirits, and under its prevalence a little of the oil ran through some vessels towards the beloved youth.

"Lurgan, 23rd. We arrived here this evening to tea: we have travelled since this day week about one hundred miles, had five meetings, and several family sittings; the last meeting yesterday at Grange, whence we proceeded to Antrim, nine miles, to lodge. We intend to rest here feeling to require it after this journey, which has been truly exercising every way, but accompanied with a little of that peace which is worth suffering to obtain.

"Maze, Seventh Month, 4th. I was painfully confined more than a week at Lurgan, and feel considerably reduced in strength by this attack, but was enabled to get to meeting there on Fourth-day; My body suffered so much from the exercise which then fell to my lot, that though we had concluded to leave Lurgan the same afternoon, we gave up to rest a day or two longer. On Seventh-day we proceeded hither, and yesterday morning went to meeting at Lisburn, where, as in one I before sat in this place, my mind was deeply pained and oppressed from the prevalence of a spirit which was thirsting for words, and sustained itself on the labor of others, without any exercise of its own, after that food which can alone nourish unto everlasting life. I was strengthened to get some relief by an honest endeavor to deliver what I apprehended was the counsel committed to me, and being out of debt felt a comfortable poverty, very different from what is brought on by withholding what is called for.

(To be continued.)

The Mir.

In the minds of most persons, who think on the subject at all, there is great confusion about the workings of the Russian government. It is one of the marvels how so many people, of such different ancestries and environments as the Russians, can be corralled and made comparatively satisfied in their several conditions of life.

Another surprise is that the peasant classes are not the conspirators, and are not even dissatisfied with the government. The conspirators are found among the aristocracy, the civil service, the university people and the military. The peasant classes are loyal, and, considering the difficulties in sustaining life in Russia, and the meagre revenues from agriculture and the trades, they are moderately happy. They are not conspirators, because they do not care for any authority beyond their own town or neighborhood. The troubles at Moscow and St. Petersburg do not concern them, so long as they do not touch them. As many in great cities are so accustomed to the cry of fire, that it does not startle them, and the most they do is to feel if the wall next to their beds is hot; so the alarms of Nihilists at Moscow and St. Petersburg concern only those that live there, the peasants having no more interest in them than in volcanic explosions in the moon.

The tillers of the soil in Russia do not belong to the revolutionary classes; they are traditional in sentiment, and live on the past. The Czar is still to them a beautiful and real ideal, the creature of their own creation, and if he has not done all for them that could have been desired, it is because he has been overpowered or thwarted in his purposes. They believe that he will ultimately gain for them the concession

from the land-owners that they need, and much desire. They are the most religious people in the world, and believe that the Czar is God, and that God works by him in his own most sovereign way; for, to the Russian peasant God is only a benevolent and omnipotent Czar. It must be known in order to an understanding of the case, that, with the exception of a few abuses, the Russian peasant classes have as much local liberty as have the cantons in Switzerland.

The town meeting, so supreme and well suited to the New England spirit and opinion, in the early days of the colonies, is not a temporary expedient among the common folk of Russia, but an institution which has never been disturbed in all the centuries of Russian autocracy. The town meeting devises and executes all local government. It is composed of all adult males free from paternal authority. This meeting decides all questions of local or municipal government, and from its decisions there is no appeal.

Since the emancipation of 1861, the Czar Alexander has been obliged, in the new conditions which emancipation brought, to change in two or three particulars, the methods of rural self government. It created a special village court, consisting of ten judges, elected by the assembly. Before this necessary innovation, the *Mir*, or town meeting, was the sole legal tribunal.

The second interference of the imperial government was more hostile to the long-possessed liberties of the people through the town meeting. This was the power bestowed upon Slovoista, the town mayor, to give legality to certain meetings, and to prohibit others, rather, to discriminate and legalize only such as he convened.

The *Mir* of Central Russia, and in Southern Russia the *Gromada*, is the peasant's condition of supreme authority, and the bulwark of the entire community against official intermeddlings. It may be convened by the humblest citizen, and at any time and place, and the communal authorities must respond respectfully to the summons. For failure in duty or respect, the assembly will dismiss them in disgrace, without notice, and deprive them for a time of their citizenship.

The town meetings are held in the tent "not made with hands," and decorated by a canopy of blue, bespangled by star dust, the part of it occupied must be just before the *starosta* house, or if this is not attainable, then before a tavern or some other convenient place. The meetings are as wild and clamorous as a congress of rooks. There is no presiding officer, and the debates are carried on with the wildest screechings, pullings and shoutings to get attention. The man who has called the meeting rises to explain, and is heard with patience, probably with respect, for a time, but he is only one so heard; the rest have to run the gauntlet to be heard or heeded. When reasons for the meeting are stated, a series of issues, after the order of a cane contest in college. Some are run over in the grand meeting; some are shut up because they cannot make noise enough to rise above the din; but all have a chance, for the vote will never be taken until they have talked themselves breathless. If a man has just wind enough to protest, the meeting will wait on him until he has had his say. If the meeting gets a little too boisterous for progress, it divides into smaller groups, which keep on discussing. But this is the froth on the surface; real progress is being made all the time. The town-meeting comes to a satisfactory

nd, as it is bound to do, for everything is discussed until it is unanimous.

No such process is known as voting. The town-meeting can end only in unanimity. One side, and then the other, raises a little, or pares the subject down until all are satisfied; all interests are conciliated, and the *Mir* is of one mind. When this is reached there is no appeal; and all submit. The town-meeting in Russia does not force the views of the majority on the minority. Everybody must make concessions for the general good, and majorities are too wise and generous to take advantage of numerical strength.

The *Mir* is more a parent than a master—it is everybody's father. This makes the town-meeting so sacred; its discussions are everybody's; and the Russ believes *vox populi est vox dei*. The people say nobody but God can judge the *Mir*, and for it each one is ready to fight, suffer and die. In this town-meeting there is not only liberty, but license of speech. The tizens criticise every body and every thing, from the Czar down, but never in the spirit of disloyalty. They treat boldly the burning agrarian question, and often express opinions about the Sacred Imperial authority itself, which would make the hair of a well-bred townsman stand on end. But the peasants never shrink that in expressing their minds on public questions they are breaking the law. The government never interferes.

Nothing is more surprising than the radical differences in the institutions which prevail in the peasant classes of Russia, and the institutions which regulate the lives of its upper classes. The former are essentially republican and democratic; the latter are based on imperial despotism, and organized on the strictest principles of bureaucratic control.—*The Presbyterian*.

English Hedges.

The aspect of the Midland Counties, the Merca of the Heptarchy, and indeed that of all the land counties of England, differs greatly from that of any part of the United States of America, even from Pennsylvania, that most English-looking of the States. What is more, it differs enormously from the aspect of the interior of any of the countries of Western Europe, from that of France, of Spain, of Italy, each of which has its own peculiar facies. It is not alone in the people, their dress and their houses, that these differences reside. Place yourself in a position where a square mile of country is visible, though not a house or a human being is in sight, and yet, if you have visited all these countries, you can at once feel certain whether you are in the interior of Pennsylvania, England, Gaul, Spain, or Italy. I say the interior, because between rocky coast and rocky coast, sand-dune and sand-dune, there is considerable similarity all the world over, just as there is between any two large cities, the inhabitants of which live in flats. Neither does the difference reside in the geological nature of the country viewed, since all the countries named are endowed with a most varied geological structure. The scenery around Warwick and Worcester does not bring to mind that of the Triassic district north of Philadelphia, nor do the chalk districts of France, except near the sea-coast, vividly recall those of England. There is no botanical contrast, the flora of Western Europe, that of England plus a few additional species. Between the latter and the Eastern United States there is a greater difference in this re-

spect, yet not the contrast that exists between the Pacific and the Atlantic slopes.

In all civilized countries man has had power to impress his national peculiarities upon the face of the earth itself in so unmistakable a way that not even an almost identical flora and a similar geological structure will bring about resemblance. Even though the clothing and the residences of the country people may be absent from the picture, their modes of cultivation, their fences, their roads, even their foot-paths, bear witness to the nationality. Nowhere out of England can a hedge be found resembling an English one. A privet-hedge, a box-hedge, a holly-hedge, even a hawthorn hedge, may be imitated, but none of these will be a successful copy of an English hedge. Hawthorn is its basis, but into its composition enters every bush and shrub that tenants the kingdom, besides herbaceous plants in most complicated variety. Moreover, an English hedge is not complete without an English ditch, in the bottom of which there is often running water.

Upon the bank of the ditch grow violets and primroses in the early spring, and later on a little forest of umbellifers and composites intermingled with trailing convolvuli and leguminous plants. For the body of the hedge the basic hawthorn is frequently in the minority, overwhelmed for considerable stretches by unruly elm and aspiring ash, by privet and oak, by blackthorn, even by rose-briars of such dimensions as to constitute an integral part of the hedge. It is in these hedges that the English maple abounds, trimmed into thick bushes by the bill-hook of the hedger, for, though maples are not as conspicuous in the English woods as they are in the American, there is such a thing as an English maple, and in the southern counties it often grows into a handsome little tree. Its leaves are small and five-lobed, dark-green in color, and with a tendency to a coppery tint. The hedge is the last refuge of the blackberry-briars that, hunted mercilessly from pastures and well-kept roadsides, manage to perfect among the friendly covert of the hawthorn the fruit so highly prized by the truant school boy. Over and through the bushes, often in close proximity to the innocent, mis-called berries of the briar, the trailing, sickly-green foliage of the bitter-sweet (*Solanum dulcamara*) is abundant, and its pretty red berries hang in tempting bunches.

There are orderly hedges and disorderly, and every stage between, from the trimmed hedge around a garden, where interloping shrubs have but little chance, to the field hedge trimmed once a year, and the neglected one that has been allowed to grow at its own will for a succession of seasons. Such a hedge as the last named is a paradise to the botanist, though it is a curse to the unlucky farmer who leases the long-uncared-for farm, for not only have such components as oak, ash, and elm increased into small and untidy trees, but the bank and ditch are a tangled mass of meadow-sweet, blackberry-briars, sweet-scented willow-weeds, red lychnis, ragged-robin, bladder catch-fly, meadow-rue, tall rag-worts, mallows, and big red thistles.—*W. N. Lockington*.

Scripture Illustrations.

"THE SPEECH OF LYCAONIA."—We know from other sources that there was a strange medley of languages in this part of Asia. Many different races had in turn taken shelter under the roots of the Taurus Mountains, and the name

of the adjacent province, Pamphylia, signifies a mingling of races. Greek, in which, doubtless, the apostles addressed them, would be perfectly understood only by the educated and the traders. The multitude stood in mute astonishment till they saw the miracle. They burst out with exclamations of amazement in their mother-tongue, and inferred that the gods in human form had revisited the earth. An old legend of Lycaonia would justify this belief. It is preserved by Ovid in the story of Baucis and Philemon, who, in this very region, when Jupiter and Mercury had come down, in human disguise, as poor men, to visit the earth, and had been refused admittance by all the inhabitants, received them in their lowly hut. The gods punished the land by overwhelming it with a deluge, when all perished save Baucis and Philemon, whose hut remained above the flood, and was transformed into a magnificent temple. We have evidently in this tale a distorted tradition of Noah's flood. It was very natural that this simple people, to whom the legend was familiar, should at once, on seeing the miracle, accept this as a second visit of their deities. Recent researches have enabled us to ascertain with some probability what language was the speech of Lycaonia. It is clear that Paul and Barnabas did not understand it, for it was only when victims and garlands were about to be presented to them as gods that they became aware of the mistake into which the simple, idolatrous people had fallen. They had partly understood Paul when he addressed them in Greek, as a gathering of Welshmen might understand English, but they expressed their own excitement in their native dialect. Now at Ibrez, north-east of Tarsus, and not far from the site of Derbe, where stand three ancient Christian churches now in ruins, has been recently found a colossal sculpture of two human figures in relief, with Hittite inscriptions, something after the fashion of the Assyrian sculptures. The inscriptions have not yet been deciphered, but their origin is undoubted. Other inscriptions of the same character have been discovered in Cappadocia, on the road which leads from Iconium through the pass called the Cilician Gates. They are certainly long anterior to the introduction of Greek art, and must belong to the period when the Hittites, whose monuments have now been found all through Eastern Asia Minor, ruled the country. This language possibly continued to be the vernacular of the people down to the time of Paul.

"OXEN AND GARLANDS."—The ox was the special sacrifice to Jupiter, the king of the gods; and the victim was always bedecked with garlands and long wreaths of flowers twined round the horns and neck before the sacrificial knife was inserted. The officiating priest also wore a wreath of the flowers or leaves of some plant sacred to the deity to whom the offering was to be made. That the populace of Lystra should so soon afterwards be persuaded to turn from worship of the strangers to stoning them is in accordance with what we know of the character of the Lycaonians, who are said by the scholiast on Homer, as well as by Cicero, to be a fickle and perfidious race. But the stoning was doubtless suggested by the Jews from Iconium, as this was exclusively a Jewish mode of punishment. As we find no mention of a synagogue, the Jewish inhabitants were probably few, though among them was the family of Timothy, who now for the first time heard the Gospel message.—*H. B. Tristram, in the S. S. Times*.

FROM THE "BRITISH FRIEND."
FAITH, HOPE AND CHARITY.

SEWELL'S HOMELY BALLADS.

A gallant ship went out to sea
 From Scotland's rocky shore,
 And with her sailed one hundred men
 To dig for golden ore.

The anchor rose, the sails were set,
 And steady blew the breeze;
 And merrily the vessel went
 Across the tossing seas.

From morn till night her course she kept,
 The land was still in view,
 And passengers upon the deck
 Oft sighed a long adieu.

The second day was at an end,
 And night came slowly down,
 But still upon the distant coast
 They saw a lighted town.

Then darkness settled on the ship,
 And o'er the ocean crept,
 And, ere the middle of the night,
 All but the seamen slept.

Oh! many went to sleep that night,
 On whom no morn shall rise;
 And many closed their eyelids then,
 To waken in the skies!

And many hearts beat true and warm,
 For those they ne'er would save;
 And many hopes were buried then,
 Beneath the green sea wave.

A heavy fog came stealing down,
 And o'er the waters spread—
 So thick, the steersman scarce could see
 A dozen yards ahead.

There was a moment, and no more,
 No warning crossed the sea—
 An Indiaman, with crowded sails,
 Bore down upon their lee.

No time to tack, to give her room,
 No time to wake the men;
 The mighty vessel ran them down,
 Then bore away again!

The eddy waves closed o'er the wreck,
 Then rolled on as before;
 And that ship's company went down,
 To sail the sea no more!

A fisherman upon the beach,
 At early break of day,
 Observed an object on the tide
 That rolled within the bay.

'Twas not the seaweed's heavy mass
 Which clogged the billow's swell;
 'Twas not the wood of rifted wreck
 That floated on so well.

The fisherman strode boldly in,
 And, ere it reached the strand,
 He seized upon a floating form,
 And bore it to the land.

It was a child—a little girl—
 Of some ten years or more,
 That here the cold, remorseless wave,
 Was casting on the shore!

And pitiful the look he bent
 On that young form so fair;
 And tenderly he wiped the face,
 And wrung the heavy hair.

"I'll take her home to Margaret,
 And see what she can do;
 If life is in the body yet,
 She's sure to bring it to."

Within his dwelling on the beach
 He laid the body down;
 And every means the good wife used
 That she had heard or known.

The youthful limbs were barely hid
 By clothing for the night;
 And heavy lay the closed lids
 On eyes that once were bright.

The soft round cheek was cold and blue,
 That erst was like the rose
 That opens in the early dew,
 When morning zephyr blows.

The sweet young mouth was tightly closed,
 As if 'twere closed in pain;
 Oh! will the warm blood ever tinge
 Those livid lips again?

But Margaret's patience wearied not;
 She feels the warmth return,
 The little heart begins to move,
 The breath she can discern.

And do we say—"Thy cares forego,
 And let the floweret die;
 The tender bud, though blighted now,
 Will blossom in the sky:"

"The storms of life may beat it down,
 And sin may yet prevail;
 Or poverty, with cruel hand,
 May crush that flower so frail:"

"Oh! let it die?"—but so said not
 The heart of Margaret;
 Her cheerful hope, like jewel bright,
 In simple faith was set.

Life was to her a sacred gift,
 A high and priceless thing,
 To which the blessed Son of God
 Did free salvation bring.

That grace came not to her in vain;
 She heard the heavenly voice,
 That often now within her soul
 Said, "Margaret, rejoice!"

The living stream that healed her heart,
 Descending from above,
 Left not a barren soil behind,
 But rich in fruits of love.

The weeping stranger told her tale
 To no unfeeling ear,—
 Her little brothers all were drowned,
 And both her parents dear.

And she had no relations left—
 Now they were in the sea;
 They all had left their pleasant homes
 Upon the banks of Dee.

"Fear not, my lamb," said Margaret,
 "I will your mother be;
 And you shall be as merry here
 As on the banks of Dee.

"Here's Marianne, and Isabel,
 And John, and little Jane;
 And you shall be their sister dear,
 And think 'tis home again."

The little orphan raised her lips
 To kiss good Margaret's cheek;
 But grief lay heavy on her heart,
 And words she could not speak.

But ere that many weeks had flown
 Her sorrow died away,
 And little Jessie sang as blithe
 As merry birds in May.

Down to the fisher's lowly cot
 The busy neighbors came—
 "If you take in that friendless child,
 I think you'll be to blame.

"I'd send her to the Union House,
 And there I'd let her be."
 Said Margaret, "The Lord has sent
 That little one to me.

"I should not, of myself, have thought
 A thing like this to do;
 But if God laid it out for me,
 Why, He will bring me through."

"You know," another kindly said,
 "You have already four;

And though you're decent, honest folks,
 Still you are reckoned poor."

"And we are poor, and very poor,
 I know," said Margaret;
 "But God can show my husband where
 To cast his fishing net.

"For He who made fish, you know,
 Can guide them as they swim;
 The widow and the orphan child
 Hold promises from Him."

"Well, you must please yourself, of course;
 But, in my humble thought,
 You're taking on yourselves more care
 Than working-people ought."

"It may be so—I know," she said,
 "But still I am content,
 I have a feeling in my mind
 That we shall not repent.

"If your sweet darling little Bell,
 Should ever have the lot
 To be shipwrecked and cast away,
 And no friend near the spot—

"Would you bless with all your heart
 The man who took her in,
 And made a father's home for her
 In this sad world of sin?"

"Well, neighbor, that is very true;
 It makes my feelings stir,
 To think that such a cruel fate
 Could ever come to her.

"No doubt the gentlefolks would help,
 If you would state the case;
 She is an interesting child,
 And has a pretty face."

A cloud passed over Margaret's brow,
 But still her voice was kind:
 "I'd rather not ask charity,
 It always hurts my mind;

"And 'twill be time to think of that
 If we should get too poor;
 I think that He will bring her bread
 Who brought her to our door."

And so the neighbors went away,
 And many shook their head:
 They said she was a feeling soul,
 But wofully misled.

And Margaret—she sat down to read
 The Book that gave her light;
 And as she read, she strongly felt
 That she was doing right.

In fact, it seemed as clear to her
 As noonday in the sun,
 That they would ne'er repent the thing
 Which they in faith had done.

The fishing-boat went out to sea,
 The fishing-boat came back,
 And whichever way it went,
 The fish were in its track.

When raging tempests roused the sea,
 And sailors found their graves,
 Unharm'd the little fishing-boat
 Lay rocking on the waves.

For He who walked upon the sea,
 And chose his dearest friends,
 From poor and lowly fishermen,
 The fishing-boat defends.

No harm can ever touch the thing
 Committed to his care;
 Nor can a million voices drown
 The voice of earnest prayer.

And He repaid the simple trust
 Of faithful Margaret,
 And daily taught her husband where
 To cast the fishing-net.

The fishing-boat went out to sea,
 The fishing-boat came back,
 And whichever way it went,
 The fish were in its track.

Extracts from the Diary of Louis Taber.

(Continued from page 157.)

1851.—I left home in the Fourth Month to pay a visit to my dear mother. She had been suffering for many months with a cancer in her right breast, and there was no prospect of her recovery.

On my way I attended Philadelphia Yearly Meeting for three days, with pleasure and profit. I thought that the promise to the church of Philadelphia formerly would be verified to them. "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." Through the cupidity of railroad agents I met with some attention on my journey, but arrived at my destination with improved health. Mother was not expecting me so soon, and was much overcome by our meeting. I found her suffering patiently most excruciating torture from her disease.

She often slept but little if any at night, and through the day would be afflicted with most acute suffering. Her patience and fortitude were truly very remarkable. She was able to be about her room, and had intervals of ease and would quite cheerful. We could then visit her, and spent most of my time with her. It was truly distressing to witness her sufferings without the possibility of affording any relief.

During the time of my stay, I attended a Monthly and a Quarterly Meeting of the little number who stand for the law and the testimony.

I thought the good Master was with us, and loved them, and their work, and that if circumstances should require it, it would be my place to stand by them and to stand with them. "Truth and true Friends will yet own them." I met here with my brother and his wife, Silas and Anna Taber, who came to see "mother." Two days before I intended to leave, I received telegraphic despatch from Mary Ann, saying, that Rachel had been sick for two weeks, and she wished me to return. I took my last leave of mother. At our parting opportunity she spoke tenderly and beautifully to us, and the sweet accents of my dear mother lingered with me like the voice of an angel from the land of the blessed. She said in substance that we must not think too much of her sufferings; she trusted strength would be given her to bear her allotted portion of affliction. She was very glad we had come to see her once more in this world, and if we must be finally parted she trusted it would be well with her, and that we might be permitted to meet in those blissful mansions above, where there would be no more parting or suffering or sorrow, but rivers of gladness, and pleasures at his right hand for evermore.

Mother continued to fail and to suffer through the summer. Her left breast became affected and her left arm swollen, inflamed and painful. She could not lie down for a number of weeks and required two and three attendants, yet she did not repine or murmur. She said, "Give my love to all my friends and tell them when I am gone it will be well with me."

She died Ninth Month 21st, 1851, aged sixty-three. Her close was calm and peaceful; her funeral large and solemn. She is resting from her labors and her works follow her. It was a season of thankfulness and rejoicing rather than sorrow to know she was released from all her earthly conflicts, and that her redeemed and purified spirit was sweetly reposing in one of those blessed mansions prepared (by the Lord)

for his children from the foundation of the world.

My mother's mother, Hannah Carpenter, died of the same disease, and at the same time of life, in the sixty-third year of her age.

From an early period of life, even from a child, my soul was frequently broken and tendered before the Lord, and in some of these seasons when it was shown what would be required of me, and the lamp of the Lord shone around me, came the voice of the Holy Spirit, "Follow Jesus," "Love and trust thy Heavenly Father and He will be with thee through all, and thou shalt be a child of his and He will care for thee!" Ah! had I so loved and trusted and been faithful, how much of mental conflict would have been spared me, and how much farther might I now have been on my spiritual journey towards the land of promise? But I have not been sufficiently watchful and prayerful, and my mind has been frequently too much occupied with the things of this present life. My religious duties have been, I trust, measurably performed. When able, I have regularly attended meeting, but often in a cold and indifferent state, which I believe is now prevalent amongst us. A few times my Master has opened my mouth in a few words, and subjects have often presented without any command to break the bread and hand to the multitude.

I often fear, even if my life should longer be given for a prey, that I shall never attain to much usefulness. But God knows best what is best for his children, and how to accomplish his own purposes. My petition often is, as that of Moses, "If thy presence go not with us, carry us not up hence." Nothing is to me more painful than lifeless and unsanctified offerings, or more refreshing than a living baptizing ministry. Since the death of my mother, when this language has been revived, "Our fathers where are they? and the prophets do they live forever?" it has been sealed upon my spirit, that if I will be faithful, her mantle will rest upon me! Oh! might I be but as humble, as little, as lively, as faithful in my gift, then could the one talent be returned with thankfulness, and doubled to my hand.

MOUNT PLEASANT, Ohio, First Month, 1852.

(From a letter to M. H. B.)

Ninth Month 20th.—Dear Brother: While we were assembled to pay the last sad rites to our dear departed sister, I felt that it was a fearful and solemn thing to break the silence of so deeply interesting an occasion. Yet may I truly acknowledge my spirit was bowed down in sympathy and in sorrow with thee, my bereaved brother, and with thy lonely and stricken daughter Lydia. For I afresh remembered how in years long gone by, and far away in another land, we followed to her last resting place here below, the remains of one beloved by us all, but a sister dear to thee. In the morning of her existence and while she was prepared and waiting to become a chosen bride on earth, she was taken by the Bridegroom of souls to become the companion of angels in that celestial city whose Builder and Maker is the Lord.* And I felt that the tear of sympathy for the living and of sorrow over the dead might be forgiven us, when I remembered that on a similar occasion our great Example, even Jesus wept. And now that thou hast been called to leave the remains of the chosen and cherished and faithful companion of thy life as with stran-

* Her funeral was the day on which she would have been married.

gers in a distant land, the hearts of many who have known the depths of sorrow are prepared to sympathize with thee and with you. But we have cause to believe that through the merit and mercies of our Redeemer, her purified spirit (with that of my own dear mother) is now sweetly reposing in one of those mansions prepared for his followers from the foundation of the world.

First Month 18th, 1853.—After retiring last evening, we were called up and informed of the sudden death from apoplexy of our dear mother Rachel Hill. My dear M. A. went immediately to father's and I staid with the children. Fervent were my supplications to the throne of grace that we might be sustained under this great and sudden bereavement. When we reflect upon the shortness of life, and the suddenness with which we may be called, how transitory, how worthless appear all sublunary things! A few more mornings and evenings, of day-stars and twilights, and the shadows of death will close around us. It has been a long and lonely day with me.

On the 20th her remains were interred in Short Creek burying ground. Many of her neighbors and friends were in attendance. We had a sweet and solemn but mournful opportunity. The silence was unbroken except by the utterance of these few words, "Precious in the sight of the Lord is the death of his saints," and "Be ye also ready for in such an hour as ye think not the Son of man cometh."

Seldom has it been required of me to present an offering in our meetings, and I have often been under discouragement almost fearing that through unfaithfulness I had grieved away the good Spirit of Grace. With some of my dear brethren and sisters I have often had to be clothed with sorrow when unsanctified offerings have been laid upon the altar of the Lord.

First Month, 1855.—Oh! how does a ministry in the mixture and out of the pure Truth wound and afflict the best and true life.

We have passed through a painful separation in our Yearly and subordinate Meetings. I find it to be my place to stand very much alone in our family here, being separated in religious communion and fellowship from some of my nearest and dearest relatives. This is a sorrow none can fully know who have not felt the keenness of such a separation. I feel that I must travel much alone in my spiritual journey towards the land of promise. Nothing but the sustaining hand of my Heavenly Father could have supported me through the changes and trials which have been allotted to me in my earthly pilgrimage.

At our little comfortable meeting, since the separation the assurance has been mercifully felt, and has been expressed, that the Lord does know his own children wherever they may be scattered, up and down through the land, and whatever men may say unto them, and do unto them, as they continue faithful, He will preserve and keep them even unto the end. And as their abiding continues to be in the everlasting patience, and in the faith which was once delivered to the saints, they will know an overcoming, and be permitted to eat of the tree of life, which is in the midst of the paradise of God. "Be thou faithful unto death, and I will give thee a crown of life." Fear not little flock, it is your Father's good pleasure to give you the kingdom." All the faithful and obedient will finally be gathered. But most fully do I believe that it was in the ordering of Truth though it may have been too much in human weakness and influen-

ity that a stand has been taken against the innovations amongst us. Painful as is a separation, no decision of any, or all the other Yearly Meetings can convince the faithful standard bearers among us here that it could be right to have submitted to the course pursued by those who have separated from us. When time has been given us to prove our allegiance to our Divine Lord and Master, and the storms and tempests which now assail our beloved and once peaceful Society shall have passed over, it will be made more fully manifest to our brethren and sisters of other Yearly Meetings, and the world at large, not only that we have not departed from the principles and practices of Friends, but that we have been endeavoring to contend for the faith of our forefathers, the same as that once delivered to the saints. My earnest desire and prayer for Israel—all that are of the true Israel—is, that they may be saved. May I be numbered among the faithful who like good old Daniel will be found standing in their lots at the end of the days.

At our last Monthly Meeting, the desire of David was brought before me, "Oh, that one would give me to drink of the water of the well of Bethlehem." My heart was made glad in believing there were not a few among us whose spirits desire to partake of those living waters clear as crystal, proceeding from the throne of God, and to eat of the fruit of the tree of life, which had twelve manner of fruits and yielded her fruit every month, and the leaves of her tree were for the healing of the nations,—which, with much more was expressed, and Friends seemed satisfied.

(To be continued.)

Natural History, Science, etc.

Condensed Food.—Coffee may be prepared so that a small lozenge will make a cup of the beverage. After roasting the bean, an infusion of it is made in large vessels, holding 240 pounds at a time. The liquid is drawn off into an evaporating tank. The air is withdrawn by an air-pump, and the liquid rapidly evaporates under the heat of steam-pipes. When it is reduced to the consistency of molasses, it is drawn out of the tank and poured into trays of enamelled ware, in which the coffee is reduced to a dry solid. This is scraped from the trays, ground into powder and moulded into lozenges.

Eggs are sold in a shape resembling sawdust. The whites and yolks are evaporated to dryness, and then scraped from the pans and ground.

When condensed milk was first introduced, the inventor carried the daily supply for New York city in a ten-quart pail. It has now grown to be an enormous business. The inventor died worth \$7,000,000, made out of the business.

We have now concentrated apple-juice, jellies, coconut and other preparations.

Sea Volcanoes.—Volcanic disturbances at sea have been quite numerous of late. One of the most interesting reports is that given by Captain Seward, of the schooner *Dora Seward*, who reports the following experience in the neighborhood of Atkha Island:

"The sea itself I have never known to be so disturbed. The roll of the waves was broken, and the water hissed and seemed to boil, while at a little distance away, not more than a half-mile, it appeared to us, a light steam vapor spread itself over the surface of many hundreds of yards. I could hardly keep my feet, and the men were holding to the rigging, their

faces very pale. They couldn't comprehend the mystery, and, in fact, I felt a little queer myself. The mate tried to hold the wheel steady, but it was a sorry effort. He said the spokes seemed like the handles of an electric battery, from which a succession of sharp shocks was produced. At the time there was not more sea than one would expect from the wind, and there was no land in sight. Pamice and other evidences of subaqueous eruption were found a few hours later floating in quantity, and I congratulated myself on the fact that we had escaped a more severe experience. Volcanoes have been active in that region since 1796, but I never heard of anyone before passing over an active one."

From several portions of the South Pacific Ocean similar reports have been received. They indicate more than usual volcanic activity beneath the ocean, and stimulate scientific research in regard to phenomena as yet but imperfectly understood.

Poaching for Birds.—The net that is used on such occasions for winged game, is the most destructive of all appliances. It is generally made of silk, and measures about fifty yards in length, and forty yards in breadth.

The mode of working the net is very simple. When the moor is reached, a light bull's eye lamp of the smallest size is firmly fastened on the head of a well-trained pointer dog. The ends of the net are fixed to two poles twelve feet in length. When the poachers are ready to start, the dog is unloosed, and the two men follow up, dragging the net along the ground.

The zig-zag movements of the dog are easily watched, and when he makes a sudden stoppage, this is the certain signal that he is in the neighborhood of a covey of birds concealed in the heather. The poachers proceed rapidly to where the dog has taken up his position, and make a semi-circle with the net. The dog leaps forward, the unsuspecting birds rise, and the chances are fifty to one that they will rush into the upraised net, which is at once let down, enclosing the whole covey. The men strike them down by means of a hazel cane. A good haul is from twelve to forty, sixty, eighty. I have known expert poachers bag seventy brace before dawn of day. — *Friends of Wood and Field.*

The Homing Instinct.—A farmer of the name of James lived for some at Severn Farm, Quedgeley, and had a terrier dog that was specially attached to his wife, and always slept at the foot of her bed. Two of the sons of the old couple determined to try their fortunes in another land, and started for America, taking the terrier dog with them. They took ship at Bristol for New York, and then continued their journey upon a canal with many locks. At one of these locks, about one hundred miles from New York, they lost the dog. They wrote home telling of their misfortune, and greatly deploring it, as the dog was much valued by the whole family. Before the letter arrived, "Jock" was found one evening in his old place at the foot of — James's bed. It was proved that he somehow missed his young masters at the lock, and had returned to New York, and there had sought out the vessel in which they had come over from England. Fortunately for the intelligent little creature, it was still in harbor, and was soon going back to Bristol. "Jock," it was found, had insisted on being taken on board. Arrived at Bristol, he smelt out a Severn barge, and succeeded there also in inducing the boatmen

in charge to take him as a passenger. He evidently knew that these barges passed the door of his old home on the river bank. When the barge he had chosen arrived at a spot opposite Severn Farm, "Jock" jumped overboard and swam ashore. In this way he arrived home some time before the letter from America telling of his loss.

English Buzzard.—Buzzards have been kept as pets. M. Fontaine makes mention of one that was brought to him. It was—Cassell's *Natural History* tells us—very wild at first, but soon became tame enough to eat out of its master's hand, and to walk about the garden, coming to be fed when called upon. It was now given complete liberty and flew away. Of course it was given up for lost, but in some hours he rushed into the house in great haste followed by four or five other buzzards.

Its fidelity was now no further disturbed, it came every night to sleep on its owner's window, and grew so familiar as to take singular pleasure in his company. It attended constantly at dinner; sat on a corner of the table and very often caressed him with his head on a bill, emitting a weak, sharp cry, which, however, it sometimes softened. This privilege was peculiarly its master's; and one day it followed him when he was on horseback more than two leagues, flying above his head.

Although not the least afraid of dogs and cats, it had to them a strong aversion, and often had tough battles with them, in which it came off victorious. "I had," says M. Fontaine "four very strong cats, which I collected in my garden with my buzzard; I threw to the a bit of raw flesh; the nimblest cat siezed the rest pursued; but the bird darted upon her body, bit her ears with his bill, and squeezed her sides with his talons so forcibly that the cat was obliged to relinquish her prize. After another cat snatched it the instant it dropped, but she suffered the same treatment, till the buzzard got entire possession of the plunder. He was so dexterous in his defence, that when he perceived himself assailed at once by the four cat, he took wing and uttered a cry of exultation. At last the cats, chagrined with the repeated disappointment, would no longer contend.

This buzzard had a singular antipathy to covered heads. He would not suffer a red cap to be worn by any of the peasants; and so alo was he in whipping it off, that they found their heads unaccountably bare. He also snatch away wigs, but without doing any injury.

He carried these useful articles to the near and tallest trees, where he hung them up.

Items.

Skepticism vs. Credulity.—It is an observation that has frequently been made, that some persons who are skeptic in matters of religion, frequently believe in things that most men of sense reject. Lowell says: "I have observed that many will deny the inspiration of the Scripture hasten to dress their balance by giving a reverend credit to the revelations of inspired tables and camp-stools."

New Hebrides Superstitions.—On going out one afternoon I observed a number of natives quietly a commotion at the garden gate; it was evident that some subject of unusual interest was engaging their attention.

One of the village teachers from a district five miles down the coast then came forward with a curious basket in his hand, holding it almost arm's length, and holding it tightly as if it had been a slimy fish that would escape from his grasp. The contents of the basket were turned out and

THE FRIEND.

TWELFTH MONTH 17, 1892.

re was the ordinary stock in trade of a sorcerer ought and laid at my feet.

Carefully wrapped up in some leaves was a section of bamboo filled with a substance the composition of which is wood charcoal and a burned hard, powdered up, and in evil hands said to have a power of bewitching women, stealing their arts, and leading them into evil ways; then there is a quantity of red pigment used, then another object of a different character was brought out, this is a sacred stone or idol. These stones are supposed by the natives to be inhabited by certain spirits, and, by propitiating them, wind or rain may be made or enemies may be destroyed by disease and death.

It is hard to root out in a single generation these perstitious notions. The suspicion that there is truth and reality in these dark doings lingers long in the native mind, even after religious truth has apparently been received. But, on this occasion, the force of public opinion had got too strong to further tolerate this sorcerer's doings. He had been compelled to give up his bag; and after a convulsion of head men had talked the matter over, a man was expelled from that district for three years; at the end of which time, if he has given up his evil doings, he may return to his own tribal lands. Not many weeks afterward another of my five assistants brought two flattish round stones about the size of duck eggs. These stones had been taken up by one who had long withstood the Gospel call. They had been in the possession of the family for three generations, which must have been over a hundred years, and used to be of considerable importance in connection with heathen ceremonies.

For many years these two stones had been hidden; the general public knew nothing of their whereabouts as the island had become professedly Christian; but the chief of that district, who was once a wild savage, underwent a saving change; not suddenly, but by degrees the temper of the lion became the comparative meekness of the lamb.—*The Independent*.

Religious Disputes in Germany.—How great the religion is in Germany between Protestants and Roman Catholics can be seen from the fact that Hop Korum, under whose auspices the Holy Crusade at Treves was carried out some months ago, brought suit against a Protestant student of theology, Wilhelm Reichard, who had published a brochure criticising the whole affair. The best talent was engaged on both sides, and the young man was condemned to imprisonment for six weeks and his publisher to three. The case has been appealed, and will undoubtedly reach the Supreme Court of the Empire at Leipzig.—*Independent*.

Prohibition in Des Moines, Iowa.—The following testimony in regard to the practical workings and effects of prohibition is from the pen of John J. Hamilton, editor of the *Des Moines Daily News*. He says: "In my own city of Des Moines, I have seen prohibition, though poorly enforced, do that which, if generally accomplished in American cities, would make this republic a model. In ten years a population of twenty-three thousand people, ruled by a corrupt, corrupt and powerful municipal ring, and with sad extremes of wealth and poverty, has been transformed into a city of seventy thousand orderly, contented and prosperous people; with almost no business failures; with savings banks piling up large deposits; with last week's bank clearances nearly two hundred per cent. greater than those of the corresponding week of last year, and this gain increasing constantly; with the workingmen, once the engine of misrule, now a reliable power for honesty in public affairs; with the better elements in control at all times and carrying all city relations, almost without effort; with the worse elements discouraged and submissive; with churches and schools dominant, and with nearly three thousand students enrolled in colleges within the city limits.

This did not come without fierce opposition, rioting, and even assassination; but it has come, and it is what America needs everywhere, even if it must involve martyrdom here and there."

We recently received a letter dated Eleventh Month 4th from a Friend in a distant city, where there are very few persons resident who belong to our religious Society; and who, in consequence, sits down at stated times and holds meetings for Divine worship with his own family and the few others who incline to sit with them. The letter thus describes an incident that happened the day he wrote:

"A man not a Friend, but a minister, called on me to-day, having heard that the 'Friends' Church' had no pastor. He offered his services for the position, and agreed to stir us up and build up a church, as he had assisted in other Friends' Meetings, in neighboring States. Salary could be left to later consideration, after we had ascertained his value. He seemed a good man, but very vague about Geo. Fox's notions regarding worship and the ministry.

"I assured him that those who sat with us must be satisfied with their present way of doing, and gave him some information as to how conservative Friends did in such matters, and our belief regarding them. After some discussion, this would-be-pastor of a Quaker Meeting, in search of a job, moved on, fully persuaded that I was not enterprising; and I think with lingering hopes that some Friends here would find a place for him. But I anticipate no trouble as far as he is concerned. He has last been employed in Stirling, Kansas."

This simple incident illustrates one of the features connected with the pastorate system. Among Friends, the members all pursue their outward business on which they depend for the support of their families. If the Head of the Church requires any one of them to publicly advocate his cause, He furnishes them with the message to be delivered, and with the necessary authority and ability. They are not required to spend the intermediate days in study and literary preparation; and so sacred does this holy office seem, that they shrink from associating any idea of pecuniary compensation with it. Freely they receive their message from their Divine Master, and freely they communicate it to others. But when a man undertakes to preach at stated times to an audience, he must necessarily prepare himself beforehand, for he knows not that the Lord will give him a message when he wishes it. This previous preparation carries with it, in a general way, the need of pay, so that he may have the means of supporting his family.

We may well pity this poor preacher, disappointed in his hopes of obtaining a job which would pay his family expenses; yet we must approve of the course pursued by our friend and correspondent. Far better for him and his fellows to sit down in silence and wrestle with God for a spiritual blessing, than to sit as mere listeners to the ideas collected together by a man paid for the purpose.

We have received printed minutes of "Western Yearly Meeting of Friends" (Conservative Body) of which some account we believe has already appeared in our columns, and of Western Yearly Meeting of Friends' Church, the name assumed by the Progressive branch of the Society of Friends in the part of Indiana occupied by it. While we doubt not there are among

its members some honest-hearted Friends who mourn over the departures from our ancient principles, yet it appears evident that important changes in our doctrines and the practices growing out of them are favored by those who have a controlling influence in the conduct of its affairs; so that there seems a propriety in its adoption of a new title, which may distinguish it from those who are endeavoring to walk in the footsteps of their forefathers in the Truth.

In the Report of the Committee on Bible Schools, it is stated that the universal acceptance of the Bible School "would abolish war, and labor strikes, and saloons and prize fights, and every abomination." Experience shows that while "the commandment is holy, just and good," yet something more than a simple knowledge of the Divine commands is required to reform mankind. The Grace of God, which brings salvation, not only teaches what is right, but gives strength to walk in the way of holiness. The Apostle Paul wrote to his beloved Timothy, that the Holy Scriptures "are able to make thee wise unto salvation, through faith which is in Christ Jesus." But if we do not possess that living, operating faith, which is the gift of God, we may study the Bible year after year, without making a single step towards Heaven.

We do not make these remarks to discourage a familiar acquaintance with those valuable writings, but to caution against the dependence on a knowledge of them, without submission of heart to the converting, regenerating power of the Spirit of Christ, which alone can cleanse from all unrighteousness and prepare us for admittance into that blessed kingdom where nothing that is impure or unholiness can ever enter.

The Report on Earlham College gives the whole number of students during the year as 334, of whom rather more than one-half were in the College department. Of these, 77 were studying music, a fact which shows that the Yearly Meetings controlling this institution have laid aside the ancient testimony of Friends against music as an indulgence promoting a worldly spirit, and otherwise objectionable.

The Report of the Evangelistic Pastoral and Church Extension Committee, speaks of the large number of meetings held under its auspices, and gives an estimate of the number of "conversions" and "renewals" which were the fruit of those meetings. But little reliance can be placed on such estimates; for we believe most religiously-minded people can refer to periods when their feelings were touched and desires after good raised in their minds, which for want of watchfulness and faithfulness soon passed away and left them still in bondage to sin. Such temporary emotions of good cannot properly be regarded as evidences of a change of heart—of "being washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God." "By their fruits shall ye know them," said our Saviour; and time must be allowed for the development of fruits, in order to tell who are converted (or changed men and women), for we cannot read the hearts of one another.

The Committee reported that 33 of the ministers were stationed as pastors; and they evidently favored the extension of that un-Quakerly system, saying, "Nearly all of our Meetings, whether old or new, demand a regular minister;" and they urge the Yearly Meeting "to organize plans and carefully execute those already employed in bringing about a thorough system of the distribution of our ministers, so

that no Meeting shall be left uncared for in this respect."

The statistical tables give the whole number of members as 13,923.

The absence from home of the Editor for two or three weeks, is the excuse he offers to his contributors for any apparent neglect.

SUMMARY OF EVENTS.

UNITED STATES.—On the 6th instant President Harrison's message was read in the United States Senate. A large part of the document recites the growth and prosperity of the country, which the President ascribes mainly to the system of protection adopted by the Republican party. He anticipates national disaster by the adoption of the policy of the incoming Administration. The finances of the Government have been honestly administered, the advantages of reciprocity are mentioned, also the mutual charges of fraud by the leading political parties.

On the 6th instant Senator Peffer introduced a bill forbidding the collection of special liquor taxes from persons other than those who are authorized by State laws to traffic in intoxicating liquors.

The Postmaster General on the 7th instant issued an order providing that from and after First Month 1st, 1893, the fee for registering mail matter shall be eight cents, instead of ten cents for every separate piece registered.

It is estimated that the value of the honey and wax produced in this country during the past year was \$20,000,000.

New York saloon keepers are no longer, it is stated by enemies of Tammany Hall, to treat with police captains, but to make their political contributions direct into the treasury of Tammany Hall. As there are 8000 saloons, and as two dollars a week would be a small contribution for such, to make the aggregate even on this basis would be \$800,000 a year. If this were true, what a fond Tammany Hall would have, in addition to its other income, to use in maintaining its power in the city.

The will of Jay Gould was offered for probate in New York on the 12th instant. The executors, in their petition, said that the property in New York State consists of \$2,000,000 in realty and \$70,000,000 in personalty.

A bill has been introduced in the Alabama Legislature to amend the Constitution so as to allow women the right to vote and hold office. A strong fight will be made in the Legislature against the bill placing restrictions on the use of cigarettes.

A deed has been recorded at Salem, Massachusetts, by James H. Carlton, who recently purchased the Whittier homestead in Haverhill, conveying to a board of nine trustees the homestead, to be held in trust forever as a memorial of the poet, and to be at all times open to the public, subject to such conditions as the trustees may impose.

A Friend in Massachusetts writes: "The Supreme Court of R. I. has decided against the claims of the Trustees in the Joseph Green will case—one Judge dissenting. It is hardly likely the Trustees will carry the case further, but abandon the property to the heirs. The grounds taken by the two Judges were that the bequest was for a hospitable, but not for a charitable purpose. Well! if all hospitality was banished from the world, how much charity would be left?"

The process of engraving on glass by electricity is exhibited at the American Institute in New York.

A rich vein of nickel ore has been discovered near Keokuk, Iowa.

The number of deaths in this city last week was 416, being 63 more than last week, and 84 less than the corresponding week last year. Of the foregoing 210 were males and 206 females; 53 died of pneumonia; 43 of consumption; 35 of diseases of the heart; 29 of diphtheria; 18 of cancer; 17 of bronchitis; 15 of apoplexy; 16 of inflammation of the stomach and bowels; 14 of old age; 13 of inflammation of the brain; 11 of scarlet fever; 11 of paralysis; 10 of casualties; 10 of marasmus.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 113 a 113½; coupon, 114 a 114½; currency, 6's, 105 a 115.

Corroon was quiet, but steady, on a basis of 10½ per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, 16 a 17c; spring bran, in bulk, spot, 15 a 16c.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15;

Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.65; do. do., straight, \$3.75 a \$4.00; winter patent, \$4.00 a \$4.35; Minnesota, clear, \$3.25 a \$3.65; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour was quoted at \$3.45 per barrel for choice Pennsylvania. Buckwheat flour was scarce and firm at \$1.90 to \$2 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 75 a 75½ cts.
No. 2 mixed corn, 40½ a 50½ cts.
No. 2 white oats, 40½ a 41½ cts.

BEEF CATTLE.—Extra, 5½ a 5½c. good, 5 a 5½c.; medium, 4½ a 4½c.; common, 4½ a 4½c.; culls, 3½ a 4c. fat cows, 2½ a 3½c.

SHEEP AND LAMBS.—Extra, 5½ a 5½c.; good, 4½ a 5c.; medium, 4½ a 4½c.; common, 3½ a 4c.; culls, 1½ a 3c.; lambs, 4 a 6½c.

HOGS.—Extra Western, 8½ a 9c.; other Western, 8½ a 8½c.

FOREIGN.—The London *Chronicle* says that the British Government has practically decided to adopt penny postage throughout the Empire.

A dispatch from London dated the 11th inst. says: Silver became a trifle steadier after a relapse in the middle of the week. There is now apparent a general conviction that the Brussels Conference will close without arriving at any practical arrangement. The India Council's refusal on Tuesday to accept low tenders for bills, especially when it became known that only a quarter of the amount offered was applied for, greatly contributed to depress silver, and this depression in turn adversely affected all silver securities and depressed Stock Exchange business generally.

The Conservatives have lost another seat in Parliament.

The latest member to lose his seat is Horatio David Davies, Conservative, who was returned from Rochester by a majority of 407 votes over Frederic Brunner Madison, Gladstonian. The Liberals sent in a petition under the Corrupt Practices act against the election of Davies, and the Election Petition Judges handed down a decision depriving him of his seat on the ground of bribery, which consisted of treating electors.

The election in the Eastern Division of Aberdeenshire to fill the vacancy in the House of Commons caused by the acceptance by Peter Esselement, the Gladstonian who was returned at the last general election, of the salaried office of Chairman of the Scottish Fishery Board, has resulted in the return of Thomas Ryburn Buchanan, who received 4,243 votes against 2,917 cast for Colonel Russell, Unionist. The Gladstonian majority at the general election was 1,624. Buchanan's majority was 1,326.

On the 7th inst. the Spanish Premier Canovas asked the Chamber for a vote of confidence on the Government's action in the municipal scandals. The Chamber rejected the request by a vote of 129 to 121. The Silvela party were in the majority. The Liberals abstained from voting. The Cabinet immediately resigned. A new one has been formed, with Sagasta as Premier.

The new French Cabinet is generally approved by the moderate section of the public, although they assert that the Ministry must fall before long. A more general opinion is that Ribot will retain his post until the election in Sixth Month.

The New York *Herald's* special correspondent at Berlin announces positively that the Military bill seems likely to be defeated.

The following interesting statement has been received from London: "In the midst of the cry for work raised by the genuine professional unemployed, comes the announcement that two thousand Russian Jews are on their way to London from Odessa. As there is no outlet to America, they will have to find lodgement there and join the ragged, unkempt throng of paupers who are making day and night hideous on Tower Hill.

"The Secretary of the Jewish Unemployed Committee makes the astonishing statement that there are already fifteen thousand unemployed in the East end of London. Nearly two-thirds of the number are men of family, thus swelling the list of the distressed and starving of this class to more than double the original figures.

"The Jews form a comparatively small number of those who are clamoring for work or its equivalent—bread. Now comes this solid phalanx of Russians from the Black Sea to add to the misery of the unfortunates.

"Politicians are becoming alarmed at the situation. They know that something must be done, and all agree that the only logical conclusion is that which is arrived at by the United States Government. The

prompt restriction of immigration and the closing of the American ports to undesirable foreigners has served to widen and make more attractive the road to London. Once here the foreigner becomes an immediate charge upon the community, for there is nothing for him to do save shout himself hoarse and hungry on Tower Hill."

There are reported to be 950,000 persons imprisoned in 875 jails in Russia.

DIED, Eleventh Month 6th, 1892, at his residence in Pleasantville, N. Y., JOHN B. FOSTER, in the eightieth year of his age, after an illness of several months the evident result of age, and a general breaking down of the system, by reason of which, his mental faculties were at times somewhat affected also, though possessing naturally a strong and vigorous constitution. From early life he manifested earnest, religious feeling, and a lively conscientious conviction of the pure doctrine and principles ever held by Friends. He was careful in their maintenance and practice in his own particular, and solicitous to see others doing the same, and never swerved from a love of their silent worship and their practice of a living Gospel ministry. Consequently he became greatly grieved with the flagrant innovations upon them, especially of latter times, and by some of those whose more especial duty it was to support and maintain them. This caused him great trial and suffering of mind during his latter years, even to the extent of partially absenting himself from meetings, when indeed, it had been given him to see in that light which makes truly manifest the utter want of spiritual life in the ministrations thereof. The painful recourse however, with its consequent increase of the breach of unity, could not prevent grief and sadness from over-spreading his mind, when anxiously thoughtful about the future of our beloved and or highly favored Society. Under date of Fourth Month 5th, 1892, he writes, "My last letter to thee was scarcely out of my reach when I feared I had not been sufficiently guarded in some expressions; anything like exultation I never could bear, and I have always felt, and now more than ever, that 'it is the humble Lord will teach of his ways,' and I can assure thee that I feel myself to be a poor creature, utterly unable to do anything of myself, and I am often humbled if it were into the very dust, until it appears to me that my well being depends upon this humility. Perhaps we can scarcely feel too strongly that we are by nature utterly undone and have no merit of our own, and that it is only through the merits, mercy and grace of our Lord and Saviour Jesus Christ, that we can have any well grounded hope and trust in acceptance." This humble dependence upon the Lord continued with him to the end; supporting him in quiet, loving, reverent and childlike state of mind.

—, Twelfth Mo. 29th, 1891, in the eighty-seven year of her age, ABIGAIL HAWLEY, a member of Bradford Monthly Meeting, Pa. All the days of her appointed time, did she patiently wait and quietly hope for the salvation of the Lord.

—, On Tenth Mo. 16, 1892, at the residence of her grandfather, Joseph Hobson, in Monrovia, Montgomery County, Ind., MARY T. HOBSON, in the twenty-six year of her age, a member of West Union Monthly Meeting of Conservative Friends, daughter of William and Mary Hobson (the latter deceased). She was invalid from infancy. In the fifteenth year of her age she was brought very low and enabled by the life of Christ to see her lost and undone condition. She sought a place of repentance with many tears and prayers, and found the atonement Christ made on the cross, and in time witnessed a reconciliation with God. Since then she has lived a consistent life, closed peacefully, and we hope is enjoying the presence of her Redeemer.

—, suddenly, of heart disease, on the fifth of Eleventh Month, 1892, JOSIAH L. HAINES, in his eight-second year. Although not a member of the Society of Friends he was closely united to that Society in his religious views, and for many years regularly attended the meetings for worship at Sixth and Noble Streets. Notwithstanding he was called hence at a moment's warning, his friends have the comforting belief that his lamp was trimmed and burning.

MARRIED, Ninth Month 29th, 1892, at Friends' Meeting-house, Ackworth, Warren County, Iowa, OLIVIA MORFITT, daughter of William A. and Mary Morfitt, to LEWIS L. ROCKWELL, of Paullina, Iowa, son of Hubert and Ellen Rockwell.

—, Tenth Month 12th, 1892, at Friends' Meeting-house, Greenwich, N. J., ALFRED C. HAINES, of Patuxent, N. J., to SARAH A. WOOD, of West Phila.,

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Selections from the Life of Mary Dudley.

(Continued from page 162.)

"Milecross, Fourth-day 6th. A meeting at Milsborough on Second-day evening, was attended by a tolerable number of Friends and others, and though there was less of the dominion of pure life than in some other opportunities of this sort, we had cause for renewed thankfulness; and yesterday morning, before leaving our dear friends J. and L. C., we were favored with a precious cementing season, our spirits being baptized under a feeling of that unity herein 'the Lord commanded the blessing, even for evermore.' We arrived here in the evening and met a friendly reception from Thomas and Sarah Bradshaw: a meeting is to be held in their parlor, no meeting-house, and but few in profession with us being here. Which way we all move from hence is not yet fixed. I am earnestly desirous to feel and see the right path, and if that be towards my tenderly beloved connections, it will indeed be deemed a favor.

"Lurgan, Seventh Month 9th. I am once more in this place, after being not only permitted, but apprehending it right for me, to seek at rest from close and deeply trying exercise, which I may find in my own habitation. My frame is exceedingly shaken, and according to human judgment, unable to bear much more at present; and though I think, I was favored to experience, (during the conflict I have passed through to obtain Divine certainty,) a degree of willingness to spend and be spent, in that path wherein light shone, I believe that a gracious Master has mercifully withdrawn, at least for the present, the view of crossing the water, and caused peace to rest on the conclusion to return home, without which I hope I should feel afraid to do.

"Our closing visit at Milecross, was on several accounts remarkable, different religious opportunities in the family being so owned by the tension of Almighty help as to produce the thankful acknowledgment, 'Thy mercies are new every morning, great is Thy faithfulness and Thy truth.'

"Dublin, Seventh Month 16th, 1791. I told thee of my exercise respecting Scotland, and present release from the prospect. At Belfast our minds were renewedly dipped into the baptism of the cloud, and we had to be still while remained; when a little light sprung up we

discovered there was something required, which being strengthened to give way to, we left that place comfortably, and proceeded peacefully to Moyallen, where we were sensible of Gospel love to the sheep not of our fold, and had the afternoon meeting postponed from four to five; the attendance was large, and I trust the season was productive of no injury to the precious cause of Truth, solidity being evident. A large company supped at our lodging, and I think the covering we were favored with constituted a feast indeed, and felt like a sanction to a separation from some truly beloved Friends.

"On Fifth-day morning, after a solid cementing opportunity, of renewed feeling with and for each other, we parted in near affection with several endeared friends, and travelled very agreeably to Dundalk that day; twenty-seven miles further yesterday, and this day arrived here, under I trust some little sense of numberless undeserved favors received from boundless mercy. May I be so preserved as not only diligently to inquire what shall I render? but resignedly to follow the answer, which, from season to season a gracious Master may see meet to return, in entire dedication to his will."

She returned from this journey much exhausted in body, and was considerably indisposed for a long time, but her mind became strengthened for increasing exercise, and further religious service soon opened to her view. That upon which she next entered was to the city and western parts of the county of Cork, where she was engaged to hold meetings for those not in profession with herself. When on the point of leaving home for this service, she wrote as follows:

—"I am going very poor and low in mind, but hope not without knowing whom I have believed, and whom I trust I desire humbly to follow, as his pure will is graciously revealed; if I return with renewed experience of his preserving power and in peaceful poverty, it will be enough."

The chief account of this journey is contained in letters from which the following extracts have been taken.

—"In humble gratitude to the author of all our mercies it may be acknowledged, that the meeting at Bandon was a time wherein holy help was afforded, and not only a door of utterance but one of entrance opened, by his power who opened the heart of Lydia of old. The people were attentive, solid, and I believe many of them thoughtful; not only inwardly inquiring what is Truth? but willing to receive the answer as there was strength to explain it; and the consoling hope attended, that some for whom our spirits then travailed, would be everlastingly inclosed in the true sheep-fold. This opportunity of feeling and laboring in the ability afforded, left solid satisfaction on our minds, with desire to commit the issue to Him, who ordereth all things according to the purpose of his own will. In the evening we sat with the few Friends there collectively; the labor here was abundantly more difficult, the work harder,

and the hope less, because it seems indeed, when our little church is felt with, and ministered to, it must be as in a state of sickness, and alas! may it not be feared that this sickness is not deeply enough felt? therefore health is not in the sure way of being restored, which it otherwise might be.

"We held a meeting at Skibbereen, which was very largely attended, and mercifully owned by holy help, to the humiliation of self and exaltation of that name which is above every name, and whereto I trust some present bowed in reverent thankfulness of soul. Next day we went to Baltimore. * * * No suitable place could be obtained for a meeting but the public worship house, which we were glad to accept, the feeling of Gospel love being strong to the people here. We filled one of the pews, and I believe all the others were nearly full: the company were quiet and solid in the time of silence, and very attentive during the communication of those Truths we had to declare amongst them: indeed, soon after sitting down, the covering of solemnity was beyond what is frequently witnessed on such occasions, and I have a consoling hope that the labors of that day will not be altogether in vain. Thou hardly expected thy poor trembling wife would ever be strengthened to move in such a line, much less reason with the people in such a place; but it seemed no matter where the Gospel was published, if given to publish, and indeed it added to the thankful feelings of my poor mind, that Divine mercy had enlightened my eyes to distinguish truth from error, and substance from shadows.

"Castletown has been our head quarters, and we are now going to hold a meeting in the Custom-house, which is preparing for the purpose: my heart is heavy at the prospect, and every fresh exercise of this kind ought to feel weighty.

The winding up of this service was rendered memorable, by its furnishing an opportunity for visiting Samuel Neale, in his last illness, and also of attending his burial. He had long been an intimate and much beloved friend of my dear mother's and her companion; and manifested near sympathy and concern for them in the commencement of their journey; inquiring, when very weak in body, how they were getting on, and what assistance they had, in the affectionate terms, 'who is taking care of these good women?' On returning to Cork they found his complaints had made rapid progress; and it may not be uninteresting to such as knew and valued this devoted man, to peruse a few particulars of his state, and her own feelings in witnessing it, as related in a letter dated the 27th of Second Month.

—"It was awful to enter the chamber of our venerable friend, and to behold one who had been so often the messenger of consolation to me and to many others, so reduced as to be almost unable to drop one collected sentence, without immediately rambling to something different, though all perfectly innocent and sweet as a child. He looked at me and said, 'Thou

hast great burdens,' adding that it was long since he saw me. I sat about an hour by his bed-side, assisted in moving him, &c., but he manifested little sign of distinguishing one from another; I scarcely expected the change would be so great in eight days; his breathing was hard, and by many corroborating symptoms it was evident that the termination drew near. The situation of this beloved Friend has seemed to cloud any little prospect my mind may have had, so that it seems best to stand still until this trying dispensation is full. Yesterday evening, after taking tea with dear Sarah Neale, I came to my lodgings, where many Friends assembled, and a solemn season ensued, wherein the prospect of the removal of this Elijah brought an awful covering, and renewedly raised the inquiry, 'Where is the Lord God of Elijah?' who condescended to draw near unto the minds of some, and own their sad communications. This evening I have been again at the house of mourning, and waited until the last conflict terminated in everlasting peace, of which I thought it a great favor to be permitted to feel such an evidence; that instead of lamentation the language of praise might be uttered, while on account of the church this renewed loss is certainly grievous."

On the 28th, my dear mother and her companion resumed their important engagements by going to Kinsale, where a meeting was appointed for the next day; respecting which and subsequent religious service she writes as follows:

—"The appointment of this meeting had been an object of considerable weight, and was given up to much in the cross, but through continued mercy it was memorably owned by our unfailing Helper. The number collected was very large, and it seemed to us as if more than a few were inwardly gathered, and like thirsty ground, prepared to receive such Gospel communications as there was ability to impart. Our stay in, and departure from this place, were rather singularly marked by feelings of peace and thankfulness, an abundant recompense for any little service; and what a favor it is that the sacrifice of our wills is graciously accepted, that our deficiencies are mercifully made up, and our transgressions pardoned: surely we may well say, worthy is the Lord to be served and fully obeyed!

"Fifth-day we had a meeting for the youth belonging to Cork Meeting, which was large and solemn; it felt comforting to be among our fellow professors, and renewedly to believe that the extension of heavenly love is towards the children.

"Fifth-day, 2nd of Third Month was the interment of our honorable friend, S. N.; the meeting was very large, and great numbers assembled at the ground.

"We had a solemn season of retirement at Edward Hatton's in the evening, and apprehending that light shone upon our return, we set forward on Seventh-day morning, and I was favored to find all in good order at home that evening. Next day commenced our province meeting, and on the following First-day we had a public meeting at Carrick, which was graciously owned by the covering of good, and left us in possession of peace. This step had been long in prospect with me, but a sense of my childhood, and the greatness of the work kept me from avowing it, until encouraged by the experience of Divine help in late engagements."

(To be continued.)

Hickory Grove Quar. Meeting Boarding School.

At the suggestion of an interested Friend, the following account of the origin of the concern, and the establishment of Hickory Grove Quarterly Meeting Boarding School, located near West Branch, Cedar County, Iowa, in 1890, has been prepared for insertion in THE FRIEND.

In the latter part of the summer of 1873, two valued Friends, members of Philadelphia Yearly Meeting, paid a religious visit to Hickory Grove Quarterly Meeting, and the Meetings constituting it, and became much interested in the religiously guarded education of the children of that Quarterly Meeting, which numbered at that time about three hundred of school age.

They agitated the subject of a boarding school, not only amongst Friends here, but after returning home, amongst their own friends, and it resulted in a donation of about \$5,000, which was thankfully received by Hickory Grove Quarterly Meeting, for the purpose of assisting that Meeting in purchasing a plot of ground, and erecting buildings thereon for the accommodation of a boarding school.

The subject took a deep hold on the minds of Friends here, and subscriptions were opened up in the different Meetings to the amount of several thousand dollars, and a committee was appointed by the Quarterly Meeting to take the subject under consideration in all its bearings.

The committee purchased twelve acres of land adjoining the meeting house lot at Hickory Grove (which has been cultivated ever since), but reported that way did not open to recommend proceeding to erect buildings and establish the school at this time.

The meeting accepted the report, and most of the subscriptions returned to those who gave them, and the money on hand after paying for the lot was put at interest until the spring of 1890, when the principal and interest amounted to above \$9,000, and at that date the Quarterly Meeting decided to proceed with the erection of a building which will accommodate fifty or sixty pupils, besides other out buildings necessary for the accommodation of the school, which was completed in time for a winter term of school.

The main building is 40 x 40 feet, with an east wing 24 x 24, and so managed that if it should be needed in the future a wing on the west the same size can be added to the main building.

It is a good substantial frame building of three stories (including a basement under the whole building), which is built of an excellent quality of stone. It is heated by the hot water system, and lighted with lamps.

The funds were all exhausted in erecting and furnishing the buildings ready for use. There have been five terms of school taught which have been self-supporting, and one in progress at this date, of forty-three pupils.

Feeling the need of a benevolent fund, subscriptions were opened amongst our members, and obligations were given for the annual payment of a sum equal to the interest on \$1,000 (each individual preferring to keep the principal, but pay his stated amount into the hands of the Boarding School Committee, to be applied at its discretion.)

If there are any readers of THE FRIEND enough interested in the work to contribute to that fund it will be gratefully accepted, as there are a number of children within our limits whose parents are in limited circumstances and unable to educate them at the Boarding School without some assistance.

GEORGE W. MOTT.

S. E. Morris and J. E. Rhoads' Travels in Japan.

[The notices that have appeared in THE FRIEND of the journeyings of our friends Samuel Morris and Jonathan E. Rhoads, have been taken from the letters of J. E. R. to his family. They do not enter much into the religious labor which were the main object of their journey, yet the wide-spread interest felt in their travels by our readers, induces us to continue the narrative.—Ed.]

HAKONE, Japan, Ninth Month 4th, 1892.

More land is lying idle than one would expect to see in a country so densely populated and where so much is mountainous and not available for agriculture. It is probably not very fertile, and has in some cases been exhausted. Where irrigation can be used, rice is planted. Even in the environs of Tokyo, where one would suppose vegetables that must be used fresh would be raised, rice occupies the land suitable for it. It often succeeds other crops and much of it has not yet headed.

Fertilizing matter is carefully utilized, and watering with flowing streams also furnishes plant food as well as moisture.

The plain in which Tokyo stands is the largest in the country, extending sixty miles in some directions. A number of small rivers flow from the mountains, which are made to do large service in the way of watering this plain. The mountain sides are often covered with trees. In other instances a strong growth of coarse grass spreads over them. Much of this is allied to the bamboo, and is said to be very injurious to sheep on account of its hard sharp texture. I think Americans would utilize land that is evidently productive by improving the herbage for pasture.

We seldom see a cow. The few that are kept are probably stabled and soiled. The horses are a scrubby looking breed, thirteen and a half hands high. They are pretty numerous in some parts, for hauling goods or produce on rough made drays, or as pack horses. Cultivation is nearly all done by hand in a laborious way. Weeds grow freely, but the crops are kept very clear of them by constant care.

The farms under such a system are likely to be small, and the plantations of various products would indicate it. The people live largely in villages, in wooden houses covered either with a thick thatch, or short, thin shingles. Tiles are used to some extent. Nearly every village has a storehouse for valuable property, built of stone and intended to be fireproof.

While the mass of the people are poor, absolute want is not common; the younger members of a family being expected to care for the old and disabled.

As to the rapid Christianization of the country, it can hardly be looked for; and yet, should hope for a steady gain if the lives of the Missionaries and their native adherents were such as to demonstrate that their religion is more excellent way. Many of the Missionaries appear to be alive to this view, and to be earnest and sincere in their work. They admit that much patient labor will be required, and see willing to continue it for the love of the Savior and of the souls that He has made. In that way, I should hope, that a long series of years would bring the mass of the population over to Christianity. The effort is being made to educate and send out native preachers; and that would seem the most promising method of evangelization.

elization, provided they are such as are rightly called and qualified.

We have had some interesting intercourse with Missionaries at the places where they go for a summer vacation. We have been having a great storm of wind and rain to-day. This is said to often precede the breaking up of the hot season. We think several inches of water must have fallen, and the gusts have shaken our name hotel.

The average yearly rainfall is over fifty-eight inches.

Ninth Month 6th.—We felt the first earthquake this morning near six o'clock. The house shook for probably twenty seconds very sensibly, but not enough to awaken one out of sound sleep. Should we experience nothing more severe, we may be thankful.

Kamakura, Japan, Ninth Month 9th.—While at Hakone, one of our friends urged our visiting a place on the mountains, three miles from the lake, where volcanic action is going on. A good boat with two men was engaged and properly fitted with mats, cushions and provisions. The boatmen here propel the boat by sculling instead of rowing. Our men worked one on each side of the stern. If more oars are required they are arranged along the sides of the boat. The lake is about six miles long, and this distance took one hour to cover.

Our feet were shod with straw sandals tied over the men over our shoes. They are very light and prevent slipping on smooth rocks, and relieve the jar in walking down steep, stony hills. The distance to the sulphur beds is near three miles from the lake, part of it steep climbing. In the way we pass hot baths of sulphur water which are frequented by rheumatic and other patients. Accommodations are kept for them in Japanese style. Below the baths the waters pour from spouts into a natural pool. In this man was squatting under one of the streams it fell some six feet on the middle of his back. The women and all take their baths in a primitive style.

Arrived near the summit of the Pass, we began to notice the bare, burned earth, where a fresh outbreak of hot fumes had destroyed vegetation and then become quiet again. One quarter of a mile further, the mountain sides were boiled and burned earth mixed with sulphur, and rocks peeling off successive layers as they were alternately heated by the internal fires and cooled by rains. From numerous places sulphur vapor arose, and where we could approach them the sound of boiling mud could be distinctly heard.

A fine view of Fuji San is obtained from this spot, as it rose 12,400 feet above the sea. The remarkable thing about Fuji is its wonderful regularity of shape. Except a protuberance on its southerly side, where its last eruption broke out 170 years ago, its sides are almost perfectly symmetrical. The top of the cone is truncated and encloses the old crater. Many tourists ascended to the top, but some suffer severely in the effort from the rarity of the air. Our friend was so persevering in seeing all there was to be seen, that it was quite dark by the time we had crossed the lake.

The next morning, we chose to walk to Yuzuto in preference to riding in kogos, as we had found them uncomfortable. The road is the old kaido, leading from Tokio to the southern cities. It has been paved in many parts with large stones, especially on steep places where sliding is likely to take place. Since the railroad has been built, it is travelled but little, and

is not kept in repair. Great gullies have undermined the road-bed in spots where the soil is more friable, making travelling more laborious. The mountain passes are unfit for wheeled vehicles. Sandals again came into requisition with long staves we had bought on our excursion the day before. A coolie to bear our baggage was also our guide and companion. A pretty steady march was kept up, except one or two halts at a tea-house, and once under a large cedar, when a brisk shower had begun. The rain not proving as transient as a mountain shower often does, we plodded on with raised umbrellas, not suffering much inconvenience. Our man covered one valise with a mat, and the other with his wide straw hat, thus protecting them as well as he could.

Coming in sight of the tramway, we had the disappointment of seeing two cars starting off for Koze—the last that would connect with the train we wished to take. None of the station men could understand our English, neither could we learn by the use of our watches when the next cars left; so after chaffering with the jirikisha men, and finding them unreasonable in their demands, we settled ourselves for a wait. This did not prove very long, and in half an hour we were underway. All that was involved was other waiting for broken connections, and we reached this place towards evening.

Ninth Month 12th.—On Seventh-day we walked to a high bluff by the side of the bay, whence is a fine view of the sea and hills around. At least eight villages are in sight. The Swedes are proposing to locate several of their number here, and to labor among the people of these villages. Foreigners can live at this place without passports; while in parts of the country, twenty-five miles from Tokyo and other treaty ports they are only allowed when in the employ of a Japanese. In the treaty ports there are districts called Concessions, where foreigners must live and carry on business.

Some uneasiness is felt here in consequence of telegraphic reports of a company of Japanese workmen having been driven out of a town in Idaho by white men as foreign contract laborers. The Japanese are very quick to resent anything of the kind. Further explanations are looked for with some anxiety.

Yesterday being First-day, we spent most of it in the summer-house, on the beach where it was quiet and retired. Much interesting conversation took place on religious subjects, especially with reference to the ordinances of water baptism and the supper.

Ninth Month 13th.—We are still resting on our oars, as a message from Sindai received yesterday, said they would not be ready to receive us for a week to come.

14th.—A beautiful bright morning. In the night we were awakened by an earthquake shock, which though of brief duration, was pretty heavy. C. W. thought the motion was an upward one, which is considered the most dangerous. G. B. said he is more afraid of them than when he first came to Japan, having seen the tremendous effects sometimes produced.

15th.—Dr. W. informed us last evening that he expected to be able to go with us to Mito on Seventh-day; also he brought a letter from Sindai proposing we should come there after the beginning of next week. This will fit in very well. A railroad to Mito is a branch from the main line north, so that if favored to get through there and at Tsuchira by Third-day evening, we can then go on to Sindai. After that I hope our course will be pretty plain.

While the wind comes from the sea, Kamakura is a good place to be in hot weather. A land breeze brings unwholesome vapors from the fields. This has been the case since our return from Hakone, except for about forty hours. We thought we were being affected by it, and we have come this morning to G. B.'s, whose house stands above the general level of the town and catches the cool breezes when they blow. The season is near when a change to lower temperature usually takes place.

A "festival" is going on, and our ears are constantly filled with the beating of small drums and the piping of a kind of life. No attempt at tune or measure is noticeable. We suppose the event is connected with worship in some way, but as with our Christmas holidays, amusement appears to be uppermost.

Our quarters look down on a steep street that slants up the side of the bluff. Up this coolies are hauling heavy loads of stone, bricks, &c., three, four, or five of them to a cart. One of them, all the time, keeps uttering a cry of "hi-ho," often in a plaintive tone. The thought that the poor fellows are earning a subsistence, alone reconciles one's feelings of pity to their hard lot. Some who follow these laborious callings are said to die early.

(To be continued.)

Coaching in South Africa.

This kind of coaching is an experience which at the present day can only be tried in Africa. The coaches themselves are the most curious productions of human skill. Intended to hold twelve passengers inside, half-a-dozen outside, besides large quantities of heavy baggage; they are constructed of very solid materials hung upon thick springs of leather, and present the most unwieldy, lumbering and old world appearance. They are drawn by ten or twelve mules or horses, harnessed in pairs. Two men are required to guide the team, the one holding the reins, the other the long whip, with which he can severely chastise all but the leading pair. When driving a team of mules the whip is in operation every minute, constant flogging alone inducing these stubborn animals to do their best. At times one of the drivers is compelled to descend from the box and run alongside the team, flogging them all with the greatest heartiness and impartiality. In spite, however, of all this effort and apparent harsh treatment, an average speed of about six miles is all that can be realized. Roads there are none; deeply rutted tracks are followed. When the ruts get too deep for safety, the track turns slightly aside, and to such an extent does this sometimes occur, that in places, the track occupies a width of a quarter of a mile, or more. Swinging, bounding, jolting, creaking, straining over this extraordinary route, the coach pursues the uneven tenor of its way, sometimes laboring and plunging like a ship at sea, constantly keeling over at angles, at which an upset seems unavoidable; now descending into the deep bed of a "spruit" (creek), now sticking fast in heavy ground, now careering over masses of rocks and stones. The travellers, all shaken up inside, like an omelet in a frying-pan, never cease to wonder that the human frame can endure such shaking, or that wood and iron can be so firmly riveted together as to stand such a strain. It may be mentioned that the life of a coach does not exceed two years, that upsets are frequent, and casualties not uncommon.—*Men, Mines, and Animals in South Africa.*

TO THE YOUTH OF THE FEMALE SEX
ON DRESS, &c.

Why should your native innocence,
Adorned in youth with wit and sense,
In modesty arrayed,
Which always amiably appears,
Be lost as you advance in years,
And you to pride betrayed?

Does wisdom teach to vie in dress?
Or folly only teach excess,
And captivate the mind?
Can love of pleasure yield you peace?
Or can you if your virtue cease,
True solid comfort find?

How can you ever be at ease,
When no invented mode can please
When once it's common grown?
Or how can you in things delight,
Before you find their fashion's right,
Or cuts be fully known?

This heavy cross attends your pride,
Your clothes half worn are laid aside,
Or alterations made,
And those who do it seldom know
From whence these whims or fancies flow,
And never learn their trade.

Thus many waste their precious time,
And fool away their youthful prime,
And spend their money too,
In following ev'ry foolish fashion,
That's newly brought into the nation,
And some themselves undo.

For gay with gay acquaintance take,
And oftentimes such matches make,
As ruin both at last;
But those who are both just and wise,
And fear the Lord, they still despise
All things that change so fast.

These learn religiously to fear
The God who gave them beings here,
And daily learn his cross;
To Him alone they have their eye,
And on his arm alone rely,
And seldom suffer loss.

But such as emulate in dress,
But little peace or rest possess,
For all their great expense;
In those pursuits they often find
Some fresh perplexities of mind,
Which still arise from thence.

Thus many, like the troubled seas,
Are tossed about, and find no ease;
Are still in fluctuation;
Nor can they find it, till they know
The source from whence true comforts flow,
And inward reformation.

—John Fry.
SELECTED.

RECONCILED.

O years, gone down into the past,
What pleasant memories come to me,
Of your untroubled days of peace
And hours of almost ecstasy!

Yet would I have no moon stand still
Where life's most pleasant valleys lie,
Nor wheel the planet of the day
Back on his pathway through the sky.

For though when youthful pleasures died,
My youth itself went with them too,
To-day, ay! even this very hour
Is the best hour I ever knew.

Not that my Father gives to me
More blessings than in days gone by;
Dropping in my uplifted hands
All things for which I blindly cry;

But that his plans and purposes
Have grown to me less strange and dim,
And where I cannot understand,
I leave the issue unto Him.

And, spite of many broken dreams,
This, have I truly learned to say,
Prayers which I thought unanswered once
Were answered in God's own best way.

And though some hopes I cherished once
Perished untimely in their birth,
Yet have I been beloved and blessed
Beyond the measure of my worth.

And sometimes in my hours of grief
For moments I have come to stand,
Where, in the sorrows on me laid,
I felt the chastening of God's hand;—

Then learned I that the weakest ones
Are kept securest from life's harms;
And that the tender lambs alone
Are carried in the shepherd's arms.

And sitting by the way side blind
He is the nearest to the light,
Who crieth out most earnestly
"Lord, that I might receive my sight!"

O feet, grown weary as ye walk,
Where down life's hill my pathway lies,
What care I while my soul can mount
As the young eagle mounts the skies!

O eyes with weeping faded out,
What matters it how dim ye be?
My inner vision sweeps untired
The reaches of Eternity!

O death, most dreaded power of all,
When the last moment comes, and thou
Darkenest the windows of my soul,
Through which I look on nature now;

Yea, when mortality dissolves,
Shall I not meet thy hour unawed?
My house eternal in the Heaven,
Is lighted by the smile of God!

—Phebe Carey.

Extracts from the Diary of Louis Taber.

(Continued from page 166.)

Third Month 7th, 1856.—At our last Monthly Meeting, our aged brethren and sisters who have long borne the burden and heat of the day, were addressed, and in conclusion a belief expressed that they would be gathered as sheaves of corn fully ripe into their Heavenly Father's garner, and that there would be raised up a succession of true standard bearers who would be constrained to bear upon their shoulders the ark of the testimony in the church militant here below, while the fathers and mothers would be permitted to rejoice with the just of all generations, and with the church triumphant above.

I have been very much interested in reading the letters of Sarah Grubb. They revive the recollection of the state of our Society in my youthful years, when there was much more life, and seasons of greater favor than at present. May the Lord revive his work in the midst of the years and in judgment remember mercy.

Under an apprehension that it might be right to give our absent friends some further information, I wrote more than a year since, an explanation of the cause and progress of the division in Ohio Yearly Meeting. On submitting it to some elderly Friends, they thought the time had not yet come to issue anything, but that with some abridgements it should be preserved. Our Meeting for Sufferings having replied to some charges preferred against us, I am at present satisfied. Needless controversy cannot advance us in the best life. Keep us O Lord, and we shall be kept!

First Month 30th, 1858.—I am tired of controversy, and fear there is with too many a life in it instead of vital religion. He who gave his life a ransom for many is alike good to all who in sincerity of heart are willing to come to God by Him.

One of our members who gave promise of much usefulness has been removed by death. Our numbers here are small and apparently diminishing, and though numbers do not consti-

tute strength, there is encouragement to individuals in a goodly company, all prevailing together for their mutual growth and prosperity in the Truth.

Often have I felt at our little meetings almost as if we were a sign to be spoken against, yet it is seldom I believe that we are not sensible of the incomes of our Heavenly Father's love, and our spirits are often gathered into the quiet habitation. Very seldom is the silence broken. We cannot live on past favors, but must gather daily the new manna.

The following communication was made at the burial of Dr. William Flanner, which occurred soon after that of Dr. Isaac Parker, an aged and beloved Friend. Both of the funerals were very largely attended.

The solemn language has this day been again and again sounded in the ear of my soul "Be ye also ready, for in such an hour as ye think not the Son of man cometh." But a few days since we were called together to pay the last offices to the earthly remains of a dear, aged and venerable brother, whose dust has returned to the earth as it was, and his spirit has gone to his God who gave it. And now again we were assembled upon a similar sad and solemn occasion. Another of our number, a little past the meridian of life, and almost in the full strength of his years, has been called from works to rewards. Ought not these repeated visitations of Divine Providence to be solemn and awakening warnings to us who still survive, to be prepared for that final change which must soon await us all.

For whatever may be our situations in life or our distinctions among men, we must ere long, very soon, lie down in the silence and solitude of the grave, side by side together and our immortal spirits individually stand in the presence of the Judge of all the earth, who most assuredly will do right. It will then be forever too late to return to perform the work given us here to do. And the language unto every soul now present is, "Be ye also ready for in such an hour as ye think not the Son of man cometh," and there is neither wisdom nor device nor knowledge in the grave whither we all are hastening.

1860.—A Prayer for the Restoration and Preservation of the Church.

O, Lord, Thou alone art a God hearing prayer, long waiting to show Thyself gracious to the children of men and dispensing judgment with mercy unto the thousands who wait upon Thy name, and call upon Thee. Under a humbling sense of their unworthiness thus to approach Thee, do a remnant of thy children bow in supplication before Thy throne, desiring to commemorate Thy goodness, Thy long-suffering kindness and very gracious dealings with those who are still permitted to be here in the land of the living, and again enabled and permitted prostrate themselves in solemn supplication before Thee.

O, righteous Father! we have been made this season, as aforetime when our spirits have been thus howled before Thee, to remember how Thou wast pleased to take our forefathers out of spiritual Egypt, and from a house of bondage, with an outstretched hand and a mighty arm, and how Thou preserved them and kept them and sustained them through cruel persecutions, imprisonments and death, faithful unto Thee. For thou madest them even willing to lay down their lives for the testimony of Jesus. And their faithfulness unto Thee, and their s-

ings for the Truth still stand as a precious memorial before us.

Most Holy Shepherd of Israel! Thou who of olddest Joseph like a flock, we have been made also to remember, how Thou didst take a nation of this Thy people, and leddest them across the great deep and plantedst them here in the wilderness with thy children of the forest; I made their enemies to be at peace with them, and the wilderness and the solitary place be glad for them, and the desert to rejoice and blossom as the rose.

Where also Thou didst continue from season to season to feed them and to lead them until they became a people to Thy praise whom Thou delighted to place Thy name amongst.

And we have not forgotten, most merciful Father, how Thou wast still around about this nation of Thy people to preserve a goodly remnant alive in the truth, and faithful unto Thee, both through evil and through good report, in that sorrowful season when the cruel spoiler was permitted to lay waste Zion, and many were carried into captivity, and went away and walked no more with Jesus.

And now, O gracious Father, when we are thus again humbled by the turnings and the overturnings of Thy holy and strengthening hand upon us, still be pleased, we beseech Thee, to remember us for good; look down with compassion upon Thy land and pity Thy people. "Raise up judges as at the first, and counsellors as at the beginning," and make a portion of thy Zion a beauty and an excellency the joy and the praise of the whole earth.

Acknowledge O Lord, that it is through unfaithfulness unto Thee and to Thy truth, that our sorrows and tribulations and anguish of spirit have been permitted again to overtake us, and we are sorrowfully separated in our approaches unto Thee from some of our dear brethren and sisters, members of the same household of faith, whom in days past we have taken sweet counsel and gone up unto Thy house in company.

Compassionate Father of Life! we are all alike children of Thy care, objects of Thy Divine and tenderly regard, and of the atoning blood of the Lamb Immaculate, the dear Redeemer of us, and have none to whom we may look with confidence of salvation, save to Thee O Lord, alone.

Though we may be constrained to travel far and different journeys through this vale of tears towards the holy habitation of Thy Father, yet be pleased we most humbly beseech Thee, if through lives of faithfulness unto Thee and the atoning blood of the Lamb slain for us, the foundation of the world we shall be found worthy when the trials, the changes and separations of this passing scene shall be made, and the angel of death shall be sent to our earthly dwellings to gather our immortal spirits together into thy eternal kingdom of rest and peace, forever to repose in thy open arms of everlasting love, where we may be permitted to dwell with the just of all generations, and with innumerable company before Thy Throne, of every nation and kindred and tongue.

People in the ascriptions of praise and honor, glory and salvation and dominion unto Thee forever and ever. Amen.

(To be continued.)

FOR "THE FRIEND."

LEXDEN, Eleventh Month 4th, 1832.

Beloved Friend:—It is long, very long, that thou and I have communed in this way; and it has not been so in mind. As for me, my thoughts are frequently turned towards thee with affectionate solicitude; yes, more than mere-

ly affectionate feelings fill my heart in remembrance of thee and thine.

I should be glad to know how you are in bodily health, and if you wax strong in the Lord, and in the power of his might; that so the soul's enemies may be vanquished, even the most potent of them; which are also the enemies of Truth and of real peace.

The world seems to gain much ascendancy in the present day among us, as a people, both with parents and children; so that little room is left for the simplicity, purity and meekness of the Gospel of Christ; and we have few noble standard bearers, and few of our children promising, by their humble deportment, to become valiant upon earth, in the great and glorious cause of promoting the kingdom of the Redeemer among men. Is it not so? I wish I could take a more encouraging view of things immediately relating to our Society than I am capable of doing, when my mind is in an abstracted state; but fear takes hold upon me, lest we should be assimilating more and more at spiritual Babylon in too general a way.

Shall not we who are parents, endeavor to see, in the light which deceiveth not, how it is in our own families, as well as in the church? and is it not for us to labor with our dear children, to bring them to a just sense of the necessity of taking up the daily cross, if they would have a crown of everlasting righteousness and joy; and if, indeed, they would be owned by the Saviour upon earth, as his people?

Oh! my dear friend, I often fear lest I should not say, in the loud language of example, "Follow ye me, as I follow Christ; yet it is my earnest desire to bear about in this body the dying of the Lord Jesus, that his blessed life may also be made manifest in my mortal flesh.

Nothing will do, after all our speculations, but a dying to self, and living that life of which an eminent Christian speaks, "I live; yet not I, but Christ liveth in me." If we are without this knowledge of the great work of regeneration, it will, nevertheless, manifest itself through others; for the true Church must take the place of the false, and all that appertains to "mystery Babylon" must fall, as certainly as God is true, righteous and just.

I know not how it is that I have suffered my pen to run on thus, but my heart feels interested in those I have long loved, that they may be found walking worthy of the high vocation wherewith we are called. With love unfeigned, I am thy sincerely attached friend,

S. GRUBB.

The Defeat of the Pastoral System in England.

At the recent London Yearly Meeting much uneasiness was shown as to some of the methods practised by the "Home Mission" Committee which resulted in the authorization of a conference to be composed of delegates from the English Quarterly Meetings and the General Meeting for Scotland to consider the whole question of Home Mission work as carried on in connection with Friends in Great Britain. The Home Mission Committee which was re-appointed for one year only was also made a component part of the conference.

The meetings of this conference were held on the 2nd and 3rd of the Eleventh Month and very full reports of its proceedings have reached us through the medium of the English periodicals. It appears from these reports that in the early part of the conference strenuous efforts were made to prevent a full discussion of the objectionable features. One member expressed the hope "that

the Friends who occupied the whole of the time when the matter was last discussed in the Yearly Meeting would not again take up time by simply covering again the whole of the ground!" Another proposed that Friends should be limited to five minutes in expressing their views. There was a further suggestion (if the matter is correctly reported) that the discussion should be limited to two heads: "mission work generally" and "maintenance of the workers" thus practically leaving out the most important matter which the conference was called to consider, which was the peril of lowering our testimony to the free exercise of Gospel ministry and the priesthood of believers.

None of these suggestions however obtained favor and the conference proceeded to a full discussion of the whole subject referred to it, though an unsuccessful effort was subsequently made to rule out references to the adoption of the "Pastoral System" by some of the American Yearly Meetings.

There were some remarkable statements made by those who favored the methods employed by the Committee. One member "who spoke of himself as coming from one of the graveyards of the Society, told of the gradual dwindling of his meeting" and contrasted it with the wonderful success of a neighboring chapel which he asserted "was brought about when the deacons hired a shrewd business like Scotchman and paid him a sufficient sum to devote his whole time to the organization of their body." A vigorous effort was also made by some others to repudiate any intention on the part of the Committee to bring about results such as were indicated in the sentiments thus expressed. It was pointed out however on the other hand how the Home Mission Committee had really violated our fundamental principles as respects the Headship of Christ in his Church, with its necessary consequences as to our meetings for worship and views of Gospel ministry, which are the very foundation stones of our separate existence as a religious society. The Home Mission Committee had sent out persons practically as pastors "for the purpose of building up small meetings." "They were sent out to take the place of the Lord Jesus Christ as the head of these meetings and were looked to to build them up instead of the Lord himself." Forty-two persons of this class had been sent out. It was claimed that they were sent only temporarily but in fact many had been in the same place for years and such meetings "still required building up. When Friends were not pointed to Christ and thrown back upon Him for aid to take their own share in the organization of their meetings, it was likely that these would take many years to build up." "The infringement of our principles consisted in any individual being set apart to take the place of the Lord Jesus Christ as the Head of his Church in any particular place."

Notwithstanding the fact that the conference was loaded down with the whole strength of the Home Mission Committee (comprising 59 out of a total of 322) the sentiment which prevailed was overwhelmingly adverse to the methods of the Committee which had been objected to.

As the outcome of this interesting assembly it may be stated that minutes were adopted embodying the "general desire to affirm our continued adherence to the views ever upheld by us on the true authority, right exercise, and freedom of the ministry of the Gospel, to the Headship of Christ, the priesthood of believers and the nature of spiritual worship"

A further minute was adopted to the effect that the action of the Home Mission Committee in respect to those matters had not been satisfactory to many Friends.

Suggestions were also made to the Yearly Meeting as to the future constitution of a Home Mission Committee, with such restrictions as would tend to obviate the danger of constituting a separate class.

A correspondent of the *London Friend* evidently favorable to the work of the Home Mission Committee in reviewing the proceedings of the conference writes as follows:

"It was made evident beyond doubt that a very wide spread uneasiness existed as to some of the actions of the Home Mission Committee which were regarded as antagonistic to, or subversive of these views." [The right qualification for the ministry of the Gospel.]

"The vital objection made by many to the action of the Committee was not so much to the pecuniary support given to those working in connection with it, as to what, in several instances appeared to be the placing of one man in the position of the pastor or leader of the meeting. It was in vain that those so objecting were assured that the Committee had no such object in view; that, well aware of the dangers incident to such an assumption, they were continually on the watch in that direction, and that the workers also repudiated it. The objectors were firmly convinced by what they regarded as the lessons of history in the long past supported by recent events in the Western Yearly Meetings of America, that the inevitable result of the continuance of the present action of the Committee would be disastrous to the Society; their opposition therefore was in no way lessened by anything said in the conference."

"It was evident from the decided preponderance of this feeling in a body truly representative that in order to preserve harmony in the Society some radical change must be made. Friends of every shade of opinion united in recommending that the constitution of the Committee should be altered."

Whilst the action of the conference is subject to review by the Yearly Meeting there is reason to believe that that body will not reject its decisions.

The "Pastoral System" has taken a firm hold of a large part of our own body in America and many meetings have adopted a mild form of sacerdotalism, which method has also recently been approved by the Indianapolis Conference. It is encouraging to know that Friends in England have been awakened to the perils that threaten them in the introduction of what is wholly at variance with our principles and that a stand has been made against it.

G. V.

Eleventh Month 30th, 1892.

Since the foregoing was written the writer has seen an account of the Conference by Mary Snowden Braithwaite of Kendal England from which the following extract is taken as a fitting supplement to what has already been said.

"I know of many who were anxious to express their feelings on the blessing and advantage of going on in aggressive work on the old but ever new lines, and of their sense of the danger of officially arranging for and supplying resident workers, but for them also there was but little time. Outside of the meeting I had many come to me in warm approval of the plea

for freedom and the protest against walking in a road that had hitherto led to a settled pastorate in church history and in our own Society in America. One young Friend full of zeal and desire to serve her Lord and Saviour told me that she came from a meeting where there were a great many young people and she added 'we are waiting to see whether Friends believe in their own principles or not, from the outcome of this Conference. We do not think they do. We are strong in our belief in them and we wish to work in that way.' I urged her to say this in the Conference to which she replied, 'I cannot get a chance. I have stood up six times already.' I know she represented many of the younger Friends."

I may add that from information derived from a friend who lately returned from a long sojourn in England and whose opportunities were considerable of judging of the sentiments of Friends from a very intimate association with them I am satisfied that the reaction against the objectionable features of the "Home Mission" work is largely and possibly mostly among the younger and middle aged Friends. This is a hopeful sign and gives promise of a wide spread influence against further progress of the "Pastoral System." It is devoutly to be hoped for that such a result may follow.

G. V.

FOR "THE FRIEND."

The Chicago Exhibition.

As we read that wonderful prayer of our Blessed Saviour for his disciples, when He had finished his great work of example and teaching upon earth, and was about to be offered a propitiatory sacrifice for the sins of mankind,—not that they should be taken out of the world, but be kept from the evil,—and call to mind that it extends down to all future ages of believers, our hearts are animated with gratitude and love, and we are afresh incited to watchfulness unto prayer, lest in any wise we be found hindering the fulfilment thereof, either in our own hearts or the hearts of others. Neither by precept nor example does He exclude his children from mingling with others, but by both of these his teachings are, that we "Be not conformed to this world." And the renewed mind which has proved the good and acceptable, and perfect will of his God, will seek to avoid every occasion which has a tendency to bring reproach upon the precious cause of Christ. There are many things which may be lawful in themselves, and which, considered apart from their accompaniments, might have a show of usefulness, but which are not expedient for the living member of the church of Christ, because of the evils which are encouraged thereby. Amongst these we view with great apprehension and godly jealousy the coming exhibition at Chicago; and would affectionately entreat all who profess to be the "followers of God as dear children," that they be very careful how they lend their aid in this direction, or participate in the scenes which may be enacted there, lest they be found of that number who "crucify to themselves the Son of God afresh, and put Him to an open shame."

The military display, which is one of the marked features of the celebration, and has a tendency to gender in the minds of men, and especially the young, the feeling of love for, and interest in the use of carnal weapons; accompanied with the idea that these are necessary in order to maintain a true allegiance to our country; The desecration of that day which has been

set apart for rest and religious worship, at which has been proved to be a great blessing. The license for liquor selling, whereby our brother may be led into sin; these, and other iniquitous practices, are among the evils which we bring down upon our land sooner or later, to just judgments of the Almighty, and which every living member of the church of Christ should set his face against, that with clean hands we may unitedly put up our petitions "Spahty people, O Lord, and give not thine heritage to reproach." When the hearts of all christendom are thus filled with the power of the Holy Ghost by hands unsullied by touch of evil; may we not with confidence look for the blessing of the Lord upon our feeble efforts for the promotion of his work in the earth, and the fulfilment of the ancient prophecy, that "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Natural History, Science, etc.

Homely Gymnastics.—That there is not much sanitary or strengthening influence in the operation of dusting is evident; and yet many women, disdaining heavier work, reserve this domestic duty for themselves, and waste much time upon it. Muscular motion is of little value unless vigorous and swift. The slow walk and loitering movement do not arouse the blood from its torpidity. The lowest labor when zealously performed may be followed by an unexpected hygienic effect. There is the instance of a penniless young man, threatened with a fever in a strange country, shipping as a deck hand, and returning and die among his people. During his voyage he scrubbed away the dirt from the ship-boards, and with it the disease that had invaded his life craft. A story is also told of a family whose women were of the delicate, languid sort. Misfortune obliged them to perform their own domestic work. What seemed to them a sad necessity proved itself a double blessing. They gained what they had never known before, robust health; and their enforced economy restored them to a prosperous condition. Not all physicians are clear-sighted or independent enough to prescribe as directed of their number. A young lady supposed to be suffering with anemia, nervous prostration and other fashionable ills, sent for the family doctor. "Is there anything I can do to cure you?" she asked, after the usual questioning. "There is," answered he; "follow this prescription faithfully." The folded scrap of paper read as follows: One broom; use in two hours of house-work daily.—*Alice B. Tweedy.*

Spiders.—Gordon-Stables, in his work *Our Friends in Wood and Field*, describes the capture by a spider of one of the large cockroaches which infest ships, especially in tropical climates. He witnessed the scene while taking a siesta in his cot.

"A big spider who dwells up in a corner notices a cockroach—probably overpowered by wine—that seems to have gone to sleep away up the bulkhead, and immediately concludes to bag him. So he saunters, carelessly down, and walks in a wide circle round the roach, attaching a thread here and there; and doing so, he runs rapidly round the creature, entangling his legs, then dips his threads into the roach's body, and the cockroach is swinging in mid-air by a thread attached to the roof. Up runs the spider and descends by this guy, and firmly gives his prey the *quietus*, then proceeds to devour him. He does not do this as a sailor would

going aloft and pulling him up hand over hand, because the slack of the rope would be stretched, and might entangle his own feet; but he rolls the cockroach up lengthwise on the head, head-and-tail fashion, till he is at the top. Then the spider gets rid of the wings, legs, and antennae—which observant ants march with—and envelops the body in a cocoon, thus securing fresh meat for days.

The Elephant Knew.—Stories of the elephant's sagacity are every where rife in India, and, indeed, every one who happens to have seen these creatures employed in Government contract or will scarcely have failed to notice numerous instances of it himself.

An engineer officer, who was stationed at Cuttack a few years back, was possessed of a very valuable elephant, which, to his great regret, contracted a virulent disease of the eyes, and, after suffering with it for a few days, became completely blind. His owner thereupon applied to a resident surgeon, stating the case, and asking if he could do anything for the relief of his favorite. The surgeon, after examining the elephant's eyes, said that he was willing to try the effect of nitrate of silver on one of them, that being a remedy which was very beneficial in the treatment of the human eye afflicted with a similar disease. The animal's driver accordingly summoned, and the great beast was instrumentally made to lie down. The doctor then applied the nitrate of silver, and the elephant, uttering a roar of pain, jumped up and behaved in such an outrageous fashion that it was some hours before he could be calmed down and secured in his stable again.

One day or two afterward the doctor called again, and found that his application had worked wonderfully, the sight of the one eye being almost completely restored, and in consequence determined to operate in a similar manner on the other. He was apprehensive of the animal's behavior, more especially as he was now able to stand, and suggested that he be properly secured before he operated upon him. However, the elephant had recognized the doctor's voice, and, to everybody's intense astonishment, followed him of his own accord out of the stable into the yard, lay down without any persuasion, placing his head quietly on one side with the diseased eye toward, then curled up his trunk and drew a deep breath, like any human being might do, so was about to undergo a painful operation and awaited the doctor's pleasure. The doctor used his brush as dexterously as possible, and applied the caustic as quickly as he could, and at the same time performed the work thoroughly. During the entire operation the elephant, so far from behaving as he had previously done, uttered not a sound, and when it was over he panted with a sigh of satisfaction, and manifested by every means in his power the delight and gratitude he experienced at its completion. The doctor caressing the surgeon with his trunk, and making other similar demonstrations as he lay back to his stake, and, despite the pain he was suffering, uttering no sound of complaint.

This incident, which was well known in Calcutta, not only showed memory, but a high degree of reasoning power, for the animal, regarding the benefit he had received from the application, was, in spite of the pain it cost him, not only willing, but anxious to undergo the second in order that his other eye might be cured in like manner.—*St. Louis Globe*

THE FRIEND.

TWELFTH MONTH 24, 1892.

The *British Friend* of Twelfth Month 1st, contains an article by Frederick Burgess, which speaks of the Conference there recently held by Friends in Great Britain on the "Home Mission Committee," which brings to view some of the questions involved in the prosecution of "Home Mission" work. From it the following is extracted:

"The feeling of that Conference seems to have been that the operations of the Committee infringed the principle of our worship, that they tended to Sacerdotalism, and where successful, led by means which were Methodistic, to something which was not Quakerism."

"At the present time the old ideal of worship, where it is not avowedly abandoned as in the case of Missions, is often but imperfectly realized, and by many is no longer believed to be practicable. In these days of busybodies there is but little belief in the patience required to realize its truth. To occupy a meeting for worship from beginning to end with vocal utterance of some sort,—anything being better than silence,—is the idea of worship which now too often obtains, and this implies an utter distrust of our professed belief as to the nature of worship, and a misplaced confidence in the value of what is uttered. It is not worship, it is the negation of worship, if not, sometimes, even worse. This anomalous position cannot last. A service which is neither spiritual, intellectual, nor aesthetic, recommends itself to no one, unless it be to those who are glad of the liberty to exercise their supposed gift of speech; and probably does more harm than good. Dogmatic statements, conventional phrases, a misuse of the Bible, a misconception of the nature of religion and a want of spirituality, are enough to repel—as a matter of fact do repel, and will further repel—those whom true Quakerism would attract.

"If it is said that the proceedings of the energetic section of the Society represented by the Home Mission Committee are justified by results, and that the means to attain its end are of no consequence so long as they are successful, the claim cannot be allowed without examination. No one doubts that good is effected by the Mission Workers, or that Mission Work may be conducted rightly; but it is also true that vital harm may be involved. It is possible that aggressive activity may take the place of something better, and if it retards the development of a principle which lies at the foundation of all real progress, and contains the promise and potency of all spiritual life, it becomes a source of mischief. The good effected will be purchased too dearly, and if "Mission Work" is allowed to supersede the true Mission of Quakerism, the world will suffer loss."

"As it is, religion is discredited by the mistakes of its votaries; Error is identified with Truth, and mankind in despair finds refuge in agnosticism on one hand, or in sacerdotalism on the other. And in its own limited degree the Mission movement of the Society of Friends has tended to both issues, and will if uncontrolled make an end of genuine Quakerism."

Another writer on the same subject says:—"It was the evident judgment of the majority of the Conference that their policy had better be revised in one important matter, that of 'settling a Friend in a meeting to build it up.'"

An editorial in the same paper contains the following suggestive remarks:

"A remarkable leader on the recent Friends' Conference, held in London, appeared in the *Christian World* of the 17th ult. Want of space alone prevents our giving the article in full, but the following extracts from it will be read by Friends generally with deep interest, as presenting the judgment of an impartial outsider on the root question so carefully considered by the Conference, and upon which it came to so unmistakable a decision.

"At a recent Conference of the Society of Friends a very interesting discussion took place, on a subject which has an important bearing on the spiritual prosperity of all churches alike. That subject was the legitimacy, from a Quaker point of view, of a Ministry relieved from the necessity of self-support, and officially devoted to the work of the Gospel. An innovation of this kind of recent years has caused a good deal of uneasiness amongst the Friends, and the discussion of the question at the recent Conference extended over five sittings. We observe that while the prevalent feeling was evidently against the new fashion, there was no disposition to deny that in other branches of the Church a separated Ministry might have an appropriate place. But the opponents held, that whatever might be the advantage of the system, it was not Quakerism."

"But, if it is not right for Quakers, why should it be right for other sections of the Church of Christ? The answer apparently is that the Friends were raised up to bear a special testimony. This special testimony, besides the doctrine of the Inward Light, included the free exercise of the Gospel ministry and the priesthood of believers. To institute a 'separate' Ministry, would, in the view of almost all present, tend to diminish the freedom of speaking, and would also threaten the innovation of a special priesthood. We have much sympathy with this view of the case. Our respect and admiration for the Society of Friends is such that we hear of their diminishing numbers with the most unfeigned regret. But we are inclined to agree with them, that even the arrest of this outward decay might be too dearly purchased at the expense of surrendering the special reasons for their existence as a denomination. The sacrifice they make is not without its compensations. One of the speakers, while acknowledging that in the absence of separate Ministers, 'there was not that continued round of effort to keep up the steam, which might be seen elsewhere,' yet held that 'more opportunity was allowed for the development of the gifts of the worshippers.'

"But while it may be difficult or impossible for the Friends to take a leaf out of the book of other denominations without surrendering their own special testimony, there surely should be nothing to prevent other denominations learning from them. There is not a single branch of the Free Churches, not even that of the Primitive Methodists, whose experience fails to confirm the warnings uttered by many of the Friends at this Conference against the effects of a separated Ministry. When the Spirit said to the Church at Antioch, 'Separate me Barnabas and Saul, for the work whereunto I have called them,' the succeeding story makes it perfectly plain that there was no authority whatever for separating these men from the ordinary duties or vocations or engagements of life, except so far as might be absolutely necessary for itinerant preachers. They were separated in the sense of being chosen out of the congregation at Antioch to go on their travels, but not in any other sense whatever.

"Unfortunately, in succeeding times the notion of a separated Ministry developed into that of a sacerdotal caste, with results of far-reaching demoralization and spiritual paralysis. From this evil the Reformed Churches have not been able entirely to free themselves. Even those which most cherish the tradition of their Puritan descent treat their ministers in all but name as priests. They expect them to wear a particular attire; they regard them as alone authorized to preside at the Lord's Supper, and to administer Baptism. They

expect from them a different kind of morality from that which is thought sufficient for the 'laity.' They treat them more or less as Father Confessors, and they regard Ministers' meetings as a kind of Synod. As a result, lay preaching is discouraged or treated as a kind of spurious article. The ordinance of the Lord's Supper comes to be associated with superstitious notions. And Baptism, instead of being regarded with intelligence as a symbol of dedication, is supposed to have some nameless, indescribable, but real effect upon eternal salvation. Perhaps the worst of these evils is the discouragement of lay preaching and lay evangelization. Throughout the land there is a considerable dearth of preaching in village districts, and we do not see how that dearth is ever to be remedied except by the complete and frank abandonment of the superstition of a separated Ministry."

The article on this subject in our present number, by our friend George Vaux, gives a condensed view of the whole discussion.

SUMMARY OF EVENTS.

UNITED STATES.—During Eleventh Month, 27,492 emigrants came into the United States, as against 33,615 in Eleventh Month, 1891.

In response to inquiries made by the Senate Committee on Immigration regarding the danger of the appearance of cholera in this country, about a dozen prominent New York physicians agree that great danger of the appearance of cholera exists in the public mind and among physicians. They were also of opinion that rigid quarantine abroad should be adopted and rigid inspection and strict quarantine of vessels in this country. If these suggestions are impracticable, the physicians believe that immigration should be suspended for one year.

Commissioner of Internal Revenue Mason, says that the passage of Representative Scott's bill increasing the tax on distilled spirits to \$1.25 a gallon would increase the revenues of the Government to the extent of \$35,000,000 a year.

The Committee on Ceremonies of the World's Fair has decided to have the exercises at the opening of the Exposition on Fifth Month 1st, 1893, as brief as possible. The President of the United States will be asked to make an address and start the machinery, and a poem by Dr. Oliver Wendell Holmes will be read and prayer offered.

The Supreme Court of Indiana has decided unconstitutional the Apportionment act passed by the Democratic Legislature two years ago, under the provisions of which the Legislature which meets next month was chosen. The finding is that the apportionment laws of 1891, 1885 and 1879 are all unconstitutional by reason of the matters alleged in the complaint, "but the Court also finds that there is a de facto Legislature elected, qualified to enact a law which may take the place of the law set aside."

Francis L. Basques, Consul for San Domingo, in New York, confirms the report that a syndicate of American capitalists has acquired the right to collect the custom revenues of the Republic of San Domingo. By obtaining this right the syndicate practically controls the finances of San Domingo.

After a hearing before a Pittsburgh Alderman, on the 17th instant, Robert Beatty was held in \$5000 bail to answer at Court charges of conspiring to drug and poison men employed by the Carnegie Company during the Homestead strike.

The police census of Philadelphia, just completed, shows the population of the city to be 1,142,653, an increase of 95,689 over the population as shown by the census of 1890.

Deaths in this city last week were 455, being 39 more than the previous week, and 170 less than the corresponding week last year. Of the foregoing, 245 were males and 210 females; 62 died of diphtheria; 59 of pneumonia; 58 of consumption; 24 of diseases of the heart; 19 of paralysis; 17 of convulsions; 14 of measles; 14 of inflammation of the brain; 13 of old age; 10 of inflammation of the stomach and bowels, and 10 of casualties.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 113 a 113½; coupon, 114 a 114½; currency, 6's, 105 a 115.

CORRO is officially quoted 1c. per pound higher, but trade was quiet on a basis of 10½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$16 a 17c.; spring bran, in bulk, spot, 15 a 16c.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15;

Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.65; do. do., straight, \$3.75 a \$4.00; winter patent, \$4.00 a \$4.35; Minnesota, clear, \$3.25 a \$3.65; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour moved slowly at \$3.45 per barrel for choice Pennsylvania. Buckwheat flour was quiet but firm, at \$1.90 a \$2 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 73½ a 74 cts.
No. 2 mixed corn, 48½ a 48½ cts.
No. 2 white oats, 40 a 40½ cts.

BEEF CATTLE.—Extra, 5½ a 5½c. good, 5 a 5½c.; medium, 4½ a 4½c.; common, 4½ a 4½c.; culls, 3½ a 4c. fat cows, 2½ a 3½c.

SHEEP AND LAMBS.—Extra, 5½ a 5½c.; good, 4½ a 5c.; medium, 4½ a 4½c.; common, 3½ a 4c.; culls, 1½ a 3c.; lambs, 5 a 6½c.

HOGS.—Extra Western, 9c.; for other Western, 8½ a 8½c.

FOREIGN.—Sir Richard Owen one of the world's foremost specialists in comparative Anatomy, died on the 18th instant. He was born in Lancaster, Seventh Month 20th, 1801.

A fearful explosion occurred on the 14th instant at the Bam Furlong Colliery, Wizen, and not less than 50 lives have been lost. The men went to their work as usual in the morning, and after the colliery had been inspected in the usual way. They had not long been at work when a terrible explosion shook the earth for a great distance, and a cloud of smoke shot up through the mine, and the greatest excitement prevailed. It was seen that a large number must have perished, and the wailing and weeping of women and children made an indelible scene. Steps were immediately taken to ascertain the full extent of the disaster, and a crowd of volunteers promptly offered to explore the pit. It is believed the explosion was caused by accumulated coal gas which had escaped the notice of the official charged with the inspection of the mine.

Charles Aime Marie de Lesseps, Marius Etienne Fontane and San-Leroy have been arrested by direction of the Minister of Justice, Bourgeois, for their alleged connection with the Panama Canal scandal. Henry Louis Felix Cottu, for whose arrest an order was also issued, has fled to Vienna.

An investigation of the Panama canal affair reveals a shocking condition. It is said that from five to six hundred persons of various stations in life are known to have been implicated in the frauds and bribe-taking connected with the canal enterprise, although the Government has not sufficient evidence to convict any such number.

Baron de Reinach is stated to have received 5,000,000 francs for advertising and on account of the "underwriting syndicate." Ten million francs were given to persons to boom the Panama loans. Oberdoerfer received 2,000,000 francs for merely suggesting the device of a lottery.

The International Money Conference has adjourned until Fifth Month 13th, 1893, without securing any practical result, excepting an interchange of views.

The committee of 26 members of the German Reichstag, to which the Army bill has been referred, consists of three Social Democrats, six Freisinnige members, eight Clericals, two Poles, three National Liberals, one Free Conservative and five Right Conservatives. It is believed that it will be impossible for the bill to obtain a majority in a committee so constituted, and the opponents of the measure confidently expect its defeat.

Official statistics of the cholera epidemic in Russia have been issued, showing 130,417 deaths from European and 135,343 deaths from Asiatic cholera since the outbreak of the disease in the Empire, making a total of 265,760 deaths.

A despatch from Astrakhan states that a fire recently broke out among a fleet of 27 naphtha boats at that place. All the people on the barges managed to reach the shore in safety. The sight presented as one after another of the cargoes exploded was a magnificent one. No damage was done beyond that incurred to the barges themselves. This is the second large naphtha fire that has occurred at Astrakhan within a short time.

The steamer Peru, at San Francisco on the 13th inst., brought news that the fire in Tokio on Eleventh Month 11th, destroyed nearly seven hundred houses. Seventeen firemen were injured while fighting the conflagration. On Eleventh Month 7th a portion of a limestone mine in Negayamura, Japan, collapsed, killing 36 miners.

Late advices report the volcano of Mauna Loa, in active operation.

On the 30th of Eleventh Month, and 1 subsequently,

illuminations have been on a grand scale, and whole country has been shaken by a prodigious earthquake. The earthquake commenced on morning of Twelfth Month 2nd, and increased force till evening, when flames burst from Mauna Loa, and grew in volume and increased in noise from that time on. It was feared the entire village of Hilo, under the mountain, and the neighboring town of Waiakea may be destroyed, and that the vast and valuable plantations surrounding them will be covered with lava.

An aerolite which is said to weigh 40,000 pounds fell about four months ago, near Jiminez, Mexico, struck a cliff in its descent, it is further said, and its course down the mountain side ploughed a deep furrow in the earth and rock, revealing a rich vein of silver at one point. The claim was immediately taken, and is being worked with good profit.

A despatch from Halifax, Nova Scotia, says that the exodus from the Annapolis and Cornwallis valleys to the United States has reached large proportions this fall. At one railway station 70 tickets were sold in two days to people leaving that district to reside in the United States.

Count Tolstoi purposes paying a visit to the United States next spring. His object is "to live with the farmers, to study their methods of agriculture and stock raising, to become acquainted with the people of America who cultivate the soil."

The Standard's Madrid correspondent says that he understands that Premier Sagasta will reverse the protection policy of the Canovas Cabinet as far as possible by treaties of commerce with the United States and European countries.

NOTICES.

CARD CALENDAR.—Friends' Calendar for 1893 now for sale at Friends' Book Store. Price, five cents each; when sent by mail, ten cents each, or extra cents for twelve copies.

Friends' Religious and Moral Almanac is also for sale. Prices four and five cents each; and thirty and forty cents for twelve copies. If sent by mail, post extra.

DIED, Eleventh Month 11th, 1892, at the residence of her son-in-law, Edwin Crew, near Pennsville, Morgan Co., Ohio, MATELDA DOUDNA, relict of Frank Doudna, a member of Pennsville Monthly and Particular Meeting, aged eighty-two years, one month and nineteen days. She was faithful in the attendance of our religious meetings, whilst favored with ability, and although for a few years previous to her death her natural faculties became much impaired, she manifested through all a loving and tender spirit, and we humbly hope that she was in mercy permitted to enter one of those mansions which are prepared for the people of God.

—, On Sixth Month 12th, 1892, at his residence near Pennsville, Morgan Co., Ohio, HENRY DOUGLASS, a member of Pennsville Monthly and Particular Meeting, aged seventy-nine years, nine months and seventeen days. During a few of the last years of his life, he passed through much affliction which we believe he bore with Christian patience and resignation. His relatives and friends feel a comfortable hope through mercy and redeeming love, that his dear soul has been gathered into everlasting rest.

—, On Eleventh Month 12th, 1892, at her home in Jackson Co., SUSANNA GOODING, relict of William Gooding, a member of Pennsville Monthly Meeting of Friends, Morgan Co., Ohio, in the thirty-first year of her age.

—, Eleventh Month 22nd, 1892, at the home of his parents in Emporia, Kansas, DAVID H. COPE, son of David and Ruth Cope, a member of the Emporia Monthly Meeting of Friends, in the forty-fourth year of his age.

—, Ninth Month 25th, 1892, at her residence in Frankford, Philadelphia, ELIZABETH WEBSTER, a loved member and Elder of Frankford Monthly and Particular Meeting, in the seventy-seventh year of her age. "Blessed are the pure in heart, for they shall see God."

—, at his home near Chesterfield, on the second day of First Month, 1892, JAMES EDWARDS, in the sixty-ninth year of his age. He was a member of Chesterfield Monthly Meeting and had for many years been one of its leaders. During his illness great suffering was borne with Christian patience and resignation. And they who watched beside him the best assurance that he had received the promised message—"It is enough, come up higher."

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Selections from the Life of Mary Dudley.

(Continued from page 170.)

Soon afterwards she had a public meeting in council, and this being the first time she had evinced her concern for the place where she resided, it felt weighty in prospect, as will appear by the following account of this important step.

—“Hadst thou been here I might have been a little more valiant than I found myself, when a matter came to the point that I long had viewed, though I never told any one of it till, the anguish of my heart it escaped me, after meeting on First-day, to M. G. and E. P. on their inquiring what ailed me. The time for the fulfilment of this prospect seemed now arrived, and being favored in the afternoon meeting to feel that rise into dominion wherein there is, even vocally, a surrender of my little all, the light might be mercifully afforded, I ventured to stop a few Friends afterwards, and informed them of the concern I was under: they evinced much sympathy, and encouraged me to follow my apprehended duty.

The meeting was attended by a considerable number, who were generally quiet and solid; although there was more of darkness to enter, and less, I thought, of the right thirst, than in some late meetings, yet it may be thankfully acknowledged, help was graciously extended, and that the honor of Truth being only in view, preservation was experienced from injuring the precious cause. I never more forcibly felt that truth, ‘without me, ye can do nothing.’ May it be deeply sealed on my spirit, and the spirits of all who move in this awful light, that so, sufficiency being derived from Him who can alone qualify, his own name may be exalted, and the creature laid in the dust.”

The following letter was written in the year 1810, and so manifests the continuance of affectionate and Christian solicitude on behalf of the Friends on the continent, that it appears calculated to prove an acceptable termination to the present chapter.

My beloved Friend.—L. Majolier:

Were I to tell thee and thy dear wife, with other valued friends at Congenies, that I have not ceased to love you, as often as the sensible renewings of Christian fellowship refresh my mind, our converse in this way would be frequent; but though I may, through continued

gracious regard, be indulged with this symptom of having passed from death unto life, love to the brethren, I seem but seldom under qualification to help any of my fellow professors in their spiritual travail; being often brought very low, not only in mind but in body; instructed by frequent chastisements of love, that I have no continuing city here. You, my dear friends, know some of my many infirmities, and I often gratefully remember how affectionately you sympathized with me, and endeavored, by your friendly attentions, to alleviate such as I was tried with while among you; yea, the remembrance of having been with you is pleasant, and there are seasons when I seem so to visit you in spirit, to feel with and for you, that I am as though personally among you, joying, (if I may use the words of an apostle,) and rejoicing, to behold the steadfastness of some: among these hast thou, beloved Louis, refreshed my mind, in believing that the visitation of Divine love has not been extended in vain; but, that in yielding obedience to the heavenly vision, thou hast known an advancement in the line of righteousness, and an increase in stability and peace. Go on, my endeared friend; the sense that often impressed my heart while with thee now revives, even that much depends on thy perseverance; not only thy own and precious companion's welfare, but that of the little flock, mercifully gathered by the everlasting Shepherd, under whose holy guidance I view thee delegated to lead them, designed in the forcible language of example to encourage them, ‘to follow Christ.’ Ah! my dear brother, how much is implied in being a follower of Christ; how deep ought the dwelling of such to be, in order that a full conformity may be wrought to his will, by a total renunciation of our own under every appearance. The work of thorough subjection is truly a great work, and it is to be expected, in the refining process, that deep sufferings and closely proving conflicts should attend the exercised spirit. ‘Ye shall indeed drink of my cup,’ was the blessed Master's language, and be baptized with the baptism that I am baptized with; this is sealed in the experience of his tribulated servants; they measurably partake of the dispensations so largely filled up by Him, when in the prepared body, and herein their union with him is effected; but, blessed be his name, there is a consoling declaration gone forth, if we suffer, we shall also reign with Him. There are seasons when such baptized sons and daughters know, even here, through the resurrection of life, something of this sort, when Truth rising into dominion over all in their hearts, they are made as kings and priests unto God; and there is a season approaching, when, being und clothed of these mortal bodies, such shall be clothed upon with immortality and eternal life. My heart has been unexpectedly filled to thee my dear friend, and I have given my pen liberty; if any thing can be gathered up from these broken hints, which may serve as an encouragement to thee in thy trying allotment, I shall be glad, for surely I would encourage thee; mayest thou

put on strength in the Lord's name, and trusting therein find it a strong tower, yea, an impregnable fortress, where the enemy cannot hurt, though he may roar and greatly disquiet. Remember the language applied to the true church, and which belongs to every living member therein, ‘He reproveth kings for thy sake, saying, touch not mine anointed, and do my prophets no harm.’ And now, having relieved my mind a little towards one, I feel a renewed salutation to you, my endeared friends, who were collectively the objects of our visit; a visit to which love was the moving cause, and the consoling attendant of our minds while with you, and which I believe we all now feel to be the cement of a union, not broken or impaired by external separation. In the extension of this pure principle my mind is often drawn towards you, in fervent affectionate solicitude that the good work mercifully begun may abundantly prosper, and He who has been the Alpha becomes the glorious Omega, perfecting the new creation, and fulfilling his gracious purpose, by making you a people to his praise. It is, dear friends, and many of you have seen it, a gradual work; it begins, as in the first or outward creation, with that heavenly command, ‘Let there be light.’ There are those among you who have intelligently heard this in the secret of your souls, and, through illuminating grace, have clearly distinguished the way wherein you should walk: now this light is to be attended to, according to what the apostle tells the believers, ‘to which ye do well to take heed,’ because it shines more and more unto the perfect day. While we simply follow it, we come under the description of walking in the day, and stumble not; but are, by regular gradations, introduced into the acceptable state of children of the Lord; taught of Him, and established in righteousness. It is, my beloved friends, this desirable state of establishment in the right way, that my spirit renewedly craves for you and for myself; that every visited mind among you may become redeemed; every called, a chosen disciple, by unreserved dedication of heart to the pure unerring leadings of the only sure guide. Wait, in the silence of all flesh, for the further unfoldings of the Divine law; seek to know a taking root downward; and as you come to witness the sap of heavenly grace to nourish and strengthen the root, you will in due season be qualified to bring forth fruit to the Lord's praise. ‘First the blade, then the ear, after that the full corn in the ear,’ ripening under holy influence, and by the maturing rays of the Sun of Righteousness prepared to be finally gathered into the garner. Oh! how my spirit longs for the safe advancement of the beloved youth among you. May the enriching shower of celestial rain descend to preserve and nourish them; and may the further advanced, those in the meridian and decline of life, wait in humble resignation to know their spirits renewedly seasoned with the salt of the kingdom; that this may produce its salutary effects, enabling to minister grace, suitable example and precept, to the younger. Fi-

nally, beloved friends, farewell in the Lord! may He 'be sanctified in them who come nigh' Him, and the gracious purpose of his will be effected, by preparing for himself 'a glorious church, not having spot, or wrinkle, or any such thing.' In the fresh feeling of undiminished love, I am your cordial friend,

MARY DUDLEY.

(To be continued.)

The Youths' Home Library.

Request was lately made me by a correspondent, for "the titles and authors of some twenty or thirty books suitable for a library for young people; some of juvenile character for children of ten to twelve years, others for youths and maidens, say in age from thirteen to eighteen. Something light but instructive, not so solid as to be prosy, but such as young people might fancy, setting aside fiction."

In educational journals, and in papers of the religious press, it has not been uncommon of late years to see lists of suggested desirable books for a small family library, but they always include some works of fiction—perhaps one-third or one-half of that class. There is a class of juvenile books, however, like those of Jacob Abbott, not dealing in plot or sensation or triviality, but obviously compiled with the benevolent purpose of imparting instruction in a plain and pleasant manner, which hardly come under the designation of fiction. A limited number of these are to be found in libraries under the care of Friends, where fiction as we generally understand it, is carefully excluded. A few years ago, when the writer was connected with the management of one of these libraries, the suggestion was made that it might serve a useful purpose to print as an appendix to the annual report a comprehensive list of recommended, non-harmful juvenile books. Although that suggestion was not then adopted, I have felt that there would be value in having it carried out; continuing the list so as to include books suitable for youths up to about eighteen years of age.

At this time of the approach of a new year, many parents will be scanning the catalogues of books, or advertised announcements of new issues, or press notices of the same, or, perhaps, be examining with more or less of haste the supplies on sale at the book stores, with the view of making purchases for their children or young relations. Most persons who have arrived at years of maturity, will be apt to have grateful remembrance of some improving or healthily stimulating book or books which they have felt were specially helpful to them in their younger years; and, again, parents or care-takers of the present time will have read to their young charges other excellent works which they will have wished that very many others might have had the pleasure and profit of listening to or of individually perusing. Any who may care to send to me (Seal P. O., Chester Co., Pa.) the titles and authors of such books, with the names of the publishers, may thus assist in the preparation of a suggested list for a small home library for the young, which may be useful to some of our own members and may also be welcomed by others who, while deploring the abounding mass of sensational literature, have thought that a good deal of selected fiction was necessary in providing for the mental entertainment of the young. While such a list would in a measure be only tentative, yet it might have practical value in itself and for its suggestiveness.

Reference has been made to publishers' announcements, and to notices or reviews of books

in the public prints. The latter being very often the expression of an extremely cursory examination, and the former biassed by self-interest, are not always to be depended upon in making desirable book selections. Some books and magazines are given commendatory notice even in the religious press, are thence welcomed, like favored guests, to the bosom of the family, to the parlor and the fireside, but, were the language they contain actually spoken by guests in those homes, requests for their instant withdrawal would follow. "We aim to make it popular," was the reply of a publisher to one who called his attention to the pernicious character of the magazine he issued, and of which he admitted that "unfortunate expressions" would sometimes creep in. A copy of this monthly falling under my notice several weeks ago, it was perceived to be almost entirely made up of sensational fiction, and such as betokened a far more intimate acquaintance with the purlieus of the play-house than with the quiet precincts of home.

While penning the foregoing considerations, I have been interested to see in the current number of that carefully edited Mennonite periodical, the *Herald of Truth*, not less than three articles inciting their members not to neglect providing improving literature for the children, and such as shall be suitable for their age and condition. A special concern seemed to be felt for those "who are neither little nor big, for the latter class are so often neglected, and not given a chance to develop the spiritual man with the physical."

Obviously this concern needs to be widespread and continuous if the integrity of the family is to be maintained against our unwearied Adversary's mischief-making through the medium of the printed page.

JOSIAH W. LEEDS.

For the "FRIEND."

S. E. Morris and J. E. Rhoads' Travels in Japan.

En route to MITO, Japan, Ninth Month 17th, 1892.

Dr. Whitney met us at a station near Tokyo, and we have his helpful company for our visit to Mito and Tsuchira, where are none who can interpret for us, though there are two young men at Mito who speak English; one of them is a Christian. Two at Tsuchira have been connected with Friends in Tokyo, and are doing mission work, but know but little of our language.

Arrived at Mito, we were met at the station by W. B., a Canadian, who teaches in the Public School. He is a young man and has a wife also from Canada. They are very pleasant and congenial, are Methodists, and very moderate in their religious views. The wife says her husband tells her she ought to be a Friend.

First-day, 19th.—We went to our Friends' Meeting place early to see the Bible School, in which ten or twelve children are taught by two Japanese women, who are Friends, and the wives of lawyers. We are greatly pleased with these ladies, for such they appear to be. They also seem like very substantial characters, and to have some religious experience. The husbands are not Friends, but attend the meeting. Dr. Whitney expounded Scripture, in which he is quite ready, for some time. Afterwards the morning meeting for worship was held. It was conducted with decorum and the people were serious. A young teacher, an associate of W. B., was present. He is an inquirer, but has made no profession of Christianity yet. He had never been at a Christian gathering before.

There are but few who have actually joined the Society here yet. The attendance in the evening was pretty good. S. M. had spoken in the morning, and we both had some service in the evening, Dr. W. interpreting for us.

19th.—Arrangement was made for our journey to Tsuchira by jinrikishas with two men each. The distance is thirty miles, and the men agreed to take us there and back for 3 $\frac{20}{100}$ yen each. The first seven miles were covered in one hour. The men travelled in a trot except on a few steep hills. The road is gravelled and except for two or three miles, is in good repair. No railroad runs in that direction, which is of reason for the road being kept up.

Tsuchira has an estimated population of 14,000 and appears to be prosperous. Foreign people and ways have not made much inroad and we have a good sample of *old Japan*.

The two Friend missionaries met us at the outskirts of the town and escorted us to a good hotel. The house has three stories and we were put in the upper one. The room was of good size, but no furniture in it except the mats on the floor and some oil cloth circular pieces placed about. Tea was brought pretty soon, and one or two friends remained to see we were properly served, and to help order supper for us. We carried with us crackers and canned beef, so we had some resource beside Japanese food. The fish, plainly cooked, is good, and they prepare eggs and rice very nicely. Some of their mixtures and pickled articles are disgusting unless one gets used to them. Their cookery is said to be clean.

There were at least one hundred people at the meeting, who presented a respectable appearance. Chairs were provided in sufficient number for us to use them, while the audience sat on the floor. S. M. set before them some of the foundation truths of religion and the blessings that flow from it to men and communities. I afterwards endeavored to carry forward the effects to the life to come, and to set forth the great reward of eternal life. Dr. Whitney followed on the new birth in a way adapted to their habits of thought.

Such companies are, as a rule, always attentive and respectful.

An interested company of men collected in one corner of the room after meeting, to which Dr. W. was introduced first, afterwards S. M. and myself spoke to them. They each handed us his card written in English. We each expressed our interest in their future. Two or three are members of the law court, and all attenders of the Friends' Meeting. Such men undergo a great change before becoming true Christians, towards which I fear their intellectual reasoning will not much contribute; and yet, we have heard of instances where real humility of soul has been manifested. How much is involved in the adoption of a new religion by a people with the history the Japanese have behind them, one can more fully realize in being among them.

Dr. W. was provided with tracts which he distributed along the road as we met travellers, or the people of a neighborhood. They were kindly accepted. A priest was the recipient of one as we passed him. He turned back and calling after the Doctor handed him 20 sen or it. An interesting conversation ensued, and we were furnished with a Testament, &c. On parting, he told the Doctor he would hear from him again.

Returning to our hotel, we found our beds prepared on the mats. Thick quilts underneath,

nd others for covers, with pillows six inches in diameter, covered with white muslin except at the ends. Mosquito netting surrounded the whole. I slept as comfortably as if in a good bed at home.

We did not accompany Dr. W. the next morning in his calls on some of the Friends, as we can do little but sit still on such occasions. Ordinary civil remarks seem rather flat to pass through an interpreter.

Dr. W. is interested in a project of establishing a Dispensary at Tsuchira under the care of a graduate from Tokyo.

Much seed-sowing is being done in the way of scripture and tract distribution; also by itinerant preachers. The Bible Societies keep Calverts in the field. George Braithwaite visits many of these, going out with them, and teaching them how to present the Scriptures in a way to secure their purchase by the people. A talk, and reading some portion of them is generally necessary to be done. In one way or other, some knowledge of Christianity is being disseminated.

We have met a Baptist missionary here, just returned from a jinrikisha journey of 160 miles which he has made in a week, accompanied by a Japanese preacher, who acts as interpreter. He spoke of one meeting held in a theatre that was attended by 600 people.

Ninth Month 21st.—The weather has been showery for several days, and to-day is very wet. We failed to look up our train time, thinking we should not leave until near noon to go on to Sindai. But as we are on a branch road, some distance from the main line north, we should have left Mito at 6.20 A. M. Failing to do this, we concluded to remain here another day, rather than travel in the night and reach Sindai at 40 A. M.

Our quarters are comfortable, so we feel satisfied to keep quietly indoors. The temperature has fallen to 62 degrees, making a decided change in the amount of clothing needful. Our tents can, however, have fire in some rooms.

22nd.—On our way to Sindai. W. B. has been devoted to the missionary cause from his boyhood, and proposed in his heart to go to Japan some years ago. He met with various hindrances, and after several propositions from others to go to China and India, to which he consented but was hindered from proceeding, he was allowed to keep £60 that had been given him to go to India, and use it for the journey to Japan. £10 were added to it, and £10 sent from his family enabled him to proceed. His wife is the daughter of a Methodist minister in Canada, and had given her heart to her Saviour in early life, and was quite ready to join her husband in foreign mission field, in which she was encouraged by her family. Arrived in Yokohama, he at once learned from a friend to whom he had written, that a revulsion of feeling towards foreigners had taken place owing to difficulties in revising treaties, and that it was not likely he could get a position as teacher in a government school, which he desired. His friends, however, invited him to Tokyo to meet the missionaries. One who was present had often offered a place at Mito, about to be vacated. This man was not inclined to take the situation, and it was suggested that W. B. might secure it. A passport was promptly obtained, and he was quickly off to Mito. The place was secured at a salary of 100 yen per month. When the contract came to be signed, he was forbidden to teach Christianity in Mito under any circumstances, unless in the course of a lesson

some allusion to Bible history should need explanation. These opportunities, we had been told by others, are improved by the teachers to bring in as much religious information as the subject will admit.

W. B. has spent eighteen months in the school, and his contract expiring next year, he has resigned his position, intending to return to America, being discouraged with the circumstances that defeat the object he had in coming to Japan. Several of us regret that the services of such a man should be lost to the cause of religion here.

Last evening was spent in a religious opportunity, and much interesting conversation with W. B. and wife, and we felt that our detention of another day was not lost time.

Sindai, Ninth Month 25th, 1892.—We reached this city on Fifth-day evening. It is near, though not on the Bay of Sindai, more than 200 miles northeast of Tokyo. The population numbers near 50,000. A large government college has been instituted here within a few years; also, a Presbyterian school of high grade. A Congregational school, originated by J. H. Neesima about sixteen years ago, has been allowed to go down on account of the difficulty of sustaining it in competition with the government college. Some of the teachers have gone to other places, and a few of the students to Kyoto.

Besides these societies there are a Baptist and Methodist mission. The Greek Church has many places of worship through Japan, and probably numerous adherents.

We are entertained by J. H. De Foust and wife who are Congregationalists. He was an associate of Neesima, having come to Japan with him, and undertaken the school here at his solicitation.

On Sixth-day we visited the Presbyterian College, and were introduced to several of the teachers, and heard a recitation in English idioms before Schneider, a Lancaster County man. We then called on Wm. E. Hoy, the leader in founding the school.

Yesterday was bright and bracing after nearly a week of cloudy and rainy weather. A fine cliff rises from the river's side a quarter of a mile from us, and thither we walked under the guidance of three of our young friends. There are temples with their hideous images on the highest spots, but these are not in the way of viewing the city, and the mountains and ocean that lie around.

W. E. Hoy having invited us to dine, we there met with several intelligent Japanese, including the head of the college. They could all speak English, and some pleasant intercourse followed. D. B. Schneider sat near me, and in the course of our conversation he expressed religious sentiments much in accord with those of Friends. In response to our belief that those who live according to the best light they have received, may be saved through the merits of Christ; he told of a woman who was somewhat advanced in years and was suffering from a disorder that necessitated a painful operation. This she underwent in a hospital at Tokyo, without the use of an anæsthetic, enduring it without any expression of suffering. In reply to a remark that it must have caused great pain, she said, "Yes, the severance of the nerves in such a manner must cause much pain." Some time after, being ill, she was very resigned and peaceful, but her relatives were unwilling she should die without having her attention drawn to Christianity. Belonging to the Greek Church, they called in a priest, who

spoke to her. She told them she thought it her duty to let them know she felt entirely at peace, and did not need his advice. Singing a Buddhist hymn, she soon after died.

It had been arranged to have a meeting with the Missionaries in the afternoon. At four o'clock they all came together except W. E. H., who is suffering with asthma.

While we were aware that the truths we had to speak were familiar to our hearers, we had some evidence that the revival of them was seasonable, and that they found place in the hearts of several present.

In the evening we had a call from M. Oshikawa, the Principal of the Presbyterian school. He is a man of extensive learning and superior abilities. If he and others of the same class would keep to a deep and humble faith in Christ, they might do a great work for their country.

27th.—We are on our way to Tokyo, having left Sindai at 7.25 A. M. Our friends have manifested great kindness to the last.

The country near and for some distance south of Sindai, is well cultivated, and the houses often indicate more comfort than in some neighborhoods. Judging by the mulberry trees, much silk is raised. Rice, is everywhere, in well-watered valleys. Sweet potatoes grow well and of good quality. Small beans are common; also the Calladium, the stalk of which is eaten. The lotus is common, and the seed vessel of it offered for sale in the shops. Patches of cotton occur frequently; it is not yet in boll. A kind of large radish, and a long root, shaped like a club, but eighteen or twenty inches long, are used.

Burying-places are frequent, often of small size, as if for a family, situated on a knoll or hillside. There are larger ones near towns that are probably used by the public.

Cremation is much practised, too, in which case the ashes are preserved. In burial the body is placed in a sitting posture, and in this way the graves are crowded close together. Square, instead of flat stones are their monuments. Sometimes a shrine is near, but not often.

Tokyo, Japan, Tenth Month 1st, 1892.—We came here on the 29th, expecting to go to the prison; but the afternoon proving very wet the visit was deferred.

The American Legation buildings are on rising ground and pleasantly situated. The Minister lives in them, having his and his secretaries' offices in part of the house. The first Secretary and Dr. W. (the interpreter) occupy houses on the adjoining ground. The doctor's house is built Japanese style, one story, and covers considerable space. * * *

Some of the rooms are rather small, and can be thrown together, or divided by their sliding shutters—"shoji." These are made of oiled paper. Those covered with glazed wall-paper are called "amado." The outside wooden ones, that are removed in the day-time are "karakami." They are all very light and slide in shallow grooves. By lifting them, they can be removed altogether. This is done with the karakami; they are pushed to one end of the side of a house, into a projecting closet, and set back in it.

If they were once introduced into our country, Japanese houses would do very well for sea-shore or other summer cottages. They are cold in winter.

Yesterday, after breakfast, we went with the doctor to his hospital. This was built in memory

of his mother, who was devoted to missionary work, and ended her days here. The hospital is chiefly for diseases of the eye, but some other cases are treated. It was begun on a small scale, and now accommodates about forty patients. A Japanese doctor is the resident physician. He gave up a practice worth one hundred yen per month for a salary of thirty yen. His family live at the hospital.

Leaving the hospital, for a short walk, we went to the Legation; and were introduced to our Minister Coombs. He is a Californian. We found him open and conversable—had a pleasant talk with him on our Japanese relations. He has been here but a short time.

Our work here has been laid out for us now, but there have been considerable intervals when we have had little to do but read and write. Several visitors came last evening, and we made a call on a member of the Swedish Mission. This mingling with the missionaries I trust, is profitable, and gives opportunity to inform ourselves of their work, and often to speak a word of counsel or encouragement. Two of the men took tea with us, and it was with these especially we had the conversation.

J. E. R.

Extracts from the Diary of Louis Taber.

(Continued from page 173.)

Second Month 19th, 1860.—I was not at our last Yearly Meeting, which I am informed was a stormy time. I hoped after the division of 1854 that "surely the bitterness of death was past." But it seems that some have yet to drink of the dregs of the cup of trembling, and there remains that which is comparable to the giants of old to be slain. Never have I been so much discouraged about our again being a united people. These difficulties, with some others of a different kind, and our present isolated condition as a Yearly Meeting, have very closely tried my faith. But I have been unable to see how I could have done differently with safety, and I do believe the Good Shepherd is still mindful of us as a people; that He will not utterly cast us away from his presence, and that He has not yet taken his Holy Spirit from us. Trials purify us. "The foundation of God standeth sure having this seal. The Lord knoweth them that are his." May I be kept in this day of deep proving, and be strengthened patiently to bear my allotted portion of suffering, and be preserved through all these dispensations, in the everlasting patience, and in the faith which was once delivered to the saints, which does outlast and will overreach all opposition, and will assuredly have the victory in the end. Our meeting at Short Creek is reduced by removals and death to a small number, but we are much united and have comforting seasons. An event of no small importance to us occurred on Tenth Mo. 7th, the addition of another daughter to our little family. Thankful for the blessing and remembering our additional responsibilities as parents, we unitedly again commit ourselves, together with our dear children into the hands of that great gracious Being who united our hearts and who has hitherto preserved us in the journey of life.

Supposed to be 1862.—Wearied with controversy in our afflicted Society, I have purposely avoided allusions to difficulties amongst us. It may be required of some to contend earnestly "for the faith once delivered to the saints, but I desire not to be a controversialist. How soon will all these things pass away, and we with them, and be forgotten.

Our last Yearly Meeting was about as largely attended as usual, and in some respects there seemed to be an improvement. We are yet in captivity; when will the day of deliverance arrive? Daniel prayed three times a day with his face turned toward Jerusalem, but it was Nehemiah who was afterwards commissioned to lead the captives again to Judea and rebuild the walls of Zion. All are not the true Israel that are of Israel. We need greater humiliation and refinement. But I have never doubted there would be preserved a living remnant, perhaps in all the Yearly Meetings, who will bear upon their shoulders the ark of the testimony, and speak well of the Lord's great and excellent name. Individual faithfulness must precede and keep pace with any real growth and advancement in the militant Church.

O, that there were more amongst us turning to the Healer of breaches, the Restorer of paths to dwell in! I am most of all desirous to feel the witness of acceptance with the Beloved. A few words are occasionally given me to drop in our little meetings. I have ceased to look for or desire great things for myself, being willing, I trust, if permitted to be but a doorkeeper in the Lord's spiritual house.

Year after year with measured tread goes by, bearing us ever nearer "that bourn whence no traveller returns." Having little of importance to note, I have allowed a year to elapse since adding to my diary. Not that we have been without our trials as well as our enjoyments. Could the inner life of different individuals be written in full, I have believed there would be really less difference than is supposed, especially in the lives of the true disciples of a crucified and risen Lord. Those who were arrayed in white robes had all alike come out of great tribulation and had washed their robes and made them white in the blood of the Lamb.

A Prayer for our Country, and the Preservation of the true militant Church.

Great and Eternal God! whose throne is the heavens above, and the earth thy footstool, before whom the nations are as a drop in the bucket, and counted as the small dust in the balance; who weighest the mountains in scales, and the hills in a balance, and "takest up the isles as a very little thing." We reverently acknowledge with deep humiliation and abasement of spirit before Thee, that it is because of our many and multiplied transgressions both as individuals and as a people, for our forgetfulness of Thee, and our oppression of the poor, that Thy judgments are thus poured out upon this land, and upon this nation. "By terrible things in righteousness" art Thou again visiting this people, and whilst Thy judgments are abroad in the land, may "the inhabitants thereof learn righteousness."

But in judgment O, righteous Father! be pleased to remember mercy. For when Thou arisest in thy fierce anger to judge among the nations, who shall be able to stand before Thee? Thou canst make "even the wrath of man to praise Thee," and "the remainder of wrath" art Thou also able to restrain. And O, most holy and compassionate Father, when we shall be made willing to "break off our sins by righteousness, and our transgressions by remembering the poor, to undo the heavy burdens and let the oppressed bondsman go free, and to break every yoke; and when we shall be constrained to acknowledge, that it is Thou alone O, Lord most High, who rulest and reignest not only in the armies of Heaven, but in the

kingdoms of men and settest up over them whomsoever Thou wilt and exaltest for a season the basest of men, and when the purposes of Thy inscrutable will shall be accomplished towards this people and the inhabitants of the earth, be pleased to look down again upon Thy land and pity Thy people, restore again peace to this afflicted land, and prosperity to this guilty nation. And O, most merciful and compassionate Father, while the overflowing scourge is thus permitted to pass by, overspreading a with the shadow of darkness, destruction and death, our beloved land, be pleased to preserve Thy faithful confiding ones in patience and in peace in Thy holy and everlasting and spiritual kingdom, safe as in Thy holy enclosure and under the shadow of Thy Divine wing. And since wars and desolations are determined ever unto the end, may all thy devoted and confiding children the world over, be found like Thy faithful servant Daniel of old going their way in peace and standing in their lots "at the end of the days;" looking forward in the full assurance of faith to the coming of that time when the "stone cut out without hands" shall smite upon all these kingdoms and break them in pieces, and they shall become as the chaff of the summer threshing floor, and the wind shall carry them away, and no more place shall be found for them; and the stone shall become a great mountain, and fill the whole earth; when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ and "from the rising of the sun until the going down of the same," His "name shall be great among the Gentiles, and in every place incense shall be offered "unto His name and a pure offering; for unto Thee O Lord Almighty, and the Lamb, belong the kingdom and the glory and the honor and power, the might, majesty and dominion, not only now, but henceforth and forever more. Amen. L. T.

Twelfth Month, 1862.

Second Month 2nd, 1862.—The solemn warning to be prepared for our final change, is frequently heard. A. T. M., a schoolmate and friend of M. A.'s a few weeks since, sunk from her chair into the arms of a friend of hers, with whom she was pleasantly conversing, and suddenly expired. She was much beloved and deeply lamented. Some of our friends and distant relations have been called to part with their children. Three died in one family, two promising sons in another, and an interesting daughter in a third, all of that afflicting and formidable malady, the diphtheria.

We feel that we have abundant cause for thankfulness for having been spared serious sickness or suffering; our little circle still remaining unbroken. "Bless the Lord, O my soul, and forget not all his benefits."

Fourth Month 8th.—The latter part of the month, Milton Petit, who was visiting families called on us, having an opportunity with us. He appeared in supplication, and had considerable to communicate.

About three years since, on the sudden death of his wife, leaving a number of children, he wrote him a letter, to which he alluded, expressing the comfort and consolation it afforded him in that time of trial, and encouraging him to faithfulness in the performance of appointed duty. His visit was acceptable to us.

Last First-day we were informed of the death of Milton Petit, a young man and nephew of the first named, and that the funeral would be at Short Creek at 1 P. M. It was impressed

mind that it would be required of me to feel at the grave, which affected me even to trembling. This continued until the commencement of the meeting. The house was nearly filled, many coming from town.

Fourth Month 8th.—Three appeared in testimony and two in supplication. I felt entirely cured, and returned both thankful and peaceful. I find it best to try the fleece both wet and dry, and to present no offering that is not accompanied with continued or increased weight. It is certainly better to err through fear than hardness, yet there may be danger of grievously away the spirit of grace. The corpse of the young man was attired in his usual dress. This seemed unnatural to me, if not a departure from the simplicity of truth. When Lazarus arose, he came forth bound in his grave clothes, and his sisters when looking for Jesus beheld his grave clothes lying in the tomb. There is a filiment befitting the dead. Should any of your family and especially my dear children use these pages, I am willing they should wear it as my desire that this perishing body should be attired in a simple shroud and placed in a plain coffin when my dust must return to earth as it was, and my spirit I humbly hope to God who gave it.

Fifth Month.—A good Quarterly Meeting. An interesting memoir of Maria Hall was read. She was aged nine years, and had been dealt with in a remarkable manner. She said, "My heavenly Father has prepared me for this life more than any of you know of. None of you have an idea of half the length of eternity, the glory of the heavenly city. I am going to heaven, to the blessed mansions where I shall dwell forever in the bosom of my Saviour and sing praise." How truly said the psalmist, "Out of the mouths of babes and sucklings hast thou perfected praise."

(To be continued.)

FOR "THE FRIEND."

THE OLDEN QUAKER.

J. W. HODSON.

When Quakers to their meetings go,
For worship and for prayer;
They may have melody, but no
Need of the organ there.

Their melody's within the heart,
Which sweet communion fills;
The music's in their inward part,
Which soul and spirit thrills.

No need of college bred divines,
The pulpit for to fill;
But as the Lord moves on their minds
They preach, or they keep still.

No need of sermons written out,
Or subjects planned to fill,
But as the Lord may bring about
The purpose of his will.

They strive to know, and do his will
And heed it everywhere;
Sometimes they preach, sometimes they're still,
Sometimes they're heard in prayer.

Oh! when He doth deign to teach
Without the aid of man,
That no one ever dare to preach
Or mar his holy plan.

'Tis his own prerogative
Mankind Himself to teach.
And ours to in submission live
To preach or not to preach.

And as the Gospel freely came
As free as water ran,
They dare not say they'll preach the same,
And ask their pay of man.

They ask no pay of man for what
Their Maker bids them do,
But in submission to their lot
They trust their Master through.

Who offered to each one who wrought
Within his vineyard bower
The penny which their service sought,
E'en to the eleventh hour.

He never faileth to fulfil
The promise He has made,
So they can safely trust Him still
Until the penny's paid.

He pays in full for every time
They labor for Him, and
What more could they desire of Him,
What more could they demand.

He pays all as the labor's wrought
In full for every claim,
Not one day missed by Him or aught
In payment of the same.

It's downright pay in every case,
No waiting till to-morrow;
How could they ever have the face
To ask of men to borrow,

Or hire out by the year as though
The Lord would never pay,
And where the highest wages go
For what they have to say.

The Quaker dare not preach for hire
Or sell what's not his own,
Or even preach from a desire
That springs from self alone.

But as the Lord moves on his heart
As with a burning fire,
With words which he should then impart,
To preach he may aspire.

He then the Gospel may proclaim
As from the Lord above,
But only in the Saviour's name
And in the Father's love;

The Master going with him through
The whole of the discourse,
And bringing language to his view
His message to enforce.

They heed the motions in their hearts
Their Master's pointings there,
And only preach what life imparts
His message to declare;

He being Bishop, Priest and Lord
And Minister to those
Whom He has called to preach the Word
His Gospel to disclose.

AMO, Indiana, Sixth Month 25th, 1892.

Selected for "THE FRIEND."

BAIRNIES CUDDLE DOON.

ALEX. ANDERSON.

The bairnies cuddle doon at night,
Wi' muckle fauch an' din;
"O, try and sleep, ye waukrife rogues,
Your father's comin' in."
They never heed a word I speak;
I try to gie a frown,
But aye I hap them up, an' cry,
"O, bairnies, cuddle doon."

Wee Jamie wi' the curly heid—
(He aye sleeps next the wa'),
Bangs up an' cries, "I want a piece."
The rascal starts them a'.
I rin and fetch them pieces, drinks,
They stop awee the sunn',
Then draw the blankets up and cry,
"Noo, weanies, cuddle doon."

But ere five minutes gang, wee Rab
Cries oot, frae' neath the claes,
"Mither, mak' Tam gie over at once,
He's kittlin' with his tae.
The mischief's in that Tam for tricks,
He'd bother half the toon;
But aye I hap them up and cry,
O bairnies cuddle doon."

At length they hear their father's fit,
An', as he seeks the door,
They turn their faces to the wa',
While Tam pretends to snore.
"Hae all the weans been gude?" he asks,
As he pits off his shoon,
"The bairnies, John, are in their beds,
An' lang since cuddled doon."

An' just before we bed oursel,
We look at our wee lambs;
Tam has his airm' roun' wee Rab's neck,
An' Rab his airm' roun' Tam's.
I lift wee Jamie up the bed,
An', as I straik each croon,
I whisper till my heart fills up,
"O, bairnies, cuddle doon."

The bairnies cuddle doon at night
Wi' mirth that's dear to me;
But sune the big world's cark and care
Will quaten doon their glee.
Yet come what will to ilka ane,
May He who sits aboon
Aye, whisper, tho' their pows be bauld,
"O, bairnies, cuddle doon."

Ninth Month 25th, 1892.

IN No. 14, of the present volume of THE FRIEND, there was published a letter from Richard Shackleton, written while attending London Yearly Meeting in 1791. A Friend suggests printing the Epistle issued by London Yearly Meeting, that year. It is as follows:

ANNUAL EPISTLE FROM THE YEARLY MEETING IN LONDON TO THE QUARTERLY AND MONTHLY MEETINGS OF FRIENDS IN GREAT BRITAIN AND ELSEWHERE. 1791.

Dear Friends:—In that love which is the bond of religious fellowship, we affectionately salute you who profess the blessed Truth, wherever scattered in your several allotments, and wish you health and salvation through Jesus Christ our Lord. Brethren, we write not to you as a matter of form, but as having our minds impressed with a renewed sense of the state of the Church. We have in humble gratitude to commemorate the continued kindness of Divine Providence in enabling us once more to meet together and to hold our annual assembly, which hath been large, and in a good degree owned by the gracious regard of Him without whom no religious act can be acceptably performed. Under a lively sense of the necessity of waiting for this holy help, and, we trust, under some experience of it, the affairs of our religious Society have been transacted at this time. The accounts of sufferings brought in this year, principally for tithes, and those called church-rates, in Great Britain, amount to five thousand, two hundred and eighty-four pounds, and in Ireland, to one thousand four hundred and ninety-one pounds. We greatly desire that all professing with us may see the nature and ground of our testimony for the free Gospel of Christ, and against the great evil of endeavoring to make gain thereof; that so, being closely and feelingly united in principle and practice, all may be of the same mind, all speak the same thing.

We have received at this time accounts of the state of our religious Society in this nation, and Ireland; and also epistles from New England, New York, Pennsylvania and the Jerseys, Maryland, Virginia, the Carolinas and Georgia; whereby we are informed of the prevalence of love throughout the Society, and that (notwithstanding the sorrowful declension of many professing with us) divers from time to time join it by conviction. We find it our concern at this time to remind you, dear Friends, that though a sound form be requisite, it is essentially

necessary that we should wait for a Divine power to quicken and animate it. Our forefathers turned away from such as had a form of godliness, but who denied the power thereof. Let not us then, their successors in the same faith, settle down in formality, or rest content with anything short of feeling the life and power of Truth in our religious movements.

As a Christian Society, we have found it our duty to promote the abolition of the slave trade; and, although the legislature of this country hath not yet done away this evil, it still remains our steady concern to discourage so iniquitous a traffic; and, at the present affecting juncture, we think it particularly incumbent on every individual deeply to ponder his own particular share in the testimony, which we have so long believed it to be our duty to bear, and to be careful not to stifle the smallest conviction of duty; more especially that the prospect of gain may not lead any to countenance a trade, of which the immediate and unavoidable consequence is the miseries of men.

Inasmuch as we are sensible that the Lord Almighty is still graciously caring for and visiting his Church, and that his forming, qualifying hand is preparing and leading forth, many of the rising generation into the service of the day; it is the earnest travail of our spirits, that these may be preserved in watchfulness, fidelity and obedience.

It is not enough that the eye hath been once opened to see the beauty and excellence which are in the Truth; it is not enough to have walked well for a time, or even to have been rightly engaged in some religious services: that eye may again close, and that capacity for service may decay. There is a necessity to follow on to know the Lord, and to experience the renewings of a right spirit, in order to be preserved in a state of safety and of ability to labor in the cause of Christ.

And may those who are advanced in years, and in religious growth, not trust to their former experiences of good and to the sense and understanding which they have had in spiritual things, but may they diligently wait for the arising of that power in their hearts which reneweth the mind, and preserveth in a freshness and liveliness of spirit, even in old age; that so they may have their fruit unto holiness, and the end everlasting life. All are called to purity and holiness: without which, it is said, "no man shall see the Lord." (Heb. xii: 14.) Let us, beloved Friends, in the strength of Gospel love, entreat all, both old and young, to walk as becometh our high and holy profession; so that our Christian simplicity of manners, uprightness of conduct, and universal charity, may answer the just witness in all; and that serious persons of other professions who are thoughtful about a future state, being induced, by observing our lives and conversation, to inquire into our principles, may, through the Divine blessing on their honest and impartial search, be brought to the experience and acknowledgment of the Truth, as it is in Jesus. Be not discouraged by the smallness of numbers in any place, from attending with diligence your week-day meetings. We need to have our spiritual strength often renewed, and it was esteemed by our forefathers and elders in the Truth, to be as profitable as well as necessary duty. When any then are negligent in this part of our testimony, let it be the care of those who remain livingly sensible of the benefit of these opportunities, to stir up such to their duty; and let the deficient seriously consider, whether, by a neglect of this

part of our religious duty, they are not in danger of gradually declining from a life of faith and holiness, and falling into evils which at present they may hold in abhorrence.

Finally, brethren, in the fresh feeling of that uniting love, which is the mark of discipleship; that universal love which reaches over sea and land, and anxiously desires the welfare and happiness of the whole mass of mankind in that love, and in the words of the apostle, "We 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," (Acts xx: 32.)

Signed in and on behalf of the Yearly Meeting, by

PHILIP DEBELL TUCKETT,
Clerk to the Meeting this year.

Natural History, Science, etc.

Galls and Ants.—The galls of a gall-fly, produced on an oak, attract, states Dr. Rithay, by their viscid secretion, a number of small ants, which he believes to be advantageous to the tree, in killing quantities of caterpillars and other insects which are its natural enemies.

A Fish Farm.—L. West in *The British Friend*, describes a visit to Joseph John Arnistead's fish farm, near Dunfries, Scotland. It is supplied with water flowing from the adjacent hills.

The business of this valley is to send out salmon, trout and grayling, &c., alive to customers all over the world, to stock new waters or renew the stocks of old exhausted ones. To accomplish this, hundreds of very large stock fish are kept in deep ponds supplied with a constant stream of water through them. In the winter months the eggs are collected from these fish, and are taken to the hatching-house and deposited in a single layer on glass grids, and immersed in shallow running spring water, where the embryo fish slowly develop, taking about three months to hatch at a temperature of 42° Far., every degree of heat accelerating the development five days, and every degree fall of temperature retarding development to a similar extent. A trout egg is about the size of a yellow pea, such as commonly used for splitting, and the shell being transparent the development of the embryo is most interesting to watch. With the aid of a microscope the whole internal arrangements are very easy of examination, the action of the heart, the circulation of the blood, the abrasion of fat globules by the blood corpuscles all being distinctly visible. The appearance of two dark eyes is the first indication to the naked eye of the development of the embryo; after these become fully developed, the eggs are ready for sending out as "eyed ova" in tens, hundreds, or thousands as required, and will bear almost any journey merely packed in damp moss, and are much more hardy after the eyes are developed than before. After the fry come out of the eggs they are known as "alevins," and continue in this state, nature-sustained by a bag of oil, known as the umbilical sac, for about a month, when, having absorbed their supplies from this source, they commence to feed in the ordinary way. At this period they become more individual in their existence, and instead of all putting their heads together in the darkest corner they swim about freely, and explore their prison and try to escape down stream; and if a particle of anything drops on the water it is immediately pounced upon by some small fish, anxious to try if it is good to eat. The commissariat department is a most

important one. This will be readily understood when we say that in an establishment of the kind there are hundreds of trout, three to ten pounds each, thousands of fish six to twelve inches long, and millions of small fry, all which require feeding three time per day.

Generally speaking the food consists of two kinds, namely, natural and artificial; the former being again divisible into naturally provided food, and that which is collected from outside sources.

The larger part of the food is artificial, and consists of mussels, beef, horseflesh, or liver very finely divided or coarsely chopped, according to the size of the fish to be fed; and we can assure our readers that it is a most interesting sight to see the fish feed. The small ones are exceedingly quick and voracious, and the larger ones are positively savage, and on the first appearance of the keeper with the food show signs of the wildest excitement. On looking into a pond that a moment before apparently contained nothing alive, we see huge trout darting about in all directions; and when the keeper throws in a handful of food the fish rise en masse and greedily devour it, some actually jumping out to catch it as it falls.

The natural food consists of flies, caddis worms, water-snails, fresh water shrimps, small fish, &c. the thousand and one other forms of life found in water, nothing coming amiss to a trout which is not too large to swallow. The collected food consists of worms and maggots purposely raised in enclosures, and tadpoles trapped and fattened in ponds, and esteemed a very dainty morsel. To encourage insect life, suitable aquatic plants are introduced into the ponds and water-courses; and botanical ponds are set apart for rare and beautiful varieties: and again other ponds are set apart for special insects. We found the time all too short to inspect the contents of fifty or more ponds.

Careful observation shows that among fish, a fish one pound weight lays a thousand eggs, a two pounder two thousand, and so on. In a state of nature almost every bird, beetle, reptile, fish or insect, which lives in or around a stream, preys upon fish-eggs; and it is estimated that not more than ten per-cent. of the number ever have the chance of hatching. This will be readily believed when we add to the risks from the above enemies, the destruction of ova by floods and other accidents. In artificial spawning and hatching all the above risks are obviated, and it is occasionally possible to hatch over a hundred per cent. of fish from eggs, some eggs being double-yoked and hatching two small fish, though, our friends say, these twins rarely, if ever, live.

Moles.—The first naturalist to make man acquainted with this curious subterranean laborer, was Henri le Court. He managed to escape with his life from Paris, during the reign of terror, and settled down in a quiet part of the country. This gentleman studied all the habits of the mole, and some of his methods of eliciting the truth about them were somewhat ingenious. We are told, for example, that being desirous of ascertaining the secret with which the creature can travel through one of its tunnels, he watched his opportunity, and when the animal was out on its feed, and at one of the most distant points from its fortress, he placed along the course of that road, between the mole and the fortress, several little traps, with small pieces of paper attached to strings, at certain distances, the straws penetrat-

wards into the passage. Near the end of the subterranean road he inserted a horn, mouth-piece of which stood out of the ground. Men all was ready, Le Court blew a blast loud enough to frighten all the moles within ring, from their propriety, and the mole, whose presence at the spot he had well ascertained, sympathized in the panic. Down went first little flag, and one after another folded with astonishing celerity as the mole came into contact with the flag straws in his rush towards the fortress, indeed, the spectators affirmed that its swiftness was equal to that of a race at a good round trot.—*Cassell's Natural History.*

Iron Manufacture Among the Kafirs.—The Kavenda Kafirs are a branch of the Makatose, closely allied to the Basutos, and amongst these people iron-smelting and manufacturing work in a rough way is carried on. My friend arranged that I should witness the making of a "pick" or agricultural hoe, the principal article fabricated, and the head Kavenda gave me his pony on which to ride to his home on the summit of a hill, where I was received by himself and assistants under a thatched roof, where the primitive forge was erected. The fire was soon lighted, charcoal being used, and a small calabash containing iron (the ore produced from an iron mountain in the vicinity, and previously smelted) was produced, the contents of which were thrown on the fire when sufficiently heated. When the metal was fused as laid on a large block of stone and beaten into shape by another heavy stone, wielded with great force by a stalwart and adept assistant, and it was interesting to watch how, with the rough implements, the pick slowly but surely grew into shape. It was taken from the fire by a rough pair of tongs held by the headman, who always whistled during the time he held it on the stone anvil and his assistant a grunt brought down his heavy weight on the exact spot indicated by his chief. During the whole time two men took it in turn to beat the bellows, made of buck or goat skin, and the hollow horns of antelopes for the furnace, whilst several visitors squatted around and watched the operation. It was living in the country, and thought travelled back to the by-gone times in human progress.

These picks are greatly valued by Kafir agriculturists, always maintaining a value of about five shillings, and are greatly preferred to those made in Birmingham, which can be bought and sold for less money.—*A Naturalist's "Transvaal."*

Thought in the Act.—J. Watson, F. L. S., writing in the *Reading Mercury*, tells the following

story: "I was, whilst spending my summer vacation at a lonely farm-house among the hills, I remember going out with a man-servant to shoot. Young as I was, I pleaded long and earnestly that they might be spared, urging that if they were again they took a young pigeon, they would do finite good as a 'set off' by the quantity of grain they destroyed. The fellow would not be moved by my entreaties, however, as he thought perfectly well that the pair of owls that were perched on their nest upon the beam in the barn had just killed his young pigeons. After lying for some time under a sycamore at the top of the fold, he suddenly skimmed silently over the trees and entered the pigeon-cot. Soon it emerged with its talons in its claws. 'There,' said the man, 'caught it in the act!' And so it was—of killing one of

the largest rats I ever saw; for the stupid rustic fired and killed it, and this rodent dropped from its claws. Rats were the authors of the mischief, which, if allowed, the owls would have exterminated."

Items.

Reform in the Coptic Church.—The native race of Egypt (Copts) have from ancient times been professors of a form of Christianity. Among them the clergy had the predominating influence, but the laity occupied a higher place than in the Roman Catholic Church. The Khelives formed a committee, exclusively of laymen, who should be consulted in all matters pertaining to the temporal affairs of the Coptic community. A Reform party arose requiring better schools and teachers. The clergy resisted the movement, and the Patriarch sided with them. An appeal was made to the Khedive, with the result that the Patriarch was remanded to his monastery and a vicar appointed in his place.

The English Episcopal Church.—Archdeacon Farrar knows how to wield a caustic pen when so inclined. He sometimes probes the English Church, of which he is a distinguished preacher and ecclesiastic, in a manner which lays bare her sore spots so that the proper remedy may be applied. When stern rebuke is required, he is fearless and independent enough to administer it. In one of his latest exposures he draws a picture both dark and alarming. Here it is: "I see her lapsing on every side into Romanism in all but name; I see but few living saints among her professors, though I hear the name of 'saint' bandied among one another by her partisans. I see her undoubtedly losing some of her hold upon the upper classes, who are growing more indifferent to her Sabbaths and her ordinances. I see her producing little real effect on the working-classes, who are the great mass of the nation, not ten per cent. of whom attend her churches. I see her standing with weak hands and feeble knees in the great battle against the masterful of drink, or even siding with his champions or palliating his intolerable enormities; and others saying smooth things and prophesying deceits. Let those others, if they will, prop tottering walls with untempered mortar. There are plenty of them to do it and to be rewarded for it. I will not."—*The Presbyterian.*

Practical Sermons.—W. E. Gladstone says: "The class of sermons which I think are most needed, are of the class which offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend, he exclaimed, 'It is too bad. I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best, the kind of preaching which men need most, but it is, also, the kind of which they get the least."

The "Conference" held at Indianapolis in the Tenth Month.—The *British Friend* says of this gathering, and of the discussion in it of the *Pastoral System*, that "the most remarkable feature was a paper by Dr. William Nicholson, of California, who has hitherto been considered as opposed to the pastorate system. He clearly pointed out its dangers, and said that it meant the theological seminaries, church fairs, &c., and yet he endorsed it! He said that the duty of ministers now was to be in absolute submission to the *Pastor*, to speak or keep silence as he bade them, and to sit on the platform or in the body of the meeting, as he indicated."

Is it possible that this Friend, long held in much esteem, has become one of the "dead fish," that float with the current?

WE are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.—*Cecil.*

A good story is told of a minister by the name of Samuel Jones, an incident that happened when the well-known preacher first started in evangelistic work. He went to a small town and was told that he would have a hard time in the church, as there were numerous feuds existing between the members, and two brothers, who both belonged to the church, never spoke to each other, nor did their families.

The night for opening the meeting arrived. The minister entered the meeting-house while the choir and congregation were singing:

Come, angel band;
Come and around me stand.
Oh, bear me away on your snowy wings
To my immortal home.

When the centre of the house was reached the minister stopped in the aisle, waived his hat at the choir and shouted:

"Stop! stop that singing!"

The music ceased at once, and the minister continued:

"That's not a fit song to be singing in this church. I am told there are brothers and cousins who belong here and yet don't speak to each other. Now do you think there is any danger of hearing the rustling of angels' wings beneath the roof with such a state of affairs? You won't hear any kind of wings rustle so long as that sort of thing keeps up, unless it's a buzzard's wings."

The two brothers made friends before the meeting broke up.—*Atlanta Journal.*

THE FRIEND.

TWELFTH MONTH 31, 1892.

We have received a communication from Job S. Gidley, of North Dartmouth, Mass., which commences as follows:

In THE FRIEND of Ninth Month 3rd, in the article taken from *The Australian Friend*, the editor of that paper, writing of the departures from Quakerism, among the members of the larger Bodies, in the "Western States of America," asks—"Can nothing be done to turn the tide? Will it continue to ebb and ebb, until nothing is left of Friends but the old name traced on the deserted shore?" How would it do for the Conservative Friends in these meetings to join themselves to the smaller Bodies of Friends, in the "Far West," who are endeavoring to keep true Quakerism alive and to live up to the principles which they profess? Otherwise, will not those who are inclined to Methodism in these larger Bodies draw the more conservative ones among them all down under the water together?

In the editorial of THE FRIEND, of Tenth Month 29th, the following may be found: "A letter received from a valued Friend in New England, a member of the larger Body there, queries whether the time has not nearly come or the way is opening for Philadelphia Yearly Meeting to move with the view of bringing into fellowship and harmonious action the Friends on this continent who are striving to uphold the ancient doctrines of the Society?" *Ibid* Tenth Month 29th, "A minister in the larger Body, Kansas Yearly Meeting, says: 'To me the saddest thing in our condition is that the Conservative Friends make so little effort to keep together and work hand to hand to build up the cause for which our fathers suffered.'" And Twelfth Month 10th, the following appears as the language used by a minister, a former Clerk of a Western Yearly Meeting: "The religious Society of Friends has ceased to exist; and Friends'

Church is inevitably moving in the direction of Methodism." He added, "that the only thing which he saw for him to do was, to accept this movement as inevitable, and conform himself to it."

J. S. Gidley thinks that if there could be a gathering together of the fragments that remain—of all those in every place who retain their allegiance to the original doctrines of Friends—there would be a greater interchange of religious visits through our Society than now exists, there would be "a larger number of Friends in the different Yearly Meetings who would be so filled with love to God and their fellow-men, that they would feel as Paul the apostle did, when he said unto Barnabas: 'Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.'"

He adds—"Will the oppressed ones wait for Philadelphia? She has her own work to do. Will they complain because the Conservative Bodies of Friends seem to make little effort to keep together? They have their own burdens to bear. Will they hearken unto those who say that the Society of Friends has ceased to exist, and move along with the current? Be not conformed to this world, but be ye transformed by the renewing of your mind."

In reflecting upon the questions raised by our correspondent, we feel that they are very serious. In the nature of things, true unity and fellowship cannot exist in a body whose members take opposite views on important and fundamental questions which affect the practices of the body. Hence we see no probability of the stoppage of the process of disintegration which is now going on, unless a great change should come over the feelings and views of the people. We feel sympathy for those tried ones who attend meetings where much is transacted with which they cannot unite. But we are willing to leave to their own convictions the solution of the question as to what course it is best for them to pursue. This no doubt will vary with the varying situations in which they are placed. But whether they remain in connection with those who have departed from the principles of Friends, or whether they withdraw, we desire that they may manifest their adhesion to our doctrines and testimonies, and so conduct themselves that it will be known to others that they do not acquiesce in the departures visible about them.

SUMMARY OF EVENTS.

UNITED STATES.—Senator McPherson has introduced a joint resolution authorizing and directing the Secretary of the Treasury to suspend, until otherwise ordered by Congress, all purchases of silver bullion, as provided in the first section of the act of Seventh Month 14th, 1890. He asked that it be laid on the table, and gave notice that, immediately after the holiday recess, he would ask to have it taken up and acted on.

The Senate and House have adjourned until First Month 4th, 1893.

Immediately upon the assembling of the Senate after the recess, the Army bill will be reported and called up at an early day. The total amount of this bill, as it passed the House, was \$24,197,639, with an estimate of \$25,923,955. The bill, as it passed the House, was less than \$1,725,315 less than the estimate, and \$110,860 less than the appropriation of last year.

The present session of the Fifty-second Congress is not quite up to the ante-holiday record of the short session of the Fifty-first Congress. The House has so far passed the Army bill, and reported only the Fortifications bill.

The Duluth Board of Trade has issued a call for a convention to be held in Washington, D. C., First Month 12th, 1893, to discuss and promote the construction of a deep-water ship canal connecting the great lakes and the Atlantic. All commercial associ-

ations, including industrial unions and farmers' organizations, are asked to send delegates.

The Indians at the Pueblo of Zuni, who were accused of torturing two alleged witches, have resisted the efforts of the United States Marshals to arrest them, and troops have been sent from Fort Wingate. Trouble is feared.

The Mille Lac band of Chippewas are strongly protesting against their removal by the Government to the White Earth reservation.

The President has issued a proclamation reserving for timber and fish culture purposes the island of Afognak, Alaska, and its adjacent rocks and territorial waters, including the Sea Lion Rocks and Sea Otter Island. It is said that this reservation is one of the most important yet made. "The salmon and trout crowd the Afognak river at the breeding season, and there is no doubt that by preserving it, it will become a breeding place for all the other waters of Alaska and the different rivers of the United States in all the future; whereas, if it had been left to the depredations already commenced upon it, the fish there, as they have elsewhere in the United States, would become utterly exterminated."

The resurvey of the boundary line between Delaware and Pennsylvania has practically been completed, the placing of the marking stones at intervals of a half mile only remaining to be done. A thin strip of territory, on which possibly twenty persons live, has been added to Pennsylvania's area.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 112½ a 113, coupon, 113½ a 114; currency, 6's, 105 a 115.

COTTON was quiet, but steady on a basis of 10½c. per pound for middling uplands.

FEED.—Winter bran, \$16 a 17c., and spring do. \$15 a 16 per ton.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.65; do. do., straight, \$3.65 a \$3.90; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.08 a \$3.50; do., straight, \$3.60 a \$4.00; do., patent \$4.20 a \$4.50; do., favorite brands, higher. Rye flour moved slowly at \$3.45 per barrel for choice Pennsylvania. Buckwheat flour was quiet at \$1.90 a 2.00 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 74 a 74½ cts.
No. 2 mixed corn, 47½ a 47½ cts.
No. 2 white oats, 39½ a 40 cts.

BEEF CATTLE.—Good, 5 a 5½c.; medium, 4½ a 4¾c.; Extra Chicago, 9½c.; other Western, 9 a 9½c. Fat cows were dull at 2½ a 3½c.

SHEEP AND LAMBS.—Extra, 5½ a 5¾c.; good, 4½ a 5c.; medium, 4½ a 4¾c.; common, 3½ a 4c.; culls, 1½ a 3c.; lambs, 5 a 6½c.

Hogs were in fair demand and ½c. higher.

FOREIGN.—The investigation of the Panama Canal scandal still continues to occupy the attention of the French Chamber of Deputies. The Royalist and Bonapartist factions are on the alert to take advantage of any weakness on the part of the government, which, however, up to date, has withstood all efforts made to disorganize it.

The Bourse during the past week has been very unsettled. Every day has seen unusual fluctuations. The energetic action of the Government, however, somewhat checked the depressing influences of the Panama Canal disclosures, and especially the gloom due to M. Rouvier's weak defence. Considering the exciting events in the Chamber of Deputies, Rentes have shown surprising firmness.

The discontent that has been prevailing at Havre among the dock laborers for a long time past, has culminated in a general strike. Some trouble was experienced in loading and discharging vessels. It is thought that plenty of men will be available to take the strikers' places.

Six hundred joiners, polishers and saw mill hands employed by the Fairfield Ship Building Company, of Glasgow, went on strike on the 23rd instant, the company having insisted upon a reduction in wages of one farthing an hour. The strikers are buoyed up with the belief that it will be found impolitic to stop work at present on the new steamships for the Cunard Line, and that the company therefore will soon yield.

The employees of all the glass works in Leeds have received notice of a reduction in wages of three shillings a week. The cause of the reduction is dullness in trade. The men intend to resist.

Violent gales are raging off the west coast of Spain. Reports indicate that there have been many fatalities in this part of the Atlantic, and that shipping has suffered seriously along the Spanish coast. The ship

Maria Joaquina managed to make haven at Vigo in disabled condition, her rudder having been unshipped and her mast broken. During the gale her captain was killed and two seamen were drowned. The ship Maria Teresa foundered at San Lúcar, and eight of the crew were drowned.

The rejection of the Franco-Swiss Commercial Treaty by the French Chamber of Deputies is bitterly resented in Bern. There is a unanimous feeling in favor of reprisals.

A despatch from Hamburg dated Twelfth Month 26th, states:—The Eppendorf Hospital is treating cases of cholera, of which eight are of an exceedingly virulent type. Without doubt the disease is making steady although slow progress. General uneasiness prevails, especially in mercantile circles, which are still under the burdens of last fall's losses. Increases in the sick list and death list would mean within few weeks that all opportunity of making good reverses would be lost. The life insurance companies are said to be already curtailing business.

The famine in the Government of Uleaborg threatens to cause an exodus of the poorer people. Hundreds have gone to the coast of the Gulf of Bothnia to seek means of emigrating. Uleaborg City is crowded with starving peasants. In the interior the people are reported to be dying by scores.

Governor Reyes, commander of the Northern Mexican military zone, has written a letter to President Díaz recommending that the Mexican Government make an arrangement with the United States Government for the pursuit of the border revolutionists over the international boundary line. General Reyes and other high military authorities of that country claim that such an arrangement can be made the border troubles will soon be effectually overcome.

The first issue of an evening paper, called the *Star*, has made its appearance in Toronto. Its avowed object is to advocate the annexation of Canada to the United States. In its salutatory it says: "We have no hesitation in saying our lack of like progress has been and is entirely due to our unhappy separation from the Republic of the United States, and as our faith is that as one of the States of that Union, we would become more prosperous than we can be as British colonies alongside the overshadowing great Republic, we shall devote ourselves to the furtherance of this great mission."

It is understood that efforts will be made by the Mexican Government to turn the tide of emigration which has been flowing from Europe to the United States to that country in view of the probable passage by the United States Congress of laws further restricting immigration. It is rumored that the authorities to several of the Mexican States are preparing to send emigration commissioners of Italy, Sweden, Ireland and Germany.

Ten thousand troops have been mobilized to suppress the spreading rebellion in the Argentine Province of Corrientes.

NOTICES.

Through the kindness of two Friends, I have had a loan of original Yearly Meeting "Extracts" as set down by Philadelphia Yearly Meeting, from the years 1749 to 1825, inclusive—with the exceptions mentioned below—and as these are now very scarce, we had copies carefully made. Four years are lacking—1752, 1753, 1757 and 1759—and in order to complete the set, I should be very much obliged to any one who could loan me these, or any of them, or else suggest where I might procure them. I desire solely to make copies, and will then carefully return them. I am especially desirous of the "Extracts" for 1752, as recording the action of the Yearly Meeting on Slavery, in response to the efforts of John Woolman and others. HOWARD M. JENKINS

921 Arch Street, Philadelphia.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia on Sixth day, First Month 6th, 1893, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M.

WM. EVANS, *Clerk*

MARRIED. Tenth Month 21st, 1892, at Friends Meeting-house, near Barnesville, Ohio, ALLEN MAXWELL, of Plainfield, Ind., son of Albert and Anna Maxwell, to SARAH T. EDGERTON, of Barnesville, Ohio, daughter of James and Mary Ann Edgerton.

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lections from the Life of Mary Dudley.

(Continued from page 178.)

A service for which my dear mother had long been preparing, and which she contemplated with awfulness and many fears, now presented the immediate requiring of her great Master, I early in the Sixth Month she laid before the Monthly Meeting a concern to visit Friends at Dunkirk, Guernsey, and some parts of the north of England and Scotland, having in prospect to hold meetings also with those not in connection with our Society. The trial which it was to her affectionate feelings, and the conflicts she endured, when thus about to leave her husband and children, are somewhat described in the following extract from a letter, dated the Sixth Month 23rd, 1792. Thy sympathy in the present important prospect is truly consolatory, and thy encouragement to follow appointed duty is strengthening. Ah! my progress indeed been slow, and my experience comparatively small; but how much has it cost my life, yea, almost its destruction, to be in the free I am, loosened from my precious domestic ties. When a gracious Master demands the sacrifice of obedience, what struggles do I renewedly feel to give up all; at this moment I am even ready to question whether that faith to which all things are possible will be victorious, or whether that the small grain will so increase as to give the victory."

In the first of the Eighth Month she sailed from Waterford, being accompanied by her friends, Elizabeth Pim and Edward Hatton, both felt bound to the service; respecting the accomplishment of which, my dear mother writes as follows:

"Through merciful preservation we departed at Milford about seven o'clock this morning after a very tedious passage.

5th. We proceeded from Haverfordwest to Portharthen, where, as there was a meeting-house belonging to Friends, we ventured to invite the people to come and sit with us: a little company attended, and I think there was no reason to be dissatisfied with this step. We proceeded on to Llandovery to lodge, and reached Carmarthen the next day, called on a family of Friends about a mile from the town, who are situated in a lonely situation far from meeting. Separated from the Society of Friends; some communication in a sitting with them tended

to relieve our minds, and I hope secured some profitable instruction on theirs. We went from thence to Ross, and finding their Monthly Meeting was to be held the next day, concluded to attend it. Our minds being drawn in Gospel love to those not of our Society, notice was circulated and many came to the meeting, which proved a solemn one. E. H. was engaged with good authority, and the season ended in humble acknowledgment of Divine mercy. We had a religious sitting in the family where we lodged, and proceeded that evening to Gloucester, where we also felt bound to appoint a meeting; and though but few attended, it was an open, relieving time, affording renewed cause to trust in the never-failing arm of saving strength.

"We reached Buford the evening of the 9th, and were affectionately received at the hospitable dwelling of Thomas Huntley. In religious retirement after supper, we were refreshed together, and felt a little of that fellowship which is with the Father, and with his Son Jesus Christ. We had a season of religious worship next morning with the boys in their school room, and afterwards proceeded to High Wycomb, where we arrived just as Friends were going to a meeting held at seven in the evening on that day of the week; it was a solid time, the number attending not large. Here I met with my old companion Adey Bellamy, who took me to his house, and with his wife, a valuable religious woman, lodged and entertained us most kindly.

"11th. After breakfast we went to see our friend Mary Green, and her three daughters, where we were favored with an opportunity the most refreshing and strengthening to my poor mind, of any we have had since leaving Waterford. A. B. supplicated, and after some communications in the line of ministry, his wife revived the language of David, 'Surely mercy and goodness hath followed me all the days of my life,' &c., when our valuable friend M. G., with whom much sympathy was felt, made humble acknowledgment of the mercy renewedly extended to her; after which another return of prepared praise closed this memorable season, wherein it seemed to me such food was graciously handed, as might be gone in the strength of many days, and our spirits were bowed in thankfulness to the Lord. We left this place in peaceful serenity, and reached London by tea, being cordially received at my dear friend J. Eliot's.

"12th. Attended Westminster meeting, which was to my feelings a low season, though E. H. was well concerned in testimony. The afternoon meeting was wholly silent, but I thought inward travail was got to, which it is a favor to be willing to abide under, even a state where the seed can be profitably visited and interceded for; believing that in this situation groans which cannot be uttered, reach the sacred ear. My mind was instructed in these seasons, as well as in a time of retirement at our lodgings, in the evening, and though my lips were closed in this city, I was in degree thankful for one sense of life,—renewed willingness to suffer.

"13th. After attending the Morning Meet-

ing, where our certificates were read, we apprehended ourselves clear of London, and left it about four o'clock, accompanied by John Eliot and John Bevans. Arrived at Rochester late that evening, and not feeling easy to proceed without having a meeting there, one was appointed for next morning. This through Divine favor, proved a season of considerable relief; it was wholly confined to Friends, and I believe properly so, as it appeared a visit to our fellow members, who are sometimes deprived of their portion when others are present. Many Friends dined with us, at William Rickman's, and a solemn season afterwards crowned this labor of love. We proceeded to Dover that night, where, though not arriving until past ten o'clock, we were hospitably received at Richard Baker's.

"We found that our dear friends Martha Routh and Christiana Hustler, were daily expected from Dunkirk, and that a vessel was likely to sail for that place in the morning. We had before thought only of Calais, but R. B. recommending this, in preference, we changed our original intention, and set sail on Fourth-day morning the 12th, with a favorable breeze, but this soon slackened, so that we were about twelve hours on sea, and suffered much from sickness. The gates of the town being shut when we got into harbor, we were obliged to remain on board all night. On reaching the house of our kind friend William Rotch, next morning, we found it was their usual meeting day; but not feeling ourselves equal to sitting down profitably, so soon after a voyage, it was deferred to six in the evening, when we assembled, and though but a small number, it felt a time of solemnity.

"On conferring together next morning, it seemed consonant to all our feelings to sit with the few families, and we began at that of our kind host, with whom, his wife and two daughters, we were favored to feel spiritual refreshment.

"In proceeding with this engagement, much exercise attended, and the truth of the Scripture assertion was sensibly enforced, 'ye have need of patience;' but I had afresh to consider that it is part of the laborer's business to break up the fallow ground, as well as to sow the seed; this is the hardest portion of the work, but the servant is not to choose. It is enough for the servant to be as his Master, and the disciple as his Lord. May I increasingly learn this salutary lesson, for I am far behind my fellow laborers in the glorious work.

"First-day, the 19th. Our meeting this morning was attended by a few others besides Friends, and through the extension of Divine regard, proved solemn; holy help being afforded to visit the different states of the people to some relief, and I trust profit. In the evening, at our lodging, a memorable season crowned this day, so that it was indeed measurably known that through continued mercy the outgoings of the morning and the evening rejoice.

"20th. After the last family sitting an exercise which had attended my mind since com-

ing here, became so heavy that I mentioned to my companions the view of having a meeting with the inhabitants of this place; they encouraged me, but did not appear to be themselves, under the weight of it. This tried my faith, and on speaking to our dear friend William Rotch, he expressed some fear that owing to the present state of public affairs it would not be of much advantage. Having moved so far, I felt relieved, and willing either to give the matter wholly up, or to yield to it in the morning, should the pressure continue. After supper, a very solemn season ensuing, wherein access was mercifully afforded to the throne of Divine grace, and renewed strength experienced, we again conferred on the subject, and concluded to appoint a meeting, and though the number attending was but small, it proved a season owned by the liberty of the Gospel. E. Hatton was early engaged with good authority on the testimony concerning our Saviour, 'In Him was life, and the life was the light of men.' E. Pim followed acceptably, and strength was afterwards afforded for one of the poorest to be engaged in the service of a gracious Master, who was pleased mercifully to help while advocating his cause.

"At the close of this meeting, the members of our Society were requested to remain; and we had to recommend an attention to some points which seemed overlooked by Friends in this place, and to encourage to deep watchfulness lest the testimony of Truth might fall; also to strengthen the hands of those concerned for its support: this felt a solemn conclusion to our visit here, and my mind was favored with a sense of calmness and relief.

"Apprehending that liberty was now given to proceed, we prepared for doing so, and just before separating, the feeling of Divine love sweetly cemented our spirits, under which a fresh salutation arose to several present, and solemn acknowledgment of the Lord's unfailling mercy was made; under which covering, and the evidence of solid peace, we parted with this dear family. There were, besides the household, several at this last opportunity for whom travail of soul had been experienced, that they might abide under the softening influence of heavenly love, and submit to the holy discipline of the cross.

"Benjamin Rotch accompanied us to Calais, where we were detained two days by unfavorable wind; a trial of patience, feeling anxious to get forward.

"24th. We embarked from Calais about four o'clock in the afternoon, and had a sick passage of eight hours; landing at Dover, I trust with thankful hearts, and were again affectionately received at our kind friend Richard Baker's.

"26th. Attended the usual meeting, which was an exercising time: the life of religion being so low that suffering with the oppressed seed was our portion. My companions were well engaged, and I was drawn to supplicate for the church in her wilderness state, faith being mercifully afforded to trust that she will yet be brought forth: this I felt to be a renewed favor from the Divine hand.

(To be continued.)

"I strongly recommend a frequent perusal of the Holy Scriptures; they afford instruction and consolation to the seeking mind. The revelation of these sacred truths very much depends on the state of mind in which we read them. I have derived unspeakable advantage, and many times my mind has felt comfort, from an early

acquaintance with them, which makes me desirous that all may cherish a partiality for reading them: I well know their real value.—Be frequently in the practice of retiring and waiting on the Lord; seek his counsel as your only sure guide through life; it will enable you to pursue the necessary avocations you may be engaged in.—Live loose to the fleeting things of time; place not your affections on sensual pleasures; let the Almighty Father of the universe, the Saviour and Redeemer of mankind, be your first love; give Him the greatest room in your hearts, allow Him to come in and abide with you; may you never reject the tender visitations of Divine love, nor spurn the gentle reproofs and admonitions of unerring wisdom, which can only lead you in the right path;—be not ashamed to acknowledge the Lord in all your ways."—Margaret Jackson.

FOR "THE FRIEND."

Extracts From Letters Written During a Summer Holiday Trip.

On the 20th of Sixth Month, my aunt and I left Baxter Springs, duly equipped for a two weeks sojourn in the Indian Territory. The same horse and buggy that for so many years had carried her from house to house, visiting the sick and afflicted Indians, was now at our disposal, having been sent up for that purpose a few days before.

We left early, for though our destination was only twenty miles from Baxter, it was part of aunty's plan to be present at a Quapaw council, that was to meet at the house of the chief. She was greatly exercised over a bill that has been gotten up by the white people here in their own interests, about which the council met. She hoped to be able to induce them not to accept of it. Many of their friends in Baxter were likewise concerned, for so far the impenetrable stupidity of the tribe (and they are the most backward of any in this agency), had prevented their seeing that it was contrary to their interests. We reached the house in good time. A drove of horses roamed at will about the place. Soon the Indians began to gather; they came on horseback and in wagons, and met together under the spreading trees. Aunty talked to them through an interpreter, with what result time will show.

I am ashamed to say that I took a nap in the carriage while they were talking, but wakened sufficiently before it was over to secure a photograph of them. One of the group, Buffalo Calf, I had seen before in Baxter Springs. Many of the Indians had come to town that day bringing bead work, bows and arrows, etc., to sell, hoping to raise sufficient funds to attend a travelling show then stopping in the place.

I was particularly attracted to Buffalo, for he, still clinging to the tastes of his ancestors, was gorgeously decorated with scarlet ribbon and feathers. Gladly he consented to stand for me, and as I pulled the magazine out to let the plate drop and expose a fresh one, he walked up confidently, holding out his hand and expecting, of course, to see himself at once reproduced, and life size no doubt. I satisfied him, however, by promising him a copy if it was good. I gave him two at the council, and he was evidently gratified, for he stuck one on each side of his hat, and marched away, the admired and envied of all his fellows.

Aunty having relieved her mind was comfortable to proceed and enjoy the rare beauty of the scenery. Oh, the prairies are lovely! They give exactly the effect of a boundless

ocean, only this is of waving grass instead of rolling waters. The luxuriance everywhere is almost intoxicating. Occasionally there were tilled fields, and in every case, the wheat, oat or corn was of the most excellent quality. We passed many enclosures that kept within bound vast herds of cattle. Splendid creatures they were too, preparing for the Chicago and Kansas City market.

Whenever we came upon an eminence, the view was indescribably lovely, and the air that blows over the rolling prairies is soft and balmy almost as balmy as that of Nantucket, and the flowers scarcely less lovely.

All along on our left the forests that follow the course of the Spring River could plainly be seen, and finally they were joined from our right by those of the Neosho, until the whole region became densely wooded. Through this we drove for some time, until we reached a turn in the road, and there before us was "Nancy's!" Yes, it was true. We were really at our journey's end, and my curiosity was unbounded to find out what a real Indian home would be like. I felt certain from the first that I should find clean, for aunty had lived with her for years and was as particular on that score as I dare be. Still I had never seen inside, and I was curious. Nancy, herself, came to the gate to meet us. She is a large, fine looking woman, dignified in her manner, and reserved as most of her people are. The house stands in the midst of a large yard, surrounded by a high rail fence. Unlike most other Indian homes we have seen, it has a gate on each side, so one need not climb the fence.

The house itself is of log, with a large porch front and back. It contains two rooms below stairs, and two attic rooms above. After the closest scrutiny I find it all scrupulously clean. One of the upper apartments proved a very comfortable sleeping room, it being still almost as aunty left it several years ago, and we felt ourselves at home in it at once.

When supper was announced we found it served in the wide porch. The butter, milk and cream looked so tempting I felt sure other things would be right all through our stay. We were provided with not only the necessities but many of the luxuries of life. Her vegetables came fresh from the garden close by, and her young chickens—well, I need say no more, and only have mentioned these things because I had some fears about the table myself.

In the woods by the house, a delicious spring of clear, cool water bubbles up, and from it rises a sparkling stream. Over this stream her spring house is built, and after my first visit I no longer marvelled at her butter and cream. I have at my disposal one of the prettiest ponies, "Johnnie," whose pace is the very poetry of motion, and whose gallop is, to say the least, highly exhilarating. Then there are two beautiful dogs that follow me wherever I go. The winds in such a delightfully aimless way, that you may go miles and miles without seeing any one or coming to anything in particular.

The grandest primeval forests stretch on three sides from the yard around Nancy's home, while to the north extend her goodly acres. She has 160 in all, since the allotment of the land, and about half of them cleared. Splendid crops of wheat and corn grow upon them, and a very fine orchard containing several hundred trees gives her an abundance of fruit.

On the afternoon of the day following our arrival, Nancy and I started for Grand River. Nellie was slow, and as the day was hot, while

er choose her own gait. We had to ford Spring River. It is a beautiful stream, about one-eighth of a mile wide at this place, densely wooded on both sides. Giant elms and sycamores lean far over the water; magnificent they are in their native glory, undescrated as yet by the ruthless hand of man. It requires an experienced person to ford the river in safety, but I felt no fears with my Indian guide. We caused amid stream, with the water flowing through the bottom of the buggy, while I took a photograph. Two or three miles more brought us at last past the Government School buildings, and on to the P. O. that rejoices in such a good sounding name, and the no less pompous postmaster glories in that of Napoleon! I managed to secure a photograph as the contrast was so great between the low log structure and its pretentious appellation, but alas, the sun was obscured by a cloud that hitherto had been almost unnoticed, but which to our dismay we saw rapidly climbing the sky. Not only this, but rumblings of distant thunder warned us of an approaching storm. Eager to reach the ford before it broke, Nancy proposed a short cut, which she knew, thinking so to save time, which in the end proved the truth of the proverb that, "the longest way round is the shortest way home; for after driving along a dark, narrow trail, that took us over stumps, stoned and fallen trees, we came to the verge of a deep ravine that must be crossed, and behold the bridge, a rickety concern at best, was down! It was so dark by this time that Nancy was walking ahead to see if the road was passable. Vivid lightning flashed about us, and the thunder roared among the hills, so that our position was scarcely enviable. No time was to be lost, however, so in some way, though how I can never tell, we turned around and retraced our steps until we came to a rail fence. This we tore down. While in the act an Indian came galloping up to us, and though I had feared otherwise, he leaped from his horse and politely offered to put it up, at the same time assuring we could reach the road beyond. Gratefully we found ourselves at the ford. I shall never forget that crossing. It was now past sunset, and the dark outlines of the wooded banks of the river were set against the still darker sky, which was continually illuminated with the lightning flashes. Unused as I was to fording, the sensation was a fearful one, for the rapidly moving current made us seem to be hopelessly drifting up stream. At last we were over, and the lie who seemed to realize the position, soon led us at home. We were scarcely inside, when the storm broke, and such a night as it was! 'Twas a novel feeling to lie in a cabin and hear the rain beat, it seemed on our heads; and the lightning and thunder all made it fearfully grand.

A beautiful day followed this stormy night, and my aunt and I took advantage of it to visit an Indian friend who lived near. I was not at all prepared to find what I did, a refined, cultivated woman, who had lived most of her life in the city, and was in every way a superior person. We spent a day and night with her really delightfully, and then accompanied her on a visit to the Government School, and were delighted with the beautiful arrangement everywhere. From here we went to another well known Indian home, and in the evening attended a reception of the Government employees, held at the house of the Agent.

My aunt had so impressed me with the fact that I could see no one, that my wardrobe limited

me to appearing in a last year's boating suit. However, I did not allow that to spoil my pleasure, for the several hundred guests that gathered in the beautifully lighted grounds about the Agency were interested in their work, and I learned from different ones a great deal about the Indian question. The Agent told me that he thought within two years time this whole Agency could be done away with, and the Indians be made citizens. This may be a good thing for some of the more progressive among them, but for most, the end will inevitably be absolute penury, for they are mostly so lazy and hire their farms to a poor class of whites, and they of course take advantage of them in every way they can.

We spent First-day at the Modoc Mission. We found a delightful family there. The husband, a Friend from Maine, was thoroughly educated and his wife, whom he had lately married, had always lived and worked among the Indians. These Modocs interested me greatly. Fifteen years ago they were brought from Oregon in chains, and were one of the most warlike tribes, but now they seem quiet and peaceable and even contented with their lot.

Second-day was the Fourth, and the Indians, always glad of an excuse, celebrated it in typical fashion—that is, by having a barbecue. Anxious to be present on such an occasion, I gladly consented to accompany Nancy to Miami, a little village on the edge of the agency, where the celebration was to take place. About twelve hundred persons we found assembled in a large grove, where a brass band and all sorts of penny shows were helping on the fun. Many of the Indians were gorgeously decorated for the occasion. Red was the predominating color, but bright yellow, green and blue in some cases satisfied them. But I have not told you what a barbecue is, and I naturally suppose you to be as ignorant as I was myself. They dig a trench from eight to ten feet deep, according to the size of the animal to be barbecued, and line the inside with stones. Upon this they pile wood, and burn it until it is a mass of live coals. Then they run poles through the animal prepared for roasting, resting them upon the sides of the trench. Over this they build a gable of rails, covering heavily with damp straw. Upon this they again pile earth and allow it to roast (so I was told) for two or three days. They say the meat is delicious, but I did not indulge in any.

A large platform was being erected in the woods preparative to a dance in the evening, but we did not stay to see it, for I had some work to do at home. My camera was full of exposed plates and I wished to develop them that night. I had been prospecting for a place where I could fix a dark room, and had determined upon a corner of the spring-house. The cracks between the logs were so large that even at night a great deal must be done to make it entirely dark, so I spent an hour or more in carrying down every available article for hangings and coverings. Rag carpet, blankets, shawls and most of my personal wardrobe, by means of tacks, stones and sticks, were made to answer the purpose, and having prepared my chemicals and all things being ready I anxiously awaited the night. Somehow, during my preparations it did not occur to me that the spring-house, situated as it is in a woods and some distance from the house, would be a less attractive spot during the night, than it was in the daytime; however it turned out that, when occupied in my cell, such visions of rattlesnakes, scorpions

and centipedes—with all which the territory swarms—filled my mind that I too much hurried my work and so spoiled many of my negatives. I did not stop to consider whether any or all of these creatures were nocturnal in their habits, there seemed no reason to me then why they should not be all about me. Almost every time I moved I managed to step upon a loose board, which immediately sprang high into the air at one end and descended low into the soft ooze at the other. I kept at my post, however, until nearly midnight, and then making my plates, carried them to the house and carefully ranged them on a table, leaning one edge against the wall. In my wisdom I placed every one with the gelatine face out. In the morning, to my dismay, I found each covered with a thick coating of fine saw-dust—some nocturnal beast had been boring in the logs above—so that all those not spoiled in the developing, now came up to the proper standard for amateur work.

I must not leave this description of our Indian home without mentioning one incident, which interested me greatly, showing as it does that the Indian has not yet learned all that his civilized neighbors can teach him, in that he still feels himself one with the wild animals about him and not their natural born enemies. Upon the dressing-table that stands between our two windows (both of which are innocent of sash) is a box with a curtain. Inside this a pair of wrens have built their nest. The mother bird sits there most of the time, while her mate flits about and brings her food. He does not seem to mind us a bit, but comes to the table as we stand by, and hops around, turning his cunning little head to one side, and looking up in the sauciest manner possible, and treats us exactly as poachers, and, I dare say, has watched our preparations for to-morrow's departure with genuine pleasure. I, however, feel far otherwise, and would gladly prolong our stay, but Colorado lies before me, and though nothing in the future seems so delightful as the present, I know I shall soon cease to regret, because I shall have no time for it. I took my last gallop on Johnnie to-day, and to-morrow our drive home will be our last trip in the Territory. My next will be from Colorado Springs—so farewell for the present.

(To be continued.)

Extracts from the Diary of Louis Taber.

(Continued from page 180.)

Fifth Month, 1862.—At our Quarterly Meeting, a year since, I was led strongly to desire, if not secretly to petition, that the spirit of supplication might be poured upon us, and rest on some of our ministers. Ann Branson, whom I never remember having heard in prayer before, appeared fervently in that exercise, and at considerable length. My desires were answered.

Seventh Month.—A committee of our school district waited on me asking my subscription to the Bounty Fund. They said I must head the list with \$100, and would not be denied, telling me others of our Society had subscribed, and nearly all would contribute. I assured them that if every one besides should contribute, I could not. Addressing one of them, a serious man and a professor, I told him he could understand my conscientious scruples. This was a matter between my Maker and myself, for which I was not to be finally accountable to man. That I could not resort to arms in self-defence, or countenance or encourage others in so doing, and that I could as soon part with my right hand as sign their paper for that purpose,

for I could never again expect to enjoy peace of mind, unless through repentance and forgiveness for my error. He admitted I was sincere, but said, "How different it is with me. I believe I am doing God's service!" Perhaps he will be excused. We must not limit the mercy of God.

Ninth Month.—Our brother and sister, Silas and Anna Taber, and their eldest children Mary and Reuben, also our cousins Jesse and Cynthia Harkness, attended their Yearly Meeting, the former making their home with us. We were pleased with their company, and our regret was mutual that we could not meet together and worship the one only and true God at the same altar. O, the heartburnings and the heart-breakings of these separations! I cannot think they were in the ordering of Divine Wisdom.

Tenth Month.—The Yearly Meeting has been about as largely attended as usual. Some progress was made in the right direction. A tolerable degree of unity and condescension were manifested. Three meetings established in Iowa. Some were dissatisfied, and a committee was appointed to examine the proceedings. Six hundred dollars were raised to liquidate the Boarding School debt. The School Committee made a favorable report.

Five hundred copies of the memoir of Maria Hall were directed to be printed. I believe our Yearly Meeting will be sustained if its members are faithful.

Eleventh Month.—Father has had a merciful escape from a sudden and fearful death. His horse stumbled and fell, throwing him off, with one foot in the stirrup. The horse was frightened and dragged him two or three rods, when the top of his boot parted across the instep and released him. We all thought it providential, and felt truly grateful for his continued preservation.

The children and myself attended the funeral of Ann Taylor, held at Short Creek. It was very large and there were many communications. Before the close I felt constrained to stand up and add nearly as follows: "Since we have been thus assembled on this solemn occasion which needs no language from the lips of mortal man to make it more impressive unto us, a voice, almost as from the dead unto the living has been sounded in the ear of my soul. I have been made to remember that the early and chosen companion of this dear aged departed sister, laid down his life in a distant land, in the service and in the cause of his Master and his Lord.* He being dead yet speaketh to the living, and may a like degree of faithfulness be ours, and each individual of us made willing to lay down all our earthly crowns at the feet of our dear Redeemer, made willing also if need be to lay down these natural lives for the testimony of Jesus and in the service of our Lord.

And this was the language which seemed to be addressed to every soul now present: "Be thou faithful unto death and I will give thee a crown of life."

Ann Branson called on us and had a religious opportunity. She addressed the children very appropriately, after which she addressed us, having much to offer, by way of warning and also of encouragement. Encouraging us to stand faithful in the Truth and having done all to stand. She knew there were many discouragements and spoke of the times when the Jews were captives in Babylon, and a few only re-

mained and Gedaliah was slain by the treachery of Ishmael. Let us hope her labors will not be lost.

Twelfth Month.—Every few days we are grieved and sickened by the details of carnage and slaughter. More than 100,000 lives have already been sacrificed, spreading mourning and lamentation over the land, and the nation is burdened with a debt little short of a thousand millions. What a dreadful abatement and desolating scourge is war! It is hoped the President's anticipated proclamation of emancipation will have a favorable effect in hastening the crisis, which cannot very long be delayed. Freedom will be a blessed boon. By terrible things in righteousness is the Lord visiting this people for our great national sins; our forgetfulness of Him; our injustice to the aborigines; our wicked war with Mexico; but most of all for our injustice and cruelty to the poor, helpless bondsmen of the African race. He is still able to make the wrath of man to praise Him and "the remainder of wrath" He will restrain. We are our own executioners, chastening each other as with a rod of iron, for our iniquity, in which the North has participated, though not in an equal degree, by the passage of unjust laws, by compromise with the South, and by purchasing and using the products of unpaid toil. The children of Israel were in bondage in Egypt nearly four hundred years. The African has been almost two-and-a-half centuries in slavery in America. The Israelites were led out of Egypt with a mighty Hand and an outstretched arm into the Promised Land. Slavery must yet be abolished, though through carnage and bloodshed in this country and throughout the civilized world, and that detestable traffic in human flesh, the Slave Trade, broken up, and its place supplied by peaceful commerce.

The Southern States will unquestionably fail in their wicked scheme of establishing a great oligarchy based upon the system of slavery, to include Mexico, the central American States, and the West Indies. Their monopoly of cotton and sugar will be broken up, and other lands opened up for the cultivation of these staples, thus extending the sphere of legitimate and beneficent commerce over the world. We are pained and astonished at this terrible murderous fratricidal warfare; but we can be little less astonished at the grand result, which in the hands of an overruling Providence it is destined to be a means of accomplishing in the earth. Truly the Lord still reigneth, not only in the armies of Heaven but in the kingdoms of men. In his name let all his confiding children trust.

Ninth Month, 1863.—Some of our relatives and friends in attendance at their Yearly Meeting visited us. They spoke of their meeting as being larger, better, and more interesting, than some previous years. If the truth can only be served, and pure and undefiled religion promoted, all of us ought to rejoice.

Tenth Month.—Our Yearly Meeting was as large as usual. A much greater degree of harmony prevailed.

A little progress appeared to be made affording encouragement to persevere. But there was no correspondence, and but one minister in attendance from Philadelphia—Lydia B. Kite. There may be less earnestness and devotion, but there is certainly more apparent consistency amongst us. But let none forget, "with what judgment ye judge, ye shall be judged." The Boarding School debt is liquidated. Jacob Branson's memorial is to be printed for distri-

bution. Very dry weather and the stock suffering.

15th.—Our three older children have gone to the Boarding School for the winter session, leaving us rather lonely.

Twelfth Month.—Our meeting at Short Creek is laid down, and we will go to Harrisville. The other meeting was laid down previously, and there is now no meeting where a large one was formerly held. Such has been the fruits of the division here. Our Monthly Meeting is held at Harrisville. Most of our members here are moving to other places.

This wicked, wasteful civil war is still waged with no abatement of its enormities and apparently little approximation to its end. A fearful alternative is war, a terrible arbitrament the sword! We have not yet drunk to the dregs "the cup of trembling;" the measure of our national calamities is not full. The *slave* is not yet free. Many of our promising young men either enlist or are drafted, not a few of whom will never return home, or if they do, will be maimed and disabled for life. There is an abundance of suffering and destitution among the liberated slaves, and Friends have contrived quite liberally for their relief.

First Month, 1864.—The year opened unusually cold; the temperature being ten degrees to twenty and even thirty below zero, some places, accompanied in the west with heavy snow storm blocking the roads, and occasioning great suffering and some deaths.

Second Month 16th.—Sudden cold. Below zero. Quarterly Meeting to-morrow at Flushing. None of us expect to attend. My health continues unusually good for the winter season. Try to avoid exposure. Can seldom get to meeting now, which is a privation.

Eighth Month 14th.—We have a prospect of leaving home in a few days to pay a visit to our relatives and friends in Iowa. The prospect of leaving our children feels trying, but believing it is right for us to make the attempt, we are enabled to commit ourselves and them into the hands of the Lord to his care and keeping. Earnest are our petitions that He will both preserve our little family at home, and us on our way, that we may get along safely, and find well on our return home.

Hickory Grove, Ninth Month 21st.—At the Monthly Meeting was led to speak of the Jewish captivity, and of Esther and Mordecai, enlarging on it and applying it to our condition. In the meeting for business—alluded to the peaceable nature and kingdom of Jesus, adding that though we should be cast into the burning fiery furnace, yet One like unto the Son of God would be found standing in our midst and the smell of fire would not be permitted to pass upon our garments.

Tenth Month 15th, Coal Creek, Keokuk Co.—Mid-week Meeting. A number absent and a little time. One Friend had a little offering. It was peaceful, but would have been glad to see a general attendance. If found faithful they would be blest.

(To be continued.)

MEN have commonly thought, that to preserve the godly in worldly peace and prosperity, is to preserve the church; whereas to preserve them in faith, hope, love, in unison and communion with Christ and the Father, and through the Spirit, this only is to preserve the Church, and this oftentimes is better done by Christ, whose work only it is, in affliction and prosperity.—*W. Dell.*

* Jonathan Taylor died in Ireland in 1832, while on a religious visit.

FOR "THE FRIEND."

THE SACRIFICE.

Is a lovely day and the sun shines fair,
 and joy and beauty seem everywhere;
 the sky is blue and the air is warm,
 and Spring is decking the cold earth's form
 in royal mantle of emerald green,
 with roses and daisies woven between,
 the waters laugh in the rippling rill,
 and the lambskins frisk o'er vale and hill.

And hark to the sound of that beautiful bird!
 Where ever such notes of melody heard?
 See him plume his feathers and soar away
 in the broad expanse of this beautiful day.
 And now he returns, for his nest is nigh,
 to see it and listen, the nestlings cry!
 And there is the faithful fond little mate,
 and he's brooding o'er all in true motherly state.

Happy indeed is this household small,
 in the cozy nest in the tree-top tall;
 they bill and coo in their own sweet way,
 and fill the air with their roundelay.
 But see! he falls from his perch on high,
 all fluttering down to gasp and die!
 The red blood flows from his quivering throat,
 no more may he warble his musical note.

His mate and his nestlings shall see him no more,
 nor hear his sweet voice that rejoiced them before;
 their grief and their anguish no mortal eye sees,
 at the Father in Heaven takes notice of these.
 "O little birdies! but oh tell me why
 that beautiful bird quit his singing to die!
 Why did that boy with his dangerous gun
 destroy the sweet life of that innocent one?"

No more shall that voice in melodious praise
 sound o'er the valleys on bright summer days,
 nor what is such sacrifice, needless and wrong
 of joyous liberty, motion and song?
 'Tis pride of the heart! the lust of the eye!
 Creeching that millions of songsters shall die;
 for sweet gentle woman to add to her charms
 she covet the beauty of cold lifeless forms.

O! who can love so sad a thing
 a cold, dead bird with a wounded wing!
 What joy do you feel in your flaunting pride
 with a dead bird pinned to your bonnet's side?
 Woman beware! For our Father in Heaven
 whose wonderful kindness these creatures hath given
 declared his compassion for great and for small,
 and notices even the sparrow bird's fall.

Will he not miss their sweet songs of praise,
 their fluttering plumes and aerial grace?
 O what if the blood that is shed for your pride
 should stain your hearts at the judgment tide!
 Think of it mothers, and daughters, and wives,
 whose pride demandeth these innocent lives,
 and denounce forever so sad a thing
 a cold dead bird with a wounded wing.

Secret Societies.

Secret societies have become so numerous of late, that an attempt to enumerate them would be an unprofitable task to both reader and writer.

The objects for which such societies are organized are many and various, but all of them professedly good. That men should organize secret societies for the accomplishment of evil objects can readily be understood; but why good objects—charity, temperance, or the reformation of any class of evil-doers—should require the cover of a *secret organization* is not so clear to many minds.

A secret society is one having a ceremony of initiation, passwords and grips or other signs of recognition, and requiring of those who are initiated an oath or promise to conceal these, and to keep secrets of the order from persons who have not passed through the ceremony of initiation. Such a society, in the hands of evil and designing men, may readily become a powerful engine for the accomplishment of the basest of purposes. However good the avowed object of

such a society may be, it may easily be perverted; so that its very existence becomes a menace to the rights and liberties of all who are not members. Disraeli, while Prime Minister of Great Britain, wrote: "In conducting the governments of the world there is not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

Ex-President U. S. Grant said: "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."

So fully convinced was Wendell Phillips that any kind of a secret society was inimical to the public good, that he said: "Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence." It is not necessary to go to the history of the Italian Mafia, the Molly Maguires of the coal regions, or the Ku-Klux of the South, to show the danger of secret societies. The history of the *labor strikes*, which have occurred within a few years, accompanied as they have been by deeds of violence and bloodshed, is sufficient to show how dangerous such associations may become, even when organized for so good an object as the securing of their rights to workmen.

In entering upon an examination of secret societies, it is important that we carefully discriminate between that *voluntary* privacy which belongs to the family, and many other proper relationships of life; and that *enforced secrecy* which properly belongs to evil-doers to cover up their evil deeds. The family is not a secret society: the home of the family is *private* not *secret*.

The individual firm, or corporation, doing a legitimate business, may choose to keep their affairs private; but, if their business methods are honest, they will not be guarded by an oath of secrecy from all of their employees.

The religious Society of Friends has wisely provided that the meetings for the transaction of business shall be select—persons not members not being expected to attend them. If each member, before being allowed to attend, were required to make a solemn promise ever to conceal and never to reveal to any one not a member any of the business transacted in such meetings, then might the Society with propriety be termed a secret one.

In entering upon an inquiry into the character of these secret orders, we are likely to meet the suggestion that, as the secrets are so carefully guarded, only those who are members can know the facts necessary in order to arrive at a judgment concerning them.

How then are we who are not members to know what such societies are?

There are two principal sources from which we must get our information: First—from themselves. Some of these societies have publishing houses, and print and circulate books and papers edited by their own members.

The following are among the standard books published by Freemasons, and admitted to be authorities among them: Chase's Digest on Masonic Law, Mackey's Manual, Mackey's Lexicon, Sichel's Monitor, Webb's Monitor, Morris' Dictionary, and Rebold's History of Freemasonry. Whatever such standard works show a society to be, those not members are at liberty to believe it to be. But as the authors of these books have entered into a solemn covenant to conceal and not to reveal the *secrets* of

their society, we cannot get our knowledge of these secrets from them. Hence we must go to our second source of information.

Second. From those who have been members of such societies, but, having been convinced of the immorality of the obligations which they had taken, have believed it their duty to expose these secrets to the public, that others might be preserved from the snare in which they had been taken. Is the testimony of such persons worthy of being received? Can we believe those who have taken a solemn obligation and have not kept it? They are to be believed for the following reasons:

First.—Because oaths or promises to do wrong, or those obtained by falsehood or misrepresentation, are void and therefore are not binding. It is morally wrong to promise to keep secrets of whose character we are entirely ignorant at the time of making the promise. Herod did wrong in making a rash oath to the daughter of Herodias: he would have done right had he refused to keep it.

The forty who bound themselves with an oath to slay Paul, did wrong in making such an oath, not in failing to keep it. So those who have been persuaded to join a secret organization may find that they did wrong in taking the obligation of the order, and that their duty requires them to break it.

Second.—Because they testify *against themselves*. If the oath of a secret order is shockingly profane, the penalty for the violation of that oath barbarous, and the whole ceremony of initiation childish, or, what is worse, blasphemous; those who reveal these secrets for the good of their fellow men, confess that they themselves have been guilty of it all. If their revelation condemns others, it equally condemns them. These persons are to be believed.

Third.—Because they cannot well have any selfish motives in making the revelations. Their own personal interests would require them to keep these secrets not to reveal them; for those who reveal the secrets of an order necessarily expose themselves to the enmity and opposition of the members of that order.

Nothing less than a strong sense of duty and a resolute purpose to do it, could cause any to thus expose themselves to the hatred of a society, which, from the very secrecy its character can so easily defame their characters or derange their business.

The number of secret societies is so great that we cannot notice them all, and so shall devote the greater part of this article to the one calling itself "The Ancient Order of Free and Accepted Masons." This is probably the oldest and largest of modern secret societies. From the two sources of information already mentioned we may learn some things regarding the history and character of *Freemasonry*. Lodges or corporations of operative masons have existed for many centuries, and masonic writers and historians have carefully gathered and published all reference to these which can be found in history.

The first Grand Lodge of Free and Accepted Masons was formed by four lodges of working masons who met at the Apple tree Tavern, Covent Garden, in the city of London, on the 24th day of the Sixth Month, 1717. "Most of all the existing Grand Lodges on earth have derived their origin directly or indirectly from that Apple-tree Tavern Lodge." (Chase's Dig. Masonic Law, p. 15.) Previous to the organization of the Apple-tree Tavern lodge, masonry had been operative; since then it has become

speculative. An ancient mason was a worker in stone or brick; a Freemason is not necessarily a mason at all.

Thirty mechanics' guilds or lodges are mentioned in Rees' Cyclopaedia in the order of their importance, twelve of which had pre-eminence by their age and wealth. The stone-masons were not of this twelve. The rivalry of these guilds led them to desire to have titled persons as chairmen. The desire for respectability, numbers and fees had led lodges of working Masons to accept some members who were not such as early as 1663. (Mackey, p. 16.) Mackey informs us that the Grand Lodge at the Apple-tree Tavern, resolved to hold the annual assembly and feast and choose a Grand Master from themselves till they should have the honor of a noble brother at their head. (Lex. p. 169.) As English nobleman did not lay brick or stone, the lodge voted to "accept" them as members, and give them the "freedom" of the lodge. "Accepting them made them 'accepted,' and the freedom of the lodge made them 'free'; this made them 'Free' and 'Accepted' Masons. Thus the word 'free' in masonry had no reference to popular liberty, but meant and still means, 'entitled to the privileges of a secret clan or lodge,' and the first 'Accepted' Masons were titled aristocrats."* (See Mackey and Morris' Dictionary, Art. "Accepted.")

From the time when masonry ceased to be operative (1717) and became speculative, men of any trade, profession or rank were admitted to the lodges; and, as the wealthy and the nobility were sought after, the order rapidly grew, and soon spread into many of the countries of Europe, some parts of Asia and Africa, and also into the United States of America.

"The writer of the article "Freemasonry," in the Encyclopedia Britannica says: "The institution is not older than the beginning of the 18th century, but it has been lately said to include more than 10,000 lodges and more than 1,000,000 members. * * * If the genuine legends of the craft were followed, its origin would be traced to the creation, the flood, or at least the building of Solomon's temple. Accordingly, one of the most popular and voluminous masonic writers of the 19th century, the "Rev." George Oliver, informs the world that "Moses was a Grand Master, Joshua his deputy, and Aholiab and Bezaleel Grand Wardens." The writer of the article mentioned also says: "The Grand Orient of France has lately ceased to require belief in a personal God as a test of membership;" and he also makes the assertion that "masonry is to blame for keeping afloat in the minds of its members many of the most absolutely puerile ideas."

In the fall of 1826 an event occurred which checked the growth of Freemasonry in the United States, and for a time seemed likely to result in its utter overthrow. William Morgan, a Master Mason of Batavia, Genesee Co., N. Y., had prepared a revelation of the first three degrees of masonry, and David C. Miller, an "entered apprentice mason," and editor and publisher of the *Batavia Advocate*, had undertaken to publish the work. Information of this coming to some members of the order, efforts were made, by bribes and threats, to persuade Morgan and Miller to desist from the publication of the book. Failing in these, an attempt was made to burn Miller's printing house, and Morgan was arrested on a false charge, taken to Canandaigua and committed to

the jail, from which he was secretly conveyed by night to Fort Niagara, where he was confined in the magazine.

After being kept here for a short time, he was taken by night in a boat to the mouth of the Niagara River, where a rope was wound around his body, to each end of which a sinker was attached, and he was then thrown overboard. In the autumn of the next year, a body was discovered on the shore of Lake Ontario, near the mouth of Oak Orchard Creek, which, from the published description of the Coroner, it was believed was the body of Wm. Morgan.

A second inquest was accordingly held, at which Morgan's wife was present. She described the color of his hair, a scar upon his foot, and that his teeth were double all around. Dr. Strong confirmed her testimony about double teeth, one of which he had extracted, while another was broken, and indicated the position of the extracted and broken teeth. When the coffin was opened the body disclosed the peculiarities described by the wife and Dr. Strong, and the Coroner's jury unanimously declared it to be that of William Morgan.

The abduction and murder of Morgan aroused the public to the dangerous character of Freemasonry, and also opened the eyes of many honest masons to the true animus of the obligations which they had taken.

Efforts were at once made in several counties for the arrest and conviction of those who had committed these crimes, but much difficulty was experienced on account of masonic sheriffs, district attorneys, jurymen and witnesses, some of the latter refusing to testify and others testifying falsely. Notwithstanding all of the obstructions, several of those engaged in the abduction of Morgan were convicted of that offence, three entered a plea of "guilty," and sentences were passed imposing varying terms of imprisonment upon them.

The discussion of Freemasonry, thus forced upon the people, could not fail to be disastrous to the order. Robert Morris (L.L. D.), author of the Dictionary and other masonic works, states that out of a little more than 50,000 masons in this country 45,000 seceded.

Conventions of seceded masons were held, at which the exposition of Morgan was confirmed, and other expositions of the higher degrees were read and an attestation of their correctness was signed by those who had taken these degrees.

For a number of years after these events, the subject became a political issue and the anti-masonic party elected, in some instances, representatives to the State Legislature and to Congress.

It was supposed that masonry in this country had met its death blow; and other subjects in a few years claiming the attention of the public, masonry came to be regarded as slavery is now, as an issue of the past. Although 1500 lodges gave up their charters, the lodges of the Southern States did not surrender theirs; and the slave power became the preserver and defender of masonry. Silently, slowly and secretly, the institution began to work itself back into public favor, until now the number of Free Masons in the United States is probably greater than at any previous time. The prejudices or convictions of the people have been largely overcome by the introduction of other secret orders of a less objectionable character, and having benevolent, useful, or patriotic objects. The originators and active promoters of the minor secret societies have mostly been Free Masons. Thus Odd Fellowship, Good Templarism, the Grange,

and the various labor organizations have been used to bring all secret societies, even Freemasonry, into public favor.

Having given this scrap of history, the more particular inquiry into the *character* of Freemasonry must be deferred for a future article.
(To be continued.)

"Tenth Month 2nd.—I have oft mourned when I have reflected on the state of our Society, and the departure of many of its youth from first principles, which many of our pious predecessors suffered deeply to maintain, by imprisonment and persecution various ways, even to the loss of life; may they seriously consider the impropriety of deviating from simplicity and plainness in dress and address, as unbecoming the followers of a meek and crucified Saviour, who declared that his kingdom was not of this world. May they be induced to keep within the holy inclosure, which is a hedge of preservation against the many snares that abound in a delusive world, and remember their Creator in the days of their youth, surrendering their wills to the Divine will, to be moulded and fashioned according to his good pleasure—he alone knows what is best. May they return and that ere long, to the Captain of their salvation, that so our society may yet flourish in primitive purity.

"I have felt dreadful apprehensions for those who continue unregenerate, going on in the wild career of sensual earthly pleasures, forgetful of hereafter, not considering they know no how soon the trumpet may sound, and summon the soul before the dread tribunal, there to render account of the deeds done in these bodies, given to perform his will."—Margaret Jackson.

Items.

Homicides.—The *Summary* states that a study of the cases of 15,005 convicts in the Eastern Penitentiary of Pennsylvania for a period of sixty years shows that the proportions of convictions for murder in the second degree during the ten years from 1860 to 1869, to the whole number of offences were seven times greater than in the first ten years of the series; and it suggests that the disregard for life, born of the soldiers' experience on the battle field, had much to do with this increase.

Nervous Contagion.—Nervous disorders, hysteric and even epilepsy, insanity and suicidal mania may be reproduced by morbid imitations. During the first empire in France, a soldier killed himself while on duty in a sentry box. During the following week, several other soldiers on duty in the same post destroyed themselves in the same manner. The sentry-box was burned by order of Napoleon and the suicides ceased. Max Simon cites the case of a mechanic who hanged himself in one of the doorways of his shop. During the ensuing month twelve of his comrades followed his example, and the door was walled up, when the mania disappeared.

The details of crimes not infrequently lead the perpetration of similar offences—so that it is most unwise to allow young people to feed upon the unhealthy descriptions of crime and vice which some journalists spread out in their columns. *The Summary.*

THE FRIEND.

FIRST MONTH 7, 1893.

We suppose many of the thoughtful readers of the public newspapers of the day must have been impressed with the rapid growth and present great development of what are termed

e sports—especially among the students at colleges. The need for muscular exercise, the natural activity of youth have always young people at schools to engage in games which tested their agility, skill and strength—when these have been kept within proper bounds, they have undoubtedly been useful. These things ought to be regarded only as recreations designed to keep the body in health while earnestly engaged in the pursuit of those studies which are to develop the mind and prepare for future usefulness; and it is a great mistake to allow them to claim the uppermost place in the thoughts, as is now too often the case.

The accounts which have been recently published of some of the inter-collegiate games lead to the conclusion that they have descended to nearly the same level as the horse races, which are notoriously promoters of gambling, dissipation and other vices.

A Friend, who has had much experience as a teacher, in sending to the Editor a copy of a New York *Evening Post*, which has an editorial article on this subject, says: "Athleticism in this country has assumed the most exaggerated proportions; and I agree with the article that it says of its influence in debasing school college ideals."

The *Evening Post* editorial is as follows:

There is no doubt that the college athletic year closed brought certain features of inter-collegiate sports to a prominence never before witnessed. A professional spirit in these contests has been displayed in an unprecedented degree, both in the contending length and severity of preliminary training and more particularly in the charges of foul and one-sided umpiring openly and freely, and with what justice we cannot say. So, too, the gambling mania attached itself to college athletics with an excess and extravagance not seen before. Of course, the crowds and enthusiasm, the glory of the victors and the shame of the vanquished, the vulgarity and lawlessness of a lot of boys let loose in a great city, have all been greater than before. Greater, too, we would add, has been swamping throughout the entire year of all the undergraduate ideals by the one predominant overmastering athletic ideal.

Our mind this is the greatest evil which the overdevelopment of college athletics has brought to our attention. The other incidental evils, often highly remarked upon, may perhaps be fairly said to be a set-off in the undoubted improvement in health and morals which has come in with the new attention to physical training. But we know of no compensating advantage to put over against the false conception of life, and particularly of the false standard of individual and national distinction, and the evident retarding of men in arriving at serious and worthy ideals, which have been involved in the increasing preoccupation of college athletics. For it must be understood that the absorption of our educated men in contests of physical strength and endurance is no longer confined to their four undergraduate years; it reaches back to the fitting of boys just out of their kilts are taught to look forward to getting "on the team" as the noblest thing to strive for. Who will deny that when hundreds of boys from that age up to graduation are engaged in the athletic ideal the highest place, the grave consequences to character are involved?

We find also in the *Christian Advocate*, of the 14th Month 15th, a thoughtful article on the same subject, which is evidently the result of a long and careful observation. From it the following passages are extracted:

TOO BARBAROUS.

These games, as now conducted, are too essentially barbarous to be fostered by a Christian civiliza-

tion. The football game is rapidly becoming the one leading game played by the great rival colleges. Its violence and its peril to limb and life are well known. The very methods employed render it inevitable that serious injuries should be the frequent, if not the invariable, concomitants of the game.

There lie before me, as I write, recent reports, written by students themselves ardently devoted to the game, giving the condition of the football teams in a large number of colleges, East and West, in which reports it is frankly stated that members of these several teams are disabled from injuries in numbers varying from two to eight persons in each team, in one college team every member but three being on the laid-up list.

A leading New York paper says, concerning the recent contest on Manhattan Field: "Did not more than one person in that vast audience on Thanksgiving Day, who witnessed the Yale-Princeton football game, feel very much as if they were seeing a Spanish bull fight? Seven men temporarily or permanently knocked out at various times, butting with the head, tackling between the neck and the knees, one player protecting his oft-broken nose with black, defacing shields of rubber, all joining in the promiscuous piling-up-onset, and blood from wounds!"

HINDRANCE TO STUDY.

2. These contests are unquestionably a serious hindrance to earnest study and to all the higher purposes for which colleges are supposed to be maintained. No one can intelligently controvert this statement. There may be some excellent men and good scholars on the teams, but it hardly needs argument to show that the intense excitement caused by these games, the time they consume, the spirit they engender, the habits they foster, all tend to draw the minds of students away from intellectual thoughts and pursuits, and all help to lower the standard of scholarship and of character, which it is the object of a college to promote.

MEMORIALIZING EFFECTS.

3. But we have not yet reached the most serious charge to be preferred against the modern inter-collegiate games. Unquestionably they contribute largely toward the moral wrecking of hundreds of college students.

It cannot be denied that the great contests between rival colleges are, with the rare exceptions, scenes of rowdiness and drunkenness that one hesitates to describe. Fore-seeing the serious aspects which the question would ultimately assume, for several years past I have watched these games in different parts of the country, and have carefully read all the published reports at command. I have also been an eye-witness of the scenes connected with not a few of them. On five successive Thanksgiving occasions I have regarded it as a religious duty to keep posted, by reading the daily papers of all kinds and by actual observation, as to what transpired in New York city in connection with the annual Yale-Princeton football game. On these occasions from two to three thousand college students are reported to have been in the city. On the evening succeeding the game I have visited the leading hotels where these collegians mostly congregate, looked into the bar-rooms and principal saloons, walked the streets where thousands of students were seen, talked freely with them, and witnessed their behavior with deep solicitude. I do not overstate the facts when I say that on each of these Thanksgiving nights the conduct of hundreds of these representatives of the different colleges has been disgraceful in the extreme. That a frightfully large proportion of them drank, and drank without moderation, no one who saw them could doubt. The bars were crowded, and crowded largely with these young men. In one bar-room, unsurpassed in outward splendor, the crowd was almost suffocating, and the wild revels, bacchanalian songs, and delirious shouts were enough to make a stout heart quake. No language can adequately describe the scene. Similar scenes I witnessed as I opened the door and stepped into some of the more famous saloons. One's cheeks might well alternately flush with shame and blanch with sorrow as he looked upon hundreds of young men

from our colleges gathered in these dens of hell, and with uplifted glasses and amid revelries indescribable, singing:

"Here's to good old whiskey,
Drink it down,
Drink it down."

In one of the most fashionable hotels I met on the evening of last Thanksgiving Day a retired army officer, a man of wide acquaintance with the world, who for several years has resided at the hotel where we met. As we stood together and surveyed the scene, he said to me, in substance:

"This conduct is disgraceful. I am not a saint, but such a sight as this is sickening and saddening. Look at these young men—some of them not over seventeen years of age; see their blood-shot eyes and haggard looks. And these are the men," he continued, "who are to make our laws, fill the learned professions, attend our families as physicians, and adjust our interests as lawyers. What a preparation is this for life's serious work, drinking recklessly, acting the part of roughs and rowdies, seizing and insulting women in the streets, passing the night in houses of prostitution, and all this as the representatives of our higher seats of learning."

GAMBLING ENCOURAGED.

The gambling mania is also strongly fostered by these contests. Betting is an almost invariable accompaniment of the inter-collegiate games. Conversations with students in many colleges have disclosed the fact that large numbers of undergraduates put up their last dollar, and borrow all they can, to make wagers on the approaching games. Is it an encouraging outlook that we are training a multitude of gamblers and devotees of the cup to conduct the affairs of Church and State in this country?

We have devoted considerable space to this subject, because we believe it is one to which public attention ought more fully to be directed, and that the officers of our institutions of learning ought to discourage "inter-collegiate" games, which are sure to awaken an improper degree of excitement and too intense an interest in success.

Our friend George W. Mott sends word, that the amount contributed by Friends of Philadelphia Yearly Meeting to the establishment of the Boarding School at Hickory Grove, Iowa, was \$3,889.98—and adds, that there are now forty-seven pupils in the school.

SUMMARY OF EVENTS.

UNITED STATES.—The Cunard steamer *Umbria*, Captain Horatio McKay, arrived off Sandy Hook at 3.15 o'clock on the morning of the 31st ultimo, seven days behind time. A fracture was discovered in her shaft, and her machinery was stopped south of the banks of Newfoundland at 5.30 o'clock, on the afternoon of the 23rd ultimo.

The President has proclaimed a definitive arrangement of commercial reciprocity with Salvador, concluded on the 29th ultimo. The arrangement is to take effect from and after First Month 1st.

Colorado's total mineral production during 1892 was valued at \$41,865,124, of which \$25,161,111 was in silver. Her total mineral output in 1891 was \$33,518,934.

The official statement of California's vote at the last election shows that one Harrison and eight Cleveland Electors were chosen. The People's party vote amounted to a trifle over 25,000 and the Prohibition vote to 8,000. Three Republicans and four Democratic Congressmen were elected. English, Democrat, in the Third District, was defeated by only 25 votes. The vote for the direct election of United States Senators by the people was 187,958 for and 133,342 against.

Ostriches having been successfully introduced into California, it is now proposed to breed kangaroos there.

A company has been organized to build a dam across the Rio Grande above El Paso, for irrigation purposes. It is to cost \$2,500,000.

It is reported that a fine vein of cannel coal has been discovered near Moberly, Missouri.

On the 30th ultimo, the New York Presbytery

voted not to sustain the six charges against Professor Briggs, the majorities in his favor ranging from 7 to 21. The case will be appealed to the General Assembly, which will meet in Washington early in the Spring.

The city of Charleston, South Carolina, proposes to grant liquor licenses in spite of the law passed at the recent session of the Legislature, limiting the sale of liquor to State agents after Seventh Month 1st, 1893.

About sixty feet of the bluff at Long Branch, New Jersey, was torn away by the heavy surf on the night of the 1st inst.

Twenty-eight cases of typhus fever developed in New York city on the 1st of this month, the majority of them coming from a cheap lodging house on Bayard Street. This makes forty cases within three days.

The deaths in this city last week were 500, being 51 more than last week, and 218 less than the corresponding week one year ago. Of the whole number, 261 were males and 239 females; 60 died of consumption; 54 of diseases of the heart; 54 of pneumonia; 41 of diphtheria; 30 of bronchitis; 19 of apoplexy; 16 of marasmus; 15 of convulsions; 14 of old age; 14 of cancer; 13 of casualties; 13 of Bright's disease; 12 of inflammation of the brain; 11 of inflammation of the stomach and bowels, and 10 of inanition.

Markets, &c.—U.S. 2's, 100 a 102; 4's, reg., 112½ a 113½, coupon, 113½ a 114½; currency, 6's, 105 a 115.

COTTON was quiet, but steady on a basis of 10½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$16 a 17; spring do., in bulk, spot, \$15 a 16 per ton.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.65; do. do., straight, \$3.65 a \$3.90; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.60 a \$4.00; do., patent \$4.20 a \$4.50; do., favorite brands, higher. Rye flour moved slowly at \$3.25 a 3.40 per barrel, as to quality. Buckwheat flour was quiet and ranged from \$1.85 to 1.90 per 100 barrels for choice new.

GRAIN.—No. 2 red wheat, 70½ a 76½ cts.
No. 2 mixed corn, 48 a 48½ cts.
No. 2 white oats, 40½ a 41 cts.
No. 2 Penn'a rye, 58c.

BEEF CATTLE.—Extra, none here; good, 5 a 5½c.; medium, 4½ a 4¾c.; common, 4¼ a 4½c.; culls, 3½ a 4c.; fat cows, 2½ a 3½c.

SHEEP AND LAMBS.—Extra, 5½ a 5¾c.; good, 5 a 5½c.; medium, 4½ a 4¾c.; common, 3½ a 4½c.; culls, 2 a 3½c.; lambs, 5½ a 6½c.

HOGS.—Extra Chicago, 9½c.; other Western, 9½ a 9¾c.

FOREIGN.—The lull in English politics has been broken by the dynamite outrage in Dublin, as the result of which a detective lost his life, and the whole of Great Britain and Ireland was thrown into excitement. Harold Frederic writes to the *New York Times* that "the Gladstonian sections of Great Britain put in a distinctly bad quarter of an hour when the news of the dynamite crime in Dublin first came; but that was all over long ago, and now, at the end of the week, it is obvious that the thing has helped, not hurt, the Liberal party. By that I mean it will come to be taken very generally for granted that the outrage was committed in the interest of those who fear to lose their places under Home Rule. This deduction is rendered all the easier by the fact that the Royal Constabulary in Ireland has been notoriously addicted to bogus outrages for years, and that this is on record in the proceedings of grand juries in all parts of Ireland, friendly though these bodies always are to the constabulary. Nobody is saying much about this view of the case, but it is one of those things which people comprehend without words. The affair, indeed, created a hundred times more agitation in Ireland, where the people were for a day or two in a panic of apprehension lest the English Liberals should misconstrue it to the prejudice of the Home Rule cause. But that fear is dissipated, and matters stand now much as they did.

All Europe is gloomy over the business situation. H. Frederic says, that "It almost took Europe's breath away this morning to read the despatches from New York that the closing year had been one of unexampled prosperity in America. If there exists on this side of the Atlantic a man who thinks that 1892 has been a good year, his whereabouts is unknown. I should think that never before has there been such unanimous consensus of sentiment in the Old World as on this matter of denouncing the twelve-month which happily expires to-night. Good riddance is

in every heart, on every tongue! England's share in this general outcry is strictly financial. Her investing and small-income classes lost about \$400,000,000 in 1891, and they seem to have lost some \$600,000,000 on top of that in this 1892. With the true gaming spirit of their race, however, Englishmen are looking hopefully to 1893 to set everything right again. The cloud of depression which shadows the passing of the year on the Continent has no such silver lining. It is not in any one's power there to see how 1893 can well help being worse than 1892 even if we leave out of account the regularly, remorselessly increasing burdens upon industry, commerce and capital piled up by militarism. There is an apparent prospect of Russia lapsing into a state of hopeless insolvency, famine and turbulence, and there seems little doubt that there will be an early malignant recrudescence of cholera in Central and Western Europe."

The correspondent of the *N. Y. Sun* writes on the 31st ultimo: "A domestic or social terror, of which all Europe is just now in dread, is the reappearance of hoop skirts and crinoline. A stray remark from Worth sounded the alarm a few weeks ago, and the English newspapers especially are full of lamentations on the subject. It is even said that anti-crinoline societies were in process of organization, but to-day comes a reassuring announcement that the original monstrosity of a generation ago is not to be again introduced. It is made known that all the arbiter of fashions intended to convey is that skirts are to be full next year, both at the hips and around the bottom and that horse hair will be used to keep the folds from becoming entangled about the feet."

A despatch from Hamburg dated Twelfth Month 28th, says: "Cholera continues to claim new victims here, and though those attacked belong to the lower classes, the feeling of dread that warm weather will herald the approach of another season of epidemic, grows in strength daily. The list of new cases and deaths is small, but it betokens that the disease is only quiescent, and needs only favorable conditions to again ravage the city. The report for yesterday shows two new patients removed to the hospital and one death. Every precaution has been taken to check the disease, but it is feared that the seeds of death sowed last summer will yield a fruitful harvest in the spring."

The Associated Press representative at Berlin, says: "Since the *North German Gazette*, the official organ, announced that Chancellor von Caprivi would concede nothing to the opponents of the army bill, and that if the Reichstag refused to grant the funds necessary to augment the army effective the Government would resort to the rigorous practice of three years' service, the agitation throughout the country has become aggravated. The usage at present observed sends home the men serving their third year in the army six, and often seven months before the expiration of their time."

The Infanta Isabella, of Spain, will sail for the United States next Fourth Month, on a Spanish or American warship, to open the Chicago World's Fair, as the representative of the Queen Regent Christina.

The St. Petersburg correspondent of the *Standard* on the 27th ult., says: "A British Consul who has visited the famine districts of Kiell, Besarabia, Khartoff, Konrsk, Razan, Orel, Tula and Vorenesch, reports that the peasants are dying like flies, of hunger and disease. There are no signs of relief from the horrors of a hard winter. In Sebastopol he learned from a trusty source that cholera is raging severely on the Circassian shore. Hundreds of deaths have been reported in the last fortnight."

The *Chronicle's* St. Petersburg correspondent says: "It is stated here that 2,500,000 distressed agriculturists in Central Russia will be offered inducements to migrate to thinly populated Russian provinces."

The famine in North Finland is increasing, and there is a movement in Sweden to renew the subscriptions of last year for the aid of the starving Finlanders. Although the famine is raging in Russian territory, yet the Finns, on account of their old attachment to Sweden, look to the Swedes rather than the Russians for aid. The emigration of Finns is receiving a great impulse on account of the famine, which is prevalent chiefly among the agricultural class, who are unable to provide anything for the winter, owing to the scarcity of corn last year.

A despatch to the *Standard* from Moscow says: "It is reported that the Ministry of Justice has decided to exempt female convicts in Siberia from flogging and from wearing manacles, and to substitute punishment by restricted diet and by isolation. The decision of the Ministry awaits the sanction of the Imperial Council."

A despatch from the City of Mexico says that number of ranchmen on the Rio Grande border will file claims for damages for depredations committed by the so-called revolutionists from Texas. Mexico will claim that the United States is responsible for not pressing the outlawry which exists in its territory.

Municipal elections were to be held in all the towns and cities in Ontario on the 3rd inst. In London the saloon is the issue, and the women are working, taking an active part in the campaign. Among the by-laws proposed is one providing that all drinking resorts shall be closed after seven o'clock each evening in the week. Every woman in London who is a proper owner is entitled to a vote. There are nine hundred and fifty names on the women's voting list, and the women, with their friends, are working for the enactment of the law. They have established headquarters and are making a house-to-house canvass. An American woman, named Holmes, wife of a Grand Trunk Railroad conductor, formerly of Syracuse, N. Y., is the head of the movement.

RECEIPTS.

Received from Joseph Armfield, Agent, London, England, £24 17s. 6d., for the following subscription to THE FRIEND, viz: £2 10s. for himself, Vol. 66, copies, 10s. each for Alice Alexander, Mary Ash, William Barrow, John Bellows, Robert Bigland, Alfred M. Bon, Richard B. Brockbank, Jno. Che, Robert H. Clark, James Cloak, Thomas Fran, Sarah Gibbins, William Graham, James Green, Fester Green, Susanna Grubb, Jane Hall, William H. T. M. Houghton, James Hobson, John Horniman, Joseph Lamb, Benjamin Le Tall. (Tasmania), William James Le Tall, William E. Nash, George Pitt, Samuel Pearson, Isaac Sharp, James G. Smeal (£1, 2 copies), John Hall Shield, Eliza M. Southall, John Syle, Henry A. Uprichard, Robert Walker, Elijah Wallely, Charles E. Wakefield, Ellen K. Watkins, William Allen Watkins, William Williamson, Jacob Williams, Susan Williams, Earnest Walter Ashby, Francis Ellington Wright, for Josiah Hall, 2s. 6d. No. 13, Vol. 66 and for Robert Horne Penney, 5s. No. 27, Vol. 66.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia on Sixth-day, First Month 6th, 1893, at 11 A. M.

The Committee on Instruction meet the same day at 9 A. M.

WM. EVANS, *Clerk*

WANTED—A woman Friend, who has had experience in the care of invalids, desires employment; would accept a position with light work of another kind.

Address "A FRIEND,"
116 N. Fourth Street, Philadelphia.

MARRIED, Tenth Month 27th, 1892, at Friends Meeting-house, Winona, Columbia County, Co. MARY MARTHA DEAN, daughter of Jonathan and Elizabeth B. Dean, to ANDREW ZEPPERINICK, son of Cary and Lavina Zepperinick.

DIED, Tenth Month 30th, 1892, at the residence of his son-in-law, Isaac T. Dewees, near Springville, BENJAMIN I. TALBOTT, in the eighty-seventh year of his age. He was born in Jefferson Co., Ohio, the day of First Month, 1805. He was a birthright member of the Society of Friends, and has always believed in and closely adhered to their doctrine and principles. Although naturally of a nervous and sensitive temperament, he was during his latter days a very patient sufferer, and anxiously awaited the time when he should be called home, and we feel that his fortifying assurance that he has been called to rest in his spirit has returned to God who gave it. At the time of his death and for a number of years previous he was a member of Springville Monthly Meeting Friends.

At her home, in Somerset, New York, on the 21st of Twelfth Month, 1892, MARY A. PRUDDOM, wife of Thomas Pruddom, and daughter of William and Ann Atkinson, of Yorkshire, England, deceased. A woman of sterling character, and great humility in her Christian walk. She felt that she was ready to die at the ripe age of eighty, a member of New York Monthly Meeting of Conservative Friends of Central

WILLIAM H. PILE'S SONS, PRINTERS
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THE FRIEND.

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MOORESTOWN, BURLINGTON CO., N. J.

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

Selections from the Life of Mary Dudley.

(Continued from page 186.)

We left Dover comfortably, and reached Canterbury, where we had requested an evening meeting might be appointed, and notice circulated among the inhabitants; but very few were there besides those who professed with us, and from our first assembling it felt very hard to get to profitable settlement or exercise. Dear E. P. and E. H. were concerned ministers, but my spirit was in a state of captivity with the captive seed, so that I could not comfort the few who had given us their company, nor dared I address those for whom I was led to so painful travail, until there was a separation; which being proposed, those not of our Society withdrew, and I ventured to express my feelings in a line of honest close labor; for it seemed as if no other would do in this place, where there felt too much rubbish in the way of availing to build anything; and the outward appearance was such as might raise inquiry whether most present were of our Society or not, so great a conformity to the fashion of the world was evident. Though little hope attended this labor, yet peace succeeded obedience to the manifestations of the Spirit, and this is all the poor servant has to do; we must leave the issue to Him who will give the increase.

27th. We arrived at Rochester to dinner at V. Rickman's, and had a satisfactory sitting with the children in his school; reaching London the same evening.

On Third-day, the 28th, attended Devonshire-house Meeting, where we met our dear friends Martha Routh and Christiana Hustler. It proved a truly baptising season, and out of the mouth of several witnesses words were established to the comfort of some of us. This favored opportunity closed in supplication; and a consoling hope was raised that a precious seed was preserved, and under holy cultivation; for which earnest desire was felt that our care might continue to be extended, and the Lord cause it to bring forth fruit to his own everlasting praise. We dined with our dear friends at Simon Bailey's, and in the evening proceeded to Staines, lodging at John Pitt's, where, after supper, a solemn silence prevailed, gathering our minds to the place where not only acceptable prayer is made, but strength mercifully obtained to journey forward

in the spiritual race; liberty was felt to visit several states present, and we parted for the night, under a precious covering of God's love.

29th. We reached Southampton about seven o'clock in the evening, and found a packet just ready for sailing to Guernsey, in which we embarked; and after a tempestuous night, with much danger and distressing sickness, made about two-thirds of our passage in twelve hours; but the wind proving contrary, we got but little on our way through the night of the 30th: we were, however, favored to make the port late the following evening, and met a kind reception from Nicholas and Mary Nafel. We felt it a mercy to be once more preserved over the great deep, while crossing which, all our minds were tried on various accounts, though measurably kept in quietness, and confidence, in the arm of effectual help; so that I did not wish myself anywhere else, and in the midst of distress had a view of this island, accompanied with the belief that there were some here prepared to receive a Gospel visit; may our spirits be renewedly qualified for the service required.

Ninth Month, 1st. Prospects seem opening and the work feels heavy; may there be a centering deep so as to know the Master's will, and resignation to follow it let it lead as it may. We this evening took a walk, to see an elderly man, who was a member of the Church of England, but embraced the principles of Friends, from conviction, on reading some of their writings: he resides alone in a retired situation, about a mile in the country, has a garden, and with what it produces, &c., is worth about £14 per year; he considers himself rich with this, and teaches gratuitously a number of poor children to write. Soon after our entering his cottage, a precious covering spread over us, under which prayer was offered for future preservation, and humble acquiescence with the will of our Divine Master. This was a season of renewed strength to my mind, which has been much tossed and tried lately.

First-day, 2d. The meeting this morning was largely attended, and I trust it was a profitable time to some; my mind was under such a weight respecting what was to take place in the afternoon, that I felt thankful silently to labor for a little strength; a meeting being appointed for the inhabitants, and permission granted to hold it in the assembly room. When we went, there was a large number collected, and the room was soon nearly filled; many of the people were solid, and apparently serious, but others restless, and so noisy that it required much faith to move at all; but the exercise being heavy, and the love of the Gospel prevalent, as there was a venturing in simplicity, faith and strength increased, and gracious help was so afforded that what might be compared to the boisterous element was gradually calmed; and Truth rose into such dominion, that not only from the necessity, but in the feeling of precious liberty, the Gospel could be preached and its doctrines a little unfolded.

The meeting concluded under increasing solemnity, and a consoling hope that all would not be lost, but some of the fragments be seen after many days. Though much exhausted from this laborious exercise, a time of Divine favor after supper, tended to renew bodily and mental strength, and salutary repose again wound up the springs of nature.

We went on Second-day three miles into the country, to see a sister of Peter la Lebour's, the person already mentioned, who like him, joined the Society of Friends from conviction; and held a meeting in a barn near her dwelling. Many people assembled and we spoke through an interpreter, which was more easier to my companions than they expected; solemnity and Gospel love were prevalent, and I trust several were helped a little on their way; for while liberty to unfold the doctrines of Truth was experienced, there felt a door of entrance to the minds of some present. No Friends reside in this place, except the woman already alluded to; her husband is a Methodist, he was much tendered in the meeting, and very kind to us at his own house, where we dined; their children are also Methodists, the husband of one daughter lately felt a scruple at having his child sprinkled.

We returned in peace, and went to take tea with a solid man, who professes with Friends; his wife, a well-minded woman, is a Methodist; we had a religious sitting with them in the evening to our refreshment.

Fourth-day was their usual meeting, at which several besides Friends were present, among them a Calvinist minister, who had been with us twice at our lodgings, and with whom we had much conversation. At the close of this meeting, which was a time of solemnity, those not in profession with us were requested to withdraw, and we had a very relieving season with the few individuals of our Society, only ten in number. After these opportunities we began to think about returning, and hope we did not do wrong when we engaged a vessel which only came in the preceding day. No regular packet being then going, nor had any one sailed for England while we were on the island.

Fifth-day, we crossed the water about half a mile, to a place called Castle-Island, where there is a garrison, and E. H., would gladly have had a meeting, but it could not be obtained without the Governor's permission, so was relinquished. We called in returning, to see a man and his wife, who had removed from Ireland, and who had been educated in our Society, and were pleased at having made this visit. In the evening most of our Friends were with us at N. Nafel's, and the covering of solemnity was again mercifully spread over us, the precious cement of Gospel love binding us as in the one bundle.

Sixth-day morning, 8th. While waiting to be summoned on ship-board, a sweet parting season crowned this visit, wherein a consoling hope was felt, that through many infirmities

the arm of the Lord had not only been near to sustain, but graciously strengthened for the work whereunto He had called, so that in renewed faith his great cause might be committed to his holy keeping; whilst the belief was satisfactorily revived, that these Islands would learn more and more to wait for his law, and trust in his name: He can gather without instrumental means, and complete his own work by the effectual operation of Almighty power. I felt a rest in this assurance beyond all that I can set forth, and some deep conflicts respecting these parts seemed, as it were, swallowed up in that ocean of love, which I verily believe will operate until the knowledge of the Lord cover the earth, as the waters cover the sea. Under these precious feelings, praise renewedly waited as in the gates of Zion, for heavenly acceptance, and after getting on board the vessel, so strong did the current of Gospel solicitude continue to flow, that I was constrained to express a few words to a number of persons who were collected on the pier. Holy support was near through this exercise, and peace succeeded, for which pledge of Divine acceptance what is too dear to part with? May all our imperfections and short comings be mercifully forgiven, and every deficiency supplied, for the language is, I trust, deeply inscribed, 'to us belongeth confusion of face.'

"We were favored with a fine passage of less than twelve hours to Weymouth, a distance of twenty-four leagues, and having a fair wind all the way, were able to stay upon deck, and partake of the captain's provisions, feeling much better than I could have expected, though sick part of the time. While on the water I was sensible of Gospel love towards the inhabitants of Portland, and wished we could land there instead of at Weymouth; but I feared avowing too much lest the vessel might not safely anchor there, so said nothing till Seventh-day, when being about to proceed, and looking over our maps for awhile, I told my companions I did not believe the line would be discovered there, at least for me, and acknowledged the prospect I had of this Island.

(To be continued.)

Secret Societies.

(Continued from page 190.)

How is a man made a Mason? By the ceremony of initiation. The essential part of the initiation, however, is the oath or covenant. In every degree the obligation is set forth as being the one important feature. In the Entered Apprentice Degree, the question is asked, "What makes you a Mason?" Answer, "My obligation." In the Fellow Craft degree, "What makes you a Fellow Craft?" "My obligation." And in the Master Mason's Degree, "What makes you a Master Mason?" "My obligation." Under the head of "Covenants" in Webb's "Freemason's Monitor," Rob. Morris says: "The Covenants of Masonry are those pledges or engagements which, being voluntarily taken, agreeable to the Holy Scriptures, equitable, ancient and irrevocable, are well styled *the cement of its walls*. It is the Covenant which makes the Mason. It is the line between his darkness and his light. * * The Covenant is irrevocable. Even though a Mason may be suspended or expelled, though he may withdraw from the lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off or nullify

his Masonic Covenant. No law of the land can affect it—anathema of the church weaken it. It is irrevocable." (Webb's Monitor, p. 240). What is that covenant which is stronger than the law of the land, or the anathema of the church. The pretended secrets of Freemasonry have been revealed over and over again; and in every important particular these revelations are substantially alike. The first of these appeared in 1730, "Masonry Dissected," by Samuel Prichard, of London; and in 1776, "Jachin and Boaz" was also published in England. In 1825, Richard Carlisle, also of England, published his "Manual of Freemasonry," and in 1826 the Morgan exposition was made. In 1828 a convention of Seceding Masons met at Le Roy, N. Y., and appointed a committee of fifteen to write out fully and publish all the degrees of Masonry. David Bernard, a Baptist minister, was chairman of this committee, and his "Light on Masonry" was the result of their labors.

In 1871 another revelation was written by "A member of the Craft," a member of Witham Lodge, No. 297, Lincoln; and afterwards of Virtue Lodge, No. 152, Manchester, England; and was published by S. Lippincott & Co. In 1875, Edmund Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, publicly seceded from the Order, worked the degrees in public, and has since published a full exposition, under the title "Hand Book of Freemasonry." The correctness of these expositions have since been attested by many, not a few of whom are yet living.

Charles G. Finney, President of Oberlin College, speaking of the Morgan exposition, says: "When that book was published, I was asked if it were a true revelation of Freemasonry. I replied that it was as far as I knew anything about it: and that as nearly as I could recollect, it was a *verbatim* revelation of the first three degrees as I had myself taken them. I replied in this way because I saw, of course, that as the thing was published, and no longer a secret, I could not be under any obligation to keep it a secret, unless I could be under an obligation to lie, and to lie *perpetually* by denying that that which had been published was truly Freemasonry." Adhering Masons do not pretend to publish their *secrets*. They are under oath to conceal them; and they acknowledge the binding obligations of their oaths.

In each of the first two degrees the candidate has bound himself to the Masonic Institution by awful oaths with barbarous death penalties. But, as a man is not eligible to Masonic offices, nor to receive a Masonic burial, until he has taken the third or Master Mason's degree, we will only notice the oath or covenant administered in that degree. With the exception of slight insignificant variations of language, the following is the oath administered to every man who becomes a Master Mason:

"I, A. B., of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge erected to Him and dedicated to the Holy Saint John, do hereby and hereon most solemnly and sincerely promise and swear:

"That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Master Mason's degree, to any person or persons whomsoever, except it be to a true and lawful brother Master Mason, or within a regularly constituted lodge of Master Masons, and neither unto him nor them until by strict trial, due examination or legal infor-

mation I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore solemnly promise and swear that I will conform to and abide by all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I may hereafter become a member, and that I will ever maintain and support the constitution, laws, and edicts of the Grand Lodge, under which the same shall be holden, so far as the same shall come to my knowledge.

"Furthermore, that I will answer and obey a due sign and summons sent to me from a lodge of Master Masons, or given to me by a brother of this degree, if within the length of my cab-tow.

"Furthermore, that I will keep the secret of a worthy brother Master Mason as inviolable as my own, when communicated to, and received by me as such,—MURDER and TREASON excepted, and these only at my own option.

"Furthermore, that I will aid and assist a worthy, distressed brother Master Mason, the widows and orphans, they applying to me such, so far as their necessities may require at my ability permit, without material injury to myself or family.

"Furthermore, that I will not sit in a lodge of clandestine masons, nor converse upon the secrets of Freemasonry with a clandestine-mason, nor with one who is under the sentence of suspension or expulsion, to my knowledge, while under such sentence.

"Furthermore, that I will not assist in, be present at, the initiating, passing or raising of a woman, an old man in dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such.

"Furthermore, that I will not cheat, wrong or defraud a lodge of Master Masons, nor a brother of this degree, knowingly, nor supply him in any of his laudable undertakings, but will give him due and timely notice that he may ward off approaching danger, if in my power.

"Furthermore, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except it be in the necessary defence of my person, family or property.

"Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, *I knowing them to be such*; nor suffer it to be done by other than in my power to prevent it.

"Furthermore, that I will not give the Grand Hailing Sign, or sign of distress of a Master Mason, *except in real distress*; in case of the most imminent danger; within a regularly constituted lodge of Master Masons; or in some secure place for Masonic instruction. Should I see the sign given, or hear the words accompanying it, I WILL IMMEDIATELY REPORT TO THE RELIEF OF THE PERSON SO GIVING IT, should there be a greater probability of saving his life than of losing my own.

"Furthermore, that I will not give the Grand Masonic word in any other manner or form than that in which I shall hereafter receive it, and then only in low breath.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever.

"Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to

hes, and the ashes scattered to the four winds heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

Of this and the oaths of the two preceding degrees, President Finney says: "The oaths, obligations, were familiar to me, as was everything else that belonged to those three degrees that I had taken." That the oath here given is a correct revelation, is strongly corroborated by the following quotation from standard Masonic work: "Masonic Law and Usage, by Rob. Morris, Past Grand Master." In the preface he says: "The first duty of the Master of this Synopsis is to obey the edicts of the Grand Lodge. Right or wrong, his very existence as a Mason hangs upon his obedience to the powers immediately set above him. * * * One unpardonable crime in a Mason is *contumacy* or disobedience." (Webbs Monitor, by Morris, p. 196.) The following quotations are from the body of the work:

CONTUMACY.—The offense of contumacy or disobedience to the due summons of a Lodge, one of the highest misdemeanors in Masonry, is a direct violation of its covenant, and a mortal blow at its Discipline. There is, therefore, no recourse but the peremptory infliction of the highest penalty upon the brother who is contumacious." (P. 236.)

DISHONESTY.—Dishonesty to the brethren, individually, and to the Lodge, is solemnly prohibited in the covenants of the Institution. * It is a fraud upon the Masonic relation to suffer a wrong of any kind done a brother a Lodge without warning him of the impending danger." (P. 247.)

Jurisprudence.—

Landmark I. The Masonic Landmarks are changeable and imperative.

Landmark II. Freemasonry is a system of things symbolically, piety, morality, science, and self discipline.

Landmark XIII. The head of the Lodge is the Master, duly elected by the Craft.

Landmark XIV. The medium of communication between the head and body of the Lodge is the wardens.

Landmark XV. Obedience to the Master and wardens is obligatory upon the members.

Landmark XVI. Secrecy is an indispensable element in Masonry." (P. 266.)

(To be continued.)

DIDN'T 'PEAK IN DAT WAY.—A baker was a believer in the Lord Jesus Christ, one day hurrying along with a tray in his hands, when just as he passed through a side door accidentally ran against his little child of three years of age. Startled and irritated at the moment by the idea that he had, as he passed, hurt some one, he shouted in a loud voice, "Get out of the way!" and passed on. The child, more frightened at the father's stentorian voice than by the trifling accident, the child began whimpering down the yard, and meeting the aunt, was asked if she was hurt. "Ess," replied the little creature, "but *Jesus didn't 'peak at way to 'tittle chil'en—He took 'em up in His arms He did.*" A little child can sometimes learn a lesson which many grown people would never learn to ponder.—*The Common People.*

A SOCIETY is not likely to stand after its standard writings fall into disrepute. Young men, how about ours?"

FOR THE "FRIEND."

S. E. Morris and J. E. Rhoads' Travels in Japan.

(Continued from page 194.)

Tenth Month 2nd.—The Friends' meeting in the morning was well attended, and was a refreshing time to us. One of the men prayed; Isaac Sharp, S. Morris and Dr. Whitney preached, T. Mizuno interpreting. Prayer, near the conclusion, for the laborers and then for the people, fell to my lot.

In the afternoon we witnessed some of the exercises in the First-day school, into which children of the neighborhood are gathered. The young men of the meeting are the teachers. Rewards for regular attendance were distributed near the end of the time. The children made a bow as the leaflets were handed them. Three or four little girls came with babies on their backs. We afterward had an interview with the girls of the school. One of the teachers interpreted, but found it difficult to turn the passage, "I love them that love me," &c., into Japanese, as it has no substantive in it. The Japanese language possesses no pronouns. A sentence, too, or paragraph must be turned the other end about, the thought reversed from the way it runs in our minds. The language is exceedingly difficult to learn. Those who have studied for many years, and are scholarly men, find it difficult to deliver a sermon or address in a style that would satisfy a critic of the tongue. And as to reading, they find it almost impossible; as the Chinese characters in use number many thousand. Letters are written in language used several hundred years ago. There are words suited to men's speech, and others to women's. If used by the wrong sex it is thought very unbecoming. New words are being rapidly introduced from foreign languages to denote things or ideas which there is nothing in Japanese to express. People, however, can gather up enough of the common colloquial to make themselves understood in a few years. Several short words have as many as forty or fifty, or more, meanings and can be understood only by the context or subject under discussion.

Tenth Month 3rd.—We went in the morning to the Canadian Methodist School. A Dr. Cockran, whom we met at Kanizawa, is the leading man, though the Principal is a Japanese. We saw the young men together and spoke to them. Afterwards went into their school and the girls' school. The latter seems to be flourishing under the care of competent women teachers. It was near their dinner hour, but they collected, and S. Morris addressed them in a very suitable way. They were attentive and looked very sober before he was through. The Principal went all through with us, and procured jinrikishas for us, when ready to start home. Dr. Cockran is very highly esteemed by those who know him. The students, including both schools, probably number one hundred and thirty-five.

In the afternoon it was proposed by our Swedish friends that we should meet them at Kamakura, where all those living near Tokyo had gone, and where four newcomers who arrived on First-day, are staying. We accordingly went by rail, and were met at the station by four whom we knew. Albertina Petersen had us to go directly to her house near the village. It is a pretty cottage, part of it two-storied, and all looking nice and comfortable. She soon prepared tea (a regular meal), which was as nice as the house. Albertina is the one with whom we first met, and has settled at Kamakura for missionary work. A Japanese teacher, a Christian and pretty well educated, is her companion

and helper. After we were through our meal several others came over from the hotel. Albertina was quite urgent we should have a meeting before leaving, which accordingly took place. There was much liberty among them, of the Spirit as we believed, and prayer and exhortation took place.

Going next to the hotel, we saw for a short time the newcomers, and then, along with four who are staying in Tokyo, returned.

Tenth Month 4th.—This morning we were driven to the M. E. School on the eastern side of the city. There is an extensive concern carried on here. An academic and preparatory course, a collegiate course, and a theological school. We were shown over the buildings, which are on a tract of twenty-five acres that was purchased some years ago for \$5,000. The situation is high and much open ground around. The halls are of brick, substantially built and well planned. Industrial work is done in an old building, formerly a dormitory. This is mostly printing and binding. Some embroidery, too, was being done by the young men, in which they showed much skill. We suppose it was largely with a view to profit that these occupations had been chosen. There is a good playground and appliances for gymnastic exercises. A girls' school occupies part of the grounds, separate from the boys. It is said to be a flourishing one, but we had scarcely time to see it.

We are impressed by the large outlay of money manifested in these institutions. Part of it has been given in large sums by people of wealth, but constant expense must be needed, that fees from tuition do not meet. Some of the teachers are men of large culture and fine abilities.

Our rides and walks in various directions have given the opportunity to see a considerable part of Tokyo. Many of the streets are wide and run long distances in one direction. Some of the narrow ones are being widened where fires have occurred, and in one such instance a paved sidewalk had been laid. Mostly there is only the main bed of the street; where pedestrians, jinrikishas, carts, carriages, &c., are mixed up together. They are covered with gravel, which, when well compacted, makes a fine smooth road.

Private, temple and public grounds and parks cover large spaces, and cause the city to spread over a great area. Much wealth is displayed in dwellings and public buildings. When the daimios were deprived of their landed estates, they were paid in government bonds which yield them a large revenue. Many of these lords still live in Tokyo, apparently, in much style. They were formerly required to reside here half the year, and to keep their families here all the time.

In the evening we had the company of a Japanese named Watase, who had been to our country and Europe. He is a teacher in the school we visited this morning, and has had some connection with the Government. He is well-informed in agricultural matters and enlightened us respecting certain crops we had observed, and the improvement of waste lands. The Government has an agricultural department of its university near Tokyo, where practical instruction can be given.

Tenth Month 5th.—At the Presbyterian girls' school, we found this morning another valuable institution. The Principal is a Japanese woman who has been reckoned among the three most capable and useful characters of her sex in the country. She does not talk English, and we

had but little intercourse with her, though she met us kindly on our arrival. A young woman also came forward who at first sight I took for a foreigner, but soon noticed her native features. She spoke our language well; and was dressed in foreign style. We learned from her that her father was an Englishman. She guided us to another building to see the kindergarten. Eight bright little Japs were put through the "Frog game," and next "Brother and Sister Salutation." The evolutions were done to the music of an organ. Objects and pictures were shown them to give the name in English: as bell, chair, table, cow, &c. In this way they are taught language from the beginning of their school life. If they enter at four and go through the whole course, they continue until they are twenty years of age. Boys are admitted to the kindergarten only.

Going next through the preparatory school, we watched a class of girls practising with the brush and India-ink in making Chinese characters. They seem to have a natural aptitude for this kind of work. In the higher schools we heard a Bible class, and spoke to several of the white teachers, who impressed me as substantial Christians. It was the morning for their weekly prayer-meeting for the girls in the more advanced classes. At a suitable time we had the privilege of addressing them without an interpreter. It was felt to be a refreshing time, and we may hope profitable.

At 3.30 p. m., the missionaries met us at Dr. Whitney's. Thirty-four responded to the invitation, a somewhat promiscuous company. At first sitting down there did not seem to be as much life stirring as on other similar occasions. With patient exercise, at length, S. M. was enabled to address them on several points that should interest Christian teachers in this country. Temperance, war, &c., were mentioned. Praise was offered, and prayer for wisdom, right guidance, spiritual power, and growth in grace. Several of the men afterwards spoke briefly on interesting subjects.

Tenth Month 6th.—We were much surprised on Second day morning by I. Nitobe calling on us. He had reached Yokohama on First-day by the Canadian steamer. He expects to go home next week. Arrangements have been already made for our journey South; we will take the risk of afterward making our way to Yesso as best we can, and hope to save time by that course.

A visit to the Empress's School for daughters of the nobles had been proposed for to-day, but it was found that a new rule forbids visits from strangers.

Tenth Month 8th.—Last evening we took tea with M. A. Gundry in her little dining-room at the school. After tea, the members of the meeting, the school girls and several visitors met in a good-sized room for religious exercises. One man read the Bible in Japanese, S. Morris spoke, T. Mizuno interpreting. I. Nitobe was present and spoke for some time in Japanese. I could catch the word "light" several times. C. Whitney thought he spoke of the inner light, and explained Friends' views of that and worship.

Tenth Month 9th.—Were at the Friends' Meeting in the morning. We were both engaged in the ministry, though an interpreter intervened. I hope, however, some present might understand what was said and be benefited. Fearing too much dependence on a profession of the name of Christ and a little knowledge of the Gospel might be keeping some back from a realization of the power to save and the attainment of holi-

ness, I was led to set forth that side of the Truth as being essential to true faith.

I. N. dined with us at Dr. Whitney's. We enjoy his society as one who understands much of what it is to be a real Christian, and what is involved in the profession of Friends. His influence among his own people must be very beneficial in conveying a correct knowledge of Christianity to them. One who understands their habits of thought and way of living can address them more effectively than a foreigner.

NAGOYA, Tenth Month 11th.—We came here yesterday, two hundred and thirty miles from Tokyo. Arriving at 8.30 p. m., we found our way to a hotel kept in foreign style.

Dr. Worden, a medical missionary, and Presiding Elder of the Methodist Society, soon called on us. He was on the lookout for us, but missed us on the way from the station. We would probably have lodged with him, except for a new order from the Government, forbidding foreigners giving a home to such. We are comfortably accommodated here.

The weather has been cloudy and more or less rainy for four days. We have not been inconvenienced by the rain to any extent, though the clouds prevented our seeing Fuji, as we passed through its neighborhood, for some hours yesterday. We have not yet seen much of the bright, clear weather we were led to expect in this month. For some time after our arrival the air was hazy, and, since the rains began, clouds often prevent distant prospects.

Calling on Dr. Worden; he accompanied us to an industrial home, where a few poor or infirm people are kept in a house costing less than one yen per month rent. They do some work, and are paid three sen per day, which is enough to support life if laid out for food, which is chiefly rice. We next went to another similar house kept as a hospital. Here the making of match-boxes is carried on by those able to work. The materials are furnished them except paste. One person can make five hundred per day—wages six sen per thousand. Dr. Worden gives medical attendance.

An orphanage was next visited, with forty-three children, appearing in age to be from six to twelve years. About eighteen were sick with measles, so-called, though not a very severe form of the disease. They lay on the floor of a good-sized apartment in groups of four—I suppose as many as a futon (quilt) would cover. Women nurses were attending them. The well ones were placing match sticks in frames ready to be dipped. They work eight hours per day, play one hour, and study besides. Dr. W. has nothing to do with the management, but told the man who acts as superintendent, it was too much to require of such children. It is carried on by a benevolent Japanese, who has another orphanage at Okayama. All these concerns have to be carried on in the names of Japanese as trustees, and the missionaries cannot always keep the hold of them they would like to. The Japanese are not always good business managers, and yet like to exercise their power as trustees.

Tenth Month 13th.—Yesterday we went with Dr. Worden to Ogaki, where, and at Gifu, the greatest destruction had taken place by the earthquake. By far the larger number of the houses had been thrown down and many of them afterwards burned. Some of the largest and most strongly built had stood. Carpenters are still at work rebuilding, and the town looks very new for Japan. There is still "Relief Work" going on, which Dr. W. and Arthur Chappell, of Gifu, oversee. An orphanage contained about

forty children, who attend school and work a making paper lanterns—some of them very deft at the work. One of the best let us see how quickly she could put the parts together.

(To be continued.)

FOR "THE FRIEND."

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii: 20.

O love Divine, all human love transcending,
Oft didst Thou knock, unheeded, at my door,
Wet with the chilling dews and rains descending;
Through Summer's heat, and wintry tempests' roar:

But, busy with my household avocations,
And pleased with other callers year by year,
I trifled with thy heavenly visitations,
And heeded not, or did not wish to hear.

Yet once, when bitter foes my soul invaded,
O'erwhelmed and frightened by their boisterous din;

Too weak to drive them from my door unaided,
I begged the heavenly stranger to come in.

Then fled the enemy; the tumult ended,
And I fell down rejoicing at his feet;
He raised me up, and sweetly condescended
To sit at table with me, sup and eat.

And yet alas! for all his tender kindness,
Strange as it seems to recompense it so,
I quite forgot his love, and, in my blindness,
I gave again admittance to the foe.

Thus many times by conflicts agitated,
Sometimes o'ercoming, oftener o'ercome;
Serving the tyrant, whom I should have hated,
I've longed for settled peace within my home.

O, Son of Righteousness, be thou the centre
Of light, and joy, unto my weary soul;
Not as a visitor, its portals enter,
But take, O Lord, possession of the whole!

A. J. G.

Twelfth Month 13th, 1892.

DROP YOUR BUCKET WHERE YOU ARE.

"O, ship ahoy!" rang out the cry;
"O, give us water or we die!"
A voice came o'er the waters far,
"Just drop your bucket where you are!"
And then they dipped and drank their fill
Of water fresh from mead and hill;
And then they knew they sailed upon
The broad mouth of the Amazon.

O'er tossing wastes we sail and cry,
"O, give us water or we die!"
On high, relentless waves we roll
Through arid climates of the soul;
'Neath pitiless skies we pant for breath,
Smit with the thirst that drags to death,
And fail, while faint for fountains far,
To drop our buckets where we are.

O, ship ahoy! you're sailing on
The broad mouth of the Amazon;
Whose mighty current flows and sings
Of mountain streams and inland springs,
Of night kissed morning's dewy balm,
Of heaven dropt evening's twilight calm,
Of nature's peace in earth or star—
Just drop your bucket where you are.

Seek not for fresher founts afar,
Just drop your bucket where you are;
And while the ship right onward leaps,
Uplift it from exhaustless deeps,
Parch not your life with dry despair,
The stream of hope flows everywhere;
So, under every sky and star,
Just drop your bucket where you are.

—S. W. Foss, in "Yankee Blade"

THERE is no tyranny so abominable as that of the riotous multitude. Better Nero than a mob. No amount of sincerest sympathy for the toiling masses should close our eyes to the majesty of law and the sacredness of individual right.

Extracts from the Diary of Louis Taber.

(Continued from page 180.)

Sixth Month, 1865.—My daughter and myself paid a short visit to our relatives in Morrow county. A little legacy that I found in my way to leave with them at their meeting on first day at Alum Creek was well received, and approbation expressed, although my position at home was well known to all. I have ever believed there is a sincere honest hearted remnant amongst them, and thought I was permitted both to feel and reach the life in that assembly.

Eighth Month.—Having for some time felt a wish to attend Springfield and Salem Quarterly Meetings, accompanied by my daughter Rachel went by railway to Salem, as the cars would not stop at Damascus.

Stayed at Jehu Fawcett's at Salem, and the next morning he kindly took us to Damascus, where Springfield Quarterly Meeting is held. The meeting is quite small, most of the members that quarter having united with the Separatists. It was a trial to me to be taken so farward in the meeting. I now only recollect feeling much united to the travailing suffering ones among them, having something to communicate encouraging to faithfulness, thinking it solid and satisfactory meeting. Some of the early Meeting's Committee were in attendance, and the subject of laying down the Quarterly Meeting was under contemplation, but I did not think the time had yet come. We stopped at A. Sharpless', where we met Uncle William Caldwell, then in his one hundredth year. He was still and active, his sight and hearing remaining pretty good, but his recollection of recent events much impaired.*

We returned with Jehu Fawcett to Josiah's, and the next morning, though quite rainy, Josiah took us in his carriage to Middleton, and attended their mid-week meeting. A number of elderly Friends attended, but not many young people. I sat awhile in astonishment as I divested of all good.

At Middletown Meeting.—After a while it seemed clear to me that some of them had a name to live and were in danger of spiritual death. Knowing no better or safer way than to be honest, I told them the singularity of my expressions, and remarked that it was better to suffer the word of exhortation, than that the enemy should finally prevail, and thought it might be a watchword. Encouraged them to be watchful and "strengthen the things that remain," but hoped there might be a few among them to whom it could be said, "Thou hast a name even in Sardis who have not defiled their garments; and they shall walk with me in white, for they are worthy."

With J. Fawcett went four miles to see H. and F. Gamble (the latter in poor health), and returned to J. Lipsey's. Here I met with Uncle Asa Lipsey, who was I think in the ninety-ninth year of his age. He seemed very tender and glad to see me. He formerly lived on a farm near Short Creek Meeting house, and was

He completed his one hundredth year the 10th of the 11th Month, 1866, and on his birthday wrote an article for the Salem paper, entitled by the Editor "The Centennial." Many of his relatives dined with him on that occasion. His children, grandchildren, great grandchildren, and great great grandchildren amount to one hundred and sixty are now living. He moved to Columbiana County in 1801 before it was organized, and when it became a county in 1803, the first was held in a barn, the jury sitting on logs in the woods. He was appointed a county surveyor, and died by re-appointment twenty-seven years.

one of the earliest settlers there. He had buried his fourth wife, and is now living with his son. He is quite bright for his years, and his recollection good, but he has entirely lost his sight. He was much pleased with our short visit, and we parted in tenderness and affection.

Returned with J. Fawcett to Samuel French's, having E. Raley in company, and put up at Jonathan Coffee's. The next day was Salem Quarterly Meeting—a large meeting. As before, I was taken nearly to the head of the meeting, feeling more than ever tried and humiliated. Very earnest were my secret petitions that I might be preserved from doing harm, and be rightly helped and directed.

This passage arose with weight: "Be silent O all flesh before the Lord, for He is raised up out of his holy habitation;" and I was led to show the necessity of a right gathering into true stillness, in order that we might be enabled to hear and understand, and be instructed by the great Minister of ministers, who speaks as never yet man spake. A woman Friend soon after spoke at some length, alluding to and enlarging on what had been offered. Soon after she took her seat I felt my mind clothed with the spirit of supplication, and while waiting for fuller evidence the same Friend knelt. I thought I now would be excused, and that I had only felt her exercise, but before we were again seated, I found she could not do my work for me, and I must submit, however humiliating. But as I still delayed, a Friend rose to his feet to propose closing the shutters. I dare no longer withhold, and never do I remember being permitted a nearer access to the throne of Grace. After taking our seats a solemn silence overspread the meeting, and no movement to close, was made for some time. I felt that I could not be enough thankful for preservation and favor. Before the close of the last meeting I ventured to add that it had appeared to me some of our hearts had been a little touched and tendered as by the finger of Divine love, and I thought I might repeat the closing words of the apostle in one of his epistles, "Finally, brethren, farewell, be of good comfort, be of one mind, live in love, and the God of love and peace shall be with you." Friends appeared satisfied and some expressed as much, and my mind was peaceful.

Dined with Sarah Knowles. She was in deep affliction, her husband recently having died suddenly. He fell from a wagon and was brought home speechless. They were teachers, and had a desirable location, their schoolhouse being on the premises near, and in the suburbs of the town of Salem. Another instance of the uncertainty of life and of earthly happiness. That night we went to Christian Kirk's and felt at home. She and her family were formerly members of Short Creek Meeting.

The next First-day I attended Friends Meeting, where we were permitted a little to rejoice together. In the afternoon was a funeral. Soon after the commencement of the meeting, a young man, a stranger, occupied quite a length of time, but with an apology at last came to a conclusion. My time was fully come, and I soon rose and endeavored to show the ground and authority of true Gospel ministry, and the necessity for a preparation for our final change, that we might reap the reward of the righteous.

Tenth Month.—The Yearly Meeting was rather larger than usual. Yardley Warner and a number of private individuals from Philadelphia being present. A quiet, solid, favored and satisfactory Yearly Meeting, in which the doubtful were confirmed, the weak strength-

ened, the burden bearers animated and encouraged, and the faithful more established. He who keepeth Israel will neither slumber nor sleep, and we are not yet a forsaken people. "Out of Zion, the perfection of beauty God hath shined."

Third Month 20th, 1866.—In the early part of the winter I contracted a slight cold by being caught out in a heavy storm of sleet. The weather being very changeable and the wind and cold severe, my cold continued rather to increase, but my health being good otherwise, it occasioned no anxiety until a hard cough commenced, which has been of five weeks continuance. It is now mitigated, but not removed. Have kept the house for about three weeks, but still hope for favorable results from medical advice and prescriptions. Being at present quite comfortable, now that my turn has come I must be patient. All may be for the best, but I shall have to submit to further and painful medical treatment. After having been so long mercifully spared, who of our little unbroken circle will first be called time only can determine. In the expressive lines of Cowper—

"Like crowded forest trees we stand,
And some are marked to fall,
The axe will smite at God's command,
And soon shall smite us all."

My aunt was of a remarkably pleasant, cheerful, hopeful, happy disposition, always content and thankful in her situation, an example to all, of patient quiet trust in her Heavenly Father.

Fourth Month 20th. My cough continued for nearly two weeks, but finally yielded to the proposed prescriptions, leaving me quite weak and my lungs sensitive to atmospheric changes. After this I was again afflicted with a recurrence of inflammation of the stomach, the disease apparently changing, but since the return of the pleasant warm spring days, am much better with a prospect of recovery. It has been my allotment to pass through seasons of discouragement, may I not truly add humiliation, having again been brought to see and feel that there is an unseen Hand that can bring down and raise up at pleasure, and that we are nothing of ourselves, and what we are, and all we are, is of his mercy who is plenteous in redemption. The time of my sojourn here has looked as if it might be short, and it has been a solemn inquiry, Am I prepared for my final change? Having been restored in earlier life from sickness to comparative health, and been so long spared while others with a prospect of length of days, have suddenly fallen around me; I could now wish to survive a few years longer, to enjoy the companionship of our interesting little family, to see the children educated and provision made for their settlement. Though He who hath cared for us will care for them and ever "doeth all things well," yet our faith and confidence will be tried, and we must learn unquestioning trust in Him. By letters we are informed our brother Silas has sold his farm near Mount Gilead Meeting, and will remove to Iowa with his family.

They intend to reside temporarily near the Farmer's Institute. They wish to educate their children there and have a prospect of settling afterwards in Iowa. I am the only member of our family left in Ohio, and may well feel a little isolated and lonely. I have now a little prospect should health permit of paying a short visit to my relatives in Vermont. Would be willing to know whether it is right and best at this time to make the journey. That fearful scourge, the cholera, is expected to visit this

country the present season. How often does wasting pestilence follow in the gory footsteps of war!

Sixth Month 2nd, Lincoln, Vt.—My daughter M. L. and myself arrived safely in the afternoon. Our dear father was very low, and his intellect much overpowered by weakness and suffering, and his tongue paralyzed. On my going into his room, and speaking to him, he tried very hard to converse, and afterwards a number of times called for me, seeming pleased we had come. The previous Fourth-day, he gave some directions, bade them all farewell, and sent his love to his absent children and friends, after which he supplicated for patience to endure unto the end, then said, "Jesus is still precious to me."

4th.—Father died suddenly about 10 A. M. yesterday without a struggle. His countenance is now very natural. I go in alone to look upon his placid features and stand by his side, the only son of his sundered household to unite with my sisters and their families in performing the last sad offices of duty and affection. I remember the absent ones, and recount the many vicissitudes of his pilgrimage, and our changing sojourn through life. My spirit though clothed with sadness is calm and peaceful and I am able to rejoice in an undoubting trust that he has been gathered to his everlasting rest in peace.

(To be continued.)

FOR "THE FRIEND."

Extracts From Letters Written During a Summer Holiday Trip.

Colorado Springs, Seventh Month:—We have been here for ten days, or rather I have, for auntie left three days ago with a cousin of ours who came here to meet us from Salt Lake City, and they have gone on to Cañon City, where I am to join them the last of this week; but how I am ever to tear myself away from this delightful spot, I cannot tell. Before I begin the description of it, I must tell you a little of our comparatively prosy journey from Baxter Springs. We spent a delightful day in Kansas City, stopping with an Indian friend of auntie's, who is one of its wealthiest inhabitants. Her father—a white man—owned a large tract of land where the present city is located, and having decided it to her, and she having married a white man, who knows how to manage it for her, presents a striking contrast to many of her race. They occupy a large house—at the time of its building, some twenty-five years ago, the finest in the place—with several acres about it, where fruit trees, bee hives, cows and chickens make you forget you are in the centre of a great city. I had other friends here whom I had not seen for years; and the time was so pleasantly spent, I regretted much our stay could not be longer.

We left Kansas City on the C. R. I. & P. about 8 P. M., having chosen this time on account of reaching Colorado Springs in the afternoon rather than the early morning.

The following day was uneventful enough, as most of it was spent in crossing those dreariest plains imaginable in Western Kansas, that make one feel a shudder in recollecting. Even yet the majority of the houses are of turf—low, comfortless structures, without a sign of tree or shrub or flower about them. Occasionally a tiny frame house stood beside the one of turf, showing the owner was slowly but surely climbing the road to comfort and convenience; but how any one could bring themselves to live in

such an apparently forlorn place, I cannot tell.

The ideas that always come to me at the mentioning of the two names, Kansas and Colorado, are so totally different, that I found myself expecting the character of the scenery to change as we crossed the boundary line. I need hardly say this was not the case. However, after a time, the steadily rising ground began to show some traces of the disturbing influence that fills one with so much awe, when they find themselves in the midst of the Rockies. The flowers, too, began, both in range and depth of coloring, as well as in abundance, to come up to my preconceived ideas of the prairie flora, and in many cases far outstripped them. Exquisite cacti, of many species, the composite in endless variety—purple and white leguminous plants, and a large snowy poppy most attracted me.

After passing Tip Top, at an altitude of 7000 feet, we gradually descended again until we found ourselves turning into Colorado Springs. All along I had been eagerly watching for a glimpse of the majestic mountains, towards which we were speeding, but alas, dense clouds obscured them, and not until we were passing their very base could I even dimly discern their outlines; but that one glimpse amply repaid for all. Their very indistinctness—for no eminence was visible—greatly enhanced the impression, for imagination could then run riot and fill out the picture as it chose.

As we came into the station we found we had run into a pouring rain. It seems to be a way these mountains have during the summer months, of conjuring up a storm in a most incredibly short time. Old Pike is this moment calling together his legions, and very soon it will be pouring somewhere in the town. There is mostly a great deal of lightning and thunder accompanying these storms, but they are usually soon over, and one learns not to mind anything in this delightful place. The next day after our arrival, was spent in a few short excursions about town, and in establishing ourselves in our very comfortable quarters.

Pike's Peak, when I first clearly saw it, rosy in the early morning glow, disappointed me, as I suppose it does most people, but nevertheless, enchanted and held me, as nothing I had ever before seen, had done.

The following day being the first of the week, we attended the little meeting that gathers at the home of a Friend resident there. It was pleasant to meet with familiar faces, and though the company that collected was small, we enjoyed it greatly. The next morning found us ready for an early start into the mountains. Taking the electric cars that passed our door, we found ourselves, after a ride of about six miles, set down at the base of Cheyenne Mountain. Here a group of patient, long-eared, sure-footed burros, stood waiting for us to make a selection. Having picked out the laziest and most obstinate of these unutterably amusing animals, we mounted and began the ascent.

This was the first of my mountaineering, and I was wild with enthusiasm. We followed the winding course of the South Cheyenne Cañon—one of the grandest in the whole region hereabouts—up to the Seven Falls, and then still up and beyond, to where Helen Hunt's grave used to be. After leaving the water-course, the trail became steep in the extreme, and difficult to follow, as the recent storms had almost obliterated it. Our guide was a picturesque fellow, and by means of a whip, which he continually

kept cracking in the rear, the animals' spirit were sustained until we finally reached the cairn which marks the spot selected by the lover of nature, and particularly of Cheyenne Mountain, as her last resting place. But he body no longer reposes in this chosen spot, for the rapacious greed of some sacrilegious wretch caused the grave to be fenced in, so that he could receive a handsome income from the five-cent tax collected from the faithful who insisted upon visiting the spot. Her husband—who lives in the Springs, wisely concluded to have the body removed, as he knew how sore her spirit would have been grieved by such proceedings.

The descent from the grave was even more difficult than the ascent, though our sure-footed burros finally brought us down in safety. Aunt however, dismounted in the steepest places, but I stayed on, enjoying the novel sensation—feeling comparatively safe behind those ears! We left the burros part way down the mountain for we wished to walk to the head of the fall and see them more closely, while our guide brought our faithful friends to the foot. We reached home in time for dinner, and that afternoon marks an era in my stay here, which I hasten to explain. I was delighted to learn of my arrival that a summer school was in progress at the college, and I availed myself of the opportunity, when auntie wished to rest, to see if I could take a course. I was much gratified to find that but two lectures and one field excursion had been given in the geology course and that the remainder would come afterwards during the two weeks I could stay. Prof. Cannon of Denver, is our lecturer, and a very able man he seems. I enjoy the arrangement of the course so much. We have a formal lecture one hour followed later on by another period, in which we ask questions on the previous lecture or the last field excursion. The school presents a great amount of talent, and as it is the first year of its existence, is a great success.

Third-day auntie and I spent tamely driving about Manitou and the Garden of the Gods. I confess to being sadly disappointed in the much talked of place, undoubtedly because my ideas were so high and so totally different from the reality. However, as we drove about, thought, innocently enough, that I was seeing the Rocky Mountains. You will find out presently how mistaken I was. The very next day I learned better, when I began my first tramp—the descent of Pike's Peak on foot. Let me here say, that if any one has ever ascended this monarch of mountains, by the very interesting cog-wheel road, and on reaching the top has taken time to drink in the broad expanse of country to be seen from this exalted spot, then replaced themselves in the coach, taking the precaution to see the opposite side in the descent, they may well say they have seen something accomplished of which to be proud—but as for having done Pike's Peak-well, I will leave you to judge later on.

You can easily understand how happy I was to learn at the college that the astronomy class were going to join in an excursion to the top of the peak, each under the guidance of our respective professors. We were more than fortunate in the day selected—for I think it has been the only one since we came, that it has not rained in the mountains.

I wonder if you are as ignorant, as I myself was, in relation to the history of this far-famed peak? Pardon me, I suppose you to be, and so give you a few details. When Major Zebulon

ke first beheld its lordly form towering above the surrounding mountains, his ambition, like that of almost every other person who has since been in it, was fired to make the ascent. Late in the fall of 1806 he and his party made strenuous efforts to gain the summit, attempting to do so by climbing that path of the range known as Cheyenne. But alas! they were doomed to bitter disappointment, for after gaining the top of the ridge, they found themselves no nearer attaining their end than they were before. The enterprise was accordingly abandoned. Though this intrepid explorer was forced to leave without so much as setting foot upon its base, this "Great Snow Mountain," as he calls it, has ever since born his name.

In 1847, an explorer, George T. Ruxton by name, pitched his lonely tent by the side of the team that now commemorates him. Here he lingered for a time in his solitary explorations, but before he could ascend the peak, he was obliged to flee for his life, being driven away by a band of hostile Indians.

Early in the '50's a rough and dangerous trail was hacked out, that enabled some of the best and most venturesome to attain the summit. Later on in the '70's other, better and shorter trails were constructed. Before this, however, in 1884 a company of Eastern capitalists was organized, whose object was to construct a railway to this exalted spot. After repeated failures and incalculable labor, the golden age was at last driven Tenth Month 20th, 1900, which completed by far the highest and most remarkable railway in the world.

In only two ways, however, does it differ from an ordinary one—first and foremost in its steep grade, that in a few feet short of nine miles, is an elevation of 7525 feet—the other is the use of rack rails, which form a continuous track from the top to the bottom of the peak, upon which the ninety different cogs of the motive operate.

The coach precedes in the ascent and follows in the descent, the engineer thus having perfect control over it. There is no coupling between the engine, a horizontal roller on the engine presses against a vertical one on the coach, and in this manner sudden turns and bends are but slightly impeded.

The picturesque little station lies several hundred feet above Manitou, and can be reached in a few minutes' walk from the D. & R. G. or Colorado Midland Stations.

The morning was perfect, and the company assembled at the station was, to say the least, an enthusiastic one. Auntie accompanied me, and I can assure you went well provided with extra wraps, to protect herself from the biting air she anticipated at the top. I too carried a winter coat, and was also provided with a lunch-box, which, when empty, was to serve as a receptacle for the plants, a hammer and a bag for geological specimens.

The road at first passes through Engleman's canon, which has been worn and eaten by the raging waters of Ruxton Creek, that roars and rumbles over its rocky bed, breaking itself into a series of cascades and waterfalls, in its mad career to the plains below.

(To be continued.)

Natural History, Science, etc.

Phylloxera.—A remarkably interesting paper, connected with the history of the phylloxera, the great foe to grape-culture, has been contributed to *Zoe*, a biological journal, of San Francisco, by Professor H. H. Behr. The small

insect, as is now well known, feeds on the roots of the grape, covering the roots with a mass of small galls, about the size of grains of rice. They live here continuously, and Professor Behr says have no power to travel to any great distance after being once regularly located. They reproduce themselves in continuous generations among the roots of the vines on which they are first colonized. It is only after a large number of these successful reproductions that a series are produced which are winged; and it is this young generation that flies away and introduces the insect as new colonies some distance away. After the insect is fairly colonized around the roots of a grapevine, he says, its defective facilities of locomotion are of such a character that it would take a year to cross a girdle of two feet, even if the insect could live so long in its perfect condition; and would move in one direction during all that time. The only way to get rid of the insect around any one vine, is to destroy the vine itself, as the insect can live only on living roots; when the roots die the insect ceases to exist. One of the most interesting facts brought out by Dr. Behr is, contrary to the usual impression, that the winged young insects which form new colonies do not come in a regular succession of cycles, but only appear at times when it is necessary for the insects' preservation that new colonies should be formed. Whenever food gets comparatively scarce, and the insects are in danger of starvation, the broods of winged insects come into existence. When, therefore, a vine is destroyed, and its roots, consequently, soon after die, a brood of winged insects appears. As a practical measure of confining the insects to limited locations, therefore, Dr. Behr suggests that if a thick layer of gas lime is placed around the grapevine when it is being destroyed, winged insects cannot penetrate through this layer, and are, therefore, destroyed. A layer of gas lime, therefore, is a fair preventative of the dispersion of the insect. Professor Behr further states that in vineyards, where the living grapevine roots are abundant, he doubts whether a colonizing race, that is to say, a winged brood, is often produced. After many years of observations, he has failed to find winged insects in situations where they ought to be found; but if he takes vine roots infested with galls, and places these vine roots in propagating jars, where the roots are, in a measure, dying, a brood of winged insects is at once produced.

A Pet Bat.—The most amusing little fellow he turned out to be. He flew all over the house, upstairs and downstairs. Sometimes he would settle on my beard, stop there as long as it pleased him, and then fly away somewhere else. The odd grimaces the creature would make, as he hung, head downwards, from the fold of a curtain, were most extraordinary, his beady eyes fixed on me all the while. Sometimes he was not to be seen for a whole week, although my wife and I would hunt for him all over the house. Then he would suddenly make his appearance at tea-time, whirling round and round over our heads, settling on myself, and performing other bat-like freaks. As I said, he was allowed to fly all over the house; but after a time we found it better to let him find a new home for himself—he became too much for us. After we were fast asleep he would turn up from neither of us knew where, and fly round and round our faces, brushing the tips of our noses with his wings. The first time this occurred, we were fairly bewildered as to what it could be, until I made out my precious bat in the darkness. I

got out of bed, captured him—which was no easy matter—and stowed him away in one of my coat pockets, but he was gone before morning. At last these night visits became a perfect nuisance. Many an evening were the doors and windows opened in the hope that he would betake himself elsewhere; and sometimes we thought he had gone; but no, he liked his home too well, and always turned up again. After a time we could stand it no longer, and had to resort to stronger measures. He began his whirling antics round my head one evening, as I sat alone, trying to read; at last I jumped up, closed all the doors excepting the outer one, and through that, out into the night, in most inhospitable style, I drove him forcibly. He never returned.—*The Girls Own Paper*.

Tame Sea Bird.—I had once, says a correspondent, a sea-bird called a Skart, that had been brought from the Isle of Man when very young. I soon taught it to perch on my hand, and thence to jump on to my head or shoulder. I fed it every day with fresh fish, and every day carried it down to the water to have a wash. It was not long ere it was able to fish for its own food. I had never cut its wings, so it had full power to leave me entirely or return to the shore. But it took more kindly to me, and never failed to leave the sea and come to me when I called its name.

Instead of taking it down to the water, I soon adopted the plan of turning it out of a morning. It would fish for a time, then seat itself on a favorite shelf of rock, but when I went down and called it, my pet always took the water, swam on shore, and accompanied me home. It slept on a cask in the cellar, with its head under its wing. It had a peculiar cry when startled, but immediately on recognizing a friendly voice, would commence to "purr" as we called it, somewhat after the manner of a cat.

One morning when going by itself to the sea, the bird found itself face to face with a clucking hen, who gave it a severe drubbing. After this it was always terrified at the very sight of a hen; and if, when out with me, I said, "There's the hen," it would back as quickly as its little legs could carry it. Owing to the length of its wings it was unable to fly off level ground. It would then look at me enquiringly, as much as to say, "What are we going to do now? we'll never be able to pass that wild hen?"

"Come on my head," I would say, "and I will take you safely past."

It showed its confidence by getting up at once, but as we neared the corner I could just see his long neck, stretched out to note if the hen was anywhere in sight.

It knew all my family well, but never forgave a sister who once pitched a pebble at it, which struck its leg.

When the bird was about a year old and the breeding season came round, it disappeared entirely for two whole months, and I had given up all hopes of ever seeing it again, but one day a tame Skart was reported to be on the round rock. Now another man had attempted to tame two, but they both had gone away or been killed, and he therefore attempted to claim the one that now appeared. Of course, I said, I have no distinguishing mark on mine; but leave the matter to the bird itself, and see where it will go to.

The captured bird was then set at liberty, and went as straight to my house as if it had only been absent a single day.—*Our Friends in Wood and Field*.

THE FRIEND.

FIRST MONTH 14, 1893.

There seems to us a remarkable confusion of ideas in the following extract from an address delivered at Northfield, and designed, we suppose, to assert that the *Bible*—the written record of the revelations of the Almighty—will continue to exist amid "all the wreck of sublunary things."

"The time is coming when that bright sun of to-day will gather blackness, and the moon will lose the sheen of her splendor and turn into blood, and the stars in the vault of heaven will disappear, and convulsions will shake this entire world. The three that glitter in the belt of Orion will pale away, and Alps and Apennines uprooted from their base will go dancing to plunge headlong into the Rockies rushing to meet them. But high over all the wreck of sublunary things, this Word of God, from Genesis to Revelation, shall stand, immortal, unchangeable, a monument of all the attributes of Father, Son and Holy Ghost, a testimony of love, and of grace, and of truth to his people now, and to his people hereafter. And I heard a voice saying to me, 'Cry, and I said, 'What shall I cry?' The higher criticism is grass, and the good thereof is as the flower of the field. The grass withereth, and the flower thereof fadeth. Why? 'Because the Spirit of the Lord bloweth upon it.' Surely the higher criticism is grass, but the Word of our God shall stand forever."

We suppose it is founded on the declaration of the Prophet Isaiah, who likens mankind to grass and the goodness thereof to the flowers of the field, and adds, "The grass withereth, the flower fadeth; but the Word of our God shall stand forever." That the decrees of the Almighty are immutable, we reverently believe, but we know of no ground for believing that any outward record of them will survive such convulsions and overturning of all things as are spoken of in the address quoted from. The habit of speaking of the Bible as the "Word of God," probably led the speaker almost unconsciously to himself, to attribute to the Book what belongs to its Divine Author. When the Prophet made the impressive contrast between the frailty of man and the imperishable character of the Divine decisions, a large part of the Bible had not been written.

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Senate, on the 4th instant, Senator Warren, from the Select Committee on Woman Suffrage, reported to the Senate a joint resolution to amend the Constitution extending the right of suffrage to women. It provides that the rights of citizenship shall not be denied or abridged by the United States or by any State on account of sex, and that Congress shall have the power, by appropriate legislation, to enforce this provision.

The United States Supreme Court has decided the case brought by the State of Iowa, against Illinois, to settle the boundary between the two States, holding with the latter State that the dividing line was the centre of the main steamboat channel, instead of the centre of the main body.

The United States Supreme Court has also decided an appeal in a suit for damages, that a railroad cannot be punished, by the award of exemplary damages, for the wanton and unauthorized act of its agent.

A Dallas, Texas, despatch says that a petition to Congress is being circulated by Farmers' Alliance men, asking for an appropriation of \$21,500,000 for the construction of "a people's railroad," from the Gulf of Mexico to the British possessions. It is claimed that the petition will receive over a million signatures.

The last spike of the Great Northern Railroad, giving a complete line from St. Paul to Seattle, was driven on the 6th instant. One thousand men were dismissed on the 7th, and will flock to Spokane and Seattle.

The Oregon Supreme Court has decided that, while the printing of the name of Pierce, the Populist Democratic candidate for elector, twice on the ballots was illegal, it did not invalidate the vote. This gives the Populists one of Oregon's Electoral votes.

The official canvass of the vote of Oregon shows the following result: Harrison, 35,902; Cleveland, 14,243; Weaver, 26,875; Bidwell, 2281; Pierce (Democrat-Populist Elector), 35,813.

The New York *Evening Post* says that the settlement of the Oregon contest shows the vote for President, as it should be cast by the Electoral College, as follows: Cleveland, 276; Harrison, 144; Weaver, 24. Necessary to a choice, 223. Cleveland's majority, 103.

A call has been issued at Pittsburg for a convention for the formation of a new party "for the abolition or suppression of the drink traffic in the United States, and for such other moral, economic, financial and industrial reforms as are needed in the country."

A new and valuable opal field is reported to have been discovered in Garfield County, Washington.

The number of deaths reported in this city last week was 550, being 50 more than the previous week, and 103 less than the corresponding week last year. Of the foregoing, 268 were males, and 282 females; 68 died of pneumonia; 60 of consumption; 49 of diphtheria; 44 of diseases of the heart; 21 of Bright's disease; 21 of measles; 19 of bronchitis; 18 of old age; 18 of convulsions; 16 of apoplexy; 16 of inflammation of the brain; 15 of inflammation of the stomach and bowels; 14 of casualties; 12 of nephritis and 10 of debility.

Markets, &c.—U.S. 2's, 100 a 102; 4's, reg., 113½ a 114½, currency, 6's, 106 a 115.

COTTON was in limited request and steady on a basis of 10½ c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$16.50 a 17.50; spring do., in bulk, spot, \$15.60 a 16.50 per ton.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.25 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.60; do., do., straight, \$3.60 a \$3.90; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.60 a \$4.10; do., patent \$4.20 a \$4.50; do., favorite brands, higher. Rye flour was dull and weak at \$3.25 a 3.30 per barrel. Buckwheat flour was quiet and easier at \$1.70 a 1.85 per 100 pounds for choice new.

GRAIN.—No. 2 red wheat, 76½ a 76¾ cts.

No. 2 mixed corn, 49 a 49½ cts.

No. 2 white oats, 40½ a 41 cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 5¾ c.; medium, 4¾ a 5c.; common, 4¼ a 4½ c.; culls, 3¾ a 4c.; fat cows, 2½ a 3¾ c.

SHEEP AND LAMBS.—Extra, 5¾ a 6c.; good, 5½ a 5¾ c.; medium, 4¾ a 5c.; common, 4 a 4½ c.; culls, 3 a 3¾ c.; lambs, 5 a 7c.

HOGS.—Extra Western, 10½ c.; other Western, 10 a 10½ c.

FOREIGN.—Despatches report very cold weather on the Continent. In France many persons have been frozen to death. The River Loire is frozen over at Nantes, and the town of Dijon is snowbound. In Italy the weather is very severe, snow having fallen for many hours in Rome.

The London representative of the New York *Sun* says that "the more the collapse of the Liberator Building Society is investigated the more hopeless the situation appears for the impoverished victims. The stockholders will lose everything, and the depositors cannot hope for a greater dividend than three shillings per pound. The absconding of Spencer Balfour, M. P., is not an unexpected sequel to the vast robbery. The disappearance of \$35,000,000 belonging to thousands of the lower middle classes is already followed by suffering more silent but more pitiful than that of the great armies of the unemployed. A relief movement has accumulated a few thousand dollars for their assistance, but the silent hunger of hundreds will never be made known.

The same writer speaking of the Lancashire strike says: "Although the suffering among the idle operatives throughout Lancashire has been even greater than was anticipated, the chances are that the other side will be the one to yield. It is a most creditable fact that in spite of the bitter consequences of the struggle, it has been in a sense a friendly one from the start. No act of violence has occurred, and it is even true that there has been no passion shown on either

side. It has been a grim test of strength admitting of no interference. Some of the manufacturers now propose to open their mills on the old terms unless their associates consent to an equitable adjustment of pending difficulties. The basis of settlement is likely to be a temporary reduction of both wages and hours, and a return to the old scale in a specified time. The operatives have from the start been willing to go on short time."

Commenting upon the severity of the weather and upon hard times, the *Sun's* writer says that "Man pitiful cases there have been in the Coroner's court within a few weeks of poor women, formerly in comfort, who have died of destitution rather than make their wants known. The severe weather, the hard times, the wholesale and criminal thwarting of honest thrift combine to make these verily the darkest day England has known in many long years.

"The severe weather is proving a great trial throughout Europe. The thermometer has averaged several degrees below freezing everywhere north of the shores of the Mediterranean for two weeks. This would involve much hardship in America, where there is adequate means for maintaining comfort in cold weather; but Europe has no stoves or furnaces or steam heaters, and grate fires are poor substitutes when the temperature is much below freezing."

A dispatch from Berlin, dated the 3rd inst., says: "The cold is severe and increasing throughout the continent. Heavy snow is falling in the Hartz Mountains. Suspension of traffic is threatened on several railways. All the lakes in France, Germany and Austria are frozen and night fetes are being organized most of the cities. In Vienna the snow squall has afforded occupation to thousands of the unemployed, who will be kept busy clearing the streets. A dispatch from Trieste says that the harbor presents an Arctic scene.

The Moscow correspondent of the *Daily Chronicle* describes at length the unsparing persecution of the Stundists in Kieff. Similar persecutions, he says, have been carried on in the Provinces of Western and Southern Russia since 1875. Imprisonment, banishment, beating, finings and outrages that he would have considered incredible unless he had personally verified each case, have been the lot of the wretched people. Many of the unfortunates have been driven by police and peasants, to seek refuge in the Steppes.

MARRIED, Ninth Month 14th, 1892, at Friends Meeting-house, Birmingham, Chester Co., Pa., HENRY W. FORSYTHE, son of Truman Forsythe, to ANNA HUTTON, daughter of Richard W. and Elizabeth Hutton, of Westtown.

DIED, Fifth-day, Twelfth Month 29th, 1892, at residence of his son-in-law, at Westtown, Pa., DANIEL B. THOMPSON, aged ninety-two years, ten months and twelve days, a member of New Garden Monthly and Particular Meeting. His end was peace.

—, suddenly, Eleventh Month 12th, 1892, at home in Norwich, Ontario, Canada, JOSEPH WARR in the eighty-sixth year of his age, a member of Norwich Monthly Meeting of Friends. Although the call was sudden, survivors are comforted in the belief that it did not find him unprepared.

—, Sixth Month 8th, 1892, at Pickering, Ontario, FRANCIS WARRING, aged sixty-eight years and eight months. He was a member of Pickering Monthly Meeting of Friends. His relatives and friends held the consoling belief that his end was peace.

—, Twelfth Month 10th, 1892, at the home of her uncle, William H. Oliphant, West Branch, Ia., SARAH BRUFF, in the twenty-seventh year of her age, daughter of Joseph and Anna M. Bruff (both deceased) of Damascus, Ohio.

—, at the residence of her nephew, Alkana Hill, near Winchester, Randolph Co., Indiana, PHARAH HILL, in the sixty-second year of her age. She was born and raised a member of Whiteriver Monthly Meeting, and remained so until her death. Notwithstanding the mournful state into which the Society was brought in regard to the separation, she remained a firm advocate of the principles of the Society of Friends, and evinced a warm attachment to the Society. She bore her long and protracted illness with patience and fortitude, awaiting the Saviour's call, and near the close gave much good counsel, and departed in peace, and we believe is at rest with our dear Saviour and the heavenly hosts above.

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Selections from the Life of Mary Dudley.

(Continued from page 191.)

After making some necessary arrangements went a mile and a half to the ferry, but being able to procure any conveyance at other side, had to walk a long way upon gh gravel. At length, after E. Hatton had e on to try for a cart for us, B. Rotch dis- dered one returning to Weymouth, and rep- nting the poor women as tired, and offering ous payment, we obtained possession, and id our friend, E. H., at the inn sending off nveyance to meet us. Here we were kind- received, and found that Deborah Darby ebecca Young had held a meeting in a r large room in the house, on being put ere there on going to Guernsey.

We appointed a meeting for eleven o'clock he morning, finding the Methodists held s at nine, and it felt unpleasant to inter- with the hour of other professors. The of Portland is divided into several little ges, our men Friends gave notice in the e we passed through, and that we were then ut I apprehend the intelligence reached er, as several came on horseback, and y were in the house before the appointed y. The room, though very large, was not filled, but the stair-case and adjoining ber seemed crowded, and a solemn favored n it proved; one wherein the poor could vited to partake of durable riches. The e are mostly of a laboring, industrious e reckoned very honest, and diligent in ding their place of worship, which is the lishment; there has been lately opened thodist Meeting, and a rich man of that sson, named Brackenbury, has settled there a view of benefiting the inhabitants in a ous sense; he was from home, but some family were at the meeting, and conversed e with us afterwards; they appeared solid ns, and were very friendly. A steady ng man, a preacher, came after dinner and d us to this gentleman's house, but we about setting off, and declined the invita- n consequence.

his meeting recompensed us well for our pains in getting to it, and I trust some helped on their way; however we felt ed, and renewedly encouraged to trust in d- failing arm of Divine support. As we e Island, many at the doors spoke kindly

to us, and our hearts and lips could affection- ately say farewell. We went back peacefully in our cart to Weymouth, and after a cup of tea, proceeded to Dorchester to lodge, where on Second-day we parted from our dear friend E. Hatton, who set forward for Sherborne: we separated under the hope that each was endeavoring to follow the light afforded, though the division was sensibly felt on both sides. We proceeded under the kind care of Benjamin Rotch to Poole, where we lodged at Moses Neave's; several Friends spent the evening with us, and a very solemn season ensued before supper, which compensated for the little circuit we took in coming hither, and accounted for the inclination we felt to do so. The 11th and 13th we were at Alton and Staines week- day meeting, and on the evening of the latter, reached London, which seemed to be the proper port to re-ship for another voyage."

"We remained in the city over First-day, attending Peel Meeting in the morning, and Gracechurch-street in the afternoon, at each of which there was an affecting instance of mortality presented to our view: in the forenoon the remains of a young woman named Boyle, were taken into meeting, and at Gracechurch-street those of Mary, the wife of Thomas Wagstaffe; both seasons were low and mostly silent. In the evening we attended the Meeting for Ministers and Elders, for the Peel Monthly Meeting, which was held at the School and Workhouse, and proved a time of renewed strength; for though the communing was sad, I was thankful for the belief that our gracious Master approved it by joining himself to the little company, and affording a portion of food which could be travelled in the strength of, for a little while, if not many days.

"We left London about one o'clock on Second-day, the 17th of the Ninth Month, John and Abigail Pim accompanying us as far as Wellingsborough, where we attended meeting on Fifth day, as we had that of Olney on Fourth; we lodged at dear Benjamin and Tabitha Middleton's, and the former kindly taking charge of us, we proceeded after dinner to Market Harborough, lodged there, and travelled next day forty miles to Nottingham, where we arrived late, and were kindly received by John Storer and his wife.

"We were weary and exhausted upon reach- ing Sheffield Seventh-day, but attended both meetings on First-day. That in the morning was a season of very close exercise, but I think owned with a good degree of the overshadowing of Divine power, under which humbling influence there was a moving in the line of apprehended duty, so that relief of mind was obtained, and I hope a little profitable instruction sealed on some present. The number was very large, at both sittings, the latter heavy and laborious; we drank tea at William Fairbank's, where a season of solemn retirement ensued, and after supper at our lodgings, were again sweetly invited to inward attention by the spreading of the holy wing; and ability to perform spiritual

worship was, I believe, renewedly experienced by several then assembled, to whom encourage- ment was administered still to maintain the warfare in faith; this was the crowning of a laborious day.

"21th. Our kind friend, John Barlow, took E. P. and me in a chaise to Ackworth, where, with several other Friends, we arrived to tea. When the children were summoned to supper, we went to look first at the girls, and here I know not that I can do justice either to my feelings, or the sight my eyes were saluted with: the silence that prevailed, the solidity of the mistresses and children, and the sense of good melting into an humble admiration, only to be expressed in such language as, the one-half was not told me. The view of the boys afterwards was attended with similar feelings, and as our time was limited, it seemed best to desire the whole family might be collected. Several Friends from Sheffield and other places were present, and I believe all, in some measure, young and old, bowed under an awful sense of the Divine presence, which indeed administered life, and excited thankful returns of praise to Him who is forever worthy. This one season was worth a long journey, and the feeling of sweet peace while under the roof, accepted as a precious pledge to our minds of the Lord's gracious regard towards this extraordinary Institution, which is surely stamped with holy approbation, and will, I doubt not, be a blessing to future generations. I felt regret at being obliged to leave Ackworth so soon, but our prospects pre- cluded a longer tarriance.

"We proceeded to York, in company with a large number of Friends, meeting with a cordial reception from William Tuke and his excellent wife. The Quarterly Select Meeting was held that evening, and largely attended from different parts of this county, as well as by strangers; dear Esther Tuke was beautifully concerned in the line of close doctrine in this sitting, and I ventured to drop the little frag- ment out of my small basket.

"Fourth-day, the meeting for worship was very large, and several living testimonies were borne: the meetings for discipline were held by adjournment till Fifth-day noon; and the last sitting especially was one of solemnity, wherein precious fellowship was renewed, and the concluding meeting in the afternoon, might I hope, be accounted one of worship. Several young ministers appeared sweetly in their Master's cause, and that mother in Israel, Esther Tuke, was also well engaged. After these offer- ings, M. Proud rose, and beautifully began what I expected would be an enlarged testimony, but after standing only about ten minutes in Gospel authority, -he closed in the very spot that one of the poorest sisters was dipped into, so the sentence remained, as it were to be finished; and whether rightly concluded by me or not, is not my place to determine: but I trust the wing of heavenly love overshadowed some minds, and that this separating season was a fresh confirmation, that gracious regard

is continued to a church so abundantly favored as ours has been and still is.

"After parting with many Friends who had been made renewedly dear to us, we remained in this hospitable mansion (William Tuke's), not feeling ready to depart; and indeed my spirit has been afresh led to feel after the right way to move hence, and I hope a little light shone upon our proceeding on Second-day to Leeds, where a meeting is appointed to be held that afternoon, and one next day at Bradford; after which we expect to go on to Kendal.

"When this conclusion was come to, the weight of another matter, respecting which I had been feeling, so increased that it seemed best to mention the prospect of having a public meeting in this place (York); W. and E. Tuke feelingly entered into the concern, saying they had expected it, which felt encouraging to my mind. The meeting with Friends on First-day morning was a season of liberty honestly to labor, and at five o'clock a very large number of those not professing with us gave us their company, the house being nearly filled. A covering of solemnity early prevailed, under which there was an engagement to approach the throne of grace, and supplicate for ability acceptably to worship, after which dear Esther Tuke explained the doctrines of Truth with great clearness and authority; and I trust there was an endeavor, upon the part of each of us, to move in the order of our respective courses, whereby the harmony of Gospel labor was maintained; and through merciful assistance the meeting terminated well, leaving upon our minds a humbling sense of gracious and unmerited regard.

(To be continued.)

FOR "THE FRIEND."

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 199.)

At the half-way house, about one-fourth of the way up a halt is made, and you have time to step out a few minutes to gather the beautiful flowers that so temptingly array themselves on every hand. But on we go, fast gaining the timber line, which here is at an altitude of 11,578 feet; the jagged peaks that towered so loftily as seen from below, now assuming their proper proportions as we ascend this giant cone. A very noticeable feature from this point, is that in many places the whole mountain sides are covered with bare tree trunks, looking like telegraph poles in the distance, only much closer than ordinary. The reason they give for this, is that when Ruxton was exploring here, the Indians, jealous of their mountain home, set the sides on fire, destroying most of the timber in this locality. In some places aspen forests have replaced them; aspen being the tree that follows the pine, instead of the oak, as with us. The last few hundred feet of the climb took us over boulder strewn slopes where the exquisite alpine flowers occasionally showed themselves. At last the top was reached. Aunty had been adding from time to time one after another of her wraps—for the air was cold—but so delightfully clear and pure that I did not need any additional protection, and strange to say felt no inconvenience whatever from the high altitude.

Aunty returned with the train, but I remained with the party on the top. Do you ask me to describe the view from this exalted station 14,147 feet above the level of the sea? Must I tell you that I cannot do it! Clear as the day was, magnificent as was the prospect before me, I was

so ravished, so intoxicated with the beauty of the dainty flowers at my feet that I had but barely time to once or twice lift my eyes. Stupid I know it was, and I am heartily ashamed of myself, but I cannot help it now. I have a dim recollection of the snowy range extending along and bounding the western horizon of the Spanish peaks in the south, and I have since heard some one say that Colorado Springs looked like a checker board, and I suppose it did. They say, too, they could see Denver on the north, Pueblo on the south, while the plains stretched interminably to the east. Honestly I meant to do everything that was to be done on the summit, and learn all that I could. For this purpose I kept close to Prof. Cannon, for he was to lecture from the point commanding the best view. On our way to this spot, our attention was called by a geologist of the party, to a so-called crater on the north side of the mountain, which the professor explained to be the result of erosion. Down this chasm one of the party had clambered and firing a pistol, bid us listen. It was echoed and reverberated loud and long by the surrounding rocks, and then after some moments of total silence came the re-echo from the far away peaks, unutterably soft and lovely from the distance. This he repeated several times. As he came up again, I saw in his hand the most exquisite flower I had ever beheld, and it was to find one of them myself, and have it for my very own that I left professor and lecture and view and everything else. The flower I allude to is a tiny forget-me-not of the most perfect turquoise blue, each petal no larger than the head of a pin, and the whole set in the midst of the daintiest moss-like leaves, and so thickly that in a patch of the size of a dollar you may count a dozen or more of these exquisite jewels. In our search for this flower we collected seventeen distinct species, nestling among the rocks, wherever a bit of earth had resisted the dislodging effect of the incessant rains.

I wonder if it will surprise you as much as it did me to find out that the "peak" is not a peak at all, but a rounded dome presenting a surface of some forty acres! The whole of this surface is covered with broken masses of granite that show clearly what a powerful agent is frost in the disintegration of the rocks.

Somewhat after noon, I think it must have been, about fifteen men and women started on the downward trail. For several hundred feet we were forced to scramble over huge boulders, sometimes throwing our parcels before us, and by swinging around and crawling after them, follow as best we could. After this came a gentler slope of velvety green turf, where the flowers had it all their own way. Could I make you feel a little of what I felt, I would. I fear not, for if you have never been above timber line, you can form little idea of what the alpine flora is like. The dwarf condition of the plants adds immeasurably to their attractiveness as it sets their beautiful heads in the very midst of their moss-like leaves; and then it is not simply a flower here and there, but everywhere a perfect carpet. If you set your foot down you do not step upon one or even a dozen, but literally dozens of these exquisite gems. I have pressed a few which I enclose, but having no means or time for preserving them properly, they very crudely represent a few of the species. The most beautiful are not capable of preservation. I have said nothing so far of color, and you would hardly believe me if I did. They range from pure white, through pinks, to dark reds and crimson; from pale blue to deep ones;

from lemon yellow, to orange shades to orange red; all through the terra-cottas and pink and blue purples; in fact scarcely a shade or color that you can imagine, but is here in its softest, most exquisite forms. Then too, their color variety and abundance is only equalled by their fragrance, and dozens of butterflies, of almost brilliant hues hovered everywhere. Even Prof. Cannon forgot his geology and used his hammer for nothing but unearthing botanical specimens. Our botanical teacher is a most charming woman, who has herself discovered and named many species of Colorado plants, and has botanized on nearly every peak in the State. But to go on with the flowers themselves. Next, seemed to me, in point of loveliness, to the forget-me-not already named, came the so-called "pink moss." The flowers are a little large but as thickly set, and vary from white to deep rose purple, often all the shades in a patch six inches in diameter. Then comes the pink primula. It rejoices in crevices. Almost always to secure the roots a stone must be rolled away. Its brilliant yellow eye has the same appealing look as the forget-me-not, though not quite true or fascinating. The yellow saxifrage shows but faintly in the pressed specimens the exquisite markings that so richly repay the close observer. The specimen marked *Androsace Chamaejasme* varies also from white to pink, but the velvet texture of its leaves gives it a richness wanting in most of the other species. I will stop this tiresome succession of adjectives when I have told you of the other forget-me-not—*Mertensia Alpina*—which looks so ordinary in the press specimens, but which in its mountain home has a freshness and richness and fragrance that most intoxicates the beholder. It lies about you have seen roses in a florist's window, in that most wanton abundance. So I might go on, but merely with a dozen species, but with dozens of dozens.

Prof. Cannon was very desirous of returning by Lake Morain, which is interesting from geological stand-point, as it fills the névé of an ancient glacier, being walled in by its terminal morain. One of the party volunteered as guide. The trail to the lake was almost unused, and several miles longer than the direct one down the mountain. A number of us started rapidly now, for 'twas growing late in the afternoon, and we hoped to make the last train down the mountain at the Half-way house. I was so taken with the contemplation of my own footsteps at the endeavor to keep up with the guide, that I had gone a mile or so before I thought to look back; when I did, I found the rest of the party had evidently despaired keeping up with us, and had returned to the direct trail along the course of the railway. But it was too late to turn back, and besides I had no idea of abandoning this vastly more interesting route so long as there was any hope of my being safely guided through. So on we went, now past timber line, leaping over fallen tree trunks, scrambling over boulders and all the time down, down, down! The slightest upward incline was a rest to the overstrained muscles. At last the trail proved to be the dry bed of a mountain torrent.

You who have seen it, imagine the jettiness. Nantucket set at an incline of about thirty degrees, and then suppose yourself coming down it at break neck speed for a mile or so. Long before I reached the bottom, one side of the paper and the sole of one of my shoes parted company; but such small things do not count in a mountain journey. At last we came to the lake, and after resting a few minutes and drinking

refreshing waters (this lake by the way helps supply Colorado Springs with water), we again started. After passing the morain, we came into good carriage road which led us through Ruxton Park. Here I must tire you again, for I all have to dwell a little upon this enchanted gion. Nestling among the everlasting mountains, with Pike's Peak, Cameron's Cone, Mt. Rosa, and hosts of minor peaks, standing guard with awful menacing forms about it, Ruxton Park lies like a dream of loveliness more enchanting from the utter contrast it presents to the world about it.

The graceful aspen, with its quivering leaves and silvery bark, was scattered loosely about. Lower, only less beautiful than those I have described, but oh! how different, lent their arms. The Mariposa lily, varying from white and pale green to pink and dark purple, has a interior of its petals towards the centre, edged with a heavy yellow beard, while the top of paler yellow is beautifully marked with black lines. Then the white and blue columbines, appropriately named *cerulea*, from its avenly tints. The red geranium, the white lily, the mountain raspberries, with their delicious fruit, and hosts of others that I will not tire you with explaining. Ruxton Creek which just below rushes so madly, here forgets itself for a time, and lingers lovingly in glistening pools, or ripples round the rocks, watering the graceful forms that bend and nod above and dozens of springs of the clearest crystal, and their tiny streams over gravelly beds to the larger one beyond. Cool shadows etch in all directions, and the wood-thrush, the sweetest of songsters, was the only sound heard save the murmuring Ruxton and that of our own tread. Suddenly, however, a less monious one startled us. It was that of the pine, an unusually disagreeable one, even of kind. We must be at the station in time. We gained the road, and were rushing down the steep grade, when the great monster appeared and a curve. We dashed in front of it, as the road was too narrow on that side to let it pass, and it followed it some hundreds of feet until it stopped at the station a moment to let us on. There was a great deal of merry-making and gratulation over our at last making the same time with those who had not taken the several day detour. We had walked about ten miles and descended near 6,000 feet.

I was very hungry and very dilapidated when about 8 p. m. I returned to the riding house.

The next morning I found myself willing to remain indoors arranging my flowers until leisure time. With the exception of a little stiffness when I undertook to rise or go down stairs, I had no uncomfortable results, and that wore before the following day.

One interesting fact I forgot to mention, is that the men of the party amused themselves by throwing us with snow-balls while we gathered about the old giant. He stands too near the rocks, and the winds are too warm I suppose for the reason.

On account of my other excursions I must leave until I can find time to write again. I do not do too much tire you with detail, but the truth is, when I once begin I know not where to stop.

(To be continued.)

NOTHING wins love like unselfish thoughtfulness for others.

FOR "THE FRIEND."

A Word of Cheer to the Scattered Ones.

"I will not leave you comfortless, I will come to you."—John, xiv: 18.

When this language of the dear Master is brought fresh and livingly home to the mind, and we are made to feel it is our own, how doth the lame man leap as a hart, and the tongue of the dumb is made to sing.

Blessed be the Lord, to Zion's traveller; these words are made a living reality to the gladdening of his soul, so as to enable him to understand the language, "Rejoice in the Lord always, and again I say rejoice," because the sense remains with him in sorrow as in joy, in times of perplexity and proving, his Lord's promise is sure, "I will not leave you comfortless, I will come to you."

Are there some that say, "O that I might attain to this condition?"

If thou truly art a seeker after God, heed the Master's words, "Learn of me," for this is the only safe path to a saving knowledge of God through his Son Jesus Christ, and the reward is sure "ye shall find rest unto your souls."

To be taught thus of God is to learn of Christ so as to live by Him. To live aright is to know that it is no longer we that govern and rule but Christ in us.

Here is the joy of the believing soul in the fulfilment of the promise, "I will not leave you comfortless, I will come to you." His struggles may be many and severe, still the words are sure, "I will not leave you." This ever inspires his soul upward and onward in the seeking to know the perfect work of the spirit of God in him and over him.

The tranquillizing sense of the Divine presence granted again and again to encourage onward in the path of duty how unspeakably precious to know! Selfishness and wilfulness give place to the desire, "not my will but thine be done." This sweetens our lot on earth and gives a foretaste of the joy of heaven.

This condition can only be kept to and lived in as the spirit of our mind is kept chaste toward God. The reason why so few attain to it is their laxity of principle. The foundation of true principle is Christ. Life in Him. Life from Him. "I am the vine, ye are the branches."

Man lives apart from Him, is not fed by Him, but by another spirit. He is athirst for knowledge, but it is the knowledge of good and evil. He loves not the good only, which comes from God. Hence he loves many teachers better than the one great Teacher, and these he can have at a money value, they can be trained and taught to his mind.

Thus religious teachers are multiplied, and the many forms and means of man's devising take the place and so fill the mind that there is little room for the True Teacher, and a little disposition to wait at his feet and learn of Him by many who bear the name of Christ and make profession of the Truth.

For the scattered ones up and down in this land as well as in other places, who are deprived of the living sympathy of those from whom they have a right to expect help and strength by a like engagement and travail of soul for the welfare of Zion and their own preservation within the bounds of the Master's leading and teaching: for such as these, who may feel solitary in the midst of many, I crave that our minds each one may be kept quietly centered in the reality of Christ's nearness and presence to preserve and keep us, each in our allotment faithfully by our own subjection thereunto, to his own

precious life, by and through which we can lift up the continual prayer with acceptance to our Father in heaven, knowing Him to be such unto us by the breathing of his own spirit upon us.

And here I must exhort in his Holy name, take heed of coveting the Babylonish garment, the silver and the wedge of gold that has betrayed so many souls into spiritual death, even as it did Achan of old as to his earthly existence (leaving the life beyond to Him who is the righteous judge of all.) This poor man and all belonging to him lost their earthly existence by coveting that which God had not given them. How many still are lost to all good and become dead and insensible to God and his Christ by coveting a covering not of his Spirit, and seeking unhallowed treasure to the blinding of their spiritual perceptions.

There are those too, situated in solitary places, to whom my mind turns, who are away from association of any kind calculated to help them spiritually in lowly, reverently seeking after and walking with God by his spirit abiding with them. For such, whatever circumstances have been the cause of their being so placed, I do crave for such who have known awakened in them living desires to be the Lord's and to serve Him, that they may not let go their hold upon Christ, the way, the truth and the life, by inattention to the motions of his spirit in their daily walk and work in life, but may allow Christ's spirit in all things to have place with them, and may be engaged in secret to wait upon Him to know the motion of their own minds made subject unto Him, for only in this way can we come into clearness in the knowledge of God's will by his stilling and subduing the passions of our own mind.

We thus come to know the blessedness of the pure in spirit who see God. Such are not left comfortless, but do know Christ come unto them and are made to feel upon his spiritual body. The motions of Christ's spirit in such become natural, and the motions of their own spirits is the disturbing element against which they have to watch and to pray.

There is much to discourage in the outlook upon the religious world, and much cause of sorrow in beholding how our own Society has forsaken the fountain of living water, and has hewn out cisterns, broken cisterns that can hold no water; but dear Friends, the Lord doth not change, and his truth like himself is unchangeable. God through his Son is the only fountain of the saving knowledge of himself by the spirit. Turn as man may to the right or to the left, if he is ever to know God savingly, he must bow at the foot of the cross which crucifies to self, the love of self, the hoarding by self, the hoarding for self, the building of self, all of which is out of Christ, and come naked and bare and laying upon the altar of sacrifice his all, receive all of God.

As the way is the same, the Truth is the same, and the life that redeems is the same, it is not our own, and as in the parable, he that found the great treasure sold all to possess the same, we must do so still, or we can never know the fulness of the blessing of the Gospel of Christ.

It is the shortness on man's part that doth hinder and that doth blind the eyes of so many, something they want to retain that they dearly love, and it becomes their God and they worship it.

With many, very many, the idol is gold, rank and position, and they enter into things that the spirit of God in them condemns, and so lose the

savor of life they once possessed, and become unsavory salt to be cast out and trodden under the foot of men.

But there are many ways and many things by which the eye of the spirit in us becomes blinded, and we lose the sense and the savor of his good presence, and if we would know safe keeping we must in spirit live close to God by Christ Jesus, so as to know preservation on the right hand and on the left,

Beware, I beseech you, of looking to or leaning upon man. Look only to the Lord, seek only to Him, be obedient and follow only Him. Thou mayest many times miss of pleasing thy fellows, still keep the eye single in service, in worship, in daily following Him. Leave thy cause wholly in his hands, trust Him to bring thee through, and thou shalt be blessed of the Lord with his richest and choicest blessings, here on earth, and shalt have the sure and certain hope of unfailling, everlasting bliss in the presence of thy God and his Christ.

From no love of writing is this written, but from a feeling drawing my mind forth to encourage the solitary and at times desolate ones not to cast away their confidence in God, but to follow on with a single eye and purpose the pathway of true peace, in love, in worship, in service, in obedience in every way only to know Him, thy God and thy Saviour even as thou art known of Him, and then though on earth we may not exchange greetings with each other, we shall in heaven embrace and unite in praises of Him who hath redeemed and washed us in his own blood and made us kings and priests unto God to go no more out.

CHARLES W. THOMSON.

GLASGOW, SCOTLAND,
808 New City Road.

A PRINCE OF NEWFOUNDLAND.

The shower had ceased, but the city street
Was flooded still with drenching rain,
Though men and horses with hurrying feet
Swept on their busy ways again.

The gutter ran like a river deep;
By the clean-washed pavement fast it rushed.
As out of the spouts with a dash and a leap
The singing, sparkling water gushed.

A little kitten with ribbon blue
Crossed over the way to the gutter's brink:
With many a wistful, plaintive mew,
She seemed at the edge to shudder and shrink.

And there she stood while her piteous cries
Were all unheard by the heedless throng,
Looking across with such longing eyes;
But the torrent was all too swift and strong.

Up the street, o'er the pavements wide,
Wandered our *Prince from Newfoundland*,
Stately and careless and dignified,
Gazing about him on either hand.

The sun shone out on his glossy coat,
And his beautiful eyes, soft and brown,
With quiet, observant glance took note
Of all that was passing him, up and down.

He heard the kitten that wailed and mewed,
Stopped to look and investigate,
The whole situation understood,
And went at once to the rescue straight.

Calmly out into the street walked he,
Up to the poor little trembling wail,
Lifted her gently and carefully,
And carried her over the water safe.

And set her down on the longed-for shore,
Licked her soft coat with a kind care,
Left her and went on his way once more,
The picture of noble thoughtfulness.

Only a dog and cat, you say?

Could a human being understand
And be more kind in a human way
Than this fine old *Prince of Newfoundland*?

O children dear, 'tis a lesson sweet:

If a poor dumb dog so wise can be,
We should be gentle enough to treat
All creatures with kindness and courtesy.

For surely among us there is not one
Who such an example could withstand;
Who would wish in goodness to be outdone
By a princely dog from *Newfoundland*.

—*Celia Thaxter, in Harpers' Young People.*

UNCONSCIOUS SERVICE.

"The bee"—she sighed—"that haunts the clover
Has nature's errand to fulfil:
The bird that skims the azure over
Bears living seeds within his bill:

"Without a pause his flight pursuing,
He drops them on a barren strand,
And turns unconscious of the doing,
The waste into a pasture-land.

"I, craving service—willing, choosing
To fling broadcast some golden grain—
Can only sit in silent musing
And weave my litanies of pain."

I, making answer, softly kissed her:
"All nature's realm of bees and birds—
What is such ministry, my sister,
Compared with your enchanted words?"

"The seed your weakened hand is sowing
May ripen to a harvest broad,
Which yet may help, without your knowing,
To fill the granaries of God!"
—*Margaret J. Preston, in Lippincott's Magazine.*

Extracts from the Diary of Louis Taber.

(Continued from page 198.)

Ninth Month 2nd, 1866.—To-day I am commencing my fifty-sixth year. Once I had little expectation of living until this period. Life's duties rather increase than diminish, which must continue so until the eldest children have been educated. My inability to rightly meet the various responsible duties of a parent is frequently felt. May best help be afforded. But my dear M. A. still carries the heaviest part of the burden. Without her encouragement and perseverance I should be quite discouraged. Rachel's health has been very poor this summer, and her mother is all to us now.

Tenth Month.—Our Yearly Meeting was well attended, and was a settled solemn harmonious and favored assembly, affording to its members a little encouragement to persevere and still press forward toward the mark for the prize of our high calling of God in Christ Jesus. Clarkson Sheppard, a minister, and Charles Evans an elder, his companion, from Philadelphia Yearly Meeting, paid us a very satisfactory and interesting visit.

Fifth Month 16th, 1867.—At our last Quarterly Meeting, we had rather a remarkable testimony from Ann Branson. She had been very low during the fall and forepart of the winter, not seeming likely to recover. Her subject was "All things shall work together for good to those that love God." No outward condition or circumstances could hinder the work being carried on if faith and patience were abode in. She encouraged us to more confidence in the never failing Arm, and warned us not to faint in the day of adversity, admonishing the Aarons and Huns, saying the Lord would work and who should let it; with more to the same effect.

I thought I might appropriate a little to myself, and thankfully felt that I was not yet al-

together forgotten by our gracious heavenly Parent.

Our last Quarterly Meeting, held at Flushing, was to me a low season, my harp was hung upon the willows. Ellwood Dean was in attendance, but had not much to communicate. I thought if he would visit our family I might accept it as a token for good. E. D. went to Stillwater, intending to return home from his visit to Salem, but had to come back to our Monthly Meeting. The night before the Monthly Meeting, the week following, he and Robert Millhouse came to our house, and in a family opportunity, after speaking to us all, addressed me by name. Had he been told my doubts and fears and discouragements, he could not have spoken more pertinently. I felt encouraged to seek for best help and to persevere. He addressed our daughter R. separately in her room. At our Monthly Meeting his communication was remarkable. All were warned, instructed and encouraged. He quoted the text, "By me kings reign and princes decree justice." Those in authority were exhorted to keep near the Truth and judge righteous judgment lest they should be found "lording it over" the heritage and offending the little ones with much of similar import.

Tenth Month.—Of our late Yearly Meeting I need not say more than that it was settled solid and satisfactory. Samuel Cope and companion, Ebenezer Worth were in attendance from Philadelphia Yearly Meeting. We thought Samuel was much favored in some of his communications, particularly on First-day, when a number of the other meeting and strangers were present. We are an erring and backslidden but not a forsaken people.

Eleventh Month.—Ventured farther than usual from shore with my little frail vessel at our last Quarterly, as at our last Monthly Meeting, held at Coucord, but soon returned to land and am waiting repairs.

Second Month 9th, 1869.—A word of our last Yearly Meeting may not be inappropriate. While we may not record much progress, I do not think we have lost ground. It was a settled solid meeting, and many thought it a favored one. Abigail W. Hall, a minister from Philadelphia and her husband, were present with minute and she had acceptable service. At a public meeting the time was recalled to remembrance when upon the day of Pentecost the disciples were all with one accord in one place, and Jesus manifested himself to be in their midst, for which favor, extended to us, thanksgiving was rendered to his ever worthy name. There is a prospect of a continued increase of Friends in Iowa, but in some places here, our numbers are diminishing.

Second Month 18th, 1870.—At our last Yearly Meeting, which was as large and as much favored as heretofore, a number of Friends from Philadelphia were in attendance, and among the number John S. Stokes. His communications were timely, sound and edifying, tending to the strength and encouragement of many a poor tried wayfarer amongst us.

Fifth Month 29th.—In company with Janet W. McGrew and daughter, I attended Salem and Springfield Quarterly meetings, and was at New Garden and Springfield meetings. Many of the other members of the Committee, to attend those meetings, were also there, several of them ministers. We had a pleasant visit with our friends, and a little service seemed to be allotted me, though where there were so many of the elders "worthy of double honor;" I felt

the need of being very cautious. When returning, B. Hoyle remarked to me that he thought the spring of the ministry was very low, but we must be satisfied with what was given. Friends at Damascus would like to sustain their quarterly Meeting, but are much discouraged, and those of Salem Quarter do not seem prepared for any change. At our last Quarterly Meeting I was led (as I apprehended) to speak some length, enlarging on the passage, "And came to pass as Moses entered into the tabernacle, the pillar of cloud descended and stood before the door of the tabernacle, and the Lord talked with Moses." Afterwards his will was communicated through the prophets who also prophesied of his spiritual appearance and the coming of the Messiah. In due time He spake immediately to the people by his Son, and in these last days speaks to us through the Holy Spirit, of the new heavens and the new and heavenly Jerusalem, which is free, and of the living waters proceeding out from the throne of God and of the Lamb.

Tenth Month 15th. Our brother and sister, A. and S. Gove, visited us on their return from the west, to our mutual satisfaction. They remained till after our Yearly Meeting with which they were well satisfied. It was somewhat larger, and many thought a little better than any previous one. Morris Cope and Phebe W. Roberts from Philadelphia Yearly Meeting were in attendance. P. W. R. called to see us, having a sweet message of love for our dear afflicted daughter. Ann Branson came also to see her on a similar purpose.

Eleventh Month 30th.—Our dear afflicted daughter, Mary Louisa is no more. She passed peacefully away the 26th of Eleventh Month, at 9 o'clock in the evening. For several weeks she suffered much from her cough, and sore mouth and throat, and shortness of breath. Her frequent petitions that patience might be granted to the end were remarkably answered through her protracted illness. The day before her death she said, "My Saviour calls me, I must go," and to her little sister, "Do not cry for me, I am happy." Her funeral was largely attended. She was interred at Friends' burying-ground at Harrisville.

First Month 12th, 1871.—It may be right for me here to record something of my recent trials, known only to Him who searcheth the heart and trieth the reins. A number of persons it would not be best to give, have conspired to produce an unusual degree of discouragement. For some considerable time past has been the earnest and continual prayer of my spirit that it may never again be required of me to break the silence in the assemblies of the Lord's people. My petition will I trust be granted, as I am still permitted to feel a sense of earnestness to, and acceptance with the Beloved Saviour. His compassion faileth not. He knoweth our frame and remembereth we are but dust. Suffering as in doing, we may perform his

will. Fifth Month.—In company with Ann Branson and William and Mary Hall, I attended the water Quarterly Meeting. The Indian Committee met there and the Meeting for Sufferings. At the first meeting of the Quarterly Meeting, a number of lively testimonies were borne; and at the last, near the close, I addressed the young people, closing with the expression of a hope, that being children they might become young men, and from young men, strong men in the Lord, and finally become pillars in the Lord's temple that should go no more out, and upon

whom He would write his new name, repeating the passage, "Him that overcometh will I make a pillar in the temple of my God," and adding, "may his new and living name be written upon every one of us, and may all our names be finally written in the Lamb's book of life." B. Hoyle followed with a short exhortation, and E. Dean at some length, and very lively, on the blessing to the Church of a living Gospel ministry.

First Month 23rd, 1872.—At our Monthly Meeting to-day, I said that my dear friends would bear me witness I had not very often prevented our silent communion with the Father of spirits, but had very unexpectedly felt the necessity of making the public acknowledgment that while it had been my lot, in my little measure, to know something of the baptisms and provings of the poor traveller Zionward, yet for days and for weeks composure and peace had been so much the clothing of my spirit, that I could say, "Peace be unto him that is far off" and "peace be unto him that is near, and peace be unto the Israel of our God."

(To be continued.)

Secret Societies.

(Continued from page 194.)

In regard to the Master Mason's oath, and the above quotations from Webb's Monitor by Morris, it may be remarked:

1st. The following plain commands of Scripture are violated, viz: "Thou shalt not take the name of the Lord thy God in vain." (Ex. xx:7.) "But I say unto you, swear not at all, neither by heaven for it is God's throne; nor by the earth for it is his footstool; neither by Jerusalem for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea, nay, nay for whatsoever is more than these cometh of evil." (Matt. v:34-37.) "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." (James v:12.)

2nd. We see that he who becomes a Freemason must surrender his private judgment, and commit the keeping of his conscience to others. "Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him." He has sworn to obey the signs and summons of his lodge and to maintain and support the edicts of the Grand Lodge. He may be directed to do those things which he knows to be wrong, but right or wrong, he must obey or violate his covenant, and invite the infliction of the awful penalties attached to his oath.

3rd. A fair interpretation of the oath quoted makes Freemasonry a conspiracy to cover up crime and to assist criminals. He has sworn not only "to ever conceal and never reveal" the secrets of the Order, but also to keep the secrets of his brother Master Masons as inviolable as his own, murder and treason excepted; and these left to his own option. It is useless to assure us that the oath does not intend to bind those who take it to keep the criminal secrets of a brother Mason. For if it was not designed to cover some criminal secrets why should an exception be made of others—murder and treason, and these left to the option of him who has taken the obligation. With these two exceptions made, is it not plain that the oath covers all other crimes? The Mason may commit theft, robbery, forgery, arson, rape or any other crime (murder and

treason excepted), and the secret of the crime committed to a brother Master Mason, he is under an awful oath to keep. That this is a fair interpretation of the oath is further seen by that clause of the same oath in which he who takes it swears not to give the "Grand Hailing Sign of Distress except in real distress or imminent danger," and to immediately repair to the relief of the person giving it "should there be a greater probability of saving his life than of losing my own." Have we not here an explanation of the acquittal by juries of some persons charged with crimes when the public believe them to be guilty?

4th. The morality enjoined and taught is of a partial kind, and is about equivalent to a license to immorality. The Master Mason swears to observe honesty and chastity with his fellow Masons and their female relatives; but so far as his oath or the teachings of the lodge are concerned, he is left at liberty to be as dishonest and licentious as he may choose in his relations with the rest of mankind. And yet Landmark I informs us of the unchangeable character of the institution of which Landmark II says: "Freemasonry is a system teaching symbolically piety, morality, science, charity and self-discipline." Having seen the morality and self-discipline taught let us now look at the charity and piety taught.

5th. Freemasonry professes to be a charitable institution; and yet excludes from all privileges of the Order, as we may see by referring to one clause of the oath, all women, old men in dotage, and young men under age, together with the insane and idiots. Those persons who are thus shut out from the Masonic Order are the persons who would naturally stand most in need of charity.

Mackey's Lexicon, Art. Qualifications of Candidates says: "The Candidate should be twenty-one years old or more, free born and no bondsman, of able body, and of limbs whole as a man ought to be."

Mackey's Jurisprudence, p. 21, says: "A woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation."

Morris's Dictionary, Art. Qualifications says: "On no account receive a mutilated person. His limbs must be quite entire and shapely; it is a stigma on the society to initiate a halt or lame man." Able bodied men in the prime of life and possessed of sound minds, are not supposed to need much charitable assistance; but all old men, all young men under twenty-one, all women, all blind or deaf and dumb men, all cripples or mutilated men, all colored and all poor men are carefully excluded from the benefits of this so called charitable institution. Those thus excluded constitute not less than seventy-five per cent. of the entire human family.

Edmund Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, says: "In 1872, the Grand Lodge of Illinois expended in salaries, lodge paraphernalia, music, printing, etc., the enormous sum of \$25,015.59, and but only \$100 in charity, according to the Grand Lodge Report," for that year, pages 45 and 46. "In 1873, there were expended for similar purposes the still larger sum of \$28,822.19, and not a penny in charity, while in 1874, the Grand Lodge saw fit to expend upon a few of its most favored members alone, the unprecedented amount of \$11,363.60, but not a nickel piece in charity, according to the Grand Lodge Report of these years, pages 62 and 25 respectively."

Other statistics will show that only a small proportion of the amount paid into these chari-

table secret societies is ever expended for the relief of destitute members, the greater part going for regalia, suppers, etc. The same amount of money paid in premiums to any first class life insurance company will procure larger returns than those receive who pay the *fees* and *dues* of these so called charitable Orders. *Masonic charity* is only for members of the Order, and for which a large price has been paid; in other words, it is *selfishness*.

6th. The blasphemous oaths of Freemasonry are enforced by horrible death penalties. In the first degree, "Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours." In the second degree, "Binding myself under no less a penalty than that of having my left breast torn open, my heart plucked out, and given as a prey to the wild beasts of the field and the fowls of the air." In the third or Master Mason's degree, "Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation, as a Master Mason." And in each instance these words are added, "So help me God, and keep me steadfast in the due performance of the same." It is difficult to understand how members of Christian churches and professed ministers of the Gospel can be induced to take such oaths, and consent to the execution upon themselves of such barbarous penalties; but the fact that they do, shows how wrong it would be to conclude that Freemasonry is a good institution because some seemingly good men are embraced in its membership. That many members of the Order have regarded their oaths as binding, and their lives forfeited if those oaths were violated, is apparent from the several cases in which it is known that the Masonic penalties have been inflicted. From the strength of the secret bond by which Freemasons are bound to the institution and to each other, it is not probable that all, not even the greater part of these cases, have come to the knowledge of the public.

(To be continued.)

FOR "THE FRIEND."

Blind Obedience.

The autobiography of C. Chiniquy, of Lower Canada, gives a vivid picture of that blind obedience which the Roman priesthood requires of the adherents to their church. He was educated for a priest, and continued for many years in that station. Without describing the series of events which gradually led him into open opposition to the Papal authorities, there is something very instructive in his account of his own early education, and of the instinctive revolt of his mind from that unreasoning and unhesitating submission to the authority of a fellow-man, which the papal system requires. Of his education in the college of Nicolet, he says:

"Though my intelligence often revolted against the fables with which I was nurtured, I yet forced myself to accept them as Gospel truths; and though I often rebelled against the ridiculous sophisms which were habbled to me as the only principles of truth and Christian philosophy, yet as often did I impose silence on my reason, and force it to submit to the false-

hoods which I was obliged to take for God's Truth! But, as I have just confessed it, notwithstanding my good will to submit to my superiors, there were times of terrible struggle in my soul, when all the powers of my mind seemed to revolt against the degrading fetters, which I was forced to forge for myself. I shall never forget the day, when, in the following terms, I expressed to my professor of philosophy, the Rev. Charles Harper, doubts which I had conceived concerning the absolute necessity of the inferior to submit his reason to his superior: 'When I shall have completely bound myself to obey my superior, if he abuses his authority over me to deceive me by false doctrines, or if he commands me to do things which I consider wrong and dishonest, shall I not be lost if I obey him?'

"He answered, 'You will never have to give an account to God for the actions that you do by the order of your legitimate superiors. If they were to deceive you, being themselves deceived, *they alone* would be responsible for the error which you would have committed. Your sin would not be imputed to you as long as you follow the golden rule which is the base of all Christian philosophy and perfection, humility and obedience!'

"Little satisfied with that answer, when the lesson was over, I expressed my reluctance to such principles to several of my fellow-students. Among them was Joseph Turcot, who died some years ago, when I think, he was Minister of Public Works in Canada. He answered me, 'The more I study what they call their principles of Christian philosophy and logic, the more I think that they intend to make *asses of every one of us!*'

"On the following day I opened my heart to the venerable man who was our principal—the Rev. Mr. Leprohon. I used to venerate him as a saint and to love him as a father. I frankly told him that I felt very reluctant in submitting myself to the crude principles which seemed to lead us into the most abject slavery, the slavery of our reason and intelligence. I wrote down his answer, which I give here:—

"My dear Chiniquy, how did Adam and Eve lose themselves in the Garden of Eden, and how did they bring upon us all the deluge of evils by which we are overwhelmed? Is it not because they raised their miserable reason above that of God? They had the promise of eternal life if they had submitted their reason to that of their Supreme Master. They were lost on account of their rebelling against the authority, the reason of God. Thus it is to-day. All the evils, the errors, the crimes by which the world is overflowed come from the same revolt of the human will and reason against the will and reason of God. God reigns yet over a part of the world, the world of the elect, through the Pope, who controls the teachings of our infallible and holy Church. In submitting ourselves to God, who speaks to us through the Pope, we are saved. We walk in the paths of truth and holiness. But we would err, and infallibly perish, as soon as we put our reason above that of our superior, the Pope, speaking to us in person, or through some of our superiors who have received from him the authority to guide us.'

"But," said I, 'if my reason tells me that the Pope, or some of those other superiors who are put by him over me, are mistaken, and that they command me something wrong, would I not be guilty before God if I obey them?'

"You suppose a thing utterly impossible, and

answered Leprohon, 'for the Pope and the bishops who are united to him have the promise of never failing in the faith. They cannot lead you into any errors, nor command you anything against the law of God. But, supposing for a moment that they would commit any error, and that they would compel you to believe or do something contrary to the teachings of the Gospel, God would not ask of you any account of an error committed when you are obeying your legitimate superior.'

"I will mention another occurrence to show the inconceivable intellectual degradation to which we had been dragged at the end of seven years of collegiate studies. About the year 1829 the curate of St. Anne de la Parade wrote to our principal, Rev. Mr. Leprohon, to ask the assistance of the prayers of all the students of the College of Nicolet, in order to obtain the discontinuance of the following calamity:—'For more than three weeks one of the most respectable farmers was in danger of losing all his horses from the effects of sorcery! From morning to night, and during most of the night repeated blows of whips and sticks were heard falling upon these poor horses, which were trembling, foaming and struggling! We can see nothing! The hand of the wizard remains invisible. Pray for us, that we may discover the monster, and that he may be punished as he deserves.'

"Such were the contents of the priest's letter, and as my superior sincerely believed in the fable, I also believed in it, as well as all the students of the college who had a *true pieté*. On that shore of abject and degraded superstition, I had to land, after sailing seven years in the bark called a College of the Church of Rome!"

In his childhood, C. Chiniquy had received a present a Bible in which he had read much and which he greatly valued. As the book was a forbidden one at college, he one day conversed with the principal, for whom he had a high esteem and a sincere affection, on the ground of this prohibition, telling him that he knew by personal experience that there is no book in the world so good and so proper to be read—that he was grieved and even scandalized, that his friend and preceptor should have such a dread of it. After some conversation, his superior said: "My dear Chiniquy, your answer and your arguments have a force that frightens me: and if I had no other but my own personal ideas to disprove them, I acknowledge that I do not know how I would do it. But I hear of something better than my own weak thoughts. I have the thoughts of the Church and of our holy father the Pope. *They forbid us to put a Bible in the hands of our students.* This should suffice so put an end to your troubles. To obey his legitimate superiors in all things and everywhere is the rule a Christian scholar like you should follow."

Of the effect of this training on the students, C. Chiniquy says: "A few do, as I did, in their power, and succeed to a certain extent in believing only what the superior tells them to believe. They close their eyes and permit themselves to be led exactly as if they were blind, and a friendly hand were offering to guide them. But the greater number of students in Roman Catholic colleges cannot accept of this bastard Christianity which Rome presents to them. Of course, during their studies they follow the rules for the sake of peace; but they have hardly left college before they proceed to join the ranks of the army of sceptics and

els which overrun the countries where Rome's education of the people in her hands." In confirmation of these statements as to the character of the instructions received in Roman Catholic schools, Chiniquy quotes the following passages:

"Ignatius Loyola, the founder of the Jesuits, his 'Spiritual Exercises,' says, 'That we may all things attain the truth, that we may not in anything we ought ever to hold as a fixed principle that *what I see white I believe to be black*, the superior authorities of the Church define to be so.'"

"Pope Gregory XVI, in an encyclical, says, 'the Holy Church so requires, let us sacrifice our own opinions, our knowledge, *our intelligence*—splendid dreams of our imagination, and the most sublime attainments of the human understanding.'"

Chiniquy says, "The pupil in Rome's schools constantly told, what I have been told a thousand times myself when studying in the college of Nicolet, that those who obey their superiors in everything will not be called to give an account of their actions to their Supreme Judge, even if those actions were bad in themselves."

When the time came for him to take the vow of celibacy required of all Catholic priests, he said, "Reason and conscience told me that the vow of celibacy was a sin against logic, morality and God, and that it could not be sustained by an argument from the Holy Scriptures, logic or common sense. But I was a most sincere Roman Catholic. I had therefore to fight a new battle against my conscience and intelligences, so as to subdue and silence them forever."

Natural History, Science, etc.

Ingenuity of Arctic Foxes.—For some good instances of reasoning in animals, I am indebted to Dr. Rae. Desiring to obtain some Arctic foxes, he set various kinds of traps, but as the foxes knew these traps from previous experience, they were unsuccessful. Accordingly he set a trap which the foxes in that part of the country were not acquainted with. This consisted of a loaded gun set upon a stand, pointing at the bait. A string connected the trigger of the gun with the bait, so that when the fox seized the bait he discharged the gun, and thus committed suicide. In this arrangement the gun was placed at a distance from the bait of about twenty yards, and the string which connected the trigger with the bait was concealed through nearly its whole distance by the snow. The trap thus set was successful in killing one fox, but not in killing a second, for the foxes afterwards adopted either of two devices whereby to secure the bait without injuring themselves. One of these devices was to bite through the string at its exposed part near the trigger, and the other device was to burrow up to the bait through the snow, at right angles to the line of fire, so that in this way, although they discharged the gun, they escaped without injury, the bait being drawn below the line of fire before the gun was drawn sufficiently tight to discharge. Now both of these devices exhibited a wonderful degree of what I think must fairly be called the power of reasoning.—*Our Friends in the Field.*

By the Sea is Salt.—Modern research has shown that the ocean contains in solution nearly every element that exists upon the earth, and that these elements exist in the water in propor-

tions nearly corresponding to the mean solubility of their various compounds. Thus gold and silver and most of the other heavy metals are found to exist there. Sonnenstadt found about fourteen grains of gold to the ton of sea water, or a dollar's worth in less than two tons. As the ocean covers all the lower valleys of the earth, it receives all the drainage from the whole of the exposed land. This drainage is the rain water that has fallen upon this exposed surface, has flowed down its superficial slopes, or has sunk into porous land, and descended underground. In either case the water must dissolve and carry with it any soluble matter that it meets, the quantity of solid matter which is thus appropriated being proportionate to its solubility, and the extent of its exposure to the solvent. Rain when it falls upon the earth is distilled water nearly pure (its small impurities being what it obtains from the air), but river water when it reaches the ocean contains measurable quantities of dissolved mineral and vegetable matter. These small contributions are ever pouring in and ever accumulating. This continual addition of dissolved mineral salts without any corresponding abstraction by evaporation has been going on ever since the surface of the earth has consisted of land and water.

An Elephant's Cunning.—The tricks of the marvellous performing elephants exhibited in London a few years ago seem fairly eclipsed by the feats of the elephants at the Bellevue Gardens, Manchester, of which, by the way of an example of the intelligence of brutes, George Freemantle, of Higher Ardwick, has sent an account to the *Spectator*. When a penny is given one of these animals it puts the coin into the slot of a box, where, as it falls, it releases a biscuit, which the elephant takes with evident satisfaction.

Some of the visitors occasionally give the animals a half-penny, and as an experience has taught them that this coin is of no value for the purpose of obtaining biscuits, it is generally thrown contemptuously back to the giver. A more marvellous fact, however, is to come.

One day a visitor gave the "baby" elephant a number of half-pennies in succession, each of which was thrown at him again as soon as received. The visitor then gave the animal two half-pennies at the same time. The animal's demeanor immediately changed. For more than five minutes he held the two coins in his trunk, rubbing them together, now rocking from side to side, and presently seeming to be pondering deeply while perfectly still. At last he dropped the two half-pence in the box together, with the result that their combined weight gave him the desired biscuit, at which he gambled about in a manner which exhibited extravagant delight.

How often we are partly responsible for the very state of affairs of which we complain, and for which we are quick to blame others! In a loaded public conveyance when the horses are struggling in vain to start, one may often hear, from the passengers, imprecations on the company for permitting the horses to be so overtaxed. And yet the very passengers who so sympathize with the horses keep their places and look at each other as though somebody ought to be willing to get out and so lighten the load! What such persons do not see, the unsophisticated child philosopher will often see. On a Hudson River steamboat a mother and her little boy of six years stood waiting to disembark as the gang-plank was drawn from the dock to the boat.

There was the usual bustle and elbowing among the crowd. The mother expressed her annoyance at the unpleasant commotion to one who stood near her. The little boy, overhearing his mother's remark, looked up and said, "But, mamma, we help to make it."

A picture at present attracting much attention and admiration in England represents the sinking of the British transport Birkenhead. We are all familiar with the story. It is one of the most glorious things in human history. The picture portrays the moment when the boats, all too few, are pushing off with the women and children, leaving the soldiers to inevitable death. Drawn up in line upon the deck, stand the doomed men, as steady as though they were on the parade ground. This world has never witnessed a more marvellous illustration of the power of discipline. Without breaking rank, those four hundred heroes went down to death; and our hearts are thrilled with utmost sympathy and admiration every time we are reminded of their achievement,—a grander victory than ever could have been won amid the smoke and roar of battle.

Items.

Deceptive Promises.—The *Independent* tells of a charwoman on the Island of Malta, who opened a bank and advertised that she would pay one shilling a week per pound on deposits made in her institution. This enormous rate of interest, 260 per cent. per annum, attracted large deposits from persons who, blinded by their desire to secure such interest, did not reflect that it was impossible for the funds entrusted to her to earn any such amount, and that the so-called interest must of necessity be paid out of the principal. For a time the bank was successful, but when a panic to withdraw the deposits came in due course, the mistress disappeared, as the funds had already done. It is wise to keep clear of all schemes which promise more profits than a legitimate business can supply.

Press-Gang Days and Mary Howitt.—The authoress of the "Reminiscences of Mary Howitt," remarks: "Mother, when about to visit her family in South Wales, has taken her passage in a sailing vessel from Falmouth to Swansea. She is arranging her multifarious luggage on board, when a handsome young sailor, of a singularly agreeable appearance, rushes into her cabin. The press-gang is coming, he says, and is sure to seize him, the only young and likely man on board. He has just returned from a long voyage. Will the lady save him from this cruel fate? Will she let him secrete himself among her luggage? Mother abhors the tyrannical custom of seizing men by force for service on the ships of war, and, full of compassion, consents to his concealment. The king's officer with his men searches the vessel. He next opens the door of mother's cabin, and, apparently much out of humor, advances cutlass in hand. Mother, looking up from her book or work, begs him to respect the privacy of her cabin. The captain of the press-gang makes a sign to his men to stand back; but says, 'He is bound to do his duty; a man is missing, whom he has reason to suppose is on board, therefore —' Mother, outwardly calm but inwardly terribly alarmed, interrupts him with the words, 'I am a lady travelling alone, you are a gentleman.' These words seem to disarm him. He offers a polite apology, and retiring, quits the vessel with his men. The moment they are gone, the captain gives orders to sail. The rescued sailor creeps from his hiding-place, but is not allowed to show himself till they are out at sea. He became mother's devoted attendant during the long and stormy passage which ensued; whilst she, the only female on board, received extreme consideration from the captain and the entire crew, who regarded her as a general benefactress."

The Drinking Saloon.—The saloon has nothing to commend it. Its social feature is a cheat and a delusion. It is a curse, and nothing but a curse.

It is inimical to our best interests. It wars against the home, and the Church, and the community. It blights and curses all who follow it as a means of living, all who patronize it as a pleasure resort, and all who frequent it for the gratification of tastes which it has created and developed. It deserves no recognition from the order-loving and the man-loving. It should be legislated out of existence. It should be hated, despised and spurned by all who feel its demoralizing effects. The State should declare it a foe to good citizenship. The Church should anathematize it. We would have better politics, safer homes, purer civilization, more orderly society, and more frequent revivals of religion, if it was buried beyond the power of resurrection.—*Presbyterian*.

Opium Trade.—A deputation consisting of delegates from several Christian bodies (Friends among others), recently waited on the British Government to endeavor to procure some action in reference to the opium traffic in India. It was stated that the opium trade engaged in by the Indian Government was immoral, and that what was immoral could not be politically, commercially or religiously right. Several speakers addressed Earl Kimberly on various aspects of the opium evil.

Deadly Reading.—In sentencing the sixteen-year-old murderer, Alden Fales, to death by hanging, Judge Dupue said: "You had opportunities for education and religious instruction superior to most of the persons of your situation in life. You were a member of a Christian church. You attended its Sabbath school, and were admitted to its communion. Unfortunately you gave yourself up to a literature which stimulated your propensity to obtain property dishonestly, and taught you the manner in which noted criminals committed crimes of great atrocity, and the means by which they were successful in avoiding detection. You did not intend to kill the deceased, but in perpetrating the robbery you designed you took his life. Be it said in your favor that after you learned of the death of your victim, you for that reason abandoned the enterprise for which you committed the robbery, and, with tears in your eyes, admitted your guilt. For the crime you committed the statute prescribes the highest penalty known to the law. Your fate should be a solemn warning to the youth who are pursuing the course of life which has brought you to your destruction." The men who will write the dime novels, and the men who publish them, and the men who sell them to children—all share in the guilt of Fales' crime. They all helped to train him for the homicide.—*Catholic Review*.

SUMMARY OF EVENTS.

UNITED STATES.—In the House of Representatives, on the 14th instant, the bill appropriating \$8,595,000 to ratify and confirm an agreement with the Cherokee Nation was passed. The agreement for which this appropriation is a consideration provides for the cession by the Cherokee Indians of the Cherokee outlet, which contains about 8,000,000 acres.

John E. Kenna, United States Senator from West Virginia, died in Washington early on the morning of the 11th instant, after a long illness. He was forty-five years old, was elected to Congress in 1877, being then the youngest member of the House, and was serving his second term in the Senate.

On the 11th instant, the committee of the New York Presbytery which had in charge the prosecution of Prof. Briggs, decided to appeal the case directly to the General Assembly instead of to the Synod, in this way saving a year's time.

"For the second time in history" an ice gorge has been formed in the Mississippi River at Memphis. The towns along the Mississippi, without railroad facilities, are threatened with a coal famine on account of the ice gorges in the upper rivers and the inability of tow boats to bring down coal barges.

On the 11th instant the weather throughout New England ranged from 1 degree to 24 degrees below zero. At Middleborough, Ky., the thermometer registered 12 degrees below zero. This is the coldest weather ever known in Eastern Kentucky.

On the 16th instant, the temperature at Middleborough, Connecticut, was 23 degrees below zero—"colder by five degrees than ever before known" at that point. The same day at Petersburg, Va., the thermometer registered 10 degrees below zero—the coldest weather

ever known there. In Wisconsin temperatures of from 14 to 45 degrees below were reported.

The Tennessee River is frozen over from Knoxville to Chattanooga.

A Knoxville despatch says that "not for thirty years has there been such severe weather as now prevails" in that section. The thermometer is far below zero and a dozen or more of people are reported frozen to death. Business of all kinds has been suspended, and the united efforts of city officials and church members are being utilized to aid the poor.

Twenty-four miners lost their lives by an accident in the Union Pacific coal mine at Como, Colorado, at noon on the 14th instant. The accident was caused by what miners call a "windy shot," that is, the charge of powder had been insufficiently tamped. The result was the explosion of the gas in the chamber of the mine in which the men were working. The concussion set free and circulated the black damp.

The official record of the present visitation of typhus in New York shows that up to noon of the 11th instant, there have been 125 cases and 35 deaths.

A large deposit of alum, it is claimed, has been discovered near Asheville, North Carolina.

The mineral production of Idaho for 1892 was \$13,075,000, a falling off of nearly 50 per cent. from 1891.

The deaths in this city last week numbered 518, being 42 less than last week, and 70 less than the corresponding week last year. Of the whole number, 274 were males and 244 females; 60 died of pneumonia; 48 of diseases of the heart; 46 of consumption; 44 of diphtheria; 24 of apoplexy; 22 of bronchitis; 19 of convulsions; 18 of old age; 16 of marasmus; 15 of cancer; 14 of inflammation of the stomach and bowels; 12 of inanition; 11 of Bright's disease; 11 of casualties; 10 of scarlet fever, and 10 of inflammation of the brain.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 113½ a 114 currency, 6's, 106 a 116.

Cotton was quiet and 1c. per pound lower. Middling uplands officially quoted at 10c. per pound.

FEED.—Winter bran, in bulk, spot, \$17.00 a 18.00; spring do., in bulk, spot, \$16.00 a 17.00 per ton.

FLOUR.—Winter super, \$2.00 a \$2.25; do., extras, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.60; do. do., straight, \$3.60 a \$3.90; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.75 a \$4.25; do., patent \$4.25 a \$4.55; do., favorite brands, higher. Rye flour was quiet but firm at \$3.25 a 3.30 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 79½ a 79¾ cts.

No. 2 mixed corn, 51 a 51½ cts.

No. 2 white oats, 41½ a 42½ cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 6c.; medium, 5¼ a 5½c.; common, 4½ a 5c.; culls, 4 a 4½c.; fat cows, 3 a 4½c.

SHEEP AND LAMBS.—Extra, 6c.; good, 5½ a 5¾; medium, 5 a 5½c.; common, 4½ a 4¾c.; culls, 3½ a 4c.; lambs, 5 a 7c.

HOGS.—Extra Chicago are worth 11c., and other Western, 10½ a 10¾c.

FOREIGN.—A conference met at Bradford, England, on the 13th instant, under the presidency of Kier Hardie, and organized an Independent Labor party. On the 14th the miners' committee reported in favor of the abolition of over-time, piece-work and child-labor, the establishment of forty-eight hours as a legal week's work; the making of provision for the sick and disabled and orphans and widows; the collective ownership of land; adult suffrage, and the abolition of the House of Lords.

The Bank of France now has all the gold it can carry. It holds at the present time \$341,000,000 of the yellow metal. No other institution in the world's history has ever held so much gold. The largest amount ever carried by the United States Treasury was \$332,500,000, and that was in Ninth Month, 1888. The Bank of France's gold supply constitutes nine per cent of the world's entire stock; and it is an evidence of the wealth of France that she owns at this time about one-fourth of all the gold there is in the world. In four years the Bank of France has increased its stock of the precious metal from \$201,000,000 to \$341,000,000. The increase last year was \$73,000,000. Now, where did the Bank of France get this great additional supply of gold? The answer is, from the United States.

The total stock of gold in all the English, French, German and Austrian banks in the years named was: 1889, \$470,000,000; 1890, \$497,000,000; 1891, \$500,000,000; 1892, \$578,000,000; 1893, \$677,000,000. In four years these banks have increased their gold

supply \$207,000,000, of which all but \$63,000,000 was obtained from the United States.

The *Times*' correspondent in Paris says: "M. Flory at the examination on the 11th instant, estimated the Panama Canal Company's receipts at 1,434,000,000 francs, of which 199,000,000 were swallowed up by expenses of the management; 249,000,000 by interest of the coupons, and 550,000,000 by canal operations. Of the last mentioned sum, 107,000,000 went directly to workmen and 443,000,000 to contractors. Four contractors made a profit of 77,000,000, M. Eiffel's share being 33,000,000, or, deducting his payment to others 20,000,000."

The Opposition is now beginning to admit that the Army bill has a fair chance of passing in the German Reichstag. The members of the Freisinnige party and the members of the Centre publicly declare that the speech of Chancellor von Caprivi before the Reichstag Committee on the 11th inst., has not altered the situation, but the general tone in Parliamentary circles shows decidedly that the Chancellor's forceful presentation of the Government's demands, and the reason for them, has created a strong impression. It is generally conceded that the Chancellor's speech was most powerful and skilful plea for united action to all the German parties on a matter that involves the safety of the Fatherland. His speech was an appeal to the patriotism of the country, and, notwithstanding the statements made by some of the members of the Reichstag, it is believed that it will not have been made in vain.

The Hamburg Health Office reports that there were 10,919 deaths from cholera there in 1892, and 26,300 deaths from all causes. The births numbered 22,900.

Despite official denials, the *Heidelap* insists upon the truth of reports concerning a plot to kidnap the Prince of Montenegro. The plot was concocted in Cetinje, the capital of Montenegro, says the *Heidelap*, and was of clerical origin. It was discovered just before maturity, but a desperate effort was made by the conspirators to carry it into execution.

About two hundred men started for the palace to seize the Prince. Warning was received at the palace already doubly guarded, and all the military in the city were called out. The soldiers met the conspirators a short distance from the palace and began firing at once. The conspirators, who were well armed, returned the fire, and tried to charge through the troops, but were repulsed. After thirty-six conspirators had been killed and ninety had been wounded, the attempt to seize the Prince was abandoned. Some thirty of the uninjured were also arrested; the remainder fled. Subsequently, says the *Heidelap*, twenty-eight priests were arrested for having led in the formation and attempted execution of the plot.

It is stated that Dr. Meyer, of Berlin, has discovered a process by means of which aluminium can be produced at two-pence per pound. In 1828 the price was £1000 per pound. The price to-day is 4s. per pound. Here we have vast possibilities opened to us. The metal is said to be ten times more aluminium in the world than there of iron, lead, copper, zinc, nickel, gold and silver combined. It is stronger than iron, and more malleable than copper, as hard as silver and one-fourth the weight, as white as polished steel, and unaffected by the atmosphere.

Director Kerbedeze, of the Vlad-Kavkaz Railway, bought for the Government 72,000,000 pounds of grain, which will be distributed among the starved poor of Toola, Voronesh and Reazan, where tens of thousands are famine stricken. In Petrosvosk nearly one-third of the population are wandering from place to place, begging or robbing.

News has reached San Francisco, via the steamer Gaelic, that a spinning mill at Osaka, Japan, burned Twelfth Month 20th, last, with a loss of 500 lives. Most of the victims were young girls. Two hundred and seventy houses in the vicinity of the mill caught fire from sparks and were destroyed.

A despatch of the 11th instant from Quebec states that the Montmorenci Falls are frozen solid. This has never been known to occur before.

NOTICES.

FRIENDS' SELECT SCHOOL.—The next term will begin First Month 30th, 1893. There are vacancies only in the Primary Departments. For information apply to
J. HENRY BARTLETT, *Sup't*,
140 N. Sixteenth St.

MARRIED, Twelfth Month 6th, 1892, at Friends Meeting-house, Sixth and Noble Streets, Phila., F. D. ERICK CARROLL HARTZ and ZENAIDE ANNA MARRIEN.

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MOORESTOWN, BURLINGTON CO., N. J.

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

Selections from the Life of Mary Dudley.

(Continued from page 202.)

"We had a sweet season of retirement in the evening with the little flock at our comfortable quarters; they are a lovely set of girls, and favored with great advantages, in being under the superintendence of such Friends as W. and Tuke.

"We paid a very interesting visit to our valuable Friends, Lindley and Hannah Murray: he is in a debilitated state of health, having been for a long time unable to walk or stand upright, except at a few intervals; at present his speech is so affected that he only stammers; yet he looks well, and has a countenance that would cheer one, indicating where dwells, and what consolation is the source of support. He cannot now attend meetings, but rejoices to see his friends, as they well may see him, for indeed it felt to me that the Son of Peace was there, and had sanctified those occupations which would otherwise be hard to bear. In a season of retirement after tea, we were favored to experience true Christian fellowship, and our intercourse was attended with feelings that are precious, even in the prospect.

"Second-day, Tenth Month 1st. We left York, Henry and Mabel Tuke going on with us to Leeds, where we arrived in the afternoon. An appointed public meeting was held at six o'clock, in one of the most commodious houses I have seen; it is a new one, calculated to contain twelve hundred persons, and at this time was thought to be nearly full, and a precious season it proved.

"Dear Sarah Lees met us here, and was first well concerned to draw the attention of the people to that quietness which is so requisite as a preparation for acceptable worship. My Tuke spoke afterwards, on the subject of feeding the multitude, and I believe the subsequent labor was thus made easier: indeed it was scarcely labor in this meeting, compared with what is often the case, for the minds of the people seemed so like prepared ground, that if a little seed was handed by the good Husbandman it felt pleasant work to drop it, and I trust all that fell that night will not be lost.

"I have since heard that there are many such persons in this town; and within about a year past, I think seven united to our Society among the Methodists. It was remarka-

ble that the line of expression ran mostly towards such as were under Divine visitation, but had not attained to a settlement in religion.

"After the dispersion of the public meeting, Friends were requested to remain, and here labor was experienced; but in the Gospel, because love was the covering, which induced 'plainness of speech,' and led to pour forth humble supplication.

"Third day, 2nd. Parting with dear H. and M. Tuke, we set forward to an appointed meeting at Bradford, which proved a low exercising time; in the afternoon dear Sarah Hustler took us in a carriage to Keighley, where we lodged at an inn: next morning we took leave of this precious young woman S. H., and went on to Settle. Having felt about this place before seeing it, we had a meeting appointed and notice circulated, so that with Friends and others a considerable number were assembled by six o'clock, and we were favored with a solemn opportunity.

"Our kind friends John and Mary Birkbeck accompanied us next day to Kendal, which we reached in time for the Select Meeting, and were kindly received by John Wilson.

"On Sixth day the Quarterly Meeting was held, and mercifully owned by the spreading of the holy Wing; though the last meeting for worship, at six in the evening, was an exercising season, I thought owing to the lukewarmness of many, and revolting of others. In both these general meetings life felt in a state of oppression, but much honest labor was bestowed. Alice Rigge, a mother in Israel, was engaged in a lively manner, and Anthony Mason, who is bright and fruitful at the advanced age of eighty-seven, cried aloud to the careless ones.

"Seventh-day was mostly occupied in calling on Friends—one sick in body, several so in mind; and among individuals here, as in many other places, the precious life is buried in visible things.

"First-day, 7th. We went nine miles to Windermere, where a meeting is held twice in the year on a fixed day, chiefly on account of the people who live about there and incline to attend. Sarah Wilson and several other Friends from Kendal, accompanied us; I believe it was felt by every sensible mind to be a solemn, favored season; the extension of Gospel love being evident to those assembled, concerning some of whom there is no doubt with me, the declaration of our Lord will in his own time be accomplished, 'them also I must bring.'

"We returned to Kendal to dinner, and having mentioned to Friends there our view of having a public meeting in the evening, we found notice had been given. It was largely attended, and though the people did not seem so like the prepared, or thirsty ground, as in some other places, there was a solemn covering felt increasingly to prevail over the assembled company; and as there was an endeavor simply to move and minister in the ability received, spiritual harmony was maintained, and the season graciously owned; so that for this renewed,

unmerited favor, we had cause to make the return of praise to Him who is forever worthy.

"After this the springs of nature were so run down, that it seemed needful to rest a day for winding up again; we therefore indulged part of Second-day, and went to dine with George and Deborah Benson and their large family, and called to see Robert Dodgson, a valuable man in a very declining state of health, but with a mind, I believe, resigned, and in good measure prepared to be unclotted, if such be the Divine will; it was consoling thus to feel in our sitting with him, which I hope was mutually refreshing. After tea, at George Braithwaite's, where many kind Friends met us, a peculiarly solemn stillness occurred, not from any plan, but like the wind blowing where, and how it listeth; and hearing the sound thereof, we were sweetly gathered into pure silence, under which covering S. W. supplicated for continued preservation, and I thought the feeling of solemnity was thereby increased; she has appeared only a few months in ministry. Several others were engaged in testifying to the Truth, as it is in Jesus, and I was ready to hope it might be the termination of labor in this field; but hearing of the usual meeting day being on the morrow, began to fear that we might not be liberated, and so it proved.

"Third-day was truly one of close exercise, but by an endeavor to owe no man anything, I hope there was a clearing honestly out of this place, and was truly glad we remained. In this, as well as other instances, I found the use of a companion, for I should have tried to escape this meeting, if she had not been earnest for staying.

"We went fifteen miles that afternoon, and on Fourth-day morning proceeded to Penrith, where a meeting had been appointed for eleven o'clock; most of the members were supposed to be present, and it was upon the whole, satisfactory. There, as in other parts, the life of pure religion is low, but it is consoling that a few are preserved living, and exercised on account of the spiritually dead; and I doubt not but the baptisms of these are in degree availing; that their prayers and alms-deeds come up as a sweet memorial before the throne, and find gracious acceptance. We spent the afternoon with Friends named Ritson, who entertained us in true kindness.

"Fifth-day, the 11th. Rode eighteen miles to Carlisle, where, next morning, we had an appointed meeting for Friends, but apprehend all the members were not there; it was a low, exercising time. We did not feel satisfied to proceed before First-day, and spent part of Seventh in social intercourse with our friends. We lodged with dear Mary Richardson, who is lively in spirit, and peaceful, though she has had to partake of a bitter cup in the form of domestic affliction; she bears up wonderfully, and says her mind was prepared for something trying before her return from Ireland.

"First-day, 14th. Attended the usual meet-

ing at Carlisle, which was large, most of those in profession with Friends, and many not so, being present. It was a truly laborious time, and long before the spring of liberty opened; but when it did, relief of mind was mercifully obtained, through an endeavor to discharge manifested duty. Here, as well as in other places, much rubbish is in the way, and there are but few builders; while it is to be feared the strength of some burden bearers is decayed. There feels a little life, but a deal of death, so that the baptism of the living is deep, and no doubt the query often arises, 'What advantage it is if the dead rise not?'

"The uncertainty of our continuance in mutability was at this season very awful to my mind, and the necessity of preparation to mix with redeemed spirits in the kingdom of purity renewably impressed. To draw from these solemn considerations, to present other objects to the active mind of man, and centre in that which gives temporary ease, remains the business of the great adversary of our soul's happiness; and, alas! how has he prevailed to the irretrievable loss of many precious visited minds. I thought I was favored to dip a little into a painful sense of these things; and were all not only to dip into them, but dwell under the impressions which are at times mercifully made upon their hearts, more hope might be encouraged of the restoration of our Zion than there now seems ground for. The meeting concluded under a humbling and thankful sense of unmerited regard; and we proceeded to Sykeside, near Kirk-Levington, where there is a little settlement of Friends.

(To be continued.)

S. Morris and J. E. Rhoads' Travels in Japan.

(Continued from page 196.)

At Gifu, a place to instruct blind men in the art of message, is another institution under Christian care. A form of the human frame made by a native artist, has the course of the veins, etc., marked on it by projections readily traced by the fingers, which guides the learner to the parts needing manipulation. Sixty or more are expected to enter when the equipment of the institution is complete. Several afflicted people are still supported and nursed in a hospital fitted up last year.

On reaching Kioto, Dr. Albrecht of the Doshisha, met us at his door, and we quickly felt ourselves as much at home as it could be possible among strangers; our good friends in Tokyo seeming to know where to send us to find congenial people. Our quarters are adjoining the grounds of the Doshisha Girls' School, and near the men's college. The whole, including hospital, etc., occupy nearly thirty acres, and are advantageously situated, with the old palace grounds of large extent in front, and open temple grounds in the rear. Our walk led us through the spaces around the palace formerly occupied by Daimios' residences, but now kept as parks. The palace is surrounded by walls and the public is excluded. Evil influences were thought to come from the northeast, and for this reason that corner of the walls was not built out square, but the angle is turned inwards. For the same reason a monastery had been established on the mountains in that direction. The monks becoming powerful, and using their influence in a way disagreeable to the Mikado, he at length sent an army by a circuitous route and cleared out their whole establishment.

That Buddhism is still active, we had a proof by what was going on at a shrine near the cor-

ner of two streets. People were constantly coming in. Approaching the front of the shrine, the hands were clapped loudly and by some a bell was rung to call the attention of the Deity, the hands clasped as in the posture of prayer, the head reverently bowed and silent prayer made. People passing about their business, as appeared by the packages they carried, women with children, and those who had left their homes for the purpose, were among the worshippers.

In the evening one of the teachers of the girls' school called, and it was arranged that we should attend their religious exercises next morning at 7.30.

Our hostess piloted us to the door, where our friend of the evening before took charge of us and we were introduced to some of the other teachers.

A man is at the head of the school, who interpreted for S. M., allowing him to say all he had to speak first, and then rendering it in Japanese. We were shown over the buildings, and then conducted to the Men's College buildings. A young Japanese teacher, who was at liberty, took us in charge, showing the industrial work in pottery, the laboratories and some fine chemical apparatus, the museum, library, etc. There are 565 men and boy students, 72 girls, and 13 women training for nurses in the Doshisha Hospital. Total, 650. The Hospital is in charge of Dr. Berry, a graduate of Jefferson College, Philadelphia. We found him a thoroughly Christian man, well up in medical knowledge, and efficient in his management, if the method and neatness of every department were an indication. A head nurse trains the students in that line. Dr. Berry told us, those who are not Christians highly valued a Christian nurse, as being more reliable than others in the sick room.

We could not but believe that Neesima's work in founding the Doshisha has been blessed, and will be blessed so long as those who conduct it are true to the principles that guided its foundation.

A young man from the Government College had invited us to meet the Young Men's Christian Association in the afternoon, at the house of Dr. Gulick, one of the Professors. Some twenty or more came together, and as they could understand English, no interpreter was needed, which is a great relief. S. M. addressed them in a way suited to those who had accepted Christianity. Suspecting there were some present who had not, I endeavored to set before them the way in which they were to come to Christ and have the evidence of the truth of his religion; setting himself forth as the Truth and the Way.

In Dr. Gulick, we found another with whom we could feel freedom and satisfaction.

Tenth Month 15th.—This morning Dr. Albrecht took us to see the temple on the mountain sides near the city. Here we saw Buddhism in full blast. Temples and their grounds stretch for two miles and over along the hills. We had seen the Friars along the streets ringing a small bell at the house-doors and receiving alms in a cup as they passed around. Large numbers of priests were walking with shaved heads. One of the large temples was built 801 A. D., and is the most gorgeous in its decorations of any we have seen; abundance of gilt ornamentation being displayed. Candles and incense were burning, and priests prepared to receive the offerings of the worshippers; although early in the day, these were already numerous. They stood without, and putting a

small coin in the offertory, went through their devotions with more or less zeal according to the devotedness of their minds. Six or eight at a time were sometimes thus engaged. A poor woman, who proved to be blind, led by a boy, with a pack at her back and straw warags on her feet, prayed loud and long. We supposed she had come on a pilgrimage, and was very importunate to have her desire granted. Two stalwart men, said to be wrestlers, pitched in their rin and quickly went through the motions. Many carried rosaries, on which count their prayers. At another shrine, a man and woman were in an apartment with a priest who was praying for their deceased friend or relative. A stake three feet long, with writing on it, was given them to carry to the grave we supposed. Nuns in light colored robes were taking their part; several together chanted before the great temple. At one shrine, lovers tied small folded pieces of white paper to the bars of the grating with the thumb and little finger of one hand.

Nothing brings us to realize the character of idolatry more fully than these scenes.

Buddha had twelve disciples, one of whom proved a bad fellow, and his image is kept outside the temples. He is painted red. Those who have pains or aches, rub the part of the image corresponding to the place of their ailments, and then rub themselves. We saw a number thus engaged. Vice is found in close proximity to the temple, and a gaily dressed girl was among the worshippers. As she turned away she addressed a young man whose countenance indicated he might be on the same level. Money changers who furnished the small coin for the offerings to those whose pieces were too large, and others having a view to profit, were on hand.

Amidst all the superstition, as Dr. Albrecht said, we may suppose sincere and acceptable prayers are offered by those who feel their own needs, and are ignorantly worshipping (to them) an unknown God.

Our friends may think us not justified in spending our time in seeing such sights, and yet we feel there is nothing we have heard or witnessed that lets us so intimately into the religious condition of the people.

Kyoto may be considered the Rome of Buddhism in Japan.

It is said the priests have resorted to the same methods for teaching their religion as are practiced by the Missionaries—preaching, teaching First-day schools, etc. Some of the Buddhists teach future rewards and punishment, and some degree of morality. Their golden rule says, "You should do nothing to others you would not have them do to you."

Notwithstanding the impression we had received that the old religion was very much on the wane, we thus found it to be a lively thing in Kyoto. There are some 1300 temples at hundreds of priests. Two large edifices near the railroad station are now in course of erection. We saw large coils of rope, made of the hair of women that they gave for the purpose, that have been used in hauling or hoisting timber for these buildings.

Southwest of Nagoya there is a range of mountains, similar to most we have seen in shape, but almost bare of vegetation. The soil appears to be somewhat barren and easily washed. Approaching Kyoto we passed near the shores of Biwa, the largest lake in Japan. A canal is being constructed to connect it with the ocean.

In Kyoto we saw more women at hard labor than farther north. Hitched by ropes, they assisted men in hauling drays about the streets; and farther south were helping to harvest rice and pick cotton. Large fields of the latter are more noticeable than in the north. Much cotton cloth is spread out on the ground to bleach. Ploughs drawn by an ox or cow were first noticed. They are of rude construction. At Osaka more manufacturing by steam power is done than in any other city. Machinery has been imported for cotton spinning, etc. Iron work, including ship building is carried on, and the mint possesses the finest of engines and tools for coining money.

When writing of the Doshisha, I failed to state that the cost of a girl's board and tuition averages about five yen per month; that of a boy seven yen. Many of the young men have made their own way, while the girls are likely to belong to wealthier families. The education of girls is generally not thought necessary, except in family duties and etiquette.

At Kobo, Tenth Month 16th.—Expecting some of the missionaries to call, we remained quietly at the boarding house. Pretty soon one of the Swedes came along as we stood in the garden. We found out who he was, and arranged to meet his friends in the afternoon.

We found four women of the Swedes waiting for us. They are young and fresh looking, dressed in good plain style. With them, as with their friends near Tokyo, we had an open time of religious communication. They were encouraged to depend on heavenly help and instruction rather than mental training in their efforts to spread the Gospel.

Tenth Month 17th.—We made an early start for Yokohama, 90 miles west of Kobe.

The greatest interest at Yokohama centres in the Orphanage, where nearly 200 children are cared for by a Christian Japanese named Ishii. He undertook it on the same principle as George Fuller, and has been successful so far, although sometimes reduced to very slender allowance. Recently when funds were almost exhausted, a telegram from Tokyo gave them 15 yen.

The main room of an old temple is rented, and forms the nucleus of the buildings, others having been erected near it, some of which belong to the institution. The children work at patch making, printing, and as barbers. A farm is carried on near the town, which furnishes some food. It is the purpose to add other trades, and the means to undertake it are furnished.

Ishii is about twenty-eight years old. He is said to live an exemplary life and to have great faith; asking and receiving things needful for the children, and to support other expenses of the asylum. The helpers receive no salaries.

We met the children in the evening; and S. told them first the stories of Moses and Joseph; and then of his Huguenot ancestor, who when put in a dungeon, was kept from starving by a hen laying an egg daily in the window.

Tenth Month 18th.—Returning we reached Oka in the afternoon, and were met by G. Vodhull and escorted to his house. We had seen him at Hakone. The missionaries in Osaka had been invited to his house for a meeting in the evening. Seventeen of them came in and we had a good opportunity together. They were solemnized, and one, a Church of England man, expressed his appreciation of what we said, before we separated. The Episcopal Mission in Osaka is a large one, and several of the men and women, were present.

(To be continued.)

Extracts from the Diary of Louis Taber.

(Continued from page 205.)

Tenth Month, 1872.—Our last Yearly Meeting was rather larger than usual and rather unusually interesting. William Kite and David Heston from Philadelphia Yearly Meeting were in attendance with minutes. No way opened to do anything for the Indian natives. Springfield Quarterly Meeting was laid down, which was a trial and discouragement to some of us.

First Month 28th, 1873.—At our last Monthly Meeting, I was led to allude to the number of elderly Friends absent, some of whom were resting "from their labors" and whose works do follow them. Referred to the account of Elisha being called to go and accompany Elijah, the language of the sons of the prophets to him and his reply, his request of Elijah, and their passing over Jordan, Elijah being taken up from him, and his receiving the mantle as it fell and his return again over Jordan. And my desires were that those of our dear young Friends who had been permitted to journey as with the prophets of the Lord, might be prepared when they should be taken from them to receive their mantles, if not a double portion of their spirit, that there might continue to be, as of old, prophets in Israel.

If solid Friends of Philadelphia and Ohio Yearly Meetings and those few faithful ones scattered throughout our once highly favored Society continue to maintain their standing in the Truth, they may yet be comparable to the smooth stone cut out of the mountain without hands which smote upon the image of gold, of brass, of iron and of clay and brake them in pieces.

Second Month 12th, 1873.—I have frequently thought it might be right for me to make a record of several remarkable apparently providential occurrences, some of which came under my own observation, and others were related to me by different individuals.

Stephen Carpenter, a solid Friend, residing in Starksboro' Quarter, was the owner of a grist mill. At one time a miller was employed there who was an avowed atheist. Some Friends frequently passing by the mill on their way to meeting, he would remark to his customers, "How foolish the Quakers are to be constantly going to meeting and pretending to worship a Saviour and a God when there is no God in the universe. The world and all that is in it was the work of chance, and death is annihilation." And he expressed a wish that when he should die he might not have a moment's warning, for that would be the end of his existence.

The mill was propelled by a large overshot wheel, the top of which was nearly on a level with the mill floor. Going one day to look at the wheel and stooping down to make his observation, his leathern apron caught in the top of the wheel, and he was drawn on to it, carried over and dashed down upon the rocks below. His sudden and dreadful death was an awful and solemn warning to the community and considered a just judgment upon him for his impiety and blasphemy. "The fool hath said in his heart, there is no God."

The above was related to me by my mother, S. C.'s daughter, and I well remember seeing the place where it occurred, in the early settlement of the townships a few years before.

About the time of the division in New York Yearly Meeting, Joseph Hoag—as was not unusual with him—came to attend Starksboro' Monthly Meeting. There had been one or two short communications, and after a little time

he rose with these words: "I wish I knew—I wish I knew," adding, "and I wish people knew when to speak and when to be silent," enlarging upon the call and qualification necessary for a true Gospel ministry, which was followed by other matter suitable to the state of the meeting. After meeting, two brothers who came in by conviction, their families not being members, were walking pensively along homewards, when one of them addressed the other as follows: "What is the matter with thee, Thurston, thou seems so shut up, I can't get a word out of thee?" He replied, "There is not much the matter. I don't feel like conversing just now." But this did not satisfy the other, who replied, "Come, brother, this won't do; thou art usually cheerful and likes to talk about the meeting and business. Something has happened. Do tell me what is the matter with thee." "Well, Ezra, if I must tell thee, I am out of patience with myself that I let the devil make such a fool of me to-day." "How is that Thurston?" "Did Uncle Joseph mean thee in what he said?" "Yes, he meant me."

Soon after taking my seat that passage of Scripture which I quoted, was presented to my mind, and the remarks I made, but the query kept running through my mind, 'I wish I knew—I wish I knew.' On turning it over I thought it would do pretty well, and I would just let my friends have it any how. Very soon thou knows Uncle Joseph rose and told everybody what I had been thinking; and I am so out of patience with myself that I did let the Devil make such a fool of me to-day."

I well recollect my Uncle J. H.'s communication, and my mother repeating the above account as narrated by one of the brothers who occasionally appeared in public.

In the Ausable River, near Peru, N. Y., there is a cañon about two miles long, and from fifty to seventy-five feet in depth. In the early settlement of the country, string rails were thrown across one of the narrowest places, and a bridge laid down. Rather late one dark rainy night, a traveller on horseback arrived at a tavern not far from one side of the bridge. The landlord inquired whence he came, and was informed that he came from the other side of the river. This the landlord assured him could not be, as the planks of the bridge had that day been taken up to make repairs, and they had not been laid down again. The traveller said he had certainly crossed the bridge, but recollected that on arriving there his horse seemed reluctant to go forward, but on urging him he walked slowly over. The next morning both the men went together to the bridge, and were mutually astonished to find that the horse had actually walked over on the flattened side of a string rail, seventy-five feet above the water and rocks below. This account was given me when visiting the cañon with some of my relatives living in Peru.

When about seventeen years of age, as near as I now recollect, I climbed to the hay mow in mere sport as I had often done before, and ran across the scaffolding over the barn floor. A board tilted with me and I fell through, the board following after me, and came down at full length on my back, but on a few inches of clover chaff. Was assisted to the house, being mostly injured inwardly, and was nearly recovered in a few days. The remarkable circumstance connected with my fall was, that a plank was placed on the floor edgewise, and I fell alongside of it and touched the plank. Had my position been different by a few inches I

must have been much more seriously injured, and had it been at right angles with the plank, I should probably have been at least crippled for life, if indeed I had survived the fall. It appeared to be a providential escape.

Several years since, J. C. H. (my father-in-law), was riding a quiet and safe horse through Smithfield. His horse stumbled and threw him from the saddle with one foot fast in the stirrup, and taking fright from that cause, ran through the street. J. C. H. thought there was no escape for him, but when his horse had gone three or four rods, the boot in the stirrup, which was partially worn, parted on the instep, and thus liberated him from his perilous condition. He was only slightly injured, which was a great favor.

My uncle, E. S., in a similar manner was thrown from a horse with one foot still fast in the stirrup, and the bridle in his hand, and thought his situation hopeless. He spoke quietly to the horse, which seemed to understand he was in a difficulty, for he stood still until E. S. drew himself up by his horse's side sufficiently to release his foot and himself from danger.

On Lake Champlain serious and sometimes fatal accidents occur in the winter to travellers crossing on the ice. Frequently the ice will become thinned by warmer currents, or other causes where it had been safely crossed, and in very cold weather it will shrink and breaking apart, leave pretty wide cracks like crevasses, which being filled with snow, are imperceptible after a fresh storm. One instance may serve as an illustration. A company of Friends, five or six in number, most of them my relatives, were crossing the lake in the usual hack which was considered safe. When partly over, the sleigh suddenly broke through the ice. The men sprang out and secured all the women but one, who was thrown into the water and went down, and they cleared a space where she might rise. There being no current, she slowly rose to the surface in the same spot; they caught her and drew her out, but respiration had apparently ceased. In a little time, however, she was restored to consciousness. She said she recollected being thrown out into the water; that she thought she was being drowned and that she bade them all farewell. She said the events of her life seemed spread as in a map before her.

Elijah Hoag, my great grandfather and Uncle J. Hoag's father, afterwards a minister, if not at the time alluded to, purposing to cross the lake on horseback, where it is about three miles wide, called at a tavern on the eastern side to know whether the ice was safe. Being assured that it was, and that people were frequently passing over he went forward. He had about reached the centre of the lake, when his horse a favorite mare, and himself, both went down. He sprang from the saddle, and stooping down on his hands and knees held his horse's head above the water and ice. Being an active animal, she finally sprang out again, but when he attempted to rise, he found that the skirts of his overcoat were frozen fast to the ice, and that it was impossible for him to move. The mare seeming to comprehend his helpless condition, ran two or three times around him in a circle, then started back to the shore at full speed, neighing as she ran. On her arriving at the tavern riderless, in apparent fright and still dripping with water, help was immediately sent and he was rescued from his uncomfortable and dangerous situation. It is needless to say this favorite mare which had shared his danger, con-

tinued to share his toils and his stores until life became a burden.

(To be continued.)

A SONG OF THE BURDEN-BEARER.

"I'll drop my burden at his feet,
And bear a song away."

Over the narrow foot-path
That led from my lowly door,
I went with the thought of the Master,
As oft I had walked before,
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I should lose the burden
Could I get a glimpse of Him.

It was more than I could carry,
If I carried it all alone;
And none in my house might share it—
Only One on the throne.
It came between me and pleasure,
Between my work and me;
But our Lord could understand it,
And his touch could set me free.

Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning,
With its shimmer of sun and dew;
But a gracious look of the Master
Would the strength of morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word.
And I turned to see the brightness
Of heaven upon the road,
And sudden I lost the pressure
Of the weary, crushing load.

Nothing that hour was altered,
I had still the weight of care;
But I bore it now with the gladness
Which comes of answered prayer.
Not a grief the soul can fetter
Nor cloud its vision, when
The dear Lord gives the spirit
To breathe to his will, Amen.

O friend! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight?
The little sharp vexations,
And the briars that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Margaret E. Sangster, in "Sunday-School Times."

HE CARETH FOR THEE.

"Casting all your care upon Him, for He careth for you."—1 PETER v:7.

What can it mean? Is it ought to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruiled by any strife;
How can He care for my poor life?

And yet I want Him to care for me,
While I live in this world where the sorrows be,
When the lights die down on the path I take;
When strength is feeble and friends forsake;
And life's song changes to sobbing prayers—
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long;
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour, can it be
That the God of the universe cares for me?

O wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down He bears,
And loves and pardons, because He cares.

Let all who are sad take heart again;
We are not alone in our hour of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can it be trouble which He doth share?
O rest in peace, for the Lord does care.

—The Christian.

FOR "THE FRIEND."

For years past, a dear Friend of Ohio has kindly furnished us with a printed copy of the minutes of Ohio Yearly Meeting, as they came in course; To-day, that of the late annual assembling came to hand, and was speedily perused.

Reading the sisterly epistles carries us back to a time in our pilgrimage when, in our "first love" and innocency, these yearly salutations of loving regard for our temporal and eternal well-being, were as a "brook by the way;" refreshing the soul and comforting the heart. Now a then, that indissoluble bond of union which binds together the household of faith in the love of God, refreshes the heart with love and fills the eyes with tears of joy.

Baptized together into feelings of unity and fellowship with these dear distant Friends, my nearest and dearest earthly friend, my wife, asks "Why should we of Philadelphia remain isolated and alone?" and I am made to query whether the time has not arrived when correspondence should be renewed with these; and join hands in bearing testimony against the declension which abounds.

"In union there is strength;" and surely the who "speak the same language and mind the same things," may well unite to walk by the same rule and come up to the help of the Lord against the mighty "regression" in principle and practice, now rending our once united and highly favored Society.

About the beginning of these troublous times which now seem to have reached their flood-tide, as we apprehend, John Barclay wrote of this wise:

Tenth Month, 1834. "As surely as I believe the views which we have ever held, to be according to Truth, so I believe that many of us are preparing to acknowledge an embrace them; and that the old fashioned testimonies which are upheld in early Friend writings, will come to be admired and sought out. O! surely, there is a goodly company without our pale, who may even take the place and crowns of those (be they who they may within the camp), that desert the cause which once was dear to them, and which they honored; but who now seek to undermine, to waste, and make of none effect; endeavoring also to lower the standard, and make it square with their own notions and practices. It seems to me that the snares and temptations are more and more seen through by Friends at large, especially the lowly, contrite, little ones—the pol-

the flock. * * * * I have had much occasion to notice that though the standing of things seems on slippery places and on shifting ground, and many of understanding may yet see there is nevertheless a worthy remnant, whose hands, though hanging down, I trust will let go their hold of that which they have been handling, and which they know to be their hope, strength and safety. No convulsion presently awaits us—it might be better for us as was so—no, no; the enemy is wiser than we: only let us be induced to give up the true foundation for another, and he promises to gently and peacefully glide us on it, that we shall not know it; except that it shall be rugged and hard to flesh and blood, without any cross or struggle; and there shall be nothing taken from us that we affect to prize, such as our customs and traditions, our church members, and so forth, nothing shall be disturbed. All this; and all the professors, and the world shall love us the better.

How instructive it is to see that the most eminently gifted instruments are only really useful, when in the Divine hand and ordering; and that the Almighty is not bound to work by means, but as He sees meet; and He can raise up wonders that no flesh should glory! It is the distinguishing feature of this heresy, that it runs against the rich and the great, and learned, and eloquent, and gifted, and experienced.

“That all who are not with us would even go out from us, and show their true colors; it would be more honorable than to be endeavoring to equate something else among us, which our efforts could not, neither can we adopt—nay, which we have protested against, and came out against, when we became a people.”

M. FELL.

Fifth Month 14th, 1892.

FOR “THE FRIEND.”

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 203.)

Tomorrow I go to join aunty at Cañon City, to seize this opportunity of finishing my Colorado Springs story before I enter upon new experiences. To-day the geology class was to have gone to Monument Park, but because some one else had otherwise, its destination was changed to the Garden of the Gods. I felt very sorry for this, for my stay is too short to care to do anything twice—but there was no help, so I went, and of course enjoyed it much more than I did before, for we tramped this time, and then, I collected some fairly good specimens.

We were overtaken by a shower, and as I had not taken a coat with me, I should have gotten wet but for a large telegraph pole, by the side of the railway, that I reached just as it began, and standing sideways and keeping strictly toward, I escaped a drenching; and a few umbrellas arrived in time to see me in the rain when it came along.

The last morning of aunty's stay I spent with her and our cousin, driving through William's cañon, which is near Manitou. It is formed by the deposition of limestone rock, instead of granite, and in the Cheyenne cañons, and of course the characteristics, as well as the color is very different. In some places it is too narrow for two horses to pass. The mountain raspberries are so plentifully tempted us to stop and gather their delicious fruit.

Every time we have gone to Manitou aunty has consulted with the driver to carry us to the hot springs, that she might not only drink

of their supposed health-giving waters, but also fill sundry bottles that she always carried with her for the purpose. She professes to like them (the waters, I mean); as for me, I am only beginning to be able to enjoy that of the soda springs—though I really think I should soon become extravagantly fond of it—but the iron-soda—the very thought of it makes me shudder! Some one, and this moment I think it was the professor—though I beg his pardon if it was not—told me there was only the slightest trace of iron in the water, but to bring it up to the required disagreeableness to suit the health-seeker, a supply of rusty nails is continually kept on hand. The posters directing you to the springs are so various that you can never feel quite sure what you are doing. For instance, a sign in large letters shows you the way to Iron Springs, and below bids you beware of the one on the opposite side of the road. You at once look in the other direction, and there you learn that the sign you have been reading is a hocus and the real springs lie to your right. But the drivers seem to know that it is to their profit to patronize the one at the left, for not one of them—and we tried several, would turn the other way.

I have had no opportunity to feel lonely since aunty left, for my time has been wholly taken up with excursions and lectures. The next, after the one up Pike's Peak, was to the North Cheyenne Cañon, and was composed of the geology and botany classes. We accordingly took the cars to the base of Cheyenne, and there began our tramp. We had been told to take our lunch if we cared to spend the day, so a number of us went prepared. We made our way to the very head of the cañon, where the beautiful stream, after tumbling down through a gorge, deeply buried in aspen trees, comes out into the sun, and then runs down over a smooth polished surface of granite, some hundred feet. This is called Silver Cascade—for at several points upon its otherwise tranquil, downward course, it strikes upon projecting ledges of quartz that have resisted the eroding power of the water—and beautiful fountains spring several feet into the air. Not nearly all the party reached this point, however, as those not provided with lunch were forced to return so as to be in time for dinner. We happier mortals spread our repast on a stone, under the aspen trees, and quenched our thirst from the sparkling mountain stream close by. After dinner we were again forced to separate, as the botanical teacher had a lecture that afternoon at three. Most reluctantly we parted, for she longed to be with us;—as the geologist who had guided us down Pike's Peak now offered his services to conduct us over the divide into Bear Creek Cañon, and take us home in safety that way. After a long scramble we found ourselves at the foot of the divide, and about 1000 feet from the top. This was my first experience in going steadily up, for any great distance, and our pace was accordingly slow. Having once gained the ridge, however, the view was superb—giving us an unsurpassed view of Cheyenne on one hand, with its peaks, domes and cañons, while the foot-hills and neighboring mountains about Pike's Peak lay to the north, and the plains stretched away, interminably, it seemed, to the east.

We loitered awhile at the top, for we found a vein of smoky quartz crystals, and many evidences of recent prospectings for gold. When satisfied with our collection we began the descent. If the coming up was tiresome, the going down

was exhilarating. The whole slope at an angle of more than forty-five degrees, was a smooth surface of loose, coarse gravel. All we had to do was to stick our heels well in, and gravity did the rest. Down we slid, like lightning, grasping at the few stray bushes as we flew past, and were at the bottom almost before we were aware. Here we took the trail that crosses and re-crosses the rushing Bear Creek, amid a wild profusion of beautiful flowers, until we came to where the giant rocky sides began to close in, and the whole scene assumed a grand and imposing aspect. The wildness of our surroundings was rendered more intense by ominous mutterings of thunder, which made us aware of unseen clouds that were following our track. I had frequently before expressed my desire to be overtaken by a storm among the mountains, and I seemed about to have my wish realized. We succeeded in reaching a log cabin, picturesquely placed on the sides of the cañon, before the storm broke, and here we took shelter until it was past, when we again resumed our journey. We had come out past the great yawning jaws of the cañon, when we were aware of darker and more threatening clouds close following our course. Our nearest shelter lay a mile or so across the plains, in the form of a shed we could see. We hurried on. The lightning played all about us, and the thunder echoed among the peaks. We gained our objective point just in time to save a wetting. The place we occupied was a one-roomed cabin, with a hole in the roof, where a stove-pipe had once fitted; two openings, one north and the other south, where windows were supposed to be, while a door stood open to the east. As the storm was from the south-west, we tried to keep the driest corner and imagine the situation romantic. We sat upon stones, brought in from outside, and ate the small remaining portion of lunch, and longed for more. For nearly an hour the storm raged; when somewhat abated, hunger drove us from our comfortless quarters. The clayey fields, which had before been pleasant to walk upon, were now in the condition you can easily imagine, and rendered the lifting of our feet no easy matter. When we at length reached the electric road, we found the cars stopped, owing to the disturbance of the elements, and you may guess how happy we were as well as how handsome to look at. The only passport to respectability we could claim was our hammers and collecting bags. By these things alone could we be told from ordinary tramps.

It was nearly light, when I found myself housed, and alas! too late for even a cold lunch, so I had to satisfy myself with a hot bath, and go supperless to bed. A good night's sleep, however, made me more than ready for the next day's excursion, which had been planned some time before. This last, and by far the most thrilling of my mountain exploits, was not undertaken by the whole class, but in it I was accompanied by only two—the botanical teacher and the geologist, who guided us in the other excursions. It came about by my making the remark, while descending Pike's Peak, that I longed to go somewhere, where no one else had ever been, and I was told by the guide that he could take me where, out of every hundred square feet, probably no ten had ever probably been trod upon even by an Indian. I had asked that the destination might be somewhere about Cheyenne—for from my first seeing it, I have continued to think it the most beautiful of the range—probably because I was first

prejudiced in its favor by H. H. Jackson's enthusiastic praise. I have said enough already to make you understand that Cheyenne is not a peak like the giant Pike, but a range in itself, full of cañons and water-falls and sparkling cascades, many of them almost if not totally unexplored.

Our plan was to ascend the mountain from the east, and then passing over its highest peak, descend on the southern side, and then circling round its base, come circling into the road leading back to Colorado Springs.

It was the brightest of mornings, that on which we set out. As we had done so often before, we took the cars to the base of Cheyenne, and began our ascent along the course of the well constructed carriage road, that winds up the mountain for many miles. The view we had of the plains as they stretched away from the base of the slope we were ascending was beautiful and striking in the extreme. The side of the mountain was almost destitute of vegetation, and the blazing sun beat upon our exposed heads—the rarefied atmosphere making the effect of his beams more intense. How we longed for some shelter from the heat! All at once, at a bend in the road, we caught sight of a great rock with its cool shadows stretching across our path. Almost with one breath we began quoting—each inaccurately and in their own way, from Isaiah, something about the shadow of a rock in a dry and weary land—the exact words did not matter, but we felt ourselves for once in perfect sympathy with the prophet, for we knew he too must sometime have been tramping in the burning sun and come upon a great rock that gave him kindly shelter from the heat.

We went on much refreshed. The road now taking us round the northern flank of the mountain, where we looked down upon foothills rather than plains. Eighteen years ago this carriage road was constructed, and it was interesting to note, as we went along, that it followed almost without the slightest variation, the Indian trail. Though engineers laid out the road, and with the aid of all modern contrivances, yet they could not improve upon the course selected by these children of nature, whose instincts seem often to serve them as well as the reasoning faculties of their more civilized brethren.

At last we reached the terminus of the road. At this point a sign nailed to a tree warned us of our approach to the habitations of men. "Wade City," said the sign, and we at once looked about for this important place. Two log cabins and three tents were all we could find. The genius of the place and the one for whom it is named, soon made his appearance. He was of course heartily glad to see us, and made us at once welcome to his whole premises. There was nothing he would not gladly have done for us. This old man considers himself, and he is not wholly wrong in his estimate, a very important person, for he has lived in these mountains twenty years or more, and knows as much about them as any man in the vicinity, no doubt. He used to "pack" up Pike's Peak, in the good old days before the railway was completed. This is all past now, and he seems to live upon the remembrance of his former importance.

(To be continued.)

LET not him who prays, suffer his tongue to outstrip his heart, nor presume to carry a message to the throne of grace, while that stays behind.—*South.*

Secret Societies.

(Continued from page 206.)

The abduction and murder of William Morgan, previously mentioned, was the result of a conspiracy embracing residents in not less than six counties in New York State, and is probably the best known and most fully established case of the infliction of Masonic penalties in this country. In pronouncing sentence upon four who had been found guilty of a conspiracy to abduct Morgan, Judge Throop of the Circuit Court of New York, at the court held at Canandaigua said: "You have been convicted of a daring, wicked and presumptuous crime. * * You have robbed the State of a citizen, a citizen of his liberty, a wife of a husband, and a family of helpless children of the endearments and protecting care of a parent. * * It is admitted in this case, and stands proven, that Morgan was, by a hypocritical pretence of friendship and charity, and that too, in the imposing shape of pecuniary relief to a distressed and poverty bound prisoner, beguiled to intrust himself to one of your number, who seized him, as soon as a confederate arrived to his aid, almost at his prison door, and in the night time hurried him into a carriage and forcibly transported him out of the State. * * Your conduct has created, in the people of this section of the country, a strong feeling of virtuous indignation. The Court rejoices to witness it, to be made sure that a citizen's person cannot be invaded by lawless violence without its being felt by every individual in the community. * * But this is not all; your offence was not the result of passion suddenly excited nor the deed of one individual. It was preconcerted, deliberated upon, and carried into effect by the dictates of the secret councils and conclave of many actors. It takes its deepest hues of guilt from a conspiracy; a crime most dreaded from the depravity of heart it evinces, the power for unlawful purposes which it combines, and from its ability to defy the law, and its ultimate danger to the public peace. Thence it is that the crime is considered full when the wicked purpose is proved to have been formed; and the subsequent carrying into effect the object of the conspiracy, does not in the eye of the law, elevate the degree of the crime." (Life of Thurlow Weed, vol. i., p. 236.)

The following quotations, from the "Autobiography of Weed" in his account of the Morgan affair and the efforts to punish the guilty parties, clearly show in what light many regard the Masonic obligations:

"Soon after the Canandaigua trial, the investigating committee re-assembled at Lewiston and resumed their labors. Simultaneously, a large number of Masons, several of whom were armed, assembled at Lewiston and in an excited manner uttered violent threats against the members of our committee, rushing into the room, extinguishing the lights, and showering epithets upon those who were engaged in the investigation, the object being clearly to bring on a personal and physical conflict; but our committees, composed of such men as Bates Cook, Samuel Works, and their associates, remained calm, but firm, suffering nothing to divert them from their purpose. The District Attorney of the county, a very zealous and excited Mason, maintained that the committee had no right to come into his county for the investigation of criminal matters." (P. 243.)

"Barnard (David Barnard), a Baptist clergyman of high character and previously unquestioned veracity, in renouncing Masonry,

stated that a Royal Arch Mason, in good standing, had declared that he would be one of the number to put Morgan out of the way; that God looked upon the institution with so much complacency, that He would never punish the concerned in the disposal of Morgan. After the abduction, at a meeting of the Covington Lodge, Barnard said that he was violently assailed and rebuking those who were concerned in the abduction of Morgan; that a Knight Templar present stated, that if Morgan had revealed the secrets of Masonry, and that if his throat had been cut for it, nothing but simple justice had been done. For denouncing this sentiment Elder Barnard was expelled from the Covington Lodge. Major Ganson, who was present said that Morgan was not dead, but had been put where he would 'stay put till God mighty would call for him.' In the town of Attica, a Masonic member of the Legislature said 'that the lives of half a dozen such men as Morgan, and better, were of no consequence compared with the suppression of such a body.' A Judge of the Court of Genesee County said that whatever Morgan's fate might have been he deserved it.' A Royal Arch Mason in the Roy declared 'that Morgan deserved death, he hoped he had received it.'" (Pages 241-242.)

"In Genesee County, at the February Court of General Sessions, Dr. S. S. Butler was appointed foreman. He was a Knight Templar and two-thirds of the jurors were Masons. One of the jurymen, also a Templar, Dr. Butler said, 'We have a majority of jurors, and friends must not be indicted.' This was the direct evidence that Masonry was endeavoring to obstruct the course of justice; and this to an investigation, which disclosed the fact that the Sheriffs of all the counties of the affected district were Masons; that, under the laws of our State, grand jurors were then selected and summoned by the Sheriffs of counties, and the further fact that on previous grand juries these counties a majority of Masons had been summoned, and hence the impossibility at that time of obtaining indictments against the real perpetrators of the outrage in Genesee, Monroe, Orleans, Niagara or Erie. In Ontario Joseph Garlinghouse, although a Mason, Sheriff of that county, regarded his duty to the State and to the laws as paramount to all other duties. He summoned jurors wholly irrespective of considerations." (Pages 247 and 248.)

"The difficulties in obtaining indictments were not lessened. Suspected persons disappeared. Witnesses were spirited away. One brought before grand juries refused to testify on the ground that they could not do so without criminating themselves. Hiram B. Perkins, a Mason, and one of Sheriff Bruce's associates, stated that he had directions in summoning jurors to select at least three-fourths Masons. At the April session of the Niagara County Court, one of the grand jurors was afterwards himself indicted as an actor in the conspiracy. It was before that jury that an ineffectual attempt was made to indict Bruce, Sheriff of the county. One witness was excused from giving testimony because he was a poor man, and said that he should tell what he knew it would ruin him. Another witness testified that a respectable man went with him upon the Welland Canal in Canada, and informed him that Morgan had been taken to Fort Niagara in the night, put into the fort, detained there three or four days; that the Masons in Canada refused to take Morgan's throat had been cut, and that his

to a rope and stone, had been thrown into lake. This witness had promised not to reveal the name of his informant, but a juror stated that the name should be given. A majority of the jurors present, however, retained the witness, and he was allowed to answer without answering the question. Three of the witnesses examined before that grand jury, were subsequently indicted, three of whom the testimony of Bruce were shown to have been a criminal agency in the abduction of "Gan." (Pages 253-254.)

At the trial at a special circuit in Niagara County, of Ezekiel Jewett, an ex-army officer, who had charge of Fort Niagara while Morgan was confined there Thurlow Weed says: "This trial lasted nearly six days. Though resulting in the acquittal of the defendant, it went very far in the public estimation to implicate the tonic fraternity, so many of whom, in their desire to save a brother from punishment, either refused to answer questions or answered them evasively as to create a general impression that they had committed perjury." (Autobiography, pages 283 and 284.)

South Australia.

Our correspondent of the *Christian Advocate*, New Zealand, furnishes it with the following interesting account of South Australia.

South Australia began to be settled in the year 1826. Adelaide, which for beauty of situation bears the palm among Australian cities, was chosen as the site for the capital from the first, and the choice has never been regretted. A gum tree still stands under which, in that year, was issued a proclamation establishing the government in the presence of 200 people. The population of the embryo colony was then only 500. The first few years of settlement witnessed a good deal of hardship. In 1842 there were only 2,500 acres in cultivation, but after this the colony began to forge ahead. At the discovery of gold was to Victoria, and to New South Wales, and tin to Tasmania, the finding of copper was to this colony. This will be differently interpreted according to the views held upon Divine providence. To my mind "the hand of God in history" is nowhere so plainly to be seen than in the history of civilization. As parents provide for children unborn, or as a mother will get warm quilts ready for approaching winter before the children have in any way thought of its approach, so our Father was thinking of us, and preparing these lands for our settlement, before Adam and Eve walked the garden. These precious metals were quietly stored up ages ago in readiness for the time of need. In 1845 the Burra-Burra copper mine was "accidentally" discovered. In the first three years of working this mine yielded 10,000 tons of pure copper, but this mine has since been eclipsed by the discovery of others still richer. The value of the copper exported from this colony amounts to more than \$100,000,000.

South Australia extends from the twelfth to the thirty-eighth parallels of south latitude. It embraces many varieties of climate. The temperature of the colony which is settled has a climate resembling that of Italy. In the three hottest months the thermometer sometimes registers one hundred degrees in the shade. There are occasional and very slight frosts in the winter. The atmosphere is remarkably dry. During the year 1866 the rainfall was only fourteen inches, but the average is about twenty inches

—a very low average. The hydraulic system of nature requires help. This is done by means of artesian wells, some of which supply vast underground reservoirs holding from 1,000,000 gallons upward. By means of diamond drills water is bored for a depth of 3,000 feet or more. Some of these drills are said to have bored through a depth of from forty to one hundred feet in one day. There are now two hundred or more government wells yielding 6,000,000 gallons of water daily, besides government tanks in the country districts. It is claimed for South Australian climate that it is healthy in spite of the heat. Half a century of experience shows an average death rate of only thirteen per thousand—about one-third less than that of England.

"The leading exports from South Australia are copper, wool and wheat. The wool export amounts to about \$6,000,000 in value, and there are usually some 2,000,000 acres sown in wheat. This colony is a wonder to her neighbors in her ability to make a small average crop to pay. For ten years the average yield of wheat has only amounted to six and a-half bushels to the acre. The secret seems to be in very large farms, the best machinery and other appliances for culture and harvesting, and in the fine quality of the grain, which always commands the highest market price.

"The Australian railroads, with insignificant exceptions, are built and run by government. Hence, competing lines tooting for passengers and freight are unknown here. A good deal of the public debt of these colonies has been incurred in the construction of railroads, which are held as an asset—a fact which is too often overlooked when colonial public debts are under discussion. There are now 12,000 miles of railroad in Australasia, of which 667 miles only are in private hands. Australians regard these railroads as public property, to be used for the benefit of the public, and not for private advantage. It would be easy to get rid of a large part of the public debt by selling the railroads and using the money in that way; but any man who seriously proposed this would be laughed or hissed to scorn."

Natural History, Science, etc.

Some Californian Birds.—We have a little woodpecker here which shows even more than human foresight and knowledge in preparing his winter's food. This bird runs a spiral line of holes up and around a pine or oak tree—dozens and dozens of spiral lines, in fact—each hole large enough to receive the tip end of an acorn; and here the busy little fellow and his co-operative society drive in bushels and bushels of acorns point first. And they drive them in so tight and fast that it is hard work to dig one out, even with the point of a knife.

Nothing remarkable or superior in this to other woodpeckers you say? But hold on a moment. The marvel is they do not eat these acorns. They simply drive them in, point first, leaving the large and soft end exposed to the sun and rain, and then sit by and wait for months for the results. Meantime the large end of the acorn so exposed sours or ferments, and then a moth lays an egg there; this egg finally becomes a worm or grub, and grows to almost fill the shell, feeding on the decaying acorn; and finally, when plump and fat as a pig, the woodpecker kills and eats him; throwing down the empty acorn shell at the roots of the tree and leaving the hole empty, which has cost him many a hard knock, to be used again and again for many generations. And why

does he make those lines of holes spiral? Because his hard little head is level, and he knows that if he bores in a straight line he will weaken the bark; and he knows, too, that if he does not distribute his hoard evenly the bark is liable to break and fall from excess of weight.

The butcher bird is simply a cold-blooded, bloody butcher. His favorite meat is the California chameleon, a sort of gray little lizard that darts up and down and around everywhere, and is as harmless as a dove.

The butcher will take this chameleon, bore a hole in the back of his head and hang him up on the thorns of prune, pear or apricot trees by hundreds.

When I first settled down here and began planting, I was greatly annoyed at seeing two of these little chameleons hanging in a newly planted pear tree one morning, and reproved my men for their cruelty. And they themselves did not know at the time how the little creatures came to be suspended there. But, finally, we began to see them dangling from the barbs of the wire fence; and then we understood that it was the work of the curious and most cunning butcher-bird.—*J. Miller in The Independent.*

Longevity of Trees.—The longevity of trees is much influenced by climate. The same trees which will in England live for a thousand years, would not live three hundred years in the climate of America. The English oak lives in England for many centuries; experience in America shows that they pass their prime at one hundred years. The English oak, planted by John Bartram in his famous garden, has been dead these twenty years. It is the same with the European chestnut. When introduced into America their lives are comparatively short, while instances are known of chestnuts in England which are of great age. One particularly, at the seat of the Earl of Ducie, in Gloucestershire, which is still in good health, was known to be a very large tree in the reign of King Stephen—that is to say, in the year 1135. The chestnut tree, by the way, although classed as a native of Great Britain, appears to have been brought there by the Romans when they occupied that portion of their conquered territory. Its name implies its original place of growth. Both the Latins and Greeks called it *Castanea*, and it came into England subsequently with the French name of *castaigne*; and in the fifth century the English form of the name was chestnut, from which to chestnut is very apparent. The chestnut of America is, of course, indigenous, and differs from the chestnut of the Old World in having the nuts smaller, the branches of the tree more diffuse, the twigs more slender, the leaves thinner and less serrate; and is, in consequence, ranked as a distinct species. In this respect it comes very close to the chestnut of Asia, known now in cultivation as the Japan chestnut. The two assimilate much closer than does the American chestnut and the chestnut of the Old World.

Items.

Energy.—The *Southern Letter*, published at the Southern Normal School, Tuskegee, Alabama, says that a young colored man by the name of Julius Caesar Alexander, is now at that school, who walked 175 miles, carrying all his effects in a small sack. The entire trip was made for twenty cents, paid for ferrriage. The people along the way gave him food and lodging, when they found he was going to school. He is twenty-three years of age, and has already taught school several years; but says his people want better teachers, and he must fit himself for better work.

SUMMARY OF EVENTS.

UNITED STATES.—Ex-President Rutherford B. Hayes died at his home in Fremont, Ohio, on the night of the 17th instant, of neuralgia of the heart.

The funeral of ex-President Rutherford B. Hayes took place in Fremont, Ohio, on the afternoon of the 20th. In the morning the body was viewed by hundreds of people in the house at Spiegel Grove. Simple services were held in the afternoon, and then the remains were borne to Oakwood Cemetery, where the interment took place. There was an imposing military and civic procession from the house to the cemetery. Among those present were President-elect Cleveland and members of President Harrison's cabinet.

L. Q. C. Lamar, ex-Confederate General, ex-Congressman, ex-United States Senator from Mississippi, Secretary of the Interior in President Cleveland's Cabinet, and Associate Justice of the United States Supreme Court, died in Macon, Georgia, on the night of the 23rd instant.

On the 19th instant, Judge R. R. Nelson, of the United States District Court, at Duluth, declared that the Chinese Exclusion act is unconstitutional. The case was brought before him on habeas corpus proceedings in the arrest of A. Yuk, a Chinaman of seven years' residence in the United States.

Judge Landis, in the Blair County, Pa., Court, has decided that a mechanics' lien ceases to exist with the building, and there can be no continuance of the lien if the building is no longer there. In the case in question the building was burned down.

The wheat crop of Texas is expected to be a large one.

Ten inches of snow fell on the 20th instant, throughout Mississippi, and the temperature at Aberdeen fell to 5½ degrees below zero.

A passenger train collided with a freight at Alton Junction, Illinois, on the 21st instant, owing to an open switch. The wreck took fire, and while a large crowd was watching the spectacle an oil tank exploded, and flaming oil was thrown in all directions. Many of the spectators were covered with the burning fluid. Nine persons were killed outright and over a hundred injured and burned. Twenty-one persons have died up to date, and sixteen of the injured are not expected to recover.

Deaths in this city last week were 472, being 26 less than the previous week, and 52 less than the corresponding week last year. Of the foregoing, 246 were males and 226 females; 76 died of pneumonia; 55 of consumption; 37 of disease of the heart; 34 of diphtheria; 19 of old age; 18 of bronchitis; 17 of apoplexy; 17 of marasmus; 15 of inflammation of the brain; 14 of convulsions; 14 of cancer; 13 of scarlet fever; 11 of congestion of the lungs, and 10 of Bright's disease.

Markets, &c.—U. S. 2s, 100 a 102; 4s, 113½ a 114; currency, 6s, 106 a 116.

COTTON was quiet, but ¼c. higher on a basis of 10c. per pound for middling uplands.

FEED.—Winter brew, in bulk, spot, \$18.00 a 18.50; spring do., in bulk, spot, \$17.00 a 17.50.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.60; do. do., straight, \$3.60 a \$3.90; winter patent, \$4.00 a \$4.35; Minnesota, clear, \$3.25 a \$3.60; do., straight, \$3.75 a \$4.25; do., patent, \$4.25 a \$4.65; do., favorite brands, higher. Rye flour moved slowly at \$3.30 a 3.35 per barrel for choice Pennsylvania. Buckwheat flour was quiet but firm at \$1.75 a 1.85 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 77½ a 77¾ cts.

No. 2 mixed corn, 52½ a 53 cts.

No. 2 white oats, 41½ a 42½ cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 5¾c.; medium, 5 a 5½c.; common, 4½ a 4¾c.; culls, 3½ a 4¼c.; fat cows, 2½ a 4c.

SHEEP AND LAMBS.—Extra, 6 a 6½c.; good, 5½ a 5¾c.; medium, 5 a 5½c.; common, 4½ a 4¾c.; culls, 2½ a 4c.; lambs, 5 a 7½c.

HOGS.—Extra Chicago, 11c.; other Western, 10½ a 10¾c.

FOREIGN.—James Francis Egan, convicted ten years ago of complicity in an Irish dynamite plot and sentenced to twenty years' penal servitude, was released on the 21st inst. by order of Home Secretary Asquith. It is thought in Dublin that this action of the Government is but a prelude to further clemency toward the Irishmen convicted of participation in alleged dynamite conspiracies.

A crusade against profanity in public places is being

carried on with great vigor in a number of English towns.

The English papers report more coroner's inquests on deaths by starvation than London has known before for years. There were four on one day of last week, but all apprehensions of disorder among the unemployed, so freely indulged in at the beginning of winter, are falsified. The East End is quieter than usual, and the street agitators accustomed to hold meetings at Tower Hill have been unable for the first time to secure listeners in any numbers. Missionaries and agents of charities working down there tell the most heartrending stories of widespread suffering, intensified as it has been by the unusual severity of the weather, but its effect seems rather to benumb than to stir to revolt or public protest. Of all the projected mass meetings in Trafalgar Square, of which we heard so much a couple of months back, nothing whatever is said now. The submerged tenth are struggling with starvation in silence.

Ex-King Milan of Serbia, has become reconciled to Queen Natalie, from whom he was divorced several years ago. The separation and reconciliation are both believed to have been the result of political considerations.

The chief news from Paris is the Panama Canal scandal, of which the reading public have already had a surfeit. The sensational speech of Barbox in defence of DeLesseps, the arrest of Dr. Cornelius Herz and the confounding of Clemenceau, have been the most remarkable occurrences of the week. De Lesseps' defence appears to be simply an appeal to sentiment on the grounds of former great services. Barbox is to speak two days more, but the conviction of a few of the conspirators now seems inevitable.

Dr. Herz, the most singular character dragged into this tragedy, is under arrest, but is alleged to be too ill to be removed. One day he writes that he is about to come of his own accord to France to vindicate his honor; the next he engages the shrewdest and greatest of British lawyers to prevent, if possible, his extradition. He is, however, now in a fair way to be brought before the bar of French justice, and when that occurs we are likely to know either more or less of what now appears the inextricable confusion of the Panama scandal.

A despatch from Berlin dated First Month 23rd, says:—The cholera in the Neidleben Lunatic Asylum, at Halle, grows worse in type and more destructive. A number of those stricken with the disease have died within a few hours afterwards. The total number of cases since the beginning of the outbreak is 84, of which 38 have already proved fatal.

A despatch from the same city of the 18th, says:—“The cold throughout Europe continues intense. In this city the cold is very severe, being 23 degrees Reaumur. There is great suffering and a large fatality among the poor, owing partly to the cold and partly to acute destitution among the laboring class. The bodies of three persons who had been frozen to death were found in the streets to-day, and numerous instances are reported of people being frost-bitten.

“Horrible stories come from the remoter regions of Europe, and especially the Balkans, of death and suffering caused by the severity of the winter. In Serbia the wolves have abandoned the forests and prowled about the towns and villages in search of prey. A young girl was devoured by wolves in the suburbs of Belgrade, and the animals, made fiercer than ever by hunger, have actually appeared in the streets of the city.

“In Montenegro wolves have attempted to enter the sheepfolds, refusing to retreat when fired upon by the peasantry. Despatches from Russia state that there is great suffering in the provinces where famine prevailed last year, the people having been too much weakened by their former sufferings to make sufficient provision of food and fuel for the winter.

“In Russia also, the wild animals, made desperate by hunger and cold, have invaded the villages and devoured both human beings and domestic animals.”

Sixty persons have been frozen to death in Russian Poland in the last week. One day the thermometer fell to 61 degrees below zero Fahrenheit.

In Venice the lagoons are frozen and the canals are filling with ice and snow. Provisions are at a premium. The thermometer shows 16 degrees below zero, centigrade. In Genoa the thermometer stands 20 degrees below zero, centigrade; in Vicenza, 24 degrees; in Padua, 31 degrees.

The Japanese Government, a despatch from Vancouver says, intends to prohibit sealing by foreigners within the international limit of the Japanese coast.

The value of the seals taken by foreign vessels during the past year is estimated at \$10,000. Japanese vessels only got seals valued at \$26,000 in the same period. The two sealing companies now in Japan brought pressure on the Government.

Cotton spinning mills have been introduced into Japan.

A dispatch from Tegucigalpa, Honduras, says that Republic has granted a charter to the Louis State Lottery, which, in return for certain valuable concessions, including exemption from taxation duties and the right to lay a cable and establish a steamship line, is to pay Honduras \$1,000,000 in American gold coin, and a percentage of from one to ten per cent. on the value of all tickets sold by the company.

NOTICES.

FRIENDS' SELECT SCHOOL.—The next term begins First Month 30th, 1893. There are vacancies only in the Primary Departments. For information apply to
J. HENRY BARTLETT, *Sup't*,
140 N. Sixteenth St.

WANTED.—A Friend desirous of employment, will accept a situation at writing, serving, or other employment.

Address “A,” Office of THE FRIEND,
116 N. Fourth Street, Phila.

ERRATUM.—In the “Extracts from the Diary of Louis Taber,” on page 197 of “THE FRIEND” of Month 14th, it is said, “Dined with Sarah Knowlton. This, it is believed, should have read, “Dined with Sarah W. Moore,” and that the name has been accidentally changed probably through some mistake in copying.

MARRIED. First Month 19th, 1893, at Friends' Meeting-house, West Chester, Pa., HENRY TAYLOR BROWN, of Philadelphia, son of Robert P. and Mary R. Brown (the latter deceased), and MARY SCATTERGOOD, daughter of Joseph and Elizabeth Scattergood, late of West Chester, Pa.

—, Twelfth Month 14th, 1892, at Friends' Meeting-house, near Spring River, Cherokee County, Iowa, NATHAN P. STANLEY, of Springville, Linn County, Iowa, son of Jesse and Elizabeth M. Stanley to MARY ALICE SHAW, of Spring River, Kansas, daughter of Elwood and Gaynor P. Burgess.

DIED. on 28th of Twelfth Month 1892, near Smiths New York, BENJAMIN R. KNOWLES, son of John and Katie Knowles, in the tenth year of his age, was sick for a considerable time, and lay on his bed for eleven weeks without a complaining word, dropped many weighty expressions. His mind clear and bright to the last. The day before his death he asked his mother if they thought he could live long. She said to him, if he did not, he would be buried with his father and sisters (who were deceased). He replied, “Yes, I know that.”

—, First Month 10th, 1893, at his home, Siloam Springs, Benton County, Arkansas, GEORGE, son of Aden and Isabel George, aged 29 years, one month and twenty-six days. George was always faithful in the attendance of meetings; zealous for the Truth, and a firm believer in the doctrines and principles of the Society. He bore his last sickness with great patience and humility, and believe he is now an inhabitant of those blessed mansions prepared for those who love the Lord.

—, Twelfth Month 18th, 1892, JENNIE TEST of William Test, at her residence, near Springville, Iowa, aged nearly thirty-three years. She had a long and tedious illness, in which she was very patient and hardly a murmur or complaint ever passed her lips, but she often expressed her regret that she was much trouble to those that waited on her. She was a kind, loving nature, and always willing to sacrifice her own comfort for that of others. She often expressed a desire to recover if it was the Master's will, but said she wanted to feel that his will might be done and not hers. She encouraged those about her to be right and meet her in heaven. She became resigned and willing to go, and prayed at times to be released. We believe that she was permitted to enter one of those heavenly mansions which the dear Saviour has gone to prepare for all those who love his will. She was a member of Springville M. Meeting of Friends, Iowa.

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Selections from the Life of Mary Dudley.

(Continued from page 210.)

"Next day, 15th, had notice given of a meeting to be held at two o'clock in the afternoon, at which the greater number who belong to it come, though very busy about their harvest; several not in profession with us also attended. It was a solemn season, and I hope some were graciously recompensed for their dedication, by the gentle descendings of Heavenly love, which I saw sweetly gathered several of this little, and comparatively poor flock, into the fold, where He who is their holy leader and feeder keeps in a state of humble dependence upon himself. There was far more liberty for the Gospel to be preached here than in many other places, for although the cares of this life have, in the snare be not guarded against, a tendency to choke the good seed, I am ready to think that the glories of the present world have settled many in so high and exalted a situation, that when such, as on the mountains of Gilboa, there is a prospect of an opening into the fields of offering, then amongst those who not finding a great deal of enjoyment in visible things, feel in want of rest for their souls; and being weary and heavily laden are of the number to whom the gracious invitation of the Saviour extends.

The countenances of some of these simple ones cheered my heart, which is indeed often sad, and I was glad we had the opportunity of beholding and feeling with them. A fine old man, a minister, belonging to that meeting, accompanied us on Third-day morning, and we reached Hawick, in Scotland, the following evening.

Our road led through a beautiful country, and a diversity of pleasing scenes; sometimes between lofty hills or mountains, with the river flowing through the fruitful valleys; at other times in view of finely cultivated plantations, and substantial seats of the affluent inhabitants, with the comfortable though more humble dwellings of the laborious farmers, whose various toil might instruct an attentive mind, though there is no time for idleness, if the ground of the heart require as much cultivation and care as are apparently needful in the outward.

After we had rode a few miles from Hawick, on Fifth-day morning, we met dear Margaret Anderson going towards Carlisle; but I felt one who felt something of that truth 'as I sharpeneth iron, so a man sharpeneth the

countenance of his friend,' she had the chaise turned, and went back with us the seventeen miles she had travelled, and after dining at Ancrum, we were favored to arrive at her hospitable dwelling at Kelso, in the evening. The next afternoon, a meeting was held for the inhabitants, but not very largely attended; our guide and valuable friend, James Graham, had good service in it; and I expect his mind was relieved by the opportunity, as the chief weight seemed to have fallen upon him.

"After taking tea at Jane Waldie's, a season of religious retirement in her family proved one of peculiar solemnity; her son, about twenty-two years of age, is likely to be taken from her by a consumption; he does not appear much like a Friend, but seems brought to a state of still, patient resignation, wherein I do hope he has, under this dispensation, been mercifully instructed, and that Heavenly regard is sweetly manifested towards him, preparing for the awful change. We were sensible in this visit of the renewings of that fellowship, wherein there is not only a rejoicing in one another's joy, but a bearing each other's burdens.

"The usual meeting, on First-day morning, was attended by many others besides Friends, though no notice had been circulated, and proved a season of Divine favor. I believe there were several feeling and awakened minds present, who if they are but willing to centre deeply enough into quietness, will experience a state of true settlement. But, alas! many, who are at times enlightened to behold that path which the 'vulture's eye hath not seen,' are unwilling to part with those things which are for a prey, and therefore know not an establishment in the peace and rest that attend the submissive soul.

"Not feeling relieved by this meeting, we had another appointed for the afternoon, which was largely attended by persons of various denominations, and proved a season of much Gospel liberty; one wherein we were renewedly taught that those who trust in the extension of holy help need not be dismayed; for let their endeavors be ever so feeble to promote his blessed cause, the Lord is able to supply all deficiencies, as well as graciously willing to forgive all transgressions. At the close, Friends were desired to keep their seats, which gave us an opportunity of imparting what we apprehended was their due. There are but few in membership, and perhaps not all of these really initiated into the fold, by spiritual baptism.

"A hopeful man who attends meetings, resides about three miles from Kelso, at a place called Roxborough, whither I found my mind attracted before I knew it was a village, or that he lived in that direction. We went there on Second-day morning, and having hinted our feelings to J. C. the preceding evening, he had prepared a school-room near his own house, where, in a short time, a considerable number collected; and we were favored with a solemn relieving meeting, and after a little visit to J. C.'s family, returned peaceably to Kelso.

"In the evening we had a time of religious retirement with dear Margaret Anderson and her children, wherein we were afresh owned by the overshadowing of Divine goodness, and she solemnly returned the sacrifice of praise. This kind Friend concluded to proceed on her journey the next morning, as we did on ours, and we parted under feelings of near sympathy and love. She had, at the time we met her, left home with a certificate to visit a few meetings in Cumberland; and had we known this, I believe we should hardly have been willing for her to return, though being a little together proved mutually pleasant.

"Fifth-day, 25th. At Edinburgh we all sat their usual meeting, and afterwards an adjournment of the Monthly Meeting; there were appointments to visit two, who had applied for membership, in both of which we united, and in the subsequent conference. Here, as in other places, the language may truly arise, 'the fathers where are they?' So few, almost everywhere, being qualified to administer help or consolation to inquiring visited minds, for want of seeking themselves to be renewedly supplied with heavenly virtue.

"Since being in this city I trust we have endeavored honestly to move in the line of apprehended duty, though our lot has been in a peculiar manner exercising. The meetings on First-day were low, but little verbal communication; several not in profession with Friends were there; and at our lodgings, in the evening, we had the company of most of our Society residing here, besides several students from the college.

"On Third-day we held a public meeting, which was very largely attended by persons of various descriptions; and through gracious unmerited regard it was, I trust, a satisfactory season, owned by the influence of Divine love, and terminating under a precious sense of inward peace. We took tea with a family not in profession with us, who were desirous of our company, and were afterwards favored with a solemn season, wherein I hope, we partook together of a little 'of that bread which cometh down from heaven,' and when this is obtained how do the barriers of names and distinctions fall under the prevalence of that feeling which breathes 'Good will towards all men.'

"We went next day to Dalkeith, and held a meeting which was largely attended. There are no Friends there, but many Methodists, several of whom were present. Some of the audience seemed scarcely in a state to have the Gospel preached to them, however, even on this occasion, we had cause to speak well of his name who furnishes strength according to the day.

"The usual meeting at Edinburgh on Fifth-day, proved one of more relief to my mind than any former sitting of the same sort; and in the evening a public meeting was held in the new town. It was largely attended by the genteel inhabitants, and I hope proved satisfactory.

"First-day, my dear companion and I were

unable to attend either meeting having both suffered considerable indisposition for many days; yet we had religious sittings in several families, times of conference, &c., and on Second-day, the 5th of Eleventh Month, left Edinburgh, which had been a place of peculiarly laborious exercise, and one wherein the necessity of obeying the sacred injunction to 'watch', was renewedly and deeply impressed, under the feeling that, although good seed may be sown in the field of the heart, yet, while men sleep, the enemy industriously improves the unguarded season, and sows his tares, endeavoring to defeat the Lord's gracious design and prevent intended produce.

(To be continued.)

Secret Societies.

(Concluded from page 215.)

Freemasonry is a distinct system of religion. It has its temples, altars, priests and religious ceremonies; and these are not those of some other religion, as Mohammedanism, Judaism or Christianity, but they are *Masonic* temples, altars, priests and ceremonies.

Masonic authors distinctly assert that their system is a religious one, as the following quotations will show: Under the heading, "Religion" (p. 284, *Webb's Monitor*), Rob. Morris says: "The meeting of a Masonic lodge is strictly a religious ceremony. * * No lodge or Masonic assembly can be regularly opened or closed without prayer. * * So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipper of Deity under every form. * * The dedication of lodges, in a large part of the Masonic world, is to the Saints John, not in their Christian so much as in their Masonic and moral character; in another large part lodges are dedicated to King Solomon, not in honor of his Jewish fame, but as the great founder of symbolical Masonry.

Prayer in Masonic lodges should be of a general character, containing nothing offensive to any class of conscientious brethren. In theory, the whole world of Masons is supposed to be present at every meeting of every lodge, and the instruction, moral and religious, should be directed accordingly."

"*Chaplin*," *Webb's Monitor*, p. 231, "The Master of the Lodge is its priest, and the director of its religious ceremonies. His duty is to select the Scriptures, prayers, etc., and he should be present at the burial of the dead. A meeting of a Masonic lodge is a religious ceremony. Those who take part in it have come to learn to subdue their passions, and improve themselves in Masonry. * * For convenience sake, the Master may depute the religious portion of his duties to an assistant, termed the Chaplain."

"*Prayer*," *Mackey's Lexicon*, p. 369, "All the ceremonies of our Order are prefaced and terminated with prayer because *Masonry* is a religious institution, and because we thereby show our dependence on, and our faith and trust in God."

"*Prayer*," *Morris' Dictionary*, p. 374, "Every important undertaking in Masonry is both begun and completed with prayer. The prayers given in the manuals of the Blue Lodge are such as all Masons, whatever their religious faith, may unite in."

Art. "Religion," *Mackey's Lexicon*, "Freemasonry does not profess to interfere with the

religious opinions of its members. The religion then of Masonry is *pure theism* on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsity with the truth of Masonry."

Mackey's Jurisprudence, p. 93, "The truth is, that *Masonry* is undoubtedly a religious institution—its religion being of that universal kind in which all men agree, and which, handed down through a long succession of ages from that ancient priesthood who first taught it, embraces the great tenets of the existence of God, the immortality of the soul,—tenets which by its peculiar symbolic language, it has preserved from its foundation, and still continues in the same beautiful way to teach. Beyond this for its religious faith, we must not and cannot go."

Mackey's Jurisprudence, p. 33, "It is a landmark, that a *book of the Law* shall constitute an indispensable part of the furniture of every lodge, I say advisedly, a *book of the law*, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'book of the law,' is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe. Hence in all lodges in Christian countries, the book of the law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The book of the law is to the speculative Mason his *spiritual trestle-board*; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual trestle-board, and must ever be before him in his hours of speculative labor to be the rule and guide of his conduct. The landmark therefore requires that a book of the law, a religious code of some kind purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge."

"To require that a candidate profess his belief in the Divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry." Chase's Digest on Masonic Laws, page 206.

"Masonry has nothing whatever to do with the Bible." Chase's Digest, page 208.

Masonry teaches that a Mason "on the night of his initiation commences the great task which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God." Mackey's Manual, page 41.

"The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." Sickles' Monitor, pages 31-5.

An adhering Mason aims, "by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward from his Celestial Grand Master,

of 'Well done, thou good and faithful servant.'" Mackey's Lexicon, pages 450-1.

"Freemasonry teaches that a Master Mason has all that the soul requires. Sickles' Monitor pages 97-98.

"We now find man 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 that anything can be suggested more which the soul of man requires."

In Mackey's Lexicon, page 16, we read "*Acacian*. A term.....signifying a Mason, who by living in strict obedience to the obligation and precepts of the fraternity is free from sin. Again, same work, page 298: "It (the Master Mason's degree), inspires the most cheering hope of the final reward which belongs alone to the just made perfect."

(General) B. F. Butler, a Mason of thirty three degrees, said in a speech at a Masonic festival at Lynn, Massachusetts, Eleventh Month, 3d, 1878: "Masonry is a *religion of the highest and noblest type*." The noted Albert Pike, also the thirty-third degree, "Past Sovereign Grand Commander," etc., in an address, Ninth Month, 11th, 1879, near Harper's Ferry, Virginia, thus reported by a correspondent of the *Baltimore Sun*: "Masonry, said he, is a religion, for every man before becoming a Mason must express his belief in a Deity, and in the continued existence of the intellectual portion after death. The trouble with ministers of religion now that they want us to believe *too much*, whilet Ingersolls and others want us to believe *nothing* at all."

Steinbrenner's "Origin of Masonry," pages -14, "Masonry can and will educate the profane man to that *higher religion*—that religion which all men can agree,—which indeed embraces the *lower* religion of creeds and sects etc." So also A. G. Mackey, adds in the *American Quarterly Review of Freemasonry* 1857: "As there is a natural right, which the source of all positive laws, so there is *universal religion* covering all the peculiar religions of the world. We profess this universal religion, and consequently we welcome the profane who profess a particular religion, which is but a part of it; *the government itself professes it, and it proclaims freedom of worship.*"

*The rites practised and principles taught in Masonic lodges, according to standard Masonic authors, are all taken from the ancient heathen mysteries, in which the sun, or the vis genetrix, in nature was worshipped through the intervention of the sun-god, as Osiris, Bacchus, Baal and Adonis or Tammuz. For this see Mackey's Lexicon, page 35: "The philosophers and sages.....taught in secret what they were afraid to inculcate in public, and established for that purpose the ancient mysteries, those truly Masonic institutions." Again on page 320, at a detailed account of the various mysteries, says, "These ceremonies were afterward adopted by the Freemasons." Again in his *Ritualist* the same author, after an account of the rite of purification as used by the Hindoos, Greeks, Romans and Druids, says, page 27: "Here we find in the universal prevalence of this ceremony and the invariable mode of passing from the east to the west by way of the south, a prominent evidence of the common source of all the rites, to which Freemasonry is also indebted for its existence."*

Many more extracts of the same tenor could

e quoted, but those already given are sufficient to establish the following points:

1st. Freemasonry claims to be a distinct system of religion—neither Jewish, Christian nor Mohammedan, but a “higher religion;” a universal religion embracing the “lower religion” of creeds and sects; one of these sects being Christianity. Hence Freemasonry claims to be superior to Christianity. If the religion of our Lord and Saviour Jesus Christ is the true religion, then Freemasonry must be a false one.

2nd. Masonic writers distinctly claim that Freemasonry is a continuation or revival of the ancient sun worship or worship of Baal; having borrowed its principles and rites from those heathen mysteries so abhorrent to the true God, and so corrupting to the souls of men. It is the same abominable idolatry described in Ezekiel, ii: 14-16: “Then he brought me to the door of the gate of the Lord’s house which was toward the north, and behold, there sat women weeping for Tammuz.”

“Then said he unto me, hast thou seen this, O son of man? Turn thee yet again and I will show thee greater abominations than these. And he brought me into the inner court of the Lord’s house, and behold at the door of the temple of the Lord, between the porch and the altar were about five and twenty men with their backs toward the temple of the Lord, and their faces toward the east, and they worshipped the sun in the east.”

The Master of the Lodge is styled “Worshipful Master.” Morris’s Dictionary, Art. Sun, says: “The Worshipful Master himself is a representative of the sun.” Sickles in his “Freemason’s Guide,” page 66, says: “The worshipful Master presents the sun at its rising, the Senior Warden represents the sun at its setting, and the Junior Warden represents the sun at meridian.”

3rd. Freemasonry claims to save its members, to free them from sin, and fit them “as living ones for that spiritual building, that house not made with hands, eternal in the heavens.” It professes to make Masons “complete in morality and intelligence, with the stay of religion added to insure him of the protection of the Deity, to guard him against ever going astray,” and to place him where we cannot “conceive that anything can be suggested more which the soul man requires.” This freedom from sin and access for heaven, Freemasons expect to obtain without any regard to the offering of our Saviour, the power of Divine grace operating in their hearts. The apostle John wrote: “He that hath the Son hath life, and he that hath not the Son of God, hath not life.” I John, v: 12. Peter, speaking of the name (or power) of Jesus Christ of Nazareth by which the lame man had been healed, says: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts, v: 11.

But Freemasonry ignores and denies our Saviour, and teaches that the Mason expects, “by uniform tenor of virtuous conduct, to receive an inappreciable reward from his Celestial Grand Master, of ‘Well done, thou good and faithful servant;’” that a “Mason by living in strict obedience to the obligations and precepts of the fraternity is free from sin.”

The Free and Accepted Masons are taught to make use of the common gavel for the “purpose of divesting (their) hearts and consciences of all the vices and superfluities of life, thereby fitting (their) minds for that house not made with hands, eternal in the heavens.” Adhering

Masons often say: “Freemasonry is as good a religion as I want.”

4th. Freemasonry does not require a belief in the Divine authenticity of the Scriptures, but distinctly states that “Masonry has nothing whatever to do with the Bible; and that to require a belief in it is to ‘forget the fundamental law of their institution.’”

On the altar of every Masonic lodge is to be found “a book of the Law,” (Bible, Koran, or other sacred writings), above which are placed the square and compass; and these three constitute what are called the *furniture* of the lodge; they are also called “the great lights of Masonry.” Thus we can see how Masonry regards the Scriptures—the Old and New Testaments constituting the Bible. It not only makes the Koran, the Book of Mormon, and the Zend Avesta of equal value and authority with the Bible, but it also places the square and compass as equal lights in Masonry with the sacred Scriptures. In Masonic rites and ceremonies, use is made of Scripture passages; but in some cases these passages are mutilated by leaving out reference to our Saviour. Charles G. Finney says: “Cases are numerous in which the most solemn passages are used in their mummeries and childish ceremonies in so shocking a manner that we can hardly endure to read them.”

In what is known as the “Shock of Enlightenment,” just before the hood-wink is removed, the “Worshipful Master” says: “In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. In solemn commemoration of that sublime event, I, in like manner, Masonically declare, Let there be light! (The shock is given and hood-wink removed) and there is light.”

In the Royal Arch degree, the candidates are shown a representation of the *Lord appearing to Moses in the burning bush*. In the same degree the question, “Are you a Royal Arch Mason?” is thus answered: “*I am that I am.*” The whole of which is shockingly profane.

In the “Knights of the East and West,” one styled the “All Puissant” opens *seven seals* successively, and seven trumpets are sounded.

The high sounding, and often *blasphemous titles*, assumed by and given to Masonic officers, are foreign to the simplicity of the religion of Christ, who was meek and lowly in heart, and are also in opposition to the spirit of our republican institutions and to the Constitution of these United States.

The following testimonies—one of an eminent statesman, and the other of a minister of a Christian denomination—may not be an inappropriate close to these articles:

William H. Seward, in a speech delivered in 1851 in the United States Senate, said:

“Secret societies sir? 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.”

“Swear, Sir! I, a man, an American 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 too well the danger of confiding power to irresponsible hands, to make myself a willing slave.”

On the 8th day of the Seventh Month, 1830, Elder David Pease, then of Conway, delivered a sermon in Belchertown, Mass., on “The Good Man in Bad Company,” from the text: “Shouldst thou help the ungodly and love them that hate the Lord? Therefore is wrath upon thee from before the Lord.” 2 Chron., xix: 2.

He closed with the following appeal:

“Indulge me a few moments in addressing myself to my beloved friends in this place.

“*First, to the church and congregation who meet in this house for public worship.*”

“Dear Brethren and Friends: An association of circumstances conspires to call to my remembrance and feelings, some of the most solemn and interesting moments of my life. * * Here in my youthful days I labored and toiled, wept and rejoiced, prayed and preached, ten years; and I trust the great day of accounts will show, that my labors with you were not in vain. It is with mournful pleasure I think on days that are past. O that I had kept myself more unspotted from the world! O that I had sought no other pleasures but those of the pure religion of the blessed Jesus! O that I had sought no other brotherhood, but that of the Church of Christ, and no other light but that of the pure word of God! It was in yonder hall, in the pursuit of light other than what I had found in Jesus the light of life, I suffered myself to be hoodwinked, led by a cable-tow, passing through the mummery, and what now appears to me, the profanity, of the initiatory degrees of Freemasonry, binding myself by illegal oaths and savage penalties always to hail, ever to conceal, and never to reveal, I knew not what. And what I there commenced, I but too vainly and inconsiderately pursued, by advancing in its dark degrees, in hopes of obtaining, what I never found, ‘light.’ No doubt my Masonic course was a source of grief to many of my friends, some of whom are gone where the wicked cease from troubling, and are beyond my power of satisfying by confession. But to you who remain, permit me to say, I most sincerely repent of my Masonic course and conduct, for which I wish to humble myself before God and man and humbly ask your forgiveness of all. Allow me to say, I hope God has put away my sin, though great and aggravated in his sight. I fully believe that Speculative Freemasonry is, from its first commencement to its highest degree, an unlawful, wicked and dangerous combination, puerile in its work, profane and blasphemous in its rites and ceremonies, illegal and barbarous in its oaths and penalties, and infidel in its tendency.

“*I would say a few words to my Christian brethren who still adhere to the Masonic institution.*”

“The time has come for inquiry, and you can no longer turn away your aggrieved brethren, by giving them your word for it, that Freemasonry is a good thing. The world knows as well as you what Freemasonry is. It has ceased to be a secret. I have no doubt but many of you are convinced in your own minds that it is an evil thing, but have not courage to face the storm of Masonic vengeance; but remember the words of your professed Master. He that seeks to save his life, shall lose it. O ye servants of

Christ, it is the voice of God in his providence which calls you. Come out of Babylon. Forsake this accursed thing, and be not a partaker of its plagues. * * No man can strictly obey the laws of Masonry, and be in subjection to the laws of Christ; for one is contrary to the other. Masonry dishonors Christ, by excluding Him from its prayers, and substituting something else than his atoning blood to prepare men for heaven. Christianity honors Christ, and teaches us to glory only in his cross."

FOR "THE FRIEND."

Despise not the Day of Small Things.

[The following article has been received from an ancient subscriber to our Journal, now in the ninety-third year of his age.—ED.]

What is meant by the day of small things? There are things, which, in passing through life, may not be considered worthy of our notice in themselves, except our Heavenly Father should think fit to call our attention to any such by his Spirit, the still small voice within, and then they become of infinite importance to us, and on no account are they to be despised or neglected, or we may be left to follow our own wills and perverse dispositions from the path of truth and righteousness, and consequently into much sorrow and repentance for the loss we sustain in spiritual things. As I can testify by my own experience, in a special manner, and on a special occasion. Small, indeed, was the thing required of me, but I refused to comply, and for years it caused me much regret for my disobedience. The crosses which attend these small things (so called) also are present with the larger ones.

We are not often aware of the value of crosses, and turn away from them as not suiting our inclinations, and miss the reward of true peace and happiness.

There is but one possible way through the strait gate into the narrow way that leads to the Heavenly Paradise, and one Guide to protect us from the wiles of our potent adversary, who can transform himself into an angel of light, to keep us from our desired haven. There are many apparently good things we can do, and are now doing, in this our day of religious excitement, and no matter to the deceiver how many, so long as we are satisfied with the idea we are doing good. I doubt not there are those professing with us who may be sincere in their doings, but are ignorant what government they are under, and it is for these principally I feel much concern.

And now there is a query I wish to put to such. Have you had instructions from the great Head of the church before entering upon these good works, or had commission to proceed at all? And if you have received the order to go forward, do you wait for, and are you obedient to, the guidance and teachings of the Holy Spirit?

I fear we are too much for going on, and leaving our Guide with his true light, and through want of watchfulness, are in danger of stumbling into the dark bewilderings of our own imaginations, where we may be left without our Divine Guide, and in the hands of our enemy in a spiritual sense. But what a most distressing case it would be, to be left without the favor and approbation of our merciful and loving Saviour when time to us should be no more. I have not been up to my age, an entire stranger to Him or his dealings with me,

a poor unworthy creature as I feel myself in truth to be.

I am fully satisfied of the importance of plainness of speech, behavior and apparel; although I am aware that as a matter of discipline they do not now claim so much attention as formerly, yet I have my fear that they will not, in the great day of account, be thought so unimportant as is now the case with most of our members. It would be very sad if this were to be the cause of marring our peace at such an awful time as that.

I have written these lines in much love and sincere regard for your welfare, both here and hereafter.

SELECTED.

THE SEEN AND THE UNSEEN!

ON THE GREAT EXHIBITION OF 1857, BY H. BONAR.

Ha! you burst of crystal splendor,
Sunlight, starlight, blent in one,
Starlight set in Arctic azure,
Sunlight from the burning zone;
Gold and silver, gems and marble,
All creation's jewelry,
Earth's uncovered waste of riches,
Treasures of the ancient sea.
Heir of glory,
What is that to thee and me?

Iris and Aurora braided,—
How the woven colors shine!
Snow-gleams from an Alpine summit,
Torch lights from a spar roof'd mine,
Like Arabia's matchless palace,
Child of magic's strong decree,
One vast globe of living sapphire,
Floors, walls, columns, canopy.
Heir of glory,
What is that to thee and me?

Forms of beauty, shapes of wonder,
Trophies of triumphant toil;
Never Athens, Rome, Palmyra,
Gazed on such a costly spoil,
Dazzling the bewildered vision,
More than princely pomp we see;
What the blaze of the Alhambra,
Dome of emerald, to thee?
Heir of glory,
What is that to thee and me?

Farthest cities from their riches
Farthest empires muster here,
Art, her jubilee proclaiming
To the nations far and near,
From the crowd in wonder gazing,
Science claims the prostrate knee,
This her temple, diamond blazing,
Throne of her idolatry.
Heir of glory,
What is that to thee and me?

Listen to her tale of wonder,
Of her plastic potent spell;
'Tis a big and braggart story,
Yet she tells it fair and well,
She the gifted, gay magician,
Mistress of earth, air and sea,
This majestic apparition
Offspring of her sorcery.
Heir of glory,
What is that to thee and me?

What to that, for which we're waiting,
Is this glittering earthly toy?
Heavenly glory, holy splendor,
Sum of grandeur, sum of joy,
Not the gems that time can tarnish,
Not the hues that dim and die;
Not the glow that cheats the lover,
Shaded with mortality.
Heir of glory,
What is that to thee and me?

Not the light that leaves us darker,
Not the gleams that come and go,
Not the mirth whose end is madness,
Not the joy whose fruit is woe,
Not the notes that die at sunset,

Not the fashion of a day;
But the everlasting beauty,
And the endless melody.
Heir of glory,
That shall be for thee and me.

City of the pearl bright portal,
City of the jasper wall,
City of the golden pavement,
Seat of endless festival;
City of Jehovah, Salem!
City of Eternity,
To thy bridal halls of gladness,
From this prison, would I flee.
Heir of glory,
That shall be for thee and me.

Ah! with such strange spells around me,
Fairest of what earth calls fair,
How I need thy fairer image
To undo the syren snare!
Lest the subtle serpent tempter
Lure me with his radiant hue;
As if sin, were sin no longer,
Life were no more vanity.
Heir of glory,
What is that to thee and me?

Yes, I need thee, heavenly city,
My low spirit to upbear;
Yes, I need thee,—earth's enchantments
So beguile me with their glare.
Let me see thee, then these fetters
Break asunder; I am free;
Then this pomp no longer charms me,
Earth has won the victory.
Heir of glory,
That shall be for thee and me.

Soon where earthly beauty blinds not,
Nor excess of brilliance palls,
Salem! city of the holy,
We shall be within thy walls!
There, beside yon crystal river,
There, beneath life's wondrous tree,
There, with naught to cloud or sever,
Ever with the Lamb to be!
Heir of glory,
That shall be for thee and me!

A JAPANESE FABLE.—"No country in the world does more to entertain its children than Japan" says a young missionary who has been doing work there. "Even on the street corner stand men whose sole business it is to tell stories to the boys and girls.

"One day I joined a group of little folks who were eagerly listening, and this is what I heard. "Once on a time a peasant went to heaven and the first thing he saw was a long shelf with something very strange-looking upon it.

"What is that?" he asked; 'is that something to make soup of?'

[The Japanese are very fond of soup.]
"No," was the reply; 'those are ears. They belonged to persons who, when they lived on earth, heard what they ought to do in order to be good, but they didn't pay any attention to it, so when they died their ears came to heaven but the rest of their bodies could not.'

"After awhile the peasant saw another shelf with very queer things on it.

"What is that?" he asked again; 'is that something to make soup of?'

"No," he was told; 'those are tongues. They once belonged to men in the world who told people how to live and how to do good, but they themselves never did as they told others to do so, when they died, their tongues came to heaven but the rest of their bodies could not.'

THERE is such a thing as seeing the true importance of little matters, and there is such a thing as magnifying little matters into an undue importance.

Extracts from the Diary of Louis Taber.

(Continued from page 212.)

Second Month 19th, 1873.—Attended the meeting at the Boarding School. A precious Divinity overspread us, under which we were permitted to approach very near to the throne of grace; to lay hold as of the horns of the altar and to plead for our lives with the Lord, so that no one of us might be lost, but all finally gathered home into his holy and spiritual kingdom of life and peace. Thanksgivings were offered, that He had granted us an existence to behold the beauties and the wonders of his outward and visible creation, and in some degree unite us partakers together of the mysteries of the spiritual kingdom, and the manifestations of His infinite and everlasting love, and permitted us even here in mutability, to unite with angels and archangels and the spirits of just men made perfect, around his glorious throne in heaven, in ascribing honor and glory to his ever-durable name.

Judah Hoag, Joseph Hoag's wife, when he was absent at one time on a religious visit, thought she should attend their Quarterly Meeting, then held at Granville, Vt., sixty miles distant. She must lodge one night by the way and had no money to pay the expense, though it was but small at that time. She set out on horseback, and during the day while riding along she saw a piece of money on the road. On alighting and examining it, she found it to be a fifty-cent piece with which she paid her fare for lodging, both going and returning.

Third Month 25th.—Last week, a colored man in advanced life (sixty-seven), who had been much in my father's employment and in my time, died suddenly. We much regretted not knowing of his illness.

M. H., the colored neighbor alluded to in the foregoing, always living among Friends, made no profession of religion. Did we do all we could have done to bring him into the fold? When Elizabeth Robson was last in America and visiting meetings in the eastern part of New York State, the following remarkable circumstance occurred. There was a small meeting in Vermont, forty miles east of where she was, which she thought she might omit, as it would require a day's journey to go and return by the same road. She and her company started in the morning for the next meeting on their course, and had travelled one or two miles, when they called to the pilot to stop.

Elizabeth Robson then said that while she was sorry to leave her friends to so much trouble, she believed she would have to go and attend that meeting, which they had thought to omit. The course was turned, and they arrived late in the evening at their destination. Their friends soon informed them that a man in the neighborhood had been struck by lightning and killed, two days before, and the funeral would be at the Friend's Meeting house at the usual hour of meeting on the morrow. There was a very large concourse of people, and Elizabeth Robson had extensive service among them. The day following she and her company went on their way thankfully and peacefully.

Thomas Battey, not long after his marriage, believed he ought to appear in public. A number of times he was furnished with matter for delivery with a clear intimation that the time would not come for him to be faithful to known duty. Through fear, the greatness of the cross, and perhaps a lack of faith, he still continued to hold back. At length in a public meeting he was clothed with the spirit of supplication,

which was accompanied with the awful assurance that as his duty had been clearly made known to him repeatedly, if he were not now faithful, it was the last call, and the offered gift would be forever withdrawn. With much brokenness of spirit he knelt in submission to the Divine Will, and the offering was accepted and followed by the answer of sweet peace. He grew in his gift, and in due time it was acknowledged by his friends, and he was liberated at different times to travel abroad, and being a faithful minister, maintained to the last the doctrines and principles of our early Friends, amidst changes.

2nd Month 25th, 1874.—Nearly a year has elapsed since I made an entry in my diary. For a number of months my lips have been almost altogether closed in public and from the many discouragements which seemed to surround my path, I had nearly arrived at the conclusion that the willingness to be a laborer in the weighty line of the ministry would be accepted instead of the service; or that through unfaithfulness, or the want of more living faith, I was no longer worthy to be a testimony bearer in our Israel.

Our last Yearly Meeting was solid and interesting. We had the acceptable company of Clarkson Sheppard and I. Morgan from Philadelphia Yearly Meeting. They had much lively and edifying service amongst us during the sittings of the Yearly Meeting, as also at some of our Particular Meetings.

Benjamin Hoyle, though quite infirm, had a strong desire to attend our Yearly Meeting and did so. I think it was on Third-day morning he said, in a low voice, but in a very feeling and earnest manner, that he had attended Ohio Yearly Meeting continuously for fifty years.

He added that he had the privilege of hearing the counsel of some of the worthies who had passed away, and of learning valuable lessons from them, and that one of them had said that "there was a danger of bringing too much forward those who were concerned and favored, and lifting them out of the Lord's hand before his work was fully accomplished in them." He alluded to the interest he had always felt for the welfare of our Yearly Meeting, and encouraged us all to continued faithfulness, and to be willing to be brought forward in the right time to fill the now vacant places of those who were faithful in their day, and had passed from works to rewards. He several times repeated, and closed by repeating, in a clear voice, and with earnestness, the charge of the prophet to the children of Israel formerly, "Hear ye me, Asa, and all Judah and Benjamin, the Lord is with you while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." After sitting a few minutes, he was assisted down the gallery steps, and standing on the floor he looked over the assembly, then in much tenderness and brokenness left the meeting. During the time of our difficulties before the division, I sometimes thought him a little like Moses leading the Israelites out of bondage.

A single woman in poor health, living in Vermont, who sometimes spoke in meetings, believed she ought to attend New York Yearly Meeting three hundred miles away. She had only \$16, and was afraid to spend it, but it was made known to her that she should never want if she would be obedient and faithful. Friends could then travel cheaply by canal and steamboat, and she went, was much interested and returned peaceful. In a few weeks she was taken sick,

spoke of her journey with satisfaction, and soon made a happy close.

An aged Friend who lived at a considerable distance from New York Yearly Meeting, was constant in his attendance. During his last illness he said he had often wondered why he would not be permitted to stay at home, as many others did, but must always attend Yearly Meeting, especially as there was very little if anything for him to do when there. But he said, "I see it all; it is all made up to me now; I am having my reward for my faithfulness." This instance may well afford encouragement to unquestioning obedience from the doubtful and distrusting ones. There must be studs and braces, as well of pillars in every substantial building, and though they may be covered and hid from sight, they are still necessary to maintain the strength and the stability of the edifice. In my notes of last year I omitted to notice that at one of our Monthly Meetings I was led to speak in a solemn, and to me an awful manner, though briefly, of the Divinity and the Atonement of our Holy Redeemer, which things the angels desire to look into, and alluding to his powerful and spiritual appearance in the hearts of the children of men. And as the first born in Egypt were slain, and the first born of cattle and sheep were offered for the sins of the people, and without the shedding of blood there was no remission. So also our Blessed and Holy Redeemer, both in his inward and spiritual appearance, and in his outward personal sacrifice of himself became, and was, and is and ever will remain to be, "The image of the invisible God, and the first born of every creature."

At another of our Monthly Meetings it was opened to me how the Lord put it into the heart of David to build Him an house, and then commended him but restrained him, saying, "Thou didst well that it was in thine heart" to build me an house, "nevertheless thou shalt not build the house." Alluded to the manner of its building and made an appeal as to whether we ourselves had thought upon the building of the temple of the Lord, and whether we had been willing to be hewed and squared, as in the mount of his holiness and so fitted and prepared as lively and living stones, to be built up together a spiritual house, to the honor of the great and excellent name.

About twenty years since I was putting away oats with my brother-in-law and a boy to assist me. I was on the mow and slipped down taking hold of the handle of a fork left by the boy, and was thrown over on my side with one of the prongs of the fork in my right leg. It had entered half-way above my knee, passed upward diagonally just back of the bone through to the skin on the inside. Though very painful for awhile, it did not inflame, and in a few days was well again, no blood vessels or nerves having been seriously injured. Had my position been only a few inches different the fork would probably have entered my side and the injury have been far more serious.

(To be continued.)

JOSEPH COOK has well said that "He who comes home at night to a circle that know him well, and watch his daily course, has a kind of daily appearance to make before a moral tribunal. The bliss of home affections is a shield from vice, not only because it is bliss, but because it makes any conduct that needs concealment from the moral tribunal of the most intimate circle as painful as the bliss of ingenuousness and trust is great."

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 214.)

Well as our guide knew the mountains, his object in stopping was to gain more accurate knowledge of the trail to the summit, as well as to get a few points in regard to the best means of descending the other side. When the old man learned our intention of crossing over and returning by the southern slope, he was loud in protestations. "Don't go up there," he said, "don't take them ladies over them gulches, I tell you; it'll never pay you. Why, you'll find places up there the Rocky Mountain lion can't get through! Take an old packer's advice and don't try it. Besides," he said, and he pointed to a few floating clouds, "it's getting up a storm up there, so come back and have coffee and shelter from the storm." We all smiled and thanked him, but he feeling that he had made little impression upon our guide, turned to us. "Don't follow that young man up there, ladies. Now, I know what I'm talkin' about. You'll find it up there just like God and the Indian left it. Go up to the top if you want to, but come back this way and get coffee." Again we smiled and thanked him, but he would not let us go yet. The ladies must come in and rest. We went in, and I can assure you the sight of the coffee-pot as well as of the pile of cups ranged on a corner-shelf, did not make us any less determined to carry out our intentions of crossing the mountain. From his cabin he took us to his spring-house. What a treasure that would be in less favored places! Built directly over a wildly rushing stream, part of the water was drawn off by a wooden trough that touched the stream a few feet higher up, and then fell in a miniature cascade some five feet into a basin below. A glass which the old man washed carefully before our eyes enabled us to drink of the clear cold water. A suspicious looking barrel close by the stream gave us reason to suspect that the crystal fountain was often neglected by the old man himself.

Something was said about my being from Philadelphia, and his joy was extreme. He had been to that city once, and had a sister die there. "She was about the size of that one there"—pointing to me—and he was about to proceed to more comparisons, when my friendly manner of speech attracted him. He at once asked if I were not a Quaker. I said I was, and at the word he clapped his hands and exclaimed, "Then you're just the same as me—I'm a spiritualist!"

He would not let us go without taking us up the ravine—or cañon, rather—formed by the stream that flowed through his spring-house, to what he called "Wade's pet," and truly, when we reached it we found it worthy of the old man's praise. At this point "a good sized pebble," as Professor Cannon would say—in reality an enormous boulder, obstructs the course of the stream, which finds its way under it and over piles of stones, falling in dozens of picturesque cascades and all meeting in a placid pool below. Exquisite green mosses and dainty ferns grew about, and the whole was a picture of loveliness I have rarely seen equalled. Nothing about these mountains surprises me more than the limitless variety of scenes they present. Some of these cañons are bare and rugged, with gigantic rocky sides and scarcely a trace of vegetation, others have steep, gravelly slopes; in some the rocks are red, in others gray, and so on; but in this that we were now traversing

everything was different—cool and shady everywhere, with densest vegetation—ferns, flowers and mosses hiding the rugged rocks or reducing their outlines to the softest forms—while the silvery stream found its way, almost noiselessly, under the roots of trees and among the rocks.

After pausing and admiring the "Pet," the old man returned to his cabin, and we continued the upward trail. Long after his form was lost to our view we heard his voice ring clear through the solitude round. "Don't try it up there, I tell you—come back and have coffee and shelter from the storm," and I dare say he wonders if he will not some day find our bones bleaching on the mountain side.

The trail soon led us out of the deep ravine and into the intense heat of the sun, where for long stretches, even a sheltering rock failed to show itself. A good mountaineer never stops to rest, for by so doing they become stiff—so on we went, up and up, though I was compelled every twenty steps or so, to face round and turn my toes down hill. You, who do not know, cannot imagine what a relief one moment in that position brought, and I was again able to resume the steep upward climb. Finally a halt was called for lunch, and here we remained for some time and I stretched my weary length upon the gravelly bed. Really the intense heat, added to the fact that I had gone supperless to bed the night before, made me very nearly ill. I think I never felt a more stifling sensation, which strange to say was entirely removed when the sun went under the clouds.

Lunch over, again we started, and were not long in gaining the summit, some 10,200 feet in altitude. This is below timber line, so that just before reaching the highest point we came out into one of those lovely parks that nestle everywhere among these mountains—wherever there is a possibility for sufficient soil to lodge—and a stream has lent its kindly aid to turn the whole into a very garden of Eden. I can think of nothing that will in any way help you form an idea of the wild luxuriance and the profusion of such mountain flowers as they array themselves in these favored spots, unless it be referring you to that poem of Wordsworth's, "The Daffodils." Readjust the scene by removing the lake and substituting guardian peaks; then change the daffodils to the blue columbine, and the picture will be complete. Literally,

"Ten thousand saw I at a glance,
Tossing their heads in sprightly dance."

The last stanza time will also fulfil. I have no opportunity now to "lie in vacant or in pensive mood," but when I have, that field of blue will very often, I know, "flash upon my inward eye," and then my heart will again dance with the columbines, as I saw them dance that day.

But to resume my story. There was no time to loiter on the top—the descent must at once be begun. No view could be obtained from where we were, for the aspen trees obscured it. So down we went through the forest, with the graceful trees, and flowers, and ferns and sparkling streams all around us. At length we came to the edge of the timber, and found ourselves on a bold, rocky ledge, with Pueblo and Cañon City lying directly before us, some forty miles away. Dense rain clouds were hanging over the city, and it was evidently pouring in that vicinity, and we felt sure our turn would soon come. Away to the West stretched the great snowy range, and behind us towered Pike's Peak. About us lay a wilderness of huge rock

masses. A region absolutely untrodden human foot.

We seemed to be in the centre of a vast gulch or side cañon, leading down to another—wilder and more terrible in its utter desolation. Our guide carefully took his bearing and pointed out a projecting ledge which he thought we could make, that formed a point in the boundary of the cañon, and was several hundred feet below where we stood. He then started, and we followed cautiously, over the sharp-edged granite rocks. Once on the ledge we hoped to be able to see Colorado Springs, off to the east. Alas! instead of Colorado Springs there was another gulch to be clambered round, far wider than the other, for we had started in the middle of that, and here we had both sides to traverse—then, too, the other was a pile of huge boulders. This was covered with a dense growth of low scrub oaks, so matted together that only by main strength could we force our way through, and as they reached our shoulders our arms were of little service, and the sharp branches tore our clothes and scratched our hands and faces, that sometimes the contest seemed almost hopeless. Before attempting to cross, we had again taken our bearings, and were making for a selected spot away down and around.

When this was at length reached, immediately our dismay to find Colorado Springs still out of view, but before us another gulch, entirely different from either we had passed, but scarcely less difficult to travel over. Here the sides were composed of a loose soil that was full of cobblestones, so that you could never raise the foot without loosening one or more of these, which hit upon the foot before, and then roll on to overtake the individuals ahead.

There were fearful jumping-off places everywhere, too, where a misstep would hurl you hundreds of feet below; and we began to think of the old man's advice, and once or twice I thought I would almost have chosen the horrors of the coffee-pot, to those all about us—for already the clouds had gathered, and the threatened storm had begun. And still we went on and on, forced, however, to stop now and then to gaze at that gorgeous flower, the scarlet penstemon, and then, too, the gillias—which look so like a penstemon, only that the flowers grow along the stem, instead of in a bunch at the end. The range in color from the richest cream, through all the salmon pinks to the brightest crimson. No wonder their gracefulness and color did us forget all else in our search for them.

We had thought this gulch would surely be our last—but no, there were two more to be climbed round before we could begin to see anything like clear sailing. But all this I do not seem so tame, when compared to the rest. Truly it was up there "just as God and the Indian left it." I am sure there was not a muscle in our body but was brought into play in this downward climb—we went forwards, backwards, sideways—we rolled, slid, tumbled, crept, slid ourselves round, and in fact did no one thing five minutes at a time. It was strange how unnecessary words we used in that whole downward journey. A sort of awful solemnity seemed to cover the wildness about us, and our voices sounded unfamiliar to our ears.

Strange, in that whole tramp we saw no animals but a few pheasants that rose up into the air at our approach. When once the gulch was passed we had another dreary stretch of jungle to go through, not quite so dense, but almost as disagreeable, for the rain had collected on the leaves, and we were soon as wet as

ed in a tub. When we finally rounded the spur of the mountain and saw Colorado peaks lie before us, and a beaten road in which walk, our feelings were, I think, akin to gratification. We were still high above the plains, and looking under the shadow of Cheyenne—now so lovely beautiful to our partial eyes. The rain had passed, and a brisk breeze was rapidly drying us off. A fragment of a rainbow illuminated the south-western sky, while the sunlight, streaming through Ute Pass, shone in an ever-broadening triangle across the plains, enveloping a distant city, and finally losing itself in the vast expanse. I would say it was the most beautiful sight I ever beheld, if I had not already used the expression so often, and I did not expect to want to use it so many times again.

Though our spiritual natures drank to the full of this intoxicating loveliness becoming, as we were, almost transformed into the likeness of what we saw and felt—yet truth to tell, it had no effect whatever upon our outward appearance, but only to render it infinitely worse by the comparison. Can you picture us? Our clothing in the latest stages of dilapidation. Our straw hats were all out of shape, our hands and faces were dried and scarred. My shoes—not the ones I had survived Pike's Peak—but new, stout mountain climbers, that I had first put on when starting on the Bear Creek excursion the day before, looked shabby enough when I started that morning, for they had borne me over the rocky fields after the storm the day before, but they were perfectly sound, and I thought confidently enough, would last me the rest of my way, but as I began the home stretch across the deep cañons, my one concern was that they would not hold together until I once more reached home. I have saved one article of clothing that I wore that day as a souvenir, to show the capabilities of these mountain climbs for destroying such things.

We were favored by the darkness, however, and entered the town, for it was past eight o'clock, and I can assure you we were in no condition to retire without our suppers. We accordingly each went home, and in an hour met at the appointed place, clothed and in our right minds, repaired to a restaurant, where our physical needs were supplied.

You may think it strange, but the next day I experienced no uncomfortable effects from the tramp, though we had walked in all over twenty-five miles and ascended and descended some four thousand feet.

I will end this tiresome story when I have reviewed my experiences in photographing. I picked up all the plates I brought with me, and in the territory, so my first morning here was spent in trying to get some more to fit my camera. I had been told in Philadelphia that I could get them in any city in the world, so I did not bother carrying many. But my first attempt at procuring them convinced me that the informant was wrong in this matter, for I was diligently searching the city over, not knowing what I should find. I then took the address of a professional photographer, and sent an order by mail. As I was walking home in a state of mental perturbation, I passed one of the stores I had visited that morning, and the man in charge told me such plates were not to be had. I came out and informed me he had found the size wanted. I immediately bought a new one, and went back to the post office to order the other order. On my return I found my camera, and though much annoyed

to find the plates did not fit very well, I succeeded in forcing them into the holders, and then carried my instrument with me up to Helen Hunt's grave. I made the twelve exposures, including interesting groups, with aunt on her burro, and the beautiful cascades we visited on the way down.

In the afternoon I developed, and had the satisfaction to learn that I had a composite as a result; for I had made all the exposures on one plate, for they were so large they prevented the magazine from working properly. I at once mentally resolved to go over the same route and secure as nearly the same views as possible—but of course I have been too busy for that. On all my mountain trips I have, of course, left it at home, for on such extended tramps even so light an object becomes a nuisance. I have taken a few views about the Garden of the Gods, but I do not suppose any of them will amount to much, for after forcing them in so hard that I have had to break several in order to get them out! I merely mention these little annoyances because some one asked in their letter how I was coming on with my photography, and I do not wish you to expect any more than you will find on my return.

My next will be from Cañon City. So farewell till then.

(To be continued.)

Items.

Honesty.—A minister, when leaving a denomination, should, before joining another, discharge all his obligations to the one from which he seeks to be dismissed. He should not only go away with clean papers, but with a clean conscience. The Nashville *Advocate* mentions an instance of honorable dealing in this respect, in the case of "one of the brightest young Methodist preachers," who was previously a Presbyterian, and "a candidate under the supervision of his Presbytery, for the ministry in that Church. When he found that his convictions required him to change denominations, the first thing he did was to go to work and pay back all the money that had been expended upon his education." Having been educated by the Church for service in it, when he found that his doctrinal views had undergone a change, and he could not consistently be a Presbyterian minister, restitution of the funds which he had received was demanded by every honorable consideration. No one who has regard to his own self-respect, and to what is due to others, will sever his ecclesiastical connection without first discharging his full indebtedness to it. When this is done, he can step into his new relations with credit, and with the blessing of him who says: "Owe no man any thing."—*Presbyterian*.

Municipal Reform in New York.—"Dr. Parkhurst seems determined to carry on the war for good government in this city, which was begun by Dr. Crosby, his predecessor, as President of the Society for the Prevention of Crime. What he is now doing is to organize, under another name, that of the City Vigilance League, a thorough investigation into the condition of government in this city. The plan is a complete and thorough one, and only lacks accomplishment. There are in this city 1,137 election districts. He asks for one man, of honest spirit and durable stuff, in each one of these election districts, who will undertake to make himself thoroughly conversant with it and everything that concerns it. He is to be for this Vigilance League a sort of district supervisor, and it will be his duty to make a complete map of the district, marking each building by number, tabulating its occupants and voters, and giving the facts in reference to its saloons, gambling and disorderly houses. He desires the name of the brewer under whose patronage each saloon is run, the general character of the place, the relations existing between it and the policeman on the beat, or the captain of the precinct; whether it is kept open in illegal hours,

whether it sells to minors, whether it has a license, and whether its license has expired. Similar facts should be given in reference to all houses of ill-repute, pool rooms, policy shops and gambling houses. These district supervisors will also be able to report how often the streets are swept, as to the collection of garbage, the condition of paving and the manner in which paving is laid. All these maps and facts will be reported to the central office, and will be made the material for the campaign of publicity which Dr. Parkhurst and those engaged with him in this work intend to carry on. He understands that publicity is the great weapon; that evils exist because they are merely suspected and not known, and are not proved; that when the proof is given, and shameful facts become known, the public will not allow them to continue. It appears to us that he is doing the work in the right way, and we commend his methods to other cities, and trust that he will have all the help he needs."

Hiding Behind Its Abominations.—It was the remark of Thaddeus Stevens, after a most searching investigation of Freemasonry, which had been ordered by the Legislature of Pennsylvania, and in which all-important facts were established by sworn testimony, that "Masonry hides itself behind its own terrible deformities." He held that were the ceremonies of initiation, its oaths and penalties, such that a self-respecting man would have no occasion to be ashamed of them, its power over its members would be greatly lessened, and the impulse of the Mason to conceal and deceive would be greatly diminished. The system, in his estimation, had been most carefully devised, with special reference to the pledge of secrecy and of subordination to the order.

All those who have, for any length of time, been engaged in the anti-secret reform have observed how difficult it is to convince pure-minded Christian men and women that ministers of the Gospel, members of Congress, and governors of States, have been thus nearly stripped, hoodwinked, haltered, led around "like an ox to the slaughter and a fool to the correction of the stocks," and thus made to take an oath which, in the language of President John Quincy Adams, "a common cannibal might be ashamed of." They could possibly believe these things of ruffians and rowdies, but it is hard to think them true of judges and bishops. It is a strange phase of human nature that such things should be possible. We know nothing analogous to it, unless it be the love which men acquire for vile and poisonous tobacco and alcohol, so that they become enslaved and led captive by Satan at his will. Happily there is most abundant evidence in exoteric Masonry, which can neither be hidden nor disguised, that the system is of the wicked one, and a terrible snare to men.

THE FRIEND.

SECOND MONTH 4, 1893.

The approach of the Exposition at Chicago, has suggested to the mind of a Friend in Ohio, the republication of the striking lines written by H. Bonar on occasion of the London exhibition of 1857. They may be found in another part of our columns. In making the suggestion, the Friend says: "As it is intended to far exceed the one of 1876 in splendor and attraction, so it will no doubt have added objections and pernicious influences, which will be objectionable on many accounts for a resort for consistent Friends; and I, with others, feel very anxious about the influence it may have over our young people and others not fully established in the Truth. It will no doubt be a very great temptation to many, and while there will be very much of interest, it looks in prospect much like a 'Vanity Fair.'"

We sympathize with the concern felt by our correspondent; and while we do not doubt that the objects of interest to be gathered at Chicago

will furnish abundant opportunities for scientific investigation and instructive study, yet we fear that the general effect of the exposition will not be to advance the spiritual interests of its attenders (on which their real welfare must ultimately depend).

SUMMARY OF EVENTS.

UNITED STATES.—The Hawaiian steamer *Claudine*, which arrived at San Francisco early on the morning of the 28th ult., brought news of a revolution at Honolulu. The revolutionists succeeded in overthrowing the Government of Hawaii and forming a Provisional Government. Queen Liliuokalani was deposed from power and the monarchy abrogated. A Commission came on the *Claudine* on the way to Washington to petition our Government to annex the Hawaiian Islands to the United States. The flagship *Mohican* was ordered to Honolulu at once to join the *Boston*, now there.

Queen Liliuokalani on the 14th of First Month attempted to promulgate a new constitution, depriving foreigners of the right of franchise and abrogating the existing House or Nobles, at the same time giving her the power to appoint a new House. This was resisted by the foreign element, who appointed a Committee of Safety. The Provisional Government followed, and it received recognition from the representatives of all the foreign governments except England.

Intelligence from Washington received on the 30th ultimo states that the British Government has instructed Sir Julian Pauncefote, its Minister at Washington, to protest against the action of the United States officials and forces in Hawaii. It is stated that the action of the commander of the *Boston*, against which the English protest is made, has received the official approval of the President and his Cabinet. It is also stated that the sentiment in favor of annexation is rapidly spreading, and that the arrival of the Hawaiian Commissioners is awaited with great interest.

Ex-Secretary James G. Blaine, died in Washington, on the 27th ultimo. The interment took place at Oak-hill Cemetery in Georgetown, on the 30th. The funeral was private and the service conducted by Presbyterians.

Secretary Noble thinks it would be to the public interest to have the Cherokee Commission, as now constituted, retained to deal also with the five civilized tribes in the Indian Territory, with a view to negotiating for the purchase or other disposition of their surplus lands if Congress proposes to move in that direction. "In my judgment the time has come when the Indian tribes, whether civilized or uncivilized, should be required to take that amount of land which each individual can profitably hold for cultivation or grazing, and dispose of the remainder."

The International Navigation Company announces the dropping of the trade-name, *Imman Line*, for its fleet of fast trans-Atlantic steamers which are to carry the American flag and the United States mails, and they will be known hereafter as the *American Line*. Titles of the steamers are also to be changed, so that the City of New York will be called *New York*, the City of Paris, Paris, the City of Berlin, Berlin, and the City of Chester, Chester. The company has contracted with the William Cramp & Sons Ship and Engine Building Company for two steamers of larger tonnage than the Paris and New York, and plans are almost completed for three similar vessels.

Judge Metzger, at Williamsport, has rendered a decision in the *Arnot* suit, dismissing the exceptions to the Master's report, and establishing the validity of the lease of the Lehigh Valley Railroad by the Reading. An appeal will be taken to the Supreme Court. There is still pending the suit of the Attorney General of the State, but the points involved in that proceeding are similar to those in the *Arnot* case.

Main line trains on the Reading Railroad on First-day morning, First Month 25th, began departing from and arriving at the new Market Street Station.

The trial of Robert F. Beatty, another of the men accused of poisoning non-union men at Homestead, was begun at Pittsburgh on the 24th ult. A motion was filed for a new trial for Hugh F. Dempsey, who was convicted on similar charges.

Joint committees from the Baptist, Presbyterian and Methodist Preachers' Meetings and other ministers of the Congregational, Unitarian, Lutheran and other churches in session at Philadelphia, have adopted resolutions recommending the organization in every church of a Christian Temperance League, with a view to an alliance of such leagues in every ward,

county and State and throughout the country, independent of all political parties. The object is to secure the extirpation of the saloon, local option for Pennsylvania, and the ultimate universal suppression of the liquor traffic.

The number of deaths in this city last week was 469, which is 23 less than the previous week, and 56 less than the corresponding week last year. Of the foregoing, 240 were males and 229 females; 61 died of pneumonia; 54 of consumption; 35 of diseases of the heart; 33 of diphtheria; 17 of old age; 16 of bronchitis; 15 of scarlet fever; 14 of convulsions; 13 of inflammation of the brain; 13 of apoplexy; 13 of cancer; 12 of paralysis; 11 of Bright's disease, and 11 of inanition.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 113 $\frac{1}{2}$ a 114 $\frac{1}{2}$; currency, 6's, 106 a 116.

COTTON was quiet, and 1-16 per pound lower. Middling uplands officially quoted at 9 $\frac{1}{2}$ c. per pound.

FEED.—Was scarce and quiet but firm, at \$18.00 to 19.00 per ton for winter bran.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.60; do. do., straight, \$3.00 a \$3.90; winter patent, \$4.00 a \$4.30; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.75 a \$4.25; do., patent \$4.25 a \$4.60; do., favorite brands, higher. Rye flour was quiet and steady at \$3.25 a 3.30 per barrel. Buckwheat flour was scarce and firm, \$1.85 a 2.00 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 76 $\frac{1}{2}$ a 77 cts.

No. 2 mixed corn, 53 a 53 $\frac{1}{2}$ cts.

No. 2 white oats, 42 $\frac{1}{2}$ a 43 cts.

BEEF CATTLE.—Extra, none here; good, 5 $\frac{1}{2}$ a 5 $\frac{3}{4}$ c.; medium, 4 $\frac{1}{2}$ a 5c.; common, 4 $\frac{1}{4}$ a 4 $\frac{1}{2}$ c.; culls, 3 $\frac{1}{2}$ a 4c.; fat cows, 2 $\frac{1}{2}$ a 3 $\frac{1}{2}$ c.

SHEEP AND LAMBS.—Extra, 6 a 6 $\frac{1}{2}$ c.; good, 5 $\frac{1}{2}$ a 5 $\frac{3}{4}$ c.; medium, 5 a 5 $\frac{1}{2}$ c.; common, 4 $\frac{1}{2}$ a 4 $\frac{3}{4}$ c.; culls, 2 $\frac{1}{2}$ a 4c.; lambs, 4 $\frac{1}{2}$ a 7c.

HOGS.—Extra Chicago, 11c.; other Western, 10 $\frac{1}{2}$ a 10 $\frac{1}{4}$ c.

FOREIGN.—The Home Rule bill, to be introduced into the British Parliament, as summarized, declares that there shall be established in Ireland a Legislature, consisting of the Queen and an Irish Legislative body, empowered to make, amend, and repeal laws for the peace, order and good government of Ireland.

The power to enact laws on the following subjects is retained by the imperial Parliament: The status or dignity of the Crown, or the succession to the Crown, or a regency; the making of war or peace; the army, navy, militia, volunteers or other military or naval forces, or the defence of the realm; treaties and other relations with foreign states, or the relations between the various parts of the Queen's dominions; dignities or titles of honor; prize or booty of war; offences against the law of nations, or offences committed in violation of any treaty made or hereafter to be made between the Queen and any foreign state; or offences committed on the high seas; treason, alienage, or naturalization; trade, navigation, or quarantine; the postal or telegraph service, except as hereafter in this act mentioned with respect to the transmission of letters and telegrams in Ireland; beacons, lighthouses or sea marks; the coinage; the value of foreign money, legal tender, or weights and measures; or copyright, patent rights, or other exclusive rights to the use or profits or any works or inventions; the imposition, or any legislation relating to duties of customs and duties of excise as defined in the act. A sub-clause retains to the Imperial Parliament control for five years over-land legislation.

The Irish Legislature is restricted from passing any law respecting the establishment of religion, or prohibiting the free exercise thereof, imposing any privilege or conferring any disability on account of religious belief, or abrogating or derogating from the right to establish or maintain any place of denominational education or any denominational institution or charity, or prejudicially affecting the right of any child to attend a school receiving public money without attending the religious instruction at that school, or impairing, without either the leave of the Queen in Council first obtained or an address presented by the legislative body of Ireland, or the consent of the corporation interested, the rights, property or privileges of any existing corporation incorporated by royal charter or local and general act of Parliament, or from enacting any legislation changing the terms of the Home Rule act, except in so far as the act is declared to be alterable by the Irish Legislature. The Queen retains the same prerogatives with respect to summoning, proroguing and dissolving the Irish legislative body as the Queen has

with respect to the Imperial Parliament. The legislative body can be continued for five years or longer from the day on which it is appointed to meet.

The Executive Government of Ireland is to be invested in the Queen, and to be carried on by the Lieutenant in behalf of the Queen, with the aid of officers and such council as to the Queen may time to time seem fit.

The *New York Tribune*, speaking of the political Liberal programme, says: "The forecast of Queen's speech points to the probabilities of an Session, rather than to the possibilities of legislation. It reads like an electoral programme. It includes Home Rule for Ireland, Disestablishment for Scotland and Wales, and reforms in electoral registration, city councils and magistracies, the London County Council, licensing, local option, and a labor bureau. This is something for everybody."

Prof. Koch has returned from Halle, where he has been investigating the outbreak of cholera. Ex-acting the Koch Institute report that the water used at Nietleben Lunatic Asylum, after it was passed through filter beds, disclosed the comma bacillus, proving the river Saale is strongly infected.

Prof. Koch is about to visit Altona and Ham where anxiety regarding a fresh outbreak of cholera is renewed with the approach of spring.

Heavy snows have interrupted railway traffic throughout Switzerland. The St. Gothard Tunnel has been blocked by an avalanche.

The Rothschild syndicate has borrowed \$10,000,000 in gold in the United States for the use of Austria introducing her currency reform.

The Russian Government has declined to grant a request for Russian railway companies that they be allowed to buy materials abroad.

A despatch dated Calcutta, First Month 27th, states that at a large meeting to-day, at which all mercantile classes were represented, resolutions were adopted mandating that, in view of the failure of the Monetary Conference to arrive at any conclusion on the bi-metallic issue, the Government of India should immediately close the Mints to free coinage.

NOTICES.

FRIENDS' TEACHERS' ASSOCIATION.—The next regular meeting will be held at Friends' Select School, N. Sixteenth Street, Philad'a, on Seventh-day, Second Month 11th, 1893, at 2 P. M.

PROGRAMME.

A discussion on "THE MISSION OF FRIENDS' SCHOOLS," to be opened by CYRUS W. HARVEY, in an address on

"THE MESSAGE OF THE SOCIETY OF FRIENDS," followed by JOHN H. DILLINGHAM, and others.

WANTED.—A Friend desirous of employment, will accept a situation at writing, sewing, or other domestic employment.

Address "A," Office of THE FRIEND, 116 N. Fourth Street, Philad'a.

AGENTS APPOINTED.—George W. Mott is the agent of Abraham Cowgill, who has removed; address Branch, Iowa.

John W. Garwood, in the place of George Nichols; address Earlham, Madison County, Iowa. Lars Wick, Norway, Benton County, Iowa.

MARRIED. First Month 25th, 1893, at Friends' Meeting-house, Twelfth Street, Philad'a, RAYMOND GATES MOORE and CLARA PENNELL GIFFORD, both of this city.

DIED. First Month 11th, 1893, at the residence of her son-in-law, Robert P. Thomas, ANN G. MCCREARY (relict of the late James W. McGrew) in the sixtieth year of her age. A member of Harrisville Friends' Meeting and Short Creek Monthly Meeting of Franklin, Ohio. This dear Friend was adorned with a meek and quiet spirit. Of a retiring disposition she spoke of her religious experiences, but from her noble, consistent walk through life, her friends are comforted in believing that through redeeming love and mercy she has been gathered into the mansions of rest and peace.

—, on the morning of First Month 20th, 1893, in the eighty-third year of her age, HANNAH A. FISHER, daughter of the late Michael Fisher, of York, Pa., N. J. She had a full share of the trials of life which she bore with the patience of a Christian.

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Sections from the Life of Mary Dudley.

(Continued from page 218.)

We arrived at Perth on Third-day evening. A few persons who are thought to be in some measure convinced of our principles, residing in the place, we appointed ten o'clock next morning to meet with them at our inn; seven came, and I hope this opportunity was not void of instruction to them or us, nor what was communicated such as would do harm. There seems a great change begun in their minds, though still in a state of infancy, but considering how they are situated, it is wonderful that even so much fruit of Divine visitation is to be traced as is really the case; and knowing that He who hath visited us is able to complete the work, I trust something will be done in due season spring up to his praise.

We felt nothing further to bind us at Perth, but the visit to this little plantation; and having longed for sometime past been sensible of somewhat like a cloud intercepting the remaining meetings of Friends in this nation from my view, I now saw a ray of light shining on the way towards Portpatrick, I believed it safest to follow him and after a solemn season at parting, we returned for Glasgow.

We had heard of two persons who met together, before the meeting-house belonging to Friends at Glasgow was sold, and on inquiring of these, discovered two more, with all of whom we had a season of religious retirement, which afforded one of memorable instruction to my tried friends, and I hope of some profit to those present. Although in degree relieved, a weight remained on me which prevented my feeling at liberty to move forward; but on Second-day morning, those we had sat with all came to take leave of us, and I then understood the occasion of its pressure; and after communicating what was considered to be my duty towards them, felt free to proceed. We got on twenty-one miles to Gilmarnock that evening, next day to Girvan, and on Fourth-day the fourteenth, to a place called Stranraer, six miles from Portpatrick.

Being informed that the packet was to sail at three o'clock on Fifth-day, we went forward at noon, but on arriving found no one was expected to venture out, as the wind blew almost continuously, and the sea looked terrific. We were not so prettily well accommodated at this village, and as the wind lowering, we were told in the morning that a vessel was about to sail that

afternoon, we therefore got ready, feeling easy to embark, though with the prospect of a tossing passage: but going home rendered this less formidable, and hitherto, every step towards Ireland has felt peaceful, which is indeed cause of humble admiration at the dealings of Divine goodness. When this prospect opened some weeks ago, it was attended with such feelings as I still believe had not their origin in natural affection; which, without something deeper, might prove fallacious; but were of that mercy which beholding it enough, graciously released from this embassy and permitted a return to different, though perhaps not less, exercise in the land of my residence.

Though greatly tossed and very sick, we had what may be termed a favorable passage, for which I trust we were humbly thankful; we could not obtain lodging at the inn, therefore we proceeded ten miles to Milecross, where we arrived about seven o'clock, and met a cordial reception from Thomas Bradshaw and his family.

We attended their usual meeting on First-day, and having felt what I judged it would be wrong wholly to suppress towards the inhabitants of Newtown, one mile distant, I mentioned it to our Friends here, and on Third-day T. B. with a Friend from Lisburn, went to Newtown, and obtained the use of the Assembly-room; but deemed it best not to circulate notice till the next morning, and it was well they formed this conclusion, as on Fourth-day there was such a violent storm of wind and rain, as rendered it very improbable that many would come out; and though I very reluctantly yielded to the detention, I had reason to be more than reconciled to the disappointment, by the usual week-day meeting at Milecross being a season of solemnity and favor to myself; and, I hope, a time of profit to some others. So that there is cause still to trust in the Lord, and endeavor to do what little we can, the promise being from time to time graciously accomplished, 'verily thou shalt be fed,' with such a portion of peace as a wise Master seems meet to support the mind, and excite a willingness to endure further conflict.

On Fifth-day at eleven o'clock, the meeting was held at Newtown, and attended by a large number, who behaved in a remarkably solid manner; indeed such a solemnity prevailed as is seldom known in meetings of this sort, so that it proved what may be thankfully denominated a favored season; tending to the relief of our minds, and I hope the instruction of others, and was a compensation for much previous suffering and exercise. This seems like another woe being past, for such prospects try my poor frame and mind, beyond what I could easily set forth; and the fear lest the holy, precious cause, should suffer rather than be promoted, is awfully felt by one who has indeed occasion to marvel why so weak a creature should be thus led.

We had a solid time of religious retirement that evening in T. B.'s family, and next morning he accompanied us to Lambeg, where we lodged. Seventh-day proceeded to John Con-

ran's; Sarah Harrison and Sarah Benton also arriving there soon after. We all went to Ballynery Meeting next day, after which I became so much indisposed as to think it proper to give up to take some little care of myself, which I was favorably situated for doing; dear Louisa Conran acting like a kind sister, and ministering to my wants every way in her power.

Fifth-day, 29th. We attended meeting at Lisburn, which proved a truly exercising season, I believe, to every feeling mind; no voice was heard but that of dear S. Harrison, who expressed a few sentences in a close line near the conclusion.

Seventh-day we went to Lurgan, where we found our dear friend James Christy confined to his bed, and suffering from acute pain; but his mind is sweetly composed and resigned, indeed wonderfully supported, for which he expressed himself grateful, though sensible of being unworthy.

The Quarterly Select Meeting was held that afternoon; the usual one on First-day morning was one of close exercise, and wholly silent; in the evening some liberty was experienced, and more of a consoling hope, that although so much death prevails, life is not entirely lost in our Israel, nor the prospect of its increase altogether withdrawn.

In this meeting I was satisfied at our detention, but know not whether others were; however, if a little peace be obtained, it is enough, and I do desire to take this feeling home with me after an embassy, which has, on various accounts, been peculiarly exercising.

The Meetings for Discipline occupied the whole of Second-day, and on Third, one for worship was solemn and satisfactory. In the evening we were favored at our lodgings with being refreshed together in the fellowship of the Gospel, and on the following morning set forward, accompanied by four Friends of Ulster Province, besides five from Dublin, who had come to attend the Quarterly Meeting. As we advanced towards Dundalk, which was the place of our resting for the night, I felt a weight on my mind, under the apprehended discovery that there was something here to be visited, and on entering the town believed it would be my lot to appoint a meeting.

I did not reveal this fresh and unexpected exercise to any one, until the morning; when, after endeavoring in solitude to acquiesce in this unfolding, and desiring resignation to do the day's work in the day-time, I mentioned the subject to my ten friends, and they encouraging me to faithfulness, a place was sought for; and the Sessions-house being procured, a considerable number assembled at eleven o'clock, and we were so favored with the overshadowing of the holy wing, that I trust the minds of many were gathered into a state fitted to receive the counsel given to impart; and for this renewed manifestation of unmerited love and mercy, my spirit was bowed in reverent gratitude to our Almighty and unfailing Helper.

This being the last meeting of which there is

any account in connection with the present journey, it is presumed that she went on without further detention, reaching Dublin on Seventh-day, the eighth of Twelfth Month, where she met her husband, and returning with him to their own habitation, obtained the rest and care which her exhausted frame was greatly in need of. My dear mother travelled in this engagement about two thousand miles by land, and crossed the sea six times.

Soon after getting home, my dear parent was cheered by having the society of her highly esteemed friend Samuel Emlen, under her own roof, who, in the course of a religious visit to Ireland, was at Clonmel about the end of the year 1792. In the Second or Third month following she also met with this beloved friend in Cork, whither she felt her mind attracted, and they were mutually comforted by the opportunity of uniting together in the attendance of meetings, and visiting some of the families of Friends, in that city. But it was not long before a more extensive prospect opened to the view of this diligent and devoted handmaid; and she laid before her Monthly and Quarterly Meetings a concern to visit Friends, and appoint public meetings in North and South Wales, and some parts of England contiguous to the principality.

In returning from Youghal, where the Quarterly Meeting was held, and her certificate endorsed, she met with a dangerous accident by the oversetting of the chaise in which she and her husband travelled; and though no fracture occurred, the injury was such as to produce considerable suffering, and render several weeks' confinement to her chamber necessary; and indeed she was in a very delicate state of health upon leaving home in the Eighth Month.

Sarah Shackleton was again her affectionate companion in this journey, and her friend and relative, John Grubb, kindly offering his services as an attendant, she deemed herself favorably provided for. They sailed from Waterford to Milford, landing after a good passage, on the evening of the tenth of Eighth Month, 1793. The following account of this mission is extracted from my dear mother's letters.

(To be continued.)

FOR "THE FRIEND."

That there should be found in the religious Society of Friends persons claiming to be Friends who advocate the hiring of "a pastor to conduct the services of the meeting," and who is to be recognized as the established preacher of that meeting, is one of those paradoxes which it is hard to explain. They may be worthy, well-meaning people, but surely they must be ignorant of the first principles of Quakerism. On this subject, George Fox, the founder of our religious Society, uses words which have no uncertain sound. On page 368 of his *Journal* (London, A. D. 1694, 1st ed.), he mentions how when in Rhode Island, A. D. 1672, where he had been kindly received, he "heard some of the magistrates should say among themselves, *If they had money enough they would hire me to be their minister.*" This was where they did not well understand us and our principles. But when I heard of it, I said it was time for me to be gone; for if their eye was so much to me or to any of us, they would not come to their own *Teacher*. For this thing (*the hiring ministers**) had spoiled many by hindering them from improving their own talents; whereas, our labour is to bring every one to their own *Teacher* in themselves." J. J. L.

* Italics in original.

FOR "THE FRIEND."

S. Morris and J. E. Rhoads' Travels in Japan.

(Continued from page 211.)

Tenth Month 18th, 1.07 P. M.—As we have to travel until after midnight, we have taken a first-class car, for the first time. These often go empty, or nearly so; but to-day, besides the foreigners, the Governor of one of the provinces and two attendants are on board. Having slept (or dozed) and waked, we arrived at Shidzuka at 2.01 A. M. A good, new Japanese hotel was near the station, to which a jinrikisha man carried our bags, and he knocked the people up. Clean, sweet rooms, with the usual furniture, viz: mats on the floor and hooks to hang our clothes on, were assigned us. Futons were brought in and several thicknesses piled on the mats; fresh sheets and a futon on top, with one rolled up for a bolster at the end, made a comfortable bed—better, indeed, than some we meet with on bedsteads.

20th.—A good breakfast was served us in the morning, after we had made our toilet at the side of the court-yard, in sight of the guests and household generally, but at a lavatory assigned to us especially.

Missionary Cassidy, a Methodist, sent us his card, and we soon set out for his house. He met us on the way, and took us to see a new place of worship they are building. A very good lot had been secured in the centre of the town, and a well-built brick house is in course of erection. The native members take an active interest in the work, and several, having it in charge, were present. We called at the parsonage adjoining, and saw the mother of the native preacher. She is said to be a good Christian, and is much esteemed by the missionary and others. The Christians seem to be in much favor in Shidzuoka City and Province. Work is carried on at a number of points by native evangelists or pastors. Cassidy visits these places in turn, preaching and supervising their labors.

He gave us the most lucid explanation of the main doctrine of Buddhism that we have heard. The Buddhists are decidedly atheistic in their belief. Buddha was a man, and by the powers of his own mind arrived at a state of perfect freedom from the frailties and follies of mankind. It is to be the aim of men, by the use of the higher faculties of their nature, to become like Buddha. They are essentially materialistic in their views of nature, and thus readily accept development by evolution, or something similar, in the work of creation. Thus the learned Japanese have their theories to take the place of true religion; and the ignorant are easily led by cunning priests, and ruled by the most unreasonable superstitions.

There is no religion taught in the government schools, but advice issued under the Emperor's hand is framed and hung up in them. It inculcates reverence for ancestors, strict regard for the laws, and readiness to serve the country when called on to do so. In some Christian schools the same sentiments are taught, except true worship is substituted for that of one's forefathers.

Yokohama, Tenth Month 21st.—We have been down town to inquire further about our passage from Hong Kong to Sydney. The ships do not sail at stated times, as do the mail steamers, so that we must take some risk of waiting at Hong Kong.

While out this morning, we called to see William and Elizabeth Austin, with whom we homed at Kareizawa. They are fully engaged

again at their work among the seamen, and sometimes meet with instances of those whose lives have been given over to sin, becoming aroused from a state of hardness and impentence to repentance and amendment of life. One had lately occurred, of a man whose family were atheists and had given him no religious training. He had run a course of libertinism until he became almost desperate, and proposed to take his own life. Now, he says, everything wears a very different aspect, faith having given him a saving hope.

On steamer Omi Maru, en route to Sapporo Tenth Month 24th, 1892.—We left Yokohama at twelve o'clock on Seventh-day, the 22nd, a rain which made it uncomfortable going aboard in an open boat. Our faithful friend G. Braithwaite, arranged for our going aboard and accompanied us to the ship. She is a vessel—nearly as large as the Peru. The captain is English or Canadian, and a talkative, entertaining man. We are the only first-class passengers, and have each a fine, large stateroom.

Our first stopping-place was Ogiuohama, a small port and bay not far from Sendai. It is a pretty spot and a good harbor, though barely large enough to turn our large steamer around.

The Nippon Yusen Kaisha, the company owning many steamers that navigate Japanese waters, has a fleet of lighters here, seven or eight of which quickly came alongside, and although it was First-day, began to load cargo for Sendai, which has no safe harbor near. Four hours served, with the active motions of a gang of coolies, to transfer many tons of freight to the barges, and before five o'clock we were under way again, threading our way among small islands to gain the open ocean on a northward track. On rising this morning the coast was in sight, and we have now, at two o'clock, rounded the north-east point of Honshu, and are entering Tsuzaro Straits. We can see dimly across the mouth of Volcano Bay to Mowran.

A mountain at the end of the promontory that divides Volcano Bay from the Straits is burned over by sulphurous fires, and on one side smoke is rising. A great mass of rugged high mountain lies to the north, and at its west end is seen one of the sharpest conical-shaped peaks we have observed in Japan. Hakoto lies on the west side of a curve in the bay, and is prettily built on a hillside overlooking the harbor, which is well sheltered from sea winds and storms.

Captain Brown kindly took us ashore in his boat, and guided us to the girls' school, kept by missionary women of the Methodist Church. We met two of them. * * They invited us to dine with them to-morrow. Returning to the ship, we found the coolies just completing the loading of two barges, and then were away in boats for their homes. As our machinery is all stopped, there are no electric lights, and dim oil lamps are insufficient to read or write by. However, we have a quiet night, the almost motionless, no sound except the lapping of the wavelets against the side of the ship.

25th.—Accepting the invitation to visit the Methodist girls' school, we reached there about ten A. M., and were shown over the building by ———, who gave us the opportunity of hearing some of the advanced classes read and recite poetry in English. Several of the girls could speak the words very distinctly and correctly. I think the girls are quite as ready to learn our language as the boys, so far as we have needed.

Before dinner we met an Episcopal minister, and the wife of another, who are in the way of coming to the house of ——— for mid-day prayer. Something presented to communicate in the way of exhortation, alluding to the passage, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Our friends were invited to seek for the whole of Divine counsel and to endeavor to live up to it.

Going on board at 1.15 P. M., the ship was on her way again. It was interesting to see the shores of the straits, &c., as we made our way into the Japan Sea. A fresh north-east wind was blowing and the temperature falling. By the time we were in the open sea, the ship, being light of cargo and coal, had a very motion, which made a slender supper and early retiring to the berth advisable, thus escaping a return of nausea.

Sapporo, Tenth Month 26th.—The night wore slowly away, but eight o'clock found us nearly entering the harbor of Otaru. The hill and mountain sides had patches of snow on them, indicating our northern latitude.

Inazo Nitobe had sent a young Christian to wait our arrival, and he was on board quickly after we came to anchor. He came with a man and two men, who rowed us ashore; and carried our luggage, including a large box of books, to the railroad station near the landing. Our route lay for some distance along the coast, and then through newly cleared country to our destination. I. N. met us, and escorted us to his comfortable house, where the nurse, who had been so faithful to M., entertained us and gave us dinner while Inazo returned to his ass.

We expect to have about a week to spend here, having made the journey in about four days. This will give us time to do all we shall desire, I think, and to stop a little at Hakodate on our return.

(To be continued.)

FOR "THE FRIEND."

Lost Faith.

[A friend in Iowa, sends us the following story from real life:—]

When a person has lost his faith, there is but little with which to battle against the world in the hour of affliction. He may succeed when success and good fortune crown his efforts, but when sorrow and misfortune follow in his footsteps, then a life without faith offers no solace. I once knew a professor in a western college, who having succeeded in literature and lecturing beyond his own expectation, became so proud of his accomplishments that he reasoned away everything and lost his faith.

His family consisted of a loving wife and three children. All of them he tried to persuade over to his own views as regards religion. One of the children, Gertie, he thought most precious; but she, nevertheless, had early religious experiences which her father called "wrong, natural delusions, obtained from being too much in the company of a little neighbor girl," who came from a Christian home. One day while Gertie asked her father why he could not teach her how to pray, like they did Bessie, the neighbor girl. No doubt the apostle's question and our Lord's answer came to his mind by his question, but he had lost his faith and answered, "I shall teach you French and German, for, prayer is not useful except for the ignorant." Gertie could not understand why prayer could only be of value to the ignorant and not

to the learned. However, she asked no questions, and only thought over the matter to herself.

One time, Gertie became suddenly very ill; a doctor was called, but he could be of little help. Her father stood at her bedside day and night, he felt so attached to her, and he could not think of losing her. During those attacks of violent pains which came on at intervals, she said: "This is nothing compared to the sadness I feel for having done wrong. Father, can't you pray for me like Bessie would do if she were here?" What! the father pray for a dying child; the child, the kindest of them all, had she been in the wrong? What would be his guilt on that day who all his life had lived without prayer and who had taught his students that there was no hereafter. Unconsciously or otherwise he knelt in the attitude of prayer at her bedside. Still he could not utter a word, for an inward monitor reproved him, saying, "Wretch, why mock me thus, having denied me these many years? you who have discarded faith." As he knelt in this position Gertie's soul took its flight to its God, and she was no longer in the land of the living.

Weeks passed, and the parents had given up all; they could not be reconciled to such a loss, it seemed impossible that Gertie, endued with such brilliant talents, should be taken away at this time, and then that terrible feeling of even being denied the hope of ever meeting again. Letters of condolence came from friends far and near, but they were all cold and formal. One day a note came from Bessie, who now lived some distance away. It was to this effect:

"I heard of Gertie's death. How I should have liked to have been there. I trust, I hope to meet her in Heaven. Why should she, endowed with such talents, die so early? We must trust to Providence and hope it was for the best. Her death will link us closer to Heaven. You all have my heartfelt sympathy in this your time of trial. BESSIE."

This note differed from all others; it expressed a ray of hope. The father with tears in his eyes knelt again, and prayed in all earnestness for returning faith. "Bessie expressed the hope to meet Gertie in Heaven. Oh! that I could say the same. I nourish no such hope; I believe in no hereafter. I wish that I could. I discarded faith in my hour of triumph, now in my afflictions I have nothing with which to be consoled." As he knelt in this position for some time, everything he had done came upon him. However, in the midst of this darkness and desolation a glimmer of light appeared and his discarded faith returned. It took affliction, sorrow, suffering, to bring him into the narrow way which leads to salvation.

B. L. W.

SCARCELY a fibrous vegetable substance exists that may not be turned to use in the manufacture of paper. Jacob Christian Schaffer, of Ratisbon, in 1765, wrote a work on experiments in making paper from other materials than rags, which is printed on sixty varieties of paper, made from as many different substances. And in 1786 Marquis de Vilette published in London a small book, printed from paper made from marsh mallow; at the end are leaves of paper manufactured at Bruges from twenty different plants, such as nettles, hops, reeds, &c. But these, as well as straw, can only be considered as substitutes to supply the deficiency of rags, not as in any way superseding that material.—*The Argosy*.

Extracts from the Diary of Louis Taber.

(Continued from page 221.)

Second Month 25th, 1874.—Reflecting on the abounding ministry of the present time, it occurred to me that a great fall of rain coming after the ground has been already well saturated with moisture, the rain does not penetrate the earth, but runs off from the surface, and most likely occasions a flood which does much more damage than the rain does good.

At New York Yearly Meeting, the subject of plainness of dress and address was before the meeting, and a number of communications had been offered. Some allusion was made to the furniture of Friends' houses. An aged Friend from the country expressed his surprise and sorrow at seeing so much style and extravagance among Friends in the city, and thought there was the place to begin the reformation. R. M. believed these remarks were uncalled for, and proposed proceeding to other business. J. T. rose and said, "A nail may be well driven by a good workman, and after that it may be clinched."

A subject was at one time before the Women's Meeting, which occasioned much discussion and difference of opinion. After meeting, A. T., a substantial minister, said to my mother, "I was so tried with the decision of the meeting to-day, I could hardly endure it. And P., it seemed so clear to me, I almost wished I was a whole Yearly Meeting." She may have been right in that instance, but it would be a dangerous authority to possess.

The recent measures adopted by philanthropic women to promote the suppression of the sale of intoxicating liquors, though laudable, are connected with such devotional exercises that no consistent Friend can participate in their meetings or labors.

Seventh Month 27th.—The Superior Court of Ohio in the case of the Boarding School suit, gave a decree in favor of the plaintiffs. In advance of the expected course it would take towards the defendants, the plaintiffs obtained an abbreviated copy of the decree, and after twenty days of the forty had expired, they informed the school committee that they would take possession at the expiration of the time. A meeting for sufferings was called, and the Boarding School Committee instructed to close the school, and with the assistance of a committee of the above mentioned meeting, remove the personal property. The committee informed the plaintiffs that as the personal property was not noticed in the decree, they would in accordance with legal advice, close the school and remove the crops and personal property placed there since 1857, for the purpose of continuing another school in another locality, and give possession within the time specified. This course was deemed right, as the defendants had paid \$4,000 indebtedness, and left \$1,600 in permanent improvements; and plaintiff's children, many of them, had received the benefit of the school without sharing the cost. Last Fourth-day the 22nd, the school was closed and most of the scholars left for home, four weeks before the usual close of the session. Committees were there taking charge of the goods and furniture, and some of the books and apparatus.

Tenth Month 12th.—I was so much better as to be able to attend all the sittings of our Yearly Meeting, and never enjoyed such a privilege more. Elizabeth Allen and Marshall Fell from Philadelphia Yearly Meeting were in attendance and others also. Perhaps the most important business was the consideration of the establishment of another boarding school, a

large committee being appointed for the purpose, to be assisted by one of women Friends.

Eleventh Month 8th.—M. A. and the youngest two of the children have just returned from a pleasant visit to Guinsey, Stillwater and Flashing.

The committee on our proposed school met at Stillwater.

The sum of \$27,000 had been subscribed by our own members, and \$15,000 by members of Philadelphia Yearly Meeting. After a day spent in examining various sites, and an evening in solid deliberation, they were pretty generally united in the selection of a site.

The place agreed upon is the same that has been selected previously by a sub-committee, and is adjoining Stillwater Meeting-house and grounds. It was considered to combine more of the advantages and fewer of the disadvantages than any one which could be obtained. Some in that vicinity and others from a distance are not pleased with the location, but when better understood all will I think—or nearly all—pretty cheerfully acquiesce in the decision of the committee. They deeply felt their responsibility and endeavored to act for the best interests of Ohio Yearly Meeting, and for the improvement and welfare of our children, and our children's children, for generations to come. We are willing to wait for the verdict of the future.

Twelfth Month 6th.—Ann Branson paid us a family visit. After some time in silence, she spoke at much length, and in a remarkable manner alluded to the living silence we had been permitted to enjoy, and then addressed one present who attends the meetings of the Separatists. She believed he could not unite fully with them, and that those who had left the ancient and tried foundation of Friends would be scattered even as a fig tree casteth her leaves when shaken by a mighty wind. She spoke of the beast the apostle saw, his doings and his authority, yet his number was only the number of a man. Alluded also to them who had gotten the victory over the beast, and their standing upon the sea of glass having the harps of God, and enlarged upon different parts of the passage. But she declared there would be a remnant preserved and more would be gathered to them. Then closed with words of encouragement to us all, desiring that we all might be gathered finally into the mansions of eternal rest.

First Month 18th, 1875.—Last evening we were startled by the intelligence that the Boarding School at Mount Pleasant had been burnt, and it was believed to have been done by an incendiary. It is sorrowful that so much valuable property should be wantonly destroyed. It was to me a cause of sadness and regret that a place which for the last thirty-five years has seemed like another home, where there have been so many joyful meetings, so many sad partings, and where so much good has been accomplished, should have gone back as on wings of fire to its original elements, leaving only the lonely and blackened walls as a monument over the desolation.

Eighth Month 17th.—Attended the Monthly Meeting at Middleton on Seventh-day. There was brought to notice the prospect of a beautiful ship on a calm sea, returning with a valuable freight from a far country and nearing the port, and the need of continued watchfulness on the part of those in care, and the necessity of giving the vessel into the care of the pilot, lest storms might yet arise, or the ship be drifted

upon shoals or rocks by unseen currents, or miss the right passage, and so fail at last of reaching the desired haven.

We dined at J. Heald's, returning that evening. On our return journey, when near Salem, I asked J. to stop the carriage by the roadside. We dropped into silence which was broken by my alluding to Jacob's worshipping, leaning upon the top of his staff.

My mind was drawn out towards the young persons with us. It was a solid tendering parting opportunity.

First Month 15th, 1878.—At Dannsville Hygienic Institute, they have an efficient corps of physicians. Dr. J. E. Jackson, physician-in-chief Drs. J. H. Jackson and Katy J. Jackson, Dr. Harriet Austin and Dr. Angle. Their patients and visitors number from 150 to 300.

Dr. J. C. Jackson is altogether a remarkable man, possessing great versatility of talent. He was a prominent anti-slavery lecturer. At one time his health entirely broke down, and he was carried to a water cure establishment on a litter or bed, and at first refused admittance on account of the hopelessness of his case. He is now a Presbyterian minister, and a very liberal Christian thinker. A well read physician and physiologist as well as psychologist and promiscuous lecturer, and a hydropathic doctor, having prescribed no medicine in twenty years. He is in the sixty-eighth year of his age, and within twelve years past has had three partial paralytic strokes, but his mental ability and force of character does not seem to be in any degree impaired.

Our last Yearly Meeting as usual was well attended, favored, solid and interesting, the meetings for worship unusually so. Several lively testimonies were borne by different speakers. We had the company of Edward Sharpless and Elizabeth Evans and companions, with certificates. E. Evans and E. Sharpless were both at our house. Abbie Hall and her husband were also in attendance, but without Minutes. A very important transaction took place. It was concluded to remove our Yearly Meeting to Barnesville.

First Month 29th.—Attended the funeral of a neighbor. She had never made any profession of religion. Her health had been poor for many years. Some of her children had caused the parents much trouble, not having had the instruction and example of a pious mother. It seemed needful for me to sound an alarm and solemn warning to surviving relatives' neighbors and friends, commencing with the passage, "Because I will do this unto thee, prepare to meet thy God, O Israel." Near the close of the funeral services I knelt beside the coffin and interceded, not for the departed, whom we must now leave in the hands of the just but gracious and merciful One, but for those who still remained, that they might witness a preparation for their solemn change, and finally be permitted to enter into the joy of their Lord.

(To be continued.)

WE can deaden our souls by occupying them only with the letter that killeth. To get beyond the letter to the quickening spirit is the problem of the Bible student. The greatest help is in fellowship with the Spirit which gave the Scriptures, and in the writings of men who were filled with that Spirit themselves.—S. S. Times.

OUR Heavenly Father will lay his requirements where they will touch the root of our self-will—not as we may plan or desire.

THE MYSTIC'S CHRISTMAS.

"All hail!" the bells of Christmas rang,
"All hail!" the monks at Christmas sang,
The merry monks who kept with cheer
The gladdest day of all their year.

But still apart, unmoved thereat,
A pious elder brother sat
Silent, in his accustomed place,
With God's sweet peace upon his face.

"Why sittest thou thus?" his brethren cried,
"It is the blessed Christmas-tide;
The Christmas lights are all aglow,
The sacred lilies bud and blow."

"Above our heads the joy-bells ring,
Without the happy children sing,
And all God's creatures hail the morn
On which the holy Christ was born!"

"Rejoice with us; no more rebuke
Our gladness with thy quiet look."
The gray monk answered: "Keep, I pray,
Even as ye list, the Lord's birthday."

"Let heathen Yule fires flicker red
Where thronged refectory feasts are spread;
With mystery-play and masque and mime
And wait-songs speed the holy time!"

"The blindest faith may haply save;
The Lord accepts the things we have;
And reverence, howso'er it strays,
May find at last the shining ways."

"They needs must grope who cannot see;
The blade before the ear must be;
As ye are feeling I have felt,
And where ye dwell I too have dwelt."

"But now, beyond the things of sense,
Beyond occasions and events,
I know, through God's exceeding grace,
Release from form and time and place."

"I listen, from no mortal tongue,
To hear the song the angels sung;
And wait within myself to know
The Christmas lilies bud and blow."

"The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise!"

"Keep while you need it, brothers mine,
With honest zeal your Christmas sign
But judge not him who every morn
Feels in his heart the Lord Christ born!"

—John G. Whittier.

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 223.)

CANON CITY, Seventh Month 31st, 1892.—Wonder if your knowledge of Cañon City is extensive as mine was two days ago, when I to myself away from that enchanting region Colorado Springs. If so, you are conscious there is such a place upon the map, but have never yet pictured it as existing in reality.

After a ride of nearly three hours last Sixt day, over level plains, with only now and then a glimpse of the distant mountains—for dense clouds obscured them—we finally drew up to the station, where a perfect crowd of people were collected. I soon learned that it was not to do me honor, for the People's candidate for President was on the same train with me, and it was known that he would give an address from the rear vestibule while the car waited. Judging from the number of the assembled multitude, this is a popular party in the city here.

I soon found aunty and our cousin, and after seeing me comfortably established in the rock selected for me, they took me off at once to the State's Prison. This seemed a rather hard fate, and at first I mentally objected; but thou

ny knowledge of these necessary institutions is very limited, I very soon felt sure this one was well worth a visit. They say—how truly I am not calculated to tell—that this is the most hygienic and comfortable as well as the most recent large prison in the world. Nothing about it surprised me so much as the freedom allowed the inmates. All the servants of the officers who of course live on the grounds, are prisoners, who seem to go and come absolutely at their own will. Of course only those who have proved themselves trustworthy are raised to these positions, and those too, whose term is nearly expired, so I suppose there is no inducement for them to try to run away, as the chances or being caught are so great, as armed and mounted guards simply swarm all about. Then of course the prison garb is homely and striking enough to make them known anywhere. It is of course brown and white striped cloth, cut crosswise.

Inside the great gates, we had the attending physician as guide. He told us, that among the inmates—about one thousand in all—there were not ten or twelve needing his care, and these but lightly. We walked through the long corridors, each perfectly ventilated and well lighted, and inspected the cells, many elaborately decorated by the inmates, where they sleep at night. There is no such thing as locking them in during the day, excepting when one becomes unmanageable. They have a sort of cold storage arrangement which soon brings them round, the hands of such a one are tied over his head to a ring in the door of a narrow iron cell, and he is made to stand in that position with bare feet upon the cold stone floor, and is fed upon bread and water until he is willing to submit to rules. There were three of these places occupied that day I believe.

Even those unfortunates who are condemned to death, have perfect liberty to walk about the corridors. We saw several, I am sorry to say, these, of course, do not wear the prison garb. One poor fellow went to my heart. He was a Mexican, and so young and so handsome. In fit of anger he had killed some one. He was fading when we came along, and looked up so fearfully when the Doctor spoke to him, that we could scarcely believe his fate. One tall fine looking man that we passed and re-passed many times, made my blood run cold. He was convicted for poisoning his aunt, whose property he was to inherit. He had been a prominent doctor of Denver up to that time.

Of course the whole work of the prison from patching to making the inmates' shoes, is done by the prisoners, though each is allowed to follow his own bent. Many of them make fancy articles for sale.

One nice looking young man had a room all to himself, where he spent his spare time sculpturing. He seemed to possess real genius, though I think he had never handled a chisel before.

In one of the cells we saw an old man busy carving an emblematic piece from white alabaster, which he was going to present to the captain. The Doctor told us that his sentence had been for life, for in the early days of the settlement of this region, he had been a border ruffian and had committed deeds of violence that deprived him of his liberty. His conduct for years, however, had been so exemplary that not long ago the Governor pardoned him. He, however, felt that nowhere in the wide world was there a place so much like home to him as his prison cell, so he begged to remain and end his days there in peace. His wish was granted him,

but of course he has liberty to go about as he chooses, though I think he seldom leaves his cell.

The women's quarters far surpass those of the men for comfort and convenience. There were but thirteen inmates there.

As we left, we saw several hundred of the prisoners marching into the gates single file, each with his right hand upon the shoulder of the one in front, returning from the day's work in the mountains, where they are digging a tunnel for the passage of an enormous irrigating ditch that shall supply the whole region about Cañon City with water.

The prison itself is built upon the mesa, and the giant sides of one of the hog-backs—as they call the uplifted strata at the base of the mountains, all through this country—that rises some two hundred feet, walls in its west side. The buildings enclose a beautifully green hollow square, through which the present irrigating ditch runs. Over it are rustic bridges, while summer houses and flower-beds are all about, and tame rabbits and other pets of the prisoners find a pleasant home.

To-day we have been to drive with the wife of the deputy warden, and of course had a prisoner for driver. At one point we all got out and left the team, as we wished to obtain a view not to be seen by the carriage road. We were gone a half hour or more, and on returning I was really surprised to find that the splendid team of horses had not vanished with the driver, but they were all there, and we resumed our journey.

Before I came to the city, aunt had made the acquaintance of the people with whom we were driving in so peculiar a way, that I must stop to tell you about it. At Cañon City, the same kind of mineral springs abound as are found at Manitou, and consequently from the first she made daily pilgrimages to drink at their waters. To reach the springs she has to pass the prison. On the first of these excursions, an elderly woman sitting by a window caught sight of her plain bonnet and longed for a nearer view, for she too was a member of the Society of Friends. As soon as her son came into the house—he is the deputy warden of the prison—she posted him about town to hunt the woman in the plain bonnet. He accordingly took his horse and carriage and drove up one street and down another until he at length saw whom he knew must be the right person, and driving alongside he begged her to come and see his mother for she could not leave the house. Nothing of course could have pleased aunt more, and she has ever since been a daily visitor. But one of the strongest bonds of unity which she feels, is I think finding that this woman takes THE FRIEND! Really, it has a very homelike feeling to see it on the table of a person who lives so far away.

But I must hasten on to tell you of the charming mountain ride that we took yesterday. Did I tell you that our cousin has a son, a typical westerner and thorough mountaineer, who lives on a ranch near the city, and since he has devoted himself solely to our pleasure during the few days we stay here, there is nothing more to be desired.

Bright and early in the beautiful morning we started for the "Bone Yard." What this place might be, I did not stop to much inquire, satisfied with the fact that I was going somewhere among the mountains, and supposing, truly enough, that we should find fossil bones thereabouts.

A strong wagon and good team is needed for these rough mountain roads, and with both we were provided. On we went for miles across the plains of adobe clay, that produce nothing but straggling sage brush plants, and an occasional sunflower. Irrigation, when the system is complete, will turn the whole region into a perfect garden.

Terrible gulches, through the clay, from fifteen to twenty feet deep and as many wide, had to be crossed continually, for when it rains, the water accumulating on the mountains, rushes down with such force that it carries everything before it. Bones of belated cattle were lying about, and the whole region seemed utterly desolate. But as we entered a cañon that led us into the very heart of the mountains, the scene became wilder and more picturesque. The barren, rocky sides, composed of soft sandstone colored by iron, through all the yellows to brown, were only relieved in their desolation by a few scrubby cedar trees and gigantic cacti, now almost past blooming, but here and there a stray purple blossom told of the beauty that had fled.

After passing through the cañon for miles, we came out at last upon an opening among the mountains known as Garden Park. We stopped at a ranch picturesquely placed at the entrance. Our cousin knew the people, who received us gladly. There were two log-cabins and a tent among the trees, and a flower and vegetable garden close by, while an irrigating ditch, looking much like a natural stream, gave life to the whole place. Within the gate I found the ground and benches about literally strewn with beautiful agates, crystals and fossils, and ores of all descriptions. I began eagerly examining them, surprised to find such a collection in such a place. On asking a few questions, my surprise grew to amazement to find myself answered in such scientific terms, that I was frequently compelled to ask for a translation.

Not a fossil but they knew whether it was triassic, jurassic or cretaceous,—whether it belonged to the Colorado, Montana, or Dakota division of the latter age—and such names as they gave them! and all with an ease that showed it was their everyday speech, and not put on for the occasion. Of course with my hammer and enthusiasm they gave me credit for more knowledge than I really possessed.

Further questioning revealed the fact, that these people—their name is Feleh—are the identical ones who first discovered the dinosaurs or gigantic lizards of triassic times, in this region, and that they have been for years employed by Professor Marsh, of Yale, in sending him specimens; the Bone Yard being that part of the mountain where this formation crops out and the skeletons are found. At first they were found imbedded in the soft shales; now, however, they have reached the hard rock, and the process continually becomes more difficult, various preparations for hardening having to be used before the bone is undertaken to be removed from the rock in which it is firmly imbedded. Each specimen, by the way, costs Professor Marsh \$10,000 before it is completed and in shape in his museum. I think he has received five from this man alone. The gigantic size of these bones surpasses belief. When alive some of these saurians are supposed to have measured 120 feet in length, standing in the air some 30 feet, and weighing from 25 to 30 tons! Later, when I visited the place of excavation, I endeavored to find some fragmentary specimens.

I was sure my observations at the house had been exact enough to enable me to tell bones from rocks. I endeavored to look wise and be positive, but I found it no use. I gave up passing judgment, for I remembered in time to save my credit, that a geologist never asserts anything; that when he is sure a certain thing is true, he expresses his thought by saying, "that it lies within the region of possibilities for such and such to be." Professor Cannon at the Summer School had impressed this most forcibly upon us, and I found it at this time very convenient for my credit.

(To be continued.)

FOR "THE FRIEND."

The Pastoral System in England.

After reading with interest the communication of George Vaux in THE FRIEND for Twelfth Month 24th, a desire has arisen to give some account of the matter as viewed in this country, at the same time to make no claim to represent any particular class or number of Friends.

It appears to me quite premature to speak of the defeat of the system; the recommendation of the Conference to establish a committee consisting of representatives from the Quarterly Meeting will very probably be carried out, but at present no guarantee exist that the result will be anything more than the shifting of the centre of gravity of the present system and perhaps a few minor concessions, which would still make it possible for a paid pastorate to flourish. Its foster fathers by no means wish to abdicate. They may consent to a formal deposition, but they will, if possible, take good care that the work they have started goes on, and more than that, they will be backed by a large portion of the wealth of the Society.

True a very large amount of dissatisfaction with the Home Mission exists, up and down the Society; numbers of the young people distrust it, but when the dissatisfied party are asked what substitute they can offer there is usually no satisfactory answer forthcoming.

This arises from the fact that there is no half-way house between Quakerism as a dispensation of the spirit of Truth, a being guided by the Spirit, a worshipping in the Spirit and speaking from the Spirit, and the life worship and ministry of those who are still under a dispensation of the letter, and whose faith stands not purely in the power of God, but more or less in the wisdom of men. The dissatisfied would, if they could, find such a half-way house, and as yet there is not sufficient evidence that they seek the pure gold of vital Quakerism.

If they really did so, the matter would not stop short at simply disavowing the pastoral system. The opened ear would not accept a communication from the gallery simply because it came from a man who was not a pastor. The cry of many would be, "Bread, bread, the bread of life, not the hard stones of intellectual or sentimental disquisitions. Lord, to whom shall we go, but to thee. Thou has the words of eternal life, and with growth in this life would come more and more ability to discern beneath the coverings used by Satan to beguile from the Life."

When Quakerism is looked upon as a thing to be lived in from one week's end to another, and when it is realized that every moment a man gives way to the spirit of the world he is weakened for his work and service as a Quaker, and that every step he takes, even in religious work, outside immediate Divine leading, makes the path harder to himself and others, then we may

hope for a revival, for a putting hand to hand and shoulder to shoulder in the great work of combatting anti-Christ, and of meekly following our Lord and Master whithersoever He leads; but so long as our Quakerism is like our best clothes, only put on one day in the week, and we confine ourselves to lamenting that we are not what we once were, there is nothing for it but for the mission movement to go on gradually monopolizing the ground, while holding itself forth as the representative of primitive Quakerism. The "defeat" we have just witnessed is evidence that there was a considerable number of members who felt that the influence of the paid preachers militates against the democratic constitution of the Society, as well as a revolt against the crudities which are not unnaturally generated by an attempt of the kind.

Whether it is to be accepted as evidence of a return to the original stand-point of the early Friends as a *spiritual* church, is another matter. There is on the other hand, ample evidence to lead us to believe that in some shape or another the Home Mission doctrine which we may briefly define as *liberty to teach religion without immediate grace and power from above*, is far too deeply engraved in the active members for us to hope that it will be relinquished or that the attempt will be discontinued of attempting to combine in one, two distinct and radically different standards of ministry; an attempt which can only end in confusion or ultimate disintegration.

I intended to have spoken of my own personal experience of the pastoral system, and some of its features in this district, where it is the controlling element, but have felt it best for this time to leave such notice out.

J. E. S.

NEWPORT, Mon., England,

Natural History, Science, etc.

The Late Comet.—The orbits of this visitor, as computed by different astronomers, do not agree very closely. Its period is about seven years, and its orbit lies between those of Mars and Jupiter. Its diameter was estimated to be 600,000 miles, and its position, when the observation was made, about 140,000,000 miles from the earth. It is thought that it cannot be the Biela comet, or a fragment of it.

Fertilization of the Yucca.—It is a well-known fact that in many plants the aid of some insect visitor is needed to enable the pollen to reach the stamens, and thus insure the perfecting of the seed. In the case of the Bean Grass (*Yucca*), this is effected by a small moth, which lays its eggs in the future seed vessels of the plant, so that the grubs may find food in the growing seeds. It then collects the pollen from the stamens, and thrusts it in small pellets into the stigma, so as to fertilize the seed. This is no doubt the result of an instinctive impulse, for it can scarcely be supposed that the moth has the amount of scientific knowledge and foresight which the action would seem to imply.

Sandy and his Dog.—Few people who have not witnessed the achievements of a Scottish shepherd dog are aware of what can be done by this intelligent animal.

Some years ago I was in the Scottish Highlands, at a little country village in Aberdeenshire, when, during a long wet evening, the conversation turned on the dog, and what he could do by help of training. Several wonderful stories were told by members of the party, each apparently striving to excel the others in the marvellousness of his narrative, one of the

party being an old shepherd, who during the story-telling had said not a word, but sat listening, smoking and taking frequent sips of his whiskey and water. By and by, after an unusually heroic effort to outdo the rest had been made, he roused up, and in a broad Scotch brogue announced that his dog could actually perform feats more wonderful than anything that had been told. General interest was awakened, and some one asked him what his dog could do. He replied that if the gentlemen present would make it worth the trouble he would send his dog a mile and have him find a shilling, which any one of the company and himself would go and hide.

A small purse of six or eight shillings was at once made up, and the shepherd took a shilling from his pocket and asked some one to mark it. It was scratched with a knife, and with two of the company the shepherd started out, leaving his plaid, and telling the dog, Sandy, to stay and watch the garment. Sandy looked long and anxiously after his master when the latter departed, but staid with the plaid. It was raining as in the Scottish Highlands and nowhere else it can rain, in bucketsful at a time, but the shepherd and the committee trudged off with a lantern by an unfrequented path up the mountain side, about a mile, or until the committee declared themselves satisfied, then raised a flat stone a few yards from the path, scooped out a few handfuls of earth and hid the shilling, replacing the earth and the stone. They came back to the inn and reported what they had done. The shepherd called Sandy and told him, "Go Sandy, and find." By this time everybody in the party was anxious to see the thing done but it was raining so hard that nobody cared to venture out. So Sandy started off by himself in the rain, while his master and the committee sat down to dry themselves before the fire. Time passed and no Sandy, and jokes began to be levelled at the shepherd, and who said little save to express his utmost confidence in Sandy "It will take him longer in the rain," he said once, and relapsed into silence. In about an hour and a half there was a scratch at the door. It was immediately opened, and in walked Sandy. He went straight to his master, who held out his hand, when Sandy laid the marked shilling in his palm. Of course, Sandy and his master were the heroes of the evening after that, and when they left for home an hour later Sandy had been stuffed with delicacies until he could hardly walk.—*St. Louis Globe Democrat.*

Magnesium Lights.—It is claimed for the new magnesium flash-light for lighthouses, introduced experimentally in Germany, that its ability to penetrate almost opaque atmosphere exceeds that of any other known light, and is far superior in this respect to the electric. The apparatus is described as 6.56 high and three feet diameter, having inside a bellows through which benzine gas is led, while air is forced through pumice-stone strongly impregnated with benzine. This benzine gas is then passed through finely powdered magnesium, and passes out an upright pipe through a small flame, by which it is lighted, and where it develops such an intensity that there is exhibited a luminosity about 400,000 candle power. The apparatus is regulated by clockwork, and the consumption of magnesium is very small; thus, if a power of 220,000 to 400,000 is desired, only 0.6 to 1 grains of magnesium are required. The use of condensers or other optical arrangements reflectors is not a necessity, but if lenses be

oyed, the brilliancy is greatly increased. It stated that the arrangement requires floor space of some five feet square, and that for penetrating heavy fogs the light is unrivalled.—*New York Sun.*

Growing Oak Trees in Glasses.—A young oak tree growing in a glass or vase of water is not only ornamental, but interesting. Place an acorn suspended by a thread within half an inch of the surface of the water. Let it remain undisturbed for a couple of months, save for filling up of the vessel to replace evaporation, and an occasional complete change of the water by a siphon. The acorn will throw a root down into the water, and upward will shoot a tender stem with glossy leaves. Hyacinth glasses are the best for the purpose. A little charcoal at the bottom is needed to keep the water pure. These are frequently seen in English restaurants.—*N. Y. Times.*

Salmon Berry.—In the northwestern portion of the Pacific States is a very beautiful fruit of the *Rubus* family, which is not a blackberry or raspberry, but intermediate between them. The general appearance of the bush, and of the whole plant, is that of a raspberry; but the berry is not thimble-like, as in the raspberry, but detached from the stem, but comes off in the same manner as the blackberry. It is known to the visitors to that region as the Salmon Berry. The berries vary from a light amber to a reddish tint, and they are collected and used by the Indians to any chance visitors who come along. The fruit, however, is not particularly delicious; but in the absence of better fit, is considered a luxury by those who can get them. No one has ever placed on record any reason why the fruit was named the Salmon berry; but Grace E. Cooley, of Wellesley College, Mass., who has been giving an account of a brief trip to Alaska last year in the *Bulletin of the Torrey Botanical Club*, states that the berries are gathered in the summer for winter use by being preserved in salmon oil; and hence comes the Salmon berry.

Concerning the Word of God and Concerning the Scriptures.

The Word of God was in the beginning before any creatures were made, and by it (the Word) all things stand and remain unto this day. The Word endures forever, and by it all things in heaven and earth are brought to pass which God doth.

It is from everlasting to everlasting, without beginning and without end. It is powerful—judging and discerning all things, even the thoughts of every man's heart. It is as a two-edged sword, and as a fire, and like a hammer, to cut up, to burn, and to beat down. The Word of the Lord reconciles man again to Him, and this Word is in the mouth and in the heart. The servants of the Lord handled, tasted, saw and felt the Word of life, and from it spoke forth the Scriptures as they were moved by the Holy Ghost—through the eternal Spirit. They (the Scriptures) are a declaration of the Word of life which was in the beginning, and endures forever, and (they) declare what the saints received, believed and enjoyed. None can understand (the Scriptures) without the same Spirit that gave them forth, and to such who have the same spirit the Scripture is profitable.

The Word of God which was in the beginning, and which endures forever, is not the Scripture which was not in the beginning, but the Scripture testifies of that Word, and that

Word witnesses to the Scriptures, and they are not contrary one to the other, but give witness each of the other. But many have the Scriptures that have not the Word, neither know it; but they that have the Word cannot but own the Scriptures; and this is the truth as it is in Jesus, testified to all the world by us—who deny them that hereof give any other testimony.—*Edward Burroughs.*

Items.

Effect of Dime Novels.—Three boy burglars were lately arraigned in Brooklyn. When arrested they were smoking cigars and had plenty of money. None of them was over thirteen years old. At the station-house they were locked in separate cells, and detectives placed where they could overhear their conversation. They heard one say he was going to save himself by revealing the secrets of the gang. This idea he expressed in the lowest kind of dime-novel slang. They took him aside and he confessed, acknowledging himself "one of an oath-bound gang, pledged to steal, portions of their booty going toward the purchase of dime novels. They are bound not to divulge the secrets of the order, and the punishment for violation of this rule is a painful and lingering death."

How much truth there is in the confession cannot be ascertained, but that they are burglars and readers of dime novels is certain. At the rate things are going, necessity will compel a censorship of the press before long. A boy who reads dime novels is not fit to be trusted. The publishers of them are "poisoners general" of the juvenile conscience; their effect is frequently worse than that of rum. They make a drunken mind intent upon bloody deeds, leaving the faculties of the body free to perpetrate them, and while the drunkard sobers, the mind poisoned by dime novels remains polluted.

Writers, publishers and vendors of them should feel the weight of public indignation; parents, teachers and employers should seize and burn such books wherever found.—*Christian Advocate.*

Haddonfield Quarterly Meeting.—At this meeting, held at this season of the year at Moorestown, N. J., on Twelfth Month 15th, attention was called to the importance of not dissipating the serious impressions that might have been received in a meeting, by unnecessary conversation at its close; and a Friend quoted a remark which he had heard made in that house more than sixty years before, by Thomas Shillitoe, T. S. said he lived three miles from his place of meeting, and he was in the habit of walking to and from it, and the result was that he always had a good long meeting—no doubt because he endeavored to keep his mind under religious exercise while on the road, as well as when in the meeting-house.

Foolish Faith.—The papers report that a Christian Scientist lecturer in Oklahoma recently told an auditor, that if he had faith he could go out and pick up a rattlesnake, and the reptile could not bite him. The foolish listener tried the experiment, and the creature bit him and he died.

THE FRIEND.

SECOND MONTH 11, 1893.

We have been requested to inform Friends that members of the Society coming to Philadelphia may freely use the rooms of "The Friends' Institute," No. 20 S. Twelfth Street, as a place where they can make appointments to meet their friends, and may have their mail matter directed to the care of the Institute, (20 S. Twelfth St.) where it will be kept till called for.

We have received from David Heston, the

publisher of the *Tract Repository*, the report of its publication during the year 1892. It says:—

During the year just past there has been nothing to note of unusual character. The publication of *The Tract Repository* has gone on much as in former years. The interest in it remains unabated, as manifested by the Contributors to its Funds, and by its many readers. Altogether there seems much to encourage. The many warm friends of the publication, who have long stood by it, and assisted so nobly and liberally by contributing financial support, show no disposition to abandon this fruitful field of labor. While some of these have been removed by death, others have voluntarily come forward and taken up the work, so that the necessary financial aid has not been withheld without which the publication would soon come to an end. It has been truly encouraging to witness the unwavering interest these valuable co-laborers still manifest. They realize, no doubt, that they are engaged in doing good—in thus sowing a little seed. May the great Lord of the harvest bless them, and cause the seed thus widely scattered to take root and spring up in some poor benighted hearts, and in due time bring forth a plentiful harvest.

With the continued co-operation of these faithful fellow-laborers, the publisher will still gladly continue his efforts as heretofore.

The circulation of *The Tract Repository* for the past year has averaged 10,750 copies monthly, distributed mostly in the South Atlantic and Gulf States, with a portion in other sections. As usual, it has been found necessary for the most part to refuse applications for the paper after the list for the current year was as large as it was deemed prudent to make it. It has, however, been interesting and assuring to notice the increased eagerness shown by the readers of the little paper from year to year to get their renewals in early, fearing the list might become full, and that they might be left out.

Letters continue to come to hand from colored people living in the various sections where *The Tract Repository* chiefly circulates, expressive of their high appreciation of its value to them, and of the good its circulation among them is accomplishing.

The cost of issuing this little periodical is only seven cents a year—amounting for 10,750 copies to \$752.50. It seems a pity that its circulation should be limited for want of funds. When we reflect that for every five dollars contributed seventy copies are distributed monthly among families who greatly need instruction and help, we believe there are few channels in which so much good may reasonably be expected from so small an outlay. We desire to encourage our readers to continued and increased liberality towards this charity. The money may be forwarded to David Heston, Frankford, Philadelphia.

There seems to be an awakening of interest in the history of our Society in the Southern States. F. S. Blair, of Guilford College, N. C., writes that Prof. S. B. Weeks of Trinity College, Durham, in that State, is endeavoring to collect data for a history of Friends in Virginia, the Carolinas and Georgia. To aid him in this, F. S. Blair requests that there may be forwarded to his care any of the printed Minutes of North Carolina Yearly Meeting; the narrative of its proceedings on the subject of slavery, published in 1848; the sufferings of Friends during the war of 1861-1865; the Journals of Edmundson, Story, Wilson, Dickinson and Chalkley; and the histories of Jamney, Bowden, and Vol. I of Sewell.

The Journals referred to, and Sewell's History, are among the books kept for sale at Friends' Book Store, 304 Arch Street, Phila-

delphia, and the student will probably find considerable additional material in the pages of THE FRIEND, which is a rich store house of information concerning the Society of Friends.

A letter from F. G. Cartland, now of Poughkeepsie, who resided for many years in North Carolina, expresses his intention of preparing a narrative of the experiences of Friends in that State during the Civil War, 1861-1865. He also is desirous of obtaining a copy of the pamphlet published by North Carolina Yearly Meeting, relating to the sufferings of Friends during that period. He promises, if desired, to return any copy of this which may be sent to him. And he would be thankful for any other information concerning Friends in that eventful period which may be forwarded to him. He states that he has already made a commencement in writing his history.

It is a matter of interest to us, to notice efforts to preserve a record of events which evidence the sincerity and faithfulness of Friends during very trying surroundings. Our early Friends were careful in this respect, and succeeding generations have had cause to bless them for handing down to us many instances of the Lord's preserving power, which enabled them to stand faithful amid great sufferings, and which restrained the wrath of man, so that their enemies were not able to compass their destruction.

We sincerely hope that whoever undertakes the labor of gathering and recording these comparatively recent events, may be imbued with a measure of the same Divine Spirit which animated our early historians, so that their records may be seasoned with Heavenly salt, and tend to awaken in those who read them a love for our principles and a determination to live in consistency therewith.

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Senate, on the 6th instant, Senator Hill's bill to repeal the Sherman law requiring monthly purchases of 4,500,000 ounces of silver, was defeated by a vote of 23 to 42. Of these numbers, 11 Republicans and 12 Democrats voted for repeal; and 20 Republicans, 20 Democrats and 2 Independents voted against repeal.

The debt statement shows that the net gold in the United States Treasury was \$108,181,713, the lowest figure reached in many years. In First Month there was a net increase of the public debt of \$3,105,800.68, and the net cash was less by \$3,827,520 than on Twelfth Month 31st.

On the afternoon of the 2nd instant, Henry Villard made a speech on the effects of the Sherman Silver law. Statistics were read from which it appears that under the Sherman act of Seventh Month 14th, 1890, the Government has purchased 129,926,735 ounces of silver, costing \$127,237,410. Under the operation of both the Sherman and the Bland acts, (the latter, 2nd Month 28th, 1878,) the Government has purchased 418,401,497 ounces of silver, costing \$432,372,907. The market value of this silver was, on the 25th of First Month last, \$351,457,257. The Government has lost by its purchases of silver during the past fifteen years, a total of \$80,915,650 in the value of the silver it has bought, an average of considerably over \$5,000,000 a year.

In answer to a resolution, Senator Sherman on the 4th instant submitted a report to the Senate from the Foreign Relations Committee, showing that the expenditures of the Nicaragua Canal Co., up to First Month 1st last, including \$836,193 capital stock, were \$8,885,230, and the expenditures since Twelfth Month 15th, 1890, were \$2,648,342.

The Commissioners of the Provisional Government of Hawaii, charged with the duty of presenting to the Government of the United States the proposition of annexing the islands to this country, reached Washington on the 3rd instant. It is stated that the conference between the Secretary of State and representatives of the Provisional Government will not be anything more than formal until after the arrival of the next steamer from Hawaii.

The Catholic legate Satolli, has received the Papal document establishing a permanent Apostolic delegation in the United States. It is announced that as soon as the spring opens the papal delegate will start on an extended tour through the United States. He will visit the bishops and their dioceses, in order to become more familiar with the Church in this country.

A bill has passed the Alabama House which prohibits the sale or giving away, or otherwise of disposing of cigarettes, cigarette tobacco, or cigarette paper in that State, subject to a fine and imprisonment. The bill also prohibits the smoking of a cigarette in any public place.

There is great excitement in McKeesport, Pa., over the striking of a natural gas well in the heart of the city. The well has a steadily increasing pressure, great enough, it is calculated, to supply the entire town. The gas was struck at the depth of 2,200 feet.

The *Kansas City Journal* states that Southwestern Missouri furnishes 80 per cent. of the zinc ore mined in the United States.

Robert J. Beatty has been convicted at Pittsburg of complicity in the poisoning at Homestead. The jury was out less than ten minutes.

A despatch from Duluth, Minnesota, says that "Lake Superior is frozen for a distance of thirty miles from shore, something that has not occurred so early in the winter for fifteen years. The ice is fully two feet thick near the shores, and unless there are heavy snow falls and an early spring the opening of navigation, both at Duluth and at the Sault Canal, where the ice is also unusually heavy, will be late. The supply of coal is getting low with alarming rapidity."

A temperature of 20° below zero was registered at Dubuque, Iowa, on Seventh-day morning, the 4th inst. The thermometers at Fargo and other places at North Dakota continue to register 40° below zero, and to add to the suffering there is a scarcity of fuel. In Reynolds and Thompson, there being no coal, the citizens are compelled to burn railroad ties. Intense cold also prevails in Wisconsin, following the blizzard of the 2nd. A telegram from Oshkosh says that travel and business are practically at a standstill, and there is much suffering among people of small means whose coal supply has been exhausted.

The deaths in this city last week were 462; being 7 less than the previous week, and 20 less than the corresponding week last year. Of the foregoing 244 were males and 218 were females; 53 died of pneumonia; 52 of consumption; 46 of diseases of the heart; 24 of diphtheria; 19 of old age; 19 of marasmus; 16 of convulsions; 15 of inflammation of the stomach and bowels; 14 of bronchitis; 13 of nephritis; 13 of apoplexy; 12 of typhoid fever; 12 of Bright's disease; 12 of inflammation of brain; 11 of scarlet fever and 11 of paralysis.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 113½ a 114½; currency, 6's, 105½ a 116.

COTTON was quiet, and 1-16 per pound lower. Middling uplands officially quoted at 9½c per pound.

FEED.—Winter bran, in bulk, spot, \$18.50 a 19.25; spring bran, in bulk, spot, \$17.50 a 18.25.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.60; do., do., straight, \$3.60 a \$3.90; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.60; do., favorite brands, higher. Rye flour was quiet and barely steady, at \$3.25 a 3.50 per barrel. Buckwheat flour was in small supply and firm at an advance, with a fair inquiry. Sales at \$1.90 a 2.15 per 100 pounds as to quality.

GRAIN.—No. 2 red wheat, 77½ a 77¾ cts.

No. 2 mixed corn, 52½ a 52¾ cts.

No. 2 white oats, 40¾ a 41½ cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 5¾c; medium, 5 a 5½c; common, 4½ a 4¾c; culls, 3¾ a 4½c; fat cows, 2½ a 4c.

SHEEP AND LAMBS.—Extra, 6 a 6½c; good, 5½ a 5¾c; medium, 5 a 5½c; common, 4½ a 4¾c; culls, 3½ a 4c; lambs, 5a 7½c.

HOGS.—Good Western 11½c, and other grades as low as 11½c.

FOREIGN.—The correspondent of the *New York Tribune*, denies absolutely that England has any objection to the annexation of Hawaii. The Government will not protest, and never had any notion of protesting.

The scramble for gold is now regarded as one of the gravest signs of the times in Europe. It is one of the causes of the wide-spread but ill-defined feeling in political circles that the European peace is soon to be broken. Gold in large amounts is being locked up

not only in the imperial treasury of Russia, but in the storehouses of other Continental military Governments. The abnormal movement of the precious metal is now well understood in financial circles. The baneful effects of the situation are foreseen, and the *Statist* of the 4th instant has this significant utterance:

"Not only do the military preparations on the continent threaten us with the most terrible war the world has ever seen, with the greatest waste of life and wealth, and with a complete break up of political systems of the continent, but they actually put a prohibition upon a new enterprise elsewhere. Nobody can be sure for a week together of what may happen of how the money markets of the world may be thrown into confusion, and of how disastrous, therefore, every undertaking may be made; and the injurious effect will continue, even if the war is still postponed. There is naturally much uneasiness all over the Continent and in every War Office throughout the world. Yet there is hope at the same time that the magnitude of the risks will deter every one from beginning the struggle."

A despatch from Rome dated the 31st ultimo, says Stromboli, the northeasternmost of the Lipari Island in the Mediterranean, off the north coast of Sicily was visited by a severe earthquake yesterday. The volcano at the west extremity of the island, which in almost constant eruption, had an eruption of unusual violence immediately after the earthquake shock. Much alarm prevails among the inhabitants.

Despatches from Athens, state that on the 31st, the island of Zante was visited by an earthquake, which succeeded on the 2nd inst. by two more shocks of great violence, and again by three more on the 6th. Those of the 2d were accompanied by a furious storm of thunder, lightning, rain and hail. Many persons were killed and many others made hopelessly insane. The King and Queen of Greece are on a visit to the city of Zante. Supplies of tents, provisions and medicines have been sent to the island.

Incessant rains for several days last week have caused destructive floods in Queensland. A despatch dated Sydney, Second Month 6th, says: "The number of people drowned by the floods in Queensland is very large. At Ipswich, 25 miles from Brisbane, 22 known to have perished, and it is feared that the loss of life is much greater, as the swollen river is covered with wreckage, from which a horrible stench arises doubtless caused by the dead bodies of human beings and animals entangled in the mass."

NOTICES.

FRIENDS' TEACHERS' ASSOCIATION.—The next regular meeting will be held at Friends' Select School, N. Sixteenth Street, Philadelphia, on Seventh-day, Second Month 11th, 1893, at 2 P. M.

PROGRAMME.

A discussion on "THE MISSION OF FRIENDS' SCHOOLS," to be opened by CYRUS W. HARVEY, in an address on

"THE MESSAGE OF THE SOCIETY OF FRIENDS," followed by JOHN H. DILLINGHAM, and others.

WANTED.—A Friend desirous of employment, would accept a situation at writing, sewing, or other light employment.

Address "A," Office of THE FRIEND, 116 N. Fourth Street, Phila.

WESTTOWN BOARDING SCHOOL.—A Stated Meeting of the Committee on Admissions will be held at Fourth and Arch Streets, on Seventh-day, the 18th instant at 10 o'clock.

JNO. W. BIDDLE, *Clerk*

ERRATA.—In the Travels of S. Morris and J. L. Rhoads in Japan, in the 27th number of the FRIEND, under date of Tenth Month 17th, it reads, The greatest interest at Yokohama centres, &c. It should be *at Okayama*—not Yokohama.

MARRIED. Twelfth Month 22nd, 1892, at Friends' Meeting-house, near Springville, Linn Co., Iowa, WILLIAM A. MOORE, of this place, to ELIZABETH J. COPPOCK, daughter of William G. and Abigail D. Coppock.

DIED. at his residence in Camden, N. J., on the 25th of First Month, last, WILLIAM J. ROBERTS, in the fiftieth year of his age; a member of the Monthly Meeting of Friends of Philadelphia.

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

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Selections from the Life of Mary Dudley.

(Continued from page 226.)

On First-day, the 11th, we sat down with most of the little colony here, (Milford), which consists of seven families, and hope the season proved measurably a meeting of worship, and that under solemn preparation some of their minds were a little encouraged, and Gospel fellowship experienced.

On Second-day we went to Robinson-hall, where several families of Friends reside; and after seeing the whole of these new settlers, I should have gladly felt liberty to proceed; but from the time of landing at Huberston, I had felt about the people there, and every other moment looked clouded till this was out of the way. I informed my friends of the prospect, and a large school-room at the Packet-house being readily granted for the purpose, a meeting was appointed there for six o'clock on Third-day evening, and very largely attended; so that many could not be accommodated with seats and were obliged to stand about the door. The greater number appeared solid and attentive and a covering of solemnity, which through me was early spread over us, so increased, as to incite humble thankfulness to Him who continues to be a helper in the needful time.

From the attendant feelings, I rather hoped that there were those present to whom the Gospel might be preached, and whose hearts assisted to the purity of its doctrines; though perhaps the terms whereon its glorious privileges are to be obtained might appear hard. For such as these a secret travail was felt, and what it may be availingly raised in themselves, and that which opposeth the sway of pure Truth is removed, and by a submission to the discovery of heavenly light, the superiority and excellency thereof may not only be discovered, but a willingness wrought to sell all in order to purchase a possession herein. The landlady of the inn behaved with great kindness to us, provided a nice supper and good beds for us and several others who remained, and in the morning refused to take any payment for the accommodation, expressing her satisfaction with the meeting and our company.

On Fifth-day. We sat the usual meeting with Friends, which I hope was, to some, a season of instruction, though little was communicated in words. Next morning we had a meeting appointed at Robinson-hall, and notice having been

given, several not in profession attended, besides most of the Friends from Milford. This season was memorably owned by gracious regard, nothing being felt to oppose that liberty which the Gospel spirit produced; and I think this sitting was the crown to the present little visit, and left us in possession of that peace wherein we could comfortably proceed on our way.

Several Friends from Milford accompanied us to Haverfordwest that afternoon, where we were kindly received by Jane Lewis; and at six o'clock sat down with the few Friends in the town, some others also joining us. It was a low, silent meeting; but a season long to be remembered ensued after supper, at the sorrowful widow's, who seems to come under the description the Apostle Paul gives of that state, I hope in the whole of it, 'she that is a widow indeed and desolate, trusteth in God,' &c. Near sympathy was felt with this dear Friend, and I trust her tried mind was a little comforted and encouraged.

On Seventh-day morning heavy rain opposed our departure, and perhaps this reconciled to standing still, in a deeper sense, resigned to further discoveries of duty; towards evening it cleared, but it was only outwardly, the cloud remaining on the tabernacle, so that journeying forward would not have been safe.

The meeting on First-day morning was attended by persons of different denominations, and proved a truly solemn one, being sensible of rather unusual liberty, such as confirmed the belief that in most places there are inquiring minds, to whom the Gospel may be preached, though a willingness to come under its pure government is not effected in them. We had the afternoon meeting deferred to six o'clock, and notice circulated among the inhabitants, a large number of whom were present, and an appearance of general solidity prevailed, though the season was for a long time laborious, which was felt to be occasioned by ignorance of spiritual worship; but I hope the veil was a little rent from some minds before we separated, and the way no longer deemed heresy wherein we worship.

I often think it is a great favor when life is felt to increase in these assemblies; for while I apprehend this very arduous line is that of my duty, earnest is my desire to be kept from doing harm, or through mistaken zeal for its prosperity, injuring the precious cause. There seems a double guard requisite on such occasions, lest, from the thirst prevalent in the minds of the people, anything not divinely consecrated should be administered, as on the other hand there is danger that the smallness of the provision, in its first appearance, should prevent resignation to go forth with it, and so the designed portion be withheld; but if we are mercifully kept watchful, how does the pointing of the Master's hand clearly direct the track, so that in humble admiration and a sense of his gracious help, it may be reverently acknowledged, that although He leads the blind by a way that they knew not, He continueth to make darkness light before them, and crooked things

straight. The Moravian bishop, Henry Sulger, was at this meeting, and he and his wife called on us in the evening and manifested affectionate kindness towards us: his brother had been our very kind friend and interpreter in Switzerland, of which I told him.

Second-day morning we were favored with a solemn season at our friend, J. D.'s, and under a renewed sense of Divine mercy, parted with several who had been made dear in the covenant of love and life, and arrived at a place called St. Clear's, to lodge. Here I passed a thoughtful night, feeling my mind drawn to Llangbarn, a little town three miles distant, where there is a meeting-house belonging to Friends, but none resident. However, on going there the people seemed pleased with the prospect, and cheerfully circulated notice of a meeting to be held at four o'clock.

The house, which is capable of accommodating about two hundred, gradually filled, and many collected about the door: the solidity which prevailed during nearly an hour's silence was extraordinary; and when liberty to speak was experienced, the feeling was very different from what is witnessed when the thirst is for words only; for the minds of many felt like ground drinking in rain, so that entrance was sensibly administered to the truths of the Gospel, according to the ability communicated to preach it. When meeting concluded the people seemed unwilling to withdraw, and were so kindly affectionate in their manner as to seem like old acquaintance.

We proceeded on Fourth-day morning to Carmarthen, where we held a meeting with an unsettled sort of people, to whom true godliness was indeed a mystery, and likely so to remain until the veil of prejudice be taken away. On reaching Llandilo, Fifth-day to dinner, we heard of an old Friend residing about half a mile distant, and went to see her; she was named Bowen, upwards of an hundred years of age, and with her son, an elderly man, lived in a little farmhouse. The poor old Friend seemed pleased to see us, but was so deaf that it appeared useless to attempt expression; we therefore left a note, conveying what had been our feelings while in her chamber.

We arrived at Swansea on Sixth-day evening, where a friendly, solid looking young woman soon came to us, and requested us to go with her to tea. We found her mother and sister very kindly disposed, though neither of them profess as we do. This young person went to meetings here from a secret attraction in her own mind, and though sometimes quite alone has continued to do so about three years. She appears rightly convinced, and is, I believe, desirous to abide under the converting power of Truth.

Feeling inclined to sit with the few Friends in this place, we had a meeting on Seventh-day morning, which proved satisfactory, though the doctrine opened in a close line to the mere professors of pure Truth, of which class it seemed to us, most present were. The young woman

before mentioned felt near to us, and I hope she was a little encouraged by this visit.

"We went forward to Pyle, aiming at Cardiff for First-day, but not getting on as fast as we had expected, we did not reach it until the afternoon. My companions going in search of the few in profession with us, found a valuable old Friend, Elizabeth Edwards, who, though very infirm, came to the inn, rejoiced to see Friends, and with her and our own little band we had a sweetly refreshing season in the evening.

"Though not clearly in prospect upon leaving Clonmel, I could now see no way but going to Bristol, the place of my nativity, where some of my bitterest draughts were administered, and I hope not altogether unprofitably taken; this felt much in the cross, and I came, not knowing what shall befall me, save that bonds and afflictions assuredly await.

"Fifth-day evening we attended the meeting which was formerly held on Sixth-day morning; it was silent, and proved to me the beginning of sorrows here, giving some little perception of the oppressed state of the seed in this great city. First-day was deeply trying throughout; in the morning I obtained but little relief; the meeting in the afternoon was heavy and silent, that in the evening large, exercising and laborious; the people seemed full, and are, I believe, often filled; however, it felt to me that medicine rather than cordials was necessary, and I found it no easy matter to administer what was given in commission; but deem it an abundant mercy to feel the sacrifice graciously accepted. Oh! may we never turn back in the day of battle, though giants may be in the land, but trust in Him who proves the bow and battle-axe to his poor little ones; and while all the qualification, and strength to use spiritual weapons come from Him, graciously encourages to future combat by incomes of heart-settling peace.

(To be continued.)

FOR "THE FRIEND."

To Friends Everywhere.

Are there not many of us in this day of ease and worldly-mindedness that have a name to live when we are not alive in the Truth. Living with minds engrossed in worldly pursuits, and in the enjoyment of fleshly liberty; not heeding the injunction of the Apostle: "Examine yourselves whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except that ye be reprobate." "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." "If the Spirit of Him who raised up Christ from the dead dwell in you, He that raised him up shall also quicken your mortal bodies by his Spirit that dwelleth in you." I would that we all might know more of this searching, proving inquiry into our condition. What do we know of this soul-quickening power? Are we living to ourselves in the delights of the flesh, so full of the enjoyments of this life that there is no room for the Beloved of Souls? Though we have often heard his loving call into the strait and narrow way that leadeth unto life, and his tender pleading with us to take his yoke and cross upon us. Has He not followed many of us in mercy, knocking at the door of our hearts, until "his head is wet with the dew and his locks with the drops of the night."

May we be awakened to the awfulness of the consideration that "If we live after the flesh we shall die" and realize the blessedness of "mortifying through the spirit the deeds of the

body, that we may live." Oh! may we know the quickenings of the Spirit, that we may be preserved from sitting down at ease, trusting in a profession of religion without realizing the necessity of being engrafted into Christ, the true and living vine, and abiding there daily, receiving spiritual nourishment from Him. "As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." May we give diligence to make our calling and election sure, that by the power of Divine Grace we may be enabled to fill our mission on earth to the Lord's honor, and be instrumental in his hand in hastening the day foretold by the prophet when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Then "will the church come forth from the wilderness, leaning upon her beloved, fair as the moon, clear as the sun, and terrible as an army with banners." Then will "Ephraim not envy Juda nor Juda vex Ephraim," and love would flow from the Fountain of love to the joy of all.

A. V.

PHILA., First Month 23rd, 1893.

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 223.)

You can imagine I was delighted with my new acquaintances, and they gave me many specimens, among them a fossil shell (Unio Felshi by name), which the good woman proudly told me had been discovered by and named in honor of her son, and then led me into the best room, where a really fine library upon geological subjects was displayed. Among a host of pamphlets she selected one and showed me his name in print, and also a plate illustrating the fossil. Before we left she asked me to come back and make her a visit; and after explaining the necessity of our leaving Colorado in a few days, I informed her that I thought I should probably return some day, and she might look for me this summer two years, and I wished right now to engage board for a month! She showed me into one of the cabins, and told me I might have it all to myself; I might ride the ponies, and might do as I chose. On the wall hung a large handsomely framed photograph of Professor Marsh's house, and she pointed out with pride the windows of the room occupied by her daughter while visiting him a few years ago. This same daughter I soon met and she proved herself a thorough child of nature, woman though she is. She breaks the horses, they say, and will, I am sure, be equal to any mountaineering I shall ever care for.

Imagine how happy I should be with a month in such surroundings! Our trip was not yet at an end, for six miles farther on through the Park, was a cave, the location of which was not definitely known to any of us, but none the less were we desirous of reaching it. A dark cloud was beginning to spread over the sky, and mutterings of thunder warned us of an approaching storm, but we were prepared and did not mind. Arrived nearly where we supposed the cave to be, we stopped and fed the horses, and took our lunch with all our provisions for rain under a cedar so dense that very little could penetrate.

After hurried refreshments, my cousin and I left aunty and his mother and started on the search. Pouring as it was, somehow the rain did not seem to wet us much, though occasionally we found a cedar that offered friendly shelter, and here we would rest awhile. I improved

such opportunities by learning to fire a revolver. When the rain ceased we soon found the object of our search. It seemed merely an opening in the ground, and down this we crawled some fifty feet. The passage was too narrow to admit two at once, so we descended single file. It was so wet and dangerous inside that I did not care to go any further, especially as there was no interesting formation to be seen. All about the cave I found concretions of jasper, beautifully marked, as well as innumerable fossils. It was a great temptation to carry away more than I knew would be of any use to me, and only the fact that the wagon was far away, prevented me from taking much more than I did.

As we started home, we were forced to leave the road and wait to one side while a stage drawn by six horses, going at full gallop, dashed by. The road we were traversing was the one that leads to the famous Cripple Creek, about fifteen miles farther in the mountains. I saw famous, not because I had ever heard of it before, but since first landing in Colorado it has been spoken of by nearly every person I have met. It is a recently opened mining camp and some of the stories about the doings there savor of the old border ruffian days.

To-morrow we are to go to the Grand Cañon. At least, that is what they say. I suppose I shall have something to tell you on my return but as we leave next day, I shall probably not write unless I find time on the cars.

On the train—Eighth Month 3rd, 1892.—We are crossing the desolate plains of Utah; the sun has just risen, and such color I have never seen; what it is I cannot tell, but the light over these barren stretches has a softness and richness like that of the late autumn, only more intense, and more diffused. I cannot explain or understand it, for I am not yet fully acquainted with it, having only had my eyes open a few hours; besides, I cannot stop to tell you now anything about the trip, but go back to the last and grandest of my mountain excursions—the one to the top of the cañon of the Arkansas.

Cañon City, you know, lies at the southwestern edge of an extensive plain that is perfectly walled in by mountains, excepting a small opening to the east, from which the plains stretch from the mountains about Colorado Springs. The city is two hundred feet lower than the latter and being sheltered to the north and west by high mountain ranges, the climate is consequently warmer. This range, at whose base the city lies, is the last obstruction the Arkansas River finds on its way to the sea, and through it a cañon has been formed by the ceaseless rushing waters. The end of this canon is less than a mile from the city, and gives it its name, though many hours must be consumed in following the circuitous mountain road to the summit.

When Second-day morning came, aunty found herself too tired to accompany us on such a hard journey, so the three of us started, soon enough to leave her behind. As for myself, that morning, I should not have much cared if our destination had been changed to another place. Having seen so many cañons before, I did not specially care for this. Fortunately our friends knew better, so we went. The whole region through which we passed was wild, desolate and barren. Up, up we went on boulder strewn slopes, until finally we reached an elevation, where before us we could see the gigantic outlines of the Sangre de Cristo range, beautiful with its dark amethyst shades and the gleaming white of the snow, as it lay

very depression of its jagged, rocky sides. Looking back to the northeast, we beheld towering above all the neighboring mountains, the beautifully rounded summit of Pike's Peak. A black line of smoke from its side caused us to look more closely, and sure enough, a tiny moving speck could be discovered, which we knew to be the cog-wheel train on its way down the slope. 'Twas surprising how far we could see, for the peak was forty-five miles away, as the bird flies, but in this pure atmosphere, objects are rendered invisible only by the diminishing effects of distance. On our way up we had met some mountaineers going for wood, and the two wagons were proceeding together. I was walking, or leaping rather, from rock to rock, stopping now and then to break open what looked to be some unusual formation, when suddenly, as I sprang upon a flat stone that formed the bed of the road, I realized I was treading upon a large green snake! As I looked, the creature coiled himself in an attitude of defiance. At the same instant I saw the rattlesnake strike his tail, and with a wild shriek I sprang backwards down the road. In less time than can tell it, the three men were on the spot, and a stone gathered at random but hurled with herring skill, settled the question. It was a moment's work to cut off his head, and at my earnest request the men set to skinning him for me. The old mountaineer could scarcely at first credit the fact that I really wanted it. But when he saw that my enthusiasm was genuine, his pleasure was extreme. "Oh," he said, "if you'd stay around a couple of weeks, we'd have some fun, I tell you." I asked him if he would take me to where I could help skin a bear, and he promised me he would. So I have that too to store for summer after next."

I must not forget to say that while the men skinned the snake, I held his tail. The fellow had such powerful muscles that this was necessary, and I felt very proud to think I was helping. The nine rattles were left attached and the skin is to be tanned and sent to me as soon as I reach home. I shall prize it most highly. After this I took good care not to wander far from the wagon, for though one such experience is interesting to have to talk about, I was not ambitious to run risks, and after all, even the bravest mountaineer is not specially fond of the society of this reptile.

Once at the top and the team left to feed under a spreading cedar, and the lunch hastily disposed of, we were ready to look at the cañon. Nothing which I have ever seen was any preparation for what met my astonished gaze when I came to the dizzy verge and looked down. Though I had clambered through a dozen or more about Cheyenne or Manitou, and revelled in the wild grandeur of some and the exquisite beauty of others, they were as child's play to the stern realities of life, when compared with the Grand Cañon of the Arkansas.

Descending from rock to rock, around crags and bluffs, we came at last to a point where we could look down nearly two thousand feet, where the rushing Arkansas boiled and tumbled in a rocky pool and over steep decline. The railroad track hugs closely the canon sides. Looking down the course of the river, the eye traversed over the rocky walls, broken here and there by the cañons formed by tributary streams, to where they gradually widened out, continually lowering, until they melted away in billowy waves into the distant plains.

As we stood, a freight train appeared around a bend. It seemed like a child's toy, as it crept

along, until it was finally lost to view under the rock on which we stood.

The Royal Gorge, which is the wildest part of this mutterably wild region, was the point we wished to make; for here the solid granite cliffs rise in sheer height three thousand feet, and so close are they that the maddened stream can barely find room for itself a bed. The daring of the brain that first contemplated fixing a track through this gorge can hardly be over-estimated. For several years a swinging bridge supported only by iron rods fixed into the walls of the canon, formed the foundation of the track. Now, however, for additional safety, heavy masonry has been introduced below.

For nearly a mile we picked our way along the dizzy verge; now and then a yawning chasm opened up new views of the roaring river, the curving track, and the precipitous sides.

We did not pause, however, for we wished to make the one point at the top of the gorge, where the bridge can be seen from above, before the passenger train arrived.

A bold headland of granite, extending almost at right angles to the course of the canon, gave promise of being the desired place of observation. On we hastened, sometimes rushing down the worn bed of a mountain torrent, or over huge broken masses of granite, again by leaping from side to side, thoughtless of how we should return. We came at last near the edge. Lying there upon our faces, we crept slowly until we came to the very brink and could look over. It requires a steady head to gaze down even in this position, where a misstep or a slip would hurl you thousands of feet into the seething torrent below. Not even a projecting ledge at any place intervenes. There is scarcely room anywhere for the most hardy mountain shrub to find itself a foothold among the rocks, and not a single flower or bird or insect lent its presence to soften the awful savage grandeur of the scene. The feelings produced cannot better be described I think than by simply repeating the words of a man whom I met next day. He said he had never in his life seen enough of the awful and sublime in nature, until he beheld the Grand Canon of the Arkansas; then he was ready to lift up his hands and say, "Lord, it is enough." Slowly we crept away, for our position would not yet allow us to see the bridge. After a few cautious moves we found ourselves at the very mouth of the gorge.

(To be continued.)

"Tenth Month 29th.—I wish that all the young people who call themselves Quakers, and who profess to be guided by the unerring Spirit of Truth, knew the concern that has attended my mind, that they should not launch out into gayety of dress; for though I have no idea that religion consists entirely in a plain exterior, yet this I believe, and am fully convinced, that if our hearts be truly devoted to serve the Lord, and to love Him above every thing, our inclinations will not prompt us to follow the superfluous fashions of the world; the false pleasures of which can never afford us true and solid peace, which the Almighty has promised to give unto his faithful followers, who take up their cross, and live a life of self-denial for his sake, who alone is worthy to be served, honored, and obeyed. The truth of this I now declare—Marvellous are thy works, O Lord, my Redeemer, and that my soul knoweth right well!

"These deviations have given me much pain of mind both in health and sickness, which has

been much increased since laid on a sick bed, on reflecting that many who are members of our highly favored Society, have suffered the temptations of a cunning enemy to prevail in turning them aside from the strait and narrow way, which is the only sure way to eternal happiness, and will alone ensure us peace of mind during our passage through this deceitful and uncertain world. I warn you not to be decking and adorning these poor bodies, which must ere long be consigned to their native clay—let your adorning be that of a meek and quiet spirit, which is in the sight of God of great price; consider the good of your immortal souls, which must be either happy or miserable in a never-ending eternity; and the youngest of you know not how soon the summons of death may reach your ears."—Margaret Jackson.

Extracts from the Diary of Louis Taber.

(Continued from page 228.)

Fourth Month, 1878.—I lodged at Ephraim Smith's, 1110 Pine Street, finding an agreeable home there. J. S. Elkinton was very kind to me, and thoughtful for my welfare. I had previously been at his father's. Several ministers from most of the other Yearly Meetings were in attendance. One from North Carolina, another from Kansas, and an elder from Canada professing to be in unity with the solid part of Philadelphia Yearly Meeting. Others from New York, New England, Iowa and Indiana, and Sarah Satterthwaite from England. They were mostly silent during the business meetings. Attended the Select Meeting on Seventh-day. Had not a certificate, but none were offered as none would be read. The meeting was large, about 200 being in attendance, and was mostly satisfactory. Bucks Quarterly Meeting was reported as having no minister. After meeting, went on a special train with two cars filled with Friends to West Chester, to attend the funeral of Elizabeth Scattergood, Jos. Scattergood's wife, who left an infant five days old. It was a large and solemn funeral, and a number of testimonies were borne. About 100 carriages were in the procession to the burial ground.

Second-day the Minutes of the Meeting for Sufferings were read and were very interesting, including the report of the Book and Tract Committees. An excellent memorial of Alfred Cope then followed, eliciting a number of short testimonies. Third-day the Queries and Answers were read to the fifth, and much pertinent counsel and encouragement were given, which was embodied by the Clerk in the minute of advice.

Fourth-day morning the Select Meeting held about three hours. At the meeting for business the remaining Queries and Answers were read. A great deal was said on the subject of hiring ministry.

Fifth-day was at Arch Street Meeting, and near the close engaged in supplication. North Meeting was reported very large. Most of the ministers were there or at Twelfth Street. At the afternoon session various reports were read: The Westtown Report, Report on Spirituous Liquors, etc.; the last mentioned calling forth many remarks. A very interesting memorial of Ebenezer Worth was read. A number of testimonies were borne, that of C. Evans very weighty and solid.

On Sixth-day the report of the Committee to assist Primary Schools, and their address, were read. This occasioned considerable discussion, which was finally concluded satisfactorily, and the business of the meeting brought to a close.

Near the end of the meeting, though under discouragement, I felt a burden which had weightily rested on my mind, Friends appearing to be attentive to my closing message, and I felt that I could return peacefully to my home. I was very much interested as well as instructed by my attendance of the Yearly Meeting, feeling no disposition to think uncharitably of the liberty they grant to members of other Yearly Meetings while with them.

Tenth Month 26th.—Our last Yearly Meeting was held in the new house, which is commodious and generally satisfactory. It is still unfinished, but the committee expects that the estimated cost will not be exceeded. Nine thousand dollars was the amount of the estimate. The house was filled on First-day and nearly so on Fourth-day. All the public meetings were favored ones, and a number of lively testimonies were borne. The Yearly Meeting was larger than last year, interesting and favored, and as usual, general unity and harmony prevailed. A number of Friends were in attendance from Philadelphia, but only one minister—Joseph S. Elkinton. He had much acceptable service amongst us. A singular occurrence took place with regard to myself. At one of the meetings on First-day, I knelt, and Friends around me rose. At the same time a young woman on the floor also knelt, and while I waited a little, her voice was heard, I remaining some time on my knees until the weight was removed, when I rose.

On Fourth-day the concern weightily returned, and I again knelt near the close of the meeting, and felt relieved and peaceful and thankful for preservation. We all took lodgings at the School, from one to two hundred. Our last evening reading was a very remarkable opportunity, and one not soon forgotten.

On that occasion Joseph S. Elkinton spoke, also another Friend, and I was led to supplicate on our behalf, expressing thankfulness for our many favors, and praying that preservation might attend us, and ability be given sometimes to bear each other on our hearts before the Lord. J. E. and myself shook hands but no one rose. All settled again into solemn silence and T. E. had another impressive testimony.

My uncle J. Hoag related the following anecdote:

"When at a meeting in A—, Ohio, I went in early and took my seat. Pretty soon two other Friends came and sat below me. After the meeting gathered I rose and said: I have not been able to think of anything but great I and little u, adding that I believed there were some who placed themselves before others, and wanted to be at the head, instead of observing the injunction to esteem others better than themselves, in honor and love preferring one another, etc. I could almost lay my hands on the individuals. I continued that such a course was a dishonor to them and to the Society, and they would not be prospered in it. But if they would now be reconciled, make amends, and do right in future, the Master would forgive them and employ them in his service, with more of like import. I was afterwards told that the two Friends sitting below me were at variance, and had been contending about sitting at the head of the meeting, but have since been informed they became reconciled, and one was a minister and the other an elder."

At Philadelphia Yearly Meeting last Spring, L. Balderston, who had inquired of an aged Friend of A— Meeting, added the following

particulars: When J. Hoag went into the house he brushed past one of the men in the doorway saying, "Thou wants to be at the head and thou art not fit to be at the foot." After meeting the two Friends started off in different directions, but when they thought themselves out of sight, they drew towards each other, met and shook hands, one saying, "He has done it, he has done it." "Yes," responded the other, "he *has* done it," and they asked each other's forgiveness, and were ever after firm friends, and nearly united in their exercises and labors in our Society.

Another occurrence related by Joseph Hoag is as follows:

"While on a religious visit in the State of New York and when going from one meeting to another, our pilot said to me: 'I may as well tell thee, Joseph, that our friend S, with whom we put up for the night will *weigh* thee. He makes it a point to do that when strangers come among us.' I had heard about him before, and I replied, 'he may *weigh* and I will *measure*.' On our arrival, S. said, 'I suppose this is Joseph Hoag, the Friend we have been looking for.' 'Yes,' I said, 'that is what they call me at home. He invited me into the parlor and the following dialogue took place, though it is somewhat abbreviated.

S.—Then thou art a farmer. I suppose you have a pretty good farming country?

J.—Well, I do a little at it when at home, and people somehow manage to make a living.

S.—You have pretty good schools, I suppose, in Vermont?

J.—Why, almost everybody can read and write, but I never had much education.

S.—Are there many religious denominations among you?

J.—Yes, several, but if I can be a good Friend, that is enough for me.

S.—Do political parties and politics run pretty high, as with us?

J.—Can't tell thee much about politics, I never go to vote. I don't think Friends have anything to do with politics.

S.—Humph! Are there any Temperance people among you?

J.—Yes, a good many of them, and I have always belonged to one of the best Temperance Societies in the world.

S.—We hear there has been a great stir among the Freemasons and about the abduction of Morgan who revealed their secrets.

J.—Oh, well, I suppose so, but I try to pattern after the Great Master Builder and let the Freemasons alone.

S.—Perhaps, Joseph, thou art tired from travelling and would like to retire?

J.—That would suit me very well.

"I was soon shown to my room for the night, and in the morning our pilot inquired of S. how he got along with the Friend.

"Oh," said he, 'I did not get along at all; I couldn't make anything of him.' S. continued, 'He was as dumb as an owl, so I showed him to his room, and I did not think it worth while to try him again this morning.'

"Joseph is sometimes shut up when his mind is exercised," said the pilot; 'at other times he is very sociable. He was in one of his silent moods last evening.'

"At their meeting I thought if I ever had been favored, I was that day. After meeting, Friends gathered round me, asking me to go with them. Directly S. came and said, 'Joseph, thou must not go with any of these Friends, I want thee to go right home with me.' I looked at him with earnestness and surprise,

as if I did not recognize him, then smiled, and said, I believe I was at thy house last night; I think I will go to-day with some of these Friends. That was the way he *weighed* me and I *measured* him, and if he got any better *weigh* than I did *measure*, he was welcome to it."

Caleb Macomber, an elderly minister from Farnington Quarterly Meeting, N. Y., visited us in Vermont. As I was then at home, an invalid, it was concluded for me to accompany him as pilot to a few meetings. A mutual interest sprang up between us. He was very plain and pithy in his remarks. On arriving at Friend's house, I would select a book and commence reading, this being frequently repeated. While thus employed on one occasion, he spoke rather sharply to me.

"Louis!" "Well," I said, "hast thou any thing to tell me?"

"Louis, thou reads too much, thou reads too much. If thou would read less and meditate and reflect more, it would be better for thee. I have never forgotten the admonition, if have not properly observed it.

(To be continued.)

For the "FRIEND."

On page 108, vol. 55 of THE FRIEND, there was published a letter written by the late Nathaniel Kite of Philadelphia, detailing some of the exercise of mind he had passed through, and thence he felt for the spiritual welfare of the inhabitants of the western part of Chester Co. Pa.—where many of the descendants of the Friends by whom it was settled have strayed from the faith of their fathers, or have had their thoughts diverted too much from heaven to earthly pursuits. After N. Kite's decease the following lines, which refer to the same subject, were given by his widow to Phebe V. Roberts, and she now sends them for publication, hoping they will encourage to faithfulness some poor drooping minds.

As came my birth-day once again,
My mind took up a musing strain,—
And as it dwelt on mercies sent,
Which had come down in many ways,
My soul was stirred, my heart was bent,
To utter forth a hymn of praise.
And thus its utterance seemed to move
In humble joy, and thankful love.

MUSINGS ON MY BIRTHDAY.

FIFTH MONTH 16TH, 1859.

Gone is a year with sickness rife,
And still in weakness I survive,
Whilst on the dial-plate of life,
My shadow points to fifty-five.

Varied the blessings from above,
Which through the year came down in showers
The very pain was sweet with love,
And many were my pleasant hours.

Pent in my chamber, night and day,
Fled without weariness or grief,—
As wasting flesh and strength decay,
My earthly path seemed growing brief.

Oh! for a heart of thankfulness!
A spirit strong in grateful love!
By pure obedience to express
True fervent praise to God above!

For the rich mercies of the year,—
Comforts, privations to efface,
Bright inner thoughts of pleasant cheer,
Love's tireless watch of gentle grace.

All to my blessed Lord I owe—
He gave me heart of cheerful tone—
Did loved and loving ones bestow!
My blessings are from him alone.

hen shut from all the world around,
He gave me thoughts of pleasant scope—
I present with his kindness crowned,
The coming cheered with Faith and Hope.

One day did with his presence shine—
And through the darkness of the night
Visions of peace in sleep were mine,
Which cheered my waking hours with light.

I sleepless quiet as I lay,
A vision to my soul was lent—
I gazed on valleys which away
To Brandywine their waters sent,—

And those whose limpid streamlets pour
In White-clay, or more western still
Flow with soft murmuring, dash and roar,
The Elk's green bordered bed to fill.

I saw full many a verdant scene,
Where honest toil had left fair trace—
Smooth fields lay clad in richest green,
Homesteads smiled in comfort and in grace.

I was a fair and goodly land,
And when this province was in youth—
I had been planted by a band
Of fervent lovers of the Truth.

Men, who though seeking by hard toil
For their own households to provide,
Would rather yield their all to spoil
Than turn from duty's path aside.

They toiled—they prospered—to repose,
Laid down in quietness and peace;
And after them, their children rose,
Who, reaping fruits of their increase

For worldly things—yet slow of heart,
The Truth to love—the cross to bear—
Torn from the narrow way apart,
And with, and of the world took share.

For spacious dwellings I beheld,
Whose tenants blessed with earthly good,
Had lukewarm hearts which scarcely swelled,
With inner sense of gratitude.

While wanderers from their parents' way,
From other sects they kept apart,—
All were from God and Truth astray,
With prayerless tongue and thankless heart.

And after day fresh blessings brought
From the great source of good above,
Yet they no place of worship sought,
Acknowledging the God of love.

Wanderers from Jesus and his peace,
They had no refuge in distress,
So that which suddenly shall cease
The bubble of self-righteousness.

So did the Saviour's death deride—
Some counted all religion vain,
Some blind with intellectual pride,
Seemed outward knowledge saving gain!

In superstition's wild astray,
Led me by vain reasonings had been led—
For they who turn from Truth away,
Know not the path which they shall tread.

Shut left without a Shepherd's care—
For them my heart did warmly move!
When shall the blessed One prepare
His servants to visit them in love?

Why by the cords of duty bound,
Will ye go Christ's bidding to fulfil—
From house to house alarm to sound,
To raise the call from hill to hill.

Oh! behaviour! is the time not nigh?
That Thou for this, wilt laborers raise,
Of living words give sweet supply
And holy skill to sound thy praise!

Alas! my faith is spread—
The harvest ripening in thy light,
Oh! Thou but thy spirit shed
And the first fruits will soon be white.

Make use of whom seems good to Thee—
I see Thou the instruments and end,
To see will all the increase be—
I see thee will all the glory tend!

The straying sheep, oh bid them bring,
And mark as thine for earth and heaven!
Then unto Thee, oh Shepherd King!
Whose is the work, shall praise be given!

Thus mused I, as to view were brought,
Chester's fair daughters and bright sons,
In the warm flow of loving thought
Which yearned for all the wandering ones.

My soul again with them partakes,
And though on birthday musings bent,
Heart-longing for their gathering wakes—
Towards them my earnest thoughts are sent.

I leave them to the Saviour's care,
Who in his own appointed hour,
Visits the scattered everywhere
With saving offers of his power.

So muse, so feel I on this day!
Oh Saviour grant if years are mine,
In time to come, my every way
May more and more be wholly thine!

Then be my life-path smooth or rough,
My soul with thankful love imbued,
Shall humbly say, it is enough!
My Lord appoints it! all is good!

NATHAN KITE.

FOR "THE FRIEND."

S. Morris and J. E. Rhoads' Travels in Japan.

(Continued from page 227.)

SAPPORO, Japan, Tenth Month 28th, 1892.

The weather was fine yesterday, and this morning was beautifully bright. This we enjoy after so much cloudy and rainy weather as we have had. There was a heavy white frost this morning, and the temperature is about like that at home at this time of year. The climate must be nearly the same as ours, except having more snow here.

Sapporo has a population of nearly 20,000, and is a town of not more than twenty-five years old. It stands on a great plain. Mountains are seen to the south and east, but north and west none intercept the view. The longest river in the empire runs through the valley. The town is laid out with wide streets at right angles to each other. Many of the houses are built somewhat in our style, of frame. Others are Japanese, but not so open as in the southern parts. A number of substantial brick buildings are seen, as the Government House, and several industrial establishments with tall chimneys.

The soil appears to be deep and fertile, producing fine vegetables. Indian corn and wheat grow well. A sward of white clover and grass, too, refreshes our eyes. Apples are abundant and of good quality. The Government, in making grants of land to settlers insisted on their planting apple trees, and assisted in doing it. The people now realize the benefit. Other fruits also do well.

Horses appear to be in common use among the farmers, and cattle are raised to some extent, but that is a branch of business that may be prosecuted to more purpose and profit than has yet been attempted, both for dairy products and for beef. The demand for the latter will probably increase as it is gradually introduced among the people.

As the season is too short to raise more than one crop on the same ground, farmers will have to occupy a greater extent of land and employ more machinery to do the work, than in the rice-growing sections, in order to get a living. For this reason, examples of good management by a system new to the country is needed. The Agricultural College is supplying this want as far as it can. But the business carried on by a practical man for profit and made successful,

would be worth more to the people around him.

We had a call yesterday from an Episcopal Missionary to the Ainos, named Batcheller. He has studied their language, which is quite diverse from the Japanese, and has begun his labor among them. There are nearly 17,000 of them on the island. Their numbers have been diminishing as our Indians have in the presence of a more civilized race. Love of alcoholic drinks is one of their destructive appetites.

The principal Christian church here is independent of any other organized body. A Col. Clark of New England came here to establish the Agricultural School. He was an earnest Christian. The Minister of Instruction requested him to teach the students in morals. To this he readily assented, and when questioned as to what text book he would use, he named the Bible. Objection was made that it taught a religion not recognized by the State. Clark replied it was the book he learned from, and he wanted no other. The Minister finally consented that he should take his way, rather than have no moral instruction. The consequence was, that seventeen of the Freshman class received Christianity. Clark's time was only for one year, and then the students were left without any outward teacher but the Bible and perhaps some Commentaries. I. N. and others entered the school the next year, and were thrown in contact with those of the previous year. The latter were indefatigable in presenting to the new class "the glad tidings of great joy" they had learned to love. Although distasteful to them for a time, many of the new comers received the message and were won over to the true faith. They met for worship, and knowing nothing about singing, they conducted their meetings in their own way, one preaching one time and another the next. They used a single room at first, and as numbers increased, more rooms were added. There were several propositions made to them by the different religious bodies that they should have an ordained pastor and come under their care. This was declined, as they objected to yielding to sectarian influences. Some in the college had belonged to different religious societies, but now all united in worship, even including Romanists and Greek Church.

Desiring to build a house for worship, a Methodist missionary helped them to procure \$1,000. With this and their own contributions, the house was built. When they still refused to come into the Methodist organization, the return of the money was demanded. This was a trying position for poor students and graduates, but they manfully faced the difficulty and in due time by dint of close economy, the debt was paid off. As time went on, one man had become the stated preacher. Neesima, visiting Sapporo, recommended that for the sake of peace, and to bring them into closer union with the Christians of the country, the pastor should be ordained a minister. He accordingly went to Tokyo and passed a brief examination before the ministers of several societies, and was regularly licensed to preach. The company continues to be maintained as an independent church.

The Methodists and Presbyterians have each a congregation here, and under the Episcopal missionary there is an organized body being formed.

I. N. says he finds some among their students who agree with him in his views of baptism.

In company with an intelligent student named Oshima, who speaks English very well, we visited

the college farm near the town. Many cattle, horses and pigs are raised, also some sheep and poultry. Improved implements and machinery are used and much land is under cultivation. The students have plots assigned them for experimenting with various manures and crops. A dairy is kept; but here we thought there was room for improvement, though the milk and butter produced are good.

Some profit overrunning expenses is realized from the sale of products.

The Alumni of the College form a society which owns several good farms, the proceeds of which can be devoted to the support of the Institution.

A good deal of hostility has been manifested towards the school on account of its Christian tendencies; and the Government appropriations have been cut down, apparently with the intention of starving it out eventually. The Governor and some other prominent men in Sapporo are using their influence to sustain it, and if they can succeed in doing so until the so-called national feeling subsides, a change of sentiment in favor of the College may take place. The national sentiment seems to be opposition to things foreign quite as much as real patriotism.

Tenth Month 29th.—Our young friend, Oshima, again giving his services, guided us to the Botanic Garden and Museum. The garden was not particularly well kept. The Museum stands in a beautiful park of some twenty-five acres. The exhibit is chiefly of stuffed quadrupeds, fishes and birds. They are nearly all of the island and form an interesting collection, especially the birds. Specimens of Aino clothing, implements and manufactures also are valuable. The beauty of the Park is mainly due to its natural features, having a rolling surface with streams intersecting, and fine elm and other trees scattered over it.

There is a Y. M. C. A. which we met in the evening. We spoke to them in English, as most present could understand it. The minister of the Independent meeting gave most of what was said afterwards in Japanese. He is considered a very ready speaker.

30th.—The meeting this morning was given to us, after I. Nitobe had explained Friends' way of worship. S. M. spoke at some length in a way well adapted to the company. His communication was then interpreted as at the previous meeting. I think the occasion was satisfactory.

There is living here a Presbyterian woman whose health had broken down in Tokyo, and who has come to Sapporo for the advantage of the climate. She is engaged in teaching a girls' school, and lives alone as far as society of English speaking people is concerned. We called on her in the evening, and after pleasant conversation on general topics, it was turned to the Christian life and experience. This gave the opportunity to speak pointedly to her situation, and S. M. prayed fervently for her. At parting she expressed herself comforted and helped.

There are in the Hokkaido four large prisons, to which convicts from other parts of the empire are sent. All four now have Christian "Moral Instructors." This was brought about by a chief man to oversee the means of reform who is a Christian, having been appointed by the Superintendent of Prisons here, and its being found that his labors were efficacious.

We desired to see the management of a Japanese prison, and I. N. wrote to Tomioka, the Moral Instructor in the one nearest to Sapporo.

Although visiting of prisons is discouraged

or forbidden, permission was given us, and on Second-day I. N. went with us some two and a half hours ride by rail to Ichikishiri. The whole establishment is surrounded by a high and strong stockade of wood. It must comprise near ten acres, over which are distributed the buildings for different purposes. Four contain cells in which the prisoners are kept at night. Six to eight sleep in each, having their futons piled neatly along one side and other necessary conveniences provided. Cleanliness and order are attended to, and as the fronts of the cells are of strong open wood work, the ventilation seemed sufficient. The security of the prisoners consists in the armed guards. We next visited the hospital, where the patients are allowed bedsteads, and suitable nursing. About 100 were sick out of a total of 1300.

(To be continued.)

FOR "THE FRIEND."

Worship of the Virgin Mary.

C. Chiniquy, in his "Fifty Years in the Church of Rome," relates the following instructions given to a class of young children, of whom he was one, by a priest:

"Often you offend your Father by your sins; you make Him angry against you. What takes place in Heaven then? Your Father in Heaven takes his rod to punish you. He threatens to crush you down with his roaring thunder; He opens the gates of hell to cast you into it, and you would have been damned long ago had it not been for the loving mother whom you have in Heaven, who has disarmed your angry and irritated Father. When Jesus would punish you as you deserve, the good Virgin Mary hastens to Him and pacifies Him. She places herself between Him and you, and prevents Him from smiting you. She speaks in your favor, she asks for your pardon and also obtains it.

"Thus my children, when your conscience tells you that you are guilty, hasten to Mary. Throw yourself into the arms of that good mother; have recourse to her sovereign power over Jesus, and be assured that you will be saved through her."

These instructions seem to have been absorbed by the youthful mind of our author: for in the course of his narrative, he several times speaks of his prayers being offered to the Virgin Mary; and many years afterward, in 1850, he preached a sermon in the Cathedral of Montreal on her power in Heaven when interceding for sinners. The audience were told to put an unbounded confidence in her intercession; that Jesus had never refused any favor asked by her. The sermon was admired and applauded, but that very night, when reading in the New Testament, he came to the passage in Matthew which says, that Jesus stretched forth his hand toward his disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother." The enlightening influence of the Lord's Spirit showed him that he had been preaching a lie to the deluded multitudes. During the whole night his mind was tossed by the struggle between the light that was dawning upon him, and the previous errors that had become almost a part of his nature. He says, "My understanding was very nearly convinced. My rebellious and proud will was not yet ready to yield."

In the hope of finding in the writings of the ancient Fathers of the Church some explanations that would dispel his doubts, he imported from France an edition of their works, which he studied with great attention.

"What," he exclaimed, was my desolating my shame, and my surprise, to find that the holy fathers of the first six centuries had never advocated the worship of Mary; and that many eloquent pages on the power of Mary Heaven, and her love for sinners, found in every page of my Theologians and other ascetic books I had read till then, were but impudent additions interpolated in their works a hundred years after their deaths."

Natural History, Science, etc.

Prehistoric Quarries.—In the Lehigh hills there have been discovered several quarries of jasper that had been worked by the ancient inhabitants of the Delaware Valley.

Great excavations have been covered up so many years that forests have grown over them. The size of these trees show that at least two centuries have passed since the Indians did their workings and ceased to work them. The explorations were carried on by the Archæological department of the University of Pennsylvania, and which has therefrom added many articles to its museum.

Wonderful Lenses.—In 1843 a petty accident happened at Phillips Academy, Andover, Mass. A dinner-bell was broken, and the pieces of metal were carelessly thrown away. A student of more than average thoughtfulness picked up the pieces and carried them home. He put them in a tin can in the kitchen stove, and mentioned to his family the apparently unimportant circumstance that he was going to make a telescope.

His father did not discourage the aspiring boy, but became interested in his purpose, and gave him own trained genius to the accurate shaping and polishing of his son's reflector.

Thus, an accident to a dinner-bell was of value to science, for the boy astronomer became the head of a firm that makes the greatest reflecting telescopes in the world.

Years passed. New systems and suns, with planets and satellites had been discovered. Great observatories had been built, when a group of Harvard students found themselves one day inspecting the unassuming shops in which instruments were made by means of which the most wonderful discoveries had become possible.

They were a rollicking lot of boys just entering the outer threshold of science. They saw half carelessly, before a huge lens, forty inches in diameter and nearly a foot thick. The man pointed to it with pride, but cautioned his visitors not to touch it.

"How long did it take the glass maker to make this disk ready for polishing?" asked one of the boys. "Months?" A student asked the question, though he himself were giving the information.

"It took four years," said the telescope maker quietly. "The workmen failed many times before they succeeded."

The boys uttered an exclamation of surprise. "And how long will it take to polish?" asked another.

"Two years. This forty-inch lens has a long focus. That is, it must catch the rays of a star upon every point of its surface, and re-reflect them to a common point exactly fifty feet away. If one ray falls but the breadth of a hair on that local point, the glass is defective."

"But how can you do it?" said one of the group, sobered by the thought of such a process.

"With patience and without machinery," replied the lens-maker. "It is all done with the trained eye and a deft hand. A dab of beeswax here, a bit of rouge there, or the prying

the thumb on the defective spot—that is all." "Thumb?" exclaimed the thoughtful student. "You wear that flinty glass down with the thumb?"

The maker of the lenses, seeing that the student was the one in twelve—the earnest boy, the earnest seeker after truth—took him into another room, and, walking up to a table, showed him a lens that had been laid aside. Then the master gave the tempered glass a few sharp taps with the thick of his thumb. "If that had been a perfect lens," he said, "with an authoritative smile, "those rubs would have changed its shape enough to ruin it, perhaps beyond remedy."

The heart of the telescope and the heart of the man have many points in common. It takes a great deal of toil and patience to perfect either. The heart needs the finer polishing—the lens or the man? The one is made to reflect the stars; the other, God himself.

Spiritual and scientific laws are not so far apart, after all; and, perhaps, this incident of the wonderful lens will help us to realize the truthfulness of our own hearts to benign or malignant pressure—*Youth's Companion*.

Anting for Terrapin.—"It is very curious that while the election had a decided effect upon the terrapin market and largely restricted sales, there has been no decrease in the price and there is no break in the rate of \$60 per dozen," said the largest terrapin dealer in the country to the *Times* correspondent. "Most of the stock is from the Chesapeake. We get the stones from this bay. There seems to be some special virtue in the feeding that gives them a peculiar excellence.

The high cash value of the terrapin is modern. The records show that the Indians caught and roasted them, but they were looked upon as a very common food. At Yorktown, Washington and Lafayette ate a dish of terrapin because the supplies were low at the time. In the counties of two counties of Maryland there are contracts in which it is stipulated that slaves could not be fed on terrapin more than twice a week, and they once rebelled because they were given terrapin instead of pork. Clayton, Delaware, who was Secretary of State during the administration of President Taylor, used to pay them at \$1 for an ox-cart load.

The best of the terrapin and the most of them are found in Chesapeake Bay, from which 500,000 are made nearly 600,000 every year during the season, which is from Eleventh to Fourth Month of the year. The method by which they capture them is as interesting as the terrapin itself. Along the bay, which extends nearly 200 miles, there are dozens of large rivers running into it, and among these marshes, mud flats and shallows, on which grow the water-cress, which gives the terrapin and the canvas-back duck the food that makes them so attractive to cultivated appetites.

If you should happen near some of these places you would probably find an old colored man standing around with a stick, pronged like a trident, prodding into the mud and pulling up very like a person who had lost something valuable in a queer place, without exactly knowing where to seek it. But so experienced is he that the slightest sign of a terrapin leads him to a quick investigation below, and generally to a quick transfer to the large cotton truck which the old man carries.

This is one way. There are others, the most successful being the dragging of loaded seines along the bottom. Many terrapin are also

caught in the oyster dredges, and all find their way to market.—*New York Times*.

Items.

A Floating Chapel on Green River.—The *Christian Cynosure* publishes a letter from a correspondent connected with a floating chapel, which can be moved up and down the river, and thus furnish a place for holding religious meetings to a people who are so situated as to have few opportunities of the kind.

Chinese Exclusion.—On the ground that it is a violation of the right of trial by jury, Judge Nelson has pronounced the Chinese Exclusion Act unconstitutional. The proceedings were in the United States Court in Duluth, Minn., on a writ of *habeas corpus*. Whether this decision does or does not stand the test in the superior tribunals, it well accords with principles of equity. Men ought not to be punished as criminals until convicted by a jury. What an absurdity it is to make mere presence in the United States a crime!

What He Had Made.—"I have made one thousand dollars in the last three months," said a prosperous liquor seller to a group of men standing near his saloon. "You have made more than that," quietly remarked a listener. "What is that?" was the quick response. "You have made my two sons drunkards. You have made their mother a broken-hearted woman. Oh, you have made much more than I can reckon, but you'll get the full account some day!"

Augmenting the Spirit of Warfare.—It is seldom that a purely secular newspaper, like the *Chicago News Record*, contains so much of important truth in so few sentences as is expressed in the following; which illustrates the fact that preparation for war in time of peace serves to engender an unchristian spirit of warfare:

"Russian officers want war. They have armed and drilled and talked of war until the war spirit is rampant. As to whom they shall fight or what they shall fight about they do not care particularly, so long as they get a chance to fight some one.

"There is a lesson in this, easily applicable to American conditions. A war equipment of men and material develops a war spirit. By the same rule the rapid development of the American navy is not likely to enhance the prospects of peace while insuring the nation against unwarranted attacks.

"With a powerful navy and a standing army, a nation, unless wisely ruled, accepts as provocative of war matters that would otherwise be amicably adjusted without dishonor. Russia's army, for example, is likely to get Russia into a war in order that the army may justify its existence."

In a recent article, the *London Spectator* said that, even excluding Italy, "the great fighting powers are seeking to secure more than twelve millions of trained men at their disposal whom, so far as finance, supplies, and the number of officers will allow, they can mobilize by decree. * * If, at the same time, battles were unusually bloody, a whole generation of young men might be swept away in two years. * * And there is much reason to expect bloodiness as a characteristic of the next campaigns. During the twenty-one years of peace, the improvements of all the three armies in artillery, in rifles, and in skill in using them, have been enormous."

"There is no sign of cessation in this perpetual demand for more men and money. As soon as A has succeeded in getting a numerical superiority in arms over B, the latter makes fresh efforts to outstrip A; and so on." So says the *Christian Arbitrator*.

Were half the power that fills the world with terror, Were half the wealth bestowed on camps and courts Given to redeem the human mind from error,

There were no need of arsenals nor forts.

—LONGFELLOW.

A Convert to Mohammedanism.—Alexander Russell Webb, who recently resigned his office as United States Consul at Manila, to preach Islamism, says he was converted by a careful study of the Koran and the works of its interpreters during his leisure hours at Manila. He proposes to devote

his life to preaching Islamism, and is now in India soliciting funds for sending Moslem missionaries to this country. He has already secured about \$25,000 in Bombay, Calcutta, Rangoon and Hyderabad. He proposes to establish newspaper and lecture courses in American cities, and will publish a new translation of the Koran.

Ladies' Seal Jackets.—A gentleman stood in front of a furrier's shop, contemplating the seal garments that filled the windows. "I never see a sealskin coat," he said, "that I am not reminded of a day I passed among the seal-killers." Then he told of joining an expedition when he was a young man, and going out for the sport of seal-killing. They knocked the pretty creatures on the head. The seals were so tame, affectionate, and fearless, that when the hunters landed they crowded round them like dogs, making their little friendly bark, and fawning upon the murderers' hands that proceeded to stretch them as bloody corpses upon the beach. The man related how sick at heart he got, and how he tried to get away from this massacre of the innocents. To this day the sight of a sealskin coat, or lady's seal jacket, recalls the wretched sensation he then experienced. Gilbert White, of Selborne, when he first shot a lapwing, felt remorse when the bird dipped its bill in its mortal wound and looked up into his face.—*Echo*.

I was often concerned to attend the Yearly Meeting in London, and had no greater pleasure than to feel the Lord's heart-melting power to prevail over me, and keep my mind in true resignation to answer his requirements.—*James Dickinson*.

THE FRIEND.

SECOND MONTH 18, 1893.

The Apostle Paul, in writing to his beloved Timothy, said to him, "There is one mediator between God and man, the man Christ Jesus." And in the epistle to the Hebrews, after speaking of the old covenant made with the house of Israel, when they were brought up out of Egypt, and the new and more spiritual covenant ushered in by the coming of Christ, he says: "He is the mediator of the New Testament [or covenant]" —and again in the twelfth chapter of the same epistle, he speaks of Jesus as "the mediator of the new covenant."

So clear are the Scripture testimonies to this truth, and so well is it supported by collateral statements of doctrine to be found in the Bible, that the Society of Friends has ever reckoned it among the unquestionable principles of the Christian religion.

The importance of maintaining this truth inviolate may be seen by considering how widely it has been departed from by many professors of the Christian name. Among the Roman Catholics, worship is paid to the Virgin Mary and to the saints, in order through their mediations to find favor with God. The practice of "confession" and the whole system of priestcraft involve in greater or less degree the same false principle—of attributing to man that power which belongs exclusively to Christ.

The great spiritual battle which is to be fought among the professors of the Christian name, turns on the point, whether we shall attempt to worship the Almighty by individually drawing near to Him through the Spirit of Christ; or whether we shall depend on some substitute, who in our stead shall offer prayer or praise to the Lord. The manner of performing worship among the great body of professors is based on the latter principle—for in most denominations some person is appointed for each congregation, whose business it is to be a mouth-piece for the assembly—to

exhort and to pray as he sees fit. The natural tendency of this is, that the persons assembled do not feel the necessity of feeling after the Spirit of Christ, which alone can enable them to worship in spirit and in truth; but are disposed to look to and trust in their preachers. We advisedly use the word *tendency*, in speaking of the effect produced by this system, for we have no doubt that the Lord in his mercy does at times visit the hearts of sincere persons in such gatherings, awakening a love for Him, and desires after holiness and communion with their Heavenly Father.

The effect of the pastorate system will be the same among Friends as others—and we believe its introduction into some parts of our Society is an unmistakable evidence of a departure from our principles of Divine worship, and a sure precursor of other changes.

SUMMARY OF EVENTS.

UNITED STATES.—In the United States House of Representatives, on the 9th instant, the anti-silver bill was defeated by a vote of 143 to 152—104 Democrats and 39 Republicans voting on "the previous question," which was practically a death blow to repeal of the silver purchase law.

Advices from Honolulu by the steamship *Australia*, which arrived at San Francisco on the morning of the 9th instant, state that United States Minister Stevens has established a protectorate over Hawaii pending and subject to the negotiations at Washington. The Government authorities are awaiting the arrival of Queen Liliuokalani's representatives before taking action in the case.

A despatch from San Francisco of the 8th instant, says; "Captain Luttrell, of the schooner *Almy*, just arrived at this port, brings from the Gilbert Islands an account of British seizure and aggression while negotiations already commenced with our State Department by a duly authorized representative of the King of the Gilbert Islands were going forward.

"In September last, Captain Davis, of the English warship *Nymph*, bore down on the Gilbert group, forced the British flag on the protesting King and natives, and laughed at the Monarch's statement that protection had already been asked of the United States. It is known that when King Tebareimoa made a visit last April to San Francisco, his object was to call on the President of the United States in person, and negotiate with him a treaty of amity and commerce with the people of the United States, and the establishment of a protectorate over his kingdom. He did not do this, however, but delegated Colonel Charles E. Dailey to conduct negotiations. These had been begun when Secretary Blaine's resignation interrupted them."

A despatch from New York of the 8th instant, says: "Mr. Wells, of the firm of Brown & Wells, which was prominent in the negotiations which transferred the Westendorp acquisitions to the New York company, returned to this city from San Domingo to-day. When asked about the arrangement with the Dominican Government he said: 'The Government of President Heurieux fully recognizes the transfer from Westendorp & Co., the Dutch bankers, of all the inchoate rights to collect the customs duties of the republic, and to disburse them through the company's agents according to the terms of the contract. We go into actual possession of the custom house on the 1st of March.' Smith M. Weed, the well-known politician, is President of the company."

A rich vein of silver and zinc ore is said to have been found near Brazil, Indiana.

It is estimated that the rice crop of Louisiana this year will be about one-half of the entire crop of the United States.

A Milwaukee despatch says that the contract for the exclusive sale of beer on the World's Fair grounds, in Chicago, has been granted to the Pabst Brewing Co., of Milwaukee. "Beer will be sold at 87 different places on the ground, and will be on sale in every building. It is estimated that 50,000 barrels, or \$500,000 worth of beer will be consumed." The law of Illinois prohibits the sale of liquor on the Fair grounds, but the saloon will be supported in its opposition to the laws.

On the 7th instant, at San Antonio, Texas, the temperature fell from 80 degrees to 30 within two hours. "This severe change will damage the fruit

prospects. Peaches, pears, apples and plum trees have been in bloom for ten days, but cattle will not suffer as there is an abundance of grass. The norther has extended as far south as Monterey, Mexico." The same day the temperature fell 46 degrees in one hour at Denison, Texas, reaching zero, and the cold on the 8th day was the most severe for 20 years. The streams are all frozen over.

There were 445 deaths reported in this city last week, which is 17 less than the previous week, and 80 less than the corresponding week last year. Of this number 228 were males and 217 females; 54 died of pneumonia; 44 of consumption; 33 of disease of the heart; 22 of diphtheria; 18 of inflammation of the brain; 16 of marasmus; 16 of casualties; 14 of Bright's disease; 12 of apoplexy; 12 of bronchitis; 12 of convulsions; 12 of inflammation of the stomach and bowels; 11 of old age; 11 of debility; 11 of scarlet fever and 10 of paralysis.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 113 a 114½; currency, 6's, 105 a 115.

COTTON was quiet, and unchanged. Middling uplands officially quoted at 9½c. per pound.

FEED.—Winter bran, in bulk, spot, \$19.00 a 20.00; spring bran, in bulk, spot, \$18.00 a 19.00.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.50; do., do., straight, \$3.60 a \$3.85; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.60; do., favorite brands, higher. Rye flour sold in a small way at \$3.25 a 3.30 per barrel for choice Pennsylvania. Buckwheat flour was quiet but firm under small supplies. New ranged from \$2 to 2.15 per 100 pounds.

GRAIN.—No. 2 red wheat, 77½ a 78 cts.
No. 2 mixed corn, 51 a 51½ cts.
No. 2 white oats, 41 a 41½ cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 6c.; medium, 5¼ a 5½c.; common, 4¼ a 5c.; culls, 4 a 4½c.; fat cows, 2½ a 4c.

SHEEP AND LAMBS.—Extra, 6 a 6½c.; good, 5½ a 5¾c.; medium, 5 a 5½c.; common, 4¼ a 4¾c.; culls, 3½ a 4c.; lambs, 5a 7c.

HOGS.—Good Western 12½c., and other grades at 12 a 12½c.

FOREIGN.—On the 13th instant, W. E. Gladstone made a speech in Parliament, giving the details of the Home Rule bill for Ireland. The despatch published two weeks ago, which purported to give a full abstract of the bill, turns out to have been fraudulent, and to have scarcely any resemblance to the new bill. His object is to establish a legislative body in Dublin for the conduct of both legislation and administration. There is no intention to impair imperial unity in any way, but a federation of England, Scotland and Ireland, somewhat like the United States is outlined. The Constabulary is to be gradually reduced and the Irish authorities are to appoint a new force. Ireland will still be represented in Parliament. The plan may be imperfect, but impartial consideration is asked.

Sir Arthur Hoyer, Liberal, has been returned for Walsall by the small majority of 79 out of 10,000 votes. At Halifax, Shaw, Liberal, defeated a Unionist by 400 votes. The gain of Walsall just balances the loss of Huddersfield, last week, and leaves the majority in the House unchanged. Halifax was formerly represented by the present member's father, also a Liberal.

The British steamship *Trinacria*, plying between the Clyde and Spanish Mediterranean ports, has been lost off Cape Villano, near Punta del Rey. Only two of the crew were saved and 37 drowned.

Ferdinand De Lesseps, Charles De Lesseps, Marins Fontaine, Henry Cottu and Gustave Eiffel, directors of the Panama Canal have been sentenced to terms of imprisonment ranging from two to five years, and to fines varying from 3000 to 20,000 francs. F. De Lesseps is seriously ill.

It is reported that there was a falling off in the value of both the imports and exports of France during 1892.

The *New York Sun's* correspondent says: "For months France has sought in vain for a strong man. Wednesday his name was known. He entered the Chamber of Deputies in the morning, insignificant, unheralded, as plain Cavaignac, the ordinary Deputy. He left it a colossal figure, filling the horizon, Homeric in his sudden greatness.

"The phrases with which he shook the Government and all but overturned it Wednesday were commonplace enough, and had been said again and again. It was the seizing of the supreme moment for saying

them that made him great and enabled him to call with him all the Chamber practically against Government. The very heart of the speech recited the most obvious thing possible—simply that Panama scandal was being used by politicians. There was something in it, that the Republic must be condemned for the sins of individuals, that stain must be wiped out, and so on. In the end order of the day was voted.

"His speech will be placarded throughout length and breadth of the land, and he himself be placed on the highest pedestal. He went into Chamber an ordinary Deputy, like many others. He went out the acknowledged candidate for the Presidency, and a politician who will doubtless be called upon soon to form a new Ministry. All France rejoicing that it has found a man to turn to in the days of kaleidoscopic change of Government."

A despatch from Athens, of the 9th instant, says: "The island of Zante is shaken several times daily by earthquakes. The King will remain there some time to superintend the building of houses for homeless and to assist the Relief Committee in Zante City. The Queen is still travelling from village to village giving generously to the impoverished, trying to encourage the panic-stricken. The road over which she travels are crowded with frightened children. Two Italian men-of-war have taken refuge to Zante."

The floods in Brisbane, when at their height, thirty feet deep in the principal streets of the city, and in the suburbs completely covered buildings six feet high. Five hundred houses have been demolished. Hundreds of families have lost their homes and have left the city in boats to seek shelter on higher ground. All gas and water-pipes have been destroyed and the city is in darkness. The Governor came to the city in a boat. He says that all towns between Brisbane and Ipswich are submerged. This is the greatest disaster in the history of the colony. Great misery prevails in the poorer parts of the city, and cases of theft and robbery have added to the distress of the people. The total damage done by the flood is estimated to approximate \$15,000,000.

The Mexican Treasury officials have taken steps to withdraw from circulation the copper *cuartillas*.

Advices received at Montreal from the North Territories show that the cold during the past two weeks has been unprecedented. Temperatures of 40 and 60 degrees below zero are reported from Assiniboia. "Many people are missing and the mounted police are out searching for them, and a coal furnace exists all along the line of the Canadian Pacific Railroad. Grist mills and other establishments are compelled to close down on account of the lack of fuel. The facts have been hitherto suppressed as much as possible on account of the injury it is feared it will do to the country as a field for immigration."

NOTICES.

WESTTOWN BOARDING SCHOOL.—A Stated Meeting of the Committee on Admissions will be held at Fourth and Arch Streets, on Seventh-day, the 18th instant, at 10 o'clock.

JNO. W. BIDDLE, Clerk.

WESTTOWN SCHOOL.—Spring Term begins the 21st. Pupils desiring to enter should apply early in order that they may be properly placed.

ZEBEDEE HAINES, *Sup't.*
Westtown, Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Instruction will be held on Seventh-day, the twenty-fifth of Second Month, in the Committee-room at Fourth and Arch Streets, Philadelphia.

GEORGE M. COMFORT, Clerk.

—, Sixth Month 25th, 1892, at the residence of his son at Mt. Laurel, N. J., JOSHUA BORTON, in his eighty-fifth year of his age. Although not a member of the Society of Friends he was a firm advocate of their views, and generally when health permitted a faithful attender of their meetings. We believe that he who regardeth the upright in heart hear his pleadings for pardon and acceptance. "They shall call on my name and I will hear them."

—, at his residence near Paoli, Chester Co., Pa., First Month 12th, 1893, JACOB ROBERTS, in the thirty-third year of his age. A beloved member and of Goshen Monthly and Malvern Particular Meeting.

THE FRIEND.

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Selections from the Life of Mary Dudley.

(Continued from page 234.)

I should have rejoiced could we have left things thus, and proceeded on Second-day, but it did not spring up. We attended meeting again on Third-day, and next morning went to Pechay, where notice had been previously given: the meeting there proved solemn and instructive, and though the line of duty was close, I hope some were renewedly encouraged to trust and not be afraid.

The usual meeting in Bristol on Fifth-day evening was memorably relieving, though laborious exercise was my portion; it felt a thorough clearing out so far as respected Friends, but a pressure which I had at times been under since being here, so increased, that I ventured to give a public meeting appointed for the next afternoon. This was largely attended; many serious persons, and among them a great number of Methodists, were present, and the season was early owned with a covering of solemnity gathering into solid attention, under which the labor felt easier than on some similar occasions; and the hope was excited, that, whether much or any good effect was produced by this sacrifice of the will or not, the precious cause of Truth was not injured: a cause which is indeed worthy of surrendering the natural life, if this were called for. After meeting, many of my old acquaintance kindly waited to speak to me. By the appearance of some, it is evident that *the word has not lost its attraction*; this is sorrowfully the case with those, under every denomination, in whom the seed of the kingdom does not take root for want of depth of earth; but there are some among the different names to religion, who, I hope, will become fruitful, if after having inquired what is truth? they are prevailed upon to wait for such an answer as will settle their minds in the right path. My spirit nearly saluted some of this description, and secretly travailed for their help; but alas! the cross remains a stumbling block to many visited minds, and the simplicity of truth foolishness.

Being now sensible of release, and favored with that peace which is the gift of Divine compassion, leaving this place felt pleasant, and Olveston Meeting presenting for First-day, we left the city on Seventh-day afternoon the 7th of Ninth Month; and lodged at the house of Daniel and Joan Holbrow, the latter being an old and long beloved friend of mine, it was mu-

tually pleasant to meet, and once more enjoy a little of each other's company. Several Friends from Bristol joined us at Olveston, and many not in profession with us also attended the meeting, which proved a solemn one. Two who appear rightly convinced of our principles were present, and I trust a little instruction was profitably sealed upon their minds.

Second-day was the Monthly Meeting, held at Thornbury, to which we felt bound, and it was throughout an exercising season; but help being mercifully afforded we had cause for thankfulness, and as we met many Friends from the different particular meetings, it was a relieving opportunity. We returned to Tockington to lodge, and on Third-day morning set out, accompanied by nine or ten Friends for the New-passage; John Lury and another Friend crossed the water with us; and when we got over, one of our band went forward about five miles, to Shire Newton, to appoint a meeting for three o'clock. There are only three Friends belong to it, but the meeting was attended by many others, of the poorer class as to this world, but to whom it felt that the Gospel could be preached.

There being no suitable lodging here, we judged it better to return to the Passage-house, where we were well accommodated, and hoped to proceed on Fourth-day to the next meeting, Pontypool; but as I had felt about Cardiff, when there in our way to Bristol, though without any clear opening to appoint a meeting, and the pressure reviving in such a manner that all other movements became clouded, we concluded to go thither, though at the cost of about twenty-four miles of extra riding.

We arrived at Cardiff on Fourth-day evening, and finding a large room suitable for the purpose, had notice circulated of a meeting for ten o'clock on Fifth-day morning; when a solid company collected with us, among which was the minister of the parish, and many Methodists. Through gracious condescension, the season was memorably owned, to the thankful admiration of our hearts; the people seemed to hear the truth in the love of it; but oh! what can be hoped for, when that which will let remains untaken away: however, if even one poor mind is a little instructed, may He who is forever worthy have all the praise. We had afterwards a solemn season with three of our fellow professors, and felt much sympathy with one who is, I believe, convinced in her judgment, loves Friends, and confesses this so far as to sit with the few in their little meetings here, but she stumbles at the cross.

We proceeded on Sixth-day to Pontypool, and at six o'clock that evening sat with the few Friends resident there. It was a trying time on account of the lowness of the pure life; but a solemn season after supper at our lodging seemed as a refreshing brook to our weary spirits. Feeling easy with respect to this place, and the small meeting of Llanethy about ten miles distant, by a road nearly impassable for a carriage, we left Pontypool on Seventh-day,

got to Monmouth to lodge, and concluded to have a meeting at our inn next morning.

Hearing of a young woman, a Methodist, whom Job Scott had seen and conversed with, we inclined to have some of her company, and on telling her our intention she appeared well pleased, and we retired to a quiet chamber, where I think we were favored with that sacred unction which unites all the living, and throws down the barriers of outward distinction. This young woman appears solid, and acquainted with the influence of good, but not sufficiently emptied of self, to receive the kingdom as a little child; but an openness being felt towards her, I hope no harm was done in communicating what arose, and we parted in that love which it is refreshing to feel.

We spent the remainder of the day at my brother's, and on Second-day morning the 16th, parted from our dear attentive friend, John Lury, he being bound to Bristol Quarterly Meeting, which began next day, and we to pursue our journey; so without any guide or companion, we proceeded to Hereford, arrived there to dinner, and were a little puzzled which way to steer afterwards, but we were favored to reach Leominster in safety; and not knowing any Friend there, went to the inn which was recommended to us. Cousin J. G. walking out after tea, found some kindly disposed to entertain strangers, and we were affectionately received and hospitably cared for, by three children of dear Thomas Waring, who entered his everlasting rest about four months since. A meeting was appointed for Third-day, to which, I believe, most Friends came, and after a time of deep exercise, it was graciously owned by the renewings of holy help, to the humbling and relief of our minds. As our journey was not likely to be much advanced by proceeding this evening, and the weather became wet, we abode with these dear Friends the remainder of the day, feeling the sympathy of their spirits like a pleasant stream in a land of drought.

We have been in our travels through some parts, much like poor pilgrims, Friends being so thinly scattered in Wales, that except when our kind friend J. Lury was with us, we have had to provide for ourselves in every sense. We set forward Fourth-day morning for the Pales Meeting, and travelled over a very indifferent road, where we were in great danger of being upset, but mercifully escaped any injury. We arrived late in the evening, and found Rees and Joan Bowen kindly disposed to do what they could to accommodate us, and though much in the simplicity, it was truly pleasant to rest after hard labor. My frame sensibly feels such constant exertion, but I am through Divine assistance sustained, my general health is better than on leaving home, and I have not yet laid by one day from travelling or meeting.

In consequence of a fair at Kington, it was not practicable to hold a meeting Fifth-day; the next being their usual time, we had notice sent to Friends residing in different directions, and also among the inhabitants generally; and

though a time of close exercise, this meeting proved solemn and relieving to our minds. The number of Friends in these parts is small, and that of deeply exercised members is only as one of a family and two of a tribe; but these are worth visiting; and among those of other denominations there are also such as deserve notice, several of whom were at this meeting, and I believe felt a little strengthened. We resumed our journey about four o'clock, and reached a comfortable little inn in Radnorshire twelve miles distant, to lodge.

"Seventh-day we encountered what is called thirteen miles, of some of the worst road I ever travelled, being five hours in arriving at our place of destination; but still we have to acknowledge the extension of protecting care, so that ourselves, chaise and horses, were all sound on getting to Llanidloes in Montgomeryshire. We lodged at an inn, very few Friends residing in the town. The meeting here on First-day morning was, through gracious condescension, a remarkably invigorating season, feeling like the participation of such meat as the prophet went in the strength of, many days.

(To be continued.)

THE DOCTOR'S STORY.—"Children," said the old doctor, "I have a story to tell you of something that happened to me many years ago, which I shall never forget."

"One day—a long, hot day it had been, too—I met my father on the road as I was coming home."

"I wish you would take this package to the village for me, Jim," he said, hesitating.

Now, I was a boy of twelve, fond of play and not over fond of work, and I was just out of the hayfield, where I had been at work since dinner. I was tired, dusty and hungry. It was a good mile into town. I wanted to get my supper and to wash and dress for the evening class. My first impulse was to say I couldn't, for I was vexed that he should ask me to go after I had done my work. But if I did refuse I knew he would go himself. He was a gentle, patient man, weak and out of health, and so something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," "I said heartily; giving my rake to one of the men.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel very strong to-day, and it's very important this should go."

He walked with me to the road that turned off to the town; as he left he put his hand on my arm, saying again, "Thank you, my dear boy. You've always been a good son to me, Jim."

I hurried into the town and back again. When I came near to the house I saw a crowd of farm-hands at the door. One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

I am an old man now; but I have thanked God many and many a time in all the years that have passed since that hour, that those last words were, "You've always been a good son to me."—*The British Friend.*

God keeps a school for his children here on earth; and one of his best teachers is named Disappointment. He is a rough teacher, severe in tone and harsh in his handling sometimes, but his tuition is worth all it costs. Many of our best lessons through life have been taught us by that same stern old schoolmaster—Disappointment.

FOR "THE FRIEND."

S. Morris and J. E. Rhoads' Travels in Japan.

(Continued from page 238.)

Brick and tile-making were going on in one part. The weakly were making straw sandals. The blind did some plain labor among the rice. Carpenters, blacksmiths and tailors, dyers and cooks had each their separate apartments, while others were doing heavy laboring work outside.

Good behavior, the marks for which are attached to the sleeves of their kimonos, secure certain favors in treatment, and a shortening of their terms in some instances.

Most of the men had no manacles, but some working outside were chained in couples. No extraordinary punishments were practised except confinement in a dark cell. A few, who had committed bad crimes were subjected to solitary confinement.

They were eating dinner, which consisted of boiled rice and barley, dried fish and pickled daicon. The food is said to compare well in quantity and quality with that of laboring men in Japan; and the appearance of the prisoners indicated they were not starved.

The prison dress, too, was fairly warm. On the whole, the treatment would compare favorably with that in *my own State*; and the system generally is better, so far as we could judge by observation and the information given by the officials.

I. N. had invited such of the students and their friends as could understand English to meet at his house in the evening, and forty or more accepted. S. M., dividing them into three classes, viz., those who were Christians, those who were almost persuaded to be such, and the third as inquirers or seekers, spoke to each at some length. He set forth the duties of a believer to his Maker, to his fellow-men, and to his country; pressing the question of peace very closely, and recommending to the Christians silence as a part of worship. The need of giving their hearts to Christ while He is calling them, was the advice to the undecided.

The subject of baptism had claimed my thoughts, and I endeavored to set forth that which now saves, speaking from 1st Peter, iii:21. There seemed much solemnity, and some said they understood the words delivered better than on former occasions. Approval was expressed, and several remained to ask questions after our breaking up.

Eleventh Month 1st.—We purchased tickets to return by steamer, intending to do so on the 3rd, but finding the ship for that date had been taken off, we concluded to go to Hakodate by railroad, and boat from Mororan. This takes us through a part of a country still much unsettled. It is mostly covered by thin forest and long, coarse grass. Some places remind us of our new settlements. The trees and other vegetation are more like our own than we have seen in Hondo.

There is here an outlet for the superfluous population of the south; but it is a great change for the people from there to adapt themselves to the climate and different methods of farming. There is a good deal of fertile land, and capitalists have not been slow in taking it up, most of the public lands having passed into private hands.

On reaching Mororan, we were met by a man from the hotel to which I. N. had directed us. We took hacks drawn by the little horses used in Japan. Our driver started off at a good speed, blowing a horn and passing some other teams. Rain had been falling and the road

was bad; the distance, too, was more than we had expected. The horses began to flag, and all the other stages passed us. At length, one of our horses gave out entirely, and the passengers all got out and walked. The driver beat his beasts unmercifully, and after some time reached a house where he procured a fresh horse, and, in time, we reached Nibekis' hotel close by the bay. Our baggage after being put on the stage was mostly taken off, and we supposed placed on another which had preceded us. After waiting some time, and the hour for the steamer to leave drawing near, the valises were still missing and we thought must have gone to another hotel. We explained by sign what we wanted, but could get no satisfaction.

When, with I. N. we had been introduced to Admiral Enomoto, a distinguished follower and friend of the Shogun in the days of his power. Having seen him get on the train, and thinking he was in the hotel, we inquired for him, and he soon appeared. As he speaks fair English he soon set us at rest about the baggage; so he had intended to go by the boat around Hakodate, but that a war-ship in the harbor had gone out in the morning and found it rough that she returned. So he advised us remain over night and go by steamer and land on the morrow. He saw that we were supplied with all we needed, and took us under his care until we were across the bay and furnished with a basha for Hakodate. The passage across the bay was very rough, and several of the passengers exceedingly sick; but keeping on despite the wind and waves, it looked dangerous as the boat came out for us. The oarsmen, however, understood their work well, and landed us without wetting.

Here we took a basha—a wagon with a cloth cover and hung on leather springs—which, rather low, will carry four passengers. Ours was a "specially"—all to ourselves. Distance to Hakodate 11 ri, or about 27 miles, and the road very bad most of the way. Jolts were severe, it was only by supporting my weight partly by my arms, that spine and brain could bear them. Moderating the speed to save ourselves, we reached Hakodate towards 7 o'clock.

We had hoped to have had time to see the missionaries again, and go on south the same night, but finding this could not be done easily we quietly stayed at a hotel till after breakfast next morning, and then proceeded to the house of the Methodist women whom we had visited before. It was arranged for us to meet them at 10-30 and then take dinner with them.

It was the Emperor's birthday, and therefore kept as a national holiday. This left our friends at liberty to be with us, and as it was a beautiful day we enjoyed a walk in the afternoon to the mountain that rises back of the town, where a beautiful view of the bay and straits is seen. An Episcopal missionary named Nettleship, his wife, and two other women came in to talk with us; and a good open time we had with them. C. Nettleship invited us to tea afterwards accompanied us to the steamer in the bay, seeing that our tickets, etc., were all ready.

We felt well satisfied to have taken a definite finish our work at Hakodate before leaving Hokkaido. Thus the service for which we came to Japan is gradually drawing to a close. After seeing our friends in Tokyo, and distributing books by mail to missionaries, we expect to be ready to sail for Australia.

Tokyo, Eleventh Month 7th. Leaving Hondo

date near midnight on the 3rd, we had a smooth passage across the straits and the bay to Aomori, where the railroad from Tokyo terminates. As we were to travel all night, we took a first-class car, and again had the company of Count Enomoto. This gave S. M. an opportunity of conversing with him on various topics concerning good government, peace, etc.

Arrived at Ueno Station, we succeeded after some effort in making the jinrikisha men understand where we wished to go, they calling on one of the ticket agents to help us out.

At Dr. Whitney's we were soon installed again in our former quarters; and as the afternoon proved wet, remained indoors.

On First-day, the 6th, the sun rose bright and clear; and we had a beautiful morning to walk to meeting some two miles. J. Cosand and wife, M. M. and M. H. were present in addition to those we had seen before. I thought there was considerable openness to receive the messages delivered, and reason to believe that some could rightly value our silent worship. We remained at J. C.'s to dinner and through the afternoon. It was pleasant meeting with our friends from Philadelphia, and I hope their stay here may be blessed to themselves as well as to those among whom they have come to labor.

At J. C.'s we met two men belonging to Friend's Meeting. One of them is studying medicine, and when through may go to Tsuchira to help out the mission there. He seemed like a substantial, religious person. The other is younger, and had been educated a Buddhist priest. He came to the Friends and is considered a reliable man, and ready in setting forth Christian doctrine. He had been to Mito to attend the meeting there on First-day. An interesting evening was passed among them in conversation and a religious opportunity.

Returned to Dr. Whitney's to tea, where we met M. M. and M. H. again.

When at Hakodate we found on the mountain the only Golden Rod we have yet seen here. The flowers are more in a cluster and have not the plume shape that some of our varieties have. It was interesting to identify it, as we had been looking for such a flower. Blue Asters are common, and are pretty. What is called the Wild Chrysanthemum was blooming plentifully there. The flowers are white to violet color, and almost exactly the size and shape of our Ox-eye Daisy.

Many trees had lost their leaves ready for winter, and we thought those that still retained them were not brilliant. Near Mori, however, we had a fine view of rich, and some bright red foliage, on which the sun was shining in the right direction to set them off. A good many trees like Laurel and Camellia are evergreen in these parts (Yokohama).

(To be continued.)

"TWO PIECES OF PLASTER."—A sensible man had a somewhat quarrelsome friend who worked in a brickyard. One day he fell into a dispute with a fellow-workman which ended in a fight. In the skirmish the man was hurt, and the employer, who saw the end of the fight, and as a man of more temper than discretion, advised him to get a warrant for the other's arrest. While the matter was under discussion, a man who had seen the whole affair from the beginning made his way to his injured friend and said: "You don't t'get no warrant, Jim! You let yourself two pieces 'o plaster, good big ones, and put one piece on yer hade, an' the other on yer mouth, an' you'll be all right!"

Extracts from the Diary of Louis Taber.

(Continued from page 236.)

Second Month 15th, 1879.—I feel willing to make the following record: Our daughter S. had a relapse when at Dansville, in 1877, accompanied with turns of sinking and fainting. She had an intense longing for home. Feeling much distressed, I walked alone into the orchard, when being clothed with the spirit of supplication, I knelt and fervently prayed that our daughter might be spared to return home while living, that we might once more see her, and she again recognize us before our final parting here. I then arose and continued my walk, but felt no relief and no assurance that my supplication would be granted. After a little time I knelt again, repeating my prayer, if possible with renewed earnestness and fervency. A wave of peace flowed into my spirit, then was a comforting assurance granted me, and I could now leave her in the hand of the Lord.

In a few days she and her mother returned home, her health very much improved. The cause of her long and severe illness not having been removed, I mentally, but very earnestly petitioned, that if it were possible (and with the Lord all things are possible), she might be restored to a normal state of health. Not long after, my secret petition was granted, which was almost more than we dared to hope. She is now as well as she was before her illness; for which I trust we are all sincerely thankful, as also for our son's recovery from his hurt and lameness.

Fourth Month 22nd.—At our Monthly Meeting I obtained a minute to attend Salem Quarter and all the meetings composing it, visit some families, and if way opened appoint one or two meetings in its limits.

Tenth Month 10th.—During Yearly Meeting M. A. and I lodged at the Boarding School, with a large company of Friends from various parts, and with the ministers from Philadelphia, which was pleasant to us. Some of the evening gatherings were very interesting. At our Select Meeting we had a rather trying time. Friends were not united in allowing an aged minister—C. Douglas—from a branch of Indiana Yearly Meeting, to sit with us. On a suggestion from some of the Philadelphia Friends he withdrew, thus removing the difficulty.

The meetings on First-day were large, nearly or quite 2,000 being present. C. Sheppard and D. Heston had the most service and were much favored. Both meetings quiet and solid.

Second-day, more were in attendance than last year, nearly or quite as many as before the division. Clarkson Sheppard and David Heston and their companions had minutes. Marshall Fell was also acceptably with us without a minute, and Joseph Scattergood who is not yet acknowledged, and quite a number of Friends both older and younger from Philadelphia Yearly Meeting were in attendance. Nothing occurred to obstruct the unity and harmony of the meetings. That held on Fourth-day was solid and satisfactory. I was permitted for the most part to be a watcher on the walls. There were many others more gifted and valiant in the ranks.

One thing was remarkable. No voice was heard on First-day from the women's side, or but one in the afternoon.

On Fourth-day three or four spoke—Ann Branson, one of them; and she very earnestly delivered an almost prophetic message. She is a remarkable minister, still lively and green in her declining years. We separated solemnly with feelings of thankfulness and gratitude for

our many continued favors and blessings, and that so goodly a number of Friends are still preserved in the unchangeable truth.

Eighth Mo. 25th, 1880.—When Ellwood Dean was here, I told him I had accomplished all I had in prospect and would now remain at home. "Yes," he replied, "till the Master calls thee again into the field." Adding, "with impaired health I am now going the third time in about one year to Salem."* For myself I thought when shall it be? Where will it be? My life's work seems nearly ended. The infirmities incident to those of my age are gathering about me. I have long been unable to perform much manual labor, and find travelling often quite fatiguing. J. Brantingham obtained a minute from his Monthly Meeting to visit in the love of the Everlasting Gospel the Islands of the Pacific, perhaps Japan, but it did not pass the Quarterly Meeting. I felt sympathy with him and wrote to him. It seemed to me that I could see a path of light around the world in which some of our ministers might yet have to travel, and proclaim the glad tidings of life and salvation to the islands afar off and among the nations of the earth.

Ninth Month.—Our last Yearly Meeting was rather larger than the previous one, I thought about the same size as before the division. First-day Meetings as usual large and interesting. There were in attendance from Philadelphia Yearly Meeting, Abbie Hall, Phebe Roberts and Henry Wood, ministers, with companions, also T. Harvey, from Kansas.

On Second-day I proposed that a joint committee be appointed to consider the propriety of corresponding with New England Yearly Meeting and report next year.

After solid deliberation on the matter, about fifty voices were heard uniting. It was proposed to add "if way should open for it," when about as many more united. But being afterwards modified and very much changed the whole subject was dropped. A minute of advice was prepared and united with by many, but a little objection being made to one or two sentences or expressions, it was not sent down to the meetings. Perhaps it was best to move in entire unanimity or not move at all.

Seventh Month 15th, 1881.—At our First-day Meeting my mind was clothed with the spirit of supplication, not only on our own behalf and on behalf of our division of the Christian Church, but on behalf of all the true living spiritual members of the Church Militant the world over. For the rulers of our land and all lands; those in authority, for kings and rulers in the earth that they might be just, ruling in the fear of the Lord. And that He would be pleased to hasten the time when swords should be beaten into ploughshares and the kingdoms of this world become the kingdoms of our Lord Jesus Christ.

Tenth Month 7th.—Our Yearly Meeting was rather larger than usual and equally interesting and favored. The meeting on First-day rather large. A number of testimonies were borne, there being less silence than usual. No ministering Friend with a minute was in attendance. Esther Roberts from Philadelphia Yearly Meeting was here without a minute.

On Fourth-day morning, when the meeting gathered, I rose, walked to the head of the gallery, stood a short time and then repeated the first six verses of the third chapter of Hebrews,

* E. D. attended our meeting on his way to Salem Quarter the following winter.

"Wherefore holy brethren partakers of the heavenly calling," etc. Alluded to the charge to Moses to put off his shoes from off his feet, and quoted "Without controversy great is the mystery of godliness, etc. Then spoke of the prophecies and promises concerning our Lord and Saviour. Of his birth, life, sufferings, death, resurrection and ascension, and of his being the first born of every creature.

Spoke also of Christ as the Paschal Lamb, and finally as our great ever living and adorable High Priest, at the right hand of the Father, making intercession unto God for us. Then of his second coming without sin unto salvation; of the new and spiritual dispensation. Quoted Hebrews, xii:18-29, "For ye are not come unto the mount," etc. Alluded to the new heavens and the new earth, the new and heavenly Jerusalem, and the tabernacle of God which is with men, unlike the outward tabernacle; of the living bread and the water of life, the true spiritual union and communion through living faith, of the body and blood of our Lord, and of the river of the water of Life, closing with the words, "Whosoever will, let him take of the water of Life freely."

On Fifth-day Ann Branson visited our meeting. The concern was on account of the ministry which she feared had been too much exercised at that time, and that we were in danger of drifting away from our testimony to silent living spiritual worship. As usual she spoke as one having authority. May she still longer be spared for our sakes. The situation of the scattered remnants of our Society throughout the land being considered, a joint committee was appointed to take the subject into consideration, and report next year.

First Month 20th, 1882.—We have just heard of the death of Rachel Green, widow of William, and sister of B. Hoyle. Elizabeth Smith died since our last Yearly Meeting. They were both at Yearly Meeting, both in advanced age, and had long been mothers in our Israel. Upon whom will their mantles fall, and will they be worthy to wear them? They have been gathered as sheaves of corn fully ripe to the generations of the just. "The memory of the just is blessed."

Second Month 17th.—We are reading with interest the diary of Rebecca Dewees, as published in THE FRIEND. It reminds me afresh of my neglect during her painful and protracted illness. I intended to write her while on my journey west, and ought to have done so, but finally I waited until my return, to find that she had deceased. I have not forgiven myself for not attempting in the ability that might be granted, to hand a cup of cold water to a suffering sister in the name of a disciple. May it be a lesson to me, and may others be warned by my neglect.

Second Month 21st.—What do we individually and collectively know of being gathered into the true living, soul satisfying silence, into a spiritual union and communion, one with another, and through the Eternal Spirit, with the Father and the Son, and so witness a feeding together on the bread of eternal life? In this silence our outward ears listen not to the concord of human voices, or the sound of instrumental music, but our spiritual ears hear the sweet melody of a heavenly harmony, as far transcending the choirs of mortals, as the glories of heaven transcend the beauties of earth.

(To be continued.)

Character is what man is in his inmost thoughts.

LESSON OF THE WATER MILL.

Listen to the water mill
Through the livelong day,
How the clicking of its wheel
Wears the hours away.
Languidly the autumn wind
Stirs the greenwood leaves,
From the fields the reapers sing,
Binding up their sheaves,
And a proverb haunts my mind,
As a spell is cast—
"The mill cannot grind
With the water that is passed."

Autumn winds revive no more
Leaves that once are shed,
And the sickles cannot reap
Corn once gathered,
The ruffled streamlet flows along,
"Tranquil, deep and still,
Never gliding back again
To the water mill.
Truly speaks the proverb old,
With a meaning vast,
"The mill cannot grind
With the water that is past."

Take the lesson to thyself,
Loving heart and true,
Golden years are fleeting by,
Youth is passing too.
Learn to make the most of life
Lose no happy day.
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love while love shall last,
"The mill cannot grind
With the water that is past."

Work while yet the daylight shine,
Man of strength and will,
Never does the streamlet glide
Useless by the mill.
Wait not till to-morrow's sun
Beams upon thy way.
All that thou canst call thine own
Lives in thy to-day.
Power and intellect and health
May not always last,
"The mill cannot grind
With the water that is past."

O the wasted hours of life
That have drifted by!
O the good that might have been,
Lost without a sigh!
Love that oft we might have saved
By a single word,
Thoughts conceived but never penned,
Perishing unheard
Take the proverb to thyself,
"Take and hold it fast,
"The mill cannot grind
With the water that is past."

—McCullum.

FOR "THE FRIEND." THE BROOK.

'Tis a beautiful brook, and so softly it flowed
O'er the white polished pebbles its waters disclose,
That its bank seemed to promise a charming abode
Where my heart might in safety and silence repose.

Yet in Spring I had seen it when loudly it roared
And rushed like a mountain stream proudly along
And its wave now so gentle, then angrily poured
That the birds fled affrighted, and hushed was their song.

And again I had seen it when Summer was high
And the sun in meridian altitude shone,
And the flowers had drooped, and its channel was dry,
Scarce a drop trickled over its bosom of stone.

And now when the mildness of Autumn prevails,
Though the streamlet in silence glides smoothly along,
The sere yellow leaf on its bosom that sails
Announces that closed is the merry birds' song.
That soon in his sternness will winter appear,
And in fetters of ice chain this beautiful stream,

Arrest with his rigors its gentle career,
And its breast reflect only the wintry sun's beam.

'Tis thus with the minds of poor mortals, I cried,
As the seasons of life as of nature prevail,
Spring's impetuosity, anger and pride,
When the stream is a torrent and high is the gale.

How barren, how feeble, when Summer suns shine,
When care or ambition has dried up the stream,
When life's early flowers are on the decline,
And reality wakes us from fancy's bright dream.

My Spring-time is past, and my Summer is high,
My youth's swollen current flows proudly no more,
My flowers have faded, my channel is dry,
Nor will Autumn their bloom or its fulness restore.

Oh God! ere the Winter of Death shall arrive,
Ere its coldness shall wrap this fair fabric of clay,
May thy presence, like mildness autumnal, revive
The purified spirit of life's early day.

Or at least be thou pleased that the sere yellow leaf
May admonish my heart that the Winter is near
To prepare, but rather in submission than grief,
For the end of my Autumn, the close of the year.

L. PYLE.

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 235.)

Seating ourselves upon a rock and firmly planting our feet upon another, we waited until the train arrived. In the midst of the awful stillness the shrill scream of the engine, softened however by the distance, warned us of its approach. Like a toy it glided onto the bridge and disappeared behind the rocky ledge. Once or twice farther up the track it could be seen for a moment and would again be lost in the labyrinthian curves of the cañon. While waiting for the train my companion amused himself throwing stones, which I timed in their fall and found it took between ten and twelve seconds for them to reach the water below.

With feelings of deep reluctance we quitted our perch and prepared to retrace our steps. This was no easy task, for many places could be leaped down that could not be clambered up and more than once we found ourselves pausing to consider what should next be done. About this time we began to realize that we were intensely dry. The only water nearer than the Arkansas below we knew was heating for us in the jug we had filled on our way up the mountain as we passed the last spring. However our only complaint when we reached it was that it was limited in its supply.

We had a very exciting experience on our way down the mountains. We had left the main carriage road and taken a shorter route that led us over the dry bed of a torrent that in ages past had worn itself a passage through the rocks. So wild and rugged were the sides of this cañon, and in many places the passage so narrow, to say nothing of the grotesque forms left by the irregular eroding of the rocks, that in popular nomenclature, the place is always associated with his satanic majesty.

We entered upon a causeway barely wide enough for our wagon to keep both pairs of wheels secure, which led us in a few hundred feet on to the comparatively level floor of the cañon. We were fairly upon it and past the point where turning was possible when suddenly as we rounded a curve, we found our way disputed by a moving river of cattle: giant steers with horns measuring several feet across, mad up the advanced guard. Our sudden appearance caused considerable consternation among them, and the cow-boys, riding furiously to the front, yelled at us in savage tones, to get out of

re way, for we were in great danger of a stamede. For a few moments we were in an alarming position, and escape seemed almost hopeless. Just how we got past I do not know, but we soon found ourselves close up to one side of the cañon and the moving mass quietly passing us, the angry cowboys by rough words and incessant cracking of their long whips had restored order, and then all went well. These wild cattle when once roused are no mean foes, and the mountaineer who helped with the snake in the morning, said he would rather meet a bear than one of them angry.

After the steers had passed came the cows, and then the calves brought up the rear. There were two thousand head in all, the last cow-boy told us, and it took six of them to keep the herd in order. They had been to a round-up and were bringing away the property of one man.

The next day we left Cañon City a little after noon. I was intensely annoyed to find that some disagreeably rich pork man had his special attached to the end of our train—so that the rear vestibule was no better than any other for observation. Why he should have chosen this one day, when I wanted to view the glories of his road, for his trip I cannot imagine. As it was I had to satisfy myself with a side seat, and hung on desperately to the rails, and tried to see.

In a few moments we were dashing into the cañon, and could barely see a line of blue above our heads. We passed over the bridge and were soon hurrying up the steep grade made apparent by the rapidly-flowing river that constantly kept us company. The higher up we went ourselves, the less towering seemed the peaks about us, though as we rushed along, the Augue de Christo range continually showed us new and wonderful combinations of loveliness and grandeur.

The Presidential range, the College group—all these and hundreds more we passed, but how can I give you any idea of the rapid succession of images that flitted through my brain, already all too overflowing? There are, however, one or two features that stand out more clearly than the rest, and those are the flowers that bordered our track for endless miles—their luxuriance and profusion only equalled by their variety and beauty, and the Arkansas River, or at least the stream that we had known as a river far below. As we ascended the eastern slope of the great divide, the stream continually became smaller, swifter, and more beautiful. We finally left it for a short time, and by a series of marvellous turns began ascending slowly indeed, but surely the last great incline. We stopped a few moments in Leadville, where dirty little boys came about the car windows and offered ores for sale. The city looked uninteresting enough, as it is simply a mining camp, and I saw nothing but dirty men and children, dirty little houses, and still dirtier furnaces and smelting arrangements. This is one of the highest cities in the United States—10,200 feet in altitude—and though it is walled in by peaks that rise from 12,000 to 14,000 feet, they do not appear very high. I see by the guide-book that it is a beautiful city—so you must forget what I have said and remember that I only saw it from the car window.

Now we again started, and again we went on and up—touching once more the Arkansas and, at an altitude of about 11,600 feet, dashed into a tunnel at the top of Tennessee Pass, leaving our river, now a tiny mountain rill rushing back over the route we had come, to the Mississippi far away—while as we emerged at the

other side into the light of day, we found the Eagle River, equally small, and as rapidly hastening on to join its waters with the Colorado. Down we flew, hugging close the mountain side, while far below and beyond us stretched the valley of the Eagle. Our extra engine that had helped us up the slope was now loosened, and rushed down ahead of us, ready, I suppose, to assist the next east-bound train up the grade. All along there were beautiful flowers, ferns and mosses, and cascades among the rocks, that everywhere heightened the beauty of our surroundings.

At Red Cliff, another mining town, the train drew up a few moments and then we entered the cañon of the same name, worn by the rushing waters of the Eagle. The road winds and twists, as it follows the course of the river, to such an extent that most of the time both ends of the train were visible as well as our course before and after. As we sped along, far up on the cañon sides two thousand feet or more, we saw perched a mining village. It looked like a collection of pigeon houses, but how the inhabitants reached their homes unless they are raised and lowered in baskets, I cannot tell. Just outside the cañon we stopped for supper. The gorgeous glow that illumined the sky, and set in bold relief a perfectly formed mountain dome that sprang far into the air, I shall never, I think, forget. Darkness prevented our seeing much more, though as we entered the Cañon of the Grand the moonlight was sufficiently bright to produce unutterably weird effects. The intense blackness of the shadows, with the partial illumination of the jagged rocky side, that for a thousand feet or more was flooded with the soft radiance that here and there penetrated to the very base of the cañon, its silvery light caught and reflected by the madly-foaming torrent, that elsewhere was of stygian blackness, produced an effect absolutely indescribable.

As we sat gazing out upon the enchanted panorama rapidly passing us, suddenly we dashed into a tunnel, and emerging once more into the moonlight found we had left the Grand and were drawing up at the beautifully lighted station.

At Glenwood Springs. The scene about was so utterly at variance with what we had passed, that it seemed we had suddenly been transported from the unknown horrors of some witches' cavern into the exquisite beauty of fairyland. The glimpses we caught of velvety turf, of trees and lakes illuminated by hundreds of Chinese lanterns, together with the soft strains of music, mellowed by the distance, made us deeply regret that we could not wait over at least one day to get a nearer view of this charming health and pleasure resort of Western Colorado.

From here to New Castle we again followed the course of the Grand, and for ten or fifteen miles we had quite an exciting race. The track of the Colorado Midland is upon the other bank of the Grand. At New Castle it crosses the river, and from there the D. & R. G. runs its trains over the same road to Ogden. The object of the race seemed to be to see which would reach the bridge first. Sometimes we would be a little ahead and again they got the lead, then there would be long stretches where we kept so exactly even that it did not appear that the other train was moving at all. As we neared the objective point we were forced to slow up and let them go on, for as it was their track after that, they had of course the right of way.

Though we were all the while conscious that

we were passing through some of the grandest scenes of the Rockies, we were compelled to let it pass unheeded, for the moonlight had vanished and we could see nothing. Nevertheless I kept up with the guide book, and formed mental resolutions to some day return and by stopping on the mountains see it all by the light of the sun. But more than all I am desirous of taking in the whole of their advertised trip of one thousand miles through the Rockies, which takes in much more than one gets in simply crossing the State.

I cannot bring this to a close without saying a word about the remarkable steadiness and ease of motion which these cars afford. Though the grade is so great and the curves so continual, there is no swinging from side to side, nor any uncomfortable sensation that I have noticed. When I left home it would have caused me no uncomfortable feelings had our course over the mountains been by any other line, for when I saw the coupon, that read "Denver and Rio Grande, it had no special meaning to me then. Now I feel grateful that the agent of the B. & O. at Ninth and Chestnut Streets knew so much better than I did what I really wanted. Did it ever occur to any of you, that while you flatter yourself that you have a fairly good geographical knowledge, in reality you know almost nothing?

Unless you have really seen a mountain or a cañon, no amount of word pictures or photographs can give you a correct idea of the real thing. I thought I knew exactly what they looked like before I came here, and my first few nearer views did not suffice to undeceive me. Now, however, my perceptions are becoming quickened, so that in time I shall have material out of which I shall be able to form concepts. Do not imagine that I have reached this stage yet; I am very far from it, as my confused account of yesterday's experiences has already shown you.

Of to-day's ride through Utah I must leave an account until I find time at some future stopping place, for we are almost at Salt Lake City, and I must bid you a hasty adieu.

P. S.—I find, in consulting the guide book, that I have not seen Leadville at all, but that we only stopped at Leadville Junction. That accounts for my finding the place uninteresting.

(To be continued.)

A Mohammedan Training School.

No one who wishes to form the best conception of life in the Mohammedan world should fail to visit the great university of El Azhar, situated in Cairo, the leading seat of learning in all the lands which acknowledge the Arabian prophet, and probably the most largely attended university in the world. It was founded in A. D., 970, at a time when even Europe was ready to take lessons from the Arabs in philosophy, physics, medicine and mathematics, when the schools of Bagdad and Cordova had a world-wide fame, and when there were seventy public libraries in the Moorish Kingdom of Spain. The influence of the Arabs upon the world's learning at that period can be better conceived when the reader remembers that the figures used in the numerical systems of all civilized lands, "the nine digits," are a gift of the Arabian scholars, and that the mighty branch of mathematics known to every student as "algebra," bears an Arabian name.

The University of El Azhar, "The Splendid," takes its name from the immense mosque in which it is conducted, a mosque which was built some

five years before the school was founded. In the earlier years of its history it had the right to claim the pre-eminence among the great seats of learning, but five hundred years ago Mohammedan learning became stereotyped, and has since made no progress; while the universities of Europe have moved onward. Hence, we find here the ideas and modes of thought that belong to a period older than the discovery of America. The group of buildings occupied by the school belongs to different periods, the last addition being made in 1885. The whole is crowned by six tall minarets, which serve to maintain the outward features of a mosque. Instead of being located in a spacious campus, the American idea of the proper location of a college or university buildings, it is almost hidden by the bazaars and houses, that crowd to its very walls. It was while we were looking through the bazaar of the book-binders and book-sellers that we came to the principal entrance, called the "Gate of the Barbers." A special permit from the chief of police is required for admission, and shoes must either be taken off or covered with the huge slippers which are provided at the entrance of every Mohammedan mosque. Within the gate there is a spacious open court, with a great hall at the eastern end, the size of which can be conjectured from the fact that its roof is supported by 380 columns. The other three sides of the court are occupied with recitation and study rooms, while the second-story is cut up into lodging apartments. Within, groups of students reciting to grey-bearded professors were to be seen sitting around on the floor of the court, in various portions of the great hall, or in the class-rooms just named. There were no benches and desks for the professors. There seemed to be no discipline or system. All engaged in study were shouting at the top of their voices, and the incessant hubbub was confusing to one accustomed to the studious quiet and order of a Christian seat of learning. But at all times the hall and court seem to be crowded with the groups of students, either studying or engaged in recitation.

It is hard to ascertain the details which are of such interest to educators. The east is much given to hyperbole (a polite term for lying), and there was certainly some hyperbole in the statement of one of the professors, that there were 45,000 students in 1882, before the fall of Arabi Bey. The statement of Europeans who have passed a long time in Egypt can be better relied upon. Dor Bey, a native of Switzerland, but long superintendent of education for Egypt, says that a few years since there were enrolled 9,668 students, and 314 professors. Dr. Ebers says the number in 1875 was 11,100.

Four different Mohammedan sects have faculties, but no professor has any regular salary, nor are any tuition fees required of students. The rich students, however, make gifts to their teachers, and it is probable that those who are popular are well sustained. It costs little to the poor student to get an education with free tuition and free lodgings. He boards himself, and his wants are very simple.

Dor Bey, whom we have mentioned, says in a report on Egyptian instruction, that the University comprises four departments, which he styles Grammar, Syntax, Theology and Law. As he tells us that mathematics is also taught, it is hard to tell how it appropriately comes under one of these heads. Rhetoric is also highly estimated. In the study of Theology the Koran is the principal text-book. Indeed, it

forms the basis of all higher Mohammedan education. This book, as a whole, or extracts from it, is the text-book of all the schools, and a large portion of the study required is the committing to memory of its precepts.

There is no such thing in the University as taking a degree in the European and American manner, but when a student has completed to the satisfaction of his teachers a given course of study, the *Sheikh*, or head of the department, makes a certificate to that effect in the student's text-book, and this authorizes him to become a teacher of the given branch.—*The Armory.*

Scolding.

There are six separate reasons why scolding does no good, and why consequently we ought not to scold. First of all, scolding arouses resentment instead of sorrow. You are making rebels, not submissive penitents. You are calling forth impudence instead of shame. A soft answer turneth away wrath: but grievous words stir up anger.

In the second place, scolding is a confession of temper and irritability, and therefore does no good. Even where the rebuke is just in point and is greatly needed, the one scolded will feel, "He only says that because he is mad with rage."

In the third place, scolding is a confession of powerlessness and defeat, or at least of weakness, and therefore does no good. The will that is still strongly clothed with authority, and is confident of coming out victorious, even when injury has been attempted against it, needs no desperate and last resort. When people are baffled, cornered, beaten, or helpless, there is still one thing left to them. They can still be ugly with their tongue. It is their hour of great provocation. They have failed to control things, and so they give vent to their bitterness and disappointment. It is the only way left them of taking revenge. "Then said Job's wife unto him, Dost thou still retain thine integrity? Curse God, and die!"

In the fourth place, scolding is a confession of willingness to pain others just for the sake of relieving one's self. The soul manifests itself as selfish, inconsiderate, reckless, running daggers into the heart of friend and foe alike, with very slender cause or purpose.

The fifth great reason why scolding does no good is that there is a tendency to concentrate it upon the heads of those with whom you do not sympathize, and whose nature in many subtle ways goes against your grain. Very probably your scolding is not fair. The one whom you like the least is the one who gets it the most, whether he is innocent or whether he is guilty. He is made the scapegoat for others. You are prejudiced against him, and he is compelled to stand the brunt of it all. "If anything is done wrong, the supposition is that George did it. He broke the latch. He left down the gate. He backed the banisters. He whittled sticks on the carpet."

And often the poor boy reasons, "Well, I will get the blame anyhow; I might as well deserve it!" "In many a household there is such a one singled out for suspicion and castigation. All the sweet flowers of his soul are blasted under this perpetual northeast storm."

The sixth great reason why scolding does no good is because it very generally contains much downright falsehood. First of all, the charges and accusations are not pure truth. A little grain of fact is magnified into a great camel,—it is awfully and terribly enlarged; or a single

individual case is made the basis of a sweeping and universal statement: "You are always in mischief!" "You never have a decent thing to wear!" To wax eloquent in scolding, one must lay a broad philosophical foundation, and must branch out from particulars to generals. If one can show that the stability of the very heavens and the earth are affected by the evil deed of the miserant, then it will be possible to rise to an overwhelming climax of indignant magniloquence. The first and greatest law of scolding is, "Start out on a grand scale!"—*S. S. Times.*

Natural History, Science, etc.

Jealousy.—A young man of my acquaintance has owned for some years a dog who has been his constant companion. Recently the young man has married, and has moved with his bride and dog into a house on the opposite side of the street from his father's house, his former home. The dog has been evidently unhappy, for the time and attention formerly his are given to the young wife. In many ways he has shown his unhappiness, in spite of the fact that his master has tried to reconcile him, and the young bride to win him. The other day, when his master came home, his wife sat on his knee while Jack was lying by the fire. He rose from his place, came over to the couple, and expressed his disapproval. "Why, Jack," said his master, "this is all right; she's a good girl;" and as he spoke he patted her arm. Jack looked up at him turned away, and left the room. In a moment they heard a noise, and going into the hall found Jack dragging his bed down stairs. When he reached the front door he whined to be let out, and when the door was opened he dragged his bed down the steps, across the street to his old home, where he scratched for admittance. Since then he has never been back to his master.—*Our Dumb Animals.*

A Leopard Tamed by a Perfume.—Wild animals are completely fascinated and can be tamed by perfumes. There was a M— Lee, in India, who had a tame leopard that played in the house with her children. He was very inquisitive, as all of the cat-tribe are, and loved to stand on his hind legs, with his fore paws on the window sill, and look at the passers-by.

When the children wanted the place for themselves they would all take hold of his tail and pull him down by that; he was generally very amiable, but sometimes, his claws being very sharp, the children were scratched. So M— Lee taught Sal to keep his claws sheathed by giving him when he did so a little paper trap on which lavender water had been dropped.

This would throw him into transports of delight. He would tear the paper into bits and roll over them on the floor. With nothing but a bottle of lavender water I have become the best of friends with a leopard, a tigress, and a lioness in a menagerie.—*J. G. Wood.*

Salmon-berry.—Dr. Sheldon Jackson writes to the *Independent* of New York, that it is impossible that the salmon-berry of Alaska should get its name from being put up in salmon oil. There is, he says, no such thing as salmon oil in use there. The only oil used is made from the dogfish, the herring, and the Ulican fish. It gets its name, says Dr. Jackson, from the color of the berry. There are two varieties of berries, one of which is reddish and the other a pure salmon color.

Orioles' Nests.—A correspondent from Santa Barbara, California, writes that the under side

the leaves of the Fan Palm is the favorite place for Bullock's oriole to hang its nest. This is woven of the fibrous threads from the palm fronds and hung under the midrib by the same; and these are sewed through the leaf and fastened on each side of the nest. Hence the California name, "Tailor Bird." "Though they make a new nest every year, I have never seen them at work, and can hardly imagine how the threads can be drawn through and through the leaf, except by one bird working below and the other above. In such a location the nest is perfectly sheltered from the rain, and quite inaccessible to cat or snake."

Gleaning Peanut Fields.—There seems to be very little in a pint of peanuts, but the consumption over the whole country is so enormous that over three millions of bushels are produced in a single season in the countries where they grow. North Carolina, Virginia and Tennessee are the chief States where most of them are produced; grain and peanuts, indeed, are the established crops in the agriculture of these States. The peanut is a member of the leguminous family, and the pods, or legumes, after being produced, are thrust by the plant into the ground. Numbers of them are left in after digging, and not only do children and some grown people reap a fair harvest from the gleanings, but all kinds of animals profit by what is left behind. It is said that dogs will hunt after and devour the gleaners in search for abandoned peanuts.—*Meehan's Monthly*.

The Prodigality of Sea-Life is rarely realized; it may indeed be called inconceivable. Thus Professor Hensen found that a couple of cubic feet of Baltic sea-water contained 5,700,000 living organisms. Of these, 150,000 were visible to the eye. The others range down to minute seaweeds, consisting of a single cell only 1-25,000th part of an inch in diameter. There may be more, even less in magnitude; but the microscope which can make them visible, has yet to be invented. But even these numbers must be small compared with the swarms of diatoms in Arctic waters, whose glassy shells of siliceous matter some day form thick beds of flint. Nor do these, again, swarm quite so densely as their counterparts in tropical seas, such as color the shallow waters of the Red Sea. Turning to animals, we have the foraminifers, whose delicate shells, the delight of the microscopist, form the chalk-like deposits of ocean-depths, of absolutely unknown thickness. All these forms become of intense interest to man. As G. W. Field points out in the *American Naturalist*, we were before us the time when land supplies must fail to meet the demands of our ever-increasing population, and when our seas will be as closely cultivated as our shores. Already the beginnings have been made, and the new method of fish-preserving by vacuum will doubtless give an impetus. But probably the present generation as little appreciates the future of our culture as the Red Indian of a hundred years ago foresaw the agricultural exploitation of his prairies.

Items.

King Evil That Good May Come.—We have received the first number of a finely printed and illustrated sixteen-page weekly paper, entitled, "The Boys' Brigade Courier: The Official Organ of the Boys' Brigade in the United States." We can scarcely think of a more unwise and misguided effort to do good. While we cheerfully admit that those who have

engaged in this enterprise are actuated by an honest desire to benefit our boys, we cannot but think that their methods are so entirely un-Christian that, sooner or later, it will result in a deplorable lapse in religion and morals among our youth who shall have graduated from this school. Our objections are:

1. That it tends to popularize and promote a war spirit; to build up the old heathen idea, that "he who is not a citizen of my country is a natural enemy," and that "I may lawfully kill him, even though he has been guilty of no crime, except that he is the victim of the mis-rule of others."

It cultivates the spirit of Cain, of which we all have too large an inheritance. It is doubtless for this reason that (as we are told) "boys love the military feature of the work." It is the same unholiness of instinct that led thousands to flock to the brutal combat between Corbett and Sullivan, and makes the nations of Europe, like rival ruffians, ready at any moment to pounce on each other and literally butcher their millions of subjects.

Have the originators and friends of this movement stopped to think what a terrible thing is international war? Do they realize how easy it is to set it at work, and how hard to arrest its progress? Have they thought of the unseemly spectacle of Christian men deliberately shooting each other? Have they ever considered the demoralizing influence of all wars—how they depress all Christian influences, put back the dial of all true reforms, and substitute the rule of hate for the law of love? And what is military drill in which our dear boys are invited to become proficient as a part of their Christian education? It is the art of killing men who may be as well-intentioned as themselves, and doing it scientifically, quickly, and with the least danger to themselves. It is the art of executing vengeance on those rulers whom we are sure not to reach, by slaughtering their unoffending subjects. It is fratricide in gigantic proportions, and which has its impulse in the lusts of the heart. See James iv: 1, 2. And to think of doing this in the name of Him who said, "Love your enemies; do good to them that hate you;" "be not overcome of evil, but overcome evil with good!"

We confidently appeal to all our fellow-Christians, Is there—can there be—anything more unlike and antagonistic to the Spirit of Christ than the spirit and practice of war?

But it may be said, that to promote the military spirit is not the object of this movement. We hope this is true; but let them reflect that much that we learn comes not from direct teaching, but from suggestion. This is true of all evil influences. What would we think of a society which, as an inducement to Bible study, should give the boys nice meerschaum pipes, or packs of playing-cards, or, worse still, should distribute lewd pictures? The suggestion of evil would not be more certain in the one case than in the others. Parading with guns—the church owns the guns!—swords and bayonets may be less offensive to good taste, but it is not less likely to inspire the love of military achievement, and to teach that they are consistent with Christianity.

2. We object to this whole scheme for one of the reasons that is urged for its adoption, viz: that "it teaches implicit obedience to all orders, without question and without remark." We do not know of a more pernicious doctrine that has ever been taught in the name of Christianity. No intelligent person can possibly owe such obedience except to God, and even he condescends to reason with us. To teach such a doctrine is to teach Jesuitism in its most objectionable form. What our boys specially need is an enlightened conscience—such knowledge of the Word and Spirit of God that they shall decide every question of duty for themselves, and on its merits.

One of the most deleterious things in military rule is, that it takes away this right of private judgment, and compels men to substitute the authority of the officer in place of the law of Christ. So that the soldier who has sworn obedience to his officer may be required to throw shells into a city full of women and children; and he has no rights of conscience in the matter. He must obey, or die.

May God forbid that we should teach our boys such principles as this in the name of our Divine Lord.—*Christian Opusculum*.

The Nude in Art.—The war on obscene books in Chicago, and on pictures of undressed actresses on bill-boards in Boston, and a timely awakening on the subject in other places, is a movement in the right direction. "The Nude in Art," when imitated in common life, and promiscuously exhibited about the streets and in front windows, is a crime against good morals for which neither art nor science can find the shadow of a good excuse. It is desirable that the practice should be summarily suppressed.

Ideas that Need Revising.—In discussions of the race question there are many ideas quite current that will not bear investigation and need revising. Some of them are reiterated so often in the South that many writers in the North are misled into accepting them as axioms.

1. That the Negro owes great thanks to slavery for civilizing him. The quality of the civilization in respect to its virtues of honesty, truthfulness and chastity should be examined before this claim is granted. Did slavery develop manhood? Slavery placed a large colored population where it has come in contact with large opportunities. But Joseph's brethren did not claim gratitude from him for having been the means of his journey to Egypt.

2. That slaveholders understand the Negro better than anybody else. Perhaps so as an animal, but what can they understand about him as a human being, capable of education, compared with the knowledge of teachers who have been for a generation training Negroes in Fisk and Talladega and other schools of the higher education?

3. That because many educated Negroes live by other than manual labor, therefore education is spoiling the Negro. Many educated white people also live by other than manual labor, and at the same time the highest efficiency in manual production is in the regions where there is the highest and most general education.

4. That it is right to settle all race questions by the self-interest of the whites, and to act on the dictum that "a Negro has no rights a white man is bound to respect." No doubt the best interests of the white race will be secured by dealing fairly with every other race. But there is no permission in the law of Christ nor in the fundamental law of the land to love our own race and hate other races.

5. That because the white people of the South hold nearly all the property, therefore they bear nearly the whole burden of taxation. In the South, as in all the world, taxation presses with its ultimate weight on the laborer.

6. That it is a wonderful charity and kindness on the part of white legislators to appropriate from the public treasury the money spent for colored public schools. The Government does not educate cadets at West Point and Annapolis out of charity to the cadets, but in order to have trained military and naval officers to serve the Government. Public schools are maintained, not as a gift to the pupils, but for the sake of the public, that the State may have more intelligent and useful citizens.

Not till these ideas are thoroughly revised can there be any progress in clear thinking on the race question.—*W. E. C. Wright in The Independent*.

THE FRIEND.

SECOND MONTH 25, 1895.

A recent editorial in the *Christian Advocate* of New York contains some very sensible comments on the too common practice of eulogizing the deceased in funeral sermons, even when their manner of life has been such as was at variance with the requirements of religion. It says: "He who, standing in the pulpit, declares that those who live in sin cannot be saved, and when brought face to face with mourners who bewail

the death of a friend, and deplore still more the life he lived, speaks as though the deceased had certainly ascended to glory, is a betrayer of the truth." It goes on to describe a case in which the preacher avoided giving unnecessary offence, and at the same time did not give the sanction of religion to a life of license. The young man who had died was a gambler, a free-liver, a libertine, and a lover of wine and strong drink; but was naturally bright and attractive. Many of his former friends attended the funeral. To these the question was put: "How many of you tried to help him to a noble life?" How many of you can say, "My example, words and spirit, when in his presence were always favorable to his highest welfare?"

These questions, it has seemed to us, our readers may profitably put to themselves in reference to their acquaintances who are still living, and are not yet beyond the influence which one person exerts on another. Serious indeed are the responsibilities of life—and it is a real and pressing duty, to so use our time, our talents and our opportunities, as to promote the spiritual welfare of mankind—bearing in mind the Scripture declaration, "To him that knoweth to do good, and doeth it not, to him it is sin."

We have on hand a number of acceptable communications for our paper, which are waiting for the space required for their publication. There have been latterly a rather unusual number of continued articles, which have left less room than usual for occasional contributions. But we hope ere long to print several of those now on hand. We make this explanation so that the friends who have kindly sent us original or selected pieces, may not think themselves neglected.

SUMMARY OF EVENTS.

UNITED STATES.—On the 15th instant, President Harrison sent to the Senate a message recommending the annexation of the Hawaiian Islands to the United States. It was accompanied by a treaty of annexation concluded between Secretary Foster and the Hawaiian Commissioners, and a mass of correspondence relating to the question at issue. A careful canvass of the members of the United States Senate is said to indicate that the Hawaiian treaty will be ratified, with several votes more than the necessary two-thirds to spare.

The Senate on the 18th instant, by a vote of 30 to 16, agreed to the Sherman amendment to the Sundry Civil bill, which authorizes the sale of bonds bearing 3 per cent. interest, and to run for a period of five years. The issue of these bonds is limited to the specific purpose of maintaining specie resumption. The negative vote came mainly from the Senators representing Southern and silver-producing States.

The Senate, in executive session, on the 18th inst., confirmed Howell E. Jackson, a Democrat, of Tennessee, to be Associate Justice of the Supreme Court of the United States, to succeed L. Q. C. Lamar, deceased. There was no opposition, the confirmation being by unanimous consent.

A New Orleans despatch says that the Southern Pacific Railroad Company announces that the Newport News Ship Building and Dry Dock Company is making preparations to build two 10,000 ton ships at its plant. They are intended to ply between New Orleans and Liverpool, forming a new line of steamers in connection with the "Sunset Route," and "will be a nucleus out of which will grow a fleet of American ocean beauties unexcelled in modern marine architecture."

The trouble at Topeka, Kansas, was ended on the 17th instant. A compromise was effected between the Governor and the Republicans. The news was received by the Republicans with wild demonstrations of joy, they saying that they had gained all they had ever demanded. The Populists are very much discouraged at the turn of affairs, and are abusing the Governor for agreeing to the terms of peace.

Both branches of the Alabama Legislature have passed a bill providing for the Australian ballot. Its effect will be to disfranchise illiterate negro voters to

the number of about 40,000 or more, and to make everlasting Democratic rule in Alabama."

Anthracite coal and petroleum are reported to have been found at Brookfield, Massachusetts.

A despatch from Paris, Texas, of the 10th instant, says: "Several members of the Choctaw Council said here to-day that Attorney Orthona who has gone to Washington to secure \$2,941,000 for the Choctaws, will receive 25 per cent. of the money, or about \$735,000. They said the fee was outrageous, but it was necessary to pay it to carry out the deal. He was formerly Secretary Noble's law partner."

Frush Valley, northeast of the city of Reading, Pa., has been the roosting place for many thousands of crows each winter. Visitors to the place on the 18th, found several tons of these birds strewn under the trees, they having died of starvation and the severe weather. Crows have roosted on these hills for fifty or more years, and residents say that not less than 10,000 to 15,000 are there this winter. When the early morning whistles at Reading's manufacturing establishments are sounded they all fly away, scattering over miles of country until the evening whistles, when they return from their foraging trips.

Pierre Gustave Toutant Beauregard, the famous Confederate General who opened the Civil War by the bombardment and capture of Fort Sumter, at Charleston, S. C., in 1861, died in the city of New Orleans, on the 20th instant. He was in his seventy-fourth year.

There were 483 deaths in this city reported last week, being 38 more than the previous week, and 54 more than the corresponding week last year. Of the foregoing 249 were males and 234 females; 60 died of pneumonia; 57 of consumption; 30 of diseases of the heart; 29 of diphtheria; 26 of marasmus; 19 of inflammation of the brain; 18 of old age; 12 of Bright's disease; 12 of cramp; 12 of inflammation of the stomach and bowels; 12 of cancer; 11 of nephritis; 10 of apoplexy, and 10 of convulsions.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 112½ a 113; currency, 6's, 105 a 115.

COTTON was quiet, but steady on a basis of 9½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$19.00 a 20.00; spring bran, in bulk, spot, \$18.00 a 19.00.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extra, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.60 a \$3.85; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour sold in a small way at \$3.25 a 3.30 per barrel for choice Pennsylvania. Buckwheat flour was scarce and firm \$2.15 a 2.25 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 76 a 76½ cts.

No. 2 mixed corn, 49½ a 49¾ cts.

No. 2 white oats, 40½ a 41 cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 5¾c.; medium, 5 a 5½c.; common, 4½ a 5¼c.; culls, 3½ a 4¼c.; fat cows, 2½ a 4c.

SHEEP AND LAMBS.—Extra, 6 a 6¼c.; good, 5½ a 5¾c.; medium, 5 a 5½c.; common, 4½ a 4¾c.; culls, 3½ a 4¼c.; lambs, 5a 7½c.

Hogs were dull on account of Lenten season. We quote Western, 12½c., and other Western, 12 a 14c.

FOREIGN.—A. J. Balfour (Conservative) made a speech in the British Parliament in reply to that of Gladstone on his Home Rule bill. In criticising the measure, Balfour argues to show that there is no necessity for Home Rule: That a Colonial Legislature is impossible, and he fails to grasp thoroughly the financial proposals. Joseph Chamberlain (Liberal-Unionist) has also spoken on the same side, but it is stated that the speech was received with distrust by the Conservatives. Sir Randolph Churchill's speech showed weakness on account of his marked physical failure.

The Midlothian Liberal Association has adopted a resolution declaring that Home Rule for Scotland is a necessary condition to granting Home Rule to Ireland.

The Liberals have gained a victory at Hexham, Northumberland, where M. Macdonnes (Liberal) has been elected by a vote of 1,801 to 1,358 for Nathaniel George Clayton, Conservative.

Jeremiah Jordan, the Anti-Parnellite candidate in South Meath, Ireland, was elected, on the 17th inst., by a vote of 2,707 to 2,638 for J. J. Dalton, Parnellite.

The Spanish Minister of the Colonies has received a despatch from Rodriguez Arico, Captain-General of Cuba, stating that great popular excitement prevails

in Santo Domingo in consequence of the concession of the customs, with an accompanying grant of land to an American syndicate. General Herreaux, the President of Santo Domingo, is fiercely denounced by the people, and there is every sign of a revolution being imminent. A Spanish war vessel has left Cuba for Santo Domingo to protect Spanish interests in the republic.

A despatch from Madrid, of the 17th inst., states that a large number of lives have been lost owing to the deadly gases in the Impensada lead mines, near Cartagena.

The lead mines are situated at Almazarron, about twenty miles from Cartagena, and have been worked for centuries. The work has been pushed with energy recently, and it is claimed that sufficient precautions have not been taken to prevent fatalities. Before the miners were aware of their danger they were protected by noxious fumes which spread throughout the workings, and of those who were overcome twenty-seven are reported dead from suffocation. Great excitement prevails at Almazarron, and other lead mines in the vicinity are being inspected.

It is reported from Athens, that on the 14th of the Island of Samothreki, in the Egean Sea was shaken by an earthquake. All buildings on the island were destroyed, and many lives were lost.

A despatch received in London from Zanzibar tells of a hurricane that swept over Madagascar on First Month 28th, doing immense damage in the interior and on the coast. At Tanaharivo, the capital of Madagascar, buildings were wrecked and lives lost, and at the port of Mahanoro, on the East coast, a number of vessels have been missing since the storm, and it is feared that they have gone down with all on board. A vessel laden with wheat has been wrecked at Mahala. Reports from the interior and various points on the coast of the island show that the hurricane wrought destruction throughout a vast area.

Intelligence from Melbourne received on the 14th inst., states that steady rain for several days has caused the rivers of Queensland to rise rapidly, and to threaten a repetition of the recent floods. Gales have accompanied the rainfall; so that between wind and war most of the railways and telegraph lines have been rendered temporarily useless. Ipswich, Brisbane and several smaller towns are partly under water. At Brisbane the water is but ten inches below the high mark during the last flood, and some ten or twelve lives have been lost.

The three vessels which were left stranded in the botanical garden of this city during the last flood have been got back to the river. In northern New South Wales the rains have done enormous damage to crops.

A number of Japanese fishing boats, whose crews numbered 400 persons, are believed to have been lost in a storm in the latter part of First Month.

NOTICES.

WESTTOWN SCHOOL.—Spring Term begins Third Month 21st. Pupils desiring to enter should apply early in order that they may be properly placed.

ZEBEDEE HAINES, *Supt.*
Westtown, Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Instruction will be held on Seventh-day, the twenty-fifth of Second Month, in our Committee-room at Fourth and Arch Streets, Philadelphia.

GEORGE M. COMFORT, *Clerk.*

CORRECTION.—A friend kindly calls attention to two errors in the poem of H. Bonar, recently inserted in our columns. The exhibition was in 1851, not 1852. In the last verse but one, the line "Earth has won a victory," should read, "Faith has won the victory."

DIED, First Month 21st, 1893, at her residence, Burlington, N. J., EDITH A. SLEEPER, in the eighty-third year of her age, a member of Burlington Monthly Meeting of Friends. Her youth was spent at Haddonfield, N. J., where her father, Samuel Atkinson, was a valued minister of our Society. She was active in charitable work, constantly giving her sympathy and assistance to the needy; exemplifying in her life the effect of the text, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unstained from the world." Her loving disposition endeared her many friends very near to her, and they now feel the consolation that her reward is peace.

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THE FRIEND.

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Excerpts from the Life of Mary Dudley.

(Continued from page 212.)

The meeting here is held in a school-room which was filled by those of different religious persuasions, several of whom were very solid; the few Friends belonging to it are mostly of the description to whom, as the Lord's poor, the Gospel freely flowed. The afternoon meeting was silent, but one of instruction. There were two men Friends in this small congregation to the ministry.

Second-day morning, 23rd. We left Llanes with peaceful minds, accompanied by our choice Friends: Richard Brown, a minister, and his sister, Mary Hunt, an elder, both of whom we had known for many years. We went to the Quarterly Meeting at Shrewsbury, which we felt attracted, and where we were glad to arrive in safety a little before the hour for Select Meeting on Third-day evening. We were kindly received by dear John Young, his daughters Jane and Hannah, and comforted by the sight of several old and beloved Friends; among these was Ann Summerland, with whom I had sat, and in the Quarterly Meeting the next day, stood forth in the exercise of her prophetic gift, a striking example of verdure in the winter of eighty-five. The little business of the Quarterly Meeting being over, about two o'clock I ventured to disclose a prospect which had arisen from entering Shrewsbury had impressed my mind, that of inviting the inhabitants to a meeting in the evening; and I think it may be truly acknowledged that this season also was mercifully owned, by Divine power rising in dominion; and a hope attended, that this effort to promote the precious cause of truth and righteousness, would not prove wholly fruitless.

We sat the usual meeting with Friends on Friday to our comfort, and afterwards proceeded to Coalbrook Dale, whither my mind was strongly attracted. We reached the hospitable mansion of Abiah Darby to tea, and many dear Friends who stayed the evening she is very infirm and mostly confined to her room, but joined us at supper, and in a season of retirement after, was engaged in solemn prayer and praise.

We had previously requested a meeting to be appointed at New Dale, for Sixth-day morning, and many from the Old Dale accompanying us, it seemed like visiting both places; and through the extension of merci-

ful regard, proved a memorable time: the continued willingness of the Great Master being evident even to bring back those who have halted, and such as have been driven out by the enemy of all good. Some of this description being present, earnest travail on their account was afresh excited, and a few friendly calls afterwards tended to additional relief.

"We proceeded that afternoon to Newport in Shropshire, and on Seventh-day rode twenty-five miles to Namptwich, where we attended meeting on First-day morning; a laborious, heavy season, but towards the last a little liberty was experienced. Feeling in haste to get to Liverpool, we were easy to proceed on our way, and arrived there the following evening. It had for several days appeared to me as if we were going to the funeral of dear Elizabeth Rathbone, and finding at Warrington a letter from my beloved friend S. Benson, informing me that her precious sister's release from suffering seemed near, it was no surprise to me to hear, on stopping at R. Benson's door, that she had been some hours sweetly dismissed from this conflicting state. We went to the house undetermined as to staying; but the affectionate solicitude of R. and S. B. induced us to take up our residence in this house of mourning, after being assured by dear S. B. that she would not anxiously think about us, but let us consider ourselves at home.

"Our dear departed friend was many months ill, but preserved in sweet resignation and quietness of mind, saying a short time before her departure, 'My work is done and I am ready.'

"Third-day was the Monthly Meeting, which was largely attended, and a solemn, favored time; as was also the Quarterly Meeting for this county, held on the succeeding day, wherein Gospel liberty was experienced, and the current of life so flowed that I trust the ever blessed name of our Redeemer was exalted. After supper at R. Benson's there was a season of religious retirement, in which I believe, some minds felt renewedly strengthened under the sense of all-sufficient help; our dear friend R. Benson spoke instructively.

"Fifth-day was the interment, which was largely attended; the pause at the grave side, and a meeting held subsequently, were times of solemnity and favor; so that this beloved exemplary young woman was owned in death, as well as approved in life. John Thorpe was well engaged on this occasion; his ministry is uncommonly lively, sensible, and as dear Samuel Emlen says, with 'holy pertinence' to the subject in view. A large company returned to the house, and after partaking of the bounties of heaven in a temporal sense, a season of Divine refreshment succeeded, wherein some young persons present were reminded of the precious counsel which the deceased had often given them.

"Having had a view before I came here, and being since confirmed in the belief, that something was due from me to the families of this meeting, I ventured to mention, after being al-

together closed from public labors on First-day, that I believed it best to move in this matter; and finding there were some other minds under preparation for this service, the performance of it was considerably lightened by the sympathy and united exercise of several dear friends. Robert Benson kept closely with us, and his valuable wife and S. Hadwin occasionally joined. We broke off in order to attend the Monthly Meeting held at Manchester the 15th of Tenth Month, which proved a time of deep and painful feeling; but through the renewed extension of Holy aid, one of some relief, which I consider an abundant favor; though in thus endeavoring to fill up the allotted measuring of suffering, no mighty works may be done. The efforts of some are indeed very feeble, but if these are only so preserved as at last to obtain that testimony, 'she hath done what she could,' it will be enough; yea, under such a prospect, the often tossed and weary spirit may even repose: while in deep self-abasement the acknowledgment of being an unprofitable servant is renewedly made. But oh! that unto Him who is able to make up all deficiencies, praise may be ascribed both here and everlastingly!"

After the family visit, my dear mother held a public meeting at Liverpool, which is stated to have been large and favored; another at Prescott, for which the use of the Sessions House was obtained; and on the 25th of Tenth Month was at Warrington, where, after holding a public meeting, she had a solemn and relieving opportunity with her fellow professors.

She returned to Ireland in time to attend the Half Year's Meeting in the Eleventh Month; after which she was favored to reach her own habitation in better health than she had left it, having accomplished an exercising journey of above three months.

During the ensuing winter, my beloved mother was mostly occupied in religious service within the bounds of her own Quarterly Meeting, and early in the spring she obtained a certificate for visiting Leinster Province, expressing that in this concern her view was much towards holding meetings with those of other religious denominations. Soon after avowing this prospect, she was taken very ill, and confined for many weeks to her chamber, so that she did not enter upon the engagement until after the National Meeting in Dublin. While attending that solemnity, she felt her mind impressed to have a public meeting in the city, respecting which, and subsequent religious service, she writes as follows:

"I have frequently, since coming here, feared what is now come upon me, but waited for the conclusion of the meeting to have the matter matured. First-day was a time of arduous labor indeed, one wherein I was once more helped to feel a little for the state of the church, and relievingly to cast off some of the burden under which I had been oppressed. Third-day sat the usual meeting at Meath-street, and my view being to the inhabitants of that neighborhood, notice was circulated for a meeting at six

o'clock in the evening; the house was entirely full, and such remarkable solidity prevailed, that I am willing to trust the blessed cause of Truth was not dishonored by this feeble attempt to advocate it, though my mind was affected with many fears, and earnest were my desires that the Lord's power might so arise as to keep down all of an opposing nature, which was in good measure the case. M. Ridgway was at the meeting, and though silent, the sympathy of her spirit felt strengthening.

(To be continued.)

Selected for "THE FRIEND."

The Spirit of Insubordination.

In all ranks this is a prevailing evil of the present day. The diminished obedience of children to parents, of employee to employer, the too general want of respect in the young for age (Leviticus xix: 22), alike spring from one common root—an abatement of the reverence due to the authority of God. Fathers should therefore keep up in their offspring, as long as possible, a dependence on themselves, without which they will gradually shake off their dependence on their Maker. Independence of every kind, as it is the prevailing wish, so it is a very alarming danger. With filial obedience, obedience to Divine authority will become connected; but the muzzle of domestic restraint shaken off, there will be no control of any kind left. Might not a more exact Christian constitution help to arrest the same spirit which has, within a few years, so frequently broken out in our, in many respects, excellent public schools? We are not altogether to censure the honorable seminaries. Do not the youth carry thither, rather than acquire there, this want of subordination? Is it not too often previously fostered at home by the habits of luxury, the taste for expense, the unrestrained indulgences, the unsubdued tempers, which so ill prepare them to submit to moral discipline? Laxity of manners and of principles act reciprocally: they are alternately cause and effect.

Tender parents are, indeed, grieved at the indications of evil dispositions in their children; but even worthy people do not always study the human character: they are too much disposed to believe this budding vice but accidental defect—a failing which time will cure. Time cures nothing; time only intolerates, only exasperates, where religion is not called in as a corrective. It is vain to hope to tame the headstrong violence of the passions by a few moral sentences; the curb is too weak for the natural ferocity of the animal. If the most religious education does not always answer the end, what end is an education, in which religion does not predominate, likely to produce? How is the Christian character likely to be formed without the strict inculcation of religious principles, without the powerful discipline of religious and moral habits?

Parents are naturally and honorably anxious about advancing the interest of their sons; but they do not always extend this anxiety to their best interests. They prepare them for the world, but neglect to prepare them for eternity. We recall our words; they do not even make the best preparation for the world. Their affection is warm, but it is short-sighted; for surely that principle which is the root of all virtuous action, of all the great qualities of the heart, of integrity, of sober-mindedness, of patience, of self-denial, of veracity, of fortitude, of perseverance in a right pursuit, is likely to produce a character not unqualified for the best services to society; for advancement in life, for fitness for the most use-

ful employment, for adorning the most honorable situations—[Hannah More.]—with a few changes at the beginning.

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 245.)

TACOMA, Eighth Mo. 7, 1892.

We reached here yesterday at 3.30 P. M., hoping to connect with the steamer for Victoria without much delay, though our informer at the ticket office in Portland did not give us much encouragement. However, since the small-pox scare, the connection with that infected city is so precarious that we thought we had better be as far on our way as we could get, and then be ready for whatever might turn up.

Arrived in Tacoma we made at once for the C. P. R. R. office, and found we must remain until Second-day. The rickety old boat put on since the alarm that replaces the elegant one which usually runs, was supposed to start at 8 A. M.—but there was no certainty—any way she would be sure not to go before, but as she had a whole day in which to bring herself round, she was reasonably sure to start on time the beginning of the week. We also learned we should have no trouble to get into Victoria, but coming out would be a very different thing. A strict quarantine is still kept, and there will be no returning to the States for some time at least. But as we return through Canada to Winnipeg, we feel no uneasiness on that score, and none from the small-pox, as the region to which we are going has so far been untouched and the rigorous action taken by the city has prevented any likelihood of its spreading. The mail, they say, is all rigorously cooked in sulphur before going out. After learning these interesting facts, we asked to be directed to a hotel, and were soon comfortably established in satisfactory quarters.

The city of Tacoma, you know, is built upon the abruptly-rising ground that overlooks the head waters of Puget Sound, and is, I imagine, one of the very most typical of western cities. By that I mean it has all the push, and rush, and energy that you usually associate with such a term, and also all the lack of order and dignity which still further distinguishes these younger cities from those of our eastern coast. It boasts of many fine buildings—nearly all of which are built by eastern capital—among them is the Tacoma hotel, from the piazza of which a magnificent view of the mountain can be obtained.

Tacoma is the Mt. Rainier of the geographies and the highest peak of the United States. 14,444 feet its giant cone springs into the air. Only 297 feet higher than Pike's Peak—the impression it makes upon the beholder is infinitely more awe-inspiring, for the latter rises from plains already 6,000 feet high, while Tacoma's awful form springs almost from the level of the sea. The word means, in the Indian dialect, perpetual snow-crown, or something to that effect. Nothing could be more appropriate, for the whole top for some 8,000 feet is only darkened by shadows from its somewhat irregular outline. Never can I forget my first view of its noble form.

We had deposited our belongings in our room, eaten our supper and sallied forth like knights of old in search of adventure, not, however, on prancing steeds, but in not less fear-inspiring electric cars, for the way they flashed and spluttered above and below was enough to strain the nerves of an average Philadelphian. Aunty

too had another charge, for the front of the car was devoted to smokers; and she stationed herself by the door, holding her nose by one hand and continually shutting the door with the other, for the conductor made frequent trips back and forth and there was always a craft left open after he passed.

Well, we were soon upon the high bluffs overlooking the sound, with its extensive docks and shipping from all nations. The setting sun had turned the waters at our feet to crimson and gold, which shaded out as the clouds above the azure tints of sea and sky. Beyond the fir-clad islands shut in the view; and as I gazed intently in the direction I knew the peak stood, bemoaning the mists which had settled around the horizon, and made the sunset particularly gorgeous—suddenly, like an inspiration, burst the vision upon me, far above the limited range in which I was looking and loing—towering into the very sky—"Ay, even inch a king!" The mellow light turning the living snow into softest rose and the purple shadows of the crater defining its awful outline against the sky. The very clouds I deploring added infinitely to the effect, for they seemed cut it off entirely from earth, and made it a fact what it was in effect, something unattainable, unknowable, and forever above and beyond this petty changing world in which we dwell. At no time since have those mists melted away. Sorry as I am for this, the glorious mountain is forever fixed in my mind as unconnected with the earth—like a cloud—and unlike any cloud I ever saw or could imagine, so real, so solid, so awful, so beautiful it seemed resting in the bosom of the sky.

To return to earth again (by the way, Aunty never left it, the tobacco smoke was too strong, and kept her here!) we made the rounds on the cars, and on returning came to our room very soon "turned in," as the sailors say. Today we have put in writing, and as I have more to tell of this place I will take you back to the point where I left you in my last letter.

No doubt you all have very definitely formed ideas of Salt Lake City and Great Salt Lake. So had I when I went there, but I have not returned. Strange, no doubt you will think such a statement, but I am sure you can readily understand how very difficult it is to obtain clear conceptions from such hasty glimpses as we have been compelled to make. We have seen just enough to break up our former notions, but not sufficient to reconstruct correct ones.

I remember speaking of the marvellous light which, so soft and so diffused, seemed to envelop all things, and at sunrise and sunset had a warmth, richness and depth of color which was unlike anything I have ever seen. The color, too, of the lake was unlike any other blue I have seen. I am totally unable to tell you how it differed or in what. As to the cause, I am equally at a loss for an explanation. I at first thought it might be the saltiness of the water, but it can't be that, for Utah Lake is fresh, and its color is the same.

As I look back over that morning's ride and that of the next day, when we continued our journey, I find in my mind a confused series of images—the desolate wide-stretching plains—sometimes walled in by towering snow-patched mountains, again broken into by fearful yawning cañons, into which we would dash, terrified by us, untold and inconceivably various shapes and forms, left by the irregular erosion of the varied strata—the whole region looking absolutely unfitted for the habitation of man.

yet with a climate more delightful than of Colorado, and a soil equally rich. Utah is but one thing to turn its desolation into a smiling garden, and that one thing is water. However it is obtainable, by irrigation or otherwise, there seems to be nothing suited to the climate that will not flourish.

Since leaving Philadelphia, we have everywhere been struck with the absolute failure of the fruit crop. In Ohio, Indiana, Kansas, Indian Territory and even Colorado, the fruit trees seemed absolutely bare, but in Utah they were totally different. At all the stations the boys and girls offered the most delicious apples, peaches, cherries and plums I ever saw. At such low rates that it proved the abundance of the crop, and whenever we saw trees, they were always bending under their burden. In a peach orchard, alongside which we drew up in a few minutes, the fruit was most provokingly abundant. A sign, that I at once realized must be quite typical of this section of the country, was the place clear of poachers however. For posted upon a board, in large letters, were the words—"Look out for shot!"

We had, in the first place, planned to spend several days in Salt Lake City—circumstances since then changed our plans so that we had to decide after our arrival, whether we could remain there long or not.

It was about ten A. M. when we reached the city, and before we had been there an hour we had determined to go on and spend the night in Ogden rather than there. I think I was never more uncomfortable in my life. The fine air of the plains had so effectually penetrated and sifted through every particle of our clothing, and even into the valise which held the remainder of our worldly effects, that words fail in describing our condition. Add to that a mental disturbance which I felt on looking into my pocket-book, to find I had lost it! As it happened I did not have our tickets or checks about me, and I never carried more than a little change; but I was so provoked at my stupidity that I was put in a bad humor for the day. I discovered my loss before leaving the station, telegraphed about it to Ogden, though I had no thought that it would be of any use.

While in Colorado I longed for a larger vocabulary to express the feelings produced by the grandness, the grandeur and beauty of my surroundings. Now I wish for the same, in order to give you some idea of the dust and heat of Salt Lake City. Literally we waded in the foam up to our shoe-tops, and the latter caused our beads of perspiration to stream down our faces, and form a convenient place of lodgment for the dust.

Under these circumstances you need not wonder that I saw few beauties in this great city. I need hardly tell you that the tabernacle and the people are magnificent and that many other buildings show the wealth and prosperity of the place. Irrigating streams flow along the sides of the streets, and ought to have made the place cool, but they did not. My first desire was to reach the lake. I supposed we could reach it by walking westward along any street, just as we should come upon the Delaware River by going eastward in Philadelphia. On the contrary, I discovered another inaccuracy of my geographical knowledge—we had to take the street cars and ride twenty miles before we were brought down upon its shores.

What can I say or tell you that shall in any way give you the faintest idea of this marvellous quantity of water, covering an area of 2,500 square

miles, walled in by mountain ranges, about which the same marvellous colorings, the same indescribably soft melting tints, blend into one another, and make the beholder feel so clearly that they are in a region totally unlike any other they have ever seen?

Geologists say, that within recent geological times the lake has risen and subsided, at different intervals, as much as 1,000 feet. Since 1850 it has several times risen and sunk some four or five feet.

(To be continued.)

Extracts from the Diary of Louis Taber.

(Continued from page 241.)

Second Month 21st, 1882.—The following from Mary Dudley's Memoir, I can fully adopt as my own sentiment:

"I wish to leave the expression of my unshaken faith in the stupendous plan of Divine love as manifested in the incarnation, sufferings, crucifixion and resurrection of the ever blessed Redeemer; his all sufficient atonement for the guilt of sin, and continued intercession for poor fallen man, until in the gradual progress of regeneration the dominion over all evil is happily effected, and the great design in man's formation mercifully accomplished by his experiencing a full redemption through the operation of the pure and purifying spirit of Christ."

Fifth Month 13th.—For several months past I have felt a concern to attend in the love of the Truth the approaching Yearly Meeting in New England and some of its subordinate meetings, and as way may open for it, attend or appoint a few meetings on the way, going or returning.

Fifth Month 26th.—Hannah Stratton attended our Quarterly Meeting, accompanied by J. and H. Stratton. She had a minute, liberating her to attend some meetings in Ohio Yearly Meeting, and to appoint meetings among the scattered remnants of Friends with whom our Yearly Meeting does not correspond, in Indiana, Iowa and Kansas. Thus it would seem the circle or field of labor of the ministry is again widening, though there is as yet no official recognition. My prospect seems at present very much closed up. I would wish to go with the full unity and approbation of my friends. Our Yearly Meeting's Committee will meet this week and I will afterwards decide.

Tenth Month 10th.—The Yearly Meeting's Committee proposed that a committee should be continued to visit meetings and families as way might open for it, and report to a future meeting. Thus a door of access has at length been opened to meet and mingle with the scattered remnants of Friends and the re-organized bodies in different places. Full unity was expressed with the proposition. Ohio Yearly Meeting now moves harmoniously forward.

Tenth Month 3rd, 1883, at Ohio Yearly Meeting.—Fourth-day, meeting for worship. B. Brown was very much engaged and rather lengthy. He was followed by J. S. Stokes in his usual solid, earnest manner. H. Stratton bore a lively earnest testimony. One or two others spoke. I felt the spirit of supplication, and matter was presented, but no authority given me to intercede for us. Very soon E. C. knelt in supplication and my mind was with his.

I followed him word by word, and sentence by sentence, and craved his preservation, and when he arose, I would not have added one word or taken one word away. After meeting I said to him, "Thou knows how thou came first to my house, and what has passed be-

tween us and what I have told thee. Thy days of probation are not yet ended. But in the heights and in the depths always remember thou hast left among thy friends one who will never give thee up, never forsake thee. He pressed my hand affectionately and turned away in tears.

Afternoon.—The "Committee on the Scattered Remnants" reported. Their report was very fully united with. Western, Iowa and Kansas Yearly Meetings—smaller bodies—were acknowledged as co-ordinate Yearly Meetings of Friends. Many hearts rejoiced and many spirits were tendered. It seemed like the returning from a long captivity.

Second Mo. 18th, 1885.—Went to Flushing to attend the Quarterly Meeting with our daughter Rachel in a sleigh. The temperature 12 degrees, the coldest in which I had ridden for several years. Lodged at Smith Hirst's, not having had a visit with them in about three years. At meeting repeated the passage, "Other men (have) labored and (we) have entered into their labors." Alluded to our responsibilities to be faithful in the maintenance of those precious principles and testimonies the enjoyment of which was purchased for us by their faithfulness through sufferings, and our obligation to deliver them down to our children and children's children. Asenath Bailey was in attendance with a minute, and had acceptable service. She called on D. Williams, who was still unwell, while we were there, and had an opportunity in which she offered encouragement and counsel. Put up at B. Sidwell's and returned in the morning, the thermometer nearly at zero.

Second Month 24th.—Attended Monthly Meeting at Concord. At the close of the last meeting encouraged to faithfulness in the little, and expressed a belief that if faithful and obedient the mouths of others amongst us would be opened, and their tongues loosed, to speak of the goodness of the Lord, in the land of the living. May the Lord hasten it in his time.

Fifth Month 16th.—Rested and visited an afflicted woman, suffering with rheumatism, and had an opportunity with her. Called on Benjamin Cope. He informed me that at the last meeting which Valentine Meader attended at Friends' Meeting-house near Brownsville, in the midst of a communication, he made a solid pause, and then said, "There is some person present who has not much longer time to live. It may be that it is myself." After another pause he continued in a weighty manner to address the meeting. He was soon afterwards taken sick and did not long survive. His remains were interred in Friends' burying ground there. He came from Vassalboro', Maine, with a minute to attend the meetings of Ohio Yearly Meeting. I was well acquainted with him, and he was for some time a member of our meeting at Lincoln, Vermont, and a beloved minister, one of the excellent of the earth, and a son-in-law of Uncle J. Hoag.

Fifth Month 23rd.—Supplication was made for the continuance of Divine favor, and for the youth present. Closed with the words, "May the God of all grace who hath called us unto his eternal glory by Christ Jesus," etc. Seth Shaw took us to Joseph Hall's, at Carmel. In the evening Wilson Hall came in. Sina, who was companion for Hannah Stratton, had just returned from Philadelphia.

Fifth Month 24th.—First-day.—Another favored meeting, with silence prevailing: "When ye shall be brought before kings and rulers, etc." We should learn to know and to follow the voice

of the true shepherd of the sheep. Thanksgivings were returned and intercession made that a remnant might be preserved in that place. Dined with Charles Hall. Sarah Cope is quite infirm, having lost the use of her limbs. She seems resigned and peaceful. We sat a little time together. Called on Morton Neal, a great sufferer. His right side paralyzed and his left side painful with rheumatism. His wife deceased, and a devoted daughter and assistants waiting on him.

We went to lodge with Wilson Hall. Abel Blackburn, his wife, and two of their children came in, also E. Gamble. Our religious labors being now closed, I retired with a thankful and peaceful mind.

Fifth Month 25th.—With Joseph and Wilson Hall, we rode over the hills to East Liverpool, and took the cars for Martin's Ferry. Came in the back to Mount Pleasant, and with R. Z. reached home once more. Thankful for favors received, fatigued in body, but peaceful in mind. A singular affection of my heart of which I was not aware when leaving home, continued to increase until my return.

Fifth Month 26th.—Scarcely feeling able to travel, I still thought it would be best for M. A. and myself to go to Barnesville in the carriage, as we might not have another opportunity. The ride did not much fatigue me.

Sixth Month 20th, 1885.—On looking over my past life and at the present situation of our temporal affairs, it seems to me that my life work is nearly ended, and that the time of my departure draws nigh. I have a comforting assurance that through the mercy of God in Christ Jesus, and by the washing of regeneration, and the renewings of his blessed and Holy Spirit, I have been made meet, and will be found worthy, to become an inheritor with the saints in light.

It has been a great satisfaction to me to have been spared to witness the re-establishment of our Boarding-School. And also have I been much comforted by observing the general unity and harmony prevailing in our Ohio Yearly Meeting, and its growth and increase in numbers and in the Truth. Surely we have had to pass through the furnace of affliction! And further still has it been a source of gratitude and thankfulness of heart to the unslumbering Shepherd of Israel that I have seen several re-organized Yearly Meetings which have been acknowledged by us, as co-ordinate bodies of sound, consistent and rightly concerned Friends. More will be added, I fully believe, in the Lord's way and time. And I have not relinquished the hope that a re-organized body of substantial and primitive Friends will yet be established within the limits of London Yearly Meeting. In reading some memoirs in "Piety Promoted," 3rd vol., I was particularly interested in that of Sarah Taylor. Surely I cannot hope or expect to be permitted such glimpses of the beauty and the glory which shall hereafter be revealed to the Lord's ransomed and redeemed children. But it must be sufficient for us that we have a well grounded hope that our spirits will be safely gathered. A hope that when these bonds of mortality shall be broken our immortal spirits will be peacefully gathered to the generations of the just.

Sixth Month 23rd.—The children went to Concord to attend Monthly Meeting. Being unable to attend, I have retained my Minute with a hope that I may be able to present it myself at our next Monthly Meeting at Harrisville. This world may be very beautiful to us, and our relations and friends may be very dear,

and our communion with them precious and sweet; but we should ever bear in mind that beyond this changing scene are those who have gone before, and there are the blessed and glorious mansions, and that eternal rest which remaineth for the ransomed and redeemed children of our Father in heaven.

Eighth Month 13th.—In our late Quarterly Meeting I felt authorized to say that from the exercise of mind I had passed through, since B. B. was first here, I believed the time was not far distant when faithful friends in N. C. Yearly Meeting, from which eminent ministers had gone out over this land, and across the ocean, would be constrained to bear a full and clear testimony against the innovations and departures from the Truth so manifest among them.

Ninth Month 13th.—Ann Branson was at our meeting. She was lively and weighty in testimony, addressing several different states, and encouraging all to entire faithfulness, and to trust in Him whose promises would not fail. "When the poor and needy seek water and there is none," etc., and "Blessed are the poor in spirit." "There are the Lord's poor, and those who are poor from unfaithfulness." She has been an unusually gifted minister for fifty years.

Tenth Month 4th.—With M. A. and Rachel, went to Stillwater, making our home at our son J. J.'s. Was glad the B. Hoyle property was in the hands of a Friend, and that it could still be a home for us and Friends generally. At Yearly Meeting, Ruth S. Abbott, Deborah Webb and M. A. Smith with their companions, were in attendance with Minutes from Philadelphia Yearly Meeting.

Others without minutes were also present, and Catharine Ann Stanton, from Iowa. B. Brown, from N. C., attended, having as usual considerable service. Henry Outland arrived on Fourth-day, when both spoke at some length. Epistles were received from Western, Iowa and Kansas, and essays of epistles issued in response. Friends between thirty and forty years of age, said they had never heard an epistle before. The Committee on the Scattered Remnants proposed recognizing N. E. and Canada Yearly Meetings as co-ordinate bodies of Friends. This was done and many hearts were made though mournfully, to rejoice that this measure of justice had at length been accorded to N. E. Yearly Meeting. For forty years they had been left to wander as in the wilderness with little notice and no official recognition from any co-ordinate body. Many faithful Friends had gone to their reward without seeing the desired consummation of their hopes. May these trials and provings be overruled for good to this afflicted people.

(To be concluded.)

PRAYER AND DRESSING.—A member of the Washburn family tells in *The Atlantic* a story of a seacoast town in Maine inhabited by men of a cross between farmers and skippers, therefore not fully proficient in either calling. Their land, naturally of thin soil, was neglected. The minister of a neighboring town, coming to exchange with the pastor, was joined by one of the deacons on his walk to the meeting-house, and, as there was something of a drought, was asked by the deacon to pray for rain. At a fitting place in his service the minister uttered himself thus: "O Lord, thy servant is asked by this people to pray for rain, and he does so. But thou knowest, O Lord, that what *this soil needs is dressin'.*"

FOR "THE FRIEND,
TO THE MEMORY OF OUR BELOVED
FRIEND, J. R.

Our loved and honored worthies
Are passing, one by one,
From varied fields of service:
Their work on earth is done.

Bravely they bore the burden,
In the noontide of their day;
And, in the quiet eve of life,
They sweetly passed away.

And thou, beloved friend, with them,
Hast conquered in the strife,
And now, we reverently believe,
Art entered into Life!

No more thy honored form we see,
In thy accustomed place,
We miss thy cheery greeting,
The smile upon thy face;

Yet, treasured deeply in our hearts
Thy memory will remain;
And, may the lesson of thy life
Not be, for us, in vain.

Oh, blessed are the dead, which die
In union with their Lord;
Their holy labors follow them,
And sure is their reward!

For them, after the storms of life,
There comes the perfect calm;
For them the welcome words, "Well done,"
The victor's crown and palm.

Mourn not for them, for they are blest;
But rather, give God thanks,
And mourn, because so few arise
To fill our broken ranks!

The harvest is abundant,
But the laborers are few,
Oh, for more dedicated souls
The Master's work to do!

MALVERN, PA., Second Month 18th, 1893.

FOR "THE FRIEND
S. Morris and J. E. Rhoads' Travels in Japan.
(Continued from page 243.)

Yokohama, Eleventh Month 11th, 1892.—Having despatched my letters yesterday, I went to the Bible House, where our box of books has been stored, and having opened it found the catalogue of its contents. We to-day have selected each parcel and placed it ready to be up and mail to-morrow; in doing this we expect to have the help of some of the Japanese in about the establishment, and hope to finish in the morning. A large number of men are to be seen about all the offices and business places here. I suppose it is because they are not so efficient as ours, as well as being due to the low rate of wages. The Japanese do not seem to have very good heads for business. They make a great bustle and noise when anything unusual is to be done, but lack in order, frivance and method. At the hotels four or five men and some girls besides will come to see about getting us a meal, &c. In the basins here Chinese are employed to count the money, as they are more ready at figures and more reliable than the Japanese.

There are a good many Chinese here in Foreign Concession. They contrast quite favorably, in appearance, to the Japanese, looking tall and graceful in comparison. They are probably a higher class than those who come to our towns as laundrymen. The Chinese have a reputation for good business abilities as merchants. As waiters and cooks we had occasion to learn their methodical ways, when in California and on the Peru.

The Bible House is a good building of two stories, and kept in neat order. There is a large

ck of Bibles kept on hand. The British and Foreign, the American and Scotch Societies combine in carrying it on. George Braithwaite is agent for the British and Foreign and Scotch Societies, and H. Loomis for the American. The Japanese Bibles are printed here, as can be done more cheaply than in England. G. B. is now engaged in making a dictionary of the Japanese, and is likely to produce one superior in accuracy and arrangement to any now published. He was lately superintending the publication of a new edition of the Japanese Bible, devoting much time and labor to such work. He has been exceedingly hospitable and kind to us.

He has taken a young man who is employed at the Post Office, to live with him and to assist in his literary work. Nagashima—for such is his name, is a Christian, and well educated.

It takes a person of some learning to know where to find a word in a Chinese or Japanese dictionary. The characters are classified according to their formation, from certain roots. Nagashima has care of the foreign mail, receiving and despatching it from and to the posts, sorting the letters, &c. Letters for Japan are all re-directed in their language before being sent to the carriers for delivery.

Eleventh Month 13th. First-day. We attended the little meeting of Friends in the morning. There are seven or eight men and four or five women who attend regularly, besides children. Samuel Morris and myself had each something to say to them, one of them interesting.

Having as yet seen but little of the missionaries in Yokohama, and S. Morris feeling pretty much relieved from further labor, it pressed heavily on my mind to have an interview with him, or such as could easily be assembled. The time for leaving the country being close at hand, prompt action was necessary.

Hinting my concern to G. B., he proposed seeing G. M. Meacham, Pastor of the Union Church. We accordingly called at his house, and after waiting for some time, and having a pleasant talk with his wife and a lively little boy, his nephew, lately come from America, he came in. He informed us there was to be a "praise meeting," that evening, and several would take part, and invited us each to speak—his making way for us without any solicitation. The occasion was a satisfactory one; our services being somewhat in accord with the proposed order of the meeting, and at the same time including earnest exhortation adapted to those who labor in Christian work. Thus the service in Japan is drawing to a close, and S. feels peaceful in the retrospect.

1.14.—Lying awake, as is often the case with me near two o'clock this morning, loud knocks at the gate were heard, and quickly Nagashima roused. He was summoned to attend to the Danish's mails, she having arrived in the night. He returned near ten o'clock this morning.

Our ship is to sail at day-light to-morrow morning, and we expect to go aboard this evening at eight o'clock.

The following are specimens of a literal translation of Japanese and its meaning in English:

Dream.—Dream in youngest daughter alive long remain appearance having seen, heart long bewildered, how be rational understand cannot. Generally China in say manner by dream called thing will be? Ninna San, student of philosophy is learnt because suddenly interrogation do reason it is."

Translation.—Having seen in a dream my youngest daughter, as if alive, my mind is quite perplexed, and I cannot understand on what principle this could take place. Is it possible that there may be after all such things as true dreams, as they say in China? I hear that you, Mr. Ninna, are a student of philosophy, and it amounts to subjecting you without warning to an examination—(but I should like to know your opinion.)

Same date.—The young women generally have smooth skins, and many are good looking. Those of the poorer classes become wrinkled and haggard before they are forty years old, as a rule. Children and babies swarm in the streets in fine weather. Little ones run and play where jinrikishas are passing, taking little concern for safety until the jinrik-man calls "hi! hi!" The boys spin their tops in the middle of busy streets, winding the cord on them contrary to the way our boys do. As some have remarked, Japan being on the other side of the earth, nearly everything is upside down to us. Their language runs in a way the reverse of ours, and indeed, so different is its construction, we wonder how our people learn it—indeed but few foreigners do learn to speak it well—perhaps not more than three or four out of the four hundred missionaries, being able to address a company of educated Japanese in good style; and many who have studied the language for five years cannot venture to preach to a congregation. If they employ a Japanese interpreter, he is liable to make serious mistakes in understanding them, so that the preacher does not know what will reach the ears of his hearers.

People, however, pick up enough words to talk to their servants and get along with ordinary business matters in a year or two.

The Japanese cultivate some varieties of annual flowers, but they pay more attention to trees and shrubbery than to flowers, as a rule. There is now blooming, a variety of the tea-shrub, that has a flower-shaped like our large wild rose and much the same in appearance, except this has white petals and rather more of them. A crape myrtle with pink bloom is called "the Hundred Day Tree" because it blooms so long. The chrysanthemums are in season now, and are very pretty. They are a kind of flower the Japanese rules of taste allow a good-sized bouquet to be made of. Only a few flowers being put in one vase, as a rule, and these must be put exactly in a certain position. Some study is required to understand these arts well.

Oceanic Steamship, Eleventh Month 15th, 1892.—According to the plan mentioned in my previous letter we went aboard our ship last evening about eight o'clock, G. Braithwaite accompanying us. Good, large cabins are assigned us, as there is plenty of room.

The steerage is aft, and the saloon and state-rooms near the middle of the ship. The machinery is far enough away to affect our part of the vessel but little, which makes sleeping more easy. The Oceanic is one of the White Star steamers, and is a good large ship.

Daylight was the time named for sailing, and preparations were in early progress. Soon the ship was under way, and we were rapidly leaving the shores of Japan.

Our Lord declares He will come as a thief in the night, in a day and hour when He is not expected. How awful will the summons be to the unprepared, "Steward, give an account of thy stewardship."

Scripture Illustrations.

CYPRUS, CYRENE, ANTIOCH.—Cyprus and Cyrene were linked together in one government by the Romans, though far apart. They had, however, close commercial relations; and both of the Island of Cyprus and the African region in Cyrene the Jews were a large and important part of the population, and had much intercourse with their Gentile neighbors. Hence, when they had received the Gospel, they were in a specially favorable position for presenting it favorably to the Greeks among whom they lived. The Christian churches of both these provinces are conspicuous in early Church history, as they were the first of the Gentile churches. From both come preachers to Antioch, men imbued with a missionary spirit, who, having planted the standard of the cross in their own adopted home, are next drawn to the metropolis of the Eastern world as the next theater of their labors. For Antioch was at this time the metropolis of the Eastern world, as it was long to be the metropolis of Eastern Christianity. Situated on the Orontes, not far from its mouth in Northern Syria, it was founded by Seleucus, Alexander's general, and named after his father Antiochus. It was the seat of the Græco-Syrian kings till their conquest by the Romans, who still continued it as the capital of their Eastern possessions. At the time we are considering, it was the third city, in wealth and population, of the Roman empire. Gibbon estimates its population as not less than half a million. Chrysostom tells us that in his day it was two hundred thousand, not counting slaves and children, and that more than half were Christian. To this day, the walls which remain, and in places very perfect, embrace an area of five miles by four. I found it a very long day's expedition to walk round the walls of Antioch. There is striking evidence of the early establishment of Christianity in the immediate neighborhood of Antioch, to which I do not believe that sufficient attention has been drawn. Antioch was utterly destroyed by the Persian Chosroes, A. D. 538, and the whole country round devastated, and the population exterminated so far as the conqueror could do so. Though the city was soon afterwards partially rebuilt, and still remains a comparatively thriving place of some fifteen thousand inhabitants, the mountain region north and south of it (Taurus and North Lebanon) has never been re-occupied. The cities, towns, and country houses remain scarcely touched since the destroyer passed over them. I have spent many days in wandering among the nameless ruins, only resorted to by a few shepherds, and absolutely without a history. Yet it is impossible to mistake their date and meaning. As man has never attempted to restore them, they have been exposed to nothing but the effects of time, which they have well resisted. The architecture points them out as being between the second and fourth centuries after Christ. Everywhere there are Christian inscriptions and Christian emblems. I have ridden for mile after mile among those bare and rocky hills, covered only with scanty brushwood, but studded with solidly built country houses, many of them with garden walls and summer houses still remaining almost intact. They all belong to the same period, before the time of Constantine, and are built on the same general plan, with verandas to the upper story, supported by stone columns. On the capitals are invariably inscribed the sacred monogram, or X and O, or the equilateral Greek cross. I collected nearly seventy

different patterns of these Christian Emblems. But among hundreds of them there is never once a crucifix, or any human figure, or any allusion to the Virgin Mother. There are cemeteries, too, with many Christian inscriptions and sentences from the Gospels. Among these desolate hills are the ruins of large, unwall'd towns, with public buildings, and especially churches. In one of these, called by the Arabs el-Bahri, I found seven churches, still entire excepting the roof. On the *façade* of one was a long Greek inscription of many verses, from the first chapter of St. John's Gospel. These churches are all of the same type, an oblong nave, or nave with two aisles. No part of the floor is elevated; there is no place for a high altar. And these churches all remained in their primitive simplicity till the desolation of the land by the Persians in A. D. 538. It is important to note that up to that date Christianity, in the district which was its nursery, shows nothing to support the idolatries and superstitions of later times. Another remarkable fact is that in none of these ruined towns, abounding in churches, could I find a trace of a theatre or amphitheatre. But it may be asked, How are we to account for these Christian towns, and the evidence of wealth which the country houses afford, so near Antioch? The answer is simple. Antioch was close to Daphne, which has now utterly perished, leaving scarce a trace of its existence; and Daphne, with its vast groves and gardens ten miles in circumference, was the home of the most hideous profligacy and immorality, under the guise of the worship of Apollo. The Christian moiety of the population of Antioch included its full proportion of the wealthy; and these were only too thankful to remove their families from the perilous and corrupting neighborhood, and to rear them in the peaceful seclusion of the mountains. We see, too, that the persecutions were for the most part limited to particular regions, and that in Northern Syria the Christians were, long before the time of Constantine, too numerous and powerful to be easily molested.—*H. B. Tristram, in the S. S. Times.*

Natural History, Science, etc.

Gambia Mahogany.—The timber from a West African tree (*Khaya Senegalensis*) has been introduced into England as a substitute for the mahogany of Central America. The tree is large and beautiful, and grows from three to four feet in diameter. The wood is almost as red as the true mahogany, but rather softer and with a less compact grain.

Cacao.—The principal source of supply of this material has long been the West India Islands and the adjacent portions of tropical America. But latterly it has been quite extensively cultivated in Ceylon, and the quality of the article is said to be as fine as the best of the American. The largest amount sent from Ceylon in one year is put at 20,000 cwts.

Chestnut Flour.—Among the Apennine inhabitants of Italy, flour and cakes made from the Chestnut (*Castanea Sativa*) form an important article of food. The fresh nuts are dried or rather roasted for three days in a drying room, on a latticed floor covering a chamber in which a fire is lighted. The husk is then easily removable, and the kernel is ready to be ground into a flour, which is of a pinkish color. This is mixed with water to the consistence of cream, and baked in small circular cakes between heated stones.

Insect Injury to Barrel Staves.—In 1890 some beer was shipped from England to Calcutta in barrels, and was found to be spoiled in consequence of small holes bored through the barrel staves. Some of the affected staves were sent to England, and after a careful examination it was decided that the holes were caused by a small beetle which bores into oak timber soon after it is felled. These holes are so small that they are very liable to be overlooked. The habit of the insect is to excavate near the end of its burrow a series of a dozen or more small chambers. It does not attack living timber, but confines its depredations to that which had been cut down.—*Late Paper.*

Prickly Pear in South Africa.—These plants are natives of America, but find a congenial home in South Africa, where they have spread to such an extent as to be a serious nuisance. In 1890 the Legislative Council of South Africa appointed a committee to consider the subject of the eradication of these plants. They reported that in certain districts they have increased to an alarming extent, and are rapidly increasing; that they fasten on the best land and have already caused a depreciation of fifty per cent. in the value of the property; that the unbroken thickets of this plant furnish shelter for thieving operations, and in them wild animals find cover and perfect safety from pursuit. The method of destroying the Prickly Pear is to chop it down and dig out the stumps. The leaves and stumps are next piled in stacks from fifteen feet to five or six hundred yards long, and fifteen to twenty feet in height and diameter. After remaining in these large heaps for about a year, the outside leaves, which probably have taken root, are taken off and thrown on the top of the stack and there dried by the wind. In three or four months the whole is dry enough to burn, and the stacks are set on fire.

FOR "THE FRIEND."

It is encouraging to the lovers of Truth, to find evidences from time to time, that it is steadily gaining ground in the minds of the truly religious world.

Among the interesting proofs that such is the case, is the appearance recently in a very attractive form, of a volume of some 113 pages, entitled *Selections from Isaac Penington*, by M. W. Tillitson.

The compiler, not a member of the Society of Friends, is the author of several works; among them, *Daily Strength for Daily Needs*, etc. In the "Introduction" she says, "The name of Isaac Penington is comparatively little known at the present day, except among his fellow believers, the Society of Friends, but his spirit was so heavenly, his temper so forgiving, his spiritual insight so deep, that his words have Divine nourishment for the soul." His letters (often written from prison) to friends beset with almost every form of temptation and trial, are so full of faith and peace, that they seem worthy to be compared with the spiritual letters of Fenelon.

Oh! that the dear young Friends of the present day could be induced to look into and prize these productions of the exercised minds of our early Friends; they would find so much that is pure and good and permanent in its effects. Many passages might be quoted to show the peaceful feelings under which they were penned, but a short one will suffice, referring the reader to the book itself, which is published in a very attractive form and sold for sixty cents:

COMFORT AND COUNSEL UNDER AFFLICTION. TO THE LADY CONWAY.

"Dear Friend:—In tender love and in a sense of thy sore affliction and exercises I do most dearly salute thee. Though sorrows, heaviness and faintings of heart ever so much increase; yet if thy faith increases also, it will bear thee up in the midst of them.

"I would fain have it go well with thee, and that thou might not want the Reprover in any thing that is to be reproved in thee; nor the Comforter in any respect wherein thy soul want comfort; nor the Holy Counsellor and Advisor in any strait or difficulty, which the wise and tender God orders to befall thee. If the Lord in thy waiting upon Him to search and try thine heart and way, shall please to show thee any thing amiss therein, mind this counsel on mine heart to thee. Be not looking at it too much on the one hand, or excusing it on the other hand; but sink down beneath thyself, retiring thither where thou mayest receive from the Lord true judgment concerning it, and also strength against it. And know this in thy holy experience: but thou must be weakened by the Lord and be contented in or with thy weak or distressed estate, if thou wouldst receive mercy and strength from Him. And the more thou art weak and distressed, the more thou art fitted for, and the more abundantly shalt thou partake of his mercy and strength; waiting upon Him, in the meek, quiet, patient and resigned spirit which He will not fail to work thy mind into; but in the issue of all, thou mayest reap the quiet fruits of righteousness and heavenly peace from his hand. Amen, so be it, from the Lord to thy soul!"

Twelfth Month 14th, 1678.

Items.

Race-track Gambling.—J. L. Scudder in *The Independent*, of New York, says: New Jersey has enough sins of its own to bear without becoming the scapegoat of New York and Philadelphia; but such it is. Over against each of these great cities you find a colossal gambling hell, in the shape of a race-track, that defies the law and laughs at the authorities. The criminal classes of the Quaker City pour across the Delaware and find a congenial hunting ground at Gloucester, and the crooks of New York swarm over the Hudson and ply their unholy traffic at Guttenburg. These gambling corporations have become so powerful that they think nothing of spending \$100,000 to influence an election or defend themselves in hours of popular protest and uprising. They dictate to the police control grand juries, corrupt legislatures, stultify justice, and divide many important public offices among their shareholders and supporters. Had they been able to accomplish this becomes apparent to any one who visits the Guttenburg race-track. When the writer, as a member of the Law and Order League of Hudson County, and a private detective, entered the gambling pavilion adjoining this track, he found there about 5,000 men, with dollar bills in their hands, sitting nervously about among the sixty-six gambling booths, which are simply so many swindling shops. Each one present paid \$1.00 at the gate. The gate receipts, therefore, were about \$5,000. Each gambling booth paid \$100 a day for its privileges. The daily income from this source then was \$6,600. The total receipts were \$11,600 on this rather inclement and disagreeable day.

Now a company that can clear \$10,000 a day and has no conscience must be conceded to be a power which cannot be put down by pious exhortations and the singing of psalms. It is a giant before whom the average man is the smallest kind of a pigmy.

Those who attend these races are mostly blockheads and their dupes. A more vicious and pitiable crowd cannot be seen outside the penitentiary.

idiot asylum. Cunning villains with false "sp" and "pointers" on one side, and infatuated "pletons" on the other, who, after a few fortunate "atures, purposely granted them by the gamblers, ally stake their all and lose it. With their money they usually fling away their character, their business prospects and their usefulness in the world. If a man wins, he keeps on betting until he loses all, for irrespective of the chicanery that surrounds the odds are always in favor of the professional gamblers, and into his pockets the money naturally goes. If the victim loses, he suffers under the delusion that he will win another time. He keeps on "playing the races," as long as there is another dollar he can beg, borrow or steal. Betting leads to sundry other villainies, which tempt his employers and friends. We have not space to individualize and give specific instances of men and women who have gone to ruin on the "tenburg hill." As far as the racing is concerned, it is a farce. People go there to gamble, not to see the races as they used to, years ago. They spend more time in the gambling pavilion than on the grand stand. The horses are mere pieces of dice-baded dice usually.

The Independent raises the question whether these people can be reached by the influences of religion.

The victims can sometimes be reclaimed, if their sins have occurred early in their career, and they are in the true character of those who deceive and are deceived. If the passion for gambling (which is as powerful as the drink or opium habit) has not permanently fastened itself upon them, their losses will cause them to repent and reform, and become amenable to religious influence.

at Homage.—An order exceedingly characteristic of the spirit of the Orthodox Church in Russia, recently been published by Chief of Police Sussowsky, of Moscow. It declares that since the habit of keeping the hats and caps on the head is the part of the guests in the drinking places and saloons of the city indicated a lack of respect for the icons, or saints' images, set up in these localities, it is ordered that henceforth all owners of such saloons must hang up public notices to the effect that frequenters of the saloons must remove their hat-coverings as soon as they enter.

THE FRIEND.

THIRD MONTH 4, 1893.

In the afternoon of Second Month 21st, a special meeting of the Meeting for Sufferings was held in Philadelphia, to consider some bills which had been introduced into the legislatures of Pennsylvania and New Jersey, on subjects which, in common with many other citizens, the Society of Friends feel an interest on moral grounds.

The result of the meeting was the adoption of two memorials to the Legislature of Pennsylvania, and the appointment of a committee to present them. One memorial was in favor of a bill to substitute imprisonment for life in place of the death penalty; and the other advocated the passage of a bill which conferred on the cities and counties of the Commonwealth the power of licensing the sale of intoxicating liquors, thus rendering it practicable for any city or county, whose citizens were prepared for the step, to protect its people from the drink traffic, without waiting for the inhabitants of the whole State (or a majority of them) to be convinced of the evils attendant on the use of intoxicating liquors.

A memorial was also adopted, addressed to the Legislature of New Jersey, protesting against the passage of bills in favor of Race-tracks, &c., which had been offered to its House of Representatives the previous day.

For several years those interested in Race-

courses, and the gambling attendant upon it, had endeavored to induce the Legislature of New Jersey to pass such acts—but hitherto without success. Their motive was the enormous profits derived from the races—variously estimated at from \$5,000 to \$10,000 a day, in the case of the one at Gloucester, N.J. Although in direct violation of the laws, all efforts to break it up had hitherto been unsuccessful. The racing is said to be a minor feature of this demoralizing establishment—the main inducement seeming to be the gambling which is carried on on an enormous scale, and which has caused the ruin of many young men who have become infected with that seducing spirit.

We have been informed, on what appears to be reliable authority, that on Second-day morning (Second Month 20th), a noted character connected with the Gloucester race-course went to Trenton with \$100,000 in his pocket, determined to procure the passage of acts, which would legalize this source of ruin and corruption. His plans seem to have been adroitly laid—the design being to secure enough votes to pass the bills, and then to rush them through the Legislature without allowing any time for the citizens who were opposed to this disgraceful measure to make their voice heard at Trenton. Accordingly all propositions for delay, so that the wishes of their constituents could be heard, were unrelentingly voted down. The bills were introduced into the House on Second-day, passed through three readings and adopted on Third-day, sent to the Senate and railroaded through it on Fourth-day and sent to the Governor, who promptly vetoed them and returned them with his objections on Fifth-day. They were passed over his veto by the House the next day and again sent to the Senate for its action.

Some Friends at Moorestown got together at the close of the meeting for worship on Fifth-day morning, and having heard the situation of affairs at Trenton, determined at least to offer their protest. Great promptness of action was necessary, for the time was short. A Friend undertook to arrange for a mass meeting of the inhabitants. He called on several of the leading citizens, who might fairly be considered as representative men, obtained their signatures to a call for a meeting, had 1,200 copies printed and persons engaged to distribute them from house to house. The time fixed upon was 7.30 o'clock that evening. A considerable number of persons assembled, a suitable resolution was adopted, and a committee appointed to go to Trenton on Sixth-day morning to present it, and to bring what pressure could be brought to bear on the Senators to influence them in the right direction. Fifteen persons went on this errand, and did what they could. It was found that one of the Senators felt the need of the moral support of his constituents, in opposing the bills. So the committee got together and sent telegrams to a number of public-spirited people in his county, urging them to hold public meetings that evening and forward to their Senator their requests on Seventh day morning, when it was expected the matter would come before the Senate for final determination. In addition to the telegrams, several members of the committee agreed to visit, in the afternoon, different towns in the county and assist in getting such meetings held.

The services called for in this matter required an unusual degree of promptness and energy; and even if they should fail in preventing the consummation of this scheme, conceived in in-

iquity and carried on by unscrupulous and unfair means, those who took part in the labor of opposing it will have the satisfaction of knowing that they did what they could. The visit to Trenton was not an agreeable duty. One was reminded of the language of our Saviour when seized in the garden—"This is your hour and the power of darkness"—for truly the evil spirit seemed to be in dominion. But as the sufferings and crucifixion of our Saviour were but the introduction of a more glorious Gospel day and of increased blessings to mankind, so we may hope that the Lord, who overrules all things, will make the apparent triumph of the powers of darkness a means of furthering his own blessed designs.

The Psalmist declared that he was envious at the foolish, when he saw the prosperity of the wicked. "Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction." While assuredly believing that the Divine judgments will overtake the impenitent wicked; we would unfeignedly rejoice if all of those who have helped forward this abominable law, should be favored to see the wrong they have done, and experience the fulfilment of the promise of Isaiah—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Since the above was written, we learn that the Senate passed the Race-track bills over the veto of the Governor.

A few days ago, the Editor received a letter from a Friend in New Jersey whose zeal had been stirred up by the fact that one who professed to be a minister of the Gospel residing in the same village with himself, had defended Capital Punishment in one of his sermons. Near the same time a letter from Ohio stated that a movement was likely to be made in that and other States to substitute imprisonment for life for the execution of criminals; and that Friends in Ohio were circulating petitions to the Legislature praying it to make such a change in the laws.

The interest awakened in the subject, seemed to render it an opportune time to issue in pamphlet form the chapter on Capital Punishment, in the *Essays of Jonathan Dymond*, in which, with his usual clearness and directness of reasoning, that talented exponent of the principles of morality points out some of the objections to the judicial taking of life. This chapter has accordingly been printed separately, and may be obtained gratuitously at Friends Book Store, No. 304 Arch Street, Philadelphia.

SUMMARY OF EVENTS.

UNITED STATES.—President Harrison issued a proclamation on the 25th ult., calling an extra session of the Senate on the 4th instant, to receive such communication as may be made by the Executive. This is the usual course pursued at the outgoing of each Administration, to enable the Senate to "advise and consent" to the Cabinet selected by the incoming President. It is also customary at the same session to send in the names of Ministers selected for the most important foreign posts and other leading offices at home.

The object of the visit of Paul Newman, Envoy of the Sandwich Islands Queen to Washington, is to secure the restoration of Queen Liliuokalani to the Hawaiian throne under an American protectorate. If Congress should not deem a protectorate feasible, he would then favor annexation with a liberal allowance for the Queen and Princess Kialani.

Representative Harter has introduced in the House

a bill to provide for the free coinage of silver and gold at the present ratio and upon equal terms. The bill provides, among other things, that all gold and silver coined for the account of the owners shall not have any legal tender functions, and, instead of being stamped "one dollar," "five dollars," etc., shall be stamped "ten dimes," "fifty dimes," etc.

A suit has been brought by the State of Maryland against the State of West Virginia to recover the entire territory lying between the North and South branches of the Potomac River. Six large counties, with a population of nearly 100,000 are involved, and in addition, if Maryland wins the suit, five other West Virginia counties will be cut off from the rest of the State. "The matter is considered very grave by West Virginia lawyers and politicians."

The Lewistown (Me.) *Journal* makes the surprising statement that the wild lands of Maine would make thirteen States as large as Rhode Island, two as large as New Hampshire and Vermont, and one twice as large as Massachusetts.

In sinking a well at the farm of Morris Bedler, at Winfree Station, Indiana, last week, a layer of blue clay and slate-like rock was struck at a depth of ten feet. On examination the rock was found to be full of a crystallized substance. Samples were submitted to an expert, who pronounced it chrome iron ore and silver. The ore contains 60 per cent. of pure silver.

Some years ago W. R. Burt purchased a quantity of timber land in St. Louis County, Minnesota. Within a year there has been discovered on a 40-acre tract of this land, a deposit of ore, which runs high to Bessemer and low to phosphorus. The ore is only covered by light earth, and it is claimed there are ten million tons in sight. It is not a vein, but a deep bed, so accessible and of such quality that it can be dug out with shovels.

Three bills, legalizing horse-racing and pool-selling, having been passed by both Houses of the New Jersey Legislature, were promptly vetoed by Governor Werts. The bills were speedily re-passed over the veto, and are now laws of the State. It is alleged that the sum of \$250,000 was paid to engineer these infamous measures through the Legislature.

The deaths in this city last week were 499, being 16 more than the previous week, and 6 less than the corresponding week last year. Of the foregoing 265 were males and 234 females; 71 died of consumption; 56 of pneumonia; 42 of disease of the heart; 28 of convulsions; 25 of diphtheria; 20 of old age; 19 of Bright's disease; 17 of apoplexy; 15 of inflammation of the brain; 14 of inflammation of the stomach and bowels; 12 of marasmus; 12 of debility; 11 of casualties; 10 of bronchitis and 10 of typhoid fever.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 112½ a 113; currency, 6's, 105 a 115.

COTTON was quiet, but steady on a basis of 9½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$19.00 a 20.00; spring bran, in bulk, spot, \$18.00 a 19.00.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extra, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.50; do., do., straight, \$3.60 a \$3.85; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.75 a \$4.15; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour was quiet and steady at \$3.25 per barrel for choice Pennsylvania. Buckwheat flour was in limited request but firm on scarcity. New ranged from \$2.00 to 2.20 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 76½ a 76¾ cts.
No. 2 mixed corn, 48½ a 49½ cts.
No. 2 white oats, 40 a 40½ cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 5¾c.; medium, 5 a 5½c.; common, 4½ a 4¾c.; culls, 3½ a 4¾c.; fat cows, 2½ a 4c.

SHEEP AND LAMBS.—Extra, 5½ a 6c.; good, 5½ a 5¾c.; medium, 4½ a 5c.; common, 4½ a 4¾c.; culls, 3½ a 4c.; lambs, 4 a 7c.

HOGS.—Extra Western, 12½c.; other Western, 11½ a 11¾c.

FOREIGN.—The British Liberals have elected their candidates for Cirencester, Horsham and Gateshead—the two last named being gains of representation. In middle Tipperary a vacancy has been filled by the choice of the anti-Parnellite candidate.

Great suffering exists in Oldham owing to the prolonged struggle between the master cotton spinners and the operatives. The number out of employment in Oldham alone is 34,000. Thousands of these are destitute of food and fuel, only those who belong to the operative's union receiving union aid. The prolonged cold weather has caused bitter hardship to

multitudes of those out of work on account of the strike, and the frost and snow linger with a persistence that points to fatal suffering unless relief speedily comes to the shivering and starving poor of the great cotton manufacturing centre. Oldham has not seen such misery since the time of the American war, when the scarcity of cotton caused thousands of Lancashire operatives to be thrown out of employment.

A despatch from Brussels of the 27th ult., states that the referendum instituted by the Liberal societies to learn the sentiment of the people on the suffrage question was taken that day throughout the kingdom. In the city there were 49 polling stations. As the referendum was entirely unofficial, most of the stations were cafés, stores and newspaper offices. A large majority favored Jansen's proposal of Universal Manhood Suffrage. The Socialists voted for it to a man. The Catholics and more moderate Liberals abstained from voting. In the smaller cities and in the towns the majority for the Jansen proposal is still greater than here. In the city and suburbs 111,700 men were requested to vote. Of this number 48,650 voted for universal manhood suffrage, 7,684 for suffrage for men of more than twenty-five years, and 3,935 for less radical plans. The rest abstained from voting. At eleven o'clock the streets were still thronged with excited crowds, although there was no disorder.

Jules Ferry has been elected President of the French Senate by a majority of 148 votes.

Flory, the Government accountant appointed to examine the accounts of the Panama Canal Company, reports that the total amount received by contractors for real or alleged work on and supplies for the canal was 462,620,064 francs (about \$92,000,000). Of this amount 102,358,444 francs (about \$20,000,000) represents labor alleged to have been paid for according to the roll of wages and sums expended on various undertakings. In the absence of vouchers it is impossible to ascertain whether the labor and other operations charged for were actually executed. Flory calculates the total traceable profits of the contractors at 77,747,504 francs, something more than \$15,500,000.

The Waldenses, the descendants of the famous sect which was cruelly persecuted for centuries on account of their religious opinions, and who still inhabit the mountain tract on the Italian side of the Cottian Alps, where their ancestors held out against their persecutors, propose to emigrate to America. Their staple business of cloth making has become much depressed, and, even with their frugality, they find it difficult to live. The pastors of the Waldensian congregations convened in a synod to consider the situation, and resolved to send two delegates to North Carolina to inquire regarding the prospects of settling in that State. The Waldenses are a hardy and thrifty people, retaining in a remarkable degree the virtues of their heroic ancestors. If the reports from the delegates should be favorable, 2000 Waldenses will emigrate to North Carolina in the spring.

The *Temps* states that a French vessel of war has taken possession of the Kerguelen, otherwise known as the Isle of Desolation, in the Indian Ocean, which was discovered by the French navigator, Kerguelen, in 1772. The island is said to have a bed of soft coal.

In consequence of the destruction of crops by frosts last summer famine and disease are developing throughout Finland. More than 200,000 persons are dependent upon charity. Towns and villages are thronged with beggars. Some 500,000 peasants are barely able to find the means of subsistence. They have eaten most of their draft animals and their domestic pets. Typhus fever is carrying off hundreds daily.

Ribeiro, who was summoned by the King of Portugal to form a Ministry after the resignation of the Ferreira Cabinet, has succeeded in his undertaking, and the new Ministry is announced: Ribeiro, being Prime Minister and Minister of Foreign Affairs.

A new "Order in Council" issued by the Canadian Government, regulating the tolls of the Dominion canals for the season of 1893, abolishes the rebate on tolls and the regulation against trans-shipped goods, thereby removing all the discriminations of which the Government of the United States complained. In accordance with this arrangement, President Harrison has issued a proclamation revoking the tolls levied on Canadian vessels and cargoes in the Sault Ste. Marie canal.

NOTICES.

WESTTOWN SCHOOL.—Spring Term begins Third Month 21st. Pupils desiring to enter should apply early in order that they may be properly placed.

ZEBEDEE HAINES, *Sup't.*
Westtown, Chester Co., Pa.

CORRECTION.—Lamborn Pyle requests us to state that the piece of poetry entitled "The Brook," published in THE FRIEND of last week, was not his own composition, but one that he had copied many years ago.

FRIENDS' ASYLUM FOR THE INSANE.—The Annual Meeting of the Corporation will be held on Fourth day, Third Month, 15th, 1893, at half-past three o'clock in the Committee Room, Arch Street Meeting-house, Phila.

THOMAS SCATTERGOOD, *Sec'y.*

RECENT PUBLICATIONS

By the "TRACT ASSOCIATION OF FRIENDS."

JUVENILE TRACTS:

"Overcome Evil with Good,"
"The East Wind and the Wall of Fire,"
"Kindness to the Poor."

NEW TRACTS:

"The Teacher's Influence in the Formation of Character." 8 pp.
"Influence of Music and Objections to its Cultivation" 12 pp.

OLD TRACTS FROM NEW PLATES:

"A New Child. A biography of Lydia Ann Nixon" 4 pp.
"Practical Christianity," by Alexander Arscott. 16 pp.

TRACT No. 156 has been revised with the title: "Remarkable Conversion of John Ross." (Jacob Parsons.)

DIED, First Month 24th, 1893, at her residence in Philadelphia, REBECCA E. BACON, widow of Richard M. Bacon, and daughter of the late George M. Elkin, aged sixty-four years, a member of the Monthly Meeting of Friends, of Philadelphia, for the Northern District. Through much of her life she was a sufferer from bodily weakness and disease, but her active mind entered earnestly and affectionately into the interests of her relatives and friends, and she particularly enjoyed association with religious people. Though humble in apprehension of her own attainments, her memorandums attest that from early years a love for her Saviour occupied a portion of her daily thoughts, and when favored with seasons of communion with Him, a deep sense of their preciousness filled her soul, and she was enabled to maintain a hope that when done with time, she, though unworthy, might, through the mercy which covers the judgment seat, be forever at rest with Him in whom she trusted.

—, at Poplar Ridge, Cayuga County, N. Y., NICHOLAS D. TRIPP, aged seventy-nine years and three months, a member of Scipio Monthly Meeting.

He was concerned from early youth to be following consistently with his profession, and of late years he became a self-denying Christian, earnestly desiring to be ready when the final summons came "Steward, give up thy stewardship." His health had been declining since the death of his beloved companion, five years since, with whom he had lived nearly fifty-four years. After his wife's death he went to reside with his sister, Deborah C. Gardner, where he spent the remainder of his days. He was of a kind and sociable disposition, remarkable for gaining the love and respect of all who became acquainted with him. His last illness, of about six weeks duration, was attended with much suffering, which he bore with Christian patience. He left many expressions, being evidence that he was ready and willing to go, several times desiring his friends not to hold him; and not long before his death, exclaiming, "Behold, Lamb of God that taketh away the sins of the world. And 'Oh, death, where is thy sting!' During the last twenty-four hours, our dear friend was much relieved from suffering, and on the morning of the 2nd of Second Month passed sweetly to rest.

—, First Month 26th, 1893, at her residence, Germantown, Pa., ELIZA B. EDWARDS, widow of Samuel H. Edwards. Having for a long time felt her peace made, through faith, in the atoning sacrifice of our Saviour, and obedience to his commands, the summons to enter into rest was a welcome call. She quietly passed away to join, we cannot doubt, the company of the redeemed, whose names are written in the *Lamb's Book of Life*.

—, on the 2nd of First Month, at Dublin, Ireland, HENRY PELLE NOLAN, of Dymond City, N. C. He was a member of Piney Woods Monthly Meeting of Friends, N. C. *British Friend* please copy.

—, at Moorestown, N. J., on the eleventh of Second Month, 1893, MARY E. TAYLOR, widow of Samuel Taylor. A member of the Monthly Meeting of Friends of Philadelphia.

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Reflections from the Life of Mary Dudley.

(Continued from page 250.)

794—"I proceeded on Fourth-day morning to Ballitore, attended meeting there on Fifth-day, and next morning accompanied Friends thence to the Monthly Meeting held at Ayr, where, I am glad to have been, feeling my mind so relieved that I hope that place may be off the list in my impending journey. Returning to Ballitore, I remained there over night on First-day morning, and had cause to be humbly thankful in doing so; for while I was much indisposed from the effects of a cold, I was so helped to discharge my duty as to be left in possession of quiet poverty. I proceeded to Carlow in the afternoon, and feeling desirous to visit the widow and children of our dear friend John Watson, went on Second-day to Blydarton. Mary Watson and several other Friends dined there with me, after which, a season of solemn stillness ensued, which was attended with feelings that proved a sufficient recompense for this little turn.

I believed it best to appoint a meeting at Kinnor for the following day, and also requested that the invitation should extend to be not in profession with Friends. A considerable number assembled at ten o'clock on Third-day morning, over whom a solid covering of peace spread, to the comfortable settling in outward quiet, under which an unusual liberty for Gospel labor was experienced; and it proved, like many other seasons, one wherein that language might be gratefully adopted, 'Hitherto the Lord hath helped.' At the conclusion, Friends were requested to remain, and on them, I hope, honest labor was, in received ability, showed; after which, feeling liberated for the present, I deemed it best to turn homewards, attending the usual meeting at Carlow, on Fourth-day, the 14th of Fifth Month."

My continuance at home was but short, for in the Sixth Month she set out, accompanied by her beloved friend Margaret Grubb, of the county of Wexford; they spent several days in Waterford, attending meetings there on First- and Third-days, and making calls on Friends who were confined by illness. They returned from thence to Ross, and on the 17th of Sixth Month my dear mother thus writes from Enniscorthy. Though my bodily strength as thou knowest, is not great, I have cause to be thankful

that the tabernacle is so supported, as that the work of the day is, I humbly trust, advancing, wherein I have peace so far in the present embassy. The lines fall not in pleasant places, our heritage is not goodly, and if we visit the seed it must be in the prison house, where it too generally lies. We attended Forest Meeting on First-day, which was large and remarkably exercising to us, but through merciful assistance, our minds obtained relief: we had a season of religious retirement in the evening in Jacob Goff's family, at whose hospitable mansion we lodged and were affectionately entertained.

"Feeling about the inhabitants of Taghmon, a little town through which we passed, but where no room sufficiently large was to be found, they were invited to our meeting-house, about half a mile distant; and on Second-day forenoon we assembled with a considerable number of the military, and others of different descriptions, who conducted themselves with solid attention, and through Divine mercy it proved a memorable time. There was sensible liberty in declaring, and willingness to receive, the testimony of Truth. At the conclusion some books were distributed, with which the people seemed so pleased that we saw several reclining on the grass as we passed by the fields, employed in reading them. Oh! that my heart may thankfully remember this favor added to many others, and be engaged resignedly to pay those vows made in the day of trouble; for long indeed have I seen that sacrifices of this nature would be required at my hands.

"We proceeded to Lambstown, made a few calls on Friends, and had an appointed meeting at Cooladine, which proved a low trying time. Sat with Friends here at their usual meeting on Fifth-day, wherein my dear M. G. was engaged to minister, but I was silent; and believing it best for us to go into the few families resident in this place, we began with the work, by having two visits that afternoon, and at six o'clock in the evening had a meeting for the inhabitants, which was largely attended and mercifully owned. Many books were distributed, and more were afterwards applied for, which encouraged the hope that favorable impressions had been made on some minds."

Before leaving Enniscorthy, my dear mother addressed the following letter to a man who had attracted her notice after a public meeting at Ross, which, with a few extracts from one he wrote to her in reply, it is thought may prove both acceptable and instructive to some readers.

"Dear Friend.—Strange as it may appear for one who has no acquaintance with thee, to address thee in this manner, I feel persuaded that it will not be altogether unacceptable to thee, when I tell thee it proceeds from an apprehension that it may conduce to my peace; and seems pointed out as the best means to throw off some of the feelings which have attended my mind when thou hast been presented to my view. It was, I conceive, the drawing cords of Gospel love that influenced my heart to pay the present visit to these parts; and not

satisfied with coming to see how my brethren fared, I have been sensible, since entering into the field of labor herein, of the extension of the Heavenly Father's love to his family universally; and have been engaged, with my beloved companion, to appoint meetings of a more general kind than such as are usually held when our Society is the only object. It was one of this nature at which thou, with many others, wast present on this day week at Ross. I knew not, by information or otherwise, who, or of what description any then assembled were; but I did at that season believe that there were present, one, or more, in whom the deeply important query had been raised, 'What is truth?' and for such, a travail was excited in my heart, that they might patiently wait for, and be indisputably favored with such an answer from Him who can administer it, as might fully settle and establish them in the way of righteousness and peace. In the class already described I heard after meeting thy name; and passing by thee on Second-day morning on the quay, I was so sensible of the extendings of Gospel love towards thee, that I thought I should have liked just to tell thee so much, and admonish to faithfulness to the motions of pure Truth inwardly revealed. I have this evening been so sensible of the renewing of this, I trust rightly inspired solicitude, that while nature covets rest after a day of toil, I am seeking refreshment to my spirit in thus saluting thee. And believing it to be of the utmost consequence that we should singly attend to, and obediently follow, the light which maketh manifest, it is in my heart to say unto thee, dear friend, stand open to its unerring discoveries, and believe in its infallible teachings; for as this disposition prevails in us, we shall be instructed in all things appertaining to life and salvation. Yea, if no inferior medium conveyed anything fully satisfactory, or sufficient to obviate the difficulties presenting to our view, I am persuaded from a degree of certain experience, that in this school of inward attention, greater proficiency may be made in true and saving knowledge, than will be the case in a far longer space whilst our views are outward; as by ever so great exertion of the mental powers, things viewed in the light and eye of reason only, may be decided in a very erroneous manner. Man, however enabled to write or speak on the most important points, can only help to convince the judgment and inform the understanding, but the Divine principle wherewith we are mercifully favored, operates in a far more powerful manner; it not only speaks in us the intelligible language of conviction, but, whilst it discovers the reality, puts us in possession of it, and conveys such soul-satisfying virtue that it allays the thirst for every inferior stream. Here that water being partaken of which Christ the indwelling fountain administers, we go not thither to draw—namely, to that spot whence we derived something, but not fully adequate to the desire or thirst excited; because we feel, that whoso-

ever drinketh of this unmixed spring, it is in him a well of water, springing up into everlasting life.

"Now, dear friend, what my mind feels deeply solicitous for is, that this may be thy favored experience; that the substantial part of true religion may be richly inherited by thee; that being a witness of the inward and spiritual baptism, as the door of initiation into the church, the mystical body of Christ, thou mayest become thereby a partaker, at the spiritual table, of the soul sustaining 'bread of life,' and be nourished with the wine of the Heavenly kingdom, comprehending the communion of saints, and being through the power of Truth, sanctified throughout, body, soul and spirit, participate everlastingly of the treasures of the Lord's house;—so desireth the heart of thy truly well-wishing friend, MARY DUDLEY."

(To be continued.)

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 251.)

The mesa upon which Salt Lake City stands was once the beach of this great inland sea. The point at which we saw the lake was Garfield Beach, a fashionable resort where elegant piers, bath-houses, restaurants, music, &c., together with the fascination of the lake itself, draw hosts of hourly visitors to refresh themselves in its buoyant waters. For once I deeply regretted that we were not stopping in the city, so that I could try a bath, and test its wonderful properties. We remained an hour or more, and then returned to the city, where our first care was to get our dinner. Not having gone to a hotel, we wearied ourselves for nearly an hour, trying to find a restaurant where they did not sell liquor. At last we came across such a one and entered. The proprietor happening to come in, was at once attracted to aunty's plain bonnet, and after the free manner of the West, came up and began talking to her. She is always glad to make acquaintances, and particularly if it is her plain dress which attracts them. So the two were soon talking as if they were old friends. He was from New York somewhere, and had lived near a settlement of the Society there. Before leaving aunty asked him if he knew any one in Ogden who kept a boarding-house, as she objected to hotels. He said he did, and gave us a name and address which afterwards proved of much service, for as soon as we reached Ogden, about five p. m. that day I followed it up, and we were soon established in a really delightful home-like room, where a limitless supply of water, well applied, made us feel like new beings. Do you wonder that as we started out thus refreshed, with the cool evening shadows lengthening about us, and I with my old pocket-book, that had been handed me untouched by the agent, as I appeared at the window of the office, that in the future I shall always think of Ogden as a place immeasurably preferable to Salt Lake City?

We took the electric cars, and rode to the base of the Wasatch Mountain, where from the mesa, and at an elevation much above the city, we could overlook the whole of it, and across the intervening stretches of plains to the Great Salt Lake. The sun was just setting, and the same indescribable glory overspread the landscape, and warmed into rosy glow the towering peaks all about us. Returning to the centre of the city, we walked along its streets, admiring the elegant buildings, and marvelling at the luxuriant vegetation.

We remained in Ogden until the following day, at about one p. m., when we left on the Union Pacific, for Portland. The climate here seems to suit aunty better than any place she has ever been. Its altitude is about 4,200 feet.

We reached Pocatella in Idaho nearly at sunset. Here, and at several other places shortly before this, we saw crowds of genuine Indians. The women squatting about the stations, and the men gorgeous with striped blankets, leggings and feathers, walked around. The first group I saw made me convulsively seize my camera and make for the door—when I reached it they were gone, as I stood looking after them, a man on the platform volunteered the information that I'd better not be hangin' round with that thing, for he saw a minister not long ago, out here, a pointin' one a' them things at some Indians, and an old squaw took after him with her knife, and he had to drop it and run for his life. I didn't try again, for though I felt no fears for my life, the sun went down and I had not sufficient light for a picture.

We stopped at Pocatella for half an hour for supper, and during that time the train went back to the shops to be examined, so that we had ample time to study the novel specimens of humanity gathered about. Aunty improved the opportunity by going around and talking with them. I must tell you a little joke upon her, which is so good I cannot keep it. After leaving this place we sped along through a monotonously uninteresting country, varied only in my remembrance by the Snake River, a beautiful stream which we crossed at sunset, just above a series of madly foaming cascades, and then went on again over the same desolate plains as before. A little after this, one of the Indian men—a great fellow with long black hair and floating blanket, came through the car and went up to aunty. I was not by her at the time, but as he left I went to see what he could have wanted. She told me that he said he and his wife and several women were in the cars and were hungry, that they had had nothing to eat all day. His wife was hungry, and wouldn't she take pity on her. Aunty, of course, was distressed, but had told him she had nothing for him; but that if he would come to her in the morning, she would get him his breakfast. He, however, said they would get off before that, and so had left disconsolate. It occurred to me, while aunty related the above, that we had some crackers, which I produced, and at the next stopping-place she carried them through into the smoking-car, where the Indians are compelled to travel. She gave them to the man and hastily returned. The next morning a man who sat opposite to us, and with whom aunty had become quite chummy, told her that he was in the car when she brought in the crackers, and that the old fellow had eaten every one himself; though the squaws surrounded him and begged for some, he wouldn't give them a crumb! But I am tiring myself and you with all these details, so I will hasten on to where the railroad strikes the Columbia.

From my earliest recollections the name of this far-famed river has been associated with so much grandeur and magnificence that my surprise was extreme, when I found that weary hours must be consumed coursing along the banks of its beautifully blue waters, where, besides the river, nothing but limitless stretches of sand, with an occasional outcropping of columns of basalt, showed itself. Through this region—and it extends hundreds of miles, I should think—they have to erect sand-sheds to

keep it from the track, and the drifts were oft higher than the car windows. We frequently passed Chinamen, who are constantly at work shovelling it away.

As the day was very hot, we really suffered for the stiff breeze that was blowing, carrying the fine particles through the open window and often the rear of the car was scarcely visible. But we were repaid for all this desolation when we reached "The Dalles," and entered the Cascade range. How can I undertake to describe it to you? Of what value arejectives when one uses them all, as I have always been wont to do, for ordinary sights and sounds. Those solid walls of basaltic column so vast, so towering, so utterly unlike in form and coloring all those we had passed in Colorado, absolutely defy my attempts at description, for, as I said before, I have few clear conceptions of them. Dozens of beautiful cascades passed, but at Muntnomah Falls the train stopped a few moments to allow us a nearer view.

Through a cleft in the rocks, a beautiful sheet of water plunged down more than a hundred feet, and then by a series of lesser falls finally loses itself in the broad river the mountain's base.

Frequent cascades break the tranquil course of the swiftly but quietly flowing Columbia. At such points the combined genius and greed of man are doing their best to depopulate the river of its salmon. A curious wooden wheel, which the force of the water turns, is set at the falls, and as it revolves it catches in the nets that are attached to the paddles all the fish that come along. A platform, built at the proper place, receives them as the wheel goes round. Nearby is always a cannery—so the man can sit at home, and is spared the trouble of fishing, and the work goes on night and day without stop. Such wholesale destruction, it seems to me, ought not to be allowed.

Arrived at Portland we went at once to the hotel, and after a good night's sleep again started on our journey. What I wanted to do was to take the boat from the city the next day, and go back up the Columbia to "The Dalles," and return again the same way; but aunty was tired and wanted to get to Victoria, so we came right on here. It was very disappointing not to see Mt. St. Helen's as we left Portland, but proving mists hid her queenly form from us. It is we should not complain, for we have had an exceptionally fine weather all along.

The most striking features of our ride through Washington on the Northern Pacific were the great forests everywhere, and the hosts of really looking towns, with saw mills and lumber yards for a nucleus. Through the part traversed by the railroad there seemed to be no other industry, unless indeed, I except that of liquorselling, and I truly believe there was one liquor saloon for every twenty houses. Here in Tacoma it exceeds all belief. Yesterday, by way of variety, I counted the number in two joint blocks, in the very heart of the city, and out of the nineteen stores in all there were nine saloons—and in one of them you can get the biggest glass of lager for five cents of any place in town (I know it because it says so in equally big letters) and besides these, three cigar stores and one comic theatre!

Since writing the above we have been out again for a walk along the bluff. Before us was the same view—the same gorgeous sunset, light on the water, the dark fir-clad island, and the same awful form looking down—no, not down, but up, from our play-day world.

The sensations produced by the mountains of orado was of their towering above you, indeed, but sheltering you, looking upon you and encouraging you to return their confidence—not once does this mighty king deign to soch as cast a sheltering shadow over the yelling earth he spurns beneath him!

I fear I tire you, but so vivid, so intense was the impression made upon me, that with reluctance I at any time turn from its contemplation to even the fairest scene I ever beheld. The peak is ninety miles away, imagine the effect produced by a nearer view. This time to-morrow we hope to be in Vicinia. If nothing happens you shall hear from there.

(To be continued.)

Extracts from the Diary of Louis Taber.

(Concluded from page 252.)

Fourth Month 6th, 1886.—Attended the funeral of George J. Evans at his dwelling-house in Emerson, at two P. M., where a large company was gathered.

Mr. J. Evans had been a very active and useful citizen, until the last few years of his life; though advanced in age, was still mostly able to visit his friends. He was a member of the Hicksite Meeting. I knew my way would be open, and after a season of solemn quiet I expressed my desire that it might be then, as had been before on other similar occasions, and we might be permitted a little season of plain, silent spiritual soul-communion together. He informed them that when a few years before we were gathered around the remains of the companion of this departed brother, the message of the prophet was sounded in the ear of my spirit, but I was unfaithful to the word to utter it, and now it had again been revealed to me to repeat amongst us, "Because I will do this unto thee, prepare to meet thy God, O man of Belshazzar," which was followed by warning and rebuke. After another solid pause I was clothed in supplication. Something was expressed privately by two others. I thought it a favored offering.

Fifth Month 4th.—Ann Branson has just returned from her religious visit to Canada, in good health as when she left, having accomplished her journey to her own and Friends' satisfaction. She attended our meeting to-day, having come to see her sick nephew, Benjamin Branson. He said she had been made sensible of a degree of stillness, preferable to words. She believed there were many who desired thus to be workers of the bread and water of life. The seasons of our warfare must be spiritual, casting away imaginations and every high thing. In revelation there were many turnings and returnings before the seventh seal was opened, and the true silence obtained—with more that was encouraging to the tried ones. She afterwards supplicated in a lively and appropriate manner.

On the 22nd of Sixth Month we went with M. A. to a rain-storm, to attend Monthly Meeting at Coleraine. I stood up with the words, "Your fathers did eat manna in the wilderness and are ye still?" They did all eat of that spiritual meat and drink of that spiritual rock that followed them which rock was Christ. Alluded to the pillar of cloud by day, the pillar of fire by night, the provision of manna, &c. It would have been in vain to have remained behind when the pillar of cloud moved, they must have perished miserably in

the wilderness. Neither would it have done for them to go before the pillar of cloud or of fire. They would have found no manna prepared for them. Made the application to our spiritual journeyings.

14th.—We are just as much performing the will of the Lord when resting and remaining under and around the pillar of cloud, when it rests, as in going forward when it is lifted up from off the tabernacle and moves onward. Spoke of the tabernacle built by Moses after the pattern showed him on the mount, and the voice that John heard when he beheld the new and heavenly Jerusalem—"The tabernacle of God is with men," &c.

16th.—We all went to the funeral of Benjamin Branson to-day at Harrisville. It was largely attended by Friends from Flushing, Concord, and the neighborhood of Harrisville. Asa Branson repeated some of his last expressions, and exhorted us to endeavor to obtain like hope and assurance. I quoted the text, "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"—with further matter as it presented. Jacob Maule appeared in supplication. Ann Branson quoted, "Though your sin be as scarlet, &c., following it by earnest exhortation and entreaty. Benjamin had hemorrhage of the lungs, followed by consumption. It was an impressive funeral.

Ninth Month 2nd.—This is my seventy-fifth birthday. Few, if any more, will be my allotment. May my lamp be kept trimmed and burning. Unusually solemn were my meditations to-day. Earnest my silent aspirations for myself and family, our dear children and grandchildren.

Tenth Month 25th.—The funeral of Martha Wilson took place at Flushing. Her remains were brought from Belmont, N. Y. She had been in declining health for many months, and went there for medical advice, and was at the home of Joseph Branson. She said she believed her being there was in the ordering of Best Wisdom.

25th.—M. Wilson was for many years a teacher in Friend's Boarding school, and one of unusual activity, energy and efficiency. She had much to communicate to others near her close, which was very peaceful, after a time of severe suffering. A large circle of appreciative friends and attached pupils remain to mourn her loss. The funeral took place on Seventh-day the 23rd, and was large and interesting. Several lively testimonies were borne.

First Month 28th, 1887.—While J. H. could read, as he did, the Bible and Friends' books, and could make himself of use in some ways, he had through life required the watchful care of some member of his family. Towards the last he was much more helpless, but tractable and quiet. At one time, when he took to his bed, he was very despondent. All his near relatives had deceased except his sister-in-law, Hannah Hall. J. Maule presented an offering at the funeral. I expressed a fear lest any might conclude that it was needful on such occasions that there should be some service to make them more solemn and impressive. Repeated some passages of Scripture and alluded to the recent death of Henry Whinnery, and farther said that though this aged brother had through life, been under a cloud and a shadow obscured his earthly pilgrimage, yet might we not believe from the solemnity overspreading us, that through Divine mercy his spirit had been admitted into one of those many mansions prepared for the redeemed children of God, from the foundation of the world.

After a little season I was also bowed in brief supplication.

Third Month 6th.—On account of my health, the inclemency of the weather and nearly impassable roads, we cannot meet with our friends. We very much miss the refreshment and spiritual strength with which we have been so often favored, and which seemed to raise us above the changes and the trials of this passing time. With me it has been and is, a low and proving season. I am still more affected with a pressure and swimming in my head, accompanied with debility of the heart, admonishing me that a farther change might at any time occur. Through Divine favor I humbly trust that I am not altogether unprepared. Although not permitted the bright prospects some have enjoyed when approaching the close of time, I am often calm and peaceful, seeing nothing in my way. But it is a solemn thing for any of us to meet our final change. It will perhaps be the hardest for me to part with my dear family, as they are now situated, and some of them so far away.

But He who has cared for us through life can care for them. With Him I must leave them. He is compassionate and merciful. My worldly possessions, which are small, do not hold me, "For the earth is the Lord's and the fulness thereof."

Seventh Month 24th.—Since my last entry my general debility and the dizziness and swimming of my head have continued with varying intensity. Sometimes am scarcely able to keep long on my feet, my cares and anxieties adding to the effect of my general debility. These I try as much as possible to forget, and trust a little help has been granted. For a few days I have been better, but with a little nervous headache at times, and any heavy sound sends a jarring sensation through the top of my head.

Eighth Month 7th.—Though quite frail, Ann Branson intends going to Indiana Yearly Meeting. She said she felt that she must go, and whether she should return was of secondary consequence. As before, and when she went West and to Canada, J. Holloway and A. W. Sears will accompany her.

Ninth Month 10th.—On the second of this month I passed the seventy-sixth milestone on the chequered journey of my life. Shall I be permitted to pass another, is a solemn question remaining unanswered until the time shall come. Am about as well as when I went to Coleraine, but feel the same strange sensation in my head.

I am very anxious to attend our approaching Yearly Meeting, and to visit the children at Barnesville, more especially on M. A.'s account, who wishes to go as much as myself, and who very much needs a rest from care and work, but she will not be willing to leave unless I am able to accompany her. May strength be given me.

Tenth Month 2nd.—On account of my poor health only R. Z. went to Yearly Meeting. It was very hard for me to give up going, and I very much regretted its keeping my dear M. A. at home. (Did I give up the shield of faith?) I felt so desirous of once more seeing our children at their home, which now I probably never shall again, and of meeting and bidding my friends a last farewell. Earnestly have I prayed for resignation to the Divine will in all the trials and deep provings which have been my portion.

Enable me, O Heavenly Father, to say, Though thou slay me, yet will I trust in Thee. Lift up the light of thy countenance upon me, my dear Redeemer. Come by thy blessed Spirit and

make thy abode with me. Lead me through the valley of the shadow of death, and take my spirit home to rest forever with thee.

On First-day Henry Outland of North Carolina attended our meeting. He was fervent in prayer and lengthy in testimony. Benjamin Brown was at our Yearly Meeting. Gladly would I have met with him. Other ministers, from different Yearly Meetings, were present.

Fourth Month 2nd.—For several weeks I have increasingly been affected by a feeling of fullness and pressure in my head, accompanied with frequent dizziness and almost constant swimming of the head, so that I have to watch myself and my steps while walking. This causes me much anxiety, as I fear more serious results. It may either be caused by some local disease, general debility, or heart weakness, or a giving way of my mental faculties—which last would be more to be feared or regretted; yet in all I am desirous to be kept resigned to the Divine will and disposal, and enabled in truth to say, "Though He slay me, yet will I trust in Him." For thou wilt keep him in perfect peace whose mind is stayed on thee, because He trusteth in thee." My old physician, Dr. Comly, is still absent in Florida.

17th.—I have been much interested in reading at intervals the Journal of Christopher Healy, having once met with him in 1842, in Michigan. I was then on a visit to my uncle, Elisha Carpenter and family.

My diary is here continued in another book, which being filled, it will be resumed, if at all, in this one. But I fear I shall not be able to add much more. My head seems more sensitive to sounds, and there is more unsteadiness, with increased nervousness and heart debility. Wakeful mornings are appointed unto me. Sustain me, O Father, through all. Preserve and keep our dear children when I shall be no more with them.

SELECTED.

Helen Hunt Jackson—a friend to the Indian—and authoress of "A Century of Dishonor," was interred near the foot of Cheyenne Mountain. A spot near by, rich in wild flowers, is known as "Her Garden," and has given rise to the following lines:

"HER GARDEN."

BY SUSAN COOLIDGE.

Still swings the Scarlet Penstemon—
Like threaded rubies on its stem;
In the hid spot she loved so well,
Still bloom wild roses brave and fair:
And like a bubble borne in air,
Floats the shy Mariposa's bell.*

Like torches lit for carnival,
The fiery Lilies straight and tall,
Burn where the deepest shadow is;
Still dance, the Columbine cliff-hung,
And like a brodered veil outflung,
The many-blossomed Clematis.

"Her Garden!" All is silent now,
Save bell-note from some wandering cow;
Or rippling Lark-song far away,
Or whisper from the wind-stirred leaves,
Or mourning dove which grieves and grieves,
And "Lost, lost, lost!" still seems to say.

Upon the wind-blown mountain spur,
Chosen and loved as best by her,
Watched over by near sun and star,
Encompassed by wide skies she sleeps;
And not one jarring murmur creeps
Up from the plains her rest to mar.

Without—where yellow sunshine lies—
White Poppies open brave bright eyes,
To the Menziesia's whiter blooms;
Within—the Yucca's stately calm
Stand ankle deep in Crimson Balm,
Which shyly offers up perfumes.

A poet's life.

And still below the grapevine swings,
The Mariposa's fragile wings
Flutter. Red Lilies light their flame;
Larks float; the dove still plains and grieves;
But while one heart that loves thee lives
Still shall thy Garden bear thy name.

GOD KNOWS.

I had been walking all day in gloom,
My way so hedged-up seemed;
My future thick hung with clouds
Through which no brightness gleamed.

That eve—I forget how it chanced—
I went down the basement stair;
The "queen of the kitchen" was out—
All was dark and dismal there;

So dark that I put out my hand,
And slowly groped my way,
Glad I could find what I wished
As well in the night as in the day.

Of course I was not all alone,
My darling had followed me down;
She was wont to keep close at my side,
And now she held fast to my gown.

When into the closet we passed,
And the darkness deepened still more,
She only clasped me around
And more tightly clung than before.

Yet she felt no affright, it was plain,
But thought it a positive joke;
She laughed just the merriest laugh,
And this was the word that she spoke:

"I'm sure I don't know where I am,
But mamma does," and in her glee
Laughed again and again,
"It's so funny not to see."

Oh! the wisdom of her sweet words!
How they pierced me as with a dart;
Am I not a child too? I asked,
Yet with what an unchildlike heart!

I do not know where I am,
I do not see the way;
But my Father knows it all,
To Him it is clear as day.

I do not know where I am,
But God does; in darkness still
I will take hold of his hand;
He will lead me, I know He will.

I had found much more than I sought;
I went back and up the stair,
But the sadness I carried down
I left in the darkness there.

Do we not sometimes make an unwise distinction between time and eternity? One may become so impressed with the bigness and importance of eternity as to look contemptuously, and so neglectfully, upon the things of time. But if this life is preparatory to that of eternity, it becomes in effect a part of it, just as the primary school is the real beginning of the education that ends in a university post-graduate course. Every thought and act, every day and hour, is a matter of eternal import, and eternity in the true sense began for us when we began. So we cannot have a right attitude toward the great future while we look contemptuously upon the present. Taking a small view of time cannot increase our reverence for eternity.

It is told I think of Samuel Bradburn, who left the shoemaker's bench to preach the Gospel of Christ, that he was once listening to two young preachers who, descending on the sacrifices they had made, took occasion to tell how they had "forsaken all" to follow Christ; when Samuel sympathetically remarked that he had

forsaken two as good awls as could be found in the United Kingdom, to become a minister of Christ, and a gentleman in society!

FOR "THE FRIEND."

S. Morris and J. E. Rhoads' Travels in Japan
(Continued from page 253.)

While we could rejoice that thus much of the service for which we had left home was fulfilled, there was still a pang of regret in parting with friends and scenes we had learned to love and enjoy. There are among the laborers in the mission field of Japan devoted men and women, whose hearts are given to their Lord's cause, and whose lives exemplify his Spirit's precepts in large measure, as we have been led to believe. Experience has taught them that nothing but the power of the Divine Spirit can effectually carry forward the work of conversion in the hearts of a people whose education and prejudices would lead them to reject the religion of Christ.

With some of bright talents and cultured minds we have feared that too much confidence has been placed in intellectual resources for stilling the principles of Grace, and that the effect has been to beget the like tendency those they teach, in their effort to comprehend the mysteries of redemption. This, with a people naturally prone to cavil, and whose inquisitive minds indulge in nice and subtle distinctions has led some to profess belief in Christianity upon a rational basis that is not strong enough to withstand the power of sensual temptation or a temporizing spirit of self gain.

Others again, not rightly grounded in the knowledge of Divine Truth themselves, seem to have fallen before the opposition of rationalistic doctrines, and have come to be doubtful themselves, utterly unfit to preach the plain truths of salvation through faith in a crucified Redeemer. A few of still another class have come as missionaries, who never were true believers, and have acknowledged they were without faith.

I was never more impressed with the necessity of having a distinct call to a given service than since being among the religious workers in Japan.

At sea, Eleventh Month 16th. Thou wilt wish of wishing to know more about the people of Japan, and I will tell what I can in this. * * * On the surface they appear to be light-hearted and cheerful. They endeavor to hide grief, for instance, at funerals; white, instead of black, is the dress, and the attenders laugh rather than weep.

A wife is expected to hide her troubles from her husband, and be cheerful while he is with her. Someone pronounces them a frivolous people, which is perhaps an extreme expression.

Their ideas of chastity are loose. * * * It is said that women, when their husbands go into business difficulties, will hire themselves to other men to help support the family. On the other hand, the practice of blacking the teeth of married women is done as a mark of faithfulness to the husband. Blacking the teeth is going out of fashion considerably, though not common.

When a son is grown up, he takes the business, and his father retires. It is said that when the Prince comes to be seventeen he will succeed to the throne, and his father will live in Kioto. As the son is bound to obey his father, the Emperor can still rule without having responsibility.

the family is always considered before the individual, and for this reason adoption is so common. The adopted heir, often marrying a daughter, is considered as the family representative.

A man will sometimes say he is two hundred fifty or three hundred years old, meaning his family has been established that long. The son inherits his father's debts as well as his property. There is little regard for truth. Integrity is constantly practised in social and business intercourse. One must always deprecate himself and his belongings when speaking to another. For instance, "I wish to inroduce to you my slatternly wife." Business is at a low ebb. The Government borrows money at four per cent., while private loans have to pay sixty per cent., due to want of integrity more than to lack of capital.

The mass of the people are poor, and yet there is not much utter destitution, as one who is in business, or a profitable position is bound to help all his poor relatives.

Notwithstanding all the defects mentioned, I think there is a good deal of domestic happiness, and probably more integrity than a superficial glance would indicate. The fathers are fond of the children, and the women generally look contented. There are conflicting points as to the status of women * * * Some of the daughters of the better classes are carefully guarded.

That the Japanese have good qualities there is no question. They are faithful in their friendships, and manifest disinterested kindness to strangers. For a people who have a history of civilization extending back for many centuries, they have shown a wonderful readiness of adaptation to improved methods of business and form of government. In the latter, they have advanced from a strictly feudal condition, in which the Daimios each ruled his own territory, had the services of his retainers at his command and fought with his neighbors, to a constitutional government under which the rights of all are well secured. The lords have given up their landed possessions, receiving in return government bonds. The Samurai have been disarmed and reduced to the same level as the peasants, and a fairly representative parliament is elected as the legislative arm of the government.

All this has been effected within twenty-five years, and the country is at peace—sectional differences apparently being no greater than in the United States.

The use of the sword was once esteemed above any other accomplishment, and learning was despised. To be able to write was considered a disgrace. Now, learning is valued, and eagerly sought after by the young men as the surest road to preferment and competence. An excellent system of public schools is established, ranging from primary instruction to the University, with its full faculty of professors and thousands of students.

Among the converts to Christianity are men and women whose hearts have become changed, that from leading dissolute and ungodly lives, they have become sober, temperate, chaste, meek and faithful. The Gospel of Christ, we may say, is being received in such a way that the nation is influenced by it, and the proof will be that its transforming and elevating power will be manifested in the lives and characters of the people.

I think there is one custom I have not noted before. The Japanese sometimes change their

names besides those consequent upon adoption. It can be done at will, but we must suppose for some good and sufficient reason. There is also a *new name given them after death*. This last I understand to be quite general.

Two men will sometimes bind themselves by vows of perpetual friendship, and if one dies the other will take his own life.

(To be continued.)

[The following Address to the Monthly Meetings constituting the Southern Quarterly Meeting of North Carolina Yearly Meeting, was written by a young Friend who had been appointed on a Committee for Church Extension. In it he expresses his concern that the efforts to be used for this purpose should be on the right foundation and rightly directed. We are glad to see this evidence that some advocates of the true principles of Quakerism are still to be found in a Yearly Meeting that in former days produced many such.—Ed.]

To the Monthly Meetings constituting Southern Quarterly Meeting, N. C.

Dear Friends:—As a member of a Committee on "Church Extension," I pen this as my concern in regard to the subject.

My first concern is for the revival of the life of Truth within our present borders, for it is plain we cannot extend that which we are destitute of.

If our doctrines, testimonies, &c., are truth, a concern to extend them is certainly a worthy one, but whether there be much or little opening for the reception of them among the people at large, the number of faithful, weighty or qualified laborers is few, and as we cannot qualify and send forth ourselves, it remains for those who live up to our principles, in the attendance of meetings, the separation from the world, &c., to keep under travail and pray the Lord of the harvest to qualify and send forth laborers in his own good time.

We need humble, obedient servants, who have a zeal according to the true knowledge and wait to know the movings of the Divine Spirit, so they may bring people from the spirit which works disobedience and causes deadness into the spirit of life, which life is the light of men which gives a discernment of evil and leads to true repentance, and which begets a faith in Christ as He works within.

There is a great lack of and need for this faith which overcomes the world being extended, along with the faith in what Christ has done for us without us.

To bring people under the influence of the spirit which alone can give the true understanding of the Scriptures and lead into all truth, is the only way the Church can be extended.

If we fall short of bringing the people into obedience to the teachings of the grace which saves and which has appeared unto all, though we extend the name of the Society we do not extend the life and foundation of it.

The lack of submission to this teaching in the conscience is why so very, very many who profess conversion fail to be redeemed from the love of the world and its diversions, from the spirit of revenge, or from the nature which is ashamed of the simplicity of truth.

We make a higher profession than most others, and I wish none may seek to lower the standard for the sake of extension or of attracting numbers.

Would that all who claim to be Friends could

be willing to walk in the Light, and bring or teach others to do so, that we might have true Christian fellowship and know of the blood of Christ, cleansing us from all sin.

Would that Friends could accept and strive to extend the prominent and fundamental doctrine of the work of the Spirit, the Light, Grace, &c., and not get it mixed with Hicksism and consider it dangerous, for it doesn't at all detract or do away with any part of Christ, who alone is the Way, the Truth and the Life, but gives the true benefit of all He has done for us.

'Tis awful to reject this doctrine of the "Universal and saving Light," as has ever been held by true Friends, or to cause others to think lightly of it.

I like the suggestion of a member of the committee that we read Friends' writings, and know truly what Friends' principles are, for we cannot extend that which we do not know. If any looking toward Friends after having read their writings, were to hear ministers or others in the Society preaching or contending for doctrines in direct opposition to those which were first maintained, they might reasonably conclude that these have no just claim on the name, so I wish we may all contend for and strive to extend the same faith.

In conclusion I feel to make an earnest appeal to all to let the life of truth in themselves, and the spread of it among others be their chief concern. Seeing the shortness of time and the little satisfaction that anything earthly can afford, especially in times of adversity and at the approach of death, we should feel that there isn't anything in this deceitful, perishing world worth striving after only the preparation for a better home, and bringing glory to our Creator.

If any would know the importance of salvation and the awfulness of eternity, they must not reject that which gives the sense thereof. Let none turn away sorrowful when told they must sell all to follow Christ. There being no way to happiness except by the cross, we should gladly take it up, as it is the only way the rebellious nature is to be crucified.

Your Friend in the Truth,

ANDERSON M. BARKER.

KEMPS' MILLS, N. C., Third Month 2nd, 1892.

Natural History, Science, etc.

How to get Reed Birds—A New Industry.—

It has been noticed lately that the common sparrow has greatly decreased in numbers in its downtown haunts, notably Mail Street and in the open space in front of the Barge office. In Mail Street the Post-office horses and the Barge office horses of the immigrant transfer vans always leave a plentiful amount of corn on the cobblestones after their meals, which is picked up by the sparrows. Some people have argued that this diminution in the number of the foreign pest is due to the fact that an epidemic of cholera would break out in the city in the spring and point to the migration of birds which was lately noticed in Hamburg and in many towns in Persia, where that disease killed thousands of people last summer.

This decrease in sparrows is not due to migration. The fact of the matter is that the American gourmet is wonderfully fond of the reed bird. This excellent little bit of bird food can only be procured in the Southern States, and, though it is fairly plentiful, the supply would hardly meet the demand if that were the only field for its production.

The tawny-visaged Neapolitan who has made

his home among Americans has grasped the opportunity and is reaping a rich harvest. He watched the large flocks of sparrows which all day long hopped about the cobblestones almost indolently picking up the grain which was scattered around and then flying up to some neighboring bough, just to sleep and grow fat.

The Italian and a friend purchased rice, and also the strongest aguardiente that could be procured in "The Bend" in Mulberry Street. The rice was soaked in the spirits, and before sunrise the Italians went to the Battery. They first carefully swept away any grain that might have been left from the previous day and then with a lavish hand scattered the rice around the usual feeding ground of the sparrows. With the earliest dawn the birds began twittering and quarrelling, and as the tramps arose from the benches in the Battery and slunk off to the alleys of South and West streets, the birds, hungry for their breakfast, soon covered the cobblestones and were busy picking up the delusive rice. Gradually the sparrows became unsteady in their gait, and a bird would pull himself together and wonder where "he was at." Then they began to see things double and as a bird pecked at a grain he missed it and nearly fell over on his head.

Some sparrows got talkative, others morose. Some became affectionate and could not understand the combativeness of their comrades. Many evidently wanted to go home, but they had forgotten the way. Soon bird after bird lay down on the cobblestones and slept, oblivious of all around it. Then the Italians picking up the birds, wrung their necks and with smiling faces wended their way to Washington Market, where a poulterer gave them four cents apiece for the birds, which, after being plucked, were arranged in batches of twelve in neat cardboard boxes.

That night those same birds sold for sixty cents a pair in the uptown restaurants and the trade in drunken sparrows has been "booming" ever since.—*New York Tribune*.

Star-fish.—As it is well known, the common star-fish of our coast are very destructive to oysters, mussels, etc. It was also known that the star-fish, in attacking its prey, everts its pouch like stomach between the open valves of the oyster, tho' why the victim suffers itself to be sucked out of its shell by the star-fish was not known. Why should not the oyster or mussel, while in the death embrace of its five-fingered enemy, close the valves of its shell, and thus bite off the soft, flabby stomach of the assailant? It was supposed naturally that in some way the oyster was paralyzed by the star-fish. And in 1885, a German zoologist named Hamann observed the way in which a star-fish feeds on mussels, and found that a poisonous fluid is poured out from the unicellular glands of the middle intestine so as to surround the mussel with a sticky envelop, before it is removed from the shell, which is left behind when the stomach is retracted. It has been estimated that the oyster beds of Rhode Island in some years are damaged to the extent of \$100,000. The best way to collect star-fish in deep water is by the use of swabs, mops, or long tassels of loose cord, to which the star-fish cling in great numbers, if time is given for them to creep upon the mop or "tangle," as it is called. The oystermen in Warren River, where 75,000 bushels of oysters are planted, have begun to dredge for star-fish over the beds. The method employed is to drag over the beds a wide mop of narrow-

stripped cloth ten feet in length, to which the star-fish adhere, and which does not disturb the oysters. The former are killed by steam and thrown overboard.—*The Independent*.

FOR "THE FRIEND."

Calhoun Colored School—Alabama.

The subjoined letter was written by a colored woman to a Friend near Philadelphia, who had sent a box of Bibles and Testaments from the "Bible Association of Friends" to the Colored School where she is teaching, in Alabama. It is offered for insertion in THE FRIEND, as being interesting to its readers, to indicate the value placed upon the Bible, as well as the effort to secure school learning by the residents in the "black belt" of the cotton States.

CALHOUN, Lowndes Co., Ala., First Month 7th, 1893.

Dear Friend:—Let me thank you at the beginning of my letter for the box of lovely Bibles you so kindly sent us at Christmas. I assure you they were gladly received, and have since been distributed among our students—some we hope to give in the homes. Could you have seen the faces of some of the boys and girls light up at the sight of those blessed books, you would feel fully paid—more so than this dry letter of mine can ever do.

Another helpful thing is, after school these Bibles are taken home by the boys and girls. Some of them are grown up boys and girls, and for the first time in their lives have a Bible in their homes.

Calhoun is a lovely country place, about twenty-seven miles south of Montgomery, Ala., in Lowndes County. There are in Lowndes County about one hundred white people to two thousand and five hundred colored people. The county school sessions have from three to four months, and at that are taught by incompetent teachers. The colored people here have long felt the need of such a school as I am now connected with.

Booker T. Washington, principal of Tuskegee Colored School, visited Hampton, his old Alma Mater, and talked to the school of the need of workers in the South. At the close of meeting two young ladies, teachers at Hampton, spoke their desire to B. T. Washington to go somewhere in the South to teach, and he told them of Calhoun. They at once began begging help from their friends to put up a school and also a home. The result is before my eyes now—I only wish you could see it too.

It has a fresh coat of white paint, and pretty green blinds, and it stands on a pretty hill. Let's look inside—here is the entrance hall, leading down to the door. Just at the end of hall, is the Assembly Room, said to seat two hundred and fifty, but I have seen over five hundred people in there at once. There are two recitation rooms on each side of hall, with pretty pine wood seats and desks, nice blackboards, large windows with plenty of light and a nice square table for the teacher.

Every day, at half after eight, gather about two hundred and ninety children, ages ranging all the way from five years to twenty-six years, and it is here your Bibles given to us are being used every day. We also have a farm of one hundred acres of land connected with school; here every day, one of the classes of boys work, taking lessons in farming, while the girls of the same class take lessons in house-work, such as sewing, washing and ironing, and sometimes scrubbing. The people are kind hearted and willing to make any sacrifice for the sake of

keeping their children in school. Some of the scholars come from very poor homes, but most of them look clean and neat, and behave well. The demand has been and is still so great, that our present school-house wont supply the need, so a second house is being put up to accommodate the children. This the colored people of Calhoun have raised the money for themselves, which is a great deal for them to do, because some are very poor, and get very little work to do. Everybody here plants cotton in its season, and if that comes off favorably they call it a good year, but if the crop fail, or the price goes down, then the rest of the year is hard for them.

The Lord has certainly blessed the work far, and we pray that He may continue to— if ever there was a place where work of upholding is needed, it is Calhoun.

There are four assistant teachers, one from Worcester, Mass. Two young colored men, one a Hampton graduate, who has charge of farm work, and the other a Hampton student, who teaches, and the fourth, the writer of this letter, a Hampton graduate. My work is teaching, washing, ironing, and assisting most of domestic work, besides teaching in day school three days in the week.

In all the work we are trying to help our people to live better lives, and to bring the children up to be upright, honest and useful men and women.

I remain, very sincerely yours in gratitude,
GEORGIA WASHINGTON

Items.

A Child's Terrible Heritage.—A few months ago I was present in Dr. Garnier's consulting room as a writer, watching the prisoners from the pot filing past. We were informed that a child had been brought by its parents to be examined. These people were shown in; they belonged to a respectable working class, and were quiet and well-mannered. The man was a driver of a dray, long to one of the railway stations, and had the appearance of a stalwart working man. The boy was only six years old; he had an intelligent, rather pretty face, and was neatly dressed.

"See here, M. le Docteur," said the father, "I have brought you our boy; he alarms us. He is no fool; he begins to read; they are satisfied with him at his school, but we cannot help thinking he must be insane, for he wants to murder his brother, a child two years old. The other day he nearly succeeded in doing so. I arrived just in time to snatch my razor from his hands."

The boy stood listening with indifference and without hanging his head.

The doctor drew the child kindly toward him and inquired:

"Is it true that you wish to hurt your little brother?"

With perfect composure, the little one replied: "I will kill him—yes, yes—I will kill him!"

The doctor glanced at the father and asked in a low voice:

"Do you drink?"

His wife exclaimed indignantly: "He, sir! Why, he never enters a public house and never comes home drunk."

They were quite sincere. Nevertheless, the doctor said:

"Stretch out your arm."

The man obeyed; his hand trembled. Had these people told lies, then, in stating that the man had never come home the worse for drink? No; but all through the day, wherever he was called to leave a package, the people had given him something to drink for his trouble. He had become a drunkard without knowing it; and the poison that had entered his blood was at that moment filling the head of the little child with the dreams of an assassin.—*Fortnightly Review*.

Mind-poisoning a Crime!—A remarkable and unusual instance of mind-poisoning by pernicious influences is to be found in the case of Hans Anderson, the fourteen-year-old Wisconsin boy who has been sentenced to the penitentiary for life. The boy goes to the punishment which blasts his life without realizing its fearful meaning any more than he realized the awfulness of his deed when he deliberately fired a charge of buck-shot into a lonely man in the woods a month ago.

This boy, with a younger brother, started out on a home Twelfth Month 10th with a shotgun to hunt squirrels and be a mighty hunter generally. Their wanderings they came upon a cabin in which an old man named Marcus Homerfeldt lived alone. The house was empty at the time, and the boy took possession. With his head full of heroic tales, the elder boy proposed to his brother when Homerfeldt returned they kill him and in the woods like "Robber Bill, or the Terror of the Woods Guleh." When the old man entered his cabin he was murdered in dime novel style, and is not until a week later that the boys were discovered, the younger one innocently narrating the particulars of the horrible crime, and the elder asking to be taken to the woods, where he was captured a few days later.

The boy is rather to be pitied than abhorred as a criminal; he is a victim of evil surroundings and bad influences, and must expiate a crime really committed by others. And yet the sentence is just and is as nearly just as human laws can make it. It is as if the boy had swallowed some deadly drug that had made him murderously inclined and for the safety of the community he must be removed from childhood into youth and from manhood to old age behind prison bars, with the grave the open door before him.

The fact that the father of the boy refused to do anything to do with his child during the trial, and to show an indifference which will explain why he was allowed to imbibe the ideas which the erroneous-minded writers are scattering broadcast, which in this case utterly ruined an innocent

Most men pass safely through the dime-novel stage of their boyhood and ever afterwards laugh at their wild imaginings as they lay in the hayloft and nibble the forbidden sweets. But the instance like this of Hans Anderson prove conclusively that a boy with a weak moral inheritance can throw off this contagion any more than a child with a weak constitution can throw off the influence of cholera.—*Chicago Journal.*

THE FRIEND.

THIRD MONTH 11, 1893.

A correspondent in Iowa writes to us, that there are many of the younger and middle-aged Friends in the West, who have had but little opportunity of knowing the deep exercise and labor that Friends in the East, especially at Philadelphia and Ohio Yearly Meetings, pass through from thirty to fifty years ago. He suggests the re-publication of an editorial article that appeared in THE FRIEND about forty years ago. The following paragraphs are taken from that editorial:

"The commencement of the uneasiness and deep religious concern under which faithful Friends in this country were brought, on account of the dissemination of works, written some in membership in England, containing views inconsistent with and subversive of the doctrines of our religious Society, it was resolved that if the testimony of Truth against them was not maintained by the Society collectively, but the members were left to receive their uncondemned expositions of its faith, the inevitable consequences would be disunity

and division throughout all its borders. For while there were any left who were sincerely attached to the principles of the Society, as laid down by Fox, Penn, and Barclay, and with clearness of vision, to perceive the discrepancy between those principles and many of the views of Christian doctrine advocated in these works, they must in the performance of their religious duty, bear a decided testimony against those unsound views, which they saw were calculated to undermine the long established faith of the Society, and to lead to practices disavowed by its founders, and all its consistent members.

"If therefore, their fellow members should uphold those views, or their authors, or endeavor to prevent a faithful testimony being borne against them, it must necessarily introduce suspicion and jealousy, a want of love and unity, and finally, unless an effectual remedy was applied, lead to consequences endangering the very existence of the Society. Under a deep sense of the magnitude of the evil, and devastation threatening to flow from it, many worthy upright servants and handmaidens, not a few of whom are now released from the conflicts of time, labored abundantly, both privately and publicly, to set it in its true light, and to warn and exhort Friends to stand firm in opposition to it; and in 1846, the Meeting for Sufferings in Philadelphia, addressed an epistle to its co-ordinate meeting in London, setting forth in the language of brotherly freedom and affection, the trials brought upon Friends in this land by the introduction and dissemination here of works containing unsound doctrines, written by members in England, the destruction of unity and peace they had already effected, and the fearful consequences they must continue to produce, unless Friends were united in cleaving to first principles, and bearing a firm and clear testimony against those works. The Epistle being fully adopted by the ensuing Yearly Meeting of Philadelphia, the attention of the London Yearly Meeting was specially directed to it by the Epistle sent that year.

"The result foreseen and predicted by faithful Friends in England, as well as in this land, has been most sadly experienced, and we fear will go on being fulfilled, unless through the merciful extension of the preserving power of the Head of the Church, the Society shall be brought to act unitedly in clearing itself of the unsound views to which we have alluded, and the innovations they have made on the integrity of its ancient testimonies.

"The promulgation of these views has been the main cause of the divisions that have taken place in some of the meetings in this country; and as this prolific cause of evil had its origin in England, we shall rejoice if the sense of the deep claim which American Friends have upon [their] sympathy, should lead Friends in that land to give the only aid that will be effectual in remedying the state in which the Society there as well as here is involved, that is, bearing an unequivocal testimony against the errors which their own members have promulgated, and laboring to bring the Society to practices consistent with its faith in the Gospel as set forth by its original members."

"It was the dying testimony of one who had long stood as an upright pillar and faithful watchman in our Society, not many years since called from works to rewards, that there is a spirit at work which would lay waste the ancient profession and doctrines of our religious Society, and draw Friends away from the spirituality of that which they have once known;

and many are caught with it? and this spirit, while it prompts those who have come under its influence to busy themselves with many things going on outside of the Society, and to profess much love for mankind, and a strong desire to promote schemes of philanthropy, indisposes them to look narrowly into the true state of things within their own borders, and to apply their hands to the work of resisting the attacks made upon their doctrines and testimonies of the Society, and bearing a clear and consistent testimony to the Truth, and against the inroads of error.

"More thorough heart-changing work is greatly needed among our members individually, knowing the practical operation of the religion we profess, that our thoughts, words and actions may be circumscribed by the Truth, and we rendered capable of discovering the wiles of the evil one, by which he is betraying so many into a disregard of the testimonies of Truth, and an unwillingness to walk in the narrow way which alone leads to peace. As this is brought about by the effectual operation of Divine Grace, the annual assemblies in the Society will see their way clear to engage heartily and effectually in clearing away the rubbish, and in building up the waste places within their own borders."

Glimpses of the Life of Louis Taber, with Selections of his Poetry, is the title of a recently published memoir of a beloved minister of Ohio Yearly Meeting, who resided near Mt. Pleasant, Ohio. It has been prepared by his daughter Rachel, and is an interesting volume of about 260 pages. It is not a reprint of the "Diary" which has appeared in several recent numbers of THE FRIEND, but the prose portion is mainly a biographical memoir.

Copies of it may be procured from Jacob Smedley, at Friends' Book Store, No. 304 Arch Street, Philadelphia. Price 80 cents per copy.

Our friend Addison Coffin, of Amo, Indiana, but whose address for a few weeks to come will be Guilford College, N. C., having noticed a newspaper statement that the Waldenses propose sending delegates to North Carolina to look for a location whereto they can emigrate, writes to us that he would be pleased to assist them in any way he can, either in North Carolina or in any other of the States—without any charge except his expenses.

He is a native of North Carolina, has travelled much, and had much experience in helping bodies of emigrants—particularly after the close of the civil war, in bringing together the families which had been scattered during that fearful commotion. Many of the men, to escape conscription or for other causes, had left North Carolina and gone West; and Addison piloted large bodies of women and children to Indiana to meet their husbands and fathers, who had settled there.

We suppose his offer is an unselfish one, and proceeds from a desire to help "this long-suffering people," the Waldenses.

We mention his offer here, in order that, if any of our readers should have an opportunity of communicating with the proposed delegates, they may give them the desired information.

SUMMARY OF EVENTS.

UNITED STATES.—GROVER CLEVELAND was inaugurated President of the United States on the 4th inst. The ceremonies took place on the stand erected at the East end of the Capitol. His inaugural address was delivered in the face of a high wind, but his words

were heard by many of those far out in the crowd. The delivery of the address occupied twenty-five minutes.

On the 6th, the U. S. Senate unanimously confirmed the following named Cabinet officers:

Walter Q. Gresham, of Illinois, Secretary of State.
John G. Carlisle, of Kentucky, Secretary of the Treasury.
Daniel S. Lamont, of New York, Secretary of War.
Richard Olney, of Massachusetts, Attorney General.
Wilson S. Bissell, of New York, Postmaster General.

Hillary A. Herbert, of Alabama, Secretary of the Navy.

Hoke Smith, of Georgia, Secretary of the Interior.
Julius Sterling Morton, of Nebraska, Secretary of Agriculture.

The Indian bill passed by Congress, appropriates \$8,595,000 to pay the Cherokees for the lands, of which \$595,763 shall be payable immediately and the remaining \$8,000,000 payable in five equal annual installments commencing on Third Month 4th, 1894, and ending Third Mo. 4, 1898, the deferred payments to bear 4 per cent. interest.

During the Fifty-second Congress, approximately, 425 House and 235 Senate bills and joint resolutions became laws, making 660 acts put on the statute books. A majority of these measures were of interest only to individuals or localities, being for the relief of citizens by the bridging of streams, for the District of Columbia, for rights of ways, etc. The House passed in round numbers 625 bills, of which 200 failed of passage in the Senate, and in the neighborhood of 625 bills passed by the Senate failed in the House, including a long list of public building bills, many private pension bills and other measures involving increased expenditures. Three bills were vetoed by the President.

During the course of the debate in the Senate on a bill relating to the granting of license for the sale of intoxicating liquors in the District of Columbia, Senator Gallinger, of New Hampshire, who advocated a charge of \$100 per year for a retail license, produced figures, which are instructive and interesting in connection with the manufacture, sale and consumption of spirituous and malt liquor in the United States. By converting these liquors into a lake and a canal, Senator Gallinger assists a person to a better comprehension of the magnitude of this business. From 1881 until 1892, a period of ten years, the quantity of distilled spirits produced and deposited in bonded warehouses was 1,114,352,447 gallons, which is equivalent to 149,486,303 cubic feet, estimating 231 cubic inches to the gallon. It would fill a canal 30 feet wide, 5 feet deep and 200 miles long. The beers consumed in 1890 and 1891 amounted to about 60,000,000 barrels, or 2,160,000,000 gallons. The distilled spirits in 1890 and 1891 produced in this country amounted to 227,599,691 gallons. Combined, the distilled spirits and the beer in those two years, saying nothing about wines, would fill a canal 5 feet deep, 30 feet wide and 404 miles long, or, if you bring it into a lake, it would make a lake half a mile long, one-eighth of a mile wide, and 17 feet deep, affording space enough and fluid enough to float sixty-five of the largest war ships in existence.

Both Houses of the Washington Legislature have passed a bill making it unlawful in that State to manufacture, buy, sell or give away, or to have in one's possession, cigarettes or cigarette papers.

The Legislative Assembly of Arizona has passed a bill authorizing woman suffrage in the Territory. It is conceded that it will pass the Senate and receive the Governor's signature.

Gamblers at Columbus, Indiana, whose operations were stopped, are said to have instigated proceedings before the Grand Jury for the indictment of "the society leaders" of the city for playing progressive euchre.

A dispatch states "that for the past two weeks there have been frequent eruptions in various parts of Yellowstone Park, near the Giant and Giantess geysers, and also near the great Castle geyser."

In the SUMMARY of Second Month 18th, it was stated that "the thermometer fell 50° in two hours in San Antonio, Texas." We are informed that this is incorrect; that the fall was 38½° between three o'clock P. M. and daylight of the next morning.

The deaths in this city last week were 452, being 47 less than the previous week, and 62 less than the corresponding week last year. Of the foregoing 230 were males and 222 females; 60 died of consumption; 59 of pneumonia; 36 of disease of the heart; 25 of diphtheria; 18 of old age; 18 of inflammation of the

brain; 18 of convulsions; 16 of cancer; 16 of casualties; 14 of apoplexy; 13 of inflammation of the stomach and bowels; 12 of bronchitis; 11 of congestion of the lungs; 10 of marasmus and 10 of nephritis.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 111½ a 112½; coupon, 112½ a 113½; currency, 6's, 105 a 115.

COTTON was quiet, but steady on a basis of 9½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$18.00 a 20.00; spring bran, in bulk, spot, \$18.00 a 19.00.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extra, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.60 a \$3.85; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.75 a \$4.20; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour moved slowly at \$3.25 per barrel for choice Pennsylvania. Buckwheat flour was scarce and firm, but not much wanted. New quoted at \$2.00 a 2.20 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 76½ a 76½ cts.
No. 2 mixed corn, 49½ a 49½ cts.
No. 2 white oats, 40½ a 41 cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 5½c.; medium, 5 a 5½c.; common, 4½ a 4½c.; culls, 3½ a 4½c.; fat cows, 2½ a 4c.

SHEEP AND LAMBS.—Extra, 5½ a 6½c.; good, 5½ a 5½c.; medium, 4½ a 5c.; common, 4½ a 4½c.; culls, 3½ a 4c.; lambs, 4½ a 7c.

HOGS.—Extra Western, 11½c.; other Western, 11½ cts.

FOREIGN.—A dispatch from London of the 5th inst. states that on the night of the 4th the people of Sandgate, County of Kent, were aroused by the rocking of the houses and loud rumblings under ground. Walls split, ceilings fell, foundations sank and roofs fell. As the inhabitants fled to the streets they found large rents in the ground, and were almost overcome by noxious vapors. Everybody supposed that the town was being shaken by an earthquake, and as the rumbling continued hundreds fled in a panic to the nearest town. The disaster was caused by a landslip. The town is built upon a comparatively low cliff close to the sea. The waves are believed to have undermined the cliff, which then settled and slipped toward the water, carrying with it the town. Two hundred houses were destroyed.

Frederick Jackson, who will lead a British expedition in search of the North Pole via Franz Josef Land the coming summer, makes public his plans and opinions of various routes. He thinks Lieutenant Peary has reached the furthest possible point via Greenland, and that Nansen's ship will not survive the stress of the thick floe ice. He says of Franz Josef Land: "There can be hardly any doubt that land extends from about 80 to 84 degrees. There is every probability that it reaches the 85th degree or about 300 nautical miles from the Pole, and there is no reason why it should not reach further North and even enter the immediate region of that mathematical point. The evidence, indeed, is all in favor of such a supposition. Vast icebergs that float in the adjacent seas and the continental size of such glaciers as have been observed tend to confirm the belief that Franz Josef Land is of great extent, probably equalling, according to Admiral Markham, the area of Greenland itself.

"It is my intention to take not more than ten men. I shall make use of very light but strong sledges. I shall probably have a number of dogs to assist in drawing the sledges. My boats will be something new in polar exploration. I hope to have enough provisions to last at least three years. If Franz Josef Land should be found to extend much further North than the eighty-fifth parallel * * * we may come near to or possibly reach our ultimate object in the second summer."

A dispatch from Berlin of the 28th ult., says: "The question of international arbitration came up in the Reichstag to-day through a question asked by Dr. Barth, a leader of the Freisinnige party, who desired to know if the Government would join the Governments of Great Britain and the United States in an effort to establish arbitration as the method of settling international disputes.

"Freiherr Marschall Bieberstein, Minister of Foreign Affairs, replied that the Imperial Government was entirely willing to accept arbitration in special cases.

"Herr Bebel, the Social Democrat, suggested that the future nationality of Alsace-Lorraine should be submitted to international arbitration.

"This suggestion brought Chancellor Von Caprivi to his feet. The Chancellor declared that, if that question was submitted to arbitration and the arbitra-

tors decided that Germany should surrender Alsace-Lorraine, the nation would refuse to acquiesce in decision. Rather than give up that country, Germany would prefer to shed the last drop of their blood."

A dispatch from Paris of the 6th inst., says: "News of a hurricane at Tamatav, on the East coast of Madagascar, on Second Month 22nd, has been received today. The wind came from the sea and first struck a vessel near the mouth of the bay. The Alsim French ship, was stripped almost instantly of masts and rigging and a few minutes later went to the bottom with all on board. Five coasting vessels anchored within the harbor foundered almost simultaneously and but ten men of their crews were saved. Four other coasters were wrecked before the storm passed. In Tamatav the streets were swept clean of people and vehicles in a minute. Twenty-two of the buildings in the place and a large number of were wrecked. Many lives were lost."

A bill has been introduced in the Council of the Russian Empire permitting Jews to reside permanently within a zone fifty versts broad on the Western frontier of Russia, the expulsion of Jews from the zone created to be stopped.

Warnings multiply in threatened calamity of coming summer. Cholera is spreading, in spite of wintry weather, in several sections. Russia's latest reports indicate that about 500 new cases daily are occurring in the district of Kamenez-Podolsk. Some hopes are entertained that the Dresden Conference meet in a few days will result in practical measures which will keep the great scourge in at least partial control. The main object, however, seems to be to devise a plan for preventing a spread of the epidemic without restricting trade. The medical men of Europe were so unanimously gloomy in their diagnosis of a threatened evil as in this matter of the cholera epidemic during the coming summer.

Advices received from the province of Astrachan, southwestern Russia, adjoining the Caspian Sea, are to the effect that a strange epidemic, of a character unrecognized, is killing thousands of people in the Transcaspien region. It was partly by this route cholera entered Russia last year. The news has created great consternation on the European shores of the Caspian Sea, and there the question is being considered as to whether later and fuller information may show the disease to be a form of cholera more deadly and more than usual in its effects.

The Manitoba Legislature on the 1st inst., adopted the proposal of the Government to memorialize the Dominion Government asking for power to pass a prohibitory liquor law, by a vote of 28 to 10.

A discount of 20 per cent. imposed by the bank of British Columbia upon American silver went into effect last week. Merchants at Vancouver "will continue to take silver at par, and intend shipping to the States."

NOTICES.

WESTTOWN SCHOOL.—Spring Term begins Third Month 21st. Pupils desiring to enter should apply early in order that they may be properly placed.

ZEBEDEE HAINES, Supt.
Westtown, Chester Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE.—The Annual Meeting of the Corporation will be held on Friday, Third Month, 15th, 1893, at half-past seven o'clock in the Committee Room, Arch Street Meeting-house, Phila.

THOMAS SCATTERGOOD, Secy.

MARRIED, Second Month 17th, 1893, at Friends Meeting-house, Pennsville, Ohio, BENJAMIN F. STARBUCK, of Coleraine, Ohio, son of John and Sarah Starbuck, and ANNA LEWELLYN, daughter of Thomas and Martha Lewellyn, of Pennsville, Ohio.

DIED, at his residence in Bloomington, Illinois, on the nineteenth of the Sixth Month, 1892, CHALMERS BELL, in the seventy-first year of his age. A member of Birmingham Monthly Meeting of Friends, Chester County, Pa.

—, Eighth Month 10th, 1892, at the home of her parents, Owen and Lydia T. Evans, West Grove, Pa., BEULAH E. MOON, wife of Alfred H. Moon, aged thirty-one years. The quiet trust and cheerfulness which characterized her daily life continued manifested through an illness of much suffering, during which she expressed a willingness to leave herself to her little family to her Heavenly Father's care.

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Excerpts from the Life of Mary Dudley.

(Continued from page 258.)

4.—“*Respected Friend*—for so I must call you very unexpected and highly welcome was delivered to me last Saturday evening, before I received it my mind was engaged with divine subjects, and on some particulars to which your letter seemed as a message from Heaven; as such indeed I received it I have been greatly affected by it, and at the altar of my heart I return praise and thanksgiving to that adorable Being who has, in numerous instances, shown his kind, provident care of my poor soul. And you, my esteemed friend in the Gospel, as an ambassador of Christ, and a messenger of the truth to me for good, I salute with my heartfelt and grateful acknowledgments.

Through your ministry I received of the quickening power of Christ. It quickened my heart, reached, tendered and melted my heart, and refreshed me as with the dew of heaven. The feelings we cannot bring upon ourselves; the Lord only, either by himself immediately or his agent or agents sent with power on high, that can effect such things. The great solicitude raised in you to write to me, the refreshment and comfort I received from your letter, my state pointed out in your sermon, the effect it had on my dear children and mine, all declare unto me the finger of the Spirit in this matter, and that you have come to us ‘in the fulness of the blessing of the Gospel of Christ.’ May we keep close to that which maketh all things manifest, until it shines more and more unto the brightness and clearness of the perfect day, and so living in the light, we shall have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin: all the blessed merits of his death, and all the life-giving influences of his Spirit, are to be had by being joined to him, and walking in it; in Him was life, and the life was the Light of men.

Whatever others may do, as for me, my wife and children, may we serve the Lord with our whole hearts, and be engrafted into the true vine. To hear of our progress in true religion, will, I am very certain, be highly pleasing to you. And now, my respected friend, I commend you to God and to the word of his life. Go on in the baptizing power of the

Lord. May we, every one of us, hold out unto the end and be saved, that so, in the day when the Lord shall make up his jewels we may unitedly partake of the boundless ocean of everlasting glory and bliss. These are the fervent desires of your much obliged and sincere well-wisher.”

From Ennis-corthy she went to Ballinacly, whence she writes as follows:

“We arrived here on Seventh-day afternoon, and met a cordial reception at John and Abigail Wright’s. The meeting on First-day was, I believe, attended by all the members of it, and in the evening we had a season of religious retirement in the family. After this, Wicklow so forcibly attracted my mind, that I saw no light on any other direction, and my true yoke-fellow, M. G., having adopted the resolution, ‘whither thou goest I will go,’ we sent forward to have a meeting appointed there for Third-day; this, through gracious condescension, proved one concerning which it may be said that Truth rose into dominion. There was not so large a number as on some similar occasions, but the company was of the higher class, and their solid attentive demeanor such as left no room to doubt that, at that season, their minds were measurably awakened to serious consideration, whether any further fruit be brought forth or not. After dining with some Friends in the town, we returned to Ballikane, and had a meeting appointed for Friends there on Fourth-day morning, which proved relieving to our minds, although a deeply exercising time.

“Having felt respecting the inhabitants of Gorey, we turned thither sixteen miles, and on arriving there found that John Wright had procured the use of the assembly room, which being properly fitted up, a large number were accommodated at a meeting held on Fifth-day morning. The company was not very promising, to look at, but a solid covering soon spread, and mercifully so prevailed as to keep in subjection the light chaffy nature; so that not only solemn prayer could be offered, but the testimony of Truth go forth with Gospel liberty; and there was a consoling hope in our hearts that this day’s labor would not be altogether in vain. Several appeared very desirous of having books explanatory of our principles, and expressed their satisfaction with the meeting. I find there had not been any meeting held there in the remembrance of some elderly Friends, except one many years ago, and another by John Pemberton.”

After this they went again to Ennis-corthy, where the Quarterly Meeting for Leinster Province was held the last three days of the Sixth Month, respecting which, and their subsequent engagements, she thus writes:

“This season was on several accounts one of great conflict and exercise; there was not an abundance of preaching, indeed I thought what there was might be termed laboring, and that in ground unbroken by the plough of Divine power; however, as ability was mercifully afforded to maintain the exercise and obtain relief,

this ought to be thankfully acknowledged. We remained over the usual meeting on Fourth-day, which was a time of honestly clearing out, and consequently relieving. We got that evening to Joseph Smithson’s, at Ballintore, and at five o’clock on Fifth-day evening held a public meeting at Ferns, which proved a time memorable for the extension of gracious help, and liberty for the precious testimony of Truth, which I trust was, by its own power, exalted over all opposition. The company was as large as the house could well contain; among the number were two clergymen, one of whom was very cordial afterwards, coming into Benjamin Smithson’s, and introducing his children to us.

“Feeling an impression to visit the families of Cooladine Meeting, we entered upon that service, and were closely occupied during four days, having many miles to ride in going from house to house, and great part of it over very bad roads. In the meeting at Cooladine, on First-day, although no capacity to minister was afforded, it felt a favor that the oppressed seed could be prayed for: it was their Preparative Meeting, and we also sat with a family who came to be visited, before dinner, and immediately after with another, who, to save us eight miles’ riding, had kindly remained. In the evening another sitting ensued, and so ended this exercising day.

“Third-day was their Monthly Meeting, held at Ballintore, and largely attended; the first sitting by several not in profession with us, among these one of the clergymen who was at the public meeting at Ferns; my dear M. G. sweetly ministered, and we paid a visit to the men when separated. A large company dined with us at B. Smithson’s, and in a season of retirement afterwards, a consoling persuasion was raised, that some present, with many more in these parts, would be not only gathered under, but everlastingly sheltered by the heavenly wing; this precious influence felt as a seal to our release, and we parted from many under the cementing virtue of Divine love. We lodged as before, at J. Smithson’s, and after a solemn season there on Fourth-day morning, left this field of labor, and reached Ballykealy to dinner on our way towards Roscrea.”

After visiting Friends at Birr and Roscrea, my dear mother and her companion got to their own Quarterly Meeting, which was held in Limerick about the middle of the Seventh Month, and afterwards sat in most, if not all, the families constituting that particular meeting. Near the close of this service, she was confined with a severe attack of indisposition, which tended greatly to reduce her already exhausted frame; so that she returned home in a very weakly condition, and was for some time unequal to much exertion. Early in the Ninth Month, however, she believed it required of her to enter again upon religious service, and was engaged in holding public meetings in several places within the compass of her own Monthly Meeting, as well as attending some meetings for Worship and Discipline in Cork; and near the

close of the year she set out with a prospect of more extensive labor in that county, having S. L. for a companion, as also her nephew, J. G., he being again kindly disposed to act the part of a care-taker to his dedicated relative.

During about four weeks which this journey occupied, she was closely engaged in an arduous line of service, both among Friends and others, visiting Friends in Youghal, and holding nine or ten public meetings, most of these in places where none of our Society resided, and where the principles we profess were but little known. Of this description was Kinsale, and a number of French prisoners being confined there, she felt her mind brought under concern on their account, and in consequence wrote the following letter, which being translated into their language, was soon after her return home, conveyed to them. Near the conclusion of this engagement she writes:

"The present journey has indeed been memorable on several accounts—in prospect, the line of labor, and for the extension of holy help; so that there is cause for continued trust in the arm of Divine sufficiency."

(To be continued.)

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 259.)

VICTORIA, Eighth Month 11th, 1892.

Do you realize that I am more than 3,500 miles away from you, and that these mortal eyes of mine have been counted worthy to rest upon the awfully sublime and unutterably beautiful snow-covered cones of Mount Tacoma and Mount Baker? And now, as I sit by my window, I can look out over beautiful homes, embowered in trees, to the inlets and bays of the island-dotted harbor of Victoria, then across the Straits of San Juan de Fuca to Port Angelus, eighteen miles away, and beyond, where the Olympics rise, range after range, until finally their bold jagged outline, forever snow-capped, is brought in bold relief against the sky. When the setting sun crimsoned the whole snowy range, and the brilliant glow melts away until it is lost in the deep amethyst shadows of their base, it forms one of the most beautiful and varied scenes I ever beheld.

Taken as a whole, Victoria is one of the most picturesque cities possible to imagine. The lower end of Vancouver Island is intersected by a perfect network of arms, inlets and bays, where the ocean has eaten its way into the solid trap rock, which seems to be the foundation of this whole region—so that in passing from one end of the town to the other, bridge after bridge must be crossed. Some of the inlets run miles into the land, with quite high, rocky and densely wooded sides, and all along beautiful homes are located; but the native trees are so well preserved that only a roof or an occasional tower is visible. The drives along these inlets, as well as those that follow the windings of the shores, are surpassingly fine. One of Victoria's proudest boasts is the beautiful condition in which her roads are kept by the Government.

The centre of the city is of course densely populated and has narrow, winding streets, that make one entirely forget they are on the American Continent, and only a few hours from such modern cities as Tacoma and Seattle—but in the outskirts, where the residences are, lie the charms of this sea-girt city.

We are stopping in Victoria West, and nearly two miles from the centre, and so far I have not seen another situation equal to this, where our

friends live. The view from the front windows I have already described. A ten minutes' walk takes us to the rocky shore, where rustic bridges tempt us out upon islands that lie in the midst of the blue waters. Before us is a curving peninsula that commands the whole harbor, and there the barracks are located. All about the curving outlines of the shore, with the deep dark green and graceful grouping of the spruce and fir trees, and the everlasting snow-capped range always before us, makes it an unusually attractive spot. Five minutes' walk from the house takes us to the top of the hill, where, when the weather is clear, is always to be seen the towering form of Mount Baker.

The tram-cars run within a square of the house and connect with extensive lines going out into every part of this many-armed city, that lies like an octopus in its ocean home. However, we have been debarred its use, for the day before we came the power-house burned down, and of course no cars are running.

All the great steamers of the Canadian Pacific Navigation Co., to Alaska, Japan, China, Australia and the East Indies—to say nothing of the host of scarcely less imposing vessels that ply between ports on our own coasts—stop at Victoria; so that the harbor at all times presents a lively spectacle. But when I have said all this and not mentioned the flower gardens, I have omitted the city's greatest charm.

California may boast of her geraniums and fuchsias that grow into trees—and roses that bloom all the year, and callas that form hedge rows, but she must always have this drawback—the dry, sandy stretches that serve as a background for all this loveliness. But in Victoria the green of the grass and the wanton luxuriance of everything about it, give it an air that suggests to you what the tropics must be.

On looking for the cause of this profusion of loveliness, when Victoria lies at about 48°, 25' N., we will find it in the fact that the Japan current after touching the shores of Alaska, sweeps southward and tempers the whole western coast. The warm, moisture-laden winds from this current coming in contact with the cooler air of the region, causes a considerable rainfall, and keeps the ground continually moist, so that the flowers bloom with the most wanton prodigality. The coolness and dampness of the air preserves the blossoms, so that when, for instance, a geranium blooms, the flowers first out remain until the last are fully expanded, and when the whole bush, which lives out and grows from year to year, thus attaining great size, is covered with these brilliant and enormous heads, you can imagine the result. But this is only one instance—the same is true of the fuchsia, all kinds of roses and, in fact, nearly all the plants you can think of. I never saw such rose-buds, outside a greenhouse or a florist's window, as grow in these gardens.

The La France and Perle and other roses, that with us must be housed during the winter, live out here unprotected, and often bloom every month in the year. You can imagine how the pansy loves this climate, and to what perfection it attains. But nothing has surprised me so much as the hollyhocks—they have always been associated in my mind with a country vegetable garden, and as in no way suited to adorn the grounds about a handsome residence, but since seeing them here my whole mind towards them has changed. Can you imagine them as they appear, forming hedge-rows, varying through every shade and tint of all the colors, excepting blue and green, delicate in texture, double as

the fullest rose, and covering, in perfectly cylindrical masses, the whole stalk, from three to five feet?

We have been here now three days, and I am only beginning to appreciate the loveliness of everything about me. It is a continual surprise to find how crude were my geographical ideas of this great region. I distinctly remember that Vancouver Island was upon the map of North America that I studied, and I also have a recollection of the San Juan Straits being created somewhere near, but as for any of the things existing in reality, it never once crossed my mind! I am positively sure that I never even heard the name of the Olympic Mountains, and yet, with the single exception of Mount Tacoma, they are the most imposing spectacle I have yet seen.

But I have spent so much time in dilating upon the beauties of our surroundings, that I have almost forgotten to tell you about the lightful experiences of the day spent between here and Tacoma.

Early on the morning of the 8th, we found ourselves on board the "North Pacific," a splendid steamer that, I think I told you before, has been used since the quarantine. Heavy mists hung round the horizon, partially obscuring the sun, and not till towards noon could the outlines of Tacoma and Baker be even dimly discerned. Auntie was miserably sick from the first, and lay down the whole time. I could do her no good, for there is no good they say to a sea-sick soul, so I only went back now and then to see how she did, keeping my place most of the time on the prow of the boat, enjoying to the full the charming spectacle. In the water, beautiful orange and green jelly fish glided by in myriads, and as the mists cleared away the shores of Puget Sound and its numberless islands began to show up clear and distinct in the morning light.

Giant spruce and firs covering the sides everywhere the woodman's axe, though to be heard, was at work. Chips and sawing logs were in the water, and everything that tokened the occupation of the people all about me. I was continually reminded, as I had been before in our ride from Portland to Tacoma, of the words of a writer concerning this region. In speaking of the timber, he says, "they" the trees—"are straight as arrows, large as California Sequoyas (how do you spell it?) and as hard as a Southern canebrake. (Right here let me say in self-defence, both for past offences and those which are to come, that I cannot call them since I seldom know the first three letters of a word, looking in the dictionary is tiresome. I spent nearly five minutes just now looking through the S's and C's, but could not find the word. I am not accountable for this deficiency—Nature formed me so. You remember the words of the old deacon? He says "some things can be learned by hard work, but spelling is a matter of grace.") Well, to return. I was skirting, hour after hour. I began, as usual, long to ask questions, so I finally ventured to address a pleasant, intelligent-looking man on the deck, begging to know if a certain snow-capped mountain peak or a cloud. I learned that it was indeed Mount Baker. Not so minutely formed as Tacoma, it is yet almost as high and as perpetually snow-crowned. I learned that not long ago one of the western papers offered \$500 to the first person who should plant the American flag upon its top. Several unsuccessful attempts were made, but finally a man who had joined with an expedition going

s purpose, finally succeeded in reaching the summit and planting the flag by herself, having stripped the rest of the party. I glory in the fact that it was a woman who accomplished the feat and secured the reward.

My informant proved to be the captain, and the rest of my voyage, which lasted all day, was perpetual delight. For he was not only a man of unusual intelligence, but extensive knowledge, and of course had seen the world. He was from "Down in Maine," and knew all the New-England coast. He had lived several years on the Sandwich Islands, and gave a most vivid account of a midnight descent into the crater of Mauna Kea, besides innumerable other adventures. His knowledge, too, of the region we were traveling was most complete.

At Port Townsend, the last stopping place on the United States territory, he took me with him to a custom house, where he carried his papers, bringing everything he had on board. These he presented in presence of the officer, giving his oath, and then received his clearance papers, which were to be surrendered to the officers at Victoria. His form has to be gone through with, daily, and was very interesting to see something of the inner workings of Uncle Sam's machinery.

On our return to the boat, I noticed in a window, souvenir spoons—curious to find what they would show suggestive of the place, I stopped to examine. In the bowls was etched the ship "Discovery," in which 102 years ago Vancouver explored among these same islands, and discovered the Puget Sound region. By the way, I was interested to know that this little place with its excellent harbor stands third, in the extent of business its custom house does, on the American continent; New York and San Francisco alone surpassing it.

As we sat on deck the air was very cold, but sufficiently so to drive me in. All along we had remarkable mirages, the islands being reflected in the air—many of those somewhat hour-glass-shaped, thus appearing like an hour glass, while others seemed suspended from lines slightly elevated above the horizon.

As we came into Victoria harbor the view was most beautiful. We wound in and out among the islands and finally turned round into Esquimaux Bay. Mount Baker, that had all along been seen on our right, suddenly disappeared behind the boat, and as we entered the bay, to our surprise, was directly in front of us, for I was unconsciously we had so completely turned.

The captain pointed out all places of interest, and by aid of a strong field-glass the buildings could be plainly seen. We passed beautiful residences, parks, hospitals, etc., in quick succession. Soon the Houses of Parliament, flying the British flag, were in view, and in a few minutes more we were coming alongside the wharf. I listened to find Auntie, and stood ready for any new mystery that might develop, in this my first experience of passing into a foreign country.

A little delay in landing was caused by our being obliged to be examined by the doctor before going ashore. Soon he came and went through the motions of looking at us, though I do not remember that he spoke a word to any one. Auntie, however, did not even get a look from him for she was standing outside, protecting her tory nerves with heavy folds of her shawl, where there was smoking going on within. As far as possible we passed down. I trembled with the ink of our grip being opened and its contents exposed to the light of day, for it was filled with changed clothing—changed, too, in color

—which had been worn crossing those hot, dusty plains. But my fears were groundless, for the obliging custom-house officer simply said, with a bow, "That belongs to you? All right." And no further invitation was necessary to cause me to have it put out of sight. I then followed him to where our trunks were standing, and while I was assuring him that the contents were strictly our personal belongings, they were already chalked, and he had turned to those next in line. Our baggage thus disposed of, we were left to face the next problem, how to find Auntie's friends.

Owing to the derangement of communication since the quarantine, we had been unable to write them of our exact arrival, therefore there was no one to meet us. We had no trouble, however, for a cabman took us at once to the post-office, and there we learned their location. It was a beautiful drive, though Auntie was too tired and sick to enjoy it.

A most cordial welcome greeted us when we had once climbed the nineteen steps from the already steep yard onto the porch. They were looking for us, of course, but were surprised as well.

I could scarcely take time to be civil, however, for the view was so magnificent that I regretted when the door opened, and I was forced to turn my back upon it. When I found the same from our room window, I was more than satisfied.

The next morning early, I walked over to town to look after our trunks and have them sent up. I also spent some time in looking up a place I had heard highly praised by a person long resident here, whom I met at the summer school at Colorado Springs. Its name is Alberni. It is situated upon an inlet of the same name, that penetrates nearly to the centre of Vancouver Island. High cliffs, they say, wild and jagged, give to the whole region a close resemblance to Norway.

I found that the only way to reach this spot, is to take passage in a crazy little craft called "Maude," which leaves Victoria twice a month for the round trip. As it is something unusual, even for natives, to take the trip, I shall certainly go if I am spared. The one sight I had of the vessel, however, was rather discouraging, as it was on the exterior about as dingy a looking object as I ever saw. I explained all this to the obliging youth at the office of the C. P. N. Co., and he assured me that, though the vessel was by no means first-class, yet I should find the table equal to that on any of their finest steamers, and that the captain was one of the best on any of their lines, as well as a delightful man, who would take care of me; that ladies did sometimes go alone, etc., etc.

I have since met the captain's wife, who is a lovely woman. They are from Halifax, Nova Scotia, as nearly half the people of Victoria seem to be. I am to meet the captain and go over the "Maude" before I finally decide—though it will be worse than I imagine if it deters me from going. The rougher it is, the more romantic, so long as it is respectable.

In the afternoon I started out on another voyage of discovery. This time, in returning, instead of following the line of the tram-cars, I turned up a new street—new to me, I mean, though apparently old as the hills—to my horror, in a short time I began to realize that I was seeing nothing but Chinamen. In dismay I looked up and down, but no single individual of my own race could I discover. I looked at the buildings—on all the signs I read "Hong Chong

—Wing Tie—Sing Ching—Wong Quong," and I began to realize that I was in the very midst of the Chinese quarters. The streets simply swarmed with pig-tails—men, women, little boys and girls. What was I to do? To go back was as bad as to go on, so I put on a brave face and went ahead.

In spite of my annoyance at finding myself alone in so strange a place, I could not help looking in through the curious little windows at the tempting piles of bric-a-brac so heedlessly stored away, without any attempt at display, and I have mentally resolved to go inside some of them, if I can find a companion.

I hope my next letter will be telling you about my trip to Alberni. For the present, then, farewell!

(To be continued.)

FOR "THE FRIEND."

S. Morris and J. E. Rhoads' Travels in Japan.

(Continued from page 261.)

Oceanic Steamship, Eleventh Month 16th.—There was more rolling of the vessel through the night than usual, but not enough to prevent sleep, and this morning rises fair and pleasant. The temperature is decidedly warmer as we go South. We have about thirty saloon passengers, and five hundred Chinese from Honolulu in the steerage. A young Chinese woman whom I had noticed before, accosted me as I passed through the cabin and said she had seen me before. On further explanation she proved to have been at the School and Home for Chinese Girls we had visited in San Francisco. She is going out as a missionary to China. The first of her countrywomen to undertake such work, at least from America. There had been a quantity of Chinese tracts put among the books that came out with us, and as these were not wanted in Japan, I brought them along for distribution on this voyage or in Hong-Kong. Going among the steerage passengers they readily took them. A good-looking man said he and two others were Christians. I asked him to read the tract and tell me whether he thought it a good one; and if it was, there were more to hand out.

Distance run, 307 miles. Latitude 31° 26', longitude 133° 53' E. Eleventh Month 17th.—On rising this morning, I saw we were running among small rocky islets. These form part of the Japanese group, and lie between the larger islands and the Loo Choo, which also belong to Japan. Our course lies through the Eastern Sea to the Straits of Formosa, and thence along the coast of China. There is little wind, and the sea is smooth. The temperature continues to rise, but is not oppressive.

This evening we have had a beautiful sight of phosphorescence as the waves were dashed from the prow and sides of the ship. There was an intensely bright line of light along the crest, and like a fleecy cloud down the side of the wave. Nearer the vessel it sparkled like stars and patches of light. The sea was smooth and no display was visible except where the water was stirred by the ship. Being the first we had seen, it was watched with much interest for some time.

18th.—We have had a smooth sea; the wind freshening from North, towards evening the sails are set to take advantage of it.

A missionary named Partridge, and his wife, are returning to China, after an absence of three years. They are Baptists, and go to near Swatow. Another young couple I take to be Presbyterians.

A well-to-do Chinese, who was taken to the Sandwich Islands when an infant, is taking a

vacation of four months to visit his native place, along with his wife, a half-breed Hawaiian, and their son of ten years. A Chinese dealer in Curios from Portland, Oregon, is also one of our cabin passengers.

Eleventh Month 19th.—This morning early land on the China coast could be seen, and numerous fishing craft. Many poles are standing out of the water, to mark fishing-grounds, we suppose. The Mate says they are anchored by a stone, and that the water is twenty fathoms deep. Latitude 24°, 3', Longitude 118°, 5' E. Distance, 326 miles; 256 miles more complete the distance to Hong-Kong, where we hope to anchor early to-morrow.

Several of the officers and some of the younger passengers engage in a game of cricket on the main deck. Netting is spread along each side to stop the balls, which are made of rope yarn. Now and then one goes overboard, but a bagful is kept convenient to replace them. Our captain is one of the most active players.

We have just passed opposite to the locality of Swatow, where friend Partridge is going. He says he is glad to get back to China.

Spent some time on deck in the evening watching the lights of vessels as we passed or met them. We overhauled one steamer bound in the same direction as ours, and met two others going North. A flashing light was visible for a long time as a friendly beacon. The Chinese Government has progressed so far, at least, as to take care of life and property by erecting light-houses. As anticipated, our ship came to anchor about 7.30 this morning in the harbor of Hong-Kong. I thought we had entered a bay in the island, but learn it is the channel between the island and the main land. It is about one mile wide opposite the town. There are large buildings on the main, a small piece of which belongs to the British, as well as the island. The formation of the land resembles Japan, in the shape of the hills and mountains, of which it is largely composed near the coast. These are not well covered with vegetation, as is the case generally in Japan.

There being no docks or wharves, our vessel anchored in the channel, or rather, hooked to an anchored buoy, as is common for large vessels in these ports. Numerous ships, barques, and steamers were lying around us, including one just about to sail for Australia. As it is not of the line by which we must go, we did not concern ourselves about it.

A crowd of Sampan's soon surrounded us, many of which were managed by women, and many of the latter with babies on their backs as they paddled, or used the boat-hook, or handled a rope. There was not so much of a bedlam as at Yokohama, but each secured its share of the numerous Chinese, in a business-like way.

Steam launches took a large part, on one of which from the Victoria Hotel, was placed our baggage to go ashore, while we remained to breakfast on board. The accommodating manager came for us again, after we were through our meal, and landed us close by the house. We were assigned a good-sized room each.

In the strange crowd of passers-by seen from the balcony, the Chinese of course far outnumber all others; but besides Europeans, Asiatics from various countries frequent the port. Sikhs with their turbans, and Parsees wearing a kind of brimless hat, are the most frequently seen.

Eleventh Month 21st.—We have been walking on The Queen's Road, the principal street, surveying the grand buildings that line it. They are mostly of stone, two or three stories

high, with a wide arcade on the street, and balconies above. The Hong-Kong and Shanghai Bank has a very large and handsome edifice. The painting inside is rich, resembling the devices on some of the temples we saw in Japan. A few English and many Chinese clerks and employes were inside, when we went to get a draft cashed. Mexican dollars, and small silver pieces with Hong-Kong on one side and Victoria's head on the other, serve for small sums. A two-cent stamp was required on the draft presented at bank.

Jinrikishas and chairs are the common means of riding. A cable-road runs to the Peak above the town.

On the side of a steep bank, the roots of a tree planted at the top formed a complete network, running down for ten or fifteen feet; depending roots hung from the branches and one, two inches in thickness, had reached the ground and formed another trunk. The bark and leaves are similar to what I have been used to calling a water beech at home, though the tree grows much larger. It bears no resemblance to the fig, to which family the banyan belongs. (Later—we learn it is the banyan.)

In a garden at the military quarters beautiful flowers are blooming, the temperature being that of moderate summer weather.

Great loads are carried on poles across the shoulders. A number of poor women were carrying tiles in this way along the street; some seeming scarcely able to stagger along.

A large box of merchandise is suspended by a rope-sling on a pole which two men carry between them. A boy had his goods in a basket at one end of his staff and a stone at the other to balance it. It is considered unlucky to divide the rice or whatever may have been purchased as one parcel.

The houses across the narrow side street on which our room windows open are used as shops on the first floor, and as dwellings in the second and third. Three barber shops close together were well patronized as we passed them. The face, half the head, and inside of the ears and nose are shaved. The queue, too, is elaborate and must take some time to plait. The women and girls in the flat opposite are arranging one another's hair, which is done in a different style from the Japanese.

A woman next door is bargaining with an itinerant vender for ear-rings, which she tries one after another. Her feet have been compressed, and her small daughter has undergone the same operation. The poor women have large feet, and go without shoes on the street.

The children are lively and boys mischievous—witness one upsetting a basket of sweepings and then running away. Street cries are almost incessant, and not more intelligible than many at home.

Eleventh Month 22nd.—We called this morning at the Eastern and Australian Steamship Office and procured our tickets; also learned that the "Guthrie" is not expected to sail before the second of Twelfth Month. This will give us nearly two weeks to wait, which will be rather tedious, as there does not seem to be much to do here. A call on the Pastor of the Union Meeting may lead to some service among the English-speaking people. Fong, the guide with whom we had expected to go to Canton to-day, having left home, our trip there is deferred.

Hong-Kong is solidly built in English Colonial style along the water side, and extending up the hill for several blocks. The mountain rises above, very steep, so that one needs to lean his

head back to look at the top, when standing near the landing. The streets are paved with concrete that serves well for foot travel and light vehicles. Care is taken to keep them clean and in good repair. They zigzag up the steep, occasionally ascend by steps straight up. There is little regularity; a thing which I think English taste dislikes, but graceful curves and sharp angles at corners prevail in the residence part of the town.

We called at the residence of the Pastor of the Union congregation in the morning, but failed to meet with him. It being the evening of their prayer-meeting we went again a little before the hour. He now proposed that we should address them in the course of the meeting, or take charge of it altogether. We agreed to the first plan. The assembly was composed of Christian workers and soldiers who have become interested in religion, as nearly as we could learn. The whole was conducted with solemnity, and we both had some service: S. M. speaking very plainly of the separation from the world necessary to the Christian; and I of watchfulness and prayer being needed to guard him from losing faith, and denying his Lord.

Pastor Bondfield proposed to call in the morning, and take us to visit a hospital, and to call on an aged missionary named Chalmers.

(To be continued.)

HYMN TO NIAGARA.

Written at the First Sight of its Magnificent Falls.

Hail! Sovereign of the World of Floods, whose majesty and might,
First dazzles—then enraptures—then o'erawes—
Aching sight:
The Pomp of Kings and Emperors, in every clime and zone,
Grows dim before the splendor of thy glorious wat'ry throne.

No fleets can stop thy progress, no armies bid thee stay;
But onward—onward—onward—thy march still holds its way.
The rising mist that veils thee, as thine herald goes before,
And the music that proclaims thee, is the thunder of cataract's roar.

Thy diadem is an emerald green, of the clearest, purest hue,
Set round with waves of snow-white foam, and spray of feathery dew;
While tresses of the brightest pearls float o'er thy ample sheet,
And the rainbow lays its gorgeous gems, in tribute to thy feet.

Thy reign is of the ancient days, thy sceptre from of high,
Thy birth was when the morning stars together shone with joy:
The sun, the moon, and all the orbs that shine in thee now,
Saw the first wreath of glory that entwined thine infant brow.

And from that hour to this, in which I gaze upon thy stream,
From age to age—in winter's frost, or summer's sun-beam—
By day, by night—without a pause—thy wave, with loud acclaim,
In ceaseless sounds, have still proclaimed, the Great Eternal's name.

For whether on thy forest banks, the Indian of the wood,
Or, since his days, the Red Man's foe, on his fallen land have stood—
Whoe'er has seen thine incense rise, or heard thy torrents roar,
Must have bent before the God of All! to worship and adore.

Accept then, O Supreme!—O Infinite!—O God!

om this primeval altar—the green and virgin sod—
e humble homage that my soul in gratitude would
ay
Thee! whose shield has guarded me through all
ny wandering way.

r, if the Ocean be as naught, in the hollow of thine
and,
d the Stars of the bright firmament, in thy balance,
grains of sand,
Niagara's rolling flood seem great—to us, who
owly bow—
Great Creator of the Whole! how passing great
rt Thou!

t, though thy Power is greater than the finite mind
ay scan,
l greater is thy Mercy—shewn to weak dependent
nan,
him Thou clothest the fertile field, with herb, and
ruit, and seed,
him, the woods, the lakes, the seas supply his
ourly need.

ound—on high—or far—or near—the Universal
Whole
claims thy glory, as the orbs in their fixed courses
oll:
l from Creation's grateful voice, the hymn ascends
bove,
ile Heaven re-echoes back to Earth, the chorus
God is Love."

—*Buckingham's Travels in America.*

FOR "THE FRIEND."

THE LILY.

As we watch the buds expanding,
Of the lily pure and white,
Day by day the flower opening
In the wealth of summer light,
One by one, each tender petal
Seeks its own unerring place,
Our minds are filled with wonder
At the laws of growth we trace.

Within each bud is sleeping
A latent life unseen,
Awaiting but the action
And warmth of summer's beam,
To quicken into being,
So perfect and complete
A flower never failing
Its type and class to meet.

The lily meekly teaches
The wisdom of the laws
Exhibited in nature
Of the one Almighty Cause,
Before the bud expandeth,
That Wisdom knows the flower,
The number of its petals,
Their weakness and their power.

He decketh them in beauty
To nod with every breeze,
Yet Solomon in glory
Was not as one of these;
Their life is given to them
All perfect, free from sin,
Their toil is not like ours,
Neither do they spin.

Our bodies grow as lilies
True to laws defined,
Not thus the growth of spirits
Their life is not confined
To laws of outward nature
Sought out by human ken,
'Tis inspiration quickeneth
The spirit life in men.

Paul may plant the precious seed,
Apollon water it free,
But growth is due to Him alone
Who was offered on the tree.
His times of visitation
Are not at our command,
Our boasts of human wisdom
Stay not his holy hand.

'Tis his to will, to do
As seems to Him is best,
'Tis ours to do his will in faith
And leave to Him the rest;

Our lives are in his keeping,
To prosper or to blast,
So let us meekly bow to Him
Where e'er our lot is cast.

This world is clothed with beauty,
For mortal eye to scan,
But mortal eye hath never traced
The secrets of his plan.
We may read the book of nature,
Ponder well its many laws,
But vainly we apply them
To our own eternal cause.

COLUMBIANA Co., Ohio.

FOR "THE FRIEND."

Light is sown for the righteous, and gladness for the upright in heart. (Psalm xcvi: 11.)

The Light that comes from Christ, and by which we might see, if we would, what relation our acting and living hath to Him who is the Fountain of all knowledge and purity, doth not leave us in uncertainty as to the spring as well as the tendency of the working of our minds. It is here where the falling short begins. Failing to heed the secret warnings of the tendency of the thought of the heart, blindness ensues in proportion as this is continued in by us. The foundation of all pure and holy living begins with the thoughts of the heart. If the heart be not right with God, nothing can be, for the fountain is poisoned at its spring.

Hence the burden of the whole teaching of Christ was its striking at the root of the corrupt tree. Giving no place to the evil thought, but the eye of the mind is to be single in purity toward God, and the thought of evil to be regarded as sin committed in the heart.

The remedy, too, is as near as the disease. His word, and the words of life from Him, Christ Jesus, are to be in his followers a well-spring of life, springing up into eternal life, which words of life and of power we cannot have apart from himself and his Spirit. Hence the language, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." None can thus will but those in whom the spirit of Christ doth dwell, that the will of God, their Father in Heaven, may be done on earth. Pure and fervent are the desires and prayers of these who are so gathered into the sheepfold of Christ, and who hear his voice, obey his word, and rejoice in the sense of his favor and love.

Can there be an engagement more befitting a rational, dependent being, than that of waiting in spirit upon God in order to know the discoveries of his grace by Christ to them, by his enlightening and quickening virtue. Is there any other way that we can know the streams that make glad the whole city and heritage of God, than by seeking unto God, by the help He doth give, so that our spirits become subject unto and subdued by his Spirit. Did man but know his own loss by his restless disposition, and its having the sway over him, how he would in secret pray for deliverance; to be brought to quietness and composure of mind before God, so as to realize his presence ever near. For nothing doth sustain like the sense of the Everlasting Arm underneath and around.

But, if man would know, he must be willing to be taught of God the lessons He would impress upon Him in the knowledge of himself by passing along the path of humiliation with Christ, in order to know his resurrection life raised in him to the glory of God the Father, and his own unspeakable peace.

While it is true that God is the fountain of all goodness, as well as the foundation of all truth, and that it is man's highest good to look

up unto Him through the revelation of Jesus Christ; still there are those who have become so far removed from Him by sin and wicked works, who are, or appear to be so dead and insensible to all good, as to be incapable of understanding the things of God otherwise than as something to be seen with their outward eyes, and taken hold of by their hands. How to appeal to such is very difficult, and doubtless many sincere-hearted ones who have been concerned to go down to the depths where such are, have been induced to take hold of methods, whether rightly or wrongly, that some at least cannot approve, with the pure desire to save some. I feel for such, but let us be careful of imitation. To their own Master these must stand or fall. The feeling may be with such, as with an Apostle, as of pulling their fallen fellow-beings out of the fire. Well for them if it is so.

It is possible to cramp the operation and leadings of the Spirit of the Lord. Those who dwell deepest will be led safest along in the path of life, answering each requirement as it is made known, and filling every duty as it is made plain. Their inquiry will not be, What shall this man do? but, What wilt thou have me to do, O Lord.

Mind answering to mind draws men near together in unity of purpose. How much greater and how much purer is that drawing of the Father's love which enables the soul to run in the way of his commandments with great delight, when the fruit He doth give becomes sweet to the taste. How unspeakably precious to be able to say, I sat under his shadow with great delight, and his fruit was sweet to my taste, by a sense of growing likeness and preparedness for the full fruition of eternal joy, when the days of mourning shall be ended.

This is called a vale of tears. Yes, there are crosses many and provings not a few; but that is not all—there is joy unspeakable and full of glory. For whom? For the righteous, who are clothed with their Master's mantle. These shall join the shining ones in those realms of bliss, and here on earth they walk not alone—they have the companionship of the redeemed on earth, also the fellowship of saints in heaven.

Need we wonder that one of old exclaimed, Rejoice in the Lord, ye righteous, and shout for joy, ye upright in heart. These are the children of the Eternal King. They are heirs to an everlasting kingdom.

Shall any of these barter away their kinship for the pleasures of earth, or lose the mark their Lord hath put upon them for the friendships of time. Hold ye with a jealous hand the honor of your Lord, and keep untarnished the garments He hath put upon you.

Time is speeding by, and one and another is being taken away, and the summons soon may come—thy Lord appears, go ye forth to meet Him. Then wilt thou appear in light arrayed, and with gladness of heart uplifted, with joy to meet thy Lord.

O ye triflers with eternal things, who are serving your own lusts and pleasures, where will you appear when your Lord comes to judge quick and dead. The garment of profession will not hide and cover from the piercing eye of the Eternal King; but naked and bare ye will stand before his bar of justice. Flee then to the refuge city, turn at the voice of his bidding, and do thy first works with repentance and contrition before it is too late, and the voice of thy merciful Saviour be heard no more in gentle wooing of thy soul to the better land of

light and of love, whence He would gather thee and me, if but willing in the day of his merciful visitation to come away from the hindrances that stand in the way and stop the progress of the soul in its heavenward and upward flight. Now if we would hear his voice and obey his heavenly call, we may know each one of the joy of the Lord, which makes truly glad by his Light chasing away the spirit of death and darkness, that is encompassing so many for want of bowing down unto and receiving the Lord Jesus in the way of his coming, by which we may be drawn away from the vanities of time, and come to know our minds centered upon eternal things.

O when shall Christ's bride in her bridal attire appear more before the world to the glory of God, and the honor of the name of our Lord Jesus Christ, when in all things his servants shall serve Him, and in all things glorify his holy name.

For this day do ye travail, O ye children of Zion's King; and for it do ye labor and pray, as well as watch thereunto, that your garments may be kept. May not the language resound throughout the earth, Arise, shine, thy Light has come, for the glory of the Lord has risen upon thee. Why is it not so? Is it not because we have been untrue in our allegiance to our Lord and Master, and hence we have borne the marks of his nature so little upon us, and have known little of his light and still less of his gladness, because we have lived at a distance from Him. Ye who are called the children of the Light, shall it always continue so with us? Where is the banner He hath given you to display because of the Truth? Is it to be found mixed with the dust and rust of earth? How many grieve and pierce their Lord and Master, and how often have we, too, been among the number of these.

Dear Friends, by the love of Christ, I entreat you lay these things to heart, and let us unite in humbling ourselves before Him; then, in due time, will He in mercy lift us up, and give light, joy and gladness the portion of his children, in waiting and in service. In this love for God's children everywhere, I salute and bid you farewell, remaining your fellow-traveller in labor and in prayer. Amen.

CHARLES W. THOMSON.

808 New City Road, Glasgow, Scotland,
Twelfth Month, 1892.

FOR "THE FRIEND."

Capital Punishment.

The information that bills for the abolishment of capital punishment are perhaps about to be presented to the legislatures of New York, Pennsylvania, New Jersey and Ohio, as well as in several of the North-western States, is cause for encouragement to those who regard human life with that sanctity consistent with the value of an immortal soul.

Let us hope that the time has come when those of our nation claiming to be Christians, will no longer bring forward the Mosaic law of "an eye for an eye, and a tooth for a tooth," in support of capital punishment, but will boldly come forth in our legislative halls to declare the new and fuller dispensation that "desireth not the death of a sinner, but rather that he may turn from his wickedness and live."

Let us hope that Statesmen who regard the protection of human life as the first duty of good government are ready to teach the people that the example of capital punishment is injurious to society, and that the injunction "thou shalt not kill" be made more sacred to men by the State's obedience thereto.

When the State coolly and deliberately takes into its hands this extreme doctrine of revenge, its whole force of education is against the desired object. "Barbarism in the law promotes barbarism in those subject to the law."

Again let us hope that a quickened conscience among the people is at work showing the true nature of this relic of a too barbarous past, making sure its abolishment through an increase of reverence for the sacredness of that life that is neither theirs to give or take away.

As to Friends, there is such a feeling of awfulness in hastening a hardened sinner from the tribunal of man, condemned into the tribunal of an offended God, that we naturally shrink from any part in dealing with criminal cases.

Now that the subject is before the public it is certainly a suitable time to raise our voices in its settlement. D. S.

WINONA, OHIO.

FOR "THE FRIEND."

A Visit to New York.

On the twenty-fifth of Eleventh Month, I left home for a visit to some parts of the State of New York, in company with a beloved friend, with whom I had often travelled with much harmony and satisfaction. A principal object of our journey was to search out some Friends, who, amid surrounding departures still maintained their allegiance to the original doctrines and practices of the Society of Friends, and to encourage them to be faithful in bearing their testimony.

Our first point of destination was Union Springs, situated on the East bank of Cayuga Lake. We went by the Lehigh Valley Railroad to Ithica, at the head of the lake. Soon after entering the cars in Philadelphia, my companion remarked that the countenance of a woman who was in the seat immediately before us, indicated that she was in trouble. Before leaving home, my wife had given me for distribution a few copies of a selection of Scripture texts, neatly gotten up, and designed to convey a word of comfort to those who needed cheering. One of these was kindly accepted, and the poor woman gave us to understand that during the previous night she had received a telegram from Wilkesbarre, notifying her of the death of her father. She seemed much overcome with the sad news.

As our train swept by the former home of my beloved friend, Alfred Cope, with whom I had often enjoyed the sweets of social intercourse, and had been instructed by his wise remarks on various topics of religious and scientific interest, I was impressed with a sense of the evanescent nature of all earthly possessions. The house and land were still there, but their former owner had long since passed away, I believe to a heavenly mansion, which it was the great object of his life to seek.

The railroad from Philadelphia to Bethlehem was in nearly a North course, on the plateau between the Delaware and Schuylkill rivers—till it reaches Bethlehem, on the Lehigh River. It then follows up the valley of that river in a direction West of North, till it arrives at White Haven. Here the river turns almost at right angles to the North-eastward, and the railroad leaving its banks, climbs up the mountains which intervene between it and the valley of the Susquehanna, which it enters at Wilkesbarre. From this point it follows the Susquehanna into Southern New York. In its course it intersects various geological formations, which furnish abundant opportunities for scientific study and interest to the observant traveller.

Philadelphia, the starting point, is situated in the area of the Primary Rocks, those which show no shells or other signs of pre-existing life which occupies the South-eastern part of the State. These rocks are principally composed of gneiss and mica slate, with occasional beds of limestone, serpentine and other minerals. The layers of rock are often curiously twisted and irregular, showing that since their first deposition they have been exposed to the action of disturbing forces. The soil formed by their decomposition is gray and micaceous, and of great fertility.

Before travelling many miles we enter the new Red Sandstone district, where the soil is of a distinctly red color, and the rocks, which are often massively bedded, have been hardened from mud under quieter circumstances than those of the Primary series, for they do not show the same amount of contortion. In some places they are of a slaty structure and easily decomposed by the weather; in others they are hard and make good building stone.

The Lehigh River, which we came to at Bethlehem, is probably the largest tributary of the Delaware. Indeed Easton, where it enters the river, was called in the old Indian treaties "the forks of the Delaware." On its southern side is an interesting belt of rocks belonging to the Laurentian formation, supposed to be the oldest known to exist in North America, and so called because the formation is largely developed along the River St. Lawrence.

At Allentown we began to cross the broad limestone belt of the Lebanon Valley, which extends in a South-western course across the State into Maryland, and further South. Marble beds of iron ore are found along the borders of this limestone, which are believed to have their origin from the decomposition of former beds of limestone containing iron. The more soluble limestone has been dissolved and washed away and left the iron behind. An extensive mine of Silicate of Zinc is worked on the Sauced south of Bethlehem, and it is also found mixed with ore in several of the iron mines. The limestone itself is derived from the remains of shells, corals, and other forms of marine animal life. Some of these may have been microscopic organisms, such as those which have contributed to make the beds of chalk. One of the features of this limestone formation is the occurrence of sink-holes, which are the surface entrances to an underground drainage system of communicating caverns, such as are abundantly found in Kentucky in the region of the Mammoth Cave. The limestone is partly soluble in water, and in the course of ages has gradually been eaten away by the rains, and thus channels have been made for the flow of waters underground instead of on the surface, as is the case in those parts where the rocks are less soluble.

In following up the Lehigh River westward from Bethlehem, we come to a remarkable right-angled bend in the stream. After piercing the Blue Mountain it flows S. E., till at Allentown it strikes against the South Mountain, a ridge of hard sandstone rocks, which it has been unable to penetrate, and so turns to the N. E. It follows it to its mouth in the Delaware.

After crossing the limestone of this great Lebanon Valley, we were interested in noticing the quarries of the slate belt, which along the Lehigh is about eight miles wide, and extends across the State into Maryland like the limestone which it accompanies. If, as is supposed, the limestone was deposited in an arm of the ocean, the slate represents the mud which

culated on its borders, formed by the wearing down of former rocks. This was hardened into granite by pressure and other mechanical causes, which also is due its slaty structure. If a mass of mud is subjected to heavy pressure in a situation that it cannot escape by a side-way outflow, and is allowed to dry and harden under pressure, it will be found to have assumed a flaky or slaty structure at right angles to the direction in which the pressure has been exerted. This effect of pressure has often been noticed in glacier regions, where snow, under great weights resting upon it, becomes decidedly crystalline in its structure.

After crossing the slate belt we passed through a water gap which the Lehigh River has made for itself through the Kittatiny or Blue Mountain—a remarkable ridge of sandstone rocks, whose crest is a nearly horizontal line of from 1,000 to 1,600 feet above tide-water. It is the backbone of the chains of the Appalachian or Allegheny Mountains, and may be traced far into the southern United States.

It has been mentioned that the railroad by which we travelled reached the Lehigh River at Bethlehem. This at one time, and perhaps still the case, belonged exclusively to the Moravians or United Brethren. The land was purchased by them in 1740, and was then in a wild part of the country eighty miles from the nearest town.

In 1742 it was visited by Count Zinzendorf, a prominent leader of the Moravians, who from that point made missionary tours among the Indians. In this practice he was followed by many of the brethren, and little settlements of Christianized Indians were established at different places. But these and the Moravian settlers were soon exposed to severe trials. In the excitement which accompanied the French war, many of the Susquehanna Indians were induced to take up arms against the white settlers, and the poor Moravians, from their situation between the hostile parties, were exposed to danger on both sides. The French settlers in the Kittatiny Valley, who were harassed and many of them murdered by war parties, were naturally jealous of the Indian villages near by, and easily persuaded themselves that these extensive people were in some measure accessories to the hardships they endured. Threats were made that if any Indian should dare to show himself in the woods, he should be immediately shot.

So great was the peril, that in the Eleventh Month of 1763 the Government removed them to Philadelphia. When peace was concluded with the hostile Indians in 1764, they returned in safety to their former homes. J. W.

(To be continued.)

Natural History, Science, etc.

The Influence of Light on Bacteria.—Systematic experiments with regard to the influence of light on bacteria suspended in water, led to the result that light exercises a powerful disinfecting influence on bacteria when suspended in water. For example, in water which contained at the beginning of the experiment about 100,000 germs per cubic centimetre, no germs whatever could be detected by the ordinary process after an hour's exposure to direct sunlight. Diffused light has naturally a weaker effect than direct sunlight. But even in this case there was always a considerable decrease in the number of germs, and frequently a complete disappearance of them after the lapse of some hours. One conclusion arrived at by the experimenter was

that in the case of spontaneous purification of rivers and seas, although certain other factors come into play, the influence of light must be regarded as the deciding and effective factor, where those very kinds of bacteria which have most to be considered from a hygienic point of view (typhus, cholera and putrefactive bacteria) are concerned. The self or spontaneous purification of rivers and seas, so far as this consists in a diminution of the number of living bacteria, is fully and satisfactorily explained by these facts.—H. Buchner, in *The Centralblatt für Bacteriologie*.

Visible Air.—"Visible air" is the name given by Professor Dewar to air so condensed and congealed that it becomes visible as a sky-blue liquid. This is described as the "latest marvel in science" by Professor Dewar, who explained his theory a few days ago before the Royal Institution in London. He liquefies nitrous oxide or ethylene by subjecting them to a temperature respectively of 162 and 180 degrees of frost. Then by allowing these volatile elements to evaporate in the presence of their own liquids, he produces a still greater degree of coldness. By ethylene, for instance, a temperature can be obtained equal to 318 degrees below the freezing point, and at this, with a pressure of 750 pounds to the square inch, the oxygen and nitrogen of the air pass into a liquid state.

Sea Fowls' Eggs.—Sea fowls' eggs have one peculiarity. They are nearly conical in form, broad at the base and sharp at the point, so that they will only roll in a circle. They are laid on the bare edges of high rocks, from which they would almost surely roll off save for this happy provision of nature.—*Denver Great Divide*.

Salmon Catching.—Salmon has ever formed the staple food of all the native tribes dwelling within reach of any of the streams flowing into the Pacific Ocean, from the Sacramento to the Yukon. Even such tribes as the Shoshones, living as far in the interior as Eastern Idaho, depended largely upon the annual run of salmon in the Snake River, as did tribes living toward the headwaters of the Columbia and Fraser Rivers. Salmon was also an article of barter between the river tribes and those not so favorably located, who sold ponies and the skins of wild animals to the fishermen in exchange for the rank smelling, sun-dried, royal chinooks. Each tribe had its favorite fishing-places, generally near some rapids or obstruction in the stream, where they encamped for weeks at a time during the summer season, laying in a supply of fish for the winter.

The methods of fishing were various, and were adapted to local peculiarities. Traps, spears, arrows, dip nets, and other means of capturing or killing the fish were used, and in the shallow waters near the source of the streams "driving" is often resorted to. By this is meant that the Indians formed a line and waded out into the water, gradually closed in toward the shore in the form of an arc, and driving the fish in a confused heap into a small space, where they were caught in the hands and thrown upon the bank.

Their universal method of preserving salmon is to dry it in the sun. This work is always done by the squaws, the noble Siwash deeming it beneath his dignity. In order to protect the winter's store from the sharp teeth of the skulking coyote, whose sensitive nostrils would easily detect the whereabouts of an object much less repolent than this desiccated salmon, the fish is either buried in the ground, stored in some safe

enclosure, or placed amid the spreading boughs of some lotty fir, to be drawn upon as need requires.—*Californian Magazine*.

An Intelligent Pony.—The wife of Daniel M. Moulton, of Jamaica Plain, owns and drives the most intelligent Shetland pony it has ever been our good fortune to see. On entering the barn, we were formally introduced to this prince of pets, when the following bit of by-play took place between mistress and pony.

"Dick, these ladies do not belong here; put them out!" Dick came stamping toward us with his mane erect, seeming determined to protect his home from invasion.

"That will do; now come back and show them your pretty face." Dick walked demurely to his mistress's side, turned around, and peeped shyly through his forelocks.

"There is one side of your neck very handsome; show it to the ladies." Turning his head, he exhibited a large, pure-white spot, which he seemed extremely proud of.

"Now, what is mistress proud of, when she goes to ride?" Turning completely around, he lashed his long black tail back and forth in a very decided manner.

"Dear me! where's my handkerchief?" Down went Dick's nose to her pocket; and with his teeth he drew out the missing article, gently placing it in the lady's hand.

"If you would like some oats you must speak for them." A long, sharp neigh was his answer, when he was supplied with the article wanted.—*Our Dumb Animals*.

Pine Grosbeaks.—One of the residents at Harvard University, thus describes a visit from a flock of these birds: "One great event during the cold snap, was the appearance in 'the yard,' of a flock of strange birds. I saw them, one of the first, on the ground, wading in the snow, and eating ash-tree seeds that had just fallen. At first I thought they were cross-bills; but soon saw they were larger than that family, and concluded that they were pine grosbeaks—a rare northern variety, probably driven southward by the cold—nearly as large as robins. Most of them were dark gray, with black and white wings and greenish heads. There were probably one hundred, but only one in full plumage—a subdued vermilion—red on head and breast.

"They were phenomenally tame—seemed to have no fear of men at all. You could walk to within two or three feet of them as they fed, and some would nearly brush your face with their wings as they flew. They would light at your feet like tame chickens. One small boy popped his hat on top of one; but happily it wiggled out and escaped. I spent a long while just standing among them, enjoying them. Quite a crowd of students and inspectors were doing the same. The ornithologists turned out in force, and next morning the college paper had an article about them. I saw ladies in the street nearly walk on them, and, struck by their tameness and unusual look, stop to observe them."

—A fine specimen of the egg of *Epyornis*, the extinct giant bird of Madagascar, and obtained from Southern Madagascar, was exhibited at a recent meeting of the Zoological Society of London. It will be remembered that this egg is about 13 inches long, and of the capacity of 150 hen's eggs.

Items.

Avoid the Love of Money.—The canopy of heaven

is wide enough to stretch over Boston also. I heard the other day, the story of a Boston merchant which convinces me of it. The late Samuel Appledore was anxious about a ship of his which was overdue, and was not insured. Every day added to his anxiety, till at last he began to be more troubled about that than about his ship. "Is it possible," he said to himself, "that I am getting to love money for itself, and not for its noble uses?" He added together the value of the ship and the estimated profit on her cargo, found it to be \$40,000, and at once devoted that amount to charities in which he was interested.—*J. R. Lowell.*

THE FRIEND.

THIRD MONTH 18, 1893.

A letter from a valued Friend says: "I feel anxious that our beloved, departed friend, John G. Whittier's true Christian belief should be made known, especially to all the members of his own religious Society as far as practicable." With that view he called attention to an article published in the *New York Evangelist* of last Twelfth Month 29th, by J. C. Fletcher, who was intimately acquainted with the poet for thirty-five years. From this article the following paragraphs are taken:

"In an autobiographical letter, written by Whittier a few years ago, he gives some interesting facts concerning his life. Among other things, he says, 'I have been a member of the Society [the orthodox branch] of Friends by birthright.' That he did not consider sufficient, for he takes pains to tell us, that afterwards it was a matter of deliberate choice, for it was 'by a settled conviction of the truth of its principles and the importance of its testimonies.'

With Unitarian views "Whittier had no sympathy. He once told me, that while he admired Elias Hicks as a man, his own views were entirely different. While he did not hold to the peculiar doctrines of the Unitarians, he could not but admire many of their eminent men, and was a hearty co-worker with them in all philanthropic schemes.

"One of his poems is entitled 'The Eternal Goodness,' which was interpreted as implying the final restoration and salvation of all men. It is nearly twenty-four years since, in company with the late Dr. Leonard Withington, the eminent Congregational Divine of Newburyport, I went to see our friend and neighbor, Whittier. We were soon talking about 'The Eternal Goodness.' Whittier seemed surprised that such misconstructions should have been put upon it by various persons, and then gave us very clearly his views. He said, 'I have been misunderstood in regard to my views of future punishment. But no matter what *my* wishes may be, or what *my* feelings are on the subject, I leave the whole thing to the law and the testimony, and when I go there, I find the words of God are contrary to my feelings, for they do teach the rewards of the righteous and the punishment of the wicked, and I accept the teachings.'"

SUMMARY OF EVENTS.

UNITED STATES.—On the 9th inst. President Cleveland sent to the Senate a message withdrawing the Hawaiian treaty, which has been pending in that body. It is understood that the President is opposed to the treaty in its present form. It is also understood that the President will suggest that a committee be appointed to visit the Hawaiian Islands this year, during the interval between the adjournment of the special session of the Senate and the reconvening of the next Congress.

The Kansas Legislature has passed a bill which

makes it illegal to require a gold contract in notes, mortgages and other obligations, and makes silver as well as gold a legal tender for all debts in Kansas.

The Oklahoma Legislature has passed and the Governor has signed a bill which makes any kind of gambling a felony, and even prohibits progressive euchre parties where prizes are offered.

The Michigan House has agreed to a joint resolution submitting the constitutional amendment granting municipal suffrage to women.

The Board of Freeholders of Passaic County, New Jersey, on the 7th inst. refused, by a vote of nine to eight, to license the Clifton race-track. A signed remonstrance 177 feet long was presented to the Board.

Several dozen peaches arrived in New York city, last week, from the Cape of Good Hope. They are the first of the season.

On Second Month 26th, Phoenix, Arizona Territory, was visited by a severe sandstorm. A dispatch states that no rain had fallen in that vicinity for over a year.

On the 10th inst., a fire in Boston burned over an area bounded on the north by Essex Street, on the east by Lincoln Street, on the south by Tufts Street, on the west by Kingston Street. In addition to this square, one building on the north of Essex Street, extending along Columbia Street, was burned, also three buildings on the east side of Lincoln Street, also on the south side of Tufts Street, the Emergency Hospital, which was a part of the United States Hotel and the rear corner of the hotel. Four persons were killed and twelve injured. The loss is estimated to foot up \$4,500,000.

The deaths in this city last week were 459, being 7 more than the previous week, and 56 less than the corresponding week last year. Of the foregoing 229 were males and 230 females; 63 died of pneumonia; 45 of consumption; 35 of disease of the heart; 28 of diphtheria; 26 of old age; 21 of convulsions; 19 of bronchitis; 18 of inflammation of the brain; 16 of apoplexy; 16 of Bright's disease; 15 of marasmus; 13 of inflammation of the stomach and bowels; 11 of typhoid fever and 11 of cancer.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 111½ a 112; coupon, 112½ a 113; currency, 6's, 105 a 115.

COTTON was in limited request, with small sales, on a basis of 92c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$19.00 a 20.00; spring bran, in bulk, spot, \$18.00 a 19.00.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extra, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.15; Pennsylvania roller, straight, \$3.50 a \$3.75; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.60 a \$3.85; winter patent, \$4.00 a \$4.25; Minnesota, clear, \$3.00 a \$3.50; do., straight, \$3.75 a \$4.20; do., patent \$4.25 a \$4.50; do., favorite brands, higher. Rye flour sold in a small way at \$3.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 74½ a 74¾ cts.

No. 2 mixed corn, 49½ a 49¾ cts.

No. 2 white oats, 41 a 42 cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 5¾ c.; medium, 5 a 5½ c.; common, 4½ a 4¾ c.; culls, 3¾ a 4½ c.; fat cows, 2½ a 4c.

SHEEP AND LAMBS.—Extra, 5¾ a 6c.; good, 5½ a 5¾ c.; medium, 4¾ a 5c.; common, 4¼ a 4¾ c.; culls, 3 a 4c.; lambs, 5 a 7c.

HOGS.—Extra Western, 11¾ c.; other Western, 11½ cts.

FOREIGN.—Premier Gladstone is confined to bed with a cold. He became indisposed while paying a visit to Hampstead, about four miles from London, on the 11th inst., and was slightly feverish. On returning to Downing Street in the morning he immediately went to bed, which is his usual remedy for any indisposition. A bulletin issued for public information says that his illness is slight. He is believed to have influenza.

The election held on the 6th inst., at Grimsby, to fill the seat in Parliament made vacant by the resignation of H. Jesse, Liberal, resulted in a victory for the Unionists and the loss of a seat for the Liberals. Edward Heneage, Liberal Unionist, was elected by 4,427 votes to 3,463 votes for Henry Broadhurst, Liberal. The election was one of the hardest fought since the general elections, and the opponents of Irish Home Rule are delighted with their triumph. H. Jesse, Liberal, was elected in Seventh Month last by a vote of 4,201 to 3,565 for Heneage, Liberal Unionist.

On the 9th inst., the Spanish Queen Regent presided at a Cabinet Council in which the attitude of the United States towards San Domingo was considered. Vega Armijo, Minister of Foreign Affairs, said

the United States has behaved with the utmost courtesy and friendliness, and that United States Minister Snowden had assured him that the Washington Government had no intention of interfering on the island. Orders were sent out therefore, and the Spanish warship recently sent to San Domingo withdrew at once.

Lichtenwarth, a village in lower Austria, was swept by a terrific thunder storm on the night of the 8th inst. and next morning. The storm lasted fifteen hours, during which the lightning was almost incessant. Twelve houses were struck and burned. Five persons were struck dead in the streets, and seven perished burning buildings.

Cardinal Archbishop Vaszary, Primate of Hungary together with the other archbishops and bishops of the Roman Catholic Church in Hungary, have presented a memorial to the Emperor and King Francis Joseph, asking protection for the Church against the measures introduced by the present Hungarian Government, and considered by the prelates signing the memorial as hostile to the Church, chief among them being the proposition to reform the marriage law in Hungary by making civil marriage a complete legal fulfillment of the marriage contract.

According to a Russian letter received in London cholera was raging between Twelfth Month 26th and First Month 16th (old style). There were 586 cases in one province. The epidemic never ceased; it could not put an end to it. The provinces principally affected have been Podolil and Tobolsk. The question of the wilful concealment of the epidemic in Russia will probably be brought up at the coming Sanitary Conference in Dresden as a serious international danger. At present cholera is ravaging for ten south and southwest provinces. The epidemic making rapid progress. It is high time Europe should occupy herself about this menacing danger.

From a St. Petersburg dispatch it appears that Major Fukushima, formerly of the Japanese Legation Berlin, completed on the 12th inst., at Vladivostok his horseback ride across European and Asiatic Russia.

Sealing vessels clearing from British Columbia ports for the North Pacific have been warned that negotiations are in progress between Great Britain and Russia for the establishment of "a protective zone around the islands and coast of Russia," and that matters should acquaint themselves with the provisions of such agreement before going to Russian territory.

NOTICES.

WESTTOWN SCHOOL.—Spring Term begins Third Month 21st. Pupils desiring to enter should apply early in order that they may be properly placed.

ZEBEDEE HAINES, *Sup't.*
Westtown, Chester Co., Pa.

FRIENDS' SELECT SCHOOL.—Professor Robert Rogers, of Dickinson College, will give the following course of lectures at Friends' Select School:

BABYLONIAN RULERS AND PEOPLE.

- I. The Search for the Lost Records of Babylonia.—Third Month 20th.
- II. The Literature of the Babylonians.—Third Month 27th.
- III. The Books of the Babylonians and the Bible and the Hebrews.—Fourth Month 3rd.
- IV. Babylonian Letter Writers and the Egyptian Kings.—Fourth Month 10th.

The lectures will begin at 12.50, and interested visitors will be welcome.

J. HENRY BARTLETT,
Superintendent.

DIED, at her residence in Haddonfield, N. J., Eighth Month 8th, 1892, SARAH H. HILLMAN, daughter the late Abel and Sarah Hillman, in the sixty-six year of her age. She was a member of Haddonfield Preparative Meeting of Friends. During a protracted period of great suffering, she evinced a Christian patience, and much consideration for those attendant her, which gave to her friends an unflinching belief in her acceptance at the Throne of Grace: and while manifesting a desire to be released, she humbly waited her Master's call.

—, at his residence in San Francisco, California, on the seventeenth of Second Month, 1893, EDWIN COMFORT, in the seventy-ninth year of his age, a member of the Monthly Meeting of Friends of Philadelphia.

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Extracts from the Life of Mary Dudley.
(Continued from page 266.)

ADDRESS TO THE FRENCH PRISONERS AT KINSALE.

4.—“The love of the Gospel having lately led me to pay a religious visit to Kinsale, and by the sorrowful effects of that spirit which causeth wars in the earth, you have cast into prison, I found my mind drawn to you, my dear brethren.

Your situation claims the sympathy and attention of those, who, as they feel the influence of Divine love, are enabled to administer spiritual encouragement to others. Your present circumstances are extremely affecting; you are detained from your friends, and your land; amongst strangers, and exposed to difficulties.

But when we consider the kindness of that Providence, without whose sacred permission not a hair of our head falleth to the ground; when we recollect that He is omniscient, watching continually over his creature, in every situation in life, there is surely encouragement for each of us to trust in Him, and every present help in every time of need, and as a refuge and strength in the day of trouble.

My dear brethren, you may find Him in prison as readily as if you were at liberty. He is with the poor as well as the rich; for He is with the children of men. His temple is the human heart, and it is therein that the only altar is placed on which acceptable sacrifice is offered to Him.

Outward obstruction need hinder us from finding Him an unfailing helper; and as we have the attention of our minds immediately to Him, He proves himself all-sufficient for us. How do I wish that every one of you may experience this to be the case. A few weeks since, I paid a religious visit to some of the French, and I have comfort in believing that there are many in that country who are in the path of that which alone is permanently good: I am fully convinced that all the teachings and counsels of men fall short of procuring it for us, if they have inquired, as some formerly did of the Messiah, ‘Where dwellest thou?’ ‘May we wait for and accept the gracious angel, come and see.’

Be assured, dear prisoners, that as this invitation is followed, it will lead into liberty

and enlargement from that state of thralldom wherein the human mind is bound with oppressive chains. By submitting to the Lord's call, we are converted from darkness to light, and from the power of Satan unto God. He causes us to feel that it is sin and corruption which separate us from Him; and if we faithfully attend to the guidance of his holy Spirit, we come to experience the bonds thereof to be broken in us, and know an introduction into the glorious liberty of his children.

“Here is a privilege attainable even in your outward prison, where you may sing to the Lord a new song, because He doth marvellous things in and for you. The great enemy uses every means to hinder this work, and to chain the mind in the dungeon of transgression, and plunge it deeper into sin and sorrow. He tempts the unwary, especially in situations like yours, to seek a temporary relief in things which divert from inward reflection; the tossed mind flies to one false refuge after another, which does not afford the rest it seeks; but leads gradually into a captivity that is, at length, lamentably confirmed, and the enemy gets full possession of the fortress of the heart. Whereas, had there been attention given to the captain of the soul's salvation, and obedience yielded to his commands, the subtle adversary would have been repelled in all his attacks and prevented from obtaining the dominion. Ah! my dear friends, I want you to be enlisted under the glorious banner of Christ Jesus. I want you to be well disciplined in the use of those weapons which are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

“Under the impressions of Divine love, a current of which I feel to flow towards you, I invite you to Him who reveals himself in the secret of the heart—to his light—by which alone, you can discover the need you have of Him, as the Saviour and Redeemer of your souls. What a mercy it is, that in this glorious Gospel day, none need say, ‘who shall ascend into heaven to bring Christ down from above, or who shall descend into the deep to bring up Christ again from the dead; for the word is nigh thee;’ the eternal Word of life and power, inwardly manifested as a reprovcr for sin, and a teacher in the way of righteousness. He knows what instruction our several states require, and dispenses it accordingly; affording sufficient strength to obey Him, and to follow his sure direction. Now, how superior is this to all that man can do! How ineffectual are those remedies which human wisdom proposes, for the relief of the truly awakened mind! How inadequate to the radical cure of that disease, which a departure from the Divine law has occasioned: thereby sin entered into the world, and death by sin. The Divine life in Adam was lost by transgression, and his posterity brought under the dominion of an evil seed, or

enemy, from which we all have need of redemption as well as he had, ‘for as in Adam all die, so in Christ shall all be made alive;’ all, who through faith in his holy power, experience the blessed effects of his coming, by suffering Him to accomplish in their minds the great work of transformation. His name was called Jesus, because He should save his people from their sins, not in them; so that, notwithstanding all that Christ Jesus has done and suffered for us, and that his love is offered to us universally, we really know Him not, as a Saviour and Redeemer, but in proportion as we are saved by Him from that evil seed which leads into transgression. As we submit to the operation of that power which effects the one spiritual baptism of the Holy Ghost and fire, the floor of the heart is thoroughly cleansed, our lives and conversation become such as bring glory to Him who created man for this very purpose. May the convincing voice of Truth speak intelligibly to, and engrave these most important subjects upon your hearts: for surely the Lord is at work by his judgments as well as mercies; and it is high time for the people to learn his righteous law, that so his glorious promises may be accomplished, and the earth be filled with the knowledge of the Lord, as the waters cover the sea.

“May the peaceable spirit of Christ Jesus and his pure government increase and spread, and the day hasten when, all being gathered to his holy standard, ‘nation shall not lift up sword against nation, neither shall they learn war any more. Oh! let none of us obstruct this gracious design, by hardening our hearts against Him; but let us submit to his holy government, that we may experience an end put to sin, and righteousness established in the place thereof. Thus we shall, individually, know that Christ Jesus is indeed come, not only as a Saviour universally, but as a Saviour and Redeemer in our hearts, and that He is executing his powerful office there, in order that He may proclaim everlasting victory over death, hell and the grave.

“I am, in the love and sympathy of the Gospel, your friend,

MARY DUDLEY.

1795.—She was not long at home, before the call of duty again summoned her to prepare for giving fresh evidence of love and allegiance to her Divine Master; and although very delicate in health, from the effects of a cold taken when last travelling, she set out about the middle of the Second Month, 1795, on a religious visit to Ulster and Connaught; S. L. being united in the engagement. They arrived in Dublin in time to attend a Monthly Meeting there, after which my dear mother gives the following account of this exercising journey:

“Life was low, and although several testimonies were borne, if any ‘mighty works’ were done I was insensible thereof. I remember it is said that in some cities this could not be the case ‘because of unbelief.’ We left Dublin on

Fourth-day, and got to Stramore Sixth-day evening.

"Seventh-day, the Quarterly Meeting held at Moyallen for this Province commenced, by that for Ministers and Elders being held. The meetings on First-day were largely attended, as were those for Discipline on Second, and the concluding meeting on Third-day; but through all, sadness was the covering of my spirit; and I do not remember any season when more exercising labor fell to my lot; but being mercifully relieved, though not refreshed, I was thankful in renewedly experiencing the arm of holy help fully equal to support. Even close doctrine, is, with the people, preferable to silence; the communion with their own hearts is closer work, therefore preaching, preaching is still desired; but this is vain, and will ever be so, if Christ be not raised.

"Having felt my mind attracted in Gospel love towards the inhabitants of Loughbrickland, a little town about five miles from Lisburn. We went there on Fourth-day morning; and finding no place suitable for a meeting but the public worship house, which the clergyman in a kind manner offered, we felt no objection to accept it. A considerable number of Friends, and a very large company of other religious denominations assembled, about eleven o'clock; a precious covering of solemnity was soon mercifully spread, and we had occasion deeply to bow in prostrate gratitude for the extension of Divine assistance, which was, indeed, memorably granted; and a hope was excited, that all the bread that day distributed will not be lost.

(To be continued.)

Selected for "THE FRIEND."

"Here is the Book."

Last year, quite in the south of Italy, at Catanzaro, there was an *auto-da-fé* in the street, not a burning of men and women—thank God, the laws of Italy do not permit that!—but on it there were Bibles, New Testaments, and Portions which you had sent there, which the colporteurs had sold, and which the priest was burning to the glory of God, according to his ignorance.

This colporteur was a man of more than common courage and intelligence, and he went to the priest and said: "Sir, you have been committing a double sin; you have been taking these books from the poor people who had bought them, and you have robbed them, and, secondly, you have been committing a sin by burning the Word of God." The priest was not a stupid man, and he said: "You are a pretty fellow to come to teach me my duty. I am the pastor of this flock. Your books are poison books, and it is my duty, as the shepherd of my flock, to prevent them from having them." Then there ensued a discussion—of course with no result. The colporteur, struck with an idea, said to the priest: "Here is a book. I am going to give it to you upon your promise to read it before you burn it." So he promised. The book given was the "Compendium of Controversy." It simply passes, *en revue*, the various doctrines of the Church of Rome without a word of comment, but with verses of the Bible underneath them. The priest was struck with that, and he wrote to Florence to get a Bible. The same that he had burned he had to pay for. He was convinced; and, the Spirit of the Lord working on him, he wanted more instruction, like the cunuch, and he wrote to the depot-keeper at Florence, asking the name of a minister. The instruction was given, and he threw off his priestly garb,

came to him and said, "Here I am, sir," telling his story. He had still five sous left—the padres are not blessed with a large fortune. The minister said, to put him to the test, "I can not maintain you; what can you do to work?" The poor fellow, like many others, knew no work but to say his mass. Then the other said, "Here are New Testaments and Portions; go out and sell them to make your living." The priest accepted this, and he is in Naples, selling the very books which he had burned.

DR. PROCHET.

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 267.)

On board "The Maude,"

Eighth Month 19th, 1892.

What shall I say to you? What *can* I say? The only idea that comes to me is to ask you to get an old grammar and hunt out all the adjectives expressive of grandeur, sublimity, beauty, and all those attributes of Nature to the illustration of which I find my vocabulary entirely unequal, and use them for me all along as I feebly attempt a description of the scenes through which we have been passing for the past two days.

I am beginning to consider myself a most fortunate person, for when I was making the arrangements for this trip, I had no idea that any of my fellow-passengers would be desirable companions, but the event has proved far otherwise.

Our vessel was to have sailed on the 15th—but in order to accommodate some surveyors who were going to Alberni, our starting was delayed one day. The friend with whom we are stopping had gone down town on the morning of the 15th, to make the last arrangements for me, and returned with the news not only of the delay, but of the fact that his family physician was going to take the same trip, accompanied by his wife. My joy at this information knew no bounds, but was presently moderated by another statement, not so interesting, or rather it came as a question—"Had I been vaccinated lately?" Then for the first time I realized that I was in an infected district, and though the quarantine had been lifted now several days, there was no leaving Victoria, even for a trip into the interior of the island, without a certificate from a doctor, or else allowing a sight of the scar.

Here was indeed a difficulty—I had no scar to show—and had never dreamed of a certificate, and the thought of being vaccinated in a wholesale way, by an examining physician, was to say the least, unpleasant. Nor was this all, for supposing I succumbed and did not go to Alberni, the same difficulty would confront both Aunty and myself when we left for home. The very thought of being compelled against her will to submit to such requisitions, made Aunty simply furious, and she did not take time to realize that we had placed ourselves in the power of the officials when we willingly came into a quarantined port. However, I determined to go and be over with it—for they could not vaccinate me twice—and besides our friends gave us reason to hope that Dr. H., who was going on the trip, would adjust the difficulty for us, as he, on principle, disapproved of compelling vaccination.

Towards sunset of the evening of the 16th, I made my way through the narrow streets, accompanied by Aunty and our friends, to the wharf where the "Maude" lay. I am positively

sure none of you ever saw anything equal this cruiser of the Pacific, and you will not wonder, after I have given you a few details, that Aunty felt decidedly relieved to know that another woman would be on board.

After much scrambling and stumbling, succeeded in making our way over the obstructing piles of lumber and freight collected deck, and by several turns through dark passages, found ourselves at length in the grand saloon. 'Twould really have required a man more than ordinary height to have touched ceiling with his head while standing on the floor in the centre, but you could be reasonably sure no man would dare to enter without removing his hat.

The space not occupied with the table, chairs and stove, was piled up with numerous and remarkable bundles, belonging to some thirty laboring men, going to Alberni to assist in building of a paper mill. I found no room among them for my bundles, so asked to be shown into my state-room. It required some engineering to safely enter such an apartment as that into which I was now ushered. I leaned later on to do it more gracefully than I did this my first attempt. The door, barely wide enough to allow one person to enter, would open part way, for it encountered in its course the shelves where persons were supposed to sit. By a dexterous turn into the corner the door could be shut, and you found yourselves in it. I was comforted to know that I should not be alone in my glory, for a woman and child were to share the apartment with me.

We were not long detained below, for Victoria harbor where we lay was far too lovely a spot to be long neglected. Emerging then from our cabin, we succeeded in climbing over the bulwarks up a flight of nearly perpendicular steps, black and greasy with age, to the hurricane deck where we found a group of interesting fellow-travellers.

We were then introduced to Dr. H. and his wife. The former at once silenced all our questions by offering to give both Aunty and myself a certificate. In wording it he used care to say nothing but the truth, though it could not be said to be the whole truth, for since Aunty was entirely forgotten when she had been vaccinated and I knew that I had not been for at least ten years, I am afraid the authorities, had they known, would not have been satisfied. However, we accepted the certificates gladly and thankfully.

This interesting matter was barely adjusted as the physician came on board. As he presented Aunty and me, he simply remarked, "I suppose you have certificates?" to which I answered "Yes," and he passed on. But down to quite an exciting incident took place, for the mighty arm of the law had to be called in to make one man submit to rules. He was a middle-aged, short, fleshy and eminently respectable man, simply going on the trip for a little rest and had forgotten to bring his bit of paper with him, and he refused to show the doctor his certificate. The latter stepped ashore and telephoned to a policeman. The sight of the latter dignitary was sufficient to bring the respectable man to terms, and the scar was forthwith shown.

Soon after this the whistle blew, and the "Maude," not taking the trip, went ashore.

The view we had of the harbor as we were steamed away was lovely beyond the power of words to describe. Its inlets and bays, beautiful in outline, were crowded with shipping that reflected the soft, golden light of the setting sun.

below, myriads of pleasure boats glided lightly over the glowing waters. Beyond the towering towers and spires of the city, awful in beauty, exquisite in beauty, sprang the pure, beautiful cone of Mount Baker, its living snows melting softly in farewell greeting to the sun. To our left, as we steamed along the Straits of Juan de Fuca, the Olympic Mountains, that I have often mentioned, rose range beyond range—the snow-covered summits seeming warm with the light, which melted softly away in purpling tints, to the dark amethyst coloring of their

rate of speed was discussed, and the statement made that we were going four miles an hour, but Dr. H. at once corrected the error, pronouncing that it was a mile in four hours! I stayed on deck until the sun had set and the last trace of his rosy reflections was fading from the snowy peaks—when the air became so cold that the captain invited us inside the cabin-house. Here we spent several delightful hours listening to tales of bear, elk and deer hunting, and the taming of panthers and wolves, and nothing of impossible stories not intended to be believed, invented by the ready wit of a boatswain who formed one of the company. At last the hour arrived when we must go below. The descent of the stairs was more difficult than the ascent had been, but it was accomplished in safety.

As we entered the cabin a most remarkable group met our astonished gaze. At the table a dozen partly-drunken fellows were playing cards, while the floor was literally covered with ornate forms. The heads of three men whose cards were lost under the table, barricaded my way, and I was compelled to arouse them in order to effect an entrance. Once inside I felt, for the first time, thankful that I had been provided with a room-mate.

On entering my room in the afternoon I had been highly delighted with a fragment of a talisman that I found on a tiny shelf in the corner, and I now endeavored to find some others, in order to produce some sort of illumination. My search was fruitless, however, and the next day I learned the wisdom of this provision, for so I was prevented from seeing the extensive menagerie which they carry but do not advertise.

Notwithstanding my surroundings I was soon asleep. On waking next morning I discovered that we were lurching to and fro, and that the vessel was lurching awfully. On looking through my tiny port-hole I could see a few houses on the shore some distance away and a boat manned by Indians was coming alongside.

Upon—though with much difficulty—succeeding in finding myself ready to appear on deck, which I was in a hurry to do, as the other occupants of the room was so sick she needed it herself.

Can you picture the sight as I cautiously peeped my door and peeped out? Not a soul stirring. The floor, chairs and tables were covered with prostrate forms, in the worst stages of that dread malady, that makes the patient say they will not die. Aghast at the sight, I crawled back and climbed again onto my shelf, wondering what I should do. Fearing lest I should succumb, I determined at least to make the attempt to gain the light and air. I again opened the door, and picking my way through the crowd, I could, found myself at last on the hurricane deck.

Not one of all our merry company of the day before were to be seen, save the moun-

taineer, and he and I had it to ourselves all morning. And a delightful morning it was to me. The consciousness that I was tossing on the Pacific, in itself was enough to make me happy, though truly the boat did behave in a most shocking manner. It was not really very rough, though we ran so near the coast of Vancouver that we had the full benefit of the ocean swells that broke upon the shore close by, besides a short, choppy sea that struck our bows, which altogether gave her a remarkable corkscrew motion, that seemed to have a powerful effect upon those on board, with the two exceptions already made. I confess to a little feeling of pride over this—'twas so comfortable, to be so well oneself, and to see the other poor unfortunates staggering up the steps, as the day wore on, and making for a coil of rope or any protected spot, and lie there so helpless and miserable!

(To be continued.)

FOR "THE FRIEND."

"Wisdom is gray hairs unto men, and an unspotted life old age."

This, if not recorded within the lids of the Bible, is in harmony with Bible poetry. When a person lives to the age of three-score years and ten, and beyond, it is found to be long enough to have gained much knowledge; but wisdom, which in all things is profitable to direct, comes only in accord with Bible teaching. "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." The poet said, wisdom and knowledge, so far from being one, have oftentimes no connection. Knowledge dwells in heads replete with thoughts of other men. Wisdom in minds attentive to their own.

It is well, however, to bear in mind that there is more than one kind of a good thing. That which is good cometh from above. That which is evil cometh from beneath.

It is of great importance to the aged, as well as to those in the younger walks in life, to improve opportunities to gain instruction from above—to seek by the aid of Grace Divine to lay up treasure in Heaven—true riches that fade not away. He, who is omnipotent, careth for that which is stored up above—from whence true wisdom cometh. Also a knowledge of what is good. "Every good gift and every perfect gift cometh from above—from the Father of Lights in whom there is no variableness, neither the shadow of turning."

Infinite wisdom has provided that treasure laid up in Heaven shall not be subject to alloy of any kind. The Saviour declared that "where the treasure is, there the heart will be also."

What an encouraging thought that there is mercy in every place where the individual heart has in possession some treasure, however small, laid up in Heaven, where "neither moth nor rust corrupt, neither do thieves break through and steal."

PHILEAS R. GIFFORD.

PROVIDENCE, First Month 30th, 1833.

AN HUMBLE FAITH.—"God loves an humble, not an audacious faith. To suppose that the blood of Christ redeems us from sin, while sin continues to pollute the soul, is to suppose an impossibility; to maintain that it is effectual for the salvation, and not for the sanctification of the sinner, is to suppose that it acts like an amulet, an incantation, a talisman, which is to produce its effect by operating on the imagination, and not on the disease."

FOR "THE FRIEND."

A Visit to New York.

(Continued from page 271.)

Among the settlements of the Moravian Indians was one called Guadenhutzen, on the banks of the Mahoning Creek. The Allegheny Mountain system is remarkable for the tendency of its parts to form long, parallel ridges. The ridge north of the Blue Mountain and running in the same direction was called by the early settlers the *Second Mountain*, commonly known now as the *Mauch Chunk* (or *Bear Mountain*). In the valley between this and the *Blue Mountain* flows *Mahoning Creek*, which receives the streams that descend from *Mauch Chunk Mountain*, and running a west course, empties into the *Lehigh River*.

Guadenhutzen was a few miles to the west of the *Lehigh River*. The Indians had mostly removed from the locality to a settlement some miles distant, but the farm and premises were taken care of by the Moravian brethren, when, in 1755, a party of French Indians destroyed the buildings and murdered eleven of the people.

A fort was subsequently erected on the spot by Benjamin Franklin.

As we crossed the valley through which flows *Mahoning Creek*, I remembered that it was the scene of the remarkable adventures of the *Gilbert family*, distant relatives of my own. Benjamin Gilbert had been a *Friend*, who resided in *Byberry*, near *Philadelphia*. In 1775 he removed with his family and settled on a farm on *Mahoning Creek*, five or six miles from the old *Guadenhutzen* settlement, and about nine miles west of the *Lehigh River*. Here they lived and prospered for about five years. But during the revolutionary war, the *Iroquois Indians* of *Western New York* espoused the cause of the *British*.

In the military operations of that period, an American army under *General Sullivan*, penetrated into *Western New York* and destroyed some of the Indian settlements on the *Susquehanna* and near *Cayuga Lake*. In revenge for this, numerous depredations were made on the frontiers; and, in 1780, a party of eleven warriors descended on the peaceful *Quakers*, burned their buildings and took about fifteen captives there and at a farm in the vicinity. These were led on a toilsome march North, over the *Mauch Chunk Mountain*, passing near the summit of the *Lehigh Coal Co.'s works*, over *Broad Mountain* and *Quakake Creek*, to *Mahoning Mountain*, where they lodged the first night.

At night they were secured in the Indian manner. A sapling was cut down, and notches cut in it to receive their ankles; over this a pole was placed, which was securely fastened by stakes driven into the ground. They had hemlock branches for beds, and blankets for a covering. The forlorn party were dragged over the wild and rugged region between the *Lehigh* and the *Susquehanna*. Their path lay up the latter river into *New York State* and then westward to *Fort Niagara*, at the western boundary of the *State*.

Our journey led us over nearly the same ground, but what a difference in the circumstances. We sat at our ease in luxurious cars, and were rapidly whirled through the beautiful scenery—while they, footsore and weary, in constant dread of losing their lives, were compelled to perform the toilsome journey, often without sufficient food, and exposed to blows and ill-usage.

In about a month the Gilbert family arrived at the village from which the warriors had set out. Here, according to Indian custom, they had to endure the ordeal of the gauntlet. The people of the village assembled with sticks and stones, to beat them by way of revenge for their relations who have been slain. Most of the captives received several wounds and bruises. While this cruelty was going on the chief came, and put a stop to it by telling the Indians it was sufficient.

It had long been the custom of the Indians to supply the vacancies of such members of their particular families as had been slain in battle, or otherwise removed by death, by adopting prisoners, whether white people or Indians, to take their places. In accordance with their usage several of the prisoners were adopted into different families.

On the twenty-fifth of the Fifth Month, the parents and their son Jesse were surrendered by the Indians to Colonel Johnson, the British officer at Fort Niagara. The English officers were very kind and exerted themselves much to redeem the different members of the family from their Indian owners. This was a difficult task, as many objections were made to parting with them.

Elizabeth Gilbert, aged twelve, was the youngest of the family, and was adopted by an Indian (John Huston), but afterwards permitted to reside in a white family by the name of Secord, to whom she became much attached, and was accustomed to call the wife by the endearing name, Mamma. Still her Indian parents claimed her as their child. On one occasion, John Secord, having business at Niagara, took Elizabeth with him, and she had the pleasure of seeing several of her relations there. This aroused fresh efforts to effect her redemption. Colonel Butler sent for the Indian who claimed her, and made overtures for her ransom. At first he declared that he *would not sell his own flesh and blood*, but finally the negotiations succeeded. Eventually all were redeemed and collected at Montreal, except the father, who was so weakened by exposure and disease that he died while descending the St. Lawrence. Finally, after a captivity of two years and five months, the survivors were restored to Byberry.

John Huston seems early to have formed a particular liking for the little Elizabeth, for on the second night of her captivity he spread his bear skin over her to protect her from the damp air of the night; and throughout their journey to the Indian settlement, at Niagara, he gave particular attention to her accommodations. While she lived in his family he manifested much kindness towards her. He had a small kettle that he kept for his own particular use; and when he had meat, soup or hominy boiled in it, he would call Betsey to him to partake of it. After taking a few spoonfuls himself, he usually wiped the spoon on his moccasin, and gave it to her to feed herself out of his kettle. At night he would spread his blanket over her and tuck it under her feet and about her, so that she need not suffer with the cold. These attentions won the affection of the girl, and she ever held him in kind remembrance. Many years after her return to Pennsylvania, an opportunity offering, she sent some presents to her "Indian father."

At the Yearly Meeting in 1756, it was concluded, in view of the sufferings to which Friends might be exposed in consequence of the Indian wars, &c., to raise £1,000, and to appoint a Meeting for Sufferings. A part of the duties

committed to this body was, "To hear and consider the cases of any Friends under sufferings, especially such as suffer from the Indians or other enemies, and to administer such relief as they find necessary, or to apply to the Government or persons in power on their behalf." Other services were then and afterwards asked of this body, and it has been found of so much practical use and convenience, that it has been continued down to the present time.

At its meeting on the fifteenth of Sixth Month, 1780, information was received of the capture of Benjamin Gilbert's family, and a committee appointed to endeavor to procure their release. This information was probably brought by a German, who was made captive with the other members of the Gilbert family, and who made his escape during their wilderness journey. The committee wrote to Friends in New York on their behalf, with the assurance that the meeting would repay any expenses incurred on that account, to the extent of one hundred English guineas.

Benjamin Gilbert's son Benjamin, who was not living with his father at the time of the Indian raid, undertook the task of bringing back the family from Montreal. He proceeded to Vermont, to a point as near the British lines as was proper, and thence sent a letter to Montreal. On the application of Elizabeth, who was an energetic and active woman, the British commander cheerfully granted a permit for the young man to come on to Montreal. The united family soon took their leave, and partly by carriage, and partly by boat on Lake Champlain, they safely arrived in Vermont, and finally at Byberry, near Philadelphia, the place of their nativity.

At a Meeting for Sufferings held in the Tenth Month of 1782, report was made that Benjamin Gilbert, Jr., who had gone for the purpose to Canada, had brought home the family, except the father, who was deceased; that he had been economical in his expenses.

The writer may be excused for dwelling at some length on this episode of the Gilbert family, for the little Elizabeth, in after years, nursed him when an infant. J. W.

(To be continued.)

FOR "THE FRIEND."
AMANA VALE.

The great orb of day o'er the hilltops was sinking,
The shadows of night o'er the valley did lay,
While the lowing of herds, and the bell's gentle tinkling,
Seemed to blend with the voices of children at play.

Close by the wayside a shepherd was tending
His flocks by the day in the valley so warm,
And nipping the verdure were now slowly wending
Their way to the fold, to be sheltered from harm.

A large sheet of water was quietly sleeping,
Reflecting the greenness that grew on its side,
And Lombardy poplars like sentinels keeping,
Preventing the flow of the wind and the tide.

A cluster of wild ducks was rapidly gliding,
While o'er its still waters the zephyrs did play,
Approaching the village we were quietly riding,
The landscape being clothed in a mantle of gray.

Some men with the plowshare the green sward were turning,
Which soon in its turn must be seeded to grain.
While others the rubbish and brush were burning,
Thus health, peace and plenty extend their domain.

This great panorama was spread out before us,
With its hilltops of beauty and valley between;
And earth's feathered songsters seemed joining the chorus,
While nestled beneath in the foliage of green.

And now to attend the promptings of hunger,
We all gathered round a well furnished board,
Friends dropping in silence excited their wonder,
And Israel's great Shepherd in silence adored.

They arose to their feet and one man asked a blessing
With a pathos so deep that a stranger could feel
And resuming their seats with but little conversation
Each one did in silence partake of the meal.

Spread out like a curtain was the blue vault of heaven
As pure as the dew that distils on the rose;
And fanned was my brow with the sweet breath
Even;

While the calm of the twilight invites to repose
The moon and the stars their night watch were keeping,
Peering in at my window where half conscious I
Ere long to partake of the sweet blessing of sleep

Then speed on our journey when night fades away
Oh! happy the day when the sons and the daughter
Left their homes in the East on Germania's shore
And risking their lives on the unstable waters,
Neither heeding the wind nor the tempest's roar.

How pleasant the tho't that men, women and children
Are earning their bread by the sweat of their brow
Either tending the power-loom or watching the spindle
Or wielding the hoe, or guiding the plow.

The rain that descends to replenish the fountains
And even the herbage that springs from the soil
The hills and the valleys and e'en the rude mountains
Proclaim the great wisdom and goodness of God.

Though I never more may gaze on thy beauty,
Or drink in the breezes that round thee prevail
Tho' feeble my efforts, 'tis a part of my duty,
To speak well of thy blessings, sweet Amana Vale.

W.
FOR "THE FRIEND."
"GIVING THANKS ALWAYS FOR ALL THINGS."
EPH. V: 20.

Give thanks to God forever,
And for all things that be;
Thus saith the Holy Scriptures,
The lesson is for me.

Ah, yes; with glad thanksgiving
My heart to Thee I raise,
For life, for earth, and Heaven
I offer truest praise.

For peace and loving friendship,
For home and kindred ties,
And for the sweet communion
Of hearts both good and wise.

For luscious food and raiment
True gratitude I owe;
"The lines in pleasant places"
He did on me bestow.

For trees, and birds, and flowers,
And Nature's thousand charms
That make this life so joyous,
And safe from earthly harms.

But for all things whatever
Befall my humble lot
Am I forever thankful?
Dear Lord, I fear I'm not.

I have a painful weakness
That will not let me go,
Where deeds of love and mercy
I gladly would bestow.

Dear Lord must I be thankful
That I must weakly stay,
When work for Thee is suffering
And should not meet delay?

DR. LYMAN ABBOTT is teaching Quakerism when he says "the Minister in the ideal Church is not a framer of theologies, nor a teacher of mere moralities, nor a reciter of rituals, a messenger charged with a Divine message; he forgets this, and teaches systems and usages; he ceases to be a preacher and becomes a lecturer.—*The British Friend.*

FOR "THE FRIEND."

S. Morris and J. E. Rhoads' Travels.

(Continued from page 268.)

Hong-Kong, Eleventh Month 23rd, 1892. This morning we have been walking. A great crowd of people fill the street. The articles of food offered at the shops and stands take our attention. Dried fish in great variety and curious shapes, are plenty. Ducks cured in some way and pressed out flat, quarters of fowls, rust sides of pigs and chickens, snails ready cooked, and various dried fruits and confections, new to us, are plenty. Sections of sugar-cane are ready for children to suck or chew. Snails are placed on a tray, around the rim of which long iron skewers attached by a string. At one end is a pan of sauce or curry. Purchasing his quantum of shells, a boy deftly picks out the inhabitants with a skewer, dips it in the sauce and eats it with as much gusto as one would the oysters in Philadelphia.

A well-dressed woman, with feet as large as a two months old calf, walked out of a side street, supported by another with full grown palms, probably a servant. The lady's countenance almost indicated pain as she tottered along. I think there must be different degrees of compressing the feet. A tradesman's wife across the street has small feet, but walks with some difficulty. Her little girl's appear to be undergoing the same process.

Our hotel fronts on the harbor and we can watch the boat-life from the balcony. The smaller sampans are about twenty-five feet long and six feet wide in the middle. Over two-thirds of the after half is a cover or roof, which can be lessened one-half by pushing that much of the cover back. A family of five or six will lie on one of these, and carry people or goods about the harbor. Children jump and play about them without fear. As the boat rocks or pitches, little ones stand on the prow or stern as a bird would on a swinging bough. The women often manage the boats in the absence of the men. In the evening a bundle of kindling wood is brought, and split up finely with a rude hatchet shaped like a cleaver. A fire is kindled near the stern, that looks as if it would set the whole vessel in a blaze, and the supper being cooked is eaten on deck.

We are within the tropics here, and the temperature is about like that of our pleasant summer weather. Rain does not seem to be expected at this season.

The Sikh policemen with their huge turbans and tall handsome figures are fine-looking fellows. Parsees are numerous, and look wise and intelligent. Their dress is not much unlike the European, except the hat or cap, which is made of silk.

Englishmen, no doubt, do the bulk of the wholesale and banking business; but shops have Chinese and a few Hindoo signs, as a rule.

There are two or three principal streets that level along parallel to the waterside and on more level land; but as the city is largely built on hillsides, other streets run at all angles and directions up the steep. These and the grounds adjoining are planted with trees, many of them rare and beautiful. The houses are of stone or brick and have a massive look as they rise one above another, often on foundations thirty feet high. The whole presents an appearance different from anything we are used to in the United States.

The Chinese number 200,000, while the Europeans and Americans count but about 10,000.

The British military and naval force is kept up to a considerable strength. When the English took possession in 1840, there was only a poor fishing village on the island.

Hong-Kong, Eleventh Month 30th, 1892. There is a fine English steamboat that runs to Canton one night and returns the next. It carries a good many second-class passengers, and only a few in the saloon, though it has very good cabins, &c.

When we reached Canton in the morning several guides came on board; we agreed with one and turned out for a walk before breakfast. We were soon in the little, narrow, crowded streets winding about among the markets and shops.

We saw a few horses; no vehicles except the chairs which are carried by two, three or four men. These are pretty comfortable, as you can sit upright and are lifted above the crowd. They have movable tops, and we had ours taken off so as to let us see better. Three men to each chair was our allowance. The poles, which run along each side, are pretty long, and a man takes each of the ends, and another near the middle, as he can get in front with a strap over his shoulders and attached to the shafts. Where the street is not too thronged they go in a jog trot; but the mass of people will not admit a faster gait than a walk in most places. All the supplies of food and merchandise that are sold must be carried by men, often in large baskets and bales. When these are too heavy for one, the weight is slung on a pole between two. Frequently several coolies will follow one another, each with his big load. The carriers continually shout to warn other people to get out of the way, and the boys who are walking or standing about, do a full share in the same line, so that though there is not the din of wheels as in our cities, the ears are constantly filled with the clamor of voices.

One of our first visits was to an elderly man, an amateur painter of fans, a few of which he showed us, put up in handsome lacquered boxes. At another place we saw scenes painted on rice-paper, very pretty but not according to our ideas of perspective. The wood-carving is remarkable for its intricacy of detail, as it is done for ornamenting the fronts of buildings and inside decorations. There is a wonderful amount of it used on the better class of buildings and stores. The fronts of the latter are open, and as one looks in he sees much rich ornamentation near the back of the apartment, in carving and gilding. Lotus flowers, dragons and warriors, or gods are much introduced.

The ivory carving is very elegant and expensive.

Silk-weaving in small patterns was being done by a man assisted by a boy, who was perched up over the loom, to pull the right set of warp at the right time to make the pattern, while his master put in the wool, changing from one shuttle to another as the color was to be changed. About three yards was his task.

As we travelled about the city, and we rode for hours through its various quarters, we would pass by lines of shops in which the same trades were carried on. Handsome dry goods stores in one block, furniture in others, tin and hardware had each their place together.

Very handsome embroidery is another art the Chinese excel in. A great amount of work is bestowed on much of it, and prices are low compared with the same in our country. In one of these stores we were offered large handsome silk shawls for one dollar and two dollars apiece.

Sold so low because the dealer had procured them from a thief.

The buildings are mostly of brick—one, two, sometimes three stories high. We had noticed several very high edifices that I thought must be towers for defence. Our guide told us they are pawnbrokers' establishments, who build them in that style for safety against thieves.

The temple of Five Hundred Genii contains statues of that number of celebrated heroes, arranged in rows around the sides and aisles of a large room. Among them is Marco Polo. Great images of gods are at the entrance and inside the building. Four priests were intoning the Buddhist service, as they marched round and round an altar in the middle of the hall. This was the constant repetition of a sentence, probably in Sanscrit, in a sing-song way, as they kept time to the beating of brass instruments.

The Temple of Horrors had apartments opening on the main area, in each of which were images of a judge and assistants, and of devils tormenting condemned criminals in various horrible ways. I suppose it was to represent a purgatory.

Transmigration was illustrated by a man on all fours, who had already developed a cow's head on top of his own. Numbers of fortune-tellers occupied the middle of the large interior, ready to impart rich promises to their clients—always good fortune, as the guide remarked.

Examination Hall was a most peculiar institution. We first entered a large area, walled around, with something like fortification on one side. A stone pavement covered by an open shed, and perhaps some other buildings, were in it. From this we passed into another larger place with a wide paved avenue, and on either side, long parallel rows of sheds, divided into stalls about 4x6 feet each, the whole built of brick. The stalls all face one way, and open on passages that run between the rows of sheds about four feet wide. As we passed through the gate-house, we saw large piles of boards. These fit into grooves made on the sides of the stalls, two feet or so from the floor. There are 11,000 stalls in all. At a certain time, all students who are candidates for literary honors, come here to be examined during three days by written examinations. They are each assigned a stall, and are watched by policemen, who perambulate the passages, to prevent communication with each other. If the examination is satisfactory the student takes his first, second and third degrees for three successive years. He can then take a fourth degree, if capable, at Peking, which will admit him to the rank of mandarin. The whole premises had a dilapidated, or at least, a forlorn air about them, that we thought would not accord well with the sensibilities of our college students.

Canton is still surrounded by an old fortified wall, to which we came on the north side of the city, where it runs along high ground on which but few houses are built. The wall must be twenty-five feet high on the outside, and is surmounted by a parapet pierced for cannon and musketry. Many of the old guns are still standing in their places, but would be of little or no account in conflict with modern artillery.

(To be continued.)

LITTLE FLO, upon being censured by her mother for some small mischief she had been engaged in, sat "thinking it over" for some time, finally said, in a complaining tone, "Every thing I do is laid to me."

FOR "THE FRIEND."

The Mission Movement Amongst Friends.

As the subject of missions is occupying the attention of Friends at the present time, the following thoughts thereon are offered for the consideration of those interested in the matter. Until recent years the Society of Friends has never favored the idea of missions, as conducted by other religious bodies, and the growth of the mission movement in the Society has been largely owing to the easy indifference of the body, and to the shrinking and want of fidelity to principle, which has been displayed on occasions when, in face of glaring inconsistencies, a firm attitude was imperatively called for. But, though its growth has been accelerated by these means, what is of far greater moment, the mission movement, has had its root in a grave departure from the Truth as professed by Friends—in the wide dissemination of unsound doctrine, and this, by individuals of position in the Society.

In the early part of this century the teachings of Elias Hicks in America were eagerly laid hold of as a warning to Friends. They served the purpose admirably of preparing the way for the reception of errors in the opposite direction to those of Hicks, so that, in a very brief space of time, the whole fabric of doctrine as held by the early Friends was called in question, and, with but slight regard for truth, it was insinuated, that the sentiments of Elias Hicks were all but identical with those of the first Friends.

Many Friends were sorely exercised concerning the introduction of these novel views, but the tide of innovation was too strong to be withstood. The body, through the action of its more active members, refused to disavow these modified doctrines, but instead thereof, did its best to cover all up, and, as it were, to bury doctrinal differences out of sight. The seeds of error thus retained in the body, finding suitable soil, germinated and brought forth abundantly, and with the usual result of divisions and subdivisions, as may well be seen in the weakened and divided condition of the Society at the present day.

But distress arising from this successful attempt to lay waste the principles of the Society was largely shared in by American Friends, and Philadelphia Yearly Meeting, by Epistle, on more than one occasion, expostulated with London Yearly Meeting thereon. Finding that these were unheeded, there was published by direction of the Yearly Meeting of Philadelphia, in the Fourth Month of 1847, "An Appeal for the Ancient Doctrines of the religious Society of Friends." The following quotation from the Appeal is given in order to show the serious character of the changes which had been introduced, and how these were regarded by a co-ordinate Yearly Meeting, fully capable of forming an impartial judgment, supported by proofs irrefragable:

"Were the Society to conform to these unscriptural opinions * * * it would be carried back to the beggarly elements—to the institution of a ministry dependent upon human talents and learning, influenced by the various jarring commentaries upon the Holy Scriptures now existing in Christendom. * * * Thus the very existence of the Society would be destroyed."

How comes it, it may be asked, that so many writers, not wanting in either leisure or ability, can sit down and write long articles upon the state of the Society of Friends, dwelling upon

the causes of its stunted condition, with suggestions for remedies innumerable, without once adverting to the state of things so forcibly described by Philadelphia Yearly Meeting in its Appeal? Is it that they are ignorant of the troubles of those days, or, is it that they shut their eyes and refuse to inform themselves of the true character of that great departure from the original faith of Friends, and its probable effects upon the future welfare of the body. In either case, one might appeal to any fair-minded person, and ask if it were possible for any one to grasp the whole question of missions in their relation to the Society of Friends, so as to form a correct judgment thereon, who shall knowingly leave out of consideration some very considerable deviations on the part of the latter from its original articles of faith? Is it not time that this conspiracy of silence were dropped, and that the fallacy of writing about the Society, as if it were at the present day in what may be termed its *normal* condition, were abandoned?

Concurrently with a lowering of the standard of what Friends have ever regarded as 'true Gospel ministry,' there was a considerable accession to the ministerial ranks, and silent meetings became the exception, where previously they had been the rule. About this time prominence was given to a gift—never recognized amongst Friends in a distinct form as such—"the gift of teaching," which probably gave countenance to lecturing upon religious topics, and to a large amount of activity in the direction of First-day and adult schools, temperance and peace advocacy, and a host of benevolent philanthropic associations.

However meritorious these labors are, when performed under a sense of apprehended duty, it cannot be said that those so occupied are thereby qualified to exercise themselves as Gospel ministers in the true sense of that vocation. Herein is the temptation to enter upon unbidden work which the mission movement presents to the unwatchful.

Of the early ministers of the Society of Friends, it is said that these "experimental preachers of glad tidings of God's truth and kingdom, could not run when they list, or pray or preach when they pleased," and since the rise of the Society it has pleased the Great Head of the Church to call many in the same way, both men and women. As ministers of the Society, they were amenable to its wholesome rules, yet looked not for their authority, or commission, or field of labor to man, but as servants of the Most High, sought to do his bidding and go where He sent them. And while the Society remained in a healthy state and faithful to its original constitution, there was full scope within its borders for every rightly directed effort for the spread of the Gospel. What more then, was required? Where was the need of a separate organization such as the Home and Foreign Mission Association, which, as an extraneous growth, it is now sought to engraft upon the body?

THOMAS DREWRY.

FLEETWOOD, England, Second Month, 1893.

YOU WORK CHEAP.—"What does Satan pay you for swearing?" asked a man of a big, swearing boy.

"Nothing," was the answer.

"Well," said the man, "you work cheap. To lay aside the character of a gentleman, to give so much pain to your friends, to wound your conscience and risk your soul, and all for *nothing*; you certainly do work cheap—very cheap indeed."

Natural History, Science, etc.

A Friendly Skunk.—While Cyrus Brundage was standing on a bridge over the Butternut Creek a few days ago, a skunk came up behind him and began to rub its sides against his boots like a pet cat. Brundage was afraid to stir at first, thinking that the skunk would become offended if he moved, so he stood perfectly still and hoped the little animal would soon discover its mistake, and trot peacefully away. But the skunk continued to rub against his boots until Brundage made up his mind that it was determined to be friendly, and yet he was in a hurry for it to go away and mind its own business. He had no desire to molest the tame and confiding little creature, and when he had watched its familiar capers for four or five minutes, he picked up his basket of eggs and started across the bridge with slow and pensive tread.

The skunk tagged him up a steep pitch on the other side of the creek, ran around him several times, and put its paws on his boot leg but didn't offer to be mean or troublesome. Then Brundage started up the hill on a run and the friendly skunk struck into a canter and quickly caught up to him. Seeing that was going to be a difficult matter to get rid of the neighborly animal by trying to run away from it, Brundage took an egg out of the basket and placed it in the road. The skunk immediately began to suck the egg, and Brundage legged it to the top of the hill.

Before he had gone far, the skunk came cattering over the brink of the hill and overtook him. Brundage hurried, but the skunk kept right up to him, and half a mile beyond he picked another egg in the road. The skunk sucked it, raced after him again, and was more friendly than before. By this time Brundage began to get tired of the persistent skunk's company, but he still had no desire to kick or club the little animal. The skunk continued to beg for food and Brundage placed four eggs in the middle of the road and ran off at the top of his speed. When he glanced around the skunk had sucked the last egg, and was walking back slowly toward the bridge.—*Our Dumb Animals.*

A Foot Measure.—It is a noteworthy fact that the foot is a unit of measure in all countries of the civilized world. It is the human foot that is thus recognized as a standard of measurement and it is even claimed in some countries that was the actual foot of the reigning sovereign which was originally taken as a definite standard for all time. But inasmuch as the foot measure is known as a standard in countries differing as widely as China, Russia and Turkey from France, Spain and England—always the same in name, and yet varying considerably in length—it is obvious that it is the foot of man as man, and not of any one man as above mentioned, which is recognized as a unit among men everywhere.—*S. S. Times.*

STORIES keep coming to hand about the great anatomist, the late Sir R. Owen. During one of his sojourns in Egypt, he was seated in the shade on the verandah at Sheppard's, when the inevitable snake-charmer came to him and produced from his bag a lively specimen of the horned asp—the deadly cerastes. The professor gazed, and nothing daunted, stooped and plucked the horns from the head of the reptile wriggling at his feet, remarking to a bystander that the man would probably think twice before trying to palm off upon any one else a harmless snake as a cerastes by the aid of a couple of fish-bones. With anybody else the charmer would prob-

ve succeeded. He had tried it on precisely the wrong man.

Crows Killed by the Severe Weather.—Frush Valley, northeast of the city limits of Reading, Pa., has been the roosting-place for many thousands of crows each winter. Visitors to the place recently found several tons of these birds sewn under the tree, they having died of starvation and the severe weather. Crows have roosted on these hills for fifty or more years, and residents say that certainly not less than 10,000 to 15,000 are there this winter. When in the early morning whistles at Reading's manufacturing establishments are sounded, they all fly away, scattering over miles of country until in the evening whistles, when they return from their foraging trips.

Sounds We May Not Hear.—Animals may hear sounds that are inaudible to us. Certainly the sounds that give the keenest pleasure to many animals, cats, for example, are seldom capable of giving pleasure to us. We know, of course, that sounds may be too low or too high, but it is, the vibrations may be too slow or too rapid, to be audible to the human ear; but it does not follow that they are equally inaudible to differently-tuned ears.

The limits of audible sound are not invariably even in the human ear; women can usually hear higher sounds than men, and the two ears are not, as a rule, equally keen. A sound may be quite inaudible to one person and plainly heard by another. Prof. Lloyd-Morgan mentions as an instance of this a case in which the piping of some frogs in Africa was so loud to him as almost to drown his friend's voice, but in which his friend heard absolutely nothing! The same thing may be observed by any one possessing the little instrument known as Galton's whistle. The sound made by this whistle can be made more and more shrill, until at last it ceases to be heard at all by most persons. One can still hear it; but by raising the sound still higher even they cease to hear. The sound is still being made, that is, the whistle is causing the air still to vibrate, though so rapidly that our ears no longer recognize it, though the existence of these inaudible vibrations is detected by a "sensitive flame," as was first shown by Professor Barrett in 1877.—*Chambers's Journal*.

Distance of Sirius.—Astronomy, while so conspicuously setting forth the wonders of the universe, and the greatness of its Creator, presents facts which the human mind can hardly grasp, and figures which convey little sense of its reality. Thus it is stated, whether correctly or no we cannot say, that if the inhabitants of Sirius are possessed of telescopes sufficiently powerful to enable them to distinguish objects upon Earth's surface, a glance through one of them now would reveal to the Syrian star-gazer the events which took place at the time of the siege of Jerusalem [as it would require 1800 years for the light to travel from the earth to Sirius].—*Episcopal Recorder*.

Items.

Voodooism Among Us.—The virtues, vices and superstitions of the world have come to the United States. Our country almost deserves the description given of a chowder, "Put everything you can get into of in a kettle; after you have boiled it three hours it will have a taste of its own. Swallow three spoonfuls, and if still alive make a meal of it." The adjacent city of Newark, (Dr.) Henry Wilson has been arrested for practising voodooism. A young woman suffering from rheumatism for

three months received a call from him. He offered to cure her in six days for twenty-five dollars. After much hesitation, and in partial payments, she gave him the amount. His instructions were to procure six candles, a paper of pins, and a paper of needles. She was to light the candles, and if they burnt brightly then she would know that she had rheumatism; if they burnt low and blue, it was a sign that she was bewitched by a "rooty" enemy. If they burnt brightly, she was to stick pins through the candles; if blue, needles. She carried out the instruction, got no better. The candles burnt brightly until they burnt out. She sent for the police, and (Dr.) Henry Wilson is in disgrace vile.

The wretch's prescription was just as good as other quack remedies for rheumatism—horse chestnuts, tarred rope around the large toe of the right foot, last year's bird's nest tied in a handkerchief and then fastened tightly around the waist, pads, rings, and potatoes.

Indecent Exhibits.—The De La Salle Institute, Chicago, a Roman Catholic institution, is sending out a protest to be signed by all friends of morality and virtue against the exhibition of indecent pictures at the World's Fair. This is a movement in the right direction, and one which Protestants can and will endorse heartily. All lovers of the young, and all interested in their country's purity, can, irrespective of creed or sex, adopt the following statement of this document.—"Free from the mercenary motives that may prompt interested persons, and actuated by a desire to keep our moral atmosphere as untainted and fresh as possible, we are impelled, for all that has moral worth in our national existence, in the name of religion and her daughters, art and piety, to enter solemn protest against the proposed exhibition at the World's Fair of the nude and lewdly suggestive subjects that have been made the theme for the brush and chisel of talented men, who have thus prostituted the gifts to which high heaven has made them heir." Let this and similar protests against the evil complained of be signed as opportunity offers, and sent to the Art Committee in Chicago.

Africa.—*The Blantyre Pacific Mission.*—Joseph Thompson, the celebrated African explorer, has given the Scottish Geographical Society an account of his latest travels in Eastern Africa. He says:—

"On nearing Blantyre, which they reached by a new route, they were able to observe with a new pleasure the green mosaics of the planter, and by-and-by, house and store, church and school, appeared on points of vantage. Finally they struck a road—a real genuine road, with wheel-tracks—and following it found themselves transported with magical swiftness from a silent African wilderness into the cosy comfort of a Scottish home, where the Glasgow accent reigned in delightful supremacy. Their surprise and wonderment did not end with their arrival. It required longer and riper acquaintance to adequately comprehend the great work that had been accomplished here by a handful of missionaries and traders of whom Scotland may well be proud. Unaided by Maxim guns or Government support, and armed only with moral weapons, they wielded a powerful influence, which embraced a hundred chiefs, and extended over all Nyasaland, as far as the distant shores of Tanganyika. Of this influence for good, what more eloquent than the fact that thousands of Angoni warriors now come annually from their distant hills to cultivate the fields they were wont only a few years ago to ravage with fire and drench with blood, in the most literal sense turning their war axes into pruning-hooks. That is but one of many equally striking transformations which have been effected within a few short years and he could honestly say that for the first time in all his wide African travels he here found a spot where the advent of the white man might be described as an unmitigated blessing to the natives.—*The Herald of Peace*.

Evil Seed.—This nation cannot hope to escape the inevitable consequences of the seed-sowing of vice and crime if it tolerates intemperance, gambling, evil-reading and uncleanness. These are

moral pestilences, scourges worse than the plagues of Egypt, that are fostered, licensed and encouraged oftentimes because there is great wealth to be accumulated through them from the weakness of mankind.—*A. C. C. in The Independent*.

Westtown School during the current year has enrolled 237 pupils, 130 boys, 107 girls. The general health has been unusually good, and the average of work correspondingly high. The short (Spring) term began on the 21st inst. when a few pupils left and a few new ones were received.

THE FRIEND.

THIRD MONTH 25, 1895.

We publish in the present number an article from an English correspondent on the Home Mission question—a subject which has been exciting considerable interest among our brethren across the water. We have also been favored with the reading of several letters from valuable Friends in England, which speak of the same subject, extracts from which we subjoin.

"The interest in the Home Mission (Conference held in London Eleventh Month last) has been widespread, and is a burning question wherever one goes. The thoughtfulness which has been induced will no doubt work for good and there is a deep undercurrent of feeling throughout the Society, against the working of the Home Mission, but what we most desire, is, that our members may grow more in real spirituality, and in looking and watching for the holy leadings and guidings, and not hold their religion in a merely intellectual way, because this will never promote the increase of the government and peace of the heavenly kingdom." "[some] are very active intellectually in opposing the Home Mission working, because they see the incongruities of it, but their objections are in their heads, and their own spirits are not in subjection to the softening power of Divine Grace."

"To the great surprise of the Home Mission Committee, who had always acted as though they had only a few of the old and more conservative Friends against their methods, and that when these were out of the way the young Friends were all on their side; it was found as the Conference proceeded, that the young Friends had a most decided testimony in favor of our ancient principles as to worship and ministry, and consequently against their methods, and most of all, against their much cherished plan of sending down a resident pastor to build up a meeting."

"Although a very decided check seemed to have been put upon the Home Mission Committee by the recent Conference in London, there appears no lively prospect of its being a very effectual one. There is so much torpidity in the body at large as to individual dedication to the work of the Lord, that the Quarterly Meetings will most of them probably be as weak as the Yearly Meeting in delegating the care of Home Mission work to those most interested in it, and its present forms of carrying on.

"Combinations for religious work and philanthropic objects have almost covered the ground that formerly produced more single-eyed individual service. And the repressing effect upon this last of the pastoral system in Western America, is operating also, if less distinctly, in most other parts of our common heritage."

The letter speaks of a large meeting, "which has been much scattered and weakened of late years, by a worldly influence on the one hand, and by a spreading missionary zeal on the other, so that it has become almost like a barren piece of spiritual ground, producing very little indeed, that is fresh and original in the line of services and gifts of the Spirit."

It is an important thought which is suggested in the last of these letters, that the growth of the Home Mission movement is promoted by the unfaithfulness of individual members in not coming under that religious exercise which would prepare and lead them into the performance of those duties to their fellow-men, which the Home Mission movement has been set on foot to do. Very much on the same ground, that where a congregation neglect to wait upon God for help to worship Him aright, they are apt to employ some one to preach and pray as a substitute. And it is also true, that the use of machinery of this kind tends to prevent the development of individual gifts and that growth in Grace which attends their faithful occupancy.

May there be an increasing concern among us all to so use the talents committed to us, that when the Lord shall require an account of us, we may receive the answer, "Thou hast been faithful over a few things, I will make thee ruler over more."

SUMMARY OF EVENTS.

UNITED STATES.—On the 23rd inst., Ex-Congressman Blount, of Georgia, was to sail to the Hawaiian Islands, as an Ambassador from the President, to inquire into the condition of affairs and the sentiment of the people touching the future government of those islands. He is not clothed with power to perform any act that would bind the President or commit this Government to any particular policy. The report which Ambassador Blount will make will guide the President in determining what course should be pursued towards Hawaii by the United States.

On the 15th inst., the Colorado Senate passed a bill abolishing capital punishment.

A bill extending the right of suffrage to women in the municipal elections was defeated by the Lower House of the Michigan Legislature, on the 16th inst., by a vote of 38 to 39.

Upon the application of the Citizens' League of New Jersey, Chief Justice Beasley, at Trenton, on the 17th inst., granted writs suspending the operation of the race-track bills pending a decision by the Supreme Court as to their constitutionality.

The license question is agitating Brooklyn, and argument was heard at the Mayor's office on the 16th inst., as to whether the license fee ought to be increased.

The total receipts from licenses in Brooklyn are only \$344,000, and if increased, as suggested, would be, assuming that the same number of saloons as at present would be licensed, \$931,000. And this sum, Alfred White urged, would not half pay the expense of the traffic which falls directly upon the taxpayers. The reports of the Commissioner of Police for the last published year show that of 37,000 arrests, 22,000, or 60 per cent., were for drunkenness. It is fair, therefore, Alfred White argues, to charge to the liquor traffic 60 per cent. of the cost of the Police Department, the police courts and the Charities and Correction Department. This would be over \$2,000,000, or more than twice as much as the licenses would bring at the proposed increase.

Brewer Schermann argued against the increase. He said that liquor selling was as moral as banking; that wine and beer were as essential to the welfare of the human race as tea and coffee, and that the Turks and Hindoos, who do not drink liquors, are non-progressive. His argument was more on the moral than the economic issue, but he urged that the saloon keepers "who have such hard work to scrape together their licenses" should not be asked for more. Mayor Boody said that after considering everything the Excise Commissioners would decide the amount of license.

The New York Voice says: "The license system as applied to the liquor traffic is being rapidly extended

to other forms of moral evil. The race-track legislation in Jersey, the Ives' pool bill in New York, the Louisiana Lottery in New Orleans, the official protection, for a stipulated sum, of 24 brothels in Omaha, 257 in St. Louis, 85 in Detroit, 64 in Milwaukee, 85 in Cleveland, and hundreds in New York, are all pieces of the same pattern as that from which the license of saloons is taken. The movement for Sunday opening in this State is in the same direct logical line. It is even reported (we can hardly credit it) that a bill has been proposed in the Texas legislature to legalize lynch law under certain conditions. The license principle is defended in each and every case in almost the same way. Men will drink. Men will gamble. Men will be unchaste. Men will drink on Sunday. Men will lynch other men. The laws prohibiting these things 'can not be enforced.' They have proved a 'failure.' Let us be practical and 'restrict' and 'regulate' these evils. Let us confine them to certain hours or to certain limits."

The body of the fifth victim of the Boston fire has been found in the ruins. The incendiary has been arrested and has made a confession of his guilt.

On the 19th inst. fire broke out in Tremont Temple, in Boston, on Tremont Street, opposite the Tremont House, and before noon the entire structure was destroyed, entailing a loss roughly estimated at \$375,000.

The deaths in this city last week were 472, being 13 more than the previous week, and 32 less than the corresponding week last year. Of the foregoing 235 were males and 237 females; 69 died of pneumonia; 56 of consumption; 34 of disease of the heart; 22 of diphtheria; 22 of convulsions; 22 of marasmus; 18 of old age; 17 of apoplexy; 15 of bronchitis; 15 of inflammation of the stomach and bowels; 13 of typhoid fever; 12 of Bright's disease; 11 of inflammation of the brain and 10 of peritonitis.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 111½ a 112; coupon, 112½ a 113; currency, 6's, 105 a 115.

COTTON was quiet and steady, on a basis of 92c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$18.25 a 19.00; spring bran, in bulk, spot, \$17.00 a 17.75.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extra, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.40 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.50 a \$3.75; winter patent, \$3.90 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.75 a \$4.10; do., patent \$4.20 a \$4.50; do., favorite brands, higher. Rye flour was without important change. Choice Pennsylvania was held at \$3.25 per barrel.

GRAIN.—No. 2 red wheat, 73½ a 74 cts.
No. 2 mixed corn, 49½ a 49¾ cts.
No. 2 white oats, 40½ a 41½ cts.

BEEF CATTLE.—Extra, none here; good, 5½ a 5¾c.; medium, 5 a 5½c.; common, 4½ a 4¾c.; culls, 4 a 4½c.; fat cows, 2½ a 4c.

SHEEP AND LAMBS.—Extra, 6 a 6½c.; good, 5½ a 5¾c.; medium, 5 a 5½c.; common, 4½ a 4¾c.; culls, 3½ a 4½c.; lambs, 5 a 7c.

HOGS.—Extra Western, 11½c.; other Western, 10¾cts.

FOREIGN.—The news early last week that Gladstone was ill excited the gravest apprehensions, but these were soon proved groundless, and the grand old man's return to his Parliamentary duties was made the occasion of an ovation in which many of his political opponents joined.

The British Government has decided that it will not oppose the project of tunnelling under the Straits of Dover, which Sir Edward Watkins has advocated for so many years, so there is a prospect of that great engineering feat being at last accomplished.

At the last international conference England took no definite position, either in favor of bi-metalism or against it. Some of the delegates thought one way and some another. If a new delegation is sent it will be definitely instructed by the Government to vote in favor of a single gold standard. So England's position in the matter is fixed and the advocates of bi-metalism will have to count on her opposition.

Jules Ferry, President of the French Senate, died in Paris on the 17th inst. His death was caused by heart disease. The affection of the heart from which J. Ferry suffered was due to the effects of a bullet striking a rib near the base of the heart, at the time he was attacked by Aubertin, in 1857.

The General Council of the Labor party of Belgium, composed of delegates from the workingmen's societies throughout the country, have resolved unanimously to proclaim a general strike in case Parliament should not vote universal suffrage. The Council have passed

similar resolutions before, but have never put the into effect.

A dispatch from Berlin, dated the 17th inst., says The Committee of the Reichstag on the Army bill today rejected the second reading of the bill, six Conservatives alone supporting the motion for the second reading. The committee then adjourned until after Easter. This vote is another blow to any hope that remained to Chancellor Caprivi of the ultimate passage of the measure.

The Storting at Christiansand has passed, by a vote of 64 to 50, a resolution asserting the right of Norway to a separate Consular service abroad and complete autonomy at home in all matters not described in the act of union of 1814, as pertaining to the union with Norway and Sweden. The resolution is somewhat more radical than a similar one which was passed, by vote of 63 to 49, last Sixth Mo., and which resulted ultimately in the resignation of Steen, the Radical Premier, after King Oscar had refused to sanction the decision of the Deputies. A repetition of the Cabin crisis and the dead-lock of last summer between King and Parliament is imminent.

Since 1867, when the diamond fields of South Africa were first discovered, there have been exported from Cape Colony more than 50,000,000 carats of diamonds the value of which amount to £70,000,000.

Dispatches of the 20th inst., from Sydney, N. S. W. say: A destructive hurricane swept, on the sixth Third Month, over the New Hebrides Islands and New Caledonia, destroying many villages, and causing great loss of life. Large numbers of the natives are said have perished, and extensive districts were devastated. New Caledonia forms, with neighboring islands, the most important penal colony of France, and participants are anxiously awaited as to the destruction of life and property at Noumea and other points. The New Hebrides have but few white inhabitants, but among these are missionaries from America and Europe.

Later—The hurricane was the worst one ever experienced in the region. It raged incessantly for three days and the rainfall was enormous. Half of New Caledonia is flooded. In Tehilo alone ten persons were drowned. The loss of property was at least £120,000. Most of the settlers were ruined.

Forest fires in the Sierra Mountains, southeast Saltillo, Mexico, have destroyed thousands of acres of timber, and many families have been made homeless. Several lives are reported lost.

NOTICES.

WESTOWN BOARDING SCHOOL.—The General Committee meet on Sixth-day, 31st inst., at 11 A. M., Philadelphia.

The Committee on Instruction meet the same day at 9 A. M.

WM. EVANS, Clerk.

Third Month, 1893.

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting will be held in the Committee-room of Ar Street Meeting-house, on Fourth-day evening, the 29th inst., at 8 o'clock. Friends generally are invited to attend.
EDWARD MARIS, Clerk.

PHILA., Third Mo., 1893.

WANTED.—An elderly woman Friend desires comfortable room, with board, within short distance North Meeting. Friend's family preferred.

Address,
Office of THE FRIEND

DIED, at his residence in Frankford, Philadelphia Twelfth Month 8th, 1892, ISAAC CRAFT, in the eighth first year of his age. A member and overseer of Frankford Monthly and Particular Meeting.

—, Second Month 6th, 1893, at her residence near Chadd's Ford, Delaware Co., Pa., REBECCA M. FORTSYTHE, wife of John Forsythe, in the seventy-third year of her age. A valued member and overseer of Birmingham Monthly Meeting.

—, in Moorestown, N. J., Second Month 9th, 1893, MARTHA A. STRATTAN. A beloved member of Mafield Particular and Burlington Quarterly Meeting New Jersey.

—, on the 15th inst., at her residence on her farm at Westbury, L. I., SARAH R. HICKS, widow of Isaac Hicks, whom she survived many years. She was born Ninth Month 10th, 1790, and is thought to have been the oldest person on Long Island. She was a member of Westbury Monthly Meeting.

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Sections from the Life of Mary Dudley.

(Continued from page 274.)

195.—“Fifth-day we attended the usual meeting at Moyallen, to our relief; and on Sixth-day a public meeting at Lisburn, which was large, and graciously owned by Him who I trust preceded and called for the sacrifice. An archdeacon and several others of the clergy attended, besides many persons high in the estimation of the world. I felt my bodily strength much exhausted, but was favored with a quiet, easy mind; and in the afternoon paid a visit to the Provincial School, to my refreshment.

“First-day morning, the 8th of Third Month, I went to Lurgan Meeting, which proved a very laborious exercising season, and left such feelings as made the prospect of another meeting appointed for four o’clock in the afternoon, disgusting; the poor body seeming to have had enough. However, we set forward to Portadown, a place where no Friends reside, and found a great number of people waiting about the door of a large room at an inn, which had been previously seated, and was soon much crowded, and many also standing without: yet there was a remarkable quietness, and more joy in proclaiming the Gospel than is usually felt in this day among the members of our Society. I was so weak and indisposed as to be unable to move forward, as designed, next morning; but being better for a little rest, we set out on Third-day, and on Fourth-day attended the meeting at Grange, wherein deep anguish of spirit was my portion; for although my heart and lips were engaged in prayer: though I believed it the Master’s will that the children of the heavenly family should be visited, yet such were my feelings, and so little comfort or relief appeared, that I scarcely ever remember being so awfully and painfully instructed. I was led to meditate on the great variety composed of various metals, the efficacy of the little stone cut out of the mountain without lands, &c. Some of these visions were peculiar, some sealed; but after all, my mind was clothed with sadness, that after meeting I hardly knew which way to turn.

“However, as I had been previously exercised at Dungannon, and the weather promised favorably, several Friends rode on, and procured the Presbyterian Meeting-house, where near Job Scott held a meeting a few months before his death, and at six o’clock we assembled,

and many hundreds with us. In general the people were solid and attentive while the doctrines of the Gospel were, in received ability, a little opened, and I trust some instruction was sealed. There seemed to me the piercing sense of a predestinarian spirit, that which limits the pure principle, [the Spirit of Truth] therefore the life; and so proportionate darkness covered the earth, to penetrate which required proportionate help; and it may be thankfully acknowledged this was mercifully afforded.

“Several Friends kindly accompanied us on Fifth-day afternoon from Berna to Sligo, which we reached on Seventh-day evening. First-day abode there at a good, quiet inn, and as a practice I have felt best satisfied with when not near a meeting-house, our little band had a season of retirement, which through favor proved refreshing. Finding a removal hence clouded, and the attraction to a meeting with the inhabitants increase, our men Friends went to make inquiry respecting a place: nine o’clock next morning was concluded on, and the Presbyterian minister readily gave us the use of his meeting-house. A large number of solid people attended, who seemed disposed to receive the doctrines of Truth; indeed I trust some bowed under its precious influence.

“The labor in this meeting was of a truly arduous kind, having to encounter that spirit which would limit Divine grace, and destroy the free agency of man. The Lord was, however, mercifully near, bringing to remembrance much that is written in opposition to this dangerous doctrine, and confirming to the universal agency of the Spirit of Truth; though in unfolding some of the blessed effects of this pure principle, a belief attended that there were those present who marvelled, even like Nicodemus, while taking upon them to be teachers, without knowing the regenerating virtue of Divine grace. This principle offereth salvation to all, and really bringeth it to every mind which is obedient to the heavenly vision, as Paul was, who by his own declaration, did not confer with flesh and blood, clearly implying that he could have done so.

“Near the close of the meeting, the Gospel seemed to flow freely to some seeking souls, in the inviting language of our blessed Saviour, ‘If any man thirst, let him come unto me and drink;’ and in receiving the books which were afterwards distributed, many evinced their desire to know more of what this overflowing fountain is, and where to be found. Several clergymen and dissenting ministers were present, and a very sensible Presbyterian or seceder came to our inn, and invited us to his house; he dined with us, and we had some free conversation, wherein I trust no injury was done to the precious cause we are endeavoring to promote; he told us that he took no money for preaching. Several others called to see us, manifesting cordial regard, and inviting us to their houses,—indeed I have scarcely seen the like in these nations. It reminded me of the disposition evinced in some foreign parts, where the ground was measurably prepared for the seed, and but

few rightly qualified to sow it. Oh! that for such the great Husbandman may arise in his own power and do the work.

“We had intended proceeding that afternoon, but found no suitable lodging place could be reached timely, and felt fully satisfied with our detention, as if we had gone forward, the company of several who called on us would have been lost, and perhaps part of the design of this visit defeated. I think it was nine o’clock when the last application for books was made. My very soul cleaved to some of the inhabitants of Sligo, and the remembrance of having been there is precious; whether any fruit may ever appear or not. We left it on Third-day morning, and went to Carrick on Shannon.

“I passed a night of very deep exercise, and little sleep, so great a weight of darkness and distress covered my mind as I could not account for; and very earnestly did my spirit crave that preservation might be vouchsafed. In the morning I saw not which way to turn, when, on examining the different directions of the roads, one was pointed out as the nearest way to Moate, all seemed dark thereon, though I knew not why; but when another, the least eligible as to appearance, was mentioned, I felt satisfied to proceed on that.

“As we went on I became less oppressed, until drawing near a town, when the previous baptism to a bitter cup so affected my spirit, that, by the time we arrived at the inn, I was not left in ignorance respecting the line of duty which awaited me here; and finding a very large room, and the landlord kindly disposed to accommodate us, our men Friends soon went to work, and had a laborious task in circulating the invitation, nor did much encouragement appear respecting the attendance. A very large company, however, assembled, which it was difficult to get even into outward stillness, so that although the burden of the word rested, it could not be cast off without frequent interruption, owing to the unsettlement of the people; which I suppose arose from the novelty of the circumstance, as we cannot trace that a meeting was ever held there before by Friends. Yet notwithstanding the difficulty of stepping on such untrodden ground, and the awfulness of the labor, Truth was mercifully raised over all, so as to chain down the rebellious nature, and afford strength to discharge apprehended duty. I trust there were some who assented to the importance of that work which all their own creaturely willings and runnings could never effect; so that if no more good was done than a little ploughing up the fallow ground of Strokestown, even that may prepare the way for some other laborers more readily and availingly to enter into the field. Though nearly all the inhabitants are Roman Catholics, yet many applied for books after some had been distributed.

“We passed through several other places with only secret travail of spirit,* and reached Moate

*The attentive reader of these memoranda can hardly fail to have observed, in Mary Dudley’s sacri-

Fifth-day night, where we remained over First-day, which was one of laborious exercise. In the forenoon we sat with Friends, and had a large public meeting in the evening, but through the renewings of holy help, relief of mind was obtained.

(To be continued.)

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 275.)

On board "The Maude,"

Eighth Month 19th, 1892.

Later on in the day, when we had entered still water and the "Maude" was herself again, all the passengers began to show themselves. Dr. H. amused us greatly, at his own expense, while depicting the horrors of the past ten hours. He said he had crossed the Atlantic six times, but such a reversal of the action of his internal mechanism he had never before experienced.

Among the passengers that turned up unexpectedly that morning was a Chinaman that had bought a ticket to the place where we made a landing about daybreak. He had showed the captain his ticket the night before, and as he was stowed down in the hold, he was told to be on hand by five A. M. About ten he appeared. The captain was so angry he would have liked to have tossed him overboard, for he now had to carry him all around and make an extra landing on his return.

The fellow was going into the island to be cook for a scientific party—exploring in that vicinity. He has, however, afforded us a vast amount of amusement, and several of us have suggested it as a bright scheme that any one might have tried.

I have spoken to you several times about the inaccuracy of my geographical knowledge. I had always in my ignorance supposed that Vancouver Island extended north and south on the surface of the earth, and that, in sailing along the Pacific coast, our vessel would be headed due north. To my amazement I found that we steered almost due west until we had passed the capes of Flattery, when we altered to a little

degrees for the Gospel's sake, her frequent exercise and travail of spirit, conveyed sometimes when the heart and lips were engaged on behalf of those assembled, and at others when her deeply disciplined feelings could find neither vent nor relief in utterance. Can it be supposed that such humiliating, yet precious silent exercises of soul before and unto a secret-seeing Father, are ever overlooked or disregarded by Him? Can they be other than truly acceptable in His sight, who seeth of the travail of his servants; with, also, their earnest desire to "fill up that which is behind of the afflictions of Christ, and for his body's sake, which is the church." May not these inward passive offerings, like secret prayers for one another, be welcomed and accepted by Him, scarcely less than the vocal tribute—alike, it may be, when in the obedience which is of faith, yielding fruit to his praise.

Another impressive and stirring evidence in the record of her life, is her religious zeal and faithfulness in the Gospel service, which her Heavenly Master not only called her to, but also opened the way for, in the minds and hearts of those visited. Having served her generation according to the will of God, she has no doubt received the reward of "Well done," and now rests from her earthly labors of love in one of the many mansions of never-ending bliss, and her works do follow her. Surely her devoted life, with the assured glorious reward at the end of it, should incite in us fervent, living desires to zealously "press toward the mark for the prize of the high calling of God in Christ Jesus." We, no less, are called to occupy with the measure of grace entrusted, to the praise of the same Great Giver, as well as to our own present and eternal peace. Moreover, is not the sweetly inviting language of her dedicated Christian example and life to each of us: "Be ye followers of me, even as I also am (have been) of Christ."

north of west. In this manner we skirted along the coast of Vancouver, which presented for the most part an unbroken shore line, formed of trap and, occasionally, sandstone rock, behind which rose hills densely covered with the typical fir, spruce and cedar of this region.

Two or three times we had beautiful views of waterfalls that came tumbling over the rocks and into the sea. As we neared Cape Beale, the hills began to rise into mountains, behind which traces could be seen of distant ranges far inland covered with perpetual snow. By the aid of a glass, the light-house upon the point of rocks that guards the entrance to Barclay Sound (if you look on even a small map of this region you will see an indentation on the Pacific side of the island, not quite half way up, which you may take for granted is Barclay Sound) could be plainly seen.

Suddenly we saw a red flag run up from the light-house, at which signal our vessel slowed up, and did her best to remain steady, while two dug-outs, or canoes, as the Indians call them, came alongside, and mail and other matter was exchanged.

At this point, while we were intently watching the Indians in the boats—and, by the way, I noticed the squaw was allowed to do all the work of bringing the canoe alongside and keeping her there, while her brave simply handed the letters and salmon over to us—our attention was called to the other side by the shout from one of the seamen, of "Whale!" I dropped everything and flew. We had several splendid views of him as he came to the surface, and by a series of graceful undulations, showed us several times the different parts of his body before he finally disappeared. All this time the vessel was swaying in a very lively manner, suddenly a heavy lurch caused me to look round, and to my horror I saw my fated camera poised on its edge, on the stool where I had left it, ready in a moment more to seek a watery grave; while a note-book that had been my constant companion across the continent, was calmly fluttering off to leavards, where I soon had the satisfaction of seeing it engulfed. My annoyance at the loss of this article was lessened by the fact that I saved the camera, and besides it has won me quite an unexpected reputation. Immediately it was reported that the young lady had lost her sketch-book, of great value, etc., etc. At first I looked blank, and then tried to explain the contents of the lost book—but it does not yet seem to be clearly understood that I am not an artist.

We were soon under way, and, rounding the cape, we entered into peaceful waters.

Barclay Sound, which looks so small on the map and not worth noticing, is a very remarkably beautiful sheet of water—studded as it is with innumerable islands of every conceivable shape, with mountains of from three to four thousand feet altitude shutting in the view to the right, while far away to the west—I can scarcely prevent myself from saying north, so firmly are wrong ideas imprinted on my mind—clothed by soft rose-purple haze, lay the inland ranges of the island—capped by perpetual snow. After an hour or more of circuitous windings among the islands we entered the Alberni inlet. For thirty-five miles this inlet stretches into the land, and from its deep blue ocean waters the rocky slopes rise from hundreds to thousands of feet, in all parts densely wooded, and everywhere showing a solid rim of rock as a boundary to its shores.

During the whole of its course the largest

vessels of Her Majesty's fleet can safely make fast to the rocky sides, though it is too deep for anchorage. In a very few places a projecting shelf of rock formed lodgment for a little soil and here we would find ranches located, chiefly inhabited by Indians who earn a livelihood by catching the salmon, with which these waters abound. We made a landing at one, where there is a factory for making machinery oil from the dog-shark. As we remained for some time I had an opportunity of going ashore and roaming over this little peninsula that juts out into the inlet.

By the side of the factory is a decent house and a fruit garden containing apple trees, raspberries and currants, all which seem to thrive in this latitude. The owner of the ranch is, the way, a most erratic individual, for though he possesses the rare honor of a degree from the Royal College of Surgeons, London, he chooses to bury his talents here, entirely cut off from civilized society. He took us over the factory and we endeavored to appear interested, though the odor was so stifling that we were grateful to escape.

Dr. H. afterwards tried to make us believe that this was what they sold for cod liver oil.

It was near five P. M. when we reached the head waters of the inlet, and saw before us open out the beautiful valley of the Sumas River. Into this we entered, and soon found ourselves drawing up to the wharf at Alberni.

The main part of the population consists of some twenty families, we found gathered at the landing eager for the bi-monthly excitement of receiving news from the outer world.

I had expressed a desire to secure a photograph of the "Maude" as she lay at the wharf and Dr. H. kindly volunteered to row me into the stream for that purpose. As soon as we were ashore he looked round him for a boat, and seeing one made fast to a tree, he endeavored to break it loose—failing in this he rushed up into the town for the key. We were safe aboard of her, sitting flat in the bottom, for she was one of that kind that, as they say, require one to part their hair in the middle to prevent overturning.

At this juncture Dr. H. discovered there was no paddle in the canoe, so he seized a bit of board, and by means of this succeeded, after many perilous moves, which I confidently expected would land us both in the bottom, bringing me safely back with the coveted posture having been made.

A patient of the doctor's having met and married him and his wife away for the night, and the captain being engaged, I willingly accepted the guidance of the mountaineer who had come with us from Victoria. He lives at Alberni, and has for eight years been exploring the island, prospecting for minerals and timber. He frequently goes off into the mountains, accompanied only by an Indian, or Siwash, as they are universally called in this region—and is gone from two to three months, existing meanwhile, wholly upon what they can obtain in the way of berries and game. He explained that in selecting a companion he was careful to take one who, like himself, never tasted licorice, for were they in the least addicted to it, he believed they would be unable to endure the hardships of such a protracted expedition.

And now I come face to face with the prospect of trying to convey to your minds, some conception of the matchless beauty of the valley of the Sumas, and though I realize how poor my words are, yet you must pardon me if I

a great many and the strongest ones I know, for I so want to inspire you with a little of my own enthusiasm.

The river itself is one of the most beautiful I ever saw, its waters being of that indescribable green of all glacial streams, and so clear, that every pebble on the bottom, as well as the trout and salmon, can be plainly seen. Its banks are everywhere green to the water's edge, and in many places ferns of gigantic size grow so densely that they remind one of the tropics, while the maiden-hair fern attains a luxuriance that I never before saw equalled. And the trees! Well they are all large—but we saw a great many that were literally giants, measuring from twenty to thirty feet in circumference, and attaining a height of from two to three hundred feet.

Beyond the densely wooded foot-hills that shut in the valley on all sides, rose numerous snowy peaks—those to the west darkly purpling in shadow, while in the east, the last rays of the sun were reflected in rosy light, long after the shadows had encompassed us. The atmosphere was simply indescribable—a combination of ocean and mountain air—which seemed to lift me out of myself and made me feel almost as though I were no longer encumbered with a mortal body. It seemed to me I could never be tired again, or be conscious of a weary brain or anything of the kind. But when I have said all this I have not half exhausted the charms of Albion—for beyond—alas, that our time was so short!

(To be continued.)

FROM "THE BRITISH FRIEND."

Explosions in Coal Mines.

In the year which saw the final overthrow of the great Napoleon, several disastrous explosions occurred in the Newcastle coal fields; and the attention of the famous chemist, Humphrey Davy, was directed to the inflammable nature of the atmosphere to which the miner is so frequently exposed. The dreaded fire-damp is ever ready to surround him. A stroke of his pick may release a torrent of the long pent-up gas. It lurks in every lump of coal; from floor and roof and side-wall it will ooze out and envelop him if the atmospheric pressure be reduced. No wonder that the naked flame employed by the miner of that day frequently started the explosion, which boomed and vibrated along gallery after gallery, till the dreaded sound, and perhaps the murky dust-cloud and spurt of flame at the pit mouth, told of the havoc below.

Davy brought his great genius to the problem of the illumination of the coal mine. The account of his research affords an admirable example of the scientific method of inquiry. The Safety-lamp, simple as we may consider it, did not flash forth from the brain of Davy. A train of skilfully devised experiments and careful thought led him step by step to the form so familiar to us. The Safety-lamp was received with well-deserved acclamation. Protected by its shield of wire gauze, the miner might hold his light in an explosive mixture, and the pale lambent flame within warned him of the presence of the fire-damp, yet the fire could not pass the mesh.

The safety of the miner was believed to be assured; and yet, only last year, the newspapers told us of a terrible explosion in South Wales. The fact is that the old Davy lamp is not the perfect instrument that we thought it to be. It is now proved that a sudden rush of air or gas

may force the flame through the wire shield to the explosive mixture.

After a colliery explosion a lamp has sometimes been found open, and the key has been seen in the hands of its dead owner. The British householder, by his fireside, holds forth, perhaps, on the gross carelessness and recklessness of the miner. There is, however, some reason in his madness. The Safety-lamp gives a very feeble light, and from its construction does not enable him to inspect the roof. It is probably not generally known that the miner fears more the collapse of the roof, than the risk of an explosion. In the years 1875 to 1884 inclusive, there were 2,562 deaths from explosions, while 4,582 deaths occurred from the falling in of the roof. Explosions are comparatively rare, and when they occur the sympathy of a nation is aroused. Men are crushed to death every day by the falling in of the roof, but the stricken wives and children mourn in secret.

The ventilation of a modern mine is very perfect. Vast volumes of air are drawn through the galleries. The advantages that are derived from this constant renewal of the air are manifest. Dangerous accumulations of fire-damp are in large measure prevented. But at the same time a fresh source of danger is introduced, which has only been recognized as a very real one, as the *raison d'être* of explosions has been more completely understood. The enormous currents of air which are hurried along the galleries, sweep away, it is true, the fire-damp, but they lick up the moisture, leaving the coal-dust in a perfectly dry condition. In some coal-measures this dust is in an exceedingly finely divided state. And here lies the new danger—that if such impalpable dust be scattered through the air, an explosive mixture is at once formed.

The coal in our grates burns quietly, because the air can only attack its surface: the fire will last perhaps for hours. But if we grind up and reduce the coal to the finest powder, and scatter it like a black fog through the room, each minute particle is surrounded by air, eager to seize upon it and consume it. If we strike a match, the fire will in a moment spread throughout the room with a violent explosion, hurling us we know not where, shattering window and door. The energy, the warmth and light, which should be pleasantly diffused in the course of hours, has been liberated in one and the same instant, and the result is an explosion. The conditions and materials for a like result obtain in many mines. Some managers, recognizing the danger that arises from dry coal-dust, have laid water-pipes along the galleries. From pin-holes in the pipes the water spurts forth in fine spray, moistening dust and air, rendering the coal-dust perfectly harmless.

The study in the laboratory of the chemist, of the explosion of gases, has thrown much light upon the phenomena of explosions in coal mines. If a gallery ending in a *cul-de-sac* contain an explosive mixture of fire-damp and air, and an explosion be started at the closed end, the fire will travel down the gallery comparatively slowly at first and at a uniform rate; suddenly it will bound forward, stop, and perhaps jump back again; another and a greater leap forward will follow, and in this oscillatory fashion the explosion progresses, tearing down the roof, uprooting pillars, hurling before it a whirlwind of coal-dust, which will the next moment itself explode with the air of the gallery, leaving to the miner who has escaped the fury of its onslaught, imprisonment, and the slow horror of the suffocating after-damp.—*Beaven Leon.*

FOR "THE FRIEND."

A Visit to New York.

(Continued from page 276.)

When we pass through the gap in the Blue Ridge, we enter Carbon County—this was established in 1843, after the discovery of anthracite coal in its borders, and no doubt derived its name from this circumstance. Coal was discovered here in 1791. The narrative is, that a man named Philip Ginter, built for himself a rough cabin in the forest, and supported himself by the proceeds of his rifle. One evening he was returning from an unsuccessful hunt, and as he crossed Mauch Chunk Mountain, his foot stumbled against something black, which proved to be stone coal.

There were difficulties in the way of getting the coal into general use. A Senator from Schuylkill County asserted in the legislature, that there was no coal there—there was a kind of black stone, but it would not burn! During the three years' war, Virginia coal became very scarce, and White & Hazard, who were then manufacturing wire at the Falls of Schuylkill, procured a cartload of Lehigh coal. This was entirely wasted without getting up the requisite heat. Another cartload was procured, and a whole night spent in endeavoring to make a fire in the furnace, when the hands shut the door and left the mill in despair. One of them had left his jacket in the mill, and returning for it in about half an hour, noticed that the door was red-hot, and on opening it was surprised to find the whole furnace in a glowing white heat. The other hands were summoned, and four separate parcels of iron were heated and rolled by the same fire, before it required renewing.

In 1818 the Lehigh Navigation Company was formed, and in 1820 coal was sent to Philadelphia by water navigation; 365 tons completely stocked the market. In 1870 the annual production of the anthracite mines of Pennsylvania had reached the enormous amount of nearly 14,000,000 tons.

As the traveller approaches Mauch Chunk he sees abundant signs of the coal trade, which is its distinguishing feature. Fleets of barges cover the surface of the river, and the shores are lined with wharves and appliances for loading the boats, without handling.

Here we come to Sharp Mountain, lying next north of Mauch Chunk, and the first of those in which coal is now found. We say *now found*, because there is reason to believe that the original deposit was of far greater extent, and that much of it has been removed in the geological changes which this part of the State has passed through. The prevailing rocks here and indeed during our journey, until we entered New York State, were sandstone and shales.

Above the coal are massive beds of a variety of sandstone, in which the grains are distinct white rounded pebbles firmly cemented together. It had the appearance of a bed of white gravel which had been consolidated into a mass.

The Lehigh is a winding stream running in a very narrow valley, among high and abrupt mountains. Two railroads are located on its banks, and these banks are so narrow that much excavation of rock has been necessary to obtain room for laying the rails. The nature of the valley and its surrounding hills is such, that very serious freshets sometimes occur. One of these, some years ago, completely washed out the canal that had been constructed on the upper waters of the Lehigh, leaving many tokens of its destructive force in the ruined dams and other works. The company concluded to aban-

don the canal above Mauch Chunk, and trust to a railroad for the transportation of coal and other merchandise.

At White Haven the river turns sharply to the northeast, but the railroad continues on its northwest course, climbing the mountain that intervenes between this point and Wilkesbarre, and after reaching an altitude of 1,728 feet, descends by a long loop into the valley of the Susquehanna.

Wilkesbarre, on the Susquehanna, was so named in honor of two members of the British Parliament—Wilkes and Barre—whose advocacy of the American cause at the time of the revolution had made them popular in the Colonies. The discovery of the thick bed of coal, with which the valley is underlaid, has added greatly to its wealth and importance.

Wyoming Valley is noted not only for its beauty, but for the many tragic occurrences which have taken place therein. The lands along the Susquehanna were subject to the control of the Six Nations of New York, and when the Delaware tribes were fraudulently dispossessed of their lands north of the forks of the Delaware River, the Six Nations assigned them an asylum on the Susquehanna. This was in 1742, and the same year they were visited by the Moravian, Count Zinzendorf. The Shawanese Indians not appreciating the motives of his mission became jealous, and resolved to kill him. The count had kindled a fire and was sitting in his tent, deep in meditation. Warmed by the fire a rattlesnake crept forth and was passing over the count's legs unnoticed by him, when his intended murderers approached. Seeing the harmless movement of the snake, they thought the count must be under the special protection of the Great Spirit, and desisted from their purpose.

In the early settlement of North America, the British government made grants of land which were inconsistent with each other, and led to many disputes. In this way it happened that the Province of Connecticut and the heirs of William Penn both laid claim to Wyoming Valley. Settlers were sent to the district by both parties, and a civil war ensued which lasted for several years.

This controversy was not finally settled until the commencement of the present century.

But the settlement suffered still more severely during the revolutionary war; when a body of British troops, aided by a large body of Indians, attacked the valley, defeated the forces opposed to them, and slew many of the people.

As we ascended the Susquehanna, the names of the stations, such as Tunkhannock, Meshoppen, Wyalusing, Towanda, &c., seemed to convey with them a flavor of the times 100 or more years ago, when these lands furnished hunting grounds for the Indians, and when, as the Indian title was extinguished, and they opened for white settlement, venturesome capitalists became more or less seized with the spirit of speculation, and some of them invested heavily in wild lands. One of these was Henry Drinker, a wealthy merchant of Philadelphia, a Friend in good standing among his fellow-members, and filling important stations in the church. It is said that many of the lands he purchased were on account of English correspondents, who repudiated the bargains and left them on his hands. However this may be, there is little doubt that during the latter part of his life he was heavily laden with pecuniary obligations, which lessened his comfort and impaired his usefulness. At the time of his death he held the title of more than

1,000,000 acres; and yet it was questionable whether enough could be realized from them to pay his debts. But through the energy and good management of the late Thomas Stewardson, an elder of Philadelphia Meeting, this was accomplished.

The improved farms and other salable property was used to discharge the most pressing obligations. Turnpikes and roads were promoted, so as to bring into market lands more remotely situated, and not only were the debts paid, but large sums, believed to amount to many hundreds of thousands of dollars have been paid to his heirs. On reviewing his experience, one can but conclude that the fact of making his descendants rich was no adequate compensation for the personal loss this worthy man sustained. J. W.

(To be continued.)

A PEACEFUL YET EFFECTIVE REBUKE.—An Englishman entered one of the compartments of a railway carriage, with his great mastiff dog. The dog assumed a posture of repose, and his master adjusted himself comfortably in his seat, and took out his book to read. Just before the train started, a guard looked in at the window, and quietly remarked that the dog could not be allowed to sit in the carriage, but must be taken to the baggage-van. "Certainly," said the passenger, with very gentle tone, "take him, by all means."

The guard shut the door, and passed on, hoping that the passenger's reflection would bring him to reason, and lead him to take his dog to its rightful place. At the next station the guard, in passing, stopped at this carriage and made the same remark to the gentleman, that the dog must be carried to the baggage van.

"O, certainly," blandly said the passenger; "I have not the least objection; take him." The guard, as aforetime, shut the door and passed on.

The gentleman resumed his reading. The novel was fascinating, and he read a number of pages. At last it occurred to him that the stop at the station was unusually long. After a little while he hailed a guard upon the platform, and said to him:

"When does the train start?"

"O, sir," said the guard, "your train has gone."

"Gone!" said he. "Why, how is it that I am here?"

"You were told the rules of the company, sir. You did not choose to comply, so the order was given to disengage this carriage."

The guard passed on. The gentleman sat in his seat in quiet with his dog, a much wiser man, and he had gained all this additional wisdom without the shedding of one single drop of blood or the utterance of one single angry word.

WHY EX-PRESIDENT HAYES DIDN'T CARRY A WATCH.—Ex-President Hayes did not carry a watch, the reason for which peculiarly illustrates one of the traits of his character. It appears that in his younger days the watch he then carried was the cause of sending two men to the penitentiary. It was stolen from his pocket: the thief was captured, tried, convicted, and sentenced to a term of years. Hayes recovered his watch, and a second time it was stolen. The thief turned out to be a poor man with a large family, and after he was sent to the penitentiary, Hayes came to the conclusion that he would get rid of the cause of so much trouble to his fellow-men. Since then he never owned a watch.—*Boston Herald.*

SELECTED.

COMFORT one another
With the hand-clasp close and tender,
With the sweetness love can render,
And looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken,
Gentle speech is oft like manna from the skies.

SELECTED.

SOMEWHERE.

BY ALFRED CAPEL SHAW.

Somewhere the wind is blowing,
I thought as I toiled along
In the burning heat of the noontide,
And the fancy made me strong.
Yes, somewhere the wind is blowing,
Though here, where I gasp and sigh,
Not a breath of air is stirring,
Not a cloud in the burning sky.

Somewhere the thing we long for
Exists on earth's wide bound;
Somewhere the sun is shining
When winter nips the ground.
Somewhere the flowers are springing,
Somewhere the corn is brown,
And ready unto the harvest
To feed the hungry town.

Somewhere the twilight gathers,
And weary men lay by
The burden of the day time
And wrapped in slumber lie.
Somewhere the day is breaking,
And gloom and darkness flee;
Though storms our bark are tossing,
There's somewhere a placid sea.

And thus, I thought, 'tis always,
In this mysterious life,
There's always gladness somewhere
In spite of its pain and strife;
And somewhere the sin and sorrow
Of earth are known no more;
Somewhere our weary spirits
Shall find a peaceful shore.

Somewhere the things that try us
Shall all have passed away,
And doubt and fear no longer
Impede the perfect day.
O brother, though the darkness
Around the soul be cast,
The earth is rolling sunward,
And light shall come at last.

SELECTED.

CLOSE OF THE YEAR.

BY ALFRED TENNYSON.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow,
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

FOR "THE FRIEND."

S. Morris and J. E. Rhoads' Travels.

(Continued from page 277.)

A five-story pagoda, a sample of old Chinese architecture, stands near the N. W. turn of the ramparts.

From the heights we could view the burying-grounds outside the city. These extend over the hillsides as far as we could see clearly to detect the gravestones, and must have comprised hundreds of acres. Near there was the Place of the Dead, where bodies are placed to await the preparation of a tomb, often in some distant province. About three hundred rooms, say nine feet by twelve feet, open on to passages among them. Men's coffins are placed lengthwise, and women's across the room, back of a screen. In front is a table with tea, rice, &c. In some cases figures or images are exhibited. A company of four women and a man were visiting the remains of a relative. The females were prostrated on the floor, and wailing with loud lamentations their loss. The coffins are made of four slabs of a good sized tree, round sides out, with the enlarged part near the root, making one end larger than the other. They are cumbersome affairs.

A small wooden building in the thickly built part of the city, was a wretched prison, containing ten men with wooden collars around their necks. The collars were made of boards about thirty inches square and one inch thick, worn all the time the prisoner is in jail. Crucifixion and hacking to pieces are practised for the worst crimes, beheading for others; torture in examination.

We viewed a pagoda nine stories high, but did not go inside, as the guide said the staircase had been taken out, because boys would go up and deface the building.

The building of the Swatow Merchants' Guild was richly ornamented with carving, &c. Four granite pillars were deeply sculptured with figures of dragons, &c. Great stone lions stood in the yard in front, and some pretty gardening was done at the back. The whole exhibited much wealth.

The Foreign Concession fronts on the river, has fine large houses, wide streets, and contrasts strongly with the native town. The Roman Catholics have a Cathedral plainly visible among the houses.

Among the articles of food with which the markets are stocked, fish, fresh, salted and dried, are the most apparent to two senses. I had read some time ago that dogs, &c., were not eaten by the Chinese unless as an alternative to starvation. Our acquaintances here say dogs are offered in the markets, and are much like young pork in taste. I saw rats with heads and tails, hung up in a dried state among other meats. Pigs are not uncommon about the city where there is room to keep them, and much fresh pork is on the butcher's stalls.

Pamelos are shaped like a pear, have a skin like an orange or grape-fruit, but much larger than the last named.

Celebes Sea, Twelfth Month 6th.—Since writing about our visit to Canton, I have recalled a few other items of interest.

Beggars were numerous in Hong Kong, coming around our hotel, where, no doubt, experience had taught them they could work most profitably, on the sympathy of foreigners. We disposed of the copper coins remaining in our pockets when leaving Japan, by pitching them from our windows or the verandas to these poor creatures. The people told us many beg-

gars came from Canton on the boats for low fares. In Canton our guide cautioned us not to give to the numerous supplicants about the temple. Crowds of children would surround and follow us when leaving the public places we stopped at, and call Cho! Cho! most vociferously. We however turned a deaf ear to all, except two little children of the silk weaver, who received some Hong-Kong cents.

Money is coined at Canton, but has only a local circulation as coin. As a rule, silver is weighed to determine its value throughout the empire, and Mexican dollars or other pieces are broken up and pass as bullion.

We were ready to conclude that things are going to decay, and the government along with them, from the dilapidated condition of public buildings and works we observed and from the accounts of maladministration of public affairs that were told us. A man who had been in the British army, but who is now a teacher in the Victoria College, and who has had experience in managing Chinese troops, said he believed he could conquer China with 10,000 English soldiers. When the French fired on the Canton forts, as soon as the first shot fell, a stream of men were seen pouring over the walls, and the commander was said to be among the first to run. On entering the fort, the artillery-men were found to have remained by their guns. These appeared to have stood their ground well; but closer inspection proved they were chained fast.

Whether the Chinese should be called a religious or a superstitious people, the objects of their worship or their dread of imaginary evil spirits must determine. Present good fortune and immunity from evil influences seem to be the motives that prompt their rites.

In the wall at almost every store front is a niche, say fourteen inches wide by twenty inches high, and five inches deep, where joss sticks are burned. The stick is a little thicker than a match stick, and about eight inches long, made of sandal-wood dust. It is stood up in ashes that accumulate, and burns slowly, emitting considerable smoke, besides these, small candles fixed to sticks are stood in the same way, and give a light. These are perhaps only used in a small shrine placed in the wall or other convenient place inside the room.

The river where our boat lay was about one-third of a mile wide, and lined along the side with boats large and small, on which the owners lived. The river population is estimated at near 600,000, and the whole of Canton at 2,000,000. But it seems to be guess-work, as different persons mention different numbers. Some of the boats appear to be built especially for habitation rather than for navigation. They have houses with square sides and ends on the decks, and lie pretty much in one place.

Women whose husbands are sailors or in some occupation that takes them from home, live on small boats, and make what they can by ferrying people over the river, or carrying them along it. As night approaches, these would seek their accustomed place to lie at, and cook and eat their meals. At the same hour they would place joss-sticks on each side of the prow and in other parts of the boat. I saw but few junks, with great eyes painted on large boards near the front, but many of more modern shape, as I would suppose, for carrying freight. On the deck of one near us were a number of fat pigs put up in basket-work for transportation alive.

The Chinese do not use the elaborate saluta-

tions that the Japanese exert in. Their practice is to wear their hats when entering a house, and as far as I observed, they make little demonstration in the way of greeting. In parting with a friend, a man clasps his own hands together and shakes them, not the hand of his friend.

The women wear pants and an outer garment that reaches to the knees. Some of the men wear a kimono nearly down to their feet.

We have seen a number of poor women with little feet, who have to work for their living. Some of these do mending as they sit along the street. It is believed that such have had their feet cramped by their parents, in the hope that some rich man would marry them; but this having failed, they are left in a crippled condition, to make their way as best they can.

Many women are held virtually as slaves in the English colony of Hong-Kong, owing to the unwillingness of the government to interfere with Chinese institutions. A man who wants help in his family can buy a girl for \$15 to \$20; which is cheaper than to hire her by the month.

We noticed, however, in the families where we visited, that men are employed as servants almost altogether, except for nurses. House-servants will only do certain parts of the work, for which they have been engaged; so that in a moderate sized household seven or more must be employed. In the same way, about ships and offices you will see a great number of employees.

(To be continued.)

FOR "THE FRIEND."

Christ the Word of God.

In a recent number of THE FRIEND appeared a short extract from Edward Burrough, which showed that the Society of Friends had always regarded the expression "The Word of God" as peculiarly belonging to Christ, and therefore not so properly applied to the Bible collectively. The same subject is incidentally treated of by Thomas Story, who in the course of a religious visit in New England, was opposed by one of the ministers he met there, who attempted to prove that the Scriptures are the Word of God, quoting what Christ said to the scribes and Pharisees, that they had made the Word of God of none effect by their traditions. To this T. Story answered:

"That the particular subject there treated of is the fifth commandment, not the Scriptures, where the Lord Christ chargeth them with laying aside the commandment of God, and giving contrary commandments of their own. So that what is called the Word of God in the thirteenth verse of that chapter is the fifth commandment and not the Scriptures. Nor doth the Scripture anywhere call itself the Word of God, but gives that title justly and properly to Christ, in his spiritual appearance, both in the Old and New Testament; first in the Old where it is written, 'For this commandment which I command thee this day, it is not hidden from thee, neither is it far off, &c., but the Word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it.'

"This was not any of the ten commandments written on tables of stone, but this was the Spirit of Christ before his incarnation, of whom Peter testifies, That He was in the prophets and testified beforehand his sufferings in the flesh. Of whom the Apostle Paul likewise bears testimony in these words, 'The righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into Heaven (that is to

bring Christ down from above), or who shall descend into the deep (that is to bring up Christ again from the dead; but what saith it? The Word is nigh thee, even in thy mouth and in thy heart; that is the Word of faith which we preach." Showing that Christ himself is the only Word of the Father.

Again, the evangelist John testifies of Christ after this manner, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. He was in the world, and the world was made by Him, and the world knew Him not. The Word was made flesh and dwelt among us," &c. Now these things cannot be truly, or with any sense, said of the Scriptures: for the Spirit of Christ is not the Scriptures, though they testify of Him. The Scriptures never ascended into Heaven, neither did they descend into the deep and rise again; neither are the Scriptures the Word of faith; neither were they in the beginning; nor are they God; nor was anything at all made by them. There are not therefore the Word of God."

FROM THE "BRITISH FRIEND."

The Decadence of Quakerism in America.

I do not know that more melancholy reading was ever furnished to the Society of Friends than that contained in the last number of the *British Friend*, in the evidence it affords of the accelerating rate of that movement among the Society of Friends in America which some call "progressive," but which seems rather to be "retrogressive." It seems to be a return, as the early Friends would have expressed it, like the Galatians, to the "weak and beggarly elements." If we abandon the principle of the freedom of the Gospel Ministry; if we again admit a distinct priestly class—call them Clergymen or call them Ministers—where is the *raison d'être* of the Society? But I fear that we in this country are not altogether without our responsibility in the matter. I am convinced that had our Yearly Meeting stood more firmly by its principles during the last few years, had we resisted more strenuously innovations from within, and upheld the old Banner more vigorously in our correspondence with American Friends, matters might not have come to this pass.

In the face of the fact that a body of delegates from the whole of the American Yearly Meetings with which we correspond, has almost unanimously sanctioned the "Pastoral system," what becomes of the argument—so frequently brought forward in our Yearly Meeting by Friends who have been in America—that it was an exceptional expedient intended only for scattered congregations, as to whose needs we were not able to judge? Surely by this act the American Yearly Meetings have cut themselves off from fellowship with us; and, if we were now to drop the correspondence, the act of severance is theirs and not ours. But, whether we take this step or not, our hearts must turn more and more longingly to that great body of Friends in Pennsylvania who have never lowered the old Banner, and to those other bodies throughout the Union and in Canada, whom we do not acknowledge as Friends, but who are still our brethren in faith and in practice.

I think it must be evident to many that our next Yearly Meeting will be a most critical epoch in the history of our Society. If we fail then to maintain the old standard, if we flinch in the clear declaration of our principles, it may be that the doom of our Society is sealed. There

is no need for anything but love towards those in America who have taken the step we deplore; to their own Master they stand or fall. But our path is clear. That is not Quakerism, as we understand it. We may have committed errors in the past. We undoubtedly did so in acknowledging only the smaller and seceding Body in Ohio; and this mistake of ours has been fruitful of evil. The Bodies in America with which we do not correspond may have committed errors. But cannot these faults on both sides be forgotten? How would those Friends be strengthened and encouraged by a renewal of intercourse with us! What new vitality would it not give to us to be once more in communication with a body of real "Friends" in America!

ALFRED W. BENNETT.

LONDON, Twelfth Month 14th.

Natural History, Science, etc.

The Scale-Insect.—Already a formidable pest in Australia, New Zealand, and North America. It was first observed in the Botanic Gardens at Cape Town in 1873, and has since spread over nearly all South Africa, this scale-insect being now too, frequently seen in the Transvaal. It especially attacks the orange-tree, which in the high Transvaal is the only really-eatable fruit to be obtained, and hence its arrival and depredations are the more to be regretted. This Coccid in time may prove as serious a trouble to the arboriculturist as the prevalent lung-disease already is to the cattle-farmer and the horse-keeper.—*A Naturalist in the Transvaal.*

White Ants in South Africa.—During one of these rainy October days, the air was filled about noon with numbers of a small winged form of the Termite or White Ant, (*Termites, sp.*) which pursued a slow flight through the drenching rain. I found them emerging in continuous columns through small holes on the level veld, which scarcely allowed for the passage of more than one, or at most, two, at a time, when they immediately took wing and hovered around. They were, however, being devoured by the large and handsome frog (*Rana adspersa*), which I had not seen before, and which also issued from holes on the veld. These frogs stationed themselves near the holes from which the termites emerged, and literally gorged themselves to repletion. A smaller and duller-colored toad (*Bufo regularis*) and a handsome green and spotted frog, also assisted at the banquet. The termites began to issue about noon and were still flying, though in less numbers at sunset; but none were seen the following morning, and the toads and frogs had likewise disappeared, though it was still cloudy and wet.

Shrikes.—When we first arrived and saw the long white spines of the acacias, I involuntarily wondered why no signs were seen of the larder of the Shrikes, of which there are a fair number of species in the Transvaal. I at length came upon their haunts, and, strange to say, a frog was the first animal seen impaled. I afterwards found that small lizards were very common victims, and the black and white shrike (*Lanius collaris*), the most abundant species in our neighborhood, was as fearless as it was predatory. I once followed one of these birds amongst some trees to see what it held in its beak, and approached close to the shrike before it took flight, when, after impaling a large mole-cricket close before my eyes, it flew away to another tree in the vicinity. But nature is "red in tooth and claw;" the small clump of shrubs that bore these impaled lizards were visited by

numbers of weevils, many of which fell victims to the numerous spiders that inhabited cocoon-like structures, and spread their webs across the ends of the small branches.

Accidents also happen to all living things alike. I once saw a weevil (*Polytelus cinereis*), when suddenly alighting from flight on the stems of an acacia, run a spine through one of its underwings and hang suspended. I liberated this unfortunate after watching its ineffectual struggles for some time, and if it had eventually extricated itself from the thorn, it could only have done so at the expense of a mutilated wing. On a subsequent occasion I saw a migratory locust strike in its flight the barbed wire used in fencing, and impale itself by driving a spike through the front part of its head. These untoward events occur much more frequently than we suppose—man has not a monopoly of the miseries of life.—*A Naturalist in the Transvaal.*

Sedge-grasses.—It is said that one of the sedge-grasses (*Carex Barbarea*), is found in the large foothills in the San Bernardino mountains to make trunks, which are sometimes from four to six feet high, and that frequently one has to reach up to gather the flower-stems. They are cylindrical in shape, and about eighteen inches in diameter. These trunks consist of an interlaced mass of coarse fibres, similar to the roots, of which they are probably a part. Seen from a long distance, a meadow full of these sedges might be easily mistaken for a tract covered by tree Yuccas. In the swamps of the Eastern States *Carex acuta* also makes some attempt at an arborescent character, frequently being over a foot in height. The general impression, however, with these has been that they are drawn up gradually by the frosts—that is to say, they are lifted a little by the freezing of the surrounding marshy land, which, when the spring thaws come, descends more rapidly than the tuft of roots, which in this way become in the course of time considerably elevated. As there is no frost in the San Bernardino region to accomplish this purpose, it can have no effect—and possibly, therefore, the generally accepted theory in connection with the sedge of the Eastern State may be inaccurate.—*The Independent.*

Egg-eating Snake.—A non-venomous South African snake (*Dasypheltis scabra*), lives entirely on birds' eggs. Each egg is swallowed whole and by a muscular contraction of the gullet it contents flow into the stomach, while the shell is rejected by the mouth in the form of a pellet.

A Famous Military Goose.—An interesting relic is preserved in a glass case in the Coldstream Guards' orderly room at Whitehall. It consists of the head and neck of a goose, around which is a golden collar, with the inscription "Jacob, Second Battalion, Coldstream Guards; beneath it are the words, "Died on duty." In 1838, when two of the battalions were in Canada helping to quell the rebellion, some of the soldiers were posted as sentries round a farm-yard near Quebec. One day the sentry whose duty it was to watch the entrance to the farm, beheld a fine goose fleeing toward him, closely pursued by a fox. His first impulse was to have a shot at the latter, but this would have alarmed the guard. He was compelled therefore, to remain silent, while every step brought Reynard nearer to his prey. In the height of its despair, the poor bird ran its head and neck between the legs of the soldier, and at the same moment the wily fox made a desperate grab at the goose, but too late, for ere he could get a feather b

in his teeth the ready bayonet of the sentry had passed through his body. The poor creature, by way of showing its gratitude to its preserver, rubbed its head against his legs and made other equally curious demonstrations of affection. Nor could it ever be prevailed upon to leave the post, but walked up and down, day after day, with each successive sentry that was posted there.

The most remarkable thing in connection with the story is that the goose in turn actually saved the preserver's life. It so happened that the sentry was on that particular post about two months afterward, when a desperate attempt was made to surprise and kill him. It was a winter time, and several men stole up in the darkness to the sentry's post, their footsteps audible on the soft snow. The soldier, meanwhile, marched up and down his lonely beat, lulled by the devoted goose, until he again stood at ease" before the sentry box. This was the enemy's opportunity. But just as two of their number were preparing with uplifted bayonets to spring upon the unsuspecting man, the bird rose suddenly on its wings, right in the face of the would-be assassins. They were astonished, and rushed blindly forward; but the sentry, fully aroused to his danger, bayoneted the first and the second as he was running. Meanwhile the other conspirators approached, but the bird repeated its tactics, and caused the sentry to keep them at bay until the guard came upon the scene and made them pay for their lives.

On the arrival of the regiment in London, they resumed their old duties with the sentinel post at the barrack gates. "Jacob" was usually run over by a van, and died at the post of duty, after a "sentry go" of twelve days.—*London Million*.

The Sting Ray.—The sting ray is abundant in the Gulf of Mexico, being very numerous in the Gulf of Mexico. It is rather infrequently caught by the angler north of Hatteras, but is common to Cape Cod. It is a bottom feeder, and the best method of avoiding it is to fish in mid-water, although even that will not always be a preventive. Cut the line and "let her go" is the best policy after all, for they are regular and dangerous creatures to boat. It has an enormous weight and size, and next to the devil fish or manta, is the largest ray known to American waters. As it lives on the bottom, I cannot appreciate the repugnance which Northerners feel when they see them eaten on the Gulf coast, especially at New Orleans, where they, with other varieties of ray, are sold in the open market.

The spine or thorn on the long tail of the sting ray is used as a weapon of offence or defence, inflicting a severe and poisonous wound. When angered the fish bends its body in the shape of a bow, the tail toward the head and the snout touching the snout, and then quickly shoots out its tail making a sudden and painful wound. This weapon has supplied the ancients with many fables relating to it. Pliny, Ælian and Ovid have ascribed to it a venom that could even inanimate objects: trees that were touched by it were said to immediately lose their verdure and perish, and even rocks were said to be affected by its potent poison. "The enchantress Circe armed her son with a spear made with the spine of the *Trygon*, as the most irresistible weapon she could furnish, and with which he afterwards committed parricide, and finally perished, on his father Ulysses."—*American Angler*.

A Careful Mother.—A trustworthy writer in one of our exchanges says that last summer, near his room, a humming-bird built her tiny nest and reared her family. One day, when there was a heavy shower coming up, just as the first drops fell the mother came fluttering home, seized a large leaf which grew on the tree near to her nest, drew it over the nest in a way to completely cover it, then went back to whatever work she had been about when the coming storm disturbed her. The amused watchers from the window wondered why the leaf did not blow away, and finally reached out and examined it. They found it hooked to a tiny stick which was just inside the nest, as if it had been built in for that purpose! The storm lasted but a few minutes; and, after it was over, home came the mother, unhooked the green curtain she had so carefully put up and found her babies perfectly dry.—*The Pansy*.

Items.

Sources of Crime.—Anthony Comstock in *The Independent* says: There are three great sources of crime—to wit: Intemperance, gambling and evil reading. The harvests from the seed sowing of these three vice breeders in the community are doing more to degrade society, hinder the progress of the kingdom of our Lord Jesus Christ, undermine common honesty and fair dealing, and overthrow the safeguards of good government, than any or all other evil influences combined. These are essentially vicious because they breed crimes, disorder, poverty and want.

Religion and morals are the foundation of all good government. Those who overthrow these safeguards must be treated as traitors to their country and foes to its highest interests.

Alcohol in Surgery.—The *Journal of Inebriety* invites attention to the "Manual of Operative Surgery," by the well-known surgeon of the London Hospital, Dr. Frederick Treves, in which, referring to the risks attending operations on the bodies of drunkards, he says:

"A scarcely worse subject for an operation can be found than is provided by the habitual drunkard. The condition contra-indicates any but the most necessary and urgent procedures, such as amputation for severe crush, herniotomy, and the like. The mortality of these operations among alcoholics is, it is needless to say, enormous. Many individuals who state that they 'do not drink,' and who, although perhaps never drunk, are yet always taking a little stimulant in the form of 'nips' and an 'occasional glass,' are often as bad subjects for surgical treatment as are the acknowledged drunkards."

"Of the secret drinkers," continued Dr. Treves, "the surgeons have to be indeed aware. In his account of 'Calamities of Surgery,' Sir James Paget mentions the case of a person who was a drunkard on the sly, and yet not so much on the sly but that it was well known to his more intimate friends. His habits were not asked after, and one of his fingers was removed because joint disease had spoiled it. He died in a week or ten days with spreading cellular inflammation, such as was far from unlikely to occur in an habitual drunkard. Even abstinence from alcohol for a week or two before an operation does not seem to greatly modify the result." Dwelling on the immense importance to an operator of cultivating "a surgical hand," the same writer points out that "a shaky hand" may be developed by irregular modes of living, by the moderate use of alcohol, and by smoking.

Mutilation of Religious Books.—For some time past the Turkish Government, in its great desire to check the growth of Christianity, and finding that it cannot prohibit the reading of Christian books, has taken to mutilating them as much as possible. The following are some illustrations of the methods adopted by the Board of Censors:

In a dissertation on the doctrine of the Atonement occur the words "Jesus Christ came into the world to save sinners" (Timothy v: 15). This text

was ordered to be stricken out unless the publisher would alter it to read: "Jesus Christ came into the world to save Christian sinners."

In the Hymn Book in general use among the Protestant churches of Turkey the censors have ordered the suppression of the 72nd Psalm. They claim that the Hebrew Psalmist departed from the proper sphere of religious instruction in giving to the poor and the suffering the hope of help from God, and in enjoining upon them trust in God in times of trouble. So with several other hymns in use in all Protestant countries, the reason given being that certain phrases admittedly of a spiritual significance, might be extracted and placed in other connections to serve unlawful political ends.

A ruling of the Council of Censors at the Ministry of Public Instruction, which has been enforced in numberless cases, is that the Christians may not quote texts from the Bible in their religious treatises without the special consent of the censors, although the Bible is officially authorized for publication in the Ottoman Empire.

German Town Free Library.—The Report of the Committee having charge of this useful institution during the past year gives the number of books circulated during the year as 11,695, classified as follows:

History, 1,537	Miscellaneous, 2,115
Science, 1,344	Biography, 1,973
Travels, 2,318	Juveniles, 1,931
	Educational, 159.

569 new books were added, making the total number, 16,699.

One valuable feature in this library is the absence of novels and similar fictitious books. The Committee recommend an alteration in the building to give room for the additions constantly being made to its volumes.

THE FRIEND.

FOURTH MONTH 1, 1895.

The poet Cowper was a man in whom the finer feelings had been developed by submission of heart to the refining influences of Divine Grace. He looked with abhorrence on cruelty, of which he says:

"The springtime of our years
Is soon dishonored and defiled in most
By budding ills, that ask a prudent hand
To check them. But alas, none sooner shoots,
If unrestrained, into luxuriant growth,
Than cruelty, most devilish of them all."

We have been reminded of these lines by two leaflets received from the *Howard Association* of London. One of these relates to the orphan children *boarded out* by the Government officials to be cared for by foster parents, and the neglect and even abuse to which they are sometimes exposed. While helpless children are exposed to cruel treatment even in such a civilized country as England, where Christian feelings prevail more widely than in many other parts of the world; there are many places, especially among heathen nations, where infanticide is frequently resorted to in order to escape the labor and expense of bringing up the little ones. The other leaflet describes the horrible condition of the prisons in Morocco, and the cruelties to which the inmates are subjected, who are often innocent of crime, and simply the victims of lawless oppression. How true is the remark of the Psalmist: "The dark places of the earth are full of the habitations of cruelty."

We believe there is no hope of the complete removal of these evils except by the prevalence of the Spirit of Christ. As men come under its control, they will be led to do unto others as they would desire to be themselves treated, and all wrath, malice and cruelty will be done away.

SUMMARY OF EVENTS.

UNITED STATES.—Justice Brewer, of the United States Supreme Court, in an address before the Congregational Club in Washington, last week, characterized the anti-Chinese laws as unjust. He held that the alien should not be allowed to vote until after a residence of twenty-one years in the country. "If we exclude one, we should exclude all," he said.

The State Department has received official information that Queen Victoria has raised the rank of Sir Julian Pauncefote, the representative in Washington, from that of Envoy Extraordinary and Minister Plenipotentiary to that of Ambassador. Under the provisions of the Diplomatic and Consular Appropriation bill President Cleveland is authorized to confer the same rank upon our representative at London.

A bill has passed the Arizona Assembly, after a vigorous opposition, providing that on petition of parents of pupils in the common schools of incorporated cities or towns a teacher must be employed to teach Spanish. The strongest opposition was from sections where Mexicans predominate. The opposition was on the ground that the bill would result in the exclusion of English from many schools.

The Minnesota Senate has passed a bill extending full suffrage at all elections in the State to women.

The International Nickel Company, which owned the great nickel mine at Riddles, Oregon, has sold a two-thirds interest in the property to an English syndicate for \$600,000.

On the twenty-third of Third Month a cyclone swept the lower Mississippi Valley, causing serious damage. Eighteen persons were killed and many more seriously injured. The property loss is estimated at \$2,000,000. The greatest damage was done at Kelly, Mississippi, where six persons were killed. Many houses in Indianapolis and vicinity were wrecked.

The registration of Kansas women for the municipal elections, which take place in Fourth Month, is unprecedented. In Emporia there were 883 women registered, as against 606 men, while in other cities more women registered than ever before.

There were 1,135 deaths in New York city last week, 35 more than in the previous week, and more than in any corresponding week in the history of the city. In fact, in 22 years there have been but 17 weeks in which the total exceeded 1,135. From pneumonia there were 263 deaths, from consumption 121, and from bronchitis 58. There were 45 deaths from diphtheria.

The deaths in this city last week were 454, being 18 less than the previous week, and 39 less than the corresponding week last year. Of the foregoing 258 were males and 216 females; 62 died of pneumonia; 40 of consumption; 29 of disease of the heart; 22 of marasmus; 20 of diphtheria; 19 of convulsions; 18 of inflammation of the brain; 18 of old age; 17 of inflammation of the stomach and bowels; 16 of apoplexy; 13 of Bright's disease; 11 of typhoid fever; 10 of paralysis and 10 of cancer.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 112 a 113; coupon, 113 a 114; currency, 6's, 105 a 115.

COTTON was quiet and unchanged. Middling uplands quoted at 9 $\frac{1}{2}$ c. per pound.

FEED.—Winter bran, in bulk, spot, \$18.00 a 18.75; spring bran, in bulk, spot, \$17.00 a 17.50.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extra, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.40 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.50 a \$3.75; winter patent, \$3.90 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.75 a \$4.10; do., patent \$4.20 a \$4.40; do., favorite brands, higher. Rye flour was quiet, but steady, at \$3.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 72 $\frac{1}{2}$ a 73 cts.
No. 2 mixed corn, 48 $\frac{1}{2}$ a 48 $\frac{1}{2}$ cts.
No. 2 white oats, 40 $\frac{1}{2}$ a 41 $\frac{1}{2}$ cts.

BEEF CATTLE.—Extra, 6c.; good, 5 $\frac{1}{2}$ c.; medium, 5 a 5 $\frac{1}{2}$ c.; common, 4 $\frac{1}{2}$ a 4 $\frac{1}{2}$ c.; culls, 4 a 4 $\frac{1}{2}$ c.; fat cows, 2 $\frac{1}{2}$ a 4c.

SHEEP AND LAMBS.—Extra, 6 $\frac{1}{2}$ a 6 $\frac{1}{2}$ c.; good, 5 $\frac{1}{2}$ a 6c.; medium, 5 $\frac{1}{2}$ a 5 $\frac{1}{2}$ c.; common, 4 $\frac{1}{2}$ a 5c.; culls, 3 $\frac{1}{2}$ a 4 $\frac{1}{2}$ c.; lambs, 5 a 7c.

HOGS.—Extra Chicago, 10 $\frac{1}{2}$ a 11c.; other Western, 10 $\frac{1}{2}$ a 10 $\frac{1}{2}$ c.

FOREIGN.—At a meeting of the Liberal party on the 27th ult., it was agreed that the Irish Home Rule bill should be put on a second reading on the 6th inst., and that the bill should have precedence of all other business every day excepting Fourth-day, and that the House should also sit in the morning on Sixth-days.

Discount rates in London were steady during the past week. Everything, however, points to renewed

ease after the holidays, especially as it is abundantly clear that the Austrian currency requirements will not seriously affect European markets. The latter have amassed £26,000,000 sterling in gold, and require only £12,000,000 more, which will be quietly supplied by the open market, even if the United States exports cease. Silver has been weak and unsettled.

A dispatch dated Manchester, Third Month 24th, says: An agreement has been reached by which the great cotton strike will end on Second-day next. The Federation of Master Cotton Spinners and the Amalgamated Association of Operative Cotton Spinners met at half-past three o'clock yesterday afternoon to discuss terms for a settlement of the strike. The operatives were willing to accept a reduction of two and a half per cent. in wages, but some of the masters insisted upon a five per cent. reduction. Finally it was agreed that the spinners should accept the reduction of seven pence in the pound in their wages. The masters agreed to again start their spindles on Second-day, and thus has ended one of the longest fights ever known in the cotton trade.

A dispatch from Antwerp, of Third Month 26th, says: The unofficial referendum has resulted in the approval of manhood suffrage by 15,794 of the 18,701 men who voted. Forty-three per cent. of the electors went to the polls.

A treaty of commerce between Spain and Portugal was signed in Madrid on the 22nd ult. It is tantamount to a Peninsular Zollverein. Besides mutual concessions, Portugal henceforth admits the agricultural products from Spain and the Spanish colonies, and Spain promises that no foreign nation shall ever be placed on the same footing.

Six bombs, on the 21st ult., were thrown in the city of Rome. General alarm is felt. No arrests have been made.

The Mayor of Moscow was shot in the abdomen with a revolver, on the 21st ult., by a man named Adrianoff. He died shortly afterwards. The assassin has been arrested. A reason for believing that Adrianoff may have had a political motive is that the police in searching him found in his shoe a slip of paper on which is written: "The lot has fallen upon you."

The Russian Government has suspended the coinage of silver roubles on private account for the reason that the silver rouble is now cheaper than paper.

A telegram from the City of Mexico says that the volcano of San Martin is in a state of violent eruption. It had been "extinct" for more than a century.

REDUCED RATES TO PHILA. YEARLY MEETING.—The usual 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 one and one-third lowest first class fare, or two cents per mile travelled; 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, United Railroads of New Jersey Division, West Jersey Railroad, or Philadelphia, Wilmington and Baltimore Railroad Company, on any day from Fourth Month 11th to 21st, inclusive, and make the return coupon good until Fourth Month 24th, 1893, inclusive.

The Baltimore and Ohio Company and the Philadelphia and Reading Railroads have kindly offered Friends the same rate 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 above rates. 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 those having the care of them. When they are to be forwarded by mail a two-cent stamp should be sent to pay the postage.

NOTE.—Tickets issued on this order will not be good to stop off at way stations, going or returning.

T. C. H.

WANTED.—An elderly woman Friend desires comfortable room, with board, within short distance of North Meeting. Friend's family preferred.

Address, Office of THE FRIEND.

NOTICES.

FRIENDS' TEACHERS' ASSOCIATION.—The next regular meeting will be held at Friends' Select School, N. 140 N. Sixteenth Street, Philadelphia, on Seventh-day Fourth Month 5th, 1893, at 2 P. M.

PROGRAMME.

1. The Culture for the Teacher—By George A. Bart, of Bryn Mawr College.
2. The Professional Training for the Teacher—James MacAlister, President of Drexel Institute.
3. What the Concerned Parent Desires in the Teacher—By Charles S. Carter.
4. Discussion.

WESTTOWN BOARDING SCHOOL.—The General Committee meet on Sixth-day, 31st inst., at 11 A. M., Philadelphia.

The Committee on Instruction meet the same day at 9 A. M.

WM. EVANS, Clerk

Third Month, 1893.

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting will be held in the Committee-room of A Street Meeting-house, on Fourth-day evening, the 21st inst., at 8 o'clock. Friends generally are invited attend.

EDWARD MARIS, Clerk

PHILA., Third Mo., 1893.

DIED, at her home near Chesterfield, Morgan Co., Ohio, on the twenty-fifth of Eighth Month, 1893, RACHEL WORTHINGTON, wife of Jesse Worthington, in the sixty-third year of her age. She was a member of Chesterfield Monthly Meeting, and was a faithful attendant when health and weather would permit. When stricken with fever, which caused her death, her sufferings were borne patiently to life's close, which occurred in only two weeks after.

—, of pneumonia, at his home near Chesterfield, Morgan Co., Ohio, on the seventeenth of Second Month, 1893, JESSE WORTHINGTON, in the sixty-eighth year of his age. He was sick only three days, though he had been in declining health for some time. He bore his sufferings patiently and seemed to be aware that his end was near. The deceased was born in Marysville, Cecil Co., and, when a mere child, came with his parents and other members of the family to Blue Ridge, Muskingum Co., Ohio, where they resided but a short time, thence moving to Pennsville, where they lived for some years. He was separated from his life-long companion almost six months, after living a tranquil and happy life for more than forty-five years.

—, at the residence of her parents, at Pasadena, Cal., Second Month 5th, 1893, LILLIAN K. PATTERSON, daughter of Tilman and Sarahetta B. Patterson, in the twenty-third year of her age.

Whilst in usual health, of later time, she gave evidence that her thoughts were upon Heaven and heavenly things, that she earnestly desired a preparation of heart to love and serve her dear Saviour continually. Not long before she was taken sick, she expressed to a friend, an apprehension that she would be taken soon, and a willingness to go. Her sickness was of short duration, and she was delirious most of the time. At a time when apparently favored by clearness of mind, she expressed love for everybody, adding yet, "what I most desire is to go, only for your sakes." (Meaning her parents and two brothers.) "It is better to go now than to suffer on longer." After a little pause, said, "I hope I am not shrinking from my duty in wanting to go." Her father, the only member of the family able to be at her bedside, said to her, "Thee seems to know what thee is saying." She replied, "Yes, I do. Oh! it won't be long, it won't be long, it won't be long!" From the purity of her character in thought, word and deed, we believe the Scripture declaration is applicable—"Blessed are the pure in heart, for they shall see God;" and that she has passed away to that bright and heavenly abode, which she had a foresight, to the delight of her survivors.

—, at Pickering, Ontario, the eighth of Twelfth Month, 1892, MARY ANNE VALENTINE, in the sixtieth year of her age. A minister and member of Pickering Monthly Meeting of Friends, formerly of Blenheim, Ontario.

—, at the residence of her son, Samuel N. Hooper, in Athens, Athens Co., Ohio, on the morning of the twentieth of Third Month, 1893, REBECCA HOOPER, wife of John Hooper, in the eighty-fifth year of her age. A beloved member of Plymouth Monthly and Particular Meeting of Friends, Washington County, Ohio.

WILLIAM H. PILE'S SONS, PRINTERS,
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THE FRIEND.

A Religious and Literary Journal.

VOL. LXVI.

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

Selections from the Life of Mary Dudley.

(Continued from page 282.)

1795.—“In our way from Roscommon the following day, we stopped at Lanesborough, where, being sensible of inward exercise, and clearness in proceeding, we made inquiry for a place to hold a meeting, but we were informed that no large room could be had, which, with the finding the inhabitants were mostly Roman Catholics, tended to discourage us. However, as the pressure continued, we had a parlor at the inn prepared, and notice read, and in a short time had the room, passage, &c., crowded; and I think there was in my poor place, among a people who are kept in darkness by those who profess to be their guides, as much liberty to declare the way of life and salvation, as in many places where light seems to have more apparently made its way. Many were solid, and I doubt not sensible of good impressions; for which favor our spirits were renewed in humble commemoration of Divine goodness.

“We reached Ballymahon that night, where the clergyman of the parish readily gave the use of the worship-house for a meeting. This town is mostly inhabited by Roman Catholics, and that it was not expected many would attend; but a large company of that description came, as well as most of the Protestants, and among them the minister who gave us the house. An arduous line of labor fell to my lot; it was truly to be going forth with the Gospel sword, if I was ever entrusted with it, against those structures reared by Divine power. Although the extreme ignorance of the people caused the work to feel heavy, it may indeed be gratefully acknowledged, with that praise which belongs to the glorious Author of all good, that help is mercifully proportioned; and even while the enmity was evidently raised, the Lord continued near to support and strengthen for the discharge of apprehended duty.

“I hoped after this meeting that I might be released from any further service in poor Connaught, and felt satisfied to turn towards the quarterly Meeting at Mount Mellick. I was much indisposed and in want of rest, but struggled to keep up during First and Second-days, which caused me to have more suffering afterwards, and I was unable to attend the concluding meeting on Third-day, the 31st of Third Month, being wholly confined to bed. A few days' nurs-

ing and kind care tended to recruit me, so that by the end of the week I was able to go out among my friends, and on First-day attended both meetings. In these, close exercise and labor fell to my lot, under the oppressive sense, that the lamenting language of the great Master is painfully applicable in the present day, ‘Oh! Jerusalem, Jerusalem, how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not.’ Deeply did my spirit feel with our honorable friend M. Ridgway, who having long labored in this part of the vineyard, yet reaps little in an outward sense but sorrow; her everlasting reward, however, is sure, and she seems so low and sunk in strength, that I should not be surprised if this soon awaited her.

“We left Mount Mellick on Second-day morning, and had a meeting in the Assembly-room at Tullamore that evening, and one in the Sessions-house at Maryborough on Fourth, proceeding to Durrow on Fifth day evening. I felt attracted to Ballinakill, about three miles distant, whither we went on Sixth-day morning, and an invitation being circulated, the few Friends residing there, and a quiet company of other denominations, assembled with us about twelve o'clock. These meetings were all satisfactory, and attended with a consoling hope that some would retain the impressions they were favored to receive; many manifested great cordiality towards us, and the applications for books were numerous. The number belonging to our Society is small, but among these some feeling was evident, and good near, to stir up the pure mind, even in such as had too much rested in the name, without striving to experience the nature of vital Christianity. From Durrow I should have gladly proceeded home some other way than through Kilkenny, a place I have long felt about, and the prospect of which is now renewedly exercising, but I believe it would be unsafe under present pressure not to attempt having a meeting there.”

The meeting in prospect was held on First-day, and proved a solemn, relieving opportunity; after which my dear mother felt easy to retreat from this engagement, wherein she had been diligently occupied for about eight weeks, and with her husband and several friends who met her at Kilkenny, returned to Clonmel on Second-day, the 13th of Fourth Month, peaceful in mind, but with diminished strength of body. The following was written under a review of this journey.

“As to any little effort of mine to promote the glorious cause of Truth, and the advancement of the spiritual kingdom of life and peace, it is not worth entering upon. Yet as the object is considered abstractedly, as the power, not the instrument, is kept in view, I hope that in all humility the thankful acknowledgment may be made, that although the line of service recently allotted has been very trying, humiliating and awful, He who putteth forth has fulfilled his own promise, and mercifully proportioned strength to the conflicts of the day; superadding to the support immediately extended, the encouraging

belief that his gathering arm is reached, and reaching forth to the workmanship of his holy hand; and if the labor of the poor instruments go no further than the mission of John, and prepare the way for greater breakings forth of light, let us be therewith content, and faithfully do our part, leaving the issue to Divine wisdom. I have never been in any part of these nations where the ground seemed so unbroken, as in some of the places lately visited, especially in Connaught, nor have I been more sensibly convinced than during this engagement, that light will break forth, and that the darkness which now covers the earth disperse by its glorious arising.”

Notwithstanding her having a hard cough, and evident symptoms of pulmonary affection, she went from home again in about two weeks to attend the Yearly Meeting in Dublin, and as usual, took an active part in the concerns of that interesting season; she also attended a few meetings in her return, though struggling with an increase of indisposition from repeated colds, and on arriving at her own house was so unwell as to render close confinement necessary. This, however, and skilful medical attention, failed to produce the desired effect, and in a few weeks she was advised to try the Mallow waters, as a substitute for those of the Hotwells, being unwilling to undertake so long a journey unless deemed absolutely needful. After spending a month at the former place, her complaints assumed so alarming an appearance, and the reduction of strength was so rapid, that her affectionate husband was not satisfied longer to delay resorting to those means which in earlier life had proved beneficial to his beloved companion. To herself, and many of her friends, it appeared scarcely warrantable for her to undertake such a journey, nor did she anticipate the result so fondly desired by her near connections; rather looking to the disease which then afflicted her, as one designed to bring down the poor earthly tabernacle, and centre her immortal spirit in everlasting rest; and the entire quietness of mind with which she was favored, tended to encourage this prospect.

Still she did not oppose the wishes of her husband, and early in the Eighth Month she set out with him and her two eldest daughters. And after spending six weeks at the Hotwells, the improvement in her health was such as to afford strong hopes of ultimate recovery. Her native air and the waters were so salutary to her lungs, that the cough gradually abated, and her strength was renewed. When the time for remaining at the wells was expired, she passed some weeks at the house of her beloved friends John and Margaret Waring, attending meetings in the city and neighborhood of Bristol, and enjoying the society of some old and intimate friends, and although not from home on the ground of religious concern, there is reason to believe that her company and ministerial labors were productive of spiritual benefit to many, both in and out of our Society, amongst whom her lot was cast at that time.

Near the end of the year she returned to Ireland, so far restored in health as to give expectation of her being strengthened for continued usefulness in the church. Nor was it long before her dedication to the best of causes was again evinced, for in the Second Month, 1796, she applied to her Monthly Meeting for a certificate to visit the families of Friends in Waterford and Ross, expressing her belief that some more public service would also be required of her in those places. After being awhile closely occupied at Waterford, she wrote as follows:

"The work is truly a laborious one, I think more so than any of the same nature heretofore proved. Life is, in the general, low, and yet such a renewed visitation is sensibly extended, even to 'strengthen the things which remain,' lest they utterly die, and the exercise so expands in families, that we have sometimes to divide, and take the different parts separately. After some visits, my poor frame is so sunk that I thought I should be scarcely able to continue throughout the engagement, though bound in spirit to the service. I am indulged with a truly dear and very suitable companion in Margaret Hoyland, who is evidently fitted for the work, and employed in it, in what I believe the fullness of time.

"The line does not seem circumscribed to those in membership, and I continue to feel my mind attracted to several who attend our meetings with honest inquiries, 'what shall we do?' &c. Among these are a family, respecting whom I had no knowledge or information; but while in meeting the day after I came here, my heart was drawn into such a feeling of secret sympathy with two genteel looking women, who sat solidly opposite the gallery, that I was ready to marvel, not knowing by their appearance whether they had any connection with Friends or not. At length I became so exercised, that the work in them might be carried forward, and the new creation perfected, that vocal supplication was offered, and inquiring after meeting respecting them, I found they were a widow Ussher and her daughter, and that they had constantly attended meetings for several months past. I spoke to them on going out of the meeting-house, and they cordially to me; since then we have seen more of each other; they are indeed a wonderful family, and the more I know of them, the more my heart is attached to them."*

(To be continued.)

A FRIEND in Australia who had received a copy of "Piety Promoted, vol. 5," wrote a letter warmly acknowledging the gift. He says: "To me there has always been a special attractiveness in the lives and the piety of your people.

* * In your land it seems to me you have been favored with a succession of gifted worthies who sprang from rural life, and labored nobly in the cause of Truth. May America never be without such witnesses, and may the standard of Quakerism, which is the noblest, simplest, purest and completest Christianity extant, long be maintained and displayed before the world, which seems more and more to need its beneficent principles."

*This Friend, Elizabeth Ussher, was afterwards well known as an acceptable minister in our Society, she and three daughters having joined it by conviction. Truly interesting allusions to this family, beside the special treatise entitled, "Ussher's Letters," may be found in "Journal of Thomas Scattergood," Friends Library, vol. viii, p. 95 and 107

FOR "THE FRIEND."

S. Morris and J. E. Rhoads' Travels.

(Continued from page 255.)

Eleventh Month 24th.—Our first visit has been to the Chinese Independent Church building and school, an establishment that is managed by Chinese under the care of the London Missionary Society. There two hundred and fifty communicants, and an attendance on First-days of about four hundred. On the first floor is a reception room and chapel or preaching-place combined. Coolies sometimes come in to hear, or to talk and receive tracts, &c. Alongside is a school-room, where fifty boys are taught by a Chinese master and assistants. Several theological students are preparing for evangelistic work. The desire of the missionaries is to have such work performed by native Christians as much as can be.

Hong-Kong being an English colony, founded for purposes of business, the great interest here is the acquisition of wealth, and not a thirst after the way of life.

In the interior of China, people will listen more willingly to Christian teaching, and where its truths are embraced, the converts are said to be firm in standing by them through opposition.

We next entered the Alice Memorial Hospital, named after the wife of Dr. Ho Kai, born in London, 1852, died in Hong-Kong, 1884. Ho Kai is named as the founder of the hospital. It is supported by local contributions. Probably the London Missionary Society pays towards the salaries of Dr. Thomson and the head nurse, &c.

A Chinese preacher was addressing the outpatients, who had come for dispensary treatment. Men sat on one side of a partition, and women on the other, the preacher's stand being in an opening where he could be heard by both.

When sitting in a congregation the women and men sit apart as in our Friends' meetings, and it is considered improper for a man to turn his head to look at the women. Chinese ideas of propriety in this matter are extremely strict, and very different from the Japanese.

We had noticed a great building in the course of our walks, that we now found to be a Government High School or College. Well-trained English instructors have been procured, and with native teachers form a strong faculty. Dr. Wright, the head master, is a superior Hebrew scholar, having been trained at Oxford for the ministry. Having rationalistic tendencies, he found he was not fit for a Gospel minister, and has turned his attention to teaching. The second in the Faculty is a man named May. He said he had been out here seventeen years. A young man named Barlow told us he is connected with Friends of that name at Darlington, England. He attends worship at the Union Meeting, but said if he had one to join him he would have a Friend's meeting at his own house.

The school has nearly seven hundred pupils. Our morning was spent by the time we were through, and having an invitation to tiffin at H. Bondfield's we walked home with him.

Much is to be learned from the conversation of such intelligent men about the character of the Chinese, and the difficulties to be met with in presenting to them a new religion. A knowledge of the traditional ideas of such a people seems to be important to one who attempts to teach them Christianity. It would seem clear to a Friend that so far as their religious sensibilities and their practised morality correspond with those of Christians, they should be fostered

and used to build up a true knowledge of salvation. How far this is followed out, we do not learn; but the plan seems to be to put the whole system of religion aside and to start anew on a fresh basis.

The Chinese superstition is very dense, as a visit to a temple of the Taoists shows. Multitudes of idols, big and little, are crowded into the building. After worshipping all the named and recognized deities, numbers of little idols are purchased and brought in, lest some spirit of power might be left out, and so be offended; want of attention. It is said the men are very indifferent, but the women give the time and devotion needful to worship. Making an offering and prayer, a strip of metal is drawn from a jar or vase containing a large number, and the inscription on the slip is taken for an answer to the prayer. Should it not be satisfactory, the pieces are shaken again and another drawn out, and so on, until a favorable answer is found. A stick of sandal-wood is set upright in a basin of ashes and live coals, so as to keep the low end burning slowly, and emitting smoke for incense. A counter stands on one side of the temple, where joss-sticks and other offerings can be bought. The priest manifested no reverence, and even had to refer to a paper, to be able to tell us the names of some of the gods. A procession of men and boys, playing on instruments of music, some carrying frames or arks with offerings of food—roast pig, rice, cakes, &c., and one man in a palanquin, passed along the street on their way to a cemetery, to place the food at the grave of a deceased person.

To give a suitable burial to a dead man is considered a greater act of benevolence than to save his life while that remains. The manager of the hotel told us he had saved many lives at the time of a recent typhoon, and that the saved people would scarcely thank him. The Chinese themselves will not rescue their fellows, saying the water devil has got him, and it would not be proper to attempt to take the man away.

The people who live on the water are said to be quite distinct from the landmen, and are supposed to resemble the original inhabitants of China before the Tartar invasion. They are born, marry, live and die on the water.

This evening, we called to see Dr. Chalmer and wife, who have been in China, with some intermission, for forty years. They are Scotch Congregationalists, and are under the London Mission, which is supposed to be undenominational. They are lovely old people. As we left the wife invited us to lunch with them to-morrow.

There is a beautiful public garden on the hillside, planted with a great variety of beautiful trees, vines and shrubs. It is kept in fine order and has been handsomely laid out. Palms in great variety, tree ferns, beautiful evergreens and rare flowers are abundant. The poinsettias and bouganvillias are blooming now. One ban-yan has sent down nine extra trunks. They take root, at times, in the side of a wall, and grow to considerable size, spreading their branches over the face of the wall in a curious manner. Among the most striking in appearance of the large trees is the Norfolk Island Pine, several specimens of which have grown to a great height.

Eleventh Month 26th.—According to arrangement we spent the morning in a visit to Happy Valley and the cemetery, about a mile out of town. H. Bondfield's wife and two daughters, little girls of four and six, accompanied us. Many graves of soldiers and seamen were there. The spot is pretty and well chosen.

FOR "THE FRIEND."

A Visit to New York.

Continued from page 281.

The Susquehanna is a noble river, which drains nearly all the central and mountainous districts of Pennsylvania. Although it occasionally flows along the mountain valleys, yet its general course is *across* the ridges, cutting a channel through them, and thus making a way for the construction of the roads and canals which the needs of the inhabitants require. The North branch, which we met with at Wilkesbarre, we followed for a long distance up the stream in a northeast course, with a mountain range on either hand, until at Pittston, it turned abruptly to the northwest. The railroad continued to follow its wild and romantic course among the mountains in the northern part of the State, until we entered New York and found ourselves on the elevated and more level plateau which covers the southern part of that great State.

As we proceed on our northern journey we come to a point where the waters cease to flow to the southward, and commence to run to the north into some one of the lakes which abound in central New York, and which all have their outlet into Lake Ontario and through the St. Lawrence River into the ocean.

It was an interesting thought that we were on the dividing line between the drainage into Chesapeake Bay and the Gulf of St. Lawrence, and it brought to remembrance a statement made to me, many years ago, by a lawyer residing in Albany, who had been reared in the section of country about the head waters of the Susquehanna. He said that in the times before artificial obstructions to the migration of the fish had been placed in our rivers, during a rainy season, when the smaller rivulets were full of water, shad had been caught in that neighborhood, which had left the ocean at the mouth of Chesapeake Bay, impelled by the instinct to lay their spawn in fresh water, and had made their tedious way through the whole length of the Susquehanna; and in the same vicinity salmon were taken, which had left the northern Atlantic Ocean by the Gulf of St. Lawrence, swam up the great river which empties into it, passed through the intervening lakes and streams—and thus met their relatives from the South in the interior of the continent.

The possibility of such a meeting was made clearer to my mind by seeing the extensive marsh which exists at the head waters of Seneca Lake, where there seemed no distinct mark of division between the flow of water to the North or to the South.

It is not alone in modern times that the Susquehanna River has furnished facilities for travellers. In ancient days it was the route which the war parties of the Six Nations, who dwelt in central and western New York, followed in making their attacks on their southern enemies, especially the Catawba Indians, with whom they were frequently at war.

After passing the Blue Mountains, the prevailing rocks in northern Pennsylvania were sandstones and shales of various descriptions. Prominent among these, in Carbon County, was what is called the Mauch Chunk red shale. As we proceeded northward, we passed through a wide stretch of slaty rock, which covers much of western New York and is called the Devonian formation. It obtained its name from Devonshire, England, where it exists. It is interesting as being the lowest rock which contains the remains of fishes. The Geological Report of Penn-

Roman Catholic missionaries give their lives up to the work. They live among the people, and fare as they do, going into places where they have little communication with any but Chinese, and thus learning the language by necessity, and in a much more certain way than those who depend on a teacher, and are surrounded by their friends and family.

The spoken language is extremely difficult to acquire. Many words that would be spelled alike in Roman letters, and sound alike except a different inflection or accentuation on certain syllables, have utterly different meanings, and are expressed by different characters in Chinese. Thus missionaries at times make sad mistakes in speaking on solemn subjects, causing the whole to appear ridiculous or worse. With all these discouraging facts, we may reasonably hope that some seed will fall into good ground and bring forth fruit, some thirty, some sixty, and some a hundred fold.

28th.—The weather has been quite cool for three days past, so that winter clothes are comfortable. There is no fire at the hotel, but we put on enough to keep us warm. It is about like the cooler weather in Bermuda, and is dry and bracing. It is said there is sometimes a film of ice formed on the Peak, but that frost never occurs in the town.

(To be continued.)

The Revised Version of the Scriptures.

The Bible Association of Friends in America has placed in its Depository, 116 N. Fourth Street, an assortment of the Revised Version of the Old and New Testaments, with the hope that this course may encourage their circulation. This assortment comprises not only the Bible as a whole, but also the New Testament in separate form, and also the edition with the King James Version and the Revised Version in parallel columns. The prices at which these volumes are offered have been fixed as low as possible with the object of promoting their circulation.

Speaking of the Revised Version the managers say in their last annual report: "We desire to call attention to the Revised Version of the Old and New Testaments. A sufficient length of time has now elapsed since these were given to the public to enable us to form our opinion of their worth. We have no hesitation in saying that many obscure passages in the old version are rendered clear in the new, and that the views of Friends in the latter are in many instances confirmed."

The parallel edition is a specially valuable presentation of the two versions, giving opportunities for comparison which are not afforded in any other way. Some of the variations are exceedingly interesting especially when read in connection with the marginal notes which the revisors have introduced.

One of the special advantages of the Revised Version is that it is not split into chapters and verses which is calculated often times to confuse and prevent a proper understanding of the text. At the same time these are given in the margin so that the opportunity to find any particular passage is still retained. The Revised Version has also had eliminated from it the headings of chapters and the headings of the pages which are no part of the sacred text, but modern additions introduced mainly by advocates of sacerdotal methods, and upon which have in some degree been founded the claims of other denominations to their views on the subject of the ordinances. G. V.

Returning from our ride, we dined with Dr. Palmers and wife. There seems to be much sincerity and plain good sense in them, along with a pretty thorough knowledge of the Chinese language on the part of the doctor. He is engaged in revising the Bible in Chinese—a measure decided on at a large conference of missionaries at Canton last year.

Our young friend, George Barlow, called this evening, and one of his friends from Canton passing through the hotel, also sat with us for half an hour. They told some remarkable things concerning the population of China. There are districts where one can travel thirty miles and not see a dwelling; and one where at a person would be met in many miles. The cholera would frequently carry off as many people in Canton, or the next city above it, as have died in Hamburg this year, and little notice be taken of it.

The people of a certain district had threatened rebellion. The authorities succeeded in pacifying them, and they returned to their usual vocations. In the course of a year, bodies of troops began to be quartered among them, and when all was arranged, the soldiers killed and exterminated the whole population.

A people called 'Strangers' (Hak Ka), have been advancing from the Northwest, getting possession of the towns as they progressed, peaceably when they could, and by force where there was opposition. The population of Canton is probably 2,000,000, one-half of which live on the rivers. The population of Peking is 2,500,000, and of the whole Empire, 350,000,000.

A people living in the mountains in the west are supposed to be the descendants of the aborigines. From the description, they must resemble the Ainos of Japan.

27th.—H. Bondfield having proposed to S. Morris that he should speak, instead of himself, on his congregation, S. M., after weighing the matter, was best satisfied to embrace the opportunity. We accordingly attended, and at the usual time in the course of the exercise, S. addressed the assembly for some twenty minutes. I think it cost him much exercise of mind, and I trust it was a proper opening to embrace.

Bondfield impresses me as one who has seen farther into the spirituality of our religion than many others, and to feel the necessity of daily living as in the Divine sight. There is much in such a place as Hong-Kong to lead away from a life of purity and self-denial.

We went home with George Barlow and wife to dine. Another of the teachers in Victoria College lives with them. Later in the afternoon, the whom we had met the evening before at the hotel, joined us. The latter had been in missionary work, and his father before him. He had become discouraged with the slow progress of conversion among the Chinese, and is now in mercantile business.

The testimony of these three men was very strong as to the excessive self-conceit of the Chinese being an almost insurmountable obstacle in the way of their receiving a better religion, or any considerable material improvements from foreigners. They admitted that much knowledge of Christianity had been disseminated by the labors of the missionaries, but that real conversions were very few. Those connected with missions as teachers, &c., they believed were attached by pecuniary interest rather than by conviction of the Truth. The brightest hope for the spread of the Gospel amongst them was in some of their own people being Divinely gifted as ministers and preachers of the Word.

sylvania frequently speaks of the bones, scales and teeth of fishes found in some of the beds of this series, which is estimated, when fully developed, to be from eight to nine thousand feet in thickness.

The railroad cuttings along the Susquehanna give frequent exposures of these rocks. It was interesting to note how the layers of soft shale were intermixed with those of sandstone. Some of the sandstones, of a delicate shade of color, and splitting into smooth blocks, were valuable as a building stone, and are used for door steps, window copings and lintels, and similar architectural purposes.

This intermingling of strata, as has been shown by geologists, is a proof of the numerous changes of level which this section of country must formerly have experienced. Sand is composed of minute grains of quartz derived from the breaking up of rocks which have contained that material. As this is washed into the ocean by the flow of water, the particles being heavy, soon sink to the bottom, and thus form banks and beds of sand near the shore. The mud which is held in suspension in the water is mainly composed of particles of clay, and these being finer and lighter than the grains of sand, float further from the borders of the ocean before they form layers on the bottom. These layers of sand and clay, when they have become hardened by length of time, pressure, and possibly other agencies, are transformed into beds of sandstone and of shale. As they were deposited in shallow water, we can only account for their presence and great thickness in the Appalachian region, traversed by the Susquehanna (where these beds aggregate many hundred, or even thousands of feet in thickness), by assuming that the interior of our continent was at one time a continental sea, the bottom of which slowly sank as the successive layers were placed upon it. Then followed a period, when the forces of nature operated on a grand scale, lifting the whole continent into the air, and causing the protrusion of mountain ridges, with the necessary foldings and disruption of the rocks which accompanied these changes.

It is a wonderful thought, that as our train bore us rapidly along by the rock cuts on its track, we had opened before us the leaves of the earth's history before the creation of man, written "in hieroglyphics older than the Nile," but yet possible to be interpreted by the diligent student.

During our travels in this section of country we passed over part of the land laid waste by the troops under the command of General Sullivan. The Six Nations had been persuaded (with the exception of the Oneidas) to join with the British government against the Colonies, in the war of the Revolution; and their war parties had done considerable damage in the frontier settlements. To check their attacks, an expedition of three thousand men was collected at Easton, on the Delaware, who made their way up the Susquehanna and rendezvoused near Elmira, in southern New York, where they were joined by one thousand troops from Utica. A battle was fought near there, in which the Indians were defeated, and being disheartened by the number of the Americans, made no further resistance.

The American forces, inflamed with indignation on account of the murders that had been committed in the back country, burned all the towns and villages they met with, destroyed the fields of corn, cut down their orchards and laid waste their gardens. A part of the troops went

into the country lying east of Seneca Lake, and others devastated the settlements in the Genesee country. This was in 1779—but the lapse of more than one hundred years had enabled Nature to throw a mantle over the horrible scenes of unbridled passion and license, and although we saw some of the places, the traces of former crime had been obliterated. J. W.

(To be continued.)

OUR HEROINE.

She wears no crown of royal state
She seeks no battle-ground;
Among the annals of the great
No trace of her is found.

No thrilling poem bears her name,
She treads no classic hall,
From Science fair she asks not fame,
Nor honors great or small.

Where fashion's votaries are seen,
Where wealth and pleasure meet,
She never reigns, a social queen,
Her subjects at her feet.

A small and humble sphere she fills,
And not for self she lives;
A willing ear to others' ills,
Deep sympathy she gives.

She simply soothes the wounded one,
Grown nervous in the strife.
When life seems dark, she sheds the sun
Of hope upon his life.

With earnest words she stirs the young
To higher aim and thought,
Incites to deeds whose fame is sung,
When she's long since forgot.

Yet most of all, by what she is,
A soul pure, true and strong;
A blessed influence she gives
To help all good grow on.

She bears one name, the noblest, best
That earth to us can lend;
To all the hearts her work hath blest,
A sure and steadfast friend.

She fills no honored place below,
Is often sad and lone;
But when God takes her home, I know
He'll lead her near the throne.

—From the Boston Transcript.

FOR "THE FRIEND."

THE INDIANS AT CHICAGO ON COLUMBUS DAY.

There seemed a pathos in the moving throngs,
That met to honor the immortal name,
Which, with Columbia, evermore belongs
To deathless fame.

What thought ye, children of a forest race,
As thus ye mingled with the joyous clan,
And in the glad procession bore your place
Amid the van?

Did any bitter feeling haunt your breast,
And curl the lip, or cloud the brow in gloom,
Conscious the time we celebrate with zest,
Presaged your doom?

That all the show of greatness, pomp and power,
The march of progress with its grand display,
Did but commemorate the dawning hour
Of your decay.

Did not a memory of the tales you've heard
Beside the camp-fire on the far-off plain,
Told by your fathers, eloquent in word,
Revive again?

That had no wanderer ventured o'er the sea,
This godly land on her primeval page,
Might yet abound with hunting grounds, and be
Your heritage.

Did not a surging of your grievous wrongs,
Heaped in the transit of four hundred years,
Change into dirges those blithe airs and songs,
Unto your ears?

To you a stain is on the nations' brow,
Renown and glory but an empty name;
Should we not from these mockeries shield you now
In very shame?

It may be in the ordering of God,
Your birthright, as a huntsman's was of old,
Shall be surrendered, and the soil you've trod,
Another hold.

But never in his purposes was planned
A single deed of treachery or fraud—
By right and justice every Christian land
His truth should laud.

And well may we, the stronger, favored race,
Upon our dealings with the vanquished one,
The rock of endless silence seek to place,
And seal the stone.

FOR "THE FRIEND."

Anniversary.

I am fifty-nine years old to-day. It brings vividly before my mind the past, present and future. As to the past, I have to acknowledge many failures in fulfilling the purpose of my earthly pilgrimage—that of glorifying my great Creator. The present finds me largely shut out from public life; affliction having been my portion for several years. I trust I have learned many precious lessons in this school. Had it not been for the mercy of God, in Christ Jesus our Lord, I must have given out by the way. I trust I still feel a living interest in the spread of the Truth, and for this reason I have felt it right to use my pen in trying, with Divine help to build up Christ's kingdom in the hearts of the children of men; realizing that nothing but regeneration can change the human heart from Nature's darkness to the glorious light and liberty of the children of God. "Ye must be born again," born of the spirit. How many up and down in the land are living too much on the surface, never having known of a new creation. "He is not a Jew who is one outwardly in the flesh, but he that knows of the circumcision of the heart and mind."

May none of us be satisfied to have a name to live while we are dead in trespasses and sins, and, on the other hand, let us not get unnecessarily discouraged, as Elijah did when he thought that the Lord's prophets were all slain with the edge of the sword, and they were after his life to take it away. He found it was only a temptation, that there were yet seven thousand in Israel who had not bowed the knee unto Baal nor kissed his image; that the Lord still had work for him to do, but not in the cave. There were battles to fight and victories to win.

The promise is, the Lord encampeth around about his people, waiting to do them good, and will lead them that are willing to be led. "I will guide thee by my counsel."

As to the future, I may not be permitted to resume public life, yet I have a place to fill, though it may be in a more quiet way, and if I can use my pen in a way to turn any of my fellow-creatures to the love of God, I can but rejoice. I would love to see the day when our beloved Society might be built together, not upon any false basis but upon the Truth, and as that is received in its fulness and simplicity, it will bring us near together.

My prayer is, that there may be Nehemiahs raised up who will be instrumental in building again the walls of our Zion, and establishing the gates thereof. The way Nehemiah did, was to set every one at work to build the wall over against his own house. This reconstruction will be an individual work. It certainly never was the will of our holy Head that we, as a branch

the Christian Church, should be divided as we are to-day.

GEORGE BRIGGS.

NEW SHARON, IOWA,
Third Month 12th, 1893.

We believe many of our readers can join in the feeling of sorrow which G. Briggs expresses at the divisions in the Society of Friends; and can unite in the belief that the most efficient means of restoring it to the place it was designed to occupy in the great militant Church of Christ, is individual faithfulness to the leadings of the Spirit of Christ, and that devotion to his cause in which He inspires his obedient followers. We must not assume that the responsibility of the separations that have occurred rests upon the men who have been honestly laboring to support the original doctrines and testimonies of Friends. As faithful stewards of the gifts conferred upon them, they could do no otherwise than "contend earnestly for the faith once delivered to the saints," and bear an open testimony against departures from those principles. If any of these have yielded to the temptation to hurry on this conflict in the spirit of self-interest, to their own energies and intellect, and not merely acting as obedient followers of the Lord; so far, a share of the evils that have arisen may be laid to their charge. Yet the primary responsibility rests on their opponents.

Excerpts From Letters Written During a Summer Holiday Trip.

(Continued from page 283.)

After an hour or more of beautiful scenery along its banks—every now and then leaving it to the rain come upon it at some bend in its course—we finally, after stopping at the picturesque mining town of Hope, found ourselves entering the cañon of the Frasier. Probably it was because I had expected too much from my first hearing of it I had associated nearly the whole of the scenic grandeur of the C. P. Railroad with this cañon. I was disappointed in what I saw. I had expected something when taken to the Grand Cañon of the Selkirk, and was so filled with awe at the wild grandeur of that terrific scene that I was mistaken when I thought anything could more impress me.

However, the sensation of disappointment was only transitory.

The main cañon of the Frasier is twenty-three miles length. The railway clings to its rocky sides the whole distance, most of the time several hundred feet above the river, while the walls rise thousands of feet more. We passed frequent projecting platforms upon which were Indians waiting for salmon. The brilliantly colored mountains hung to dry in rude brush-covered structures, as a striking feature of the landscape.

For several miles the government road accompanies the railway on the same side of the cañon but at Spuzzen crosses the Frasier on a suspension bridge, and after that is seen on the opposite side, sometimes high above our level. In descending almost to the water's edge, the mad river, along its rocky bed, the mad river roars and roars.

As I gazed intently on the magnificence about me, we were every now and then startled by finding ourselves dashing into a tunnel cut through a projecting ledge of rock, and in a moment reappearing, to have the same again and again repeated as we journeyed on. However possible it may be to give any adequate idea of

the grandeur of this remarkable cañon, as seen from the observation car of the C. P. Railroad, it is equally impossible to do justice to the condition of one's eyes, as they endeavor to view the same. Not the least interesting feature of it all, is the distortions and grimaces made by the annoyed tourists, as with every puff of the engine a fresh volley of cinders comes pouring into the open car.

There were some entertaining acquaintances formed in that car the first day it was put on. I had not time to watch their development then, but since, in crossing the dreary plains, I have had little else to do, and I have had my share of amusement I can assure you. After all, how much the "human interest" overbalances all others!

I did not leave my post until the last female form had disappeared, and complete darkness covered us. On entering the car I found Aunty in a state of much excitement. An individual who occupied part of the section diagonally opposite us, insisted upon whistling in a quiet manner to himself. Now Aunty dislikes whistling, if possible, more than smoking; that is to say, she can tolerate neither. When first asked to stop he paid no heed, and subsequent requests only increased his desire to annoy.

Aunty, however, had found part consolation in a most charming woman, with whom she had already formed a sufficient acquaintance to have taken down her name and address, and of whom you shall hear more bye and bye.

I need not tell you how hard it was to tranquilly go to sleep, and realize that we were passing some of the grandest scenes of this whole region. Imagine, still more, my dismay on awaking to find heavy clouds, almost like a fog, encompassing us. All the way our view of the towering peaks was shut off.

The annotated Time-table furnished by the company to its patrons, and by far the most convenient guide book that I have seen published by any road, I carefully studied. 'Twas aggravating to know that the lofty peaks on all sides of us were glacier studded, and even the near views lost so much of their charm by being seen in the dull light. But taking it as a whole, spite of the gloomy sky, this day stands out in my memory, apart from all others. Never before did I realize the wildness and fearful grandeur of these western mountains.

At a place called Revelstoke we entered the Selkirk. Here the observation car was again attached. Before this, however, a circumstance occurred which I must not omit. As we rounded a projecting bluff and dashed across a bridge spanning a small mountain torrent, upon a fallen tree trunk crossing the same stream was a great black bear. Our sudden appearance had arrested his progress, and he stood there quietly waiting until we should pass.

The above statement is entirely correct, but I must spoil it by saying that I did not see the bear. The more I think of it and picture the scene the more difficult I find it to be to tell the exact truth in regard to it. By the time I reach home I verily believe I shall find myself saying "I saw a bear," etc. If I should, and any of you are around, please spare me the mortification of reminding me of this writing.

Soon we entered the Albert Cañon where the Illicilliwaet, fresh from its glacial home, forces its way through vertical walls of rock, scarcely twenty feet across, roaring, foaming, chafing in its narrow bed.

In several places the train runs along the very brink of this deep fissure, and at one place

stops where a platform is built on a projecting balcony of rock, from which, as you stand, you can look down three hundred feet. A pouring rain did not prevent our obtaining the view, though it detracted some from the pleasure.

The Glacier House stands near the base of the Great Glacier of the Selkirk, and the guide book says (I give this authority because I have no other), that it is larger than all the glaciers of the Alps put together.

To gain this elevation of 4,122 feet, the road turns back and forth upon itself over a marvelous series of loops, each carrying the train a hundred or more feet above the track passed over just before and directly below us. The grade was so steep, and the train moved so slowly, that a man walking could easily have kept pace with us. A cold, drizzling rain was falling as we left the cars at Glacier.

Fortunately, however, the clouds were sufficiently lifted for us to obtain a view of this magnificent frozen river, though the towering height Sir Donald, which rises a naked pyramid, a mile and a half above the railroad, was entirely lost to view, as well as the brotherhood of peaks that rise all about and are second only to this crowning glory of the Selkirk.

The tempting hotel, built after the manner of a Swiss chalet, is beautifully located among the mountains, with velvety green lawn and gentle slopes, and gravel walks that wind among fountains, formed by catching a rushing mountain torrent and causing it to spring in lovely spray, and then caught in basins where its peculiarly beautiful green color tells of its glacial origin.

The upward climb still continued to the summit of Rogers Pass, 4,275 feet. Under happier circumstances the view from the pass must be unutterably grand—though the peaks were lost to us—the innumerable streams coming from their icy homes among the clouds, testified to the extent and number of the glaciers above. The descent was quite rapid. As we clung closely to the mountain side, looking down all the while on the narrow valley of the Beaver, which comes down the eastern slope of the divide we had just crossed over, our view was constantly broken by the succession of enormous snow sheds that protect the tracks. We had passed outside of a great many already, for the company, when a wide enough road-bed can be secured, and the view is fine, will lay a track outside the sheds for the benefit of the summer tourists.

All along the green, grassy pathways among the trees on the mountain sides, told the course of the avalanches that sweep down the slopes and carry destruction before them.

At one point in our rapid descent we crossed the highest trestle-work bridge on the road, whose central pier is 296 feet in height. We passed over many others nearly as high. A big S before each, tell the engineer to slow up to six miles an hour. It was not long until we were down the steep grade and rushing along with the Beaver, now surging between rocky walls and in a moment more by a mad plunge joined its waters with the Columbia. We had crossed it before just upon entering the Selkirk, we had come straight across while the river had detoured around the mountains.

And now we began our ascent of the Rockies. The clouds were beginning to disperse, and as we entered the cañon of the Wapta or Kicking Horse River, several times the sun shone out. This, too, was a beautiful stream, and we followed it to within sight of its source, in the enormous glacier that creeps down the side of Mt. Stephen.

I have tried to think of something to which I might compare the appearance of these turbid glacial rivers, and I am continually haunted with the suggestion that I heard from some one not long ago, of pea soup, and I really think it comes as near it as anything else.

Again and again we crossed the river, and soon emerged on an open plain walled in by snow-covered peaks. A beautiful sight, almost compensating for the clouds of the morning, attended us for many miles. A rainbow, brilliant as any spectrum made by a prism, rested its two ends on the mountains before us. As we turned to enter the rapidly narrowing valley of the Wapta as it separates the Ottetail range from the Beaverfoot, we seemed to be entering some stupendous portal, the gorgeous archway resting one foot on our right, the other on our left, while the summit was lost to view above us. As we again turned and ran due north for many miles, the bow rested upon the giant sides of the Ottetail range—one end so near that it seemed the fabled treasure would not be hard to find. We were now rapidly ascending. The peaks simply thronged on every hand, those on our right warmed with sunset colors—those to our left frowning darkly against the glowing sky.

At Field we stopped for supper. Directly back of the hotel rises Mt. Stephen, like a vast cathedral pile. From here to the top of the pass an ascent of 1,246 feet is made in ten miles. The grade in places is terrifically steep. Two enormous engines, one before and one behind, finally succeeded in bringing us safely to the top, though for a time it seemed an open question. On leaving Field we crept slowly round the base of Mt. Stephen, and as we came within sight of the other side, the great glacier showed itself pressing down between lofty cliffs and over the brink of a precipice. On our left, far below us, the Kicking Horse foamed and roared. Safety switches every now and then are provided in case the engines fail in their work, and the train slips back on the track.

Our progress was painfully slow, and the fierce puffing of the engines heightened the weirdness of our surroundings. Finally, with a wild shriek they both stood still. For full ten minutes we waited for the giants to recover breath. At length, by a series of shrill whistles, the brakes were lifted and the ascent was again tried. For a few fearful seconds, spite of all the engines could do, we went downwards.

'Twas soon over, and we were again slowly climbing. By this time darkness covered us, and I was forced to betake myself to the other car, where I have remained ever since; for by morning we were crossing the plains. My only amusement has been watching the people on the train. The woman, of whom I told you you should hear more, is a person over eighty years of age, with perfectly white hair and the merriest and kindest pair of dark brown eyes. She is a clairvoyant, not by profession, but by nature, for she seems to scorn the idea of even trying of herself to induce the condition of mind necessary to receive impressions. I believe she is a good woman, and in no way abuses her gift, which is very rare, I think, for there must have been great temptation to do it, for such people are in demand. She has once or twice convinced Aunty and I of her truly possessing this power, by telling us about our past life in a decidedly interesting manner—some things remarkably true.

We are nearly at Winnipeg. The country through which we are passing is almost wholly given up to wheat; Manitoba now rivaling the

Dakotas and Minnesota in its production of this article.

You shall hear from me once more in Ohio, nothing preventing.

(To be continued.)

Natural History, Science, etc.

Drowning Birds.—W. L. Distant, during his sojourn in South Africa, visited a farm where some of the crops had been almost destroyed by a small sparrow, which swarmed there in such quantities that all attempts to kill them off had failed. These birds roosted at night in the reeds growing in a small river-bed, and one night, after particularly heavy rain, the waters suddenly rose and covered the reeds to the almost total destruction of the birds.

Decline of Aborigines in Australia.—As the Anglo-Saxon race spreads over this vast continent, the aboriginal race is passing away. The last of the Tasmanians (a woman) died at Hobart in 1876. It is impossible to give the exact numbers of aborigines in Australia, as wide areas of country have hardly been explored, but the best statistics obtainable give the number as 31,700. Possibly there may be 50,000 in all. But the days of the race are numbered. Their force appears to be spent. They have but few children, and among these few the mortality is terrible. After a residence of a quarter of a century in these colonies, I am convinced that a great deal too much blame for this is attributed to the advent of the Anglo-Saxon. It is ebbside with all the aborigines in the South Pacific, irrespective of Anglo-Saxon influence. I once had a deeply interesting conversation with a missionary who had resided for many years upon an atoll island in the Pacific. He told me there were no white residents on his island, except his own family, yet the people were fading away before his eyes, and that he might as well try to arrest the setting of the sun as to arrest their decay.

That the Gospel has been brought to some of these races to gild the sunset, but not to prevent it, is a pathetic fact which we did not create and cannot alter. The New Zealanders were perhaps the finest of these South Sea Islanders, but they, too, are sharing the fate of the rest. They were diminishing before the advent of colonization, but the causes then were continual war, with murder and cannibalism. Christianity in New Zealand was before colonization, and seemed once more to have changed the face of the country. But the change was largely superficial; it was the flicker of an expiring flame. Neither church nor state in these colonies has been always wise in its treatment of these natives; but both have been sincere in the attempt to do their duty to a less favored race. Schools, reserves, grants of food and clothing, with books and preachers of the Gospel, all struggle earnestly but hopelessly against a decree of fate which is as plain as the hand-writing upon the walls of Babylon.—*Ec.*

Grape-Growing in England.—A refreshing item for grape-growers is found in the *Journal of Horticulture* of a recent date in an article on "Growing Grapes for Profit," which is a review of A. F. Barron's book on "Vines and Vine Culture." English gardeners are raising grapes under glass in large quantities for the markets. The possibility of raising the crop at a profit lies in the fact that crops of tomatoes can be taken from the grapery "the first two or three years whilst the vines are getting established."

From the description, the industry is assumed large proportions. "The chief producing establishments are to be found within a comparatively easy distance of London, so that fruit may be delivered by van without the intervention of the railway; the grapes are obtained without a blemish, in the best possible condition. Several of the vineyards or growing establishments are of a leviathan character, whole fields being covered with glass presenting in some parts of the country a new feature in the landscape. Every year these more and more extended." One of the largest growers near London has "over fifty acres covered with glass, about one-half of which planted with grapes, from which they calculate to produce about three hundred tons a year when the vines come into full bearing—an acre of ground covered with glass being estimated to produce fifteen tons of grapes annually."

Quartz Fibres.—The delicate threads for making the galvanometer needles are usually made of silk; but Whisher finds that a fibre drawn from quartz can be obtained much finer, and 5.4 times stronger than a silk fibre of the same diameter, and 1½ times stronger than a wire. The quartz fibre showed also 4½ times more sensitiveness than the silk fibre, and the needle returned exactly to the zero point, whereas was not the case with silk. The quartz fibre, therefore, appears to be better adapted to use than silk.

FOR "THE FRIEND."

The present is an important time in the life of our Society of Friends, and the responsibility of individual members is very great, in view of the many privileges that we enjoy that have been purchased by the suffering and faithful of our ancestors. The founders of our Society, such a term may be applied to those most prominent in its early history, were mostly conscientious and deeply religious people before they felt constrained to leave those religious denominations in which they were educated; and fully understood what they were leaving, and why.

It is to be hoped that before we return to the methods of worship which our ancestors were constrained to leave, we will carefully examine them, and our ground, and not be too captivated with mere creaturely activity, and purely intellectual ministry, which though well intentioned and stating Scriptural truth, are not the essential qualification of the true Christian minister.

If we fall into the belief that we cannot have satisfactory meetings for worship, unless we have a vocal ministry, the pastoral system is inevitable, with all its defects and bonds.

It is refreshing to have such a full testimony to the nature of that true spiritual worship which our Saviour spoke to the woman at the well, as that of Mary Dudley—given in the present volume of THE FRIEND, and it is to be hoped that all who have not carefully read it will be induced to do so—and especially to address to the French prisoners at Kinross, her remarks in regard to the concluding of a Quarterly Meeting at Moyal, and her membership her early experience before she joined the Society of Friends.

Items.

Capital Punishment.—A Memorial was presented to the Legislature of Pennsylvania, on the 21st of Second Month, 1848, expressing satisfaction at the introduction of a bill to substitute imprisonment for life in capital punishment. It says:

the brutalizing effects upon the community of public execution of criminals has been so fully realized, that these demoralizing spectacles are no longer tolerated by an enlightened public sentiment in this Commonwealth. Yet the weakening sense of the inviolability of human life, which is one of the greatest safeguards against the commission of homicidal crimes, continues to be the effect of the existing law.

It is a generally accepted principle with modern nations, that it is not so much the severity of the punishment as the certainty of its infliction which flows from the commission of crime, and it is a natural result of the awfulness of the penalty and its irrevocable character, that as shown by statistics, a much larger proportion of persons tried for murder are convicted than of those tried for other crimes, while the uncertainty of circumstantial evidence, and the fallibility of human judgment prevent many respectable citizens to shrink from the possibility of acting in cases where it is known that the penalty of death must be awarded if the accused is found guilty.

In accordance with these views, experience in various countries of Europe, and also in some of the United States, has shown that the abolition of this heinous substitution of milder penalties has been effected by a diminution of such offences and indeed conviction in proper cases. Capital punishment has been abolished in Maine, Rhode Island, Oregon and Wisconsin. In a speech in the House of Representatives in Washington on the ninth of the Month, 1892, Newton Martin Curtis stated that for more than sixty years there have been no judicial executions in Tuscany. The punishment of death has been abolished in Belgium, in Prussia, in Portugal, in Holland, in Switzerland, in two Cantons, and in these so seldom instances that there has been but one execution in thirty years. In all the continental states of Europe except Spain and France, great modifications have taken place in their criminal codes, and penalties have become milder. 'No evil effects have attended the remission of severe penalties; on the contrary, crimes for which death had been the punishment have diminished on the substitution of milder penalties.'

In the State of Wisconsin the death penalty was abolished in 1853. In a message to the Legislature of that State, Governor C. C. Washburn, after twenty years experience of the practical results of this change, said:—'The experiment has met with strong opposition from a large portion of the people of the State, who predicted that a large increase of crime would result from the change. My prediction, happily, has not been verified, and the facts which I am about to state conclusively show that no State in this Union can boast greater freedom from crime than Wisconsin. With a population of 1,200,000, representing almost every nationality, statistics show that crime, instead of increasing with the growth of the State, has actually diminished. This is in a great degree due to the high-toned public sentiment which causes the laws to be promptly vindicated. Since the abolition of the death penalty, there have been tried, convicted and sentenced to the penitentiary for life fewer persons in all. There can be no doubt that the change in the law has rendered punishment much more certain; and I but express the opinion of those who have most carefully considered the question, as well as my own, when I say that but for that change in the law, at least half of those heretofore convicted would have received all punishment, so difficult is conviction when the penalty is death.'

The spirit of revenge, even in return for the atonement of wrongs, is entirely contrary to the whole of Christ's teachings, and should have no place in the code of laws of a Christian State. We believe that the taking of life as a punishment for crimes is not in accord with the benign and loving spirit of the Christian religion, whose Author gave his life for the salvation of even the vilest of sinners, as they are enabled, through the forgiving grace to witness sincere repentance for their sins. We feel that we have no right to usurp what we believe to be his Divine prerogative, by taking human life and cutting short the time in which repentance might be experienced.

"Impressed with these considerations, and with the fact that the test of actual experience has shown that the substitution of other punishment than that of death is entirely compatible with the safety of human life, and the welfare of the community, we would respectfully urge the passage of an Act removing the death penalty from the criminal code of the State."

THE FRIEND.

FOURTH MONTH 8, 1893.

The near approach of Philadelphia Yearly Meeting brings to view the need of care for the physical comfort of those who assemble in the city at that time—as well as a religious concern that its business may be so transacted as to promote the spiritual interests of the Church and the world.

It is understood that a lunch will be provided in the upper rooms of the central building in the Arch Street house, after each meeting, as has been done for several years, greatly to the satisfaction of those in attendance. The book store, 304 Arch Street, and the adjoining room, will furnish places where Friends can temporarily leave bundles and where they can arrange to meet those whom they wish to see. A similar accommodation is offered by the managers of the Friends' Institute, in their building at No. 20 South Twelfth Street, who keep their rooms open from 8 A. M. to 10 P. M. during the Yearly Meeting week, as also at other times.

So many of the city members have removed to country places surrounding the city, that there would be great difficulty in finding homes for visitors at the time of Yearly Meeting, were it not that the great increase in travelling facilities now enables persons to attend meetings and spend the nights at their own homes, from a much wider range of country than was the case a few years ago. Yet it is probable, that there would be a service in the city meetings, through a suitable committee, or in some other way, taking some steps to see that strangers coming to the city were properly looked after and provided for.

The writings of the early members of the Society of Friends contain many records of the disorderly conduct of the scholars at the great English Universities of Oxford and Cambridge, and of the abusive treatment received from them. Sewell, the historian, mentions that, "in 1654, Elizabeth Heavens and Elizabeth Fletcher went to Oxford, and in the exercise of their ministry exhorted the scholars, who, wickedly requiting their zeal, violently pushed Elizabeth Fletcher against a grave-stone, and then threw her into the grave: and their malice grew to that pitch, that they tied these two women together, and drove them under the pump; and after their being exceedingly wetted, with pumping water upon them, they threw them into a miry ditch, through which they dragged Elizabeth Fletcher, who was a young woman, and so cruelly abused her that she was in a painful condition till her death, which fell out not long after."

George Fox, in relating his own experience at Cambridge, gives an explanation of the hatred manifested against Friends. He says: "When I came into Cambridge, the scholars hearing of me were up, and were exceedingly rude. I kept on my horse's back, and rode through them, in the Lord's power; but they unhorsed Amor Stoddart before he could get to the inn. The

people of the house asked us, 'What we would have for supper?' 'Supper,' said I, 'were it not that the Lord's power is over them, these rude scholars look as if they would pluck us in pieces, and make a supper of us.' They knew I was against the trade of preaching, which they were there as apprentices to learn, that they raged as much as ever Diana's craftsmen did against Paul."

Thomas Story mentions that when he was at Oxford a mob of the scholars broke the doors and windows of a Presbyterian Meeting-house, tore up the benches and seats and burnt them; and the next evening treated in the same manner the houses belonging to Friends and to the Baptists. He makes this comment—"This is one of the blind eyes of this poor nation. This is one of the filthy fountains of their religion and learning, from whence the whole land is poisoned and undone."

Through the enlightening influence of the Spirit of Christ, George Fox clearly saw, that being trained at Oxford or Cambridge was not enough to qualify a man to be a minister of Christ, but that the call and the qualification must come immediately from Christ, the Head of his Church. Besides those who joined with him in religious fellowship, there were other godly men of that day, who saw the same truth. Prominent among these was William Dell, who was himself a Master of Gonvil and Caius' College in Cambridge University, but who openly and boldly opposed the idea, that such education as was received at those schools could fit a man to preach the Gospel.

His writings show that he believed the true ministers of the Gospel must be men who had come under the government and into fellowship with Christ, and were led by Him into this work, and assisted by his Spirit and power in their services; and he regarded the theory that men could be qualified for such work by any training or skill of man, as one of the fruits of the spirit of antichrist.

He says: "As the true prophets [or ministers] speak the true Word of God, so also they speak it by the true Spirit of God, and not by their own spirit. But the false prophets, though they speak the word of the letter exactly, yet speaking it without the Spirit, they are false prophets before God, and his true Church."

"The true prophets are all sent of God: but the false prophets and ministers of antichrist are not sent of God, but are sent and appointed by men. Such teachers as these do usually spring up in the church, through academical degrees and ecclesiastical admiration; which two things have poured forth into the church whole swarms of false prophets and anti-christian ministers."

"The throne of the beast in these nations are the universities, as the fountain of the ministry."

If antichrist reigned in the universities it is no marvel that the students in such a school manifested the fruits of that spirit in their wild and scandalous behavior.

We believe the movement which has already gained an entrance in some parts of the Society of Friends, to provide a special literary training for those who intend to engage in professedly religious services, is one that William Dell and our early Friends would regard as being in the interest of antichrist—because its practical effect is likely to be to lead such students to place their dependence on the training and skill proceeding from the efforts of man, and not on that Divine power and ability which Christ gives to

those whom he commissions and sends forth to labor in his cause.

SUMMARY OF EVENTS.

UNITED STATES.—Advices from Honolulu are to the effect that Japan wants the Sandwich Islands. The captain of the Japanese cruiser Naniwa called upon the Provisional Government, and said that if the United States abandoned its protectorate he would consider that no government existed in the islands, and would raise the Japanese flag.

The public debt statement for Third Month shows a net decrease in the debt of \$1,956,173.83. Of this \$453,632.50 is the amount of the reduction of the bonded indebtedness of the Government, and \$1,502,640.33 is the increase of the cash in the Treasury during the month.

On the 30th ultimo the President nominated to the Senate, Thomas F. Bayard, of Delaware, to be Ambassador to Great Britain. The nomination was promptly confirmed by the Senate. France has raised her Legation at Washington to an Embassy, and it is stated that Italy will do the same.

General E Kirby Smith, Professor of Mathematics in the University of the South since 1875, died at Swanee, Tenn., on the 25th ultimo. For two years his health has been declining. General Kirby Smith was born in St. Augustine, Florida, 1824, and was in the sixtieth year of his age. With him closes the last of full Generals on both sides during the late war.

A despatch from Tahlequah, Indian Territory, says that the opening of the Cherokee strip is an assured fact. After a stormy debate the ratification of the amended treaty was passed on the 1st instant by the House and the Senate of the National Council. It is said that Chief Harris will sign it at once, and then nothing will remain to be done but to pay over the money to the delegation which will be appointed to visit Washington in accordance with the terms of the bill.

The Supreme Court of the United States has reduced the award of the United States Court of Claims to the Western Cherokee Indians to \$212,000, and at that figure sustained the award. The judgment carried with it five per cent. interest from 1838.

For the first quarter of 1893 the new industries established in the South exceed those of the first quarter of 1892 by 195. The report prepared by the Chattanooga *Tradesman* says there has been a marked increase in the establishment of wood-working plants and cotton-seed oil mills.

According to the report of the Auditor of Virginia, the negroes of that State pay taxes on real estate valued at \$4,925,655, and on personal property valued at \$3,342,950.

The City Council of Elizabeth, New Jersey, has by a vote of 13 to 11, granted a license to the New Jersey Jockey Club for five years, at a fee of \$5000, the racing to be limited to thirty days in the spring and fall.

The past winter has been very severe on cattle and stock in Northern Washington. Stockmen report having lost from 25 to 75 per cent. of their horses from exposure and insufficient food supply.

In New York City there were 1149 deaths last week, 14 more than in the preceding week, 49 more than in the week before that, and 178 more than in the corresponding week of the past five years. This record of death has been exceeded only sixteen times in twenty-two years. Pneumonia caused 273 deaths.

Deaths in this city last week were 438, being 16 less than the previous week, and 18 more than the corresponding week last year. Of the foregoing 221 were males and 214 females; 65 died of pneumonia; 62 of consumption; 36 of disease of the heart; 19 of marasmus; 19 of old age; 18 of convulsions; 18 of diphtheria; 16 of apoplexy; 12 of bronchitis; 12 of paralysis; 10 of inflammation of the brain, and 10 of Bright's disease.

Markets, &c.—U. S. 2's, 99½ a 102; 4's, reg., 113 a 114; coupon, 114 a 115; currency, 6's, 105 a 115.

Cotton was quiet and steady on a basis of 9½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$18.00 a 18.75; spring bran, in bulk, spot, \$17.00 a 17.50.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.40 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.50 a \$3.75; winter patent, \$3.90 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.75 a \$4.10; do., patent \$4.20 a \$4.19; do., favorite brands, higher. Rye flour moved slowly at \$3.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 72½ a 73 cts.
No. 2 mixed corn, 47½ a 48½ cts.
No. 2 white oats, 39½ a 40½ cts.

BEEF CATTLE.—Extra, 6c.; good, 5½ a 5½c.; medium, 5 a 5½c.; common, 4½ a 4½c.; fat cows, 2½ a 4c.; culls, 2½ a 4c.

SHEEP AND LAMBS.—Wool sheep, 4½ a 6½c.; clipped sheep, 4½ a 5c.; lambs, 6 a 7½c.

HOGS.—Extra Chicago, 10½ a 10½c.; other Western, 10 a 10½c.

FOREIGN.—A dispatch of the 2nd inst., from London, says: Captain Lillia, of the British ship John Cooke, which sailed from San Francisco on Eleventh Month 1st and reached Queenstown to day, reports that on the night of First Month 14th he saw a full-rigged ship sailing among fifty icebergs. Her destruction, he says, was inevitable. The John Cooke got clear of the icebergs after many hours of peril and several narrow escapes. Captain Lillia estimates the length of the largest iceberg as fifteen miles and its height as 700 feet.

On the 30th ult. the French Chamber of Deputies, by a vote of 247 to 212, decided to retain the Liquor Law Amendment bill as part of the budget, although the Government expressed itself as firmly opposed to the amendment, which increases the burdens of the liquor trade. This being regarded as a want of confidence in the Ministry, the latter resigned. Felix Jules Meline was requested to form a new one, which being attempted by him and not being satisfactory, Charles Dupuy has consented to make the attempt.

On the 27th ult. a bill to construct a lock canal from the Gironde to the Mediterranean was introduced in the Chamber. It will be 328 miles long. The company undertaking the works asks the State to guarantee two per cent. interest. Military men, especially de Freycinet, strongly favor the scheme, whereof the real aim is to destroy the importance of Gibraltar, as French vessels in time of war could ignore the Straits and enter the Mediterranean through the canal.

A dispatch of the 3rd inst., from Nice, says: "The receipts of the Monte Carlo Casino during the year which ended on Sixth-day, were larger than in any other year of its existence. They amounted to 24,000,000 francs, and warranted the announcement of a dividend of 205 francs per share, the largest dividend yet declared. Five hundred franc shares are now quoted at more than 2,500 francs.

"The principal feature of the year's gambling was the increase of the number of petty players. The number of English gamblers decreased greatly during the year. That of Russians and Americans increased considerably. German players were more numerous than ever before."

The Austrian War Office has accepted the bullet-proof cloth invented by Herr Lyaender, an engineer, resident in Paris. The cloth is a third of an inch thick, and is said to be much more pliable than that prepared by the tailor Dowe in Mannheim.

A Vienna physician, sent to southeastern Hungary to report on the progress of the cholera, says that the epidemic is spreading rapidly in that region. At Peterwarde it is especially bad. The villages at Zaluzce and Kudrynce, in Galicia, have been isolated.

Cholera has made its appearance again in St. Petersburg, and it is known that fatal cases are of daily occurrence, although the authorities have not resumed their policy of last year of making a regular daily announcement of the new cases and deaths. At present the authorities are pursuing a policy of suppression, and withhold from the public all information as to the spread of the disease. Very disquieting rumors have been received from the interior of Russia, and the Ministry of the Interior is taking action which indicates that the Government must possess special information of the gravest character. The Ministry has ordered the re-opening of the medico-sanitary stations in the Volga precincts, where the cholera carried off many thousands last year, and special steamers with sanitary staffs will cruise in the river, stopping along the Volga to pick up any cholera patients or any dead from cholera-stricken vessels plying on that stream. The Government is also causing to be formed sanitary commissions, which will look after the health of the people at the points to be reached through the railway system of Russia.

A dispatch from St. Petersburg of the 30th ult. says: "It is stated in an official report issued to-day, that on an average 150 new cases of cholera and fifty deaths from the disease are reported every week in the Government of Podolia. A quite extensive trade is carried on between Podolia and Austrian Galicia, and also between Germany and Podolia.

In the last six months 205 miles of railway have

been constructed in Mexico, and there are now 6,100 miles altogether. Plans have been presented by a new railway companies.

NOTICES.

FRIENDS' TEACHERS' ASSOCIATION.—The next regular meeting will be held at Friends' Select School, 140 N. Sixteenth Street, Philadelphia, on Seventh-day, Fourth Month 8th, 1893, at 2 P. M.

PROGRAMME.

1. The Culture for the Teacher—By George A. Baer of Bryn Mawr College.
2. The Professional Training for the Teacher—James MacAlister, President of Drexel Institute.
3. What the Concerned Parent Desires in the Teaching—By Charles S. Carter.
4. Discussion.

REDUCED RATES TO PHILA. YEARLY MEETING.—The usual arrangements have been made with 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 one and one-third lowest first class fare, or two cents per mile travelled; 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, United Railroads of New Jersey Division, West Jersey Railroad, or Philadelphia, Wilmington and Baltimore Railroad Company, on any day of the Fourth Month 11th to 21st, inclusive, and making return coupon good until Fourth Month 24th, inclusive.

The Baltimore and Ohio Company and the Philadelphia and Reading Railroads have kindly offered Friends the same rate and for the same dates as the Philadelphia and Reading Railroad.

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 certificates on the Ticket Agents—one of which must be delivered to the agent whenever a ticket is obtained. 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 above rates. If a Friend in each neighborhood would ascertain the number likely to be needed and obtain them and distribute among the Friends, would make less work for those having the certificates. When they are to be forwarded by mail a cent stamp should be sent to pay the postage.

NOTE.—Tickets issued on this order will not be good to stop off at way stations, going or returning.

T. C. H.

FRIEND'S RECORD ROOM.—The attention of Friends is called to the recent changes made in the Record Room in Friend's Library, 142 N. Sixteenth Street. The wooden book-shelves have been replaced by cast-iron cases, having their supports imbedded in a new cement floor. Friends in the country, and strangers from other Yearly Meetings are invited to the Room, to which they will be admitted on the terms of Third, Fifth and Seventh-days, between three and six o'clock.

PHILADELPHIA PEACE ASSOCIATION.—The annual Meeting of the Peace Association of Friends will be held in the Women's Monthly Meeting Room, Twelfth Street Meeting House, on Second-day, Fourth Month 18th, 1893, at 3.30 P. M.

FRIENDS attending the Yearly Meeting can be furnished with meals, both before and after the meeting, as heretofore, at moderate charges (50 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 Suffrage and the Select Meeting, the previous week.

TEMPERANCE ASSOCIATION.—The Thirteenth annual Meeting of the Temperance Association of Friends, of Philadelphia Yearly Meeting, will be held at the Twelfth Street Meeting House on Second-day, Fourth Month 19th, at 8 o'clock in the evening.

FRANCES BIDDLE GARRETT, Secretary.

ROSEMONT, Pa., Third Month 30th, 1893.

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THE FRIEND.

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Extracts from the Life of Mary Dudley.

(Continued from page 290.)

1896.—After she and her companion had visited a few families in Ross, she thus relates a circumstance which occurred there.

"I sat the meeting under unutterable exercise dear M. H. was engaged to minister to a congregation for which I then believed I was going through such a baptism as I have seldom experienced, and feeling (as I apprehend) a clear perception how to act, when the meeting terminated, I requested that two men who had sat with me, but were total strangers to me, might be invited to our lodging; they willingly came, and a time long to be remembered ensued. It was the same person for whom I felt it a great visit to this place, but whose countenance I did not know; they are both evidently under the care of the great Shepherd, but much tried by different accounts. We sat and parted under feelings as I have no language to describe, and for this season alone I could bear to be separated from my nearest connections; but we were rejoiced to have them, and their reasonings have been right; may future visitation be mercifully vouchsafed."

An account of a public meeting held at Wexford was thus given by a Friend who had been her companion in part of this engagement and kindly wrote to her husband when he was prevented doing so by indisposition.

"The house was nearly full, and those assembled behaved with becoming solidity; the covenant of good was soon felt, and after dear Mary appeared in supplication, she was largely engaged in the exercise of her precious gift;—the propriety of women's preaching,—against the prevailing ministry, and in describing the liberality of the grace of God. It was a very open season, and though, as thou mayst suppose, she was much exhausted, yet the incomes of that peace she goes through to obtain, were not withheld, but sweetly given of, the Lord rewarding liberally for acts of dedication, and afresh inciting to confidence and trust in Him. In the family meeting at our lodging in the evening, she again drawn forth to address some individuals in a very particular manner; it was a time of refreshment in which most present were rejoiced, and I hope the sense of heavenly visitation which then prevailed will not soon be forgotten by some of us."

Near the close of this service, my dear mother wrote as follows:

"I feel unable to do as much in this line as I once could, nor am I even qualified to keep any little sketch of what I go through from day to day, as if all that is once passed was gone from my remembrance, by fresh exercise continually occurring; so that the poor vessel is kept in a state of quiet emptiness, except when anything is put into it for others, which for a season refreshes and sweetens. As to the earthen vessel, it is sensibly weakened, yet I expect it will hold awhile together, till not only this, but what may still remain is done; and truly my mind is humbled under a sense of unmerited regard, and my own utter inability to move in the line of gracious acceptance, without deep preparatory baptisms and renewed help, and this having been almost marvellously extended, I again feel stripped and unclad of any strength. If these are some of the mysteries, attendant on the awful office which some apprehend they are appointed to, then may the hope be safely cherished that, however hidden their life, it is with Him who in his own time will again and everlastingly arise, and they also partake of his glory."

She returned home in time to attend the Quarterly Meeting held at Clonmel, in the Fourth Month, and early in the Sixth Month, she again left her own habitation, to fulfil some prospects which had not been accomplished in her late journey; among these were public meetings at Dunmore, Enniscorthy and Ross, respecting which she observes, that though deeply exercising from the ignorance of spiritual worship and want of true settlement, which were generally obvious, yet 'faith being mercifully granted, and holy assistance renewed, ability was afforded to preach the glad tidings of salvation through Jesus Christ, as the way, the truth and the life.' She also attended the Quarterly Meeting for Leinster Province, and several meetings for worship and discipline in the county of Wexford. In some of these services she had the acceptable company of her dear friend M. Watson, and returned home with a relieved and peaceful mind, a short time before her own Quarterly Meeting held at Limerick; where, after attending that solemnity she felt bound to sit in the families of Friends, and in a letter written to her husband while thus engaged, makes the succeeding remarks:

"I can afresh say it is well to follow the pointings of duty and stand in resignation, for although the poor body is considerably exhausted, my mind is mercifully relieved beyond what is usually the case with me; so that I have reason to commemorate the unmerited regard of Him who leads about, graciously instructs and encourages to confide in his holy sustaining arm."

After returning from this visit, she was mostly at home during the remainder of this year; the latter part of which was signalized by some very afflictive circumstances, under which her

body and mind were at times brought very low; yet being supported by Him who had long proved her refuge and strength, she was enabled instructively to manifest that those who trust in the Lord are not confounded, but in the permitted, as well as appointed, trials of their day, find his grace sufficient for them, and the spirit of humble resignation equal to counteract the effects of human weakness.

In the spring of 1797, my beloved mother believed it best for her to attend the Yearly Meeting in London, which she did to the relief and comfort of her mind, spending a little time in Bristol on her return. While absent on this journey, she writes as follows:

"Though not professedly out in the service of Truth, I think it may be truly said I am not spending idle time; every day seems to bring its work with it, and some meetings, and more private seasons of retirement have been peculiarly marked by the covering of solemnity and the cementing influence of Divine regard; so that while I feel myself a poor creature, I have renewed cause, thankfully to acknowledge gracious help, and depend upon the leadings of an ever worthy Master, who does not forsake in the needful time."

Soon after she returned home, her affectionate feelings were called into painful exercise by her husband having a dangerous fall from his horse, which occasioned an illness that for some time threatened his life; and the anxiety and fatigue which she underwent at that season produced an indisposition of the bilious and gouty kind, the effects whereof greatly tried her constitution for several months. She had, however, the comfort of seeing her beloved partner gradually restored to health, and they were both benefited by spending some time at the sea-side, first at Tramore and then in Youghal. At both these places, David Sands, of America, was a good deal with them, and towards the end of the year, my dear mother united with this Friend in some religious service in the city and county of Cork, being also accompanied by her niece, Hannah Grubb, who during this journey, first appeared as a minister. The following extracts from her letters contain an account of the engagement.

"Fifth-day was the Monthly Meeting here; until the previous one for worship, D. S. had been a silent traveller in every meeting, but in that he was exercised in a close line, comparing the people to sheep who had been richly fed and walked in good pasture, but had not become strong, nay, were sick, and some even in danger of dying; but yet he felt a few were alive, to whom he ministered encouragement. I felt inclined to take my little certificate to the men's meeting, and had it read while there, which opened my way among my brethren to my own relief."

"First-day evening we appointed a public meeting which was largely attended. I had to revive the gracious invitation of the Saviour of the world, 'If any man thirst let him come unto me and drink,' and doubt not the love of Israel's

Shepherd was then afresh extended, for the gathering of the people from the shadows to the substance of religion. D. S. was engaged in the unity of feeling, and though we have no report of mighty works being done, I trust that profit was sealed upon some minds.

"I had a view of going to Kinsale while in these borders, but being very much indisposed it seemed unlikely I should be able to unite with D. S. who was going on Fourth-day night; yet feeling inclined, H. G. and I went next morning in a close carriage, and reached Kinsale time enough for the meeting, which was appointed for eleven o'clock, but the people coming in irregularly the house was not filled for nearly an hour. Several appeared very light, conversing, &c., but after deep, laborious exercise, there was more settlement and some relief obtained. D. Sands was enlarged in testimony and supplication, and in endeavoring to do my part of the business, I found to my humbling admiration, the truth of that assurance, 'as thy day so shall thy strength be,' even as to the body, which was made equal to required exertion. Another meeting was appointed for the evening, which I had almost given up the prospect of attending, but, being recruited by a little rest, went again; the house filled, and some solid people were among the multitude, to whom David was largely opened, in a manner teaching to their states. A portion of labor also fell to my lot, and I trust the precious cause was rather magnified than hurt by these opportunities, and some minds measurably gathered to a state of true waiting. But, oh! the labor that is requisite to have even so much of the way of the Lord prepared; and how few comparatively are in a state of fitness to receive even the messengers in the previous mission, or baptism, for the Master's appearance, the revelation of his power and spirit. Darkness seems to cover the earth, and gross darkness the minds of the people, so that every step is like working with the plough to gain an entrance for the seed of spiritual doctrine; but, if the laborers perform their assigned part, all afterwards ought to be resolved into the hand and further operation of the great and powerful Husbandman, in faith and patience.

(To be continued.)

THE HEAVENLY MANSION.—There is an Indian legend of a king who resolved to build the most beautiful palace ever erected on this earth.

To this end he employed Jakooob, the builder, giving him a great sum of money and sending him away among the Himalayas, there to erect the wonderful palace. When Jakooob came to the place he found the people there suffering from a sore famine, and many of them dying. He took the king's money and all of his own, and provided food for the starving multitude, thereby saving many lives. By-and-by the king came to see his palace, but found nothing done toward it. He sent for Jakooob and learned why he had not obeyed his command. He was very angry, and cast him into prison, saying that on the morrow he must die. That night the king had a dream. He was taken to heaven, and saw there a wonderful palace—more wonderful than any he had ever beheld on earth. He asked what palace it was, and was told that it was built for him by Jakooob, the builder. In spending the king's money for the relief of suffering ones on the earth, he had reared this palace inside of heaven's gates. The king awoke, and, sending for the builder, told him his dream, and pardoned him.—*A Cluster of Pearls.*

FOR "THE FRIEND."

A Visit to New York.

(Continued from page 297.)

We reached Ithaca, at the head of Cayuga Lake, in the evening, and as there was no train at that time up the lake, spent the night at a hotel. Cornell University is located here, and is said to have about 1,500 students—among them, as we afterwards learned, are five or six who are members of the Society of Friends. As we did not visit the Institution, nor learn much concerning its management, I will pass it by without further notice.

Early on the morning of the 26th we took the cars for Union Springs. The road running along the eastern shore of the lake furnished us with a succession of beautiful views of this sheet of water, which is about forty miles in length by three and one-half in width.

We had much interesting conversation with a fellow-passenger, who professed to be a member with Friends, but who, as we afterwards were informed, occupied a position very inconsistent therewith—even that of a stated pastor in a meeting claiming to belong to our Society. He was open and courteous, and some of his remarks indicated at least a theoretical knowledge of the principles of Quakerism.

We spoke of Divine worship as believed in by Friends, and he said, that living in communion with God was his highest ideal of true religion. But that many meetings, even among Friends, were not prepared to appreciate this, and hence arose the demand for something outward to be done. The want of this inwardness and of Divine communion was the cause that there was so little among our members of coming forward in the ministry. Divine Grace was the indispensable qualification for religious service; and there ought to be an abiding under its anointing.

In general terms we endeavored to strengthen him in a faithful adherence to the views he had expressed; but as we did not know his situation, we did not tell him that his own course tended to increase that *outwardness* of which he complained, by leading the members of his meeting to look to him for comfort and instruction, instead of turning inward and seeking to feel the spirit of worship flowing from its ever-blessed fountain.

At Union Springs we dined at the boarding school belonging to New York Yearly Meeting. The buildings are leased to Charles Jones, who conducts the school on his own financial responsibility. There are over sixty scholars, of whom thirty-four are boarders. At the close of the meal, C. Jones very kindly and considerately opened the way for a religious opportunity with the family before leaving the table. We then called on John J. Thomas and family. He has long been known as an authority in farming matters, and as an editor of an agricultural paper—an intelligent, agreeable man of about eighty-two years of age, and in rather feeble health. As we had both been pupils of his brother, the late Dr. Joseph Thomas, of Philadelphia, the visit was the more agreeable to us. It ended in a religious opportunity.

As there seemed to be nothing to detain us longer at Union Springs, Charles Jones very kindly took us in his carriage about ten miles to Poplar Ridge. As we passed along, our attention was called to a well-defined oval mound, which we were told was a former burying-place for the Oneida Indians, who would not permit the ground on its top to be disturbed. The field had been cultivated, but the ploughing ceased

at a certain land-mark on the side of mound.

The ground was covered with snow, and day cold, so that it was a relief, on reaching Poplar Ridge, to be kindly welcomed by Friend, and to be seated by the side of a wood stove. A road from Auburn, at the outlet of Owasco Lake, runs nearly south to Ithaca, the head of Cayuga, and thus traverses nearly the highest part or ridge of the land that lies between those bodies of water. Along it were formerly planted numerous Lombardy Poplars, and from this it derived its name of Poplar Ridge. Some of these ancient trees still remain venerable for size and antiquity. They are the largest trees of the kind that I have ever seen.

We remained in that neighborhood several days, and made calls on most of the families. In a few cases some coolness or shyness manifested, because we were members of Philadelphia Yearly Meeting, with which they had no official intercourse; but in a general way we were received with much openness and cordiality; and we were repeatedly comforted by the evidence of the sensible presence of the Head of the Church, as shown by the tender sensations experienced. We found a valuable body of Friends, among whom were a number of interesting young people. They seemed to be maintaining both the doctrines and the harmonies of our Society with as much faithfulness as we often find in communities or meetings of the same size; and we could not but feel regret that the door of communication between them and us was not more widely open. A liberal spirit that animated some of them was shown by the remark made by one of their number, when, alluding to the vision by which I was instructed that the blessings of the Gospel of Christ were not confined to the Jews—"I do not see how any one that has read the vision of Peter can be bound up in a nut-shell."

As some of my readers may not understand the peculiar position of this body of Friends, it seems proper to make a brief statement of their separation from the main body of the New York Yearly Meeting was one of the fruits of the controversy raised in the Society of Friends over the doctrines of Joseph John Gurney. This led to a separation in New England Yearly Meeting in 1845.

The Larger Body there prepared a list of correspondents whose signatures were necessary to authenticate documents issued from their meetings; and sent this list to other Yearly Meetings. New York Yearly Meeting set down to its subordinate meetings, with directions to conform their action thereto.

In Scipio Quarterly Meeting there was decided opposition to this step, because many of its members regarded the Smaller Body in New England as the true representative of the Society there; and in 1847 they sent a Mission to the Yearly Meeting, that they did not unite in acceding to the measure as requested. This effort of the Yearly Meeting to compel obedience led to a separation in each of the three Monthly Meetings of Scipio, Hector and Deerpeter, who together held the Quarterly Meeting of Scipio, independently of the Yearly Meeting.

A somewhat similar separation took place at Ferrisburgh Quarter, and these two Quarterly Meetings in 1853 held a joint meeting, claiming to be New York Yearly Meeting—representing the true principles of Friends.

After completing our visit at Poplar Ridge we designed taking the cars to Ithaca, and thence to Taughanock Falls, on the west side of Cayuga Lake.

Lake, in the neighborhood of Jacksonville, is to meet with the few Friends belonging to the Meeting. On the morning of our departure we had a sweet parting season with the Friend who had so kindly entertained us. I lingered so long in saying farewell, that when we reached Aurora, by the lake side, the day had gone! There was a ferry across the lake about eight miles south; of this we availed ourselves, and making our way to the railroad on the west side of the lake, reached our destination some hours later than we had intended. We remained in the neighborhood about three days, calling on most of the families of Hector Meeting, and having a very comfortable visit. It seemed best to hold an appointed meeting in the Methodist House in Jacksonville. About twenty persons convened, and that it was a good thing was evidenced by the solemn feeling which overspread the assembly.

We purposed leaving this hospitable neighborhood on the morning of the third of Twelfth month, and going partly by stage to Odessa, in a few miles of which place is the residence of Stephen and Mary Beardsley—formerly an Irish Friend, who had lived for many years in the family of the late Alfred Cope, of Germantown, and with whom we were both acquainted. But one of the attenders of Hector Meeting very kindly took us in his open carriage across the country about twenty miles, and deposited us at Stephen R. Beardsley's. There we were cordially and joyfully received. Stephen is a Methodist, considerably imbued with Quaker views, and Mary remains a member of Frankford Monthly Meeting, to which she formerly belonged.

(To be continued.)

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 283.)

This same Sumass River, after leaving its natal home, reposes its waters in a series of rapids connected by foaming cataracts. Here are herds of elk and deer still roam at their sweet will, and bears and panthers enliven the scene.

The long days and lingering twilight of this northern latitude made it possible for us to enjoy an extensive walk before darkness settled over the valley. Leaving the little settlement we followed the course of the river, crossing by a wooden bridge a beautiful tributary of the Sumass, Kitsuckcoos Creek (I haven't the faintest idea how to spell it). They told me such a funny story in connection with it, that I must give it to you.

An Irishman up there who fell in, when asked how deep he got, answered, "Shure'n I went in up to my ankles, but I was head first!"

On my turn in the road brought us into an Indian village of the rudest sort. Groups of little children were sporting about, and numerous women, of most hideous beings I had ever seen, squatted before their doors. We stopped to look at one who was weaving a basket. My guide talked to them all very freely, as he speaks Siyeh perfectly, and I became so interested in examining this work that, in my effort to converse with the woman, I found myself using Siyeh words with a mixture of unintelligible English, together with signs; but the result was not very satisfactory.

We secured a beautifully shaped and recently finished canoe from an old crone, that sat crouching like a monkey, by her door. It was furnished with fresh cedar bows that gave out an

exquisite fragrance as we sat upon them. They are really dug-out canoes, being made from a single log of wood, and so beautifully shaped that they were objects of great interest to me. They are propelled by a short, double-bladed paddle used in the stern, and being so long and narrow they glide with incredible swiftness over the water. It seemed like roving through fairyland as we sped along up the river, and I regretted much when we made a landing on the other side and proceeded on foot.

We soon came to another Indian village, and if the inhabitants of the one we had passed were hideous, I have no name for these. A group of little children, who were playing by the river, scattered like rabbits at our approach. Two tawny braves, with blankets loosely gathered about them, sat near by on a log. As we passed close to the side of a great barn-like structure, a noise from within greeted us, that reminded me forcibly of the monkey house at the Zoo.

Turning the corner we saw the same children, who again fled and sought shelter on some high rocks, from which they peered, eyeing us closely. A large circular opening proved the only entrance to this building, and to my horror my guide ushered me through it into the unknown terrors within. He assured me I was perfectly safe, and though I was frightened almost out of my wits, I managed to take in a little of the peculiarities of my surrounding.

At our entrance the chattering ceased, and a little conversation with the inmates showed them entirely harmless. A number of families occupied this structure, which was supported in the centre by a gigantic image (fifteen feet high), grotesquely carved and painted. Each house of this tribe contains one, which they keep as a reminder to their children, of their supposed former stature.

From here a narrow trail took us over moss and fern-covered rocks and the prostrate forms of forest giants, until we came to the open road. Crossing there the Sumass on a bridge, we returned on the opposite side through a dense forest. How I longed for a deer to come from behind some tree and show himself for a moment, but even here civilization is far enough advanced to prevent such a pleasure.

As we emerged from the forest, directly before us loomed the noble snow-crown of Arrowsmith, the highest mountain of this region, still holding the sun's last beams, which the shadows fast chased upwards until the whole was robed in night. As we gazed, suddenly as a meteor flash the planet Mars appeared behind the cold shoulder of the mountain, where it seemed to rest for a moment, looking lovelier than I had ever seen it before.

I went to the little post office, where a pleasant woman gave me pen and ink and invited me inside, where I wrote numerous postal cards to my friends, for the sake of having them stamped with the post-mark of the place.

I was not forced to spend a second night on the "Maude," as lodgings were secured for me with a kind, motherly soul, who kept a boarding house near the boat-landing. Can you imagine the luxury of a comfortable bed with snowy linen, and the delight of its being in a room of unplained pine boards, after such a night as the previous one?

Next morning, on summoning mine hostess to a reckoning, to my surprise I found her unwilling to accept of any remuneration for her trouble. I was going over to the boat for breakfast, but she forced me to have a cup of coffee and a piece of venison. I was so delighted with

the air of cordial hospitality about the place, that I found it difficult to leave, and could bring myself to terms only by promising a longer visit in the near future. I accordingly engaged board for summer after next. I have hit upon that date for these engagements because it does not seem likely I shall come next year, and summer after next is just far enough away to have a delightful uncertainty about it, and truly I have not yet seen a place where I would rather spend a summer than here.

The Sumass valley is specially adapted to the raising of wheat and oats. Most vegetables and fruits of temperate climates flourish here and the rich meadow lands afford excellent pasture for cattle. The little town of Alberni boasts of its health and social order, accounting for the fact by the absence of either doctor or lawyer. When some one asked Dr. H. if he were going to locate in the place, a resident quickly responded, that they did not need a doctor, for not long ago they had to shoot a man to start a cemetery.

As the boat did not leave until ten A. M. we took another tramp. This time we turned towards the mountains, and in a little over a mile came into a clearing. Here was located the log school-house of the district. The teacher, a very refined, intelligent-looking young man, received us cordially. I was much interested in looking at the text-books of the children—particularly the geographies, which naturally give the foremost place to the island of Vancouver, while the whole United States was crowded into about the space we give to Canada in our books.

From here we climbed upon a bluff overlooking the whole valley, with a glimpse of the blue waters of the inlet, enjoying leisurely the beauty shed abroad by the clear morning light—when suddenly, through the stillness came the whistle of the "Maude." With a wild spring I cleared the place where I sat, and simply flew. We were about a mile from the boat, but in just ten minutes we were at the wharf. The captain knew we were off in the mountains and wished to hurry us up, so there was time enough and to spare.

We had another day of the beauties of the Alberni inlet, and as the afternoon wore on we entered Barclay Sound, this time taking the western coast, as the captain had to visit Uchielet, which is the point opposite Cape Beale, and the farthest west settlement in British Columbia.

On our way we made a landing at Barclay. This is to be the terminus of the Great Northern Railway across Canada, which when completed, will, they say, considerably shorten both time and distance in going around the world. There had been much merriment all along at the captain's expense, for he was known to have taken quite a number of town lots, and as we hove in sight, the two small frame houses and twenty stumps or so in the midst of the primeval forests, was indeed amusing.

As we neared the floating wharf, Dr. H. ran to call the captain, telling him the mayor and alderman were coming to meet us. These proved to be a white man and an Indian, who, with their families, are the only inhabitants of this future emporium.

(To be continued.)

"The conversation of depraved persons is very injurious; for even if it does no immediate harm, it leaves its seed in the mind, and follows us when we have gone from the speaker—a plague sure to spring up in future resurrection."

FOR "THE FRIEND."

Is the Plain Dress of a Friend called for in the Present Day? Being an Examination Thereof in the Experience of a Concerned Friend.

"There is a faith that overcomes the world, and there is a faith that is overcome by the world."

"Examine yourselves—prove your own selves whether ye be in the faith." (2 Cor. xiii: 5.)

"Ye shall diligently keep the commandments of the Lord your God, and his testimonies and his statutes, which He hath commanded thee

* * That it may be well with thee; that thou mayst go in and possess the good land

* * to cast out all thine enemies from before thee * * And when thy son asketh thee, saying, What mean these testimonies, which the Lord our God hath commanded you? Then thou shalt say * * the Lord commanded us to do all these things * * for our good always, that He might preserve us alive. And it shall be our righteousness, if we observe to do all these commandments, before the Lord our God, as He hath commanded us." (Deut. vi: 17-25.)

"Thy testimonies are very sure, holiness becometh thy house, O Lord forever." (Psalms xciii: 5.)

Why do I wear the plain, distinctive dress of a Quaker?

In obedience to the leadings and dictates of the Spirit of Truth, which led me gently along, out of the spirit, ways, manners, customs and fashions of the world, to take up my cross, and deny them all, as being "of the world and not of the Father." When a seeker after Truth, many weary days and nights of mourning and lamentation were my portion, longing after that I had not, and desiring to know that which I knew not—*acquaintance with the Lord*—until I was reduced to such a state of want, that my will was ready to be offered up at the Divine call; and the Lord then graciously answered my cry, and revealed the terms of discipleship to my hungry and thirsty soul, with the words, "Art thou willing to drink of my cup and be baptized with the baptism that I am baptized with?" Feeling my own inability, and the awfulness of the engagement, I answered in my heart, "With thy help I am willing."

Therefore I besought the Lord to help me, and give me strength to take up my cross, and follow Him in the way of regeneration, that all might be rooted up from within my heart that was not of his heavenly planting. I felt I must give heed to the Spirit of Truth, that it might reveal unto me all Truth, and that according to my faith (shown in obedience to its manifestations) so it would be unto me. My will was now surrendered, and laid at his feet; and such a flow of peace came into my heart, as this took place, that I began to rejoice in God and utter praises unto Him—"Thou art my King Eternal; thou hast helped me, Lord!" I thought my will was slain forever; but I found that it was not the work of an hour, a day, a week, or a month, to conquer the enemy of my soul; but my only safety was in waiting upon the Lord, who had become my light and my strength, and I now sought all opportunities of so doing oftener than the day.

Thus keeping near to the Lord, and giving heed to the Spirit of Truth, He taught my hands to war, and my fingers to fight, so that all that stood in the way of unity and peace with Him had to be removed, and one thing after another was shown me as I was able to bear it; and as I was faithful in each particular,

my strength increased for every fresh manifestation of his will. Thus all ornaments were soon stripped off, and some articles of clothing destroyed, as velvets, silks, &c., yet it was some months before I became attired as a plain Friend.

The change was gradual, as I was able to bear it, and I can set my seal the Lord's strength never failed me in the carrying out of every engagement, which I felt at each time of a weighty life and death character. At last I had to put on a Friends' cap, having heard the words some weeks before as to it, "*Thou art a Friend, why not show it to the world?*"—at which word I trembled exceedingly, and was a Quaker in truth. I said in my heart, O Lord, thou canst help me to do it, and waiting on Him my strength was renewed. The inward warning was not to confer with flesh and blood, and so I waited, not doubting a way would be made—and soon after one came across my path of whom I could get a pattern, so I was left *without excuse*—made one up, and put it on.

Now I found the sword of which Christ spake had come, and I felt to stand alone in the world. But the Lord took me up, and from that hour I never doubted the hand of the Lord in it, or that the plain dress as a Quaker was required, is required, by all those who profess his Truth in the present day.

Some call these requirements "little things," but I can of a truth say with our faithful ancestors, who wrote formerly, "How came they to be *little things*, seeing they were *great things* to us in the beginning?" And they were no little things to me, nor do I believe they have ever been to any rightly concerned and visited one of the Lord. So those who now say these things are not required do err, not knowing the Truth, and are ours and Truth's greatest enemies, who will not enter the Kingdom themselves, or let others enter in; and any poor trembling soul who begins to feel the hand of the Lord working in this way, instead of keeping in the counsel of God, waiting and watching unto prayer, hesitates, looks back, confers with flesh and blood, and so loses sight, sense and feeling as to it, and once this is lost who knows if ever again the visitation will be renewed, for "My Spirit shall not *always* strive with man."

So one called of the Lord after another have become engulfed in their own toms, and will never come out a true Quaker, but if they keep on at all in a religious way will get no further than a Methodist or modern Friend—all for not taking heed to the still, small voice, *when* it speaks, "This is the way, walk thou in it," all for want of heeding, in the day of small things, that *uneasiness*, which it may be is the first feeling given, and which would grow to more, if given way to, and work as leaven till the whole lump was leavened. It is said of Lydia A. Barclay that she went up-stairs one night, dressed as a gay young woman, and in the morning came down attired as a plain, consistent Friend. No doubt she was well prepared for such a step beforehand, and saw the beauty of the consistent whole. And surely this is a whole-hearted testimony for the Truth, and becomes the Lord's people, who have holiness written on their foreheads, and the mark of the beast not seen on them; the inside of the cup and the platter being first cleansed, the outside will be made clean also.

"Be ye clean that bear the vessels of the Lord." "Come out from among them, and be ye separate, saith the Lord, and *touch not the unclean thing*, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Our worthy and honorable predecessors the Truth came out in answer to the call, which was sounded in their ears, to be a separate people. They denied the ways, spirit, customs, maxims, fashions and speech of the world, as also their worship and friendships. And we who follow after are to be in no ways behind them, but are likewise called, and should follow in their steps. They made the way for us through deep sufferings, and the faithful and true witnesses since their day have come out in like manner, and can give an answer to their children why they do such things. No case has ever been known of any, who, when brought to a bed of death, have regretted living such a consistent life, many have bitterly bemoaned their unfaithfulness herein at that solemn hour, when the deeds that have been done in the body are about to be answered for—good or bad—and they have been concerned to earnestly warn those left behind to faithfulness in this respect. So even have passed away, not finding a place of repentance, through perverse disobedience a hardness of heart—a solemn warning to all.

Therefore let none think the day is past such a call, or the Power less than formerly, enable to answer the call, even to forsake the lusts and vanities that our fathers for the Truth's sake, two hundred years ago, turned their backs upon; but remember the solemn language written of the Jews formerly, and which is applicable unto us if we heed not, that "Christ, the true Light, came unto his own, but his own received him not, but to as many as received Him to them He gave power to become the children of God, which were born not of blood, nor of the will of man, but of God.

The Lord is the same yesterday, to-day, and forever, and his Truth shall stand forever, and changes not, though all men should forsake Him. His hand is not shortened. He will arise at the crying of the needy, and satisfy the hungry and thirsty soul. The poor He filleth with good things, but the rich and the full He will send empty away. Whoso is wise to understand the things, even they shall know the loving kindness of the Lord.

J. A. S.

LONDON, Eng., Third Month 1st, 1893.

A PRE-MOSAIC CORRESPONDENCE.—Such a discovery is without precedent in the annals of archaeology. The fellahin of Upper Egypt came across a collection of cuneiform documents, some of which turn out to be letters from the south of Canaan, among them being a letter from a certain governor of Lachish, named Zimrida. Hardly had the document been copied and published when Dr. Flinders Petrie identified the site of Lachish, and shows that the ruins of the Amorite city of which Zimrida was governor still exist on the spot. The spade of the excavator is driven into the ground, the Amorite stratum is at length reached, and lo! a cuneiform tablet is discovered buried in the soil. And this tablet, the first which is found, proves to contain the name of the very governor, with whom, but a few months previously, the tablet of Tel el-Amarna had made us acquainted. It is more than 3000 years the letter which Zimrida had addressed to the Egyptian Pharaoh, and the letter which he had read at home had been lying beneath the ground, the one on the banks of the Nile, and the other on the desolate sands in Southern Palestine. But the time has come when the archaeologist and the Assyriologist can work together; and, guided by the Assyriologist, the archaeologist has persevered in his work in Palestine until at last his efforts have been

arded, and the broken halves of a correspondence which was carried on before Moses was born, have been once more joined together.—*Professor A. H. Sayce.*

FOR "THE FRIEND."

Divine Worship.

"The hour cometh and now is, when the true worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship Him." These words of our blessed Lord set forth a principle that lies at the foundation of all true worship, and clearly set forth the necessity of a deep spiritual engagement and consecration of soul before the Most High, in order acceptably perform this deeply solemn act.

True worship is two-fold—there is a communion between the soul (worshipping) and its Maker (worshipped) in which the soul thankfully breathes forth its wants, or ascribes honors and praise to the object of its adoration, and at the same time the mind and will of the Father may be communicated concerning it.

In order to comprehend this, man must be considered in a two-fold sense, possessed of two widely separate and distinct natures. The one an outward, carnal nature, which is "Enmity against God;" the other is inward and spiritual, in which God is worshipped. These two diverse and conflicting elements in our constitutions are in endless variance with each other. Hence the life of the Christian is a continual warfare. "The flesh, the carnal mind, the enmity, the flesh," but "they that wait upon the Lord shall renew their strength, and witness in their experience that the house of David the man of God, shall grow stronger and stronger, and the house of Saul, the man of sin, shall grow weaker and weaker, until a final victory is obtained.

Now it is evident that in order to wait upon the Lord, or acceptably worship Him, that part of us which is enmity against God, must be brought into subjective stillness before Him, in the stillness of death—as Paul says "I die daily," in order that the spiritual part may be in the power of an endless life, wherein we can experience a communion with God, his Maker.

The outward, carnal mind—the enmity against God—with all its willings, runnings and warrings, must be silenced, crucified and slain, for the time being, before the spiritual part, which alone can acceptably worship the Father, can be raised up by the power of Him who is the Resurrection and the Life—into a condition wherein living worship can be rendered.

Outward silence and stillness of the body is a more worship than outward activity; both conditions may be entered upon in a dead, formal way, and the professional worship thus performed is naught but solemn mockery before Him who will not be mocked. To such meetings for worship the language of the prophet is applicable, "Iniquity is iniquity, even the solemn meetings." It cannot be expected that such worship will conduce to a renewal of spiritual strength; but as the natural mind is brought into subjection, and placed by the power of the Holy Spirit of Truth, we may know of a partaking of that Bread which will nourish the soul, and we may experience our meetings to become seasons of refreshings held in the power of an endless life.

T. C. B.

WHEREVER Christ's presence is, there also are his works; and where his works are not, there neither is his presence.—*W. Dell.*

FROM "THE LONDON FRIEND."

THE SKIPPER'S DELIVERANCE.

AN INCIDENT FROM THE LIFE OF THOMAS CHALKLEY.

"Chalkley's Journal, old and quaint,
Gentlest of skippers, rare sea saint."
Whittier.

Long time the ship had lain becalmed
Upon a glassy sea,
No favoring winds had stirred the sails
That hung so heavily.

Each morn the fiery sun arose
From the still ocean's breast,
And trod his cloudless path, and sank
In the unchanging west.

Each night, upon that lonely thing
The stars looked down the same;
The moon had waxed, the moon had waned,
But no deliverance came.

Still lay the vessel and her crew
In viewless fetters bound,
Within a prison wide and vast
As the horizon round.

And hope, grown less from day to day,
Was yielding to despair,
For now their food was almost gone,
Long measured out with care.

And wilder grew each haggard face
Of all that little band,
Far, far away from human aid,
Four hundred miles from land.

Then each upon the others looked
With sternly gleaming eyes;
Among those famine-threatened ones
Whispers began to rise.

And thus they said "No help is near;
Rather than perish all,
Were it not better he should die
On whom the lot may fall?"

"Nay, cast not lot," the captain said,
While round him stood the crew;
"My heavenly Captain died for me—
Shall I not die for you?"

"Brothers in suffering, for your lives
My own I freely give;
So shall my love be more like His,
Who died that we might live."

"God bless you, no!" the sailors cried,
"Whatever we may do,
If we should have to cast the lot,
It must not fall on you."

"Too precious is your life—we need
Your wisdom and your care;
And you are not the Jonah here,
If Heaven neglect our prayer."

"If any fall," the captain said,
"I claim to be that one:
Though life is dear, I fear not death—
The will of God be done."

"Wait till our food is gone, my friends,—
Then, if no help be nigh,
At peace with you and all the world,
I yield myself to die."

Then slowly up and down the deck
Firmly the skipper trod,
Calm to all seeming, though his soul
Was wrestling with its God.

To the far distance oft his gaze
Turned long and earnestly,
As if he thought to see his Lord
Come, walking on the sea.

But just below the vessel's side
A sudden splash he heard;
A dolphin rising from below,
The heavy waters stirred.

It looked up in his face—he read
Strange meaning in its eye,
As if it said, "Thy prayer is heard,
Thy substitute am I."

The sailors hastened at his call,
With line and sharp harpoon;
The unresisting fish became
Their dying captive soon.

And as they laid it on the deck,
And stood around their prize,
They said, "'Tis just the captain's length—
'Tis just the captain's size.

While yet they feasted on the food
Thus wondrously supplied
They saw a distant line of light
Come creeping o'er the tide.

A shout arose, for now they knew
A breeze was on its way;
Its kiss awakened the slumbering deep,
The waves began their play.

On, on it came—it filled the sails—
Again the ship was free,
Again across the ocean blue
She rode right merrily.

Oh joy! to see so far behind
Her shining track of foam,
And hear the wind among the shrouds
Sing pleasant songs of home.

And joy to feel the burning brow
By cooling breezes fanned,
And know that every breath that blew
Would bring them nearer land!

And on, with all her canvas spread,
The good ship glided fast,
Until the Capes of Delaware
She rounded, safe at last.

—A. L. Westcombe.

FOR "THE FRIEND."

Having been much impressed of late regarding true silent waiting before the Lord, when assembled for Divine worship, the testimony of George Whitehead, as recorded in "Friends Library," vol. 8, page 231, has been brought before the view of my mind:

"After I had been some time conversant among our Friends, and frequented the meetings to which I belonged in Westmoreland and Yorkshire, chiefly between the years 1652 and 1654, being much inwardly exercised in waiting upon the Lord among them, 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."

Desires have arisen that our dear young members, as well as those who are older, may be brought to seek for themselves, the object for being thus assembled, that they may have their hearts centered on Him with whom we have to do. Then, and then only, will our meetings be seasons of instruction, and our hearts tendered and be enabled to grow in grace, and in the knowledge of the love of God, as did many of our worthy predecessors in the Truth, alive unto the quickening, life-giving power of His Holy Spirit. Then there would be more living witnesses, faithful ministers and true prophets in our day, as in days gone past.

DAMASCUS, Ohio.

FOR "THE FRIEND."

The Terms of Discipleship to Them that Profess the Name of "Friends."

The name "Friends" is derived from Christ's own declaration following his commandment, John xv: 12-20, "Ye are my friends, if ye do whatsoever I command you." The name Quaker was given by a "persecuting judge," because he was commanded "to tremble at the word of the Lord." Friends claimed to "revive primitive Christianity," and in so doing shrank not from accepting and following the terms of discipleship recorded by Matt. x: 24, 42, "The disciple is not above his master, nor the servant above his Lord;" also Luke vi: 40. Again, "if any man will be my disciple, let him first deny himself and take up his daily cross and follow me."

If we honestly consider the record left by the evangelists of the words of Christ, the disciples will be left without doubt as to their position in the world. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they have persecuted me they will persecute you also; if they have kept my saying they will keep yours also. Because the world lieth in evil and hated the light, neither do they come to the light lest their deeds should be reproved."

This, then, is the distinctive foundation principle between the world and the true Friend: the one hates the light, the other loves it, and what is more, brings his deeds to the light, that they may be proved whether they are wrought in God. As the world hates the light in themselves, so they hate its testimony; first from Jesus, who is the light of the world, as well as from the disciples "whom I will send in my own name."

It is to this living reality of Quakerism the true humble-minded Friend must look "not as if we had already attained or as if already perfected, but forgetting the things that are behind and pressing forward toward the mark of our high calling in Christ Jesus, who loved us and gave himself for us."

Let me remark here, the more fully the love of God becomes developed in our hearts, the greater our love to that which refineth and does away with that in our sinful nature which God has a controversy with, and which separates us from God. True love to Christ in his second appearance without sin opens the understanding of the new man in its regenerating process, in a little measure to value what Christ in his first appearance wrought for us, without us, in the flesh.

"Greater love hath no man than this, that a man lay down his life for his enemies," the consideration of this wonderful act, "God so loving the world, that He gave his only begotten Son for the world, that whosoever believeth in him shall not perish, but have everlasting life!"

This consideration has often prostrated my soul at his feet, who said "learn of me, for I am meek and lowly of heart, and ye shall find rest for your souls, for my yoke is easy and my burden is light." So it is to the regenerated nature of the new man in Christ, which does not look at present afflictions and self-sacrifices, for the seen things are temporal, but the unseen eternal. This unseen eternal glory, the recompense of reward to the righteous, was to early Friends a living reality; and therefore they did not count their lives near nor dear to themselves, but suf-

fered joyfully the spoiling of their goods, persecutions, and all manner of cruelty, yea, death itself.

They understood the inward reality of Christ's declaration—"He that will save his life shall lose it, and whosoever will lose his life for my sake shall find it." What is the legacy they left us; and in great measure promoted in the world at large? *Liberty of conscience.* But as it is only those whom Christ makes free that are free indeed, so the true test of discipleship presents the same claims to each individual in every generation. Although far more favorably situated as to the outward, with our purchased inheritance of liberty of conscience, yet "except a man be born again he cannot see," &c. The birth is one step, but mature Christianity demands incessant moving forward.

Great objects are always obtained by slow but vigorous progress: the man who is afraid of standing alone and solving hard problems will never be master in his calling. Through evil report and good report, the first generation of Friends, with their practical Christian experience, mastered their calling; in obedience they followed their Captain who was never foiled in battle nor beaten in the field. It is only by the right use of any of our faculties they are developed and made strong.

It is true of spiritual as well as natural faculties, that they may remain dormant for want of use. Nature is unchanged for sin passed over all men, because all have sinned; and God is unchanged, full of mercy, slow to anger, yet "my Spirit shall not always strive with man, seeing he is flesh." PETER N. DYER.

Natural History, Science, etc.

The Trapdoor Plant.—The utricularia grows in the lakes on the sand hills, and no less than two species of this genus keep company with the pitcher plant in its boggy home. These plants have become so thoroughly accustomed to support themselves by capturing and digesting minute animals, that, except in their very earliest stages, they are able to dispense altogether with roots, and to live floating near the surface of the water. The leaves of these plants are finely and frequently divided, and the numerous and fiber-like branches are set with many minute bladders, more or less globular in shape. These bladders are not completely closed. On their under side they are furnished with a tiny trapdoor, opening easily from without, but not from within. By this trapdoor minute crustaceans and other creatures enter the bladder, never to return. Once they are entrapped, there is no escape. The valve closes tightly over the entrance, and the prisoner soon dies by consuming the oxygen out of the very limited amount of water which the bladder contains.

It is not very clear what tempts the prey to enter the bladders. Possibly there is some special contrivance for the purpose, though not yet observed; but it seems as if mere curiosity, which so often runs men and women into danger, has exactly the same effect with these tiny animalcules. The trapdoor is surrounded by a number of fine bristles, probably to keep off larger creatures which might injure the bladder by attempting to enter. Whether or not the plant has actually the power of digesting the insects it contrives to capture is still a mooted point. It may, like the *drosera*, secrete some acid digestive fluid; but this is not certain. The captured animalcules, however, in the course

of time decompose, when the juices of their tiny bodies are gradually absorbed by the walls of the bladder and go to nourish the whole plant.—*Good Words.*

Soil-filtered Sewage Water and Fish.—It is known that sewage water, spread over irrigation fields, reappears from drains placed at a few feet deep, in a limpid state, like spring water. This water, unlike that of sewers, proves remarkably favorable to fishes, probably because of its dissolved organic matter, which the filtration in the soil has not wholly removed. This fact has been lately observed by Herr Oesten on the irrigation farm at Malchow, near Berlin, where the water is collected in eight ponds, and in these ponds salmon and carp have flourished greatly.—*London Nature.*

Eclipse of the Sun.—*Public Opinion* calls attention to the fact that the total eclipse of the sun, which is set down to occur next month, will be one of the longest in duration of the present century. To observe it, one English party goes to Bathurst, Africa, and one to Pernambuco, Brazil; the Bureau des Longitudes, Paris, sends an expedition to Africa; Harvard College Observatory will be represented at Arequipa, Peru, and the Lick Observatory at a station in Chili. Other Americans will probably follow.

The Dog Carried the Life Line.—A good dog story comes from Maine. A. C. Buell, a former well-known journalist of Washington City, usually hunts during the sporting season on Penobscot Bay. When not hunting he leaves his dog "Pat," a very fine-bred Irish retriever, in care of a fisherman on the shore of the bay. A few days ago Buell received a letter from the fisherman telling of a remarkable performance of Pat in rescuing no less than seven persons from a fishing smack that had been thrown on a reef in a heavy gale. The smack was lodged on one of the reefs of Great Spoon Island, about 200 feet from the shore. The men hoisted signals of distress, and were in momentary danger of being swept away. Tremendous waves were running, and the crowd of excited fishermen on the shore knew that it would be fatal for them to attempt a rescue, as no boat in their possession could live in that sea. Suddenly there came one who had in his care the dog Pat bethought him that the dog had been taught to not only retrieve, but to tow boats by a rope from one point to another, and often when a boat would get adrift he would be sent for it, and would run his nose under the painter till he would come to the end of it, and he would take it in his teeth and fetch the boat to shore.

"Pat" was at once called. A long cod-line was attached to a piece of lath and flung as far as possible into the water. "Pat" promptly sprang in, swam to it, and brought it to the shore. Several times he repeated this performance. The fishermen were in despair. The waves were splashing so high they could not direct the dog's attention to the men on the reef. Finally "Pat" seemed to comprehend that there was something more serious on hand than he had at first thought. He raised his head and looked intently over the water. His eye caught sight of the boat with its signals of distress and the waves dashing over it.

When the lath with the cod-line attached was again thrown into the water, "Pat" at once sprang after it, took the lath in his teeth, and instead of turning to the shore, struck out through the roaring surf to the reef. Many times he was buried under the waves, but after

ew minutes of intense suspense he was seen m the shore clambering up the side of the l, and a great shout went up as the imperilled lers took hold of him and lifted him into the it in an almost exhausted condition. In ef time a strong rope was attached to the l-line. The men on shore were signalled to il away, the rope was made fast to the reef l the shore, and one by one the men passed l over hand from their place of danger, the ve dog following when he had got his second id.

Playing Tricks with Vegetables.—Some very asant surprises for children may be obtained getting fruits to grow inside of glass bottles. ue, especially of the cucumber family, can inserted into the narrow mouths of bottles de young, the bottles attached to the branch. l after full growth it will be a mystery how se fruits got inside the bottles or jars. Be- as the pleasant surprises many a youthful on on plant growth can be furnished by se tests. It is stated that King George III, England, in the earlier stages of the insanity ch subsequently overtook him, used to ex- ss his surprise to those who were dining with as to how the apple got inside the dumpling, with these fruits in glass jars the surprises ven sane people are quite as interesting as apple dumpling was to this unfortunate arch.—*Meehan's Monthly.*

Items.

our Gospel of Power.—Great words were those ken by the venerable Dr. Jenkins, of the Brit- Wesleyan Conference, to the London Ministers' eting. The topic was: "Faith in His Message True Source of the Preacher's Inspiration." urged with emphasis that the Gospel is a super- natural message, and that to secure its successful entation to the congregation there must be a onstrative power which is above and beyond t of any mere human reasoning, and which is effect of the illuminating power of the Divine rit. It is the preacher's privilege to claim in ve measure spiritual power—a pentecostal bap- s in every sermon preached, or Gospel address ivered. Looking around upon the ministers re him—many of whom were his sons in the pel—he is reported to have tenderly and most resively said: "I do not wish to bring a charge eartless preaching against any of my brethren; here is some danger of our preaching truths h are only partially present to our minds. re are times when, so to speak, the whole man e the sermon, and then the effect is that the ole go down before the Truth like ripe corn e the sickle."

iritual results of this kind might and should uch more frequent than they are.—*Christian eate.*

mon Wilberforce on Licensing.—I am utterly ole to understand the value of this compromise h you call high license. I don't understand e taking of license money from a wrong can e it morally or financially right. I feel that andid moralist is forced to the conclusion that liquor traffic is wrong; that to license or tax it e authorize it; that to authorize wrong cannot ight; hence, that all license, high or low, is ally and politically wrong. Believing this, I, ne, cannot accept high or low license under e conditions.

ble Association.—The Sixty-third Annual Re- o of the Bible Association of Friends in America, e office is located at No. 116 N. Fourth Street, eladelphia, states that during the year ending h Month 30th, 1892, there were issued from epository—1,954 Bibles, 3,202 Testaments and ns, and 39 Testaments—being an increase in otal distribution this year of 487 volumes over e of the previous year.

The former Agent, John S. Stokes, who had faith- fully discharged the duties of his office for twenty- five years, having deceased, Edwin P. Sellev has been appointed Agent in his place.

THE FRIEND.

FOURTH MONTH 15, 1893.

In the last issue of THE FRIEND a mistake was made in the continuation of the "Extracts from Letters written during a Summer Holiday Trip," by inserting a description of the scenery along the Canadian Pacific Railroad, in advance of its real place in the series of letters. The "Extracts" in the present and two following numbers should have preceded it.

In the present number of THE FRIEND we insert a communication from a Friend in Eng- land, which gives a lively testimony to the im- portance of adhering to that non-conformity to the world enjoined by our Saviour and his apostles, as illustrated by her own experience in putting on the plain garb of a consistent Friend.

Some one has remarked that true religion in all ages of the world has led its followers into simplicity. This has certainly been the experi- ence of the members of our own Society. With- out formally adopting any peculiar uniform, and dressing as the more sober people of the day did, they felt it right not to follow the ever- changing fashions of the world, and this soon made them a peculiar people in their appear- ance. So it was with the early Methodists, who soon became known by their appearance to be professors of religion.

It has become common among degenerate Quakers in many places, who are unwilling to bear the cross of Christ—the restraints which his Holy Spirit imposes on his obedient follow- ers—to ridicule our ancient testimonies to plain- ness in dress, language and manners, and to speak of these things as merely external matters of no moment, true religion being in the heart. We all believe that true religion consists in fel- lowship with God, and that it is inseparably connected with heart-felt obedience to his re- quirings; but it cannot exist without such obedi- ence.

The experience of our correspondent is sub- stantially the same as that of faithful Friends in every generation. In the Journal of that eminently gifted minister, the late Christopher Healy, who, when a young man, lived in the State of Rhode Island, he mentions that about the sixteenth year of his age he was made sensi- ble "that I was living too much at ease, and seeing many who I thought were running the broad way that leads to destruction, and fearing my part would be with them, I besought the Lord to look down upon me and help me; and in this distress of mind I promised to obey Him in whatsoever He required of me, however in the cross to my own will; and I soon saw it was my duty to use the plain language, and also to have my clothes made plain, and one day having been at work alone, and coming to the house where I then resided, and feeling it laid upon me to begin to use this new language, and ex- pecting to be derided on that account, it greatly humbled me. But He who had made me sensi- ble of my duty, strengthened me to perform the same, blessed be his holy name forever. And, as I expected, so it proved, for the young man

who lived at the same house, on hearing the alteration in my speech, derided me in such a manner as to make it very trying. But when I came to be alone, I found great inward peace for thus giving up to use the plain Scripture language."

It is a cause of great joy to the religiously concerned members of our Society, when they see the younger members conforming to these testimonies with increasing faithfulness, *because* it is an evidence to them that the dear young people are coming more and more under the government of Christ, and thus entering the narrow way that leads to life everlasting.

Our aged friend, Joseph Morris, of Carding- ton, Ohio, now nearly eighty-nine years of age, while infirm of body, still retains his liveliness of spirit, and his concern for the prosperity of our religious Society. In a letter dated 27th of Third Month, he says:

"As the time of the Yearly Meeting is near at hand, I seem to feel a sympathy and near- ness for the dear Friends of Philadelphia Yearly Meeting, especially those upon whom the care and responsibility of the Society rests most heav- ily, and who are concerned that its dignity and principles may be maintained in all their bear- ings, to the honor of the Great Head of the Church."

In view of the evidences of light springing up in different parts of our heritage, he asks: "Is there not room for us to expect an increase of living zeal for the promotion of Truth and righteousness in the earth; and that the precious doctrines and testimonies of our beloved Society may again revive and be honored by its mem- bers everywhere?"

We publish the above, in hopes that the loving salutation may be cheering to some of our readers.

SUMMARY OF EVENTS.

UNITED STATES.—The proclamation prohibiting the taking of seals or other fur-bearing animals in Alaska, or in Bering Sea in the season of 1893, was promul- gated by President Cleveland on the 5th inst. It is issued by virtue of the requirements of the act of Third Month 2nd, 1889, and in conformity with the terms of the Treaty of Arbitration with Great Britain con- cluded Fourth Month 18th, 1892, which extends the *modus vivendi* until Tenth Month 1st this year. The penalty is the seizure of the vessels engaged in the unlawful traffic and a fine of from \$200 to \$1,000.

According to the *Atlanta Constitution*, there are 32,- 000,000 men and 31,000,000 women in the United States. Men are in the majority in all the States and Territories except in the District of Columbia, Massa- chusetts, Rhode Island, North Carolina, Maryland, Connecticut, New Hampshire, New York, South Caro- lina, Virginia and New Jersey, in which there are more women than men. The District of Columbia has the largest proportionate excess of female popu- lation, and Montana contains the largest percentage of men. In New Jersey the two sexes are most nearly equally represented.

Chief Harris, of the Cherokee Nation, has signed the bill for the ratification of the amended strip treaty. This was the last step necessary to assure the opening of the strip to settlement.

A bill has been favorably reported to the Cherokee Council, authorizing Chief Harris to appoint five com- missioners on the part of the Cherokees and to meet a like committee from each of the four other nations concerned and confer regarding the proposition of the Government to make a State of the civilized tribes.

A dispatch from Frankfort, Kentucky, says that the Court of Appeals has affirmed the decision of the Lower Courts in the case of the Commonwealth *vs.* Enright. A suit was brought against Enright's pool room to condemn it as a nuisance. The effect of the decision will be to close all the pool rooms.

At Jersey City, on the 4th inst., Judge Lippincott called the attention of the Grand Jury to the betting at the Guttenburg Race-track, pool selling at Harrison and policy playing in Jersey City and Hoboken.

He is impressed on the Grand Jury that the recent acts of the Legislature legalizing pool selling were unconstitutional, and that the Grand Jury, if it did its duty, would indict all places where pool selling is carried on as under the old law.

The orange crop in Southern California this year is said to have been the largest on record, amounting to about 7,000 car-loads. Nearly \$30,000,000 is invested in the business.

Reports from seventy-six counties in Texas regarding the cotton prospects indicate an average increase of acreage of fifteen to twenty per cent.

A Cleveland dispatch says it is claimed that, by the annexation of the suburban towns of West Cleveland and Brooklyn in the election on the 3rd inst., the city of Cleveland will have, as soon as the legal formalities are ended, a population of 322,000. This will make it the largest city in Ohio and the ninth in the U. S.

The great new Mormon Temple, in Salt Lake, Utah, was dedicated on the 6th inst. The site was selected in 1847, and ground was broken and the corner-stone laid in 1853. The cost of the building, as near as can be ascertained, will be slightly in excess of \$5,000,000. It is anticipated that the ceremonies will extend over a period of fourteen days. The services were secret. A Mormon Temple is to be built at Independence, Missouri.

On the 6th inst. the Arkansas Senate passed a bill conferring on the women of the State the right of the suffrage and making them eligible to membership on school boards. On the same day the Illinois Senate passed the Woman Suffrage bill extending the elective franchise to women in certain municipal and township elections.

Chief Justice Fuller, in his opinion in the United States Supreme Court, on the 10th inst., decided that the liquor law of Texas is not in conflict with the fourteenth amendment to the Constitution. The law prescribes as a condition of precedent to the issue of a license that the petitioner shall give bond in the sum of \$5,000 that he will observe certain requirements of the statute.

The Catholic Total Abstinence Arch-diocesan Union of this city, by a vote of 144 to 47, has resolved to request "the publishers of the Catholic papers to refuse to permit their columns to be used in the advertisement of the liquor business."

In South Carolina, after Seventh Month 4th, when the new Evans Dispensary law goes into effect, liquor can only be obtained at State dispensaries in charge of State officers and in sealed packages of from half a pint to five gallons, which must not be opened on the premises.

The liquor men who banded to fight the act have been informed by eminent counsel that the law is not unconstitutional and advised to obey it. The act provides that the Governor shall appoint a State Dispenser on a salary of \$1,800, who must be a total abstainer and he is to sell to the county Boards of Control such spirituous liquors as have been declared pure by the chemist of the South Carolina College.

The State Commissioner and Board of Control, which comprises the Governor, Comptroller General and Attorney General, are authorized to appoint a County Board of three persons in each county, who are to hold office for two years, and are to make rules for the carrying out of the law in their counties.

They are also to appoint one dispenser for each of the thirty-five counties, (except in six prohibition counties,) in Richmond County, in which Columbia is situated, where three dispensers are allowed, and Charleston County, in which Charleston is situated, where ten dispensers are allowed.

Any applicant to be a dispenser must present a petition stating, among other things, that he has never been adjudged guilty of violating the law relating to intoxicating liquors and is not a licensed druggist, a keeper of a hotel, eating house, saloon, restaurant or place of public amusement, and that he is not addicted to the use of intoxicating liquors as a beverage and this petition must be indorsed by a majority of the freehold voters of the town or city. All profits, after paying all expenses of the county dispensary, are to be paid one-half to the County Treasury and one-half to the municipal corporation in which it may be located.

The death record in New York City continues to be remarkable. Each week the number of deaths increases. Last week it was 31 more than in the previous week, being 1,183, of which 301 were caused by pneumonia, 127 by consumption, 65 by bronchitis and 22 by influenza. The gripe is undoubtedly responsible largely for the extraordinary mortality caused by pneumonia.

Deaths in this city last week were 505, being 68 more than the previous week, and 11 more than the corresponding week last year. Of the foregoing 247 were males and 259 females; 84 died of consumption; 61 of pneumonia; 50 of disease of the heart; 28 of old age; 18 of convulsions; 14 of nephritis; 14 of apoplexy; 14 of inflammation of the brain; 14 of bronchitis; 12 of cancer; 12 of inflammation of the stomach and bowels; 12 of marasmus; 11 of inanition; 10 of diphtheria; 10 of congestion of the lungs; 10 of Bright's disease and 4 of scarlet fever.

Markets, &c.—U. S. 2's, 99½ a 102; 4's, reg., 113 a 114; currency, 6's, 105 a 115.

COTTON was advanced ¼c. per pound. Middling uplands officially quoted at 9½c.

FEED.—Winter bran, in bulk, spot, \$17.50 a 18.00; spring bran, in bulk, spot, \$16.50 a 17.50.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.75; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.40 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.50 a \$3.75; winter patent, \$3.90 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.75 a \$4.10; do., patent \$4.15 a \$4.40; do., favorite brands, higher. Rye flour was dull and weak; 125 barrels choice Pennsylvania sold at \$3.15 a 3.25 per barrel.

GRAIN.—No. 2 red wheat, 75½ a 76 cts. No. 2 mixed corn, 48½ a 49 cts. No. 2 white oats, 40½ a 40½ cts.

BEEF CATTLE.—Extra, 5½c.; good, 5½ a 5½c.; medium, 4½ a 5c.; common, 4½ a 4½c.; fat cows, 3½ a 4c.; culls, 2½ a 3½c.

SHEEP AND LAMBS.—Wool sheep, 4 a 6½c.; clipped sheep, 4 a 5½c.; lambs, 5½ a 7½c.

HOGS.—Extra Chicago, 10 a 10½c.; other Western, 9½ a 9½c.

FOREIGN.—The Home Rule bill has at last reached the stage of second reading, and the coming week will be devoted to the discussion of the great question in the House of Commons. In order to expedite the consideration of the bill the Easter holidays were cut short, and Gladstone himself introduced the bill on the 5th instant, in a speech which is said to have been one of the ablest that he has ever delivered. Bitter opposition to Home Rule is being manifested in Ulster Province, Ireland, and revolutionary resistance is being advocated, even by A. J. Balfour.

Prof. Dewar, of the Royal Society, London, has succeeded in freezing air into a clear, transparent solid.

Patenoire, the French Minister to the United States, has received the credentials promoting him to the grade of Ambassador, and raising the legation to the rank of an embassy, in accordance with the decree of President Carnot of Third Month 25th.

Dupuy has at the request of President Carnot, of France, formed a new cabinet, with himself as Premier and Minister of the Interior.

The St. Petersburg newspapers of the 6th instant contain official advertisements for physicians, who will be sent to Central Russia as soon as the cholera becomes generally epidemic there. Count Bobunsky says that the destitution among the peasants of the Government of Toola is appalling. Sheep worth between two and three dollars each are being sold for forty or fifty cents to speculators, who are buying live stock by the wholesale from the peasants.

A despatch of the 10th from Moscow says:—The famine in the European part of the Government of Perm is worse than ever before. The poor are dying by hundreds. In the smaller villages the people have ceased trying to bury all the bodies.

Several earthquakes occurred in Servia, on the 8th and 10th of the present month. The village of Veliki Popovitch was tumbled into ruins, and several inhabitants were killed. In Western Servia the shock was especially severe. Near Pozarewatz and along the Moravia River villages were devastated, and the people sprung from their beds to run half-clad to the fields. Round Chupria and Svilainatz, in Eastern Servia, great fissures were torn in the earth. From Livadica similar phenomena are reported. Large streams of warm water and yellow mud still flow from the fissures. Thousands of houses and many churches have been wrecked. Public buildings have been rendered too dangerous for occupancy. In the districts where the heaviest shocks were felt, the people fear to return to the villages, and are living in the fields.

The application of photography to astronomy has been productive of especially noteworthy results in the discovery of the small bodies which move in orbits between those of Mars and Jupiter. From the observation of the first of these, Ceres, in 1801, until the end of 1891, 321 had been discovered by the laborious method of eye observation. Then photography was

brought into this service, and within the last fifteen months no fewer than forty four of these celestial bodies have been found. Six were found by Pro Charlois, of Nice, in the first week of last month.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia, on Seventh-day 15th inst., at 2½ P. M.

WM. EVANS, Clerk.

FRIENDS FREEDMAN'S ASSOCIATION.—The annual meeting will be held Second-day evening, Fourth Month 17th, 1893, in the meeting-room at Twelfth Street Meeting-house at 8 P. M. Those interested are cordially invited to attend.

W. T. ELKINTON, Secretary.

REDUCED RATES TO PHILA. YEARLY MEETING.—The usual 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 an station on the following railroads, at the rate of one and one-third lowest first class fare, or two cents per mile travelled; 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, United Railroads of New Jersey Division, West Jersey Railroad, or Philadelphia, Wilmington and Baltimore Railroad Company, on any day from Fourth Month 11th to 21st, inclusive, and make the return coupon good until Fourth Month 24th, 1893, inclusive.

The Baltimore and Ohio Company and the Philadelphia and Reading Railroads have kindly offered Friends the same rate and for the same dates as above specified.

Application should be made either personally or by mail, to Jacob Smedley, 301 Arch Street, Philadelphia, or to Thomas C. Hogue, West Chester, Pa., for order on the Ticket Agents—one of which must be delivered to the agent whenever a ticket is obtained. The 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 above rates. If a Friend in each neighborhood would ascertain the number likely to be needed and obtain them and distribute among the Friends, would make less work for those having the care of them. When they are to be forwarded by mail a two cent stamp should be sent to pay the postage.

NOTE.—Tickets issued on this order will not be good to stop off at way stations, going or returning.

T. C. H.

FRIEND'S RECORD ROOM.—The attention of Friends is called to the recent changes made in the Record Room in Friend's Library, 142 N. Sixteenth Street. The wooden book-shelves have been replaced with cast-iron cases, having their supports imbedded in the new cement floor. Friends in the country, and strangers from other Yearly Meetings are invited to visit the Room, to which they will be admitted on the tertoons of Third, Fifth and Seventh-days, between three and six o'clock.

PHILADELPHIA PEACE ASSOCIATION.—The Annual Meeting of the Peace Association of Friends will be held in the Women's Monthly Meeting Room, Twelfth Street Meeting House, on Second-day, Fourth Month 17th, 1893, at 3.30 P. M.

Friends attending the Yearly Meeting can be furnished with meals, both before and after the sitting of the meeting, as heretofore, at moderate charge (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 Suffering and the Select Meeting, the previous week.

TEMPERANCE ASSOCIATION.—The Thirteenth Annual Meeting of the Temperance Association Friends, of Philadelphia Yearly Meeting, will be held at the Twelfth Street Meeting House on Fourth day, Fourth Month 19th, at 8 o'clock in the evening.

FRANCES BIDDLE GARRETT, Secretary.

ROSEMONT, Pa., Third Month 30th, 1893.

WILLIAM H. PILE'S SONS, PRINTERS,
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Excerpts from the Life of Mary Dudley.

(Continued from page 298.)

97.—“I hope I have done with anxiety on my head; I neither look for much, if any, fruit from my little exercises, nor conclude I am right or wrong from the voice of the people. How unavailing are all voices but that of Jesus’ acceptance, and when this is through His Spirit’s mercy afforded, what a stay is it amidst the fluctuating spirit or language of the world, yea, of those who are in degree, but together, gathered out of a worldly spirit. This last meeting held above three hours, you mayest conclude our bodies wanted which we obtained at a good inn. In the evening before leaving Kin-ale had a memorable season with the landlady and three single sisters. Their minds were remarkably tender, and so opened in love to us that they retained us to accept some refreshment, after which we left them and the place in peaceful tranquility.

After dinner at a Friend’s, where was a very large company, and several young people, precious and remarkably solemn conversation mercifully spread as a canopy over us, rather singular enlargement experienced in a line of close communication to different individuals. The settling power of Truth prevailed in no small degree, leaving a savor that remained during the evening, which I spent in my company. Yesterday I joined in a visit to an appointment to two young women received into membership, which was a solemn, edifying time to my mind; as I have thanked and acknowledge several have proved, so I leave no room to question that my being there has been, and I hope continues to be, in a beneficial direction, though my body feels very reduced with exercise.

After we had sat awhile in meeting on Friday, William Savery unexpectedly came and near the close said, that he felt as he did when in meetings with his brethren and sisters, not having much to say, except that I wished them well, and that if they were not invited to the communion table, the supper table; Lamb, it is not because they were not invited guests, but because they were in the same state as those formerly bidden, not ready, not full of, or employed too much about, not lawful in themselves, but pursued to the end of their acceptance. On concluding,

he desired a meeting with the inhabitants in the evening, which proved a very large assemblage of most ranks, who behaved with quiet attention. W. Savery was largely opened on the past and present state of the visibly gathered churches, describing where the departure from genuine religion had crept in, and through what means it must be restored to its primitive state, &c. D. S. also stood some time. The following day we went together to the Foundling Hospital, where there were about two hundred children collected, to whom, with their masters, we all three felt and expressed a salutation of love, and the season was one of Divine favor, as was another more select sitting in a Friend’s family after tea.

“Yesterday the week-day meeting was unusually large, and proved, to my tried mind, the most relieving of any since my coming here; though the labor was of a truly close and exercising nature, which, if I apprehend rightly, was what the states of the people called for. Dear William Savery followed in harmonious supplication, and the meeting terminated under a solemn covering. In the evening another public meeting was held, which was large and pretty quiet, though some of the company appeared thoughtless and unconcerned, and perhaps from a longer silence than before, in degree impatient; but while W. S. was engaged in speaking they were attentive, and he was enabled excellently to comment on the superior nature of Divine wisdom. His openings were not only clear, but attended with religious authority; so that I do hope it was a season of instruction to some, though after the closing of this weighty communication an unsettlement succeeded and many withdrew.

“I am to-day sadly indisposed from fresh cold, and can hardly stoop to write, though mercifully supported in the path of duty; but as William Savery intends being at Clonmel by First-day, and seems particularly to wish me to meet him, I at present purpose endeavoring to do so, and hope to reach home some time on Seventh-day.”

This prospect she was enabled to fulfil, arriving at her own house a few hours before this valuable fellow-laborer W. S., whom she was glad to receive and entertain, as he was to be in the company of one whom he esteemed a mother in the truth. She accompanied him in his public service within those borders, and after being together at a meeting in Carrick, they separated; he proceeding to Waterford, and she returning home, whence she pretty soon went again to Cork, and after attending the Quarterly Meeting held there in the First Month, had public meetings in several places, which she had felt about when there before, also one appointed for the inhabitants of a particular district in the city. All these meetings appear to have been satisfactory and relieving, as may be inferred from the following observations written at the close of this journey.

“Through the mercy of Him who hath never failed in the needful time to supply every want,

ability was administered to proclaim the doctrines of the Gospel, for the reception of which I believe some were prepared; and it is a renewed encouragement to trust in the arm of holy help, that at intervals the power of Truth preciously prevailed, so as to still the minds of the people, for which my spirit bows in thankfulness. I begin very sensibly to feel the effects of such exercise, and am at present quite hoarse; but I expect shall be relieved, if there be occasion for so poor a creature to be employed, in vocally advocating a cause, the promotion of which, if I know my own heart, is dearer to me than my natural life.”

An affection of the lungs, under which my beloved mother had suffered for several months, became in the spring increasingly serious; and her cough, with other alarming symptoms, brought her so low as to cause much apprehension in the minds of her family and friends, and induce her medical attendants to recommend a sea voyage and short residence at Bristol Hot-wells. It was with peculiar reluctance she yielded to this advice, as the awfully disturbed state of Ireland in the year 1798 precluded her affectionate husband from accompanying her; but in this trial of faith and patience she was mercifully supported, under the belief that it was her duty to use every means for the restoration of her health. She was in so weak a state on leaving home, that some friends who assisted her on board the packet expressed it as their opinion that she was then leaving Ireland never to return: such, however, was not the will of Him who had repeatedly brought her up as from the gates of death, and graciously designed again to qualify her for his service.

She embarked at Waterford with her eldest son and four daughters; landed at Milford, and after passing some weeks in that neighborhood, she was so far recovered as to proceed to Bristol by sea. Her dear friend George Fisher met her at Pill Harbor and conducted her to his own house. He had recently lost his valuable wife, between whom and my dear mother a strong friendship had subsisted, and her visit at that juncture seemed not only grateful to his affectionate feelings, but her religious sympathy soothing and helpful to his mind. She staid much longer under his hospitable roof than was contemplated upon first going to Bristol; her native air and the waters of the Hot-wells proving, as heretofore, beneficial to her health; though her amendment was very slow and interrupted by such frequent attacks of indisposition, as caused her physician to entertain little or no hope of ultimate recovery; she was not able to attend meetings till near the end of the year, about which time she writes as follows:

“I have gone three times to the Fryer’s Meeting-house; it tried my frame sensibly, but afresh convinced me who was, and continues to be, strength in weakness; having been assisted beyond what I could have looked for, so that, although I scarcely expect an establishment in even usual health will ever be my experience,

I have latterly conceived that my continuance in time might be lengthened out, and feel desirous that every portion of strength intrusted, may be occupied with, according to the will of the gracious Giver. Some unfoldings of duty have been recently afforded, and whether or not I may be drawn to visit a few families, or attend any meetings in adjacent places, I do believe I ought to stand resigned to move as bodily strength is furnished, in order that the remainder of my stay here may be filled up to the relief and peace of my mind."

(To be continued.)

Daniel Wheeler's Watchful Care Over his Children.

His children at once loved and honored him; for while he possessed their entire confidence, and the fullest hold of their affections, they knew that he was unflinching in the refusal of whatever he felt to be inconsistent with his principles, or their highest good. Notwithstanding the kindness of his nature, and the strength and warmth of his parental feelings, his own firmness precluded all hope of inducing him to yield to their inclinations, when these stood opposed to their eternal interests. Many, perhaps, may have been more systematic in their instructions, but few could keep more steadily or practically in view the superior importance of heavenly things.

From their early years, he patiently labored to imbue the minds of his children with the love and fear of the Almighty. He instructed them diligently in the Holy Scriptures, and endeavored to explain in a manner suited to their capacities, the truths they contain. He was also persevering in his efforts to exhibit to them the example of the righteous of other generations, and especially that exemplification of the fruits of his own principles, which the lives of the early members of our Society so strikingly display. For this purpose he set apart a portion of time daily, in which he read to his family works of this description—a practice that was continued up to the period when his religious labors called him from them. Perhaps some might be ready to think that such a course would be found irksome by the young; but certainly in the present instance, the result was widely different, and his children can now recall the feelings of solemn interest and enjoyment that often attended these readings, and the short period of quiet by which they were invariably followed. It was also his custom each evening, when his children had retired to rest, to visit their chambers, and endeavor to direct their hearts to their Creator and Preserver. On these occasions, he would repeat, or teach them to repeat, passages of Scripture, or poetry of a devotional character, to which his own admonitions were frequently added; and he generally closed these sweet and well-remembered seasons with a solemn pause; during which, doubtless, his pious spirit was often engaged in committing them to the Lord.

As his children advanced towards maturity, instead of relaxing his watchful care, he felt that there was need rather of redoubled vigilance to shield them from surrounding dangers. Ever anxious for their best welfare, yet deeply sensible that through Divine Grace alone, their youthful minds must be awakened, quickened, and enabled to lay hold of a Saviour's love; he was earnest in imploring for them this heavenly gift, and diligent in watching for opportunities to impress upon them the importance of spiritual things.

One instance of the condescension of the Lord,

in hearing and answering his prayers, may be here introduced. As his eldest son attained the age of manhood, earnest were the cravings of his father, that the Lord would direct his heart "into the love of God, and into the patient waiting for Christ." He knew well that to the natural man, the things of God must ever be a mystery; and he longed that through submission to the operations of the Spirit of Truth they might be opened to his understanding. Often, with parental tenderness, he silently watched the opening convictions of his inquiring mind, and as opportunities presented, he labored to explain to him the views he had himself received. At one time the sentiments of his son on these all-important subjects were exceedingly unsettled, and he passed through deep mental conflict before he yielded to the light of Divine Truth in his soul, which dispelled the doubts and reasonings by which he was assailed. It was at this period, that one evening his father and he being alone together, they had much conversation on the points which then pressed heavily on the mind of the latter. Before retiring to rest, his father handed him the Bible, and requested him to read a chapter. He took the book and read the third chapter of Malachi.

Deep seriousness overspread his countenance, and after a considerable time of silence, he repeated, "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in," and He shall be "like a refiner's fire, and like a fuller's soap," adding, "yes, He will come into his own temple, the temple of the heart, and there do his own work. I never understood this chapter before, nor saw, as I now see it, the spiritual nature of the Gospel dispensation."

The impression thus made was not soon effaced; and it was evident to his thankful and rejoicing parent, that the prophetic declaration was indeed fulfilled in his experience, that the Lord had come into his temple, and was there working to the purifying of his soul. The change which gradually succeeded was most striking, clearly evincing to those around, that the day had indeed dawned, and the day-star arisen, in a heart long oppressed with darkness, and a prey to many doubts.

In reference to this period, his father once remarked with much emotion, "This kind can come forth by nothing but by prayer and fasting"—intimating the long-continued exercise of soul through which he had been led on behalf of his son.

Two avenues to evil he guarded with especial jealousy in his domestic sphere—the introduction of books of an injurious tendency, and the association which he allowed to his children. With respect to reading, he was liberal in supplying whatever he thought calculated to improve or expand the mind, or furnish profitable exercise to the understanding; but very few productions of a frivolous or hurtful nature escaped the vigilance of his watchful eye. On these occasions he regarded not the inclinations of those he so tenderly loved; and he has known, when works that he disapproved had been lent to his young people, to return them himself to the parties from whom they came, accompanied by a frank avowal of his sentiments respecting them.

With regard to society for his family, his situation in a foreign country, far separated from those of his own religious views, would doubtless have appeared to many to present unusual difficulties. These he endeavored to obviate, by rendering home as pleasant and

cheerful as possible, and thus leaving his children little to desire beyond its precincts.

Perhaps few domestic circles ever present a happier scene than his own, while its life were permitted to remain unbroken. Doubtless the result of such a system has been to meet the changes and separations, inevitable in a world of fluctuation and mutability, full health on the hearts of survivors; but the shelter afforded to their inexperience, and to the fixed principles of early years, was an invaluable safeguard; and they can now look back with grateful hearts to the wisdom and care of the departed parent.

For "THE FRIEND"

A few words more and then cometh they shall fail; whether there be prophecies, they shall cease; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. Change and vicissitude are inseparable from human existence. What has been made again. A continuance of disease in the life of an individual worketh death. Uncertainty is inscribed on every terrestrial thing.

"Give me joys that will not die—
Joys that point above the sky."

The joys of God's salvation are the only worth living or dying for. When the earnest cry of the soul is to give me the joys that will satisfy immortal longings, that I neither hunger or thirst any more for what belongs only to sense. Happiness is a necessity of nature, whose Author has instituted nothing like requirement to relinquish it.

Agur's confession of faith, and the two prayers prayed for by him, as recorded in the Book of Proverbs, are worthy of being copied: "What things have I required of thee; deny me before I die. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full, and deny thee and say, Who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain."

The analogy drawn between thing and thing which the English language admits of is worthy of note. The Proverbs of the wise King impart much knowledge in their varied comparisons. "Give instruction to a wise man, and he will be yet wiser; teach a just man and he will increase in learning." (Proverbs ix.) Both old and young may be found of this number. I have a sister, born in 1790, still living, and not having lost all her ambition, felt unusually smart one morning when attempting to dress herself, and somehow managed to get a fall. When helped to rise, the doctor found a vertebra dislocated, and told her she must content herself in bed the remainder of her days; which she has done for several weeks, lying on her back uncomplainingly, occasionally enjoying hearing the Bible read. Her doctor calls her perfectly well, regarding physical health. What wonders hath not God wrought, both in nature and nature! She has been a consistent member of the Society of Friends all the days of her long life.

P. R. GIFFORD.

PROVIDENCE, Twelfth Month 5th, 1892.

We know not what place or power the Gospel of Christ our Saviour hath in us, till tribulation come. That truth which we confess freely in prosperity, we are fain to begin to learn in tribulation; and tribulation makes us learn the truth over again the second time; it makes us learn that in experience, which before we had learned only in doctrine.—*Wm. Dell.*

FOR "THE FRIEND."

A Visit to New York.

(Continued from page 299.)

The common rock in the lake country over which we passed, was a dark-colored slaty rock shale, which, when exposed to the weather, separates into very thin leaves, which readily flake. It is easily acted on by running water; hence we observed a marked tendency to form deep and precipitous ravines in those places where the drainage of the country found its way to the lakes.

As the surface of these lakes is often several hundred feet below that of the plateaus between them, it happens in several places that beautiful and romantic falls of water mark the descent of streams—as is visible at Watkins' Glen, Highnoon Falls, and other places. This slaty rock lies in nearly horizontal layers, and is provided with a system of joints or fractures extending directly across the layers and extending to great depths, as if a thin blade had been run through with a long clean stroke. This picture was beautifully shown on the shores of Cayuga Lake, at King's Ferry, where the removal of loose material had left exposed a series of high fortress-shapes and buttresses. Joints do not extend, with nearly uniform directions, through regions that are hundreds of miles in length or breadth.

East of Cayuga Lake the country had been nearly cleared of timber, excepting in the ranges. The soil appeared to be fertile and well adapted to the growth of wheat and barley, which are largely cultivated. The raising of fruit—apples, grapes, &c.—is an important part of the farming industry; and latterly many have had much profit in what they called "hot-house" lambs. The sheep are kept during the winter in tight sheds; and this enables the owners to send lambs to the markets of the great cities before the end of the year. We visited one farm devoted to a novel form of industry—the raising of skunks for their skins, which command a good price from the furriers. The proprietor was said to have about 400 of these animals.

Red Oak, Slippery Elm, Beech and Sugar Maple were probably the most abundant trees. One of the residents remarked, "The heft of the wood was Beech and Maple." White Pine formerly abounded in some neighborhoods, between Cayuga and Seneca Lakes, we saw many fences made of its imperishable stumps.

While in the neighborhood of Odessa, which is on the hill to the east of the valley of Seneca Lake, we had an appointed meeting at that little town, on First-day evening, Twelfth Month. It proved to be a favored season. In it the offices of the Blessed Redeemer and his spiritual appearance in the heart of man was spoken of; and a caution was extended against skepticism and that irreverence which grows out of handling spiritual things in man's own will and strength. A very solemn covering spread over the assembly, and at the close of the meeting the Methodist preacher who had the oversight of the congregation that assembled there, not only endorsed the doctrine that had been preached, but enlarged in a very full and clear testimony to the reality and importance of Divine guidance. One of their leading members (in private conversation) the remark that the effect of revival methods among them had been to so fill their society with "drift wood" that it was impossible rightly to enforce Methodist discipline. Is there not a corresponding

danger of degeneracy in some parts of our own Society, from the reception or retention among our members of those who are not convinced of our principles, or are unwilling to conform their lives to the requirements of our discipline?

Twelfth Month 5th.—Our kind host took us down the hill to Havana, situated in Catharine Valley, the southward extension of the excavation filled by Seneca Lake. The valley is so named from Catharine Montour, an Indian half-breed woman, who was the wife of one of the Seneca chiefs in last century. This was her residence at the time of General Sullivan's invasion. From this point we drove north to Watkins at the head of Seneca Lake, and thence by railroad to Skaneateles, passing the outlets of Seneca and Cayuga Lakes. Here we tarried about a day, and were very kindly entertained by a Friend, who has no sympathy with the departures from our principles and practices, which some persons are endeavoring to introduce amongst Friends in New York State.

We called in the evening on an aged couple, of like mind. In reference to them, a man who was not a Friend remarked, that if all the people about Skaneateles were good like them, he would be so lonely he would want to die! The next afternoon some of the few Friends belonging to this little meeting were invited to meet us in the parlor of our host. Nine in all were present. After a religious opportunity, some conversation followed on the evils of the pastoral system, and on the departures, among Friends, from our ancient principles.

We left in the evening, lodged at Rome, and on the morning of Twelfth Month 7th, went a few miles south to Westmoreland neighborhood. Here also we were cheered to find a few Friends of the old-fashioned stamp, who received us very cordially, and who, we had reason to believe, were comforted by our visit. One of these told us she had been livingly awakened by the ministry of the late Christopher Healy; and another spoke of a prediction uttered in her hearing by our valued friend, Ezra Comfort.

We attended their Week-day Meeting the next day, which is held at 1 p. m. Here, as was the case at the other two meeting-houses belonging to New York Yearly Meeting, which we visited, the raised benches had been removed and their place was occupied with a platform, chairs, pulpit, and large Bible, so as to resemble an ordinary Methodist House. There were fifteen persons in attendance. After some acceptable religious service, a desire was expressed that the members of the religious Society of Friends should adhere to its principles. We were raised up in the beginning to bear testimony to the spiritual nature of true religion; and although some of the Lord's servants were led to work in different channels from our-elves, yet, if we should desert our own principles and imitate them, we should fail to fulfil the purposes of the Almighty.

We parted very affectionately with these dear people and went on southward to Smyrna, where we arrived in the evening, and were kindly entertained by a Friend's family who reside in that town.

Twelfth Month 9th.—It was concluded to have an appointed meeting this evening in Friends' house here. After breakfast we hired a wagon and a pair of horses, and spent the most of the day in calling on different Friends who resided in the adjacent country. One of the most interesting of these visits was to a widow, eighty-six years of age, who resided with a widowed daughter-in-law, and who was truly

green in old age. She was cheerful in spirit, disposed to number her blessings, and quietly waiting for the summons to her heavenly home. She said William Evans, of Philadelphia, told her many years ago, that her last days would be her best days. She said that her troubles only came *one at a time*.

In the evening meeting the way of salvation through Jesus Christ our Redeemer was spread before us; and the necessity of waiting upon God for the extension of his Divine power to qualify us for the performance of worship, and several other points of doctrine and exhortation. There was a solemn feeling over the assembly. We had reason to believe that some of the true Friends here were comforted.

Twelfth Month 10th.—Reached Poughkeepsie in the afternoon, called on several Friends, and after attending meeting the next day, proceeded homeward. J. W.

(To be continued.)

FOR "THE FRIEND."

What Shall the Answer Be?

When the Spirit of God is striving to awaken a lost sinner, seeking to show that soul its awful state without a Saviour; when that Divine One is pleading for an entrance there, that He may make all bright and beautiful in that heart—what shall the answer be?

This call of the Spirit may come through human instrumentality, or directly by the Divine operation upon the heart, without any outward means. Yet God uses his children as heralds and as co-workers with Him to arouse the impenitent, and to seek to awaken them from their lethargy and point them to the Lamb of God that taketh away their sin.

How is this call answered? Art thou going to accept of Jesus as thy Lord and Master and take Him for the guide of thy life? or art thou going to reject his offers of mercy?

Some, when deeply convicted of their sinful condition and knowing they are far from God, reply—"Not now; I will some time give my heart to God. I know I ought to do so, but I will wait a little longer."

Oh, soul! how dost thou know that time and opportunity will be granted thee? "Now is the day of salvation," and the present only is thine. It may be said of thee as of Jerusalem, "How often would I have gathered thee, but now your house is left unto you desolate. Now these things are hid from thine eyes, and why? Because thou wouldst not yield in the days of thy visitation."

The response to the Divine call in some is—"I am young yet, there is plenty of time for me." Let me ask of these, why do you want to put off a good thing? Why do you delay in accepting a royal gift? If some earthly one of importance invited you to a share in his estates, or gave you a vast inheritance, how long would you be in taking possession? But here is the King of kings asking you, dear ones, to let Him fill your life with good things, to help you over every hard way, to solace you in all trials, to comfort you, to feed you with heavenly bread, to fill you with himself, and after having safely seen you through life's journey, to give you an entrance into glory; and you refuse because you are too young.

Ah! soul, soul, thou dost not know what thou art refusing. If thou but knew the gift of God and who it is that talketh with thee, thou wouldst quickly respond with a glad cry—"Yes, Lord, oh come into my heart, and make it thine abode." Others, in their blind infatuation with the things

of this life, with the distorted view of life that Satan ever keeps before them, reply—"I am afraid I shall have to give up so much. I cannot do this and I cannot go there if I become a Christian." Let me say a word to thee, dear heart. Thou art now in darkness, and Satan hath blinded thine eyes. If thou comest to the light then thou wilt see that thou art not giving up anything of value, but that thou art taking on that which is of infinite value, and so much so will it seem to thee, that thy wonder will be that thou shouldst have had pleasure in those things that now are not attractive to thee at all. Richer far, and more full of joy will thy life be, because thou wilt be enjoying real and not transitory things. He who possesses the Lord Jesus in the heart can shout for joy, and the joy of the Lord becomes his strength. True joy comes only to those who seek to please their Lord and to follow Him.

A very frequent excuse given is, "I have to make my way in life and have not time now to think of these things."

And wouldst thou, dear heart, risk thy eternal salvation by neglecting the opportunity offered thee. "What if a man gain the whole world and lose his own soul?" What shall it profit him? Is there time enough to attend to these things after there has been a plenty of this world's goods gathered together?

No one needs to put off the giving of the heart to God on account of having to seek after the things of this life. "Seek the Lord first," and thou wilt find that all else will follow that may be needed by thee.

Then what is earthly wealth compared to the eternal riches? One is but for a moment and it shall vanish away. The other is to endure throughout the countless ages of eternity. No wonder the parable says, "Thou fool, this night shall thy soul be required of thee. Then whose shall be those riches thou hast gathered?"

Let no one, then, who reads these lines (if the work of Grace be not already going on in the heart) put off the day for a full surrender. Do not be like those in the parable of the marriage feast and the supper, who one and all began to make excuse, making light of the blessed invitation; one going to his farm, another to his merchandise, and another taken up with the comforts and blessing of domestic happiness.

The fact remains to be this—they would not come. So the fact will remain the same now. The answer will be to those who are not willing to accept of the invitation—"Not one of those who were hidden shall taste of my supper," and others shall be sought out and brought in to fill their places. J. H. Y.

A boy of six years, who had lost his elder sister—his constant playmate—one day called his aunt out to the stairway where he was sitting, trying to find amusement with a new picture-book. "Aunt, he said, 'I wish I could just call up to sister, and she could call down to me. I am so lonely, aunt; I wish I could just show her my new book.'" As he spoke, he did not cry like a child, but the tears stood in great beads upon his cheeks, until he took out his handkerchief, and said softly, "But I musn't let mamma see me cry, because that makes her cry." It were good for us older folk to be child-like in the way of this noble-spirited child. It is right for us to feel intensely the weight of sorrow and loss and tribulation as this boy felt them; and it is our duty, like him, to remember those about us, and let them see us, at times, smile cheerily through the mists of tears.

FROM THE "BRITISH FRIEND."
MOTHER'S HELP.

Yes, Bridget has gone to the city,
And father is sick, as you see,
And mother has no one to help her
But two-year-old Lawrence and me.

You'd like to know what I'm good for,
'Cept to worry and tumble things down?
I guess there aren't no little girls
At your house at home, Dr. Brown!

I've brushed all the crumbs from the table,
And dusted the sofa and chairs,
I've polished the hearthstone and fender,
And swept down the area stairs.

I've rubbed all the silver and china,
And just dropped one piece on the floor;
Yes, doctor, it broke in the middle,
But I 'spect it had been cracked before!

And the steps that I save precious mother!
You'd be s'prised, Dr. Brown, if you knew;
She says if it wasn't for Bessie
She couldn't exist the day through!

It's "Bessie, bring father some water!"
And "Bessie, dear, run to the door!"
And "Bessie, love, pick up the playthings
That baby has dropped on the floor!"

Yes, doctor, I'm 'siderably tired,
I've been on my feet all the day;
Well, *perhaps* I will come and help you
When your Bridget "goes off to stay!"

"SUFFICIENT UNTO THE DAY."

BY MARY MORRISON.

Only one day at a time, dear heart,
Only one day at a time;
One day's sorrows and cares and joys
To weave into soulful rhyme.
One day's journey along the way,
Toilsome and rough and drear,
Courage, dear heart! soon cometh the night,
Then will come rest; don't fear.

Bright and cheery the sun may rise
Over the morrow's way,
Turning the rocks to nuggets of gold,
Chasing the shadows away.
Give thyself to its cheering power,
Gather its shining gold,
Store it away for a darker hour,
When sunny skies grow cold.

One day's burden thy hands may bear,
Nay, 'tis enough, dear heart!
Borrow not aught of to-morrow's care,
Cheerily bear thy part.
Strength shall be given thee, hour by hour;
With movement slow or fast,
One by one they will glide away
Into the shadowy past.

—The Housekeeper.

THE HELP THAT COMES TOO LATE.

'Tis a wearisome world, this world of ours,
With its tangles small and great,
Its weeds that smother the springing flowers,
And its hapless strifes with fate;
But the darkest day of its desolate days
Sees the help that comes too late.

Ah! woe for the word that is never said
Till the ear is deaf to hear,
And woe for the lack to the fainting head
Of the ringing shout of cheer;
Ah! woe for the laggard feet that tread
In the mournful wake of the bier.

What booteth help when the heart is numb?
What booteth a broken spar
Of love thrown out when the lips are dumb,
And life's barque drifted far,
O! far and fast from the alien past,
Over the moaning bar?

A pitiful thing the gift to-day
That is dross and nothing worth,
Though if it had come but yesterday,
It had brimmed with sweet the earth;
A fading rose in a death-cold hand,
That perished in want and dearth.

Who vain would help in this world of ours,
Where sorrowful steps must fall,
Bring help in time to the waning powers
Ere the bier is spread with the pall;
Nor send reserves when the flags are furled,
And the dead beyond your call.

For baffling most in this dreary world,
With its tangles small and great,
Its lonesome nights and its weary days,
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.

—Margaret E. Sangster, in Harper's Bazar.

FOR "THE FRIEND,"

Little Things.

"He that is faithful in that which is least, faithful also in much; and he that is unjust in the least is unjust also in much." It was a little thing which the prophet Elisha required Naaman to do in order to be made clean; but until I was made willing to do that which was required of him, his leprosy remained. When his servants prevailed with him to "wash and be clean," he was able to return and say, "Behold, now I know that there is no God in all the earth, but in Israel." When the Lord said unto the prophet Jeremiah, "Arise, and go down to the potter's house, and there I will cause thee to hear my words," if the prophet had been disobedient to the heavenly call, we should not now find a record of the instructive lesson, "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

When Christ Jesus fed "about five thousand men, beside women and children, with the five loaves and the two fishes," "He commanded the multitude to sit down on the grass. This might be regarded as a little thing to do; but they were all obedient, for we read that "they did all eat and were filled." Had any of them taken their food in one hand, passed it to the other, and then thrown it away, we should not now find a record "And they did eat, and were all filled."

In the *Friends' Review* of Eleventh Month 10th 1892, may be found: "Some things may be dropped or allowed to fall by degrees away. In the Conference at Indianapolis we saw but very little of the conventional and once general 'plain dress' of Friends. This can be lived without; 'the body is more than raiment.' At the Conference, when hymns were sung, more than three-fourths of the women Friends, and least half of the men took part. It was 'congregational singing.' This, too, may be endured by all, if not wished for by many, when, at the Conference, it does not encroach on time that ought to be otherwise used. But if it becomes 'artificial' or formal, and is allowed to fill up spaces which might be filled with 'tongues of fire,' like those which on the day of Pentecost 'sat on each of them,' then it makes for loss and loss only."

Let us not be ashamed even to put on the outward badge of discipleship; that it may be known both by our dress and address that we are "a peculiar people zealous of good works." If the inside of the "cup and platter" is made clean, will not the outside become clean also? Does not singing become formal, when the note books are passed around and a hymn is given out and sung by note? And is not the course usually pursued when we find congregational singing?

There is no record of any singing on the day of Pentecost. There was no confusion among the disciples who were gathered at that time. God is not the author of discord and confusion. May it not be inferred from the account given

hat the disciples had met together, and were patiently waiting, in the silence of all flesh, for the fulfilment of the promise which Christ Jesus had made to them a few days before this? For we read, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

At one time Jesus said unto his disciples, "It is impossible but that offences will come; but woe unto him through whom they come." Perhaps no one thing has been brought into the Society, inconsistent with Quakerism, which has caused more displeasure, discord and confusion, than congregational or formal singing. What blessing would follow, if all, as individual members of the Society of Friends, would but hold fast all which they have (that makes the true Friend) that no man take their crown.

Let us not think that that time has passed away when we can no longer have seasons of true silent waiting in our meetings for worship. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." There are two things required for us to do before we are permitted to enjoy this sweet communion with our Lord. We are to wait till we hear his voice; and then we are to open the door of our heart that He may enter therein. If we are engaged in singing in a formal way (the melody of another) when assembled for Divine worship, instead of making melody in our own hearts unto the Lord; how shall we be able to hear the knocking? Or how shall we hear unless we listen? If we are but willing to come into a quiet, listening, waiting state, we will surely hear, for He is not far away from any one of us. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out blessing, that there shall not be room to receive it."

JOE S. GIDLEY.

NORTH DARTMOUTH, Mass., First Month 20th, 1893.

CLIMATE OF SANTA BARBARA, CAL. — We have received from our friend, Hugh D. Vail, Santa Barbara, printed slips containing a record of the weather for the First Month of the present year, and for the Seventh Month of last year. The most remarkable feature is the uniformity of the temperature, there being little differences between those two months, which truly represent the extremes of heat and cold. The mean temperature of the Seventh Month is 63.5°, of the First Month 55.7°. The highest temperature of the 2 months was 81.5° and 80.5° respectively. The lowest was 53° and 38.5°.

Our correspondent calls attention to the fact that the weather on the Pacific coast, instead of being unusually cold, as it has been everywhere east of the Rocky Mountains and in Europe, is actually warmer than usual. In fact, it was almost summer-like. The 2nd, 3rd and 4th of the First Month were warmer than the corresponding days of the Seventh Month of last year, and there were eleven days in which the thermometer did not fall below 70°. This is a very different record from that which the thermometers have registered in our Middle and Northern States, where the mercury has several times fallen below zero.

I. D. Vail adds (Second Month 2nd) that the "vegetation has not suffered, and the whole country is very green, many trees out in blossom, and new leaves are well out on the oak trees."

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 299.)

You must be tired of my continually speaking of the snow-covered mountains, and the rosy lights, and the purpling shadows, and all the rest; but when I think of the sunset last night, I can truly say it was the most wonderful I ever beheld. I could fill pages with it, but I will spare myself and you.

As we came into Uctuelet harbor, Dr. H. had helped himself and me on top of the pilot-house, where we had a space about four feet by five, and as the vessel rolled considerably, and we had to hold on to the blackened ropes that made the chimney-stacks fast, a sudden lurch seated Dr. upon the top of the whistle. At the same moment the captain, then in the pilot-house, willing to play a practical joke on the doctor, let it off.

This same whistle was of such a fearfully shrill character, that whenever it blew, we always rushed to the opposite end of the boat and stopped our ears, until it was all over. Now, when directly by it, we were unable to even stop our ears, for we dare not let go, and simply had to abide the captain's pleasure.

A picturesque group of scarlet-blanketed Indians helped us make fast at the wharf, and though the sun had long set, we took a little stroll along the Pacific sea beach. In the evening we were highly entertained by the Indian agent and his wife, and a friend who stayed with us in the cabin. Dr. H. sat upon the opposite side of the table, and quizzed them with a look so solemn, that it never once dawned upon them the merriment we found impossible to restrain was not at the brilliancy of their answers.

Among other things he asked them how large a settlement of whites there was at Uctuelet, when one of the women answered, quick as a flash, "We had ten white men for dinner, Sunday, and there were five in the bush." Though Dr. H. remarked that there were, he supposed, according to their statement, but five white men left—they simply repeated it without at all seeing the point of the joke.

We spent the night in port, and early this morning loosened from our mooring and steamed away. Nothing very exciting has happened, and no one has been sick to day. We passed a barren rock not long ago, where, as the captain said, a noted navigator—I have forgotten his name—giving his son the necessary implements, left him without food, being angry at his stupidity, until he could accurately tell the latitude and longitude of the place. In about forty-eight hours, at a given signal, he returned and found the boy had succeeded. He became afterwards noted himself.

We have had very beautiful mirage effects all day. At one time there were five or six ships inverted in the sky, apparently hung from a line, while the Cape Flattery light-house, itself nearly hidden, loomed high in the air. We are now in the Straits of Fuca, and before us is Victoria, with its gleaming lights, and beyond, Tacoma and Baker are still rosy with the sun's last kiss.

We are almost at the wharf, and I hope you are not as weary with all this description as I am with writing, so farewell for the present.

Victoria, Eighth Month 21st.—In my last I could speak of nothing but Alberni—now I will go back to Victoria, for there are other points of interest about the latter place that I must beg you to pardon me for dwelling upon.

I told you before, I think, that the tram-cars

are not running. This has prevented our seeing many things, though to me personally it has made no difference, for I have been on the go every minute, either driving or walking.

We have been to-day over to Esquimalt—the British naval station for this region—where there is a better harbor than at Victoria even—where the largest war vessels can ride at anchor; and there are no obstructions of any kind in the narrow channel that opens out into the wide and almost enclosed bay. Along side is a large, natural dry dock—which only had to be walled in and the water shut out to make it accommodate the largest ships. A comparatively small vessel, flying the British flag, was in the dock to-day, undergoing repairs. Outside an immense British man-of-war, the Warspite—was waiting to go in and be overhauled. She will lay there probably several months, and her men, in their various uniforms, will form another picturesque element in this unique place. I think I have not spoken yet of the soldiers who are stationed at the barracks, and who simply swarm over the town, though nothing here has so convincingly reminded me that I was in a foreign city. Their costume is simply absurd, at least their caps are, and you can look at or think of nothing else when you look at or see the men. They are, I should say, from four to six inches in diameter, and about an inch and a half high, and are kept on by means of a rubber band that passes under the point of the chin. As no two of the men wear them at the same angle, though they are always more or less over one ear, it makes them appear most laughably absurd.

On seeing the first one, I was seized with an impulse to ask him to remain standing one moment, while I secured a photograph, and the impulse returns with every one I meet. However, I haven't quite the courage to even try to get a snap at one, so I suppose I shall come away without this desirable addition to my collection. Yesterday we drove to Mount Tolby. This is an abrupt elevation of some hundreds of feet, upon which is an observatory commanding a sublime view of the whole lower end of the island, together with the water surrounding it, and the mainland, far away on both sides of us. Seen from this exalted spot, Victoria lays to the right, her harbor, with its innumerable inlets and bays, stretching far into the land, beyond the Straits of San Juan de Fuca, with the snow-covered Olympics walling in the horizon in that direction. To the left, below us were carefully cultivated fields, then the Straits of Georgia and beyond the mainland of British Columbia, with the snowy Selkirks outlined against the sky. Behind us were the hills and rocks and forests of Vancouver, while before us was Puget Sound, and far, far away sprang Mt. Baker and Tacoma. As I looked I wondered why, when the earth is so full of majesty and sublimity, man will contentedly shut himself up within dismal city limits, or struggle for a living on dreary plains, and not come to such a place as this, where as he works, his soul can be lifted up and fed on such inspiring spectacles.

You know I always prefer walking to riding, other things being equal. It was therefore a great pleasure, the second day of my sojourn, to meet with a woman, a friend of our hostess, who is a great walker, and volunteered as my guide, almost any time I should choose to ask for her company. Accordingly I suggested the next day, at which she readily agreed. I was very glad of her company, for aunts, though she has enjoyed the drives, does not feel at all well. The cool, moist atmosphere is anything

but invigorating to her, for she suffers all the time from neuralgia. At night she sleeps under four blankets, with two double over her feet, though for me the climate is simply perfect.

Well, such a day as we spent! In the first place she took me to one of the best shops here, about as large as Dewees' on Chestnut St. Everything seemed very high to me, especially in the shape of cotton goods. Common calico was from fifteen to twenty cents a yard, and other things accordingly. Gloves, however, I found cheaper than with us. From here we went to the Houses of Parliament, and visited the museum—open always to the public. It is kept by the government, and though not as yet very extensive, it is by far the most attractive one I have ever seen.

Anyone who has spent hour after hour wandering through some of our Eastern museums, seeing such hosts of dead animals standing about, with case after case of dusty, crabbed-looking creatures, with distorted mouths and great, motionless legs, will experience a thrill of pleasure on finding themselves face to face with those beautiful creatures that once called this place their home, and knew not that most savage of all God's created beings was the average civilized white man!

There is as much difference between these stuffed animals and any I have before seen, as between a beautiful statue and a stone-mason's rough design. We were fortunate enough to see the curator of the museum, who does much of the work himself. He was not insensible to my enthusiastic praise of his work, and appeared to take great pleasure in explaining to us the process he employs. Not only is he an artist, but a true lover of nature—for nothing else could have brought such success. Only long and patient study of the animals themselves could have taught him to preserve the attitudes—the pose of the head, the position of the feet—in fact every detail is as carefully worked out and the whole expression as sustained as though he were carving a statue. When the animal is brought to him, he skins it himself, after taking accurate measurements of its whole body, cutting the skin down the back where the hair is thickest. He then prepares this, using the utmost care to preserve the delicate parts, as the skin of the lips and nostrils and eyelids, in perfect condition. He then models the animals in clay from his measurements. Here you can see where his artistic skill is especially brought in play, and where his knowledge of the animal's habits serves him so well. Over this he fits the skin, which is soft as a glove. Nowhere, about the eyes, mouth or any part of the body, was a stitch, or a hard piece of skin, to suggest that the animal was not alive; and the attitude seemed life itself.

In the centre stands a gigantic elk, with erected head, bearing aloft his magnificent antlers, apparently snuffing the air to see if danger is near. By his side is a female and near them a young elk.

There are quantities of birds, beautiful groups of deer and Rocky Mountain sheep, the goat, with its long, white hair, the beautiful mule-ox, great lazy shaggy bears, fierce panthers, with gleaming teeth and flashing eyes, patient beavers, savage wolves—and all so perfect that you would not willingly neglect making the acquaintance of each.

There is also quite an interesting collection of marine animals and a few sea-weeds, but no herbarium. I was disappointed in this, for they say the flora of Vancouver is beautiful. At this

season of the year but little grows wild that I saw in bloom, though in the spring and among the mountains there must be from all accounts an interesting variety.

From here we made our way through Beacon Hill Park, which commands a fine view of the harbor and the mountains—which are always new, though always to be seen from any place the least bit commanding.

After taking our lunch, we spent the afternoon walking about the town, admiring the fine residences and their marvellous flower gardens, and calling upon my companion's friends, for she, too, is from Halifax and knows many persons that used to live there, as well as a great many of the old residents of Victoria.

One place that we visited was so unique that I must describe it to you. Opening a large gate, we passed under a high arch densely overgrown with ivy, to a well-kept walk bordered by low boxwood. Within this on both sides were rare ferns and plants, back of this a high, dense and perfectly-trimmed hedge of laurel formed a background, over which hung branches of fruit trees, heavily laden and forming an archway that totally obscured the rays of the sun.

As the gate closed behind us, a great dog came bounding down the avenue, with open jaws, ready it seemed to devour us, but his master's voice called him off, and when he found we were welcome guests he became profuse in his attentions. I never saw a more beautiful fellow than he showed himself to be after we had made friends.

We came at last to the house, covered with vines and surrounded with rare shrubbery mostly from Japan. The interior was decorated with vases and carvings from the same country. A magnificent Japan lily, very recently discovered, was blooming upon the table. After a delightful half hour spent in looking over his portfolio and other interesting collections, our kind host took us out through his conservatory into his fruit garden. I never saw trees so full, I think, unless it was those of Utah. He had different parts of his garden devoted to different kinds of fruit, and he seemed to take special pride in the number of species he had of each kind. I think he told us he had twenty varieties of cherries. Most of them were then a little past, but there were many trees yet in full bearing, and others whose fruit was not yet ripe. I have not often had the pleasure of eating cherries late in the Eighth Mo., and never tasted any so delicious.

His plumb, pear and apple trees, as well as his berries, were all equally loaded, and the fruit in every case particularly delicious. Of course he does this as a hobby, and spends great care upon the trees, but it shows the possibilities of this region for fruit. I have already told you how the flowers grow, and really there seems no limit to what will thrive here with a little care. The ground is very rocky, but the soil, where there is any, is very nearly black. The vegetables are also of excellent quality.

Yesterday, as we came home from Mt. Tolmy, we drove along the Gorge. This is an inlet about five miles in length, surrounded by lovely residences, and in one place so narrow that at the turn of the tide the waters rush by so violently that a whirlpool is formed, and any row-boat caught here at that time is almost sure to be lost.

At this point, along the banks, are public gardens, and here the city celebrates the Queen's birthday, on the twenty-fourth of Fifth Month, as we do the fourth of Seventh Month, on our side the line.

This gorge is the favorite resort of all youthful Victoria, as it affords, with its charming surroundings, delightful opportunities for rowing. In fact, I know of no place more favored by Nature in its situation, than is this Queen City of her majesty's dominions.

Perhaps a few particulars concerning it may interest you. Fifty years ago and over, when the discovery of gold caused such a rush to California, Fort Victoria had already an existence, for the adventurous traders of the Hudson Bay Company had selected this site as a post, and as years rolled on it has increased to a large city, which boasts itself the wealthiest of its size on the continent. A greater difference could not possibly be conceived between two places than there is in Tacoma and Victoria. The former has all the instability and heedlessness of youth about it, while the latter has the air of settled sobriety and dignity, beyond that of any city I have seen on the American continent.

While Tacoma owes nearly the whole of her existence to eastern capital, Victoria boasts that nine-tenths of her residents own their own homes and their business premises.

The only point where I can see the least resemblance is in the amount of liquor stores there is in each. It is a lamentable fact, but very true, that there is a different feeling in the West concerning the liquor question than there is East, for wherever you go the bar is one of the most conspicuous features. There are temperance societies here, and something is being done in this line, but there seems room for much more. The other day, when over in town, I became very thirsty and undertook to find a soda fountain. I walked up one street and down another, without any success, but in that time I had passed twenty places where they had "Phoenix lager on draught."

The government is strict about allowing the soldiers to indulge outside the grounds, and if one of them comes back intoxicated he is punished. It, however, keeps a brewery within the premises, where they can take as much as they like. The punishment seems to be inflicted because they have patronized the wrong place.

(To be continued.)

Natural History, Science, etc.

Destruction of Animals in South Africa.—Within quite recent years great herds of antelope of various species abounded on the plains of South Africa; now only a few of the smaller "buck" reward the hunter's toil. It is the scattered Boers who have thus altered this aspect of nature. They slaughtered the animals for their skins, when they found a small price could be obtained for them. No animals could long withstand such persistent slaughter.

Euphorbias.—The irritant properties of the milky juice obtained from these plants is well known; but the bloom possesses the same attributes, and honey is unfit for use that has been made by bees which have visited the flowers. A resident friend once purchased some honey from Kafirs, and this, when used by himself and companions, caused an intense burning sensation in the throat. They then made careful inquiries as to its origin, and traced it to Euphorbian source.—*A Naturalist in the Transvaal.*

Photography as a Detective.—To protect itself against thieves and other crooked customers the Bank of France has arranged an instantaneous photograph operator in such a position that he can, on receiving a signal from the

cashier, take a photograph of the person at the window. This is a positive advance in the denizens of law and order against ingenious villainy. No doubt the same device will be adopted by other institutions.

There would be no need of it, however, if all men felt in every act of life, "Thou God seest me." There is an unfading photograph taken of every thought, word, deed and feeling.—*Christian Advertiser*.

Influence of Light.—Dr. Andrew Wilson calls attention, in the *Illustrated News of the World*, to the effect of light on germ life. According to him, light is a natural enemy of microbic growths, from which it naturally follows that ourselves and our houses should be bathed in light, for there are probably benign influences exerted by light on our bodies of which most of us do not even dream.

A New Hot-box Alarm consists of a cylinder connected with the journal, a solid, that easily liquefies under heat, filling the cylindrical space. A plunger operating a hammer rests upon this solid, and when the latter melts by the heating of the journal a bell is thus rung automatically.

Poisoning from the External use of Tobacco.—Dr. Auché reports the following curious and interesting case to the *Wiener Medizinische Presse*, 1891. The patient was a man suffering from vermin. He took two hundred grammes of tobacco and boiled it down in two liters of water, and then proceeded to "rub in" the mixture over his entire body. After this performance he did not wipe himself off, but sat the wind and dried. This was done in the morning, and at about half-past one in the afternoon he repeated the experiment. At three o'clock he was suddenly seized with violent nausea and dizziness; his face grew dark, cold perspiration streamed from his body, which assumed an extreme pallor; and his hands and feet trembled. The patient felt as though intoxicated, and seemed to be looking through a glass, being unable to distinguish the contour of any object. His pupils were enlarged, but reacted to the light. He could hear well, but it felt as though cotton were stuffed in his ears. Vomiting occurred from time to time. Besides this, the heart's action was much slower than normal, and the radial pulse small, thready, and scarcely perceptible.

These conditions lasted for about three hours, after which they gradually abated. The next day the patient only complained of a severe headache, which a long sleep, however, relieved. This case proves that tobacco used externally can give rise to the same toxic symptoms as when taken internally.

Date of Man's Creation.—The great German naturalist, Virchow, recently delivered the opening address at the International Congress of Prehistoric Archaeology and Anthropology, held at Moscow. Among other things, he discussed the age of man and the time of his coming into the world. Of this he said:—"Nobody has ever found in virgin Tertiary strata any piece of life that has been recognized by the learned world as an unquestionable relic of the existence of man. We have likewise reached the same result in our search for human skulls and bones. We have to recognize that students cannot assume that man existed in the Tertiary, or that there is any probability that the human race had its beginning in that epoch; on the contrary, we find a great void which we try to fill with fantastic imaginings, but which furnishes us with no real specimen."

Uncle Sam's Cats.—Three hundred and odd cats are maintained by the United States government, the cost of their support being carried as a regular item on the accounts of the post office department. They are distributed among about fifty post offices, and their duty is to keep rats and mice from eating postal matter and mail sacks. Their work is of the utmost importance wherever large quantities of mail are collected—as, for example, at the New York post office, where from two to three thousand bags of such material are commonly stored away in the basement.

Formerly, says the *New York World*, great damage was often done by mischievous rodents, which chewed holes in the sacks and thought nothing of boring clear through bags of letters in a night. Troubles of this sort no longer occur, now that the official pussies keep watch. Each city postmaster is allowed from eight to forty dollars a year for the keep of his feline staff, sending his estimate for "cat meat" to Washington at the beginning of each quarter. Care is taken not to feed the animals too "high," in order that their appetite for live game may be keen. It is laid down as a rule that no meat shall be given when there is a mouse or rat to be caught.

Cats are kept in all the government buildings at Washington. In that of the state, war and navy departments, they are employed not only to protect the priceless paper stored there but to guard against fire. Twice the war department has been set afire by rats gnawing matches—on one of these occasions in the office of the secretary of war in the middle of the night.

Rats occupied the pension office in great numbers while it was in process of building, taking up their residence in the walls and floors as fast as they were put up. Two years ago four cats were introduced there to guard the records of the old soldiers, and they have driven most of the vermin away.—*Ec.*

THE FRIEND.

FOURTH MONTH 22, 1893.

The Yearly Meeting of Philadelphia convened on the seventeenth of Fourth Month. It had been looked forward to by many of its members with unusual interest. One cause of this was the fact that a revision of its disciplinary rules had been intrusted the previous year to the Meeting for Sufferings, which was expected to make a report on that subject at this time. While it was felt that some modification of the discipline was desirable, to adapt it to the changed conditions under which Friends of the present day are placed, yet there existed much concern that the standard of Truth which it has upheld should not be lowered, nor any changes made which would involve a departure from our principles.

The meeting was largely attended. A communication from a Body with which Philadelphia Yearly Meeting is not in official intercourse was referred to a committee for examination. In the case of an appeal from a judgment of Concord Quarterly Meeting, a committee was appointed to examine the documents, &c., sent by the Quarterly Meeting, and the allegations of the appellant.

A visit was received from one of our women ministers, who endeavored to encourage to continued faithfulness the burthen bearers in the

Church, and to persuade the young to submit to the visitations of Divine Grace, and do their part in the maintenance of the principles of our religious Society.

The Minutes of the Meeting for Sufferings showed that they had diligently labored in the revision of the Discipline and carefully considered the other subjects referred to them by our last Yearly Meeting. They suggested that a few additions be made to our present rules and a few parts omitted which seem no longer adapted to our present condition, and that some changes, partly of a verbal character, be made.

In the case of children whose parents are members of different Yearly Meetings, they recommended that the children be considered members of the Meeting to which the mother belongs.

A bill having been introduced into the legislature of Pennsylvania, to substitute imprisonment for life in place of capital punishment, a Memorial had been forwarded to the Senate and House of Representatives urging the passage of the bill.

Another Memorial had been presented to the same bodies, remonstrating against any legislation to extend the sale of intoxicating liquors; and favoring the granting the privilege to cities and counties of excluding the liquor traffic from their precincts.

The Committee to watch legislative proceedings were authorized to present to the legislature of New Jersey a protest against the passage of a bill to legalize race-courses in that State; but owing to the haste with which it was rushed through this was not accomplished.

An appropriation of \$500 was granted to aid in erecting a new Meeting-house at Springville, Iowa.

The Trustees under the will of John Pemberton reported that their annual income was about \$1650, which is expended in paying the traveling expenses of Friends coming to Philadelphia Yearly and Quarterly Meetings, or of committees of either of those bodies.

From the Report of the Book Committee it appeared that 2923 volumes and 1713 pamphlets had been taken from the depository during the past year.

The Charles L. Willits Trustees issue 5000 copies of a monthly periodical, called *The Africans' Friend*, which is distributed in the Southern States and in Liberia.

We hope to furnish a further account in our next issue.

We suppose many Philadelphia Friends have received copies of a circular inviting them to attend a series of meetings to be held in the afternoons and evenings, during the week of our Yearly Meeting. These meetings are to be held in the interest of various associations of Friends for philanthropic purposes, but not officially sanctioned by the Yearly Meeting.

Even if these Associations were altogether unexceptionable in their objects and in the methods employed for carrying on their work; yet we believe there is a reasonable ground to object to their being thus grouped together, and pressed upon the notice of Friends generally, at a time when the weighty concerns of Society claim the care of our members, and are sufficient to absorb their mental strength and physical ability, properly to dispose of.

It is very desirable that our younger members should attend the business meetings of the So-

ciety, under a righteous concern that the discipline may be properly administered, and that they themselves may strengthen the hands of their elder brethren and sisters by entering into sympathy with them in their efforts to maintain the cause of Christ. If such meetings are attended in this manner, they will prove schools of instruction to the young, in which they may become prepared to bear their share of the burthens of the Church and gradually to be made useful in its services, as well as enabled to partake of that comfort and satisfaction which the Lord often dispenses to his faithful servants.

But if their attention is drawn to outside matters, and absorbed in other things which may be good in themselves, it is not probable that they will derive from our solemn meetings the benefit which otherwise they might yield.

Is it not the tendency of such a series of meetings to become a rival to the Yearly Meeting itself, in its claims upon the devotion and time of its members; and thus to introduce a dividing element into our borders?

One of the objects aimed at in this series of meetings is the encouragement of a system of Bible classes. Many concerned Friends have felt that the tendency of this system is to lead those connected with these classes to place their dependence for spiritual knowledge upon their own intellectual powers as applied to the study of the Bible, instead of upon the illuminating power of the Spirit of Christ, which Friends have ever regarded as the everlasting fountain of light in those things which pertain to the kingdom of God.

The danger from this source is greater, because some well-meaning Friends have been so impressed with the unexceptionable nature of some schools for neglected children, in which they are taught to read the Bible, or to listen to its contents, that they have practically counteracted the religious concern, which has been deeply felt by others for the preservation of all our members in a faithful support of our doctrines and testimonies.

One of the meetings is to be held in the interests of a "Foreign Missionary Association"—an association which practically sits in judgment on the qualification of candidates for religious service, and decides whether or not they have received a true call from the Head of the Church to enter upon Mission work—an assumption of power which has been condemned by our Yearly Meeting as conflicting with the provisions of our discipline, and the tendency of which is undoubtedly to weaken the upholding of our testimony to the nature of Gospel ministry, and religious services in general.

If these things progress unchecked, they will divide our Yearly Meeting almost as effectually as the introduction of heretical doctrines.

SUMMARY OF EVENTS.

UNITED STATES.—The United States Government has concluded a treaty with the Government of Ecuador, by which the United States is given the right to acquire a coaling station in the Gallapagos Isles, a position of vantage in the Pacific Ocean, and so situated as to be of vast importance to naval vessels. This treaty failed of ratification by the Senate owing to the unexpected adjournment. The treaty does not become void by the failure of the Senate to ratify, and it will be taken up at the next session.

According to the *Minneapolis Tribune*, the country's money circulation has increased from \$725,000,000 in 1873 to over \$1,500,000,000 at the present time. The coinage of silver has increased from \$1,000,000 in 1873 to nearly \$40,000,000 in 1890. There was no silver in the Treasury or in circulation in 1873, and to-day there is \$400,000,000. If there is any trouble with our currency, it certainly does not arise from the presence of

too much gold. If there is any scarcity of silver coin in the country, people who use money have not discovered it. If there is any contraction in our currency, or any robbing of labor by gold, it is something which monetary statistics and wage statistics do not show.

The Supreme Court at New Orleans has decided that clubs which sell liquor must take out a regular bar-room license, the annual fee for which is \$1,000.

The Legislature of Arizona has passed a resolution asking the President to open negotiations with Mexico for a readjustment of the national boundary, which will give Arizona "a safe and commodious harbor near the head of the Gulf of California, and secure to the citizens of the United States a participation in the valuable fishing privileges of the Gulf."

On the 11th inst. the Local Option bill in the Pennsylvania House was defeated on third reading by a vote of 67 to 102; 53 Republicans and 49 Democrats voted against the bill. The city of Philadelphia representation consists of thirty-seven members, only two of whom are Democrats. The vote against Local Option of these stood thirty-four against. There seems to be but little difference in the influence of the saloon upon the Republican and Democratic parties.

The Connecticut Senate last week, by a vote of 21 to 1, concurred in the Anti-Pool Room bill, which prohibits all forms of pool selling and gambling, and games of chance, horse races, etc. It now goes to the Governor.

The peanut crop is reported to be short four millions of bushels.

On the 12th inst., a storm causing great damage visited Iowa, Illinois, Nebraska, Kansas and Missouri, and continued the next day.

The town of Robinsonville, Mississippi, was entirely destroyed, seventeen persons were killed and about fifty injured. In Ypsilanti, Michigan, and towns in other States there was a great loss of property. The number of persons killed, so far as known, foots up sixty-four. The list of injured is much larger.

Steps have been taken towards the organization of the Model Dwellings Association of Philadelphia, with a capital of \$100,000, "to construct such improved dwellings for the poor as may combine in the utmost possible degree the essentials of healthfulness, comfort, social enjoyment and economy, and to secure proper sanitation for the neighborhoods surrounding them."

Deaths in this city last week were 521, being 15 more than the previous week, and 79 more than the corresponding week last year. Of the foregoing 285 were males and 236 females: 70 died of pneumonia; 62 of consumption; 56 of disease of the heart; 30 of marasmus; 22 of diphtheria; 22 of convulsions; 19 of inflammation of the brain; 17 of cancer; 16 of apoplexy; 16 of inanition; 14 of old age; 14 of bronchitis; 12 of nephritis; 12 of scarlet fever and 10 of typhoid fever.

Markets, &c.—U. S. 2's, 99½ a 102; 4's, 113 a 113½; currency, 6's, 105 a 115.

COTTON was quiet and unchanged. Middling uplands officially quoted at 8½c. per pound.

FEED.—Winter bran, in bulk, spot, \$18.00 a 18.50; spring bran, in bulk, spot, \$17.00 a 17.50.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.50; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.25 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.50 a \$3.75; winter patent, \$3.75 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.65 a \$4.00; do., patent, \$4.15 a \$4.40; do., favorite brands, higher. Rye flour moved slowly at \$3.15 a 3.20 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 74½ a 75 cts.

No. 2 mixed corn, 48½ a 48½ cts.

No. 2 white oats, 39½ a 40 cts.

BEEF CATTLE.—Extra, 5½c.; good, 5¼ a 5½c.; medium, 4¾ a 5c.; common, 4¼ a 4½c.; culls, 3¾ a 4c.; fat cows, 2¼ a 3¼c.

SHEEP AND LAMBS.—Wool sheep, 4 a 6½c.; clipped sheep, 3 a 5½c.; wool lambs, 5 a 7½c.; clipped lambs, 4 a 6c.

HOGS.—Extra Chicago, 10½c.; other Western, 10 a 10½c.

FOREIGN.—The whole week has been devoted by the British Parliament to the discussion of the Home Rule bill. The discussion has been dull almost beyond description, and its sole purpose apparently is to prevent a vote on the bill until the night of the 21st instant. The speeches which attracted most attention last week were those of Joseph Chamberlain, Michael Davitt, and Secretary Asquith.

The liabilities of the English, Scottish and Aus-

tralian Chartered Bank are now believed to be £8,000,000. No approximate estimate of the assets can yet be given; they are supposed, however, to be large. The only reason given for the failure is that there has been for several weeks a steady withdrawal of deposits.

On the 11th instant a frightful mining accident occurred at Pont-y-Pridd, Wales. A spark from an engine ignited the gas in the coal pit near Pont-y-Pridd, and caused the gas to explode. A large number of miners were at work at the time, and the explosion caused terrible havoc. Up to two o'clock on the morning of the 12th, fifty-three corpses had been taken from the Pont-y-Pridd pit. The searching parties had found no signs that any of the missing miners were still alive.

The Behring Sea arbitration continues to attract visitors. Thus far the American side has somewhat the best of the controversy. There has been only one decision—that on admitting some evidence put in at a late hour by Great Britain. The United States objected to this evidence, and the Court, after listening to a three day's debate, has decided in favor of America. For three days now Carter has been speaking on the main argument, and his speech is not yet finished. At a clear, eloquent presentation of the case, his address has been a model, in spite of the dry subject.

The strike at Hull has so far been a failure, but the labor leaders have determined to force the fighting by ordering a general strike throughout the Kingdom. It is doubtful whether these orders will be carried out unless they are confirmed by the local trade union in London and elsewhere. The original strike was ordered on what are regarded as wholly insufficient grounds—the refusal of employers to discharge men who were behind in the payment of their dues to the unions—and the attempt to involve all other workers in a "sympathy strike," in a cause in which they have little or no sympathy is foredoomed to failure. The employers at Hull rejected on the 15th instant, the offers of the men to settle the strike, and call for a unconditional surrender on the part of the men. This has caused very bitter feelings among the labor leaders.

A despatch received in London on the 15th instant from Bathurst, British Gambia, states that British astronomers at the station on the Salum River, in French Senegambia, obtained fine observations of the eclipse of the sun on that day.

On the 11th, the Belgian Chamber of Deputies, by a vote of 115 to 26, rejected the motion of Deputy Jansen in favor of universal suffrage, thus declaring that the Chamber is not in favor of removing all restrictions from the franchise. The result is a great disappointment to the Socialists. In consequence of the rejection of universal suffrage by the Chamber of Deputies, the General Council of the Labor party will at once order a general strike. The Civil Guard held in readiness to suppress disorder. The situation is regarded as very grave, amounting as it does to little less than the beginning of a revolution, and serious fears are expressed lest it should result in a revolutionary force, with possibly the commencement of a general European war.

Much excitement has been caused in Madrid by dispatch to the effect that Japan has seized the Pelew Islands, a group of islands in the North Pacific, claimed to belong to Spain, 450 miles east of the Philippine Islands, at the western extremity of the Caroline archipelago. The islands are claimed by the Spaniards by right of discovery. The Governor of the Philippine Islands has sent a cable dispatch asking for reinforcements, whether with the object of attacking the Japanese or not is not stated. The Pelew Islands have about 10,000 inhabitants, and are very fertile. The situation, between the Philippine Islands and the Caroline Islands, both Spanish colonies, is regarded as a sign that Japan intends to encroach on Spanish possessions in the Pacific. The affair may lead to great difficulties between the two powers.

NOTICES.

MARRIED. Fourth Month 5th, at Friends' Meeting-house on Yonge Street, JOSEPH G. POLLARD, son of George and Mary Pollard, of Norwich, and EVA STARR, daughter of Francis and Mary C. Starr, of Yonge Street, Ontario, Canada.

DIED. in Moorestown, First Month 5th, 1893, THANNA BROWN. A beloved member of Church Monthly Meeting of Friends, N. J.

—, in Columbus, N. J., Fourth Month 4th, 1893, REBECCA FIELD BIDDLE, wife of John Bishop, in her sixty-eighth year of her age.

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Selections from the Life of Mary Dudley.

(Continued from page 397.)

1798.—In accordance with those views she applied to her Monthly Meeting for a certificate, in the following address:

‘My dear Friends:—Notwithstanding my being home was under different prospects than probability of any religious engagement, nor the degree of bodily strength yet experienced, warrant an expectation of much of this being required; yet being sensible of increasing exercise, and desirous to have the time spent on this side the water, as well as the portion of health afforded, used as consistently with best advantage as I may be favored to discover; I resigned to mention, that an apprehension exists in my mind that something is due from me, in this city, and to parts adjacent, in which I request liberty of the Monthly Meeting to give as Truth may point out. I believe there are those among my dear friends in Clonmel, who will feel with me in this exercise, and as clearness is felt, transmit me their decision. After spreading this prospect, I may add, that though separate in person, under the pressure of various infirmities and hidden afflictions, my spirit has often saluted, and rejoiced to salute you, my dear friends, wishing with my own, your preservation and establishment on the rock of immutable support; that whatever our individual allotments may be, we may experience that ‘we have a strong city,’ and know salvation to be ‘appointed for walls and bulwarks.’

I am, in Gospel and affectionate love, your friend,
M. DUDLEY.
BRISTOL, Eleventh Month 22nd, 1798.”

After receiving the concurrence of her friends, which was readily granted, the first step she believed it right to take in the line of religious duty, was to visit some of the larger families belonging to the Monthly Meeting of Bristol, at she paid, while in a weak state of health, upwards of thirty visits. During this engagement, and respecting some further service, she remarks as follows:

In the procedure so far, frequent and closely exercising have been my conflicts, in and out of meetings, though in some of these merciful help has been vouchsafed, so that relief has been measurably obtained. Being sensible of a weighty con-

cern respecting the inhabitants of Temple Parish, I ventured to appoint a meeting at that meeting-house on the evening of the 24th of Second Month, which was large and solemnly favored. Through the extension of Divine assistance, not only a door of utterance was granted, but comfortable persuasion that one of entrance was also opened; so that renewed cause was administered to follow in the path of manifested duty; and the subsequent feeling of unmerited peace was truly precious. When this service was accomplished, I felt increasingly drawn towards some little places in the north division of this county, and on the 3rd of the Third Month proceeded to Sideot, where I sat an exercising meeting with Friends, under a deep sense of the want of life, and prevalence of an indolent, unconcerned spirit, whereby the burden of the sensible feeling part was abundantly increased. After a time of silent travail, strength being communicated, a little relief was obtained, and clearness of feeling in appointing a meeting for the next morning, of a more general kind. Similar views having presented respecting Congersbury, we went to our friend Joseph Naish’s, whose house being thought suitable, a meeting was appointed for the evening, and a very large number came. A covering of solemnity early spread, and liberty in stating the preparation for performing spiritual worship ensued, under which the minds of the people seemed solidly impressed, and Gospel love arose sweetly, so that help was witnessed to minister to some states, I hope with profitable instruction; and the season closed under a thankful sense of gracious regard and the feeling of quiet poverty. This I deem a rich inheritance, and far more than any surrender of my will, or feeble attempt to advocate the cause of pure truth, has any claim to, but all of abundant mercy from Him to whom praise assuredly belongs.

“Second-day, 4th, attended the appointed meeting at Sideot, which was large and quiet; supplication early went forth, and He who raiseth and answereth prayer graciously drew near, sensibly qualifying for the portion of labor allotted, and spreading the canopy of pure love, under which names and distinctions seem lost, and that spirit which breathes peace on earth and good will to men, happily prevails. We dined at the school, and had a solemn season before we left it, several precious young people being present: returned to Congersbury to lodge, and passing a thoughtful night I opened to my affectionate sympathizing friends Joseph Naish and George Fisher, my feelings about Longford, a place adjacent, to which we took a ride and found that way presented for a meeting by a room being offered at the inn. We spent a few pleasant and solid hours at Winthill, with John Thomas and Sarah Squire, and returned to our quarters to tea, where a quiet night refreshed a feeble body and mind.

“Fourth-day, 6th.—We attended Claverham meeting in course, which was a season of very deep exercise, my poor mind being unusually plunged into a state where faith was at so low

an ebb, that very little prospect of relief opened, though a necessity for moving seemed felt. To my humbling admiration, help was so extended, that from one of the lowest it became a time of considerable relief, through honest plain dealing with the indifferent and lukewarm, while encouragement was sweetly felt to an exercised and deeply tried remnant, hidden but precious in the Lord’s sight. In the afternoon went to Longford, where at the hour appointed, a considerable number came. A solemn covering spread, and though among a people to whom such a meeting was wholly new, it not being remembered that any of this kind had ever been held there, He, whom winds and waves obey, graciously calmed by his own power, and to much outward stillness vouchsafed a quietude scarcely to be expected. This so increased, that during the previous travail and succeeding vocal engagement, the waters gradually rose, and the conclusion of the season was memorably owned; a time wherein all that was feeling within me, and I believe other fellow travellers united in Gospel fellowship, bowed in thankful acknowledgment of continued merciful regard.

“We separated under a solid feeling, the people departing in much commendable quietness; which I esteemed a peculiar favor, as our being at an inn had caused me to fear unsettlement after the meeting. Several beloved Friends continued with us that night, and accompanied me next morning to Bristol. I felt symptoms of cold and fatigue, requiring rest, but undeserved peacefulness of mind.”

When a little recruited she went to the neighborhood of Olveston, and had many meetings with Friends and others in that and some adjacent districts, being wonderfully strengthened for the service to which she was thus renewedly called. Her views extending, as ability of body increased, she travelled a good deal during the summer of 1799, in the counties of Somerset, Gloucester, Wilts and Hereford; visiting the families of Friends in some places, and holding above thirty public meetings, among which were three at Bath, and one in the Town hall at Wells. At the latter place she had been accustomed to enjoy much worldly pleasure in early life, and was still remembered by some of the more respectable inhabitants. Many of these manifested an affectionate recollection and esteem for her character, when thus among them as a minister of the Gospel; several about her own age acknowledging, that there was more solid satisfaction in the path she had wisely chosen, than could ever result from self-gratification, though the pursuit of this, still occupied and was allowed to engross their minds.

While in Bristol she visited three men who were under sentence of death in Newgate, and continuing much exercised on their account, wrote the following letter, which was conveyed to them a few days before their execution, and appeared to be both seasonable and comforting. One of the men requested a religious person, who attended them to the last, to express his sense of the kindness, and tell the Friend who

had manifested such concern for them, that her words were fulfilled in his experience, for his prison had indeed become as a palace, and in the immediate prospect of death, he would not change situations with the king on his throne:

"My dear Brethren:—For so I can call you in that love and deep solicitude which allows no distinction of names to religion. I feel with and for you in the flowings of Gospel love, and under this influence could spend hours with you in your solitary and awful situation. But I fear your even beholding the persons of any, unless those who are of necessity about you, lest your minds should be drawn to anything inferior to the great object, which you ought every moment to have in view. I therefore adopt this method of beseeching you, to endeavor to draw near to the spring of living help, which is mercifully with and in you, as an infallible means of opening to you, not only all your wants, but the glorious remedy provided for their supply. This, my friends, is 'Christ in you,' the promised reprover for transgression, and comforter of the contrite, penitent soul, which leans upon Him. Oh! let your attention be inward and deep, your eye singly turned to his all-convincing, saving light. He is the good Samaritan, the searcher and binder up of those wounds that sin has made, and can by his own power so apply the oil and the wine, as to restore the distressed, mournful traveller to soundness and peace. Oh! that this may be your individual experience; then will your prison be as a palace, and your dismissal out of this world a door of entrance into a state of liberty and endless rest. Let nothing divert your minds from the essential necessary state of inward retirement, and waiting upon the Lord: and may He who can only preach spiritual deliverance to the captive, graciously do his own work, even cleanse from sin, finish transgression, and make you, by his redeeming, sanctifying power, meet for his pure and holy kingdom; thus in a manner not to be fully described, prays your concerned and deeply sympathizing friend.

M. D.

"BRISTOL, Fourth Month 29th, 1799."

(To be continued.)

CONFIRMATION OF BIBLE HISTORY.—When the palace of King Sennacherib of Nineveh was opened, his own contemporary annals were found, written in his own life, at his own order, by his own historian, and put away for succeeding ages, preserved by a curse, like that which guarded Shakespeare's bones, upon any one who should destroy the record. That record tells the story of his campaign against Palestine, and makes plain what we did not know before, how it was that Hezekiah had provoked the anger of the Assyrian king, how he had harbored the rebel king of Philistines, and how it happened that the king's main army was at Lachish from which city the Rabshakeb was sent to demand the submission of Jerusalem. We have on a stone an actual engraved picture of Sennacherib at Lachish, receiving the submission of the surrounding nations. All this is extremely interesting, not so much because it confirms the general historical truth of the Bible story—for that there was no special reason to doubt—but because it adds to its facts and makes it more vivid. When we find the same fact given in the record, we are pleased at the confirmation. So when the writer of 2 Kings tells us that Hezekiah gave Sennacherib thirty talents of gold and three hundred talents of silver, and we find that the archives of the palace at Nin-

evah record the same tribute of thirty talents of gold and eight hundred of silver, it pleased us to remember that there was a large and a small talent in the ratio of three to eight, and that the Jewish historian made the number small by reckoning by the large talent, while the Assyrian historian made the number large by reckoning according to the small talent, while the weight of silver was the same. And when we find that Sennacherib does not record the destruction of his own army, we are not surprised, but we notice that he does not claim to have captured Hezekiah's city. We find a general agreement, and if we cannot easily settle all the points of comparative chronology, we do not wonder, and we do not care much, for we keep in mind the relative value of the spiritual and the material—*W. H. Ward in the Bible Society Record.*

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 310.)

The only railway upon the island reaches from Victoria to Nanaimo, a distance of seventy-eight miles. At this point are extensive coal mines which supply the coast cities, as well as the Pacific steamers, with fuel. The road is known as the "Esquimalt and Nanaimo Railway," and though I did not have time to make the trip, the pictures I saw taken along its course show a remarkably beautiful section through which it passes.

To the late Hon. Robert Dunsmuir, who seems to have owned the coal mines, Victoria is principally indebted for having this road, which was built at great expense. There is quite a romance connected with this same individual. It seems that he came to Victoria a number of years ago as a poor laborer with a large family, whose wife helped along by taking in washing. In some way, that I do not clearly understand, he formed the conviction that there was coal in the region about Nanaimo, and secured the ground before telling a soul what he was about. The result seemed to justify his course, for he died worth millions, and his wife struggles with her finery, I believe, more than she ever did with washing, and lives in what is termed all about the city as "the castle," which cost over a million, and is furnished in the most lavish manner. His sons carry on the business, and his younger children, having had the advantage of education, can support their style with tolerable ease.

The acquaintance I made at Colorado Springs said, that at one time not long ago, Mary Halleck Foote came to Victoria and roomed next to her in the hotel, and after she left there came out a story by her, of the city, in which this family figured very largely. I do not remember the title, for I paid little attention to it then, but I should greatly like to read it now.

Evening.—I have just returned from the Chinese Mission. I cannot begin to tell you how interested I was in the class that I took for a short time, until the teacher came. The superintendent was a woman, who talked to the men, and a young man, a missionary, translated what she said. Then they had stories from the Bible which each class read in Chinese, and below each line was the same in English, which they also read as best they could. In each class was a Chinaman who could talk a little English, and he translated what the teacher said to them. I never was more surprised at anything than the interest shown by these men, even in such a crude method of instruction. They seemed so intelligent and desirous to learn.

Yesterday we met Dr. H. by appointment and he very kindly spent some time in showing us through the quarters. The bric-a-brac store simply enchanted me. I never saw such exquisite things piled away in such style. The food stores were not so attractive, though in way very interesting: Such curious vegetable, whole roasted pigs, tiny fish on strings, and innumerable articles, for which we had no name greeted our senses.

But the Joss-house was the climax of it all. Into this gorgeously decorated temple, Dr. H. showed us, and our amazement knew no bound. Such carvings in wood and ivory, to say nothing of the brass and iron work, and gorgeous embroidery, I never before saw. Incense was burning all about, having been left by the faithful before the shrine of Joss, so that their prayers might rise unceasingly.

I wish I could give you some conception of the unutterably funny way in which Dr. H. talked to the Chinamen and induced the priests who guard this sacred temple, to perform the ceremonies for our benefit. To my surprise they complied. In the midst of it Auntie left the room, and Dr. H. thinking she objected to seeing the idolatry took us away. I knew, however much she might disapprove of it all, that it was not the motive of her leaving, for she was too much annoyed by the perfume of the exquisitely flavored cigarette that the Chinaman was smoking, to know what he was about.

When we gained the street again the doctor's carriage had come, and at his invitation I gladly accepted this opportunity for another ride about this charming region.

To-morrow we must tear ourselves away, and only the prospect of the glorious scenery that awaits us along the line of the Canadian Pacific Railway, at all reconciles me to leaving. But honestly, I am beginning to feel as though I have been enough for a time, that I should like now to settle down and digest it all at leisure. As I shall not have long to wait for this opportunity, for in less than four weeks school will begin, and then no more tramps for a while. But I trust that I shall be able, when I again undertake to teach geography, to help the children realize that the places they study about exist in reality and are not simply located on a map!

STOPPING AT MEDICINE HAT,
Eighth Month 25th, 1892

Though I wrote you not four days ago, I feel as though I could fill volumes with all we have seen since then.

We are now stopping at the station, for here is located one of the company's railway shops and we have had full half an hour to spend walking about while the train was back in the shops undergoing repairs.

Medicine Hat, the guide-book says, is an important place. It owes its growth, like that of all the towns along the line, to this great artery which completely connects the Atlantic with the Pacific, and presents the longest continuous railway in the world. We have seen little of the place, for our attention has been wholly occupied with the interesting groups of Indians who are squatting about on the platform behind piles of beautifully polished buffalo horns, which they have arranged in grotesque designs to attract the eye of the passing traveller.

Near the station was a pen containing a magnificent grizzly bear. He looked so savage that I was glad stout posts intervened between us and him, but I nevertheless deplored his fate and wished that he were free. One of our fellow-travellers

s with him on the train a pet black bear about the size of a great dog. He took him out on the platform, while we waited, where he afforded every one a great deal of amusement.

But I am beginning at the wrong end, for there is nothing now to see, except the wide stretches of plain, the piles of buffalo bones along the track, and the picturesque groups of Indians that are gathered about the stations everywhere to stop, with horns and trinkets for sale. At my one stopping-place have I seen such a camp with a good light upon them. Determined to secure a photograph, I cautiously crept around with my camera properly adjusted, while to my amazement, before I could press the button every head was completely covered with a shawl, while one stray baby was unceremoniously gathered up amidships and tucked snugly away from the witching influence of the pale face magic.

On the 22nd we left Victoria. I took as little time as possible in packing my trunk, for I couldn't leave without another visit to that Chinaman whose bric-a-brac store had so enchanted me. Only the dread of the Customs-house officers prevented my investing still more in I did in his fragile wares. He gave me a package of tea (to buy) as I came away, and promised I would return for more.

I went in the afternoon, with the Friend who had taken me on so many walks, to the Chinese Mission for Girls. I was delighted with the spirit of the place and with the appearance of the girls. The next day there was to be a marriage there, conducted in the Chinese fashion, which I deeply regretted not being able to attend.

Our steamer left the wharf at Victoria at 11 A. M., and as Aunty wished to have a comfortable night's rest we started for the boat in the early evening, just as the sun was setting and the banks of golden clouds, while the Straits of San Juan de Fuca seemed like a pathway to the Islands of the Blest. Indescribably lovely were the sunsets in this marvellous region, and with the deepest regrets I realized that this was the last I should see, for this summer at least.

After seeing our baggage checked, and securing our state-room, we started to go aboard, but were rather suddenly and rudely stopped by a surly individual who guarded the gang-plank. Not until the examining physician passed us could we go aboard. We at once produced our certificates. He cared nothing for them. The examining physician would come when he pleased, may be, and we must wait. His aggravating manner added greatly to the annoyance of the circumstance itself, but there seemed no help, until finally our kind friend who brought us to the boat bethought him of a remedy. He took us with his wife, while he hunted up the doctor and explained to him the case. The latter finally consented to write the required order, which allowed us triumphantly to go on board despite of the chagrined look on the face of the man at the gang-plank.

There was a small, quick-tempered little woman, peculiarly dressed, standing by the window where I went to apply for our key. She was showering a perfect torrent of invective upon the blandly smiling purser, who had explained to her the necessity of securing her ticket on the wharf. She had apparently suffered some annoyance from the man who had endeavored to detain us, and she determined to bring no more in silence. I saw her again the next morning, her face flushed with excitement, talking in the same angry manner to the phy-

sician who looked at our certificates as we left the boat.

The man at the wharf had kept the one she had procured with so much difficulty, and now she was demanded to give it up again! Her indignation knew no bounds, and I still heard her shrill voice long after her form was lost to view. I suppose she was finally passed, however, for at all the stations where we have stopped she looms up somewhere, a red handkerchief over her head, and a tin kettle in her hand, which she seems to now and then replenish with milk, I presume.

By daylight I was upon deck. Though dense fog-banks shut in the horizon, the nearer rocky islands could be dimly seen, with the indistinct outline of neighboring mountains here and there revealed. As we rounded the last rocky promontory that guards this almost totally land-locked harbor, the mists had begun to clear away and the city of Vancouver lay full in view.

As our train did not leave until 2.20 P. M., we had ample time to see the sights.

We first took the round in the electric cars. In this way passing along the principal business thoroughfares, and then out into the region where stumps, and those too of a most gigantic size, are much more numerous than houses, and back again into the centre of town, where we had started.

We then walked out to Stanley Park, where a section of the primeval forest, containing enormous trees, is still preserved. As we did not care to go to a hotel, we had been hunting all along for a restaurant, but failed in detecting any sign of one. Aunty, however, who you know is great on picking up remarkable acquaintances, saw the wife of the park-keeper out among her flowers, and induced her to get us a lunch, which she willingly did.

Before we left she had detailed to Aunty the greater part of her family history and won her hearty sympathy. And now Aunty is eaten with remorse, to think she did not pay the woman more than she asked, and has two or three times aroused me from an absorbing reverie, and once after I had completely "turned in" for the night, by saying with firmness—"Now, don't thee let me forget, when I get home, to send so and so to that woman at Stanley Park; does thee hear?" I always hear, and promise, for I find that to be the quickest way to gain a relapse into my former state.

Before leaving the park we visited some pens where were kept bears, owls and other creatures belonging to this region. Dreadfully as it always makes me feel to see wild animals in cages (I have an absolute horror of our own Zoological Gardens) and deplore the fact, that for the sake of education or otherwise, living animals, capable of feeling pain and pleasure, should be cooped up in narrow prison dens, where they eke out a miserable existence.

Think of such creatures as the lion and tiger, meant to be kings in their native wilds, reduced to such abject slavery. Better a thousand times to kill them at once, rather than cause them to lead such a life of lingering torture. But I digress. I was delighted to see a pair of bald eagles—the most magnificent birds I have ever seen—that stood upon their perch so proudly defiant. Their unconquerable spirits flashed from their keen eyes and showed plainly that though conquered they were not subdued. I gloried in the fact that the civilized white man, though he could imprison, could not tame them.

At 2.20 we were slowly leaving the station, with that marvellous-wonderland still before us,

which is now one of the most vivid memories of my past. From the first of our planning to return by the Canadian Pacific Railway, I had determined that we must stop at least at Glacier, Field and Banff. However, as that meant cutting off our stay at Victoria, and Aunty was anxious to have the trip across the Continent as soon over as possible, and I had to draw the line somewhere, I determined at once to draw it here, and not stop at all.

I have, however, formed mental resolutions innumerable to see it sometime, and that in detail.

The conductor, yesterday, to whom I had been deploring the fact that going either east or west some part of the region must be travelled at night, gave me an interesting suggestion. He told me to secure a permit and ride on the caboose of a freight train. I could then get off when I chose and stop as long as I wished, and see it all by daylight. Do you suppose I can ever find anybody wild enough to accompany me?

You may be sure that I lost no time in securing a seat in the observation car, though all along Aunty was debarred this pleasure because smoking was allowed. And though the pure atmosphere that circulated through the car prevented the possibility of its annoying her, yet the fact was the same, and she stayed out.

From the first the scenery was beautiful. For quite a way we skirted along an inlet whose blue waters laved the very foot of the railway embankment. All about us were the forests of spruce and fir for which this region is so famous. When seen from a distance these forests are by no means imposing. Massed as they are, they present no variety and their size is unappreciable. But once in their midst the grandeur of their giant forms springing heavenward, can be better felt than described.

Unfortunately the day had become cloudy, so that we were debarred the magnificent view of the snow-covered mountains. I had counted very much on this nearer view of Mt. Baker, but at no time was it visible. Still our surroundings were very delightful, heightened really by the very clouds we deplored, for they hung so low and were so broken, that they diffused the light so softly, that all the afternoon we had the exquisite sunset colors through the sky and continually reflected from the surface of the waters all along the route.

We came upon the Fraser River immediately after leaving the inlet. At its mouth it is so broad and still, that it gives one no idea of the wild recklessness it displays in the earlier part of its journey to the sea.

(To be continued.)

To me the foundation of all morals and all obligation is God speaking to me; I recognize no morality as sufficient or complete apart from that. I do not understand theories of morals that are based on the so-called constitution of human nature, or that are reasoned out by the clear intelligence of certain men. God, and God alone, can bind my conscience. He only can speak that which I must accept infallibly and altogether as true, whether in matters of thought or feeling. His testimony I accept as the Word of Him who sees right down to the centre of things, who looks to the end of them, who knows what morality is, and what truth is, and loves both with his whole nature. I take what He speaks in regard to both, as truth and righteousness forevermore.—*In Defence.*

LOVELINESS.

SELECTED.

BY MARIA LOCEY.

Once I knew a little girl,
 Very plain;
 You might try her hair to curl,
 All in vain:
 On her cheeks no tints of rose
 Paled and blushed, or sought repose:
 She was plain.

But the thoughts that through her brain
 Came and went,
 As a recompense for pain,
 Angels sent;
 So full many a beautiful thing
 In her young soul blossoming
 Gave content.

Every thought was full of grace,
 Pure and true;
 And in time the homely face
 Lovelier grew;
 With a heavenly radiance bright,
 From the soul's reflected light
 Shining through.

So I tell you, little child,
 Plain or poor,
 If your thoughts are undefiled,
 You are sure
 Of the loveliness of worth;
 And this beauty not of earth
 Will endure.

THE DEAR LITTLE WIFE AT HOME.

BY MARGARET E. SANGSTER.

The dear little wife at home, John,
 With ever so much to do,
 Stitches to set, and babies to pet,
 And so many thoughts of you—
 The beautiful household fairy,
 Filling your heart with light;
 Whatever you meet to-day, John,
 Go cheerily home to-night.

For though you are worn and weary,
 You needn't be cross or curt;
 There are words like darts to gentle hearts,
 There are looks that wound and hurt.
 With the key in the latch at home, John,
 Drop troubles out of sight;
 To the dear little wife who is waiting
 Go cheerily home to-night.

You know she will come to meet you,
 A smile on her sunny face;
 And your wee little girl, as pure as a pearl,
 Will be there in her childish grace;
 And the boy, his father's pride, John,
 With eyes so brave and bright,
 From the strife and the din to the peace, John,
 Go cheerily home to-night.

What though the tempter try you,
 Though the shafts of adverse fate
 May bustle near, and the sky be drear,
 And the laggard fortune wait,
 You are passing rich already;
 Let the haunting fears take flight,
 With the faith that wins success, John,
 Go cheerily home to-night.

—Reformed Church Messenger.

THE LAST NIGHT OF THE YEAR.

SELECTED.

I sat in the twilight, thinking
 Of what the morrow might bring;
 For the old, old year was dying,
 And I could not, could not sing.
 For my eyes were wet with weeping,
 And my heart with grief was sore,
 At thought of the tides retreating,
 To rise in my life no more.

The future lay wrapped in darkness,
 It might bring trial and pain;
 No robing of light or gladness;
 And this was my sad refrain,
 But, lo! as I sat in sorrow,
 A voice came, so sweet and clear;
 "I, I am God of the morrow,
 My grace shall ever be near."

Then clouds from my heart were lifted,
 And drifted slowly away;
 And peace with my tears was mingled,
 At the thought of New Year's Day.
 The Master was there beside me,
 The touch of his hand I felt;
 His sweet Benedictions kissed me,
 As low at his feet I knelt.

I looked; the face of the Master
 Was glowing with light and love,
 And knew that his guidance ever
 Was leading to Home above.
 My heart grew content and happy,
 And faith took up her glad song;
 No longer was sad or weary,
 For battle of life was strong.

F. B. W.

POUGHKEEPSIE, N. Y.

Faith.

FOR "THE FRIEND."

What faith was in ancient days, it is now; for the source and object remain unchangeably the same. The Lord speaketh to man, man hears the voice, and yielding his assent, receives and believes the word, and trusts himself to Him who spoke. This is faith, of which Christ said, "Have faith in God," (Mark xi: 22), and of which the Apostle well hath said, "Without faith it is impossible to please God," (Heb. xi: 6), and between man and his Maker there is but one Mediator in this matter—the Lord Jesus Christ, who on earth in words of man hath spoken; and now by his Spirit speaketh unto all men from Heaven. And to Jesus as God manifest in the flesh, the true witness in the hearts of all men, both then and now, doth set his seal; so that Jesus could say to the Jews, as He now says to us: "Ye believe in God, believe also in me." (John xiv: 1.)

Again, if the Lord command, "Have faith in God," he who hath it not breaks that command, and in so doing sins. So also said Jesus, "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John iii: 18). Now it cannot be that He who gave his Son to die for sin would have us remain in unbelief, and so in sin. As the covenant of promise is to those who have faith, then to remain in unbelief is to be outside the covenant of grace. God's spirit pleads with such, "O turn ye! O turn ye! for why will ye die?"

And if favored to see thy condition, turn to the light, that thou mayst turn from darkness and condemnation. "Believe in the Light"—obey the Light—for the Light that reproves sin leads to Christ, the fountain from whom it comes. David in his prayer to God, said, "O send out thy light and thy truth, let them lead me; let them bring me unto thy holy hill, and to thy tabernacles," (Psalms xliii: 3.)

This light is God's spirit of promise, by whom the sons of God are led in that path of the just that shineth more and more unto the perfect day, and those who walk in that light, if faithful to the end, shall enter that city which had no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof," (Rev. xxi: 23.)

But the enemy of Christ and man, Satan, that old deceiver, failing in his efforts to extirpate this holy faith amongst men by cruel persecution, and finding he could do more by simulating the good than openly opposing it, set up a false faith, not built on this heavenly foundation, but on the will of man, out of the power of the cross, wherein self and sin reigned, having a form of godliness, but denying the

power. These called themselves Christians, but they walked after the light of their own eyes; ate their own bread, and clothed themselves with their own garments. The purple and the scarlet to please the natural eye were there, but the fine linen (which is the righteousness of the saints) was wanting, and yet were many inhabitants of the earth deceived thereby. How then can the seeking soul escape the tempter's snare and distinguish their faiths?

God, who in his love and pity to man, seeketh to save, and gave his Son, that man might live, leaves not man without his witness to the Truth in every heart.

An empty profession of the lip, the heart remaining unchanged, may deceive men, but cannot avail with an all-seeing God. And mere change of notion, imputing righteousness to thyself therefor, and a confession thereto by man's command, may change thy status with thyself and thy fellow-man; but unless the Spirit's work with power be there, and thy heart changed, it availeth naught with the Lord, for man looketh on the outward appearance and judgeth by the outward ear, but God looketh at the heart and needeth no words to Him of man, but such as his Spirit prompts. Believing with thy heart to righteousness, thy life and every word shall confess to Him whom thou hast received, for "every word shall be seasoned with grace." "At the name of Jesus every knee shall bow, and every tongue confess, to the glory of God the Father." (Isaiah xlv: 23. Phil. i: 10, 11.)

Neither need any one possessing true faith to obey the apostle's command, "Examine yourselves; prove your own selves whether ye be in the faith," (2 Cor. xiii: 5); and a faith that shrinks to come openly into the light of Truth is at best a very weak one, if not a false faith for true faith groweth up like a tree planted in the clearance, and every adverse wind that blows causes it to send out its roots farther and deeper. If its roots are in the man's will power alone, his leaf will assuredly wither, but if they be planted by the river of life, though the various seasons may intervene, of summer's heat or winter's cold, yet shall fruit in its season be found, and man will not prove to be like the barren fig-tree.

Faith to be saving must be in obedience to the revealed will of God, in whatever He requireth at our hands, then it is "accounted man for righteousness," (Gal. iii: 6), and he that hath it, and by its exercise improves that gift, hath more abundantly; but he that hath not, for the gift neglected is not imputed to him as his, but the Lord's; from him shall be taken even that which he hath. And by the parable of the talents the Lord hath shown us, that he who receives the gift, and are held accountable, not for the amount entrusted, but for a worthy use of the gift bestowed. Thus of saving faith, that saying true, "All men have not faith," but more lamentably true is it of those, who having received the gift prove slothful servants, and have that taken away through which God would have justified them.

Since "God would have all men to be saved and to come to a knowledge of the Truth," (Tim. ii: 4), and that men must needs come to faith to Christ, he hath not then withheld the gift to all in its last appearances, "for he that cometh to God must believe that He is, and that He is a rewarder of those who diligently seek Him."

It is then as men blinded and shrouded by darkness seek God, and haply feel after His

his guiding Hand is with them, though oft know it not, to draw them to himself, out in and darkness into the light and liberty he truth, for "God is Light." Said Jesus, "no man can come to me except my Father send him," but He also said, "And I, if I be drawn up, will draw all men to me." The spring of faith, then, lies in the drawing love of our heavenly Father towards man in Christ Jesus, well beloved Son. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God."

Christ said of the Holy Spirit whom He would send, that "He would reprove the world of sin," because they believe not in me," (John 16: 8, 9.) For, believing not, the world is ignorant of the way of life; and these reproofs of the Spirit, the voice of the Good Shepherd, who is coming to gather the stray ones into the fold, for the purpose of leading the world into it, through repentance toward God, and faith in the Lord Jesus Christ.

Should any stray from this path of obedience, committing sin and continuing therein, unrepentant and unforgiven, Christ's peace is withdrawn, and for such to flatter themselves that they can, whilst so remaining, not having a good conscience toward God, still retain a saving faith, is like to the captain of a ship, who, when his vessel is among the breakers, takes his ease, and dreams it is but the splashing of the waves on the open sea. Unless such are awakened to perceive in the flashing of the light their perilous position, shipwreck and death will surely be their doom.

We hombly believe, that even in these degenerate days, known to God are those who are worthy of the name "saints and faithful brethren in Christ Jesus," as applied by the apostles addressing the churches in early days, and who, walking in the Light, are time and again enabled to so rejoice in Christ Jesus as to feel that "his blood cleanseth them from all sin." But, even some of these may, through unwatchfulness and the inherent frailty of man, in an unguarded hour, fall into sin, but the way is open to return, for Christ Jesus, who himself was accepted like as we are, and yet overcame, is clothed with a feeling of our every infirmity, and He who never sinned, is not only a propitiatory sacrifice for our sins, but also our advocate with the Father to plead our cause.

Some members of a church may be weak, others by special gift and exercise be strong in the faith, but he that is strong should help the weak, remembering that like other gifts of the Spirit, it is to be used for the good of the church, the body, to God's glory, and the feebler ones may be encouraged, remembering that He who died for them will not, as they look to Him) suffer that faith to be tempted above that which it is able to bear, but will, with the temptation, also open up a way of escape.

My heart yearns for all those who, under many discouragements in these troublous times, are humbly endeavoring in singleness of heart, to see the Lord, and prayerfully unites for them as myself with the admonition of the Apostle, when he says, "Seeing we are encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

W. W. B.

He hath no need for a burglar proof safe, who lays up his treasures in Heaven."

FOR "THE FRIEND."

A Visit to New York.

(Continued from page 307.)

On the seventh of First Month, 1893, we again left home in order to finish our visit in New York State. Our first stopping-place was at Sing Sing, where is located a large State prison with 1,300 cells. As a part of the concern was to visit the prisoners, we went at once to the prison to see the Warden and to make such arrangements as might be found practicable. While waiting for him to be at leisure, the clerk in the office remarked, that among the prisoners (more than 1,400 in number) they had no Quakers, and jocularly added, "they are either too honest or too smart."

We were told also that among the occupants of Sing Sing prison were some of the smartest and some of the wickedest men in the country.

The prisoners are dressed in clothing of a dark gray color with horizontal bars of black. Two of them were sitting in the office, each conversing with a friend or relative from the outside world. Thirty minutes is the length of time allowed for such interviews by the prison rules.

We were told that the crimes for which the prisoners had been sentenced were mostly some form of dishonesty—about five per cent. of them only being for acts of violence. During the week they are employed in extensive work-shops on the premises in various kinds of manufacture. This labor is a great blessing to the convicts. Some time ago it was suspended, owing to the passage of a law designed to protect outside mechanics from prison competition, and the result was a decided increase of insanity among the convicts.

After long waiting, the Warden made his appearance in company with the Chaplain (an Episcopal clergyman), and told us that on First-day morning, at 8.30 o'clock, the prisoners assembled in the chapel for religious service, and that an opportunity would then be given to communicate any message to them which might impress our minds. He was quite disposed to be courteous and accommodating; and showed us over some parts of the premises under his charge—among others, he took us into the room where those condemned to death are executed by an electric current. At the time of execution they are fastened in large chairs with appliances for directing the current through the frame. Those who are condemned to death are placed in a separate building, and never enter into the regular routine of prison discipline.

The next morning we were at the prison in due season. When the prisoners were seated in the chapel, we were invited in, and followed the regular Chaplain and an assistant to a raised platform, overlooking some seven hundred men seated on benches before us. It was an interesting sight, although painful associations were connected with it. To our unaccustomed eyes, it seemed somewhat ludicrous to see the two Episcopalian clergymen put on a black gown and over this a white one, that reminded one of a long night shirt, as a preliminary to going through with the readings, prayers, &c., prescribed by the ritual of their denomination. The service had no tendency to impress me with an admiration for liturgical performances—but it is to be hoped that some good impression may have been made on the minds of some of the numerous auditors, by the solemn words uttered in their hearing. The prisoners conducted themselves with great propriety, and were not a bad-looking set of men. The choir was composed of prisoners, and its leader, who also wore the

barred garment of a convict, flourished his baton in artistic style.

When the regular services were ended, we were introduced by name to the company assembled, and such remarks were made as seemed called for. We all had sinned and fallen short of the glory of God; but in his tender mercy, the Lord sends into our hearts the Spirit of Jesus Christ his Son, that by obedience to its leadings we might partake of the Divine communion and be brought into a state of acceptance with our Creator, &c. What was said appeared to be respectfully received.

On our way to and from the chapel we passed in front of rows of the open cells—cheerless little rooms of stone, three feet by seven, which were almost filled by the bed—and yet in many of these two persons are confined, as there are more prisoners in the institution than cells.

From the chapel the prisoners are marched in close files to the mess-room, where they are furnished with provisions for the noon and evening meals, and then fastened in their cells, where they remain locked up until the next morning. Truly, the way of the transgressor is hard.

We were told that there are more than one hundred grog-shops in Sing Sing—a town of nine or ten thousand inhabitants. At the house where we stopped, during First-day, the front door was kept locked, but people came in freely at the side door, and drank. There was no temperance hotel in the place, but it was a great relief on First-day night, to be invited to lodge at the house of a Friend, where we were kindly entertained.

We left Sing Sing on the morning of the 9th, and made our way to Columbia Springs, about four miles from the town of Hudson. Here there is a spring of sulphur water strongly impregnated with various salts. The water is used both internally and for bathing, and is considered as useful in several forms of disease. To my taste it was disagreeable enough to be a medicine, but the boarders at the large summer boarding-house erected on the hill near by, are said to partake of it freely—a stone jug containing a quart or so being placed every morning at the door of each room. The situation of the house is romantic, but a snow storm prevented us from seeing the mountains said to be visible in the distance. The house is kept by members of our Society, who received us kindly, and we had a satisfactory visit with them.

First Month 10th.—We returned by rail to Hudson, called on two elderly women Friends there, and went to visit an isolated family ten or twelve miles further north. The weather was cold, and people were gathering ice of a foot or more in thickness. We slept under an enormous pile of bed clothing—but as the room was exposed and the thermometer marked several degrees below zero, were none too warm. The condensation of moisture on the bed-clothes from our breath made wet spots. These isolated Friends seemed pleased to meet with fellow professors and were kind and hospitable.

On the 11th we took the cars at Chatham, on the Harlem Railroad. This was nearly parallel with the Hudson River, but several miles to the east of it, and gives access to the country lying between it and the Connecticut line. Much of the land east of the Hudson River is hilly, and in places almost mountainous. The general course of the ridges is north and south, and the railroad finds valleys conveniently situated for its use.

We lodged that night at a Friend's house near Chappaqua, where our room was warmed by aid

of a stove made of soap-stone. It had once belonged to Horace Greeley, and was purchased at the sale of his effects after his decease.

The prevailing rock in this section of country was gneiss, but the surface was covered with a deposit of clay, sand and boulders, that marked the effects of the ice sheet which in past ages covered this part of the country. So abundant were the loose stones, that the fences which marked the outlines of the fields were generally constructed of them. There are numerous ponds and lakes among these highlands, which have been formed by the blocking up of valleys by deposits from the ice—thus causing the water to accumulate in them.

It is from the drainage of these highlands that New York city receives its principal supply of water. We rode for miles along the banks of the Croton River—which supplies the famous aqueducts and reservoirs on which that great city depends.

Another geological feature of this country is the frequent recurrence of swamps or bogs containing large quantities of peat. Peat is described by Dana as an accumulation of half decomposed vegetable matter formed in wet or swampy places. In temperate climates it is due mainly to the growth of mosses, which have the property of dying at the roots as it increases above; and thus it may gradually form a bed of great thickness. The dead and wet vegetable mass slowly undergoes a change, becoming an imperfect coal.

Peat beds cover large surfaces of some countries, and occasionally have a thickness of forty feet. One-tenth of Ireland is covered by them.

J. W.

(To be continued.)

Natural History, Science, etc.

A Detection of Forgery.—The *Scientific American* relates an incident that occurred some years ago. A travelling salesman had sold a large emery wheel at Providence, R. I., and wrote to the purchasers at what speed it was guaranteed to run safely. In a short time the party wrote to him, that the wheel had burst and done considerable damage; and they sued him for several thousand dollars damage. He found that the firm used only Carter's ink in their office, while he used Arnold's. He had not preserved a copy of his letter, but on looking at the letter itself, which gave 1,800 as the allowable speed, he thought the 1 was of a slightly different shade of color from the 800, and the thought occurred to him that it had been fraudulently added, so he went to a scientific chemist, and paid him \$25 to furnish him with chemical solvents that would dissolve and remove either ink without affecting the other.

When the trial came on, in cross-examination, the bookkeeper swore that he used Carter's ink only. The salesman's letter was produced. The Judge and the foreman of the jury were called to the table to see an experiment in chemistry. The defendant had two bottles of ink and two bottles of solvent. The Judge was asked to write his name with the two inks on two pieces of paper, and dry them thoroughly by the fire. Each solvent was tested; one removed the Carter and the other the Arnold. Then the letter was brought, and the solvents applied, and the figure 1 completely removed, without affecting the figures 800.

The Court said, "It is not necessary to proceed in this case. The jury is instructed to bring in a verdict for defendant, with costs of prosecution."

The plaintiffs, in addition, to avoid a suit for forgery paid the salesman for the emery wheel, his costs and time, and his lawyer's fees.

Dangers of Celluloid.—Not long since a fire was caused, in a house in Baltimore, by one of the women having washed some toilet brushes and placed them on a cushion before a hot-air register. One of the brushes had a celluloid back, and this took fire.

Pampas Cattle.—These cattle are easily frightened. One bright moonlight night, I saw them get into a terrible state of excitement. It was about 2 P. M., and everything was still. All at once every animal seemed to spring to its feet, and surge and jam, first against one side, then the other. The corral bent and creaked, but fortunately held, and after shouting, talking and singing to them, they became quiet. Just as I got to the bars of the corral, I saw a small white pig run out, which no doubt had been the cause of frightening the cattle.

Locust Swarm in South Africa.—After an interval of some fifteen years Pretoria was visited early in the Fifth Month by a prodigious swarm of locusts (*Pachytylus nigritoroides*). Travelers from the coast had passed through these devastating insect hordes, which apparently were working their way up from the Cape Colony. On the morning of Fifth Month 11th, our attention had been directed to myriads of locusts flying near the hills, and some few stragglers were found in the town; but shortly after noon the air was darkened, as swarms only to be computed by billions came with a rushing sound over our heads and across our path. The light was obscured as with clouds of dust, whilst to walk through the flitting insects reminded one of the driving snow-flakes at home, as the pale hyaline wings, and not the dark tegmina, are observable during flight. Stragglers continually fell out of the ranks, and we heard them drop on the iron roof of our dwelling. The flight was directed at different angles of one common direction, and constantly kept up a small counter-stream to the main body. The ground was thickly covered, and at sunset most of the flight had probably settled for the night. The heaviest portion of the main body, which might be described as the centre of the army, crossed us in about half an hour, but the flight continued long after and before. Their extraordinary numbers could be appreciated by the non-observable effect of their immense losses. Myriads were trodden under foot, our Kafir workmen collected them for food, the poultry of Pretoria gorged themselves on their bodies. Two crowned Guinea Fowls (*Numida coronata*) which I kept in confinement, and were always supplied with food, devoured so many of the locusts that I feared that they must die of repletion. A large Gorn Paauw (*Otis kori*) that we shot shortly afterwards had its crop crammed with the bodies of these invaders, but the great cloud seemed to suffer no diminution. On the next morning the ground was thickly strewn with the locusts, but they took wing as the sunlight became stronger, and by the afternoon we were moderately free.—*A Naturalist in the Transvaal.*

A Danger in Sugar-coated Pills.—A French apothecary was serving a customer with some sugar-coated pills of arsenic. A boy standing by and observing the medicine, supposed it to be candy, and while the dispenser was temporarily absent, purloined the tempting bottle. When opportunity offered after school hours he showed the sweetmeats to his companions, one of whom presently came in and asked for a few centimes

worth of "the same kind." Upon being questioned, the horrible truth was brought out, and the pharmacist, acting with the promptness commanded, found all the children who had received any of the pills, and by the administration of emetics rescued them from the impending danger.

Very recently a somewhat similar case occurred in this country. A Pittsburg physician lost his medicine satchel while driving, and was found on the street by three little boys tender years. Opening the case, they discovered vials of sugar-coated pills, and taking their first to a convenient place, they began eating the supposed candy. A neighbor happening to pass and recognizing one of the boys, asked what they had, and being told, she perceived the danger and secured medical aid. One of the children had not eaten anything to cause serious trouble; the other two became very sick, but recovered.

Of course, all medicines should be kept out of the way of children, but the candy-like pill and tablet are always apt to be an especial temptation.—*Druggists' Circular.*

Aluminum Horse-shoes.—In the Russian army a number of horses were shod with one shoe of aluminum and three new iron shoes, in order to test the comparative durability of the new material. The result of the experiment, as stated by the iron-monger, was that after six weeks wear on hard and stony ground, the aluminum shoes were found to have suffered but little attention and were still serviceable, while the horses to which they were fitted were in better condition than those shod with iron. The weight of the new shoe is only one-third to one-quarter that of iron, and the material, being quite unchanged in character by use, is as valuable weight for weight, when taken off as when put on.

Music at the Zoo. How notes of different instruments affect the various animals.—According to the *London Spectator*, an interesting experiment has been tried with different musical instruments on the animals of the Zoological Gardens. The young red orang-outang listened to the violin playing at first with grave attention. As the sound increased in volume he dropped to the ground, his hair bristling with fear, and finally in abject terror he seized a bit of carpet and drew it completely over his head and body. The music continuing, he covered his head, and gradually a pleased smile came over his face as he watched the performer. The piccolo threw the animal into renewed terror, the flute did not interest him, but the bass pipes threw him into an ecstasy of delight. A further experiment showed that the elephant enjoyed the flute, but became wrathful at the piccolo. This instrument, indeed, found no admirers at the Zoo. The zebra, wild ass, deer, and ostrich went into paroxysms of rage at the sound of the piccolo, although they had manifested various signs of pleasure over the violin and flute. The tiger was asleep and refused to be awakened by the fiddler and flutist. But when the man with the piccolo began to play the animal sprang furiously to its feet and rushed angrily up and down the cage, lashing its tail. So extreme was the beast's anguish that the piccolo man speedily gave place to the flutist. The difference in effect was at once apparent. The tiger stopped, listened, lay down, and purr-like a kitten in its enjoyment of the grate sounds, and presently fell asleep in luxurious repose.

Items.

Independent on Race-track Legislation.—The excessive power of plunder is one of the forces which honest men have got to grapple with. Probably one of the members who voted for these laws and then voted to pass them over the Governor, veto had any reason for so doing, except that of personal pecuniary benefit. No sane man could believe that these winter race-tracks are good for the people, or that the gambling which they breed and encourage is good for men. It is not a new industry introduced; it is not a business which adds to the wealth or happiness of the people; it is not a branch of commerce or trade; it creates no single article of common use; it has no good feature to recommend it. Its results are evil, and only evil; it debilitates the youth of the State; it makes every track a scene of vice and crime; it tempts men to become dishonest and rob their employers; it leads heads of families to gamble away their savings and their savings, and it introduces an element of lawlessness and disorder into peaceable communities. No sane legislator would contend that these race-tracks are a benefit to the State. Why did they pass laws to establish them and grant them immunity? It must have been because of the large corruption fund, which the race-track owners have raised and distributed.

The people of the State of New Jersey are called upon to confront an evil of great magnitude. They must deal with it and deal with it promptly and decisively, or the good name and good character of the State will be lost irretrievably. There must be united action, without regard to party, in a determined effort to overthrow every member of the Assembly and of the Senate who is presented for re-election next fall.

Get Down and Help Him.—We have lately been doing a blessed work among the cabmen of New York, many of whom have signed the pledge. One night that one of them had broken his pledge, and I went to the cab rooms to look for him. I saw him there, but he tried to avoid me. He was ashamed to face me. I followed him, and at last he presented himself before me, with a most dejected look. I said to him: "When you are driving your cab and your horse is down, what do you do?"

"I jump off the box and tries to help him up."

"That is it, my friend," I replied, "I heard you callen, and so I got off the box to help you up. How do you get up? There is my hand." He caught hold of it with a grip like a vice, and said:

"Will, sir, before God, and under his own blue jeans, I promise you that I will not touch a drop of strong drink again, and you will never have to get the trouble you have taken with me." Oh, Christian friends, there are many poor drunkards who have fallen down. Will you not get off the box and help them up?—*Charles Garrett.*

Negro Conference at Tuskegee.—"Progress," that is the report for the year of the Second Negro Conference at Tuskegee. The points of progress are: effort to supplant the mortgage system by the lease system; in the purchase of property; the supporting of the school funds by private subscription; and the building of better school-houses; the better care in the choice of teachers and preachers; the more considerate treatment of women; the making of religion a matter of daily living, and the breaking of the cords of sectarian prejudice. These things are still great and prevailing, but there is progress, and that is hopeful, and further advice is given to call no place home that has not at least a school; to work Seventh-days; to avoid the cities; to acquire property and education; to find employment for boys and girls; and that women avoid idleness about the streets and public places.—*See*

Utility of War.—Renewed attention is called to the brutality of the best military establishment in the world. A non-commissioned officer had been actually brutal to a German recruit of good family, and eventually was driven to suicide to escape the degradation to which he was forced, but not before he had written a letter to his parents giving a full

account of what he suffered. This letter was sent by them to the Emperor, who has caused the arrest of the brute. A result has been the discovery of the fact that out of 127 deaths in the army during Twelfth Month last, twenty-four were suicides, mostly caused by desperation at the tyranny of non-commissioned officers. But war is essentially brutal.

THE FRIEND.

FOURTH MONTH 29, 1893.

(Account of Philadelphia Yearly Meeting continued.)

The sitting on Third-day was principally occupied with considering the changes in the Discipline proposed by the Meeting for Sufferings, which were all concurred in, with the exception of a few unimportant variations. Many of them were merely of a verbal character; others were the introduction among our rules of methods of procedure which had grown up in the practice of Monthly Meetings.

Perhaps the only change which involved any point of principle was the permission given to mark the positions of those who had been interred in our burial grounds, by placing at the head and foot of the grave small stones of a specified size, on which might be carved the name and age, and date of death of the deceased. The restrictions as to size and character of these stones are designed to prevent the growth of ostentatious display. But that the prohibition of stones in former times had a deeper meaning than this, is evident from a Minute adopted by Philadelphia Monthly Meeting in 1705, which says: "It is the sense of this meeting that Friends forbear for the future putting any monuments or palings in the burying ground, for keeping up the memory of the dead, believing that the righteous shall be had in everlasting remembrance with the Lord."

The foundation of this testimony we do not certainly know, but it probably arose from a desire to avoid a superstitious reverence for the deserted tenement of the spirit, which was fostered by the popular belief that those identical bodies of flesh and blood would be restored to life at some future time.

The powers of the Women's Meetings for Discipline were enlarged, by requiring that in future men ministers who ask for permission to perform religious services requiring the consent of a Monthly or Quarterly Meeting, should lay their prospect before the women as well as the men.

A new clause was introduced prohibiting our members from joining Free Masons or other secret societies.

The sitting on Fourth-day was principally occupied with the reading and answering of the Queries to the 6th inclusive. Much valuable counsel and caution on various points was expressed, under a good degree of religious concern. Among other things brought to view was the danger of depending on ministers in our meetings for worship, instead of individually seeking to draw near in spirit unto the Lord, in dedication of heart to his service, and seeking to commune with Him.

We were cautioned against the seeds of infidelity which are being sown in the land; some asserting that man has no need of a Mediator, and thus denying a fundamental doctrine of the Christian religion.

The increase of crime among young people in our great cities, growing out of the corrupting influence of demoralizing places of amusement, was adverted to, as a reason why Friends should

be doubly cautious about attending places of diversion of a doubtful character. And we were reminded of the importance of abiding under that righteous exercise which would qualify the Lord's servants to plead availingly with Him for the communities in which they reside.

There was much harmony of exercise; and it was felt to be a good, favored meeting.

Meetings for worship were held as usual on Fifth-day morning in three city meeting-houses. In the afternoon the remaining Queries and answers, and the other matters noted on the reports from the Quarterly Meetings were disposed of. A committee appointed last year to suggest some plan of dealing with the question of intoxicating drinks made a report, suggesting among other things an addition on this subject to the advices which are directed to be annually read. This report was adopted.

On Sixth-day morning so much unfinished business remained on the Clerk's table, that it seemed improbable that it could be properly attended to in one sitting—but by steady attention to the subjects before it, and the avoiding of much desultory remark, it was accomplished and the meeting brought to a comfortable close.

The proposal to make some change in those parts of our Discipline which prohibit attending at marriages of our members performed in a manner inconsistent with the regulations of the Discipline, was referred to a committee to consider in conjunction with the Meeting for Sufferings, to make report next year. Valuable Memorials were read respecting Deborah Rhoads and Morris Cope, which called forth affectionate testimonies to their worth and Christian character. Fifteen hundred dollars were appropriated to the use of the Committee on Education, and \$2,500 to the Indian Committee for the coming year.

The closing Minute was as follows:

"In the transaction of the business of this Meeting, we feel that it is right to acknowledge the continued goodness of our Heavenly Father, who has been with us from time to time, seasoning our spirits with a sense of reverence towards Him, and enabling us to transact the business that has come before us with a good degree of dignity and brotherly condescension and harmony. We wish to be thankful for this mercy, and with desires for the spiritual welfare of one another, the Meeting concludes, to meet at the usual time next year, if consistent with the Divine will."

We have been interested in an article published in the *Christian Worker* of Third Month 9th, on the necessity of a highly spiritual ministry in the Society of Friends, and the danger of depending on literary and scientific attainments. It says, among other things, that "what we need now is not more literature and science in our pulpits, but more earnest piety; higher spirituality; more reliance on the truth as it is in Jesus; more prevailing prayer for the Holy Spirit's effectual working."

While we can unite with the general sentiment, that "spiritual life is like the flowing river that must have a constant supply from the fountain," and that the true Christian must cultivate communion with God (who is the source of that life), yet we believe the writer improperly limits the stream of grace, when he says, "It is the Bible through which the fountain is open to us, and by which the stream flows to our souls."

It is the Grace of God which bringeth salvation; the light and Spirit of Christ, which, as it is believed in and received in its operations on

the soul, communicates to man a measure of Divine life; and although the Lord is often pleased to make use of instrumental means in awakening the sinner and comforting and instructing his children; yet our main dependence must be placed on Him who is the author and the finisher of the Saints' faith, and who can effectually perform the work of regeneration and qualify for his service, by the immediate extension of life and power. Indeed without such extension, the use of secondary means will prove but a broken reed to lean upon.

We do not undervalue the Scriptures. Our concern is that they may be kept in their proper place. Many years ago, we read a letter from a deeply experienced elder to a minister of the Gospel, which expressed the views we desire to uphold. It ran somewhat as follows—for we quote from memory only—"I am bound to the Scriptures as a declaration of the mind and will of the Most High, and it is my practice to read them daily. But the religion of our Lord and Saviour, Jesus Christ, is too pure and refined to permit anything to come between the soul of man and the homage that is ever due to his great and worthy name."

SUMMARY OF EVENTS.

UNITED STATES.—The gold reserve of \$100,000,000 of the U. S. Treasury having been invaded last week, and the money market as a consequence unsettled, President Cleveland on the 23rd inst. made the following statement, which has been helpful in restoring confidence: "The inclination on the part of the public to accept newspaper reports concerning the intentions of those charged with the management of our national finances seems to justify my emphatic contradiction of the statement that the redemption of any kind of Treasury notes except in gold has at any time been determined upon or contemplated by the Secretary of the Treasury or any other member of the present administration. The President and Cabinet are absolutely harmonious in the determination to exercise every power conferred upon them to maintain the public credit, to keep the public faith and to preserve the parity between gold and silver, and between all financial obligations of the Government."

A cable message received at the State Department on the 21st inst., announced that the Emperor of Russia has signed the extradition treaty between the United States and Russia, and that the ratifications have been exchanged by the United States Minister and the Russian Foreign Office.

James B. Eustis, our Ambassador to France, has received his credentials at the State Department and sailed for Europe on the 22nd inst.

A violent storm of wind passed over Illinois, Iowa, Nebraska and some of the adjoining States on the 19th inst. The wind in Chicago attained a velocity of seventy-two miles an hour, breaking all previous records. The Auditorium, in which the Signal Service observatory is located, swayed so violently that clocks in it were stopped.

A dispatch from Chicago says, that "Thomas Edison has finally announced the nature of his individual exhibit. It is the Kinetograph, the last of a series of wonderful inventions displayed in connection with the most versatile group of phonographs ever brought together. It is to the eye what the phonograph is to the ear—a mechanical retina which stores away a living picture to be reproduced in all its action, every movement faithfully shown at any time and at any place. With the kinetograph it is possible to show, in Chicago, Channey Dewey delivering a speech aboard the flagship Chicago in New York harbor—not a photograph of arrested action, but the living man, his very gesture, the play of expression on his face, the movement of his lips. It will transmit and reproduce motion of any kind for any distance."

Rich deposits of tin are reported to have been discovered in the State of Guanajuato, Mexico, by a prospector for a Philadelphia syndicate.

The *New York Sun* says, "that fourteen minor planets were discovered during last month, bringing the total number of small planets known to 375."

Deaths in this city last week were 474, being 47 less than the previous week, and 38 more than the corresponding week last year. Of the foregoing 225 were

males and 249 females; 60 died of pneumonia; 49 of consumption; 39 of disease of the heart; 22 of apoplexy; 21 of diphtheria; 18 of convulsions; 17 of marasmus; 16 of old age; 15 of cancer; 15 of inflammation of the brain; 13 of bronchitis; 12 of paralysis; 11 of casualties; 11 of typhoid fever and 10 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 2's, 99 a 102; 4's, 112½ a 113; currency, 6's, 105 a 115.

COTTON was quiet and declined ¼c. per pound. Middling uplands officially quoted at 8½c. per pound.

FEMP.—Winter bran, in bulk, spot, \$17.50 a 18.50; spring bran, in bulk, spot, \$17.00 a 17.50.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.50; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.25 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.50 a \$3.75; winter patent, \$3.75 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.65 a \$4.00; do., patent, \$4.15 a \$4.40; do., favorite brands, higher. Rye flour attracted very little attention from buyers. Choice Pennsylvania quoted at \$3.10 per barrel.

GRAIN.—No. 2 red wheat, 75 a 75½ cts.

No. 2 mixed corn, 48½ a 48¾ cts.

No. 2 white oats, 39½ a 39¾ cts.

BEEF CATTLE.—EXTRA, 5½c.; good, 5¼ a 5½c.; medium, 4¾ a 5c.; common, 4¼ a 4½c.; culls, 3¾ a 4c.; fat cows, 2½ a 3½c.

SHEEP AND LAMBS.—Wool sheep, 4 a 6½c.; clipped sheep, 3 a 5½c.; wool lambs, 6 a 7½c.; clipped lambs, 5 a 6½c.

HOGS.—Extra Chicago, 10½c.; other Western, 10¼ a 10¾c.

FOREIGN.—On the 21st inst. the Home Rule bill passed second reading in the House of Commons by a vote of 347 to 304.

Speaking of the closing speech of Gladstone, made after midnight, the *New York Times* correspondent says, "he sprang to his feet with the brisk air of a vigorous man in the thirties, went with rapid, firm touch over the whole controversy, scoring points right and left upon the principal critics, to the delight of a crowded, cheering House, never abating his animation or showing a sign of fatigue for over an hour. They say he has consented to try to spare himself when the committee tussles begin a fortnight hence, but it is likely he will find himself quite unable to stay away, or, being present, to keep still. And, after all, it ought by this time to be fairly clear that it is the Irish question—and plenty of it—that keeps him in his amazing state of physical and mental strength."

On the 20th inst. the failure was announced of the Australian Joint Stock Bank, with liabilities amounting to £13,000,000. The bank was incorporated by act of Council in 1853. Its paid up capital was stated as £704,394, there being 78,266 shares issued, and paid up to £9 a share. The reserve fund has been stated this year as £500,000, and the further liability of shareholders as £860,926.

Ten acres of timber at the Victoria dock, in Hull, were burned on the 23rd inst. The loss will be more than £100,000. The fire is supposed to have been started by striking dockers.

On the 18th inst. the Belgian Chamber of Representatives reassembled after the preparation of the report on the revision of the Constitution, and, by a vote of 119 against 12, with 14 abstaining from voting, adopted universal suffrage, with a provision for plural voting by the classes owning property. On the 21st the Senate approved the measure.

The threatened revolution in Belgium, due to the refusal to grant universal suffrage, was averted by the action of the Belgian Parliament in granting most of the demands of the Socialists. It is ominous, as showing the complete control of the leaders of the Socialist-Labor party over their supporters that disorder and strikes disappeared like magic on a word from them. As a correspondent says, they have found their weapon and proved its power. Some day they will be inspired or driven into making a demand which cannot be granted, and then the revolution will come in earnest.

A dispatch dated Fourth Month 18th, from Athens, says: "Incessant earthquake shocks were felt at Zante throughout last night. The island shook continuously and the panic-stricken people were in momentary dread of the ground opening and swallowing them. The condition of the sick and the aged is pitiable. The weather, however, is pleasant and much suffering is thus escaped. The heavy shock yesterday morning that caused such devastation in the island lasted for twenty-five seconds. The motion of the earth was from east to west, and the ground swung back and forth like a slow-moving pendulum. Many people who were on the streets were thrown violently to the

ground. It is estimated that there are only two hundred houses remaining that are fit to be inhabited. Many of the structures standing are in momentary danger of falling down. They will have to be pulled down."

About midnight of the 20th, two more earthquake shocks occurred. The residents of the stricken islands are emigrating in great numbers, and British and Greek sailors are actively engaged in razing tottering buildings, and erecting sheds as places of refuge for the homeless inhabitants.

Scientists predict that the shocks of earthquake continue until a volcanic eruption, probably of a marine character, will occur, and afford relief to forces which cause the seismic disturbances.

A dispatch from Christiania, Norway, of the 21st inst., says: The Radical majority in the Storting will postpone the vote on the civil list as a mark of defiance to King Oscar for having refused to accept the demand for a separate consular representation in Norway. The Norwegian newspapers attack the monarchy, and are agitating for the elision of the bar of the union of Sweden and Norway from the Norwegian flag.

The Norwegian Storting, by a vote of 63 to 51, decided to suspend its sittings sine die, owing to King Oscar's attitude of opposition to the Storting on consular question.

Professor Harris, of Cambridge, has reported to Professor Nestle, at Tubingen, that a palimpsest, containing the complete Syrian text of the Four Gospels, has been discovered in the convent of Mt. Sinai. Hitherto only fragments of the Syrian text have been known. The discovery is regarded as a very important one, as much as this text is the oldest authenticated text of the Gospels in existence.

NOTICES.

WANTED.—A Teacher, chiefly of Arithmetic, at Shelter for Colored Orphans, 44th and Wallace West Philadelphia, commencing Ninth Month 1st. Apply to

JANE H. SMEDLEY, 26 N. 36th St., W.
SARAH C. C. REEVE, 3435 N. 21st St., T.

DIED, at the residence of her son-in-law, Levi E. Eberman, of Bloomfield, Ontario, Canada, DEBORAH BOWERMAN, aged eighty-seven years and eleven months. She was a member and elder of West Monthly Meeting of Friends (Smaller Body). Her death took place Tenth Month 27th, 1892. She was the widow of Vincent Bowerman, with whom she lived happily many years. Deborah Bowerman was the third daughter of William and Mary Mullet, who emigrated from Ilminster, England, to Canada in 1821, with eleven children, all of them birthright members, and nearly all remained members. Our dear Friend was a firm believer in the ancient principles as professed by Friends, and as long as her health permitted, was a regular attender of meetings; but a number of years she was confined at home by infirmities that wholly disabled her from attending; but she kept her interest alive in Meeting and all religious concerns to the end, and encouraged all to attend who could do so. She desired that her funeral should be conducted in a quiet, orderly manner, and that no much expense be put in her burial, desiring a plain coffin becoming a person like her. She was confined to her bed two months, during which time she manifested a good degree of patience and resignation to the Divine Will. She was enabled to give good comfort to many that called to see her. She desired to "part and be with Christ, which is far better." Her end was peace.

—, on the fourth of Fourth Month, 1893, at Bluff, N. C., FREDERIC A. OTIS, formerly of Pea Ridge, N. Y., aged twenty-four years.

—, at her residence near Toledo, Chase County, Kansas, Twelfth Month 22nd, 1892, in the thirty-seventh year of her age, RHOBENA N. BRICKELL, wife of W. P. Brickell and daughter of Charles and Sarah Hinshaw; a member of Cottonwood Monthly Meeting of Friends. This dear Friend was a firm believer in the ancient doctrines of Friends, and was an affectionate wife and mother.

—, Third Month 30th, 1893, at her residence in Cloud County, Kansas, MARY P., wife of Peppin Smith. Having for a long time felt her peace and obedience to his commands, the summons to enter into rest was a welcome call. She quietly prepared to join, we cannot doubt, the company of the redeemed, whose names are written in the Lamb's Book of Life.

THE FRIEND.

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Selections from the Life of Mary Dudley.

(Continued from page 314.)

1800.—In reviewing her late engagements, alluding to the disturbed state of public affairs, she writes as follows:

"Truly the signs of the times are awful, and every thing enforces, with emphatic language, the necessity of dwelling near, or within that impregnable fortress, where these things cannot reach us from the calming, consoling persuasion of Divine sufficiency. May our minds be mercifully stayed in holy quiet, while the potsherds are with the potsherds of the earth. Often is my spirit long that we, as a people, may gather more and more into this precious habitation, out of that spirit which produces tumult, and mingles with it; and thus exalt the pure, peaceable principle, which through all, I cannot but steadily believe, is making its own way even vigorously in many minds, and will spread in the earth, until men beat their swords into ploughshares, and their spears into pruning-hooks.

"Never did a more convincing evidence attend my mind than of later times, that a great work is on the wheel of Almighty power in this foredoomed nation; where there are truly many intercessors, whose fervent intercessions are no doubt availing, and many others evidently inquiring the way to the kingdom of inward settlement. To these the Gospel message is joyful, and precious is the liberty felt in proclaiming it under the sense whereof, in seasons of close but truly relieving labor, my soul has been moved in awful admiration of what the Lord is doing for the honor of his own name, and the advancement of Truth."

"She returned with her family to Ireland early in the year 1800, and was not long at home before she manifested the renewal of Gospel concern for the members of her own Monthly Meeting, by visiting them in their families: she also held some public meetings in Clonmel, and places adjacent.

"The unsoundness of principle, which about that time was distressingly evinced by many who had filled conspicuous stations in our Society, was a source of deep heartfelt sorrow to the true and loyal subject to the King immortal for the increase of whose dominion she had long labored and not fainted." The following letter will show how earnestly she desired the preservation and help of her fellow-professors,

as well as the clearness and consistency of her own views, with respect to the fundamental truths of Christianity.

STIRVILLE, near Clonmel, Eighth Mo. 22nd, 1800.

"My dear Friend:—In returning the manuscript with which thou entrusted me, allow me to observe, that though the system therein laid down is, to the eye of reason very plausible, it is one my understanding, or rather my best judgment, as sensibly revolts from, as that of the writer did at the contrary. It is not written in the lines of my experience; and having from the earliest opening of my understanding in spiritual things, endeavored simply to receive, what in the light which maketh manifest might be revealed, I may add, that according hereto I conceive it to be an erroneous system, formed more by the strength of the rational or natural faculty, than the clear unfolding of pure wisdom in that spot where the creaturely judgment is taken away, and adopted by a part not yet fully subjected to the cross of Christ.

"My spirit will, if happily preserved, ever commemorate that mercy, which restrained from those speculative researches to which my nature strongly inclined, and which, as a temptation likely to prevail, in my first desires for certainty, closely beset me. Many a labyrinth might I have been involved in, in many a maze enveloped, had the various voices which are in the world, (the religious world), been, in conjunction with these besetments, attended to. Were it needful I could tell thee much of the danger to which my best life has been exposed, but the standard as first erected being held steadily in my view by Divine power, even, (I speak it with humble gratitude), I will know nothing but Jesus Christ, and Him crucified, proved a barrier to those wanderings in speculative opinions, which I believe would have to me, and have to many mercifully enlightened minds, been the means of obstruction to a progress in the way of redemption; and introduced into that circuitous path, where the peaceful termination is not beheld.

"Why should we seek to explore, or reconcile to our understandings, the work or plan of redemption, formed and carried into effect by Divine unerring wisdom and love? Can our creation, in the first instance or since, be fathomed by all the finite powers of man? And shall a more, (I was going to say) stupendous work, that of redemption, be arraigned, approved or rejected by these powers, and the constituent parts of the wondrous edifice so shaken, that the whole is in danger of being levelled? Oh! that every attempt of this kind may be mercifully defeated.

"Wherein does our spiritual life consist? Is debate, speculation and reasoning the nourishment of the immortal part? Is it matured by food so inferior to its nature? Rather will it gradually weaken and come to decay, if not replenished from a source equal to its origin; the pure milk of the eternal Word.

"Mayest thou, my beloved friend, partake

hereof and be sweetly satisfied; any thing contrary to this is a dangerous food, strengthening only to that part destined by sacred determination for subjection to that power which, if suffered to reign, will reduce into holy order, harmony and love.

"From this state, in the rational and animal creation, there was a departure in the original fall or degeneracy of man; and in succession, as descendants from transgressing man, we partake of a nature or disposition to evil. Notwithstanding, as early as the fall, there was, and in perpetuity has been and is, a pure holy seed or principle to counteract the propensities so produced; and though no guilt attaches where there has not been a joining with the evil, yet being possessed of a transgressing nature, we individually need redemption from it. Nor are we really so redeemed, and delivered from the bondage of corruption, until, through the sanctifying influence of that pure gift vouchsafed as a light, leader and restorer, we experience the crucifixion of the old man (the first nature), with his deeds, and in the gradual process of refinement, a putting 'on the new man, which after God is created in righteousness and true holiness.'

"I fully believe, that as soon as man was redeemed, after and out of transgression, it was through faith in the promised deliverer, and submission to the divinely operative and efficient means, mercifully provided by matchless love. Yet it pleased the same love and inscrutable wisdom, in the fulness of time, to open the way more perfectly by the appearance or manifestation of this appointed Saviour in the flesh, therein to fill up that measure of suffering seen meet. It is not our business to inquire why this should be a part of the marvellous plan, but thankfully content with the remedy so graciously provided, and beholding what manner of love the Father has bestowed upon us, humbly to partake of the offered salvation, by receiving and walking in that light leading to immortality, through the glorious dispensation of the gospel or power of Christ; the pure eternal Word, 'whereby all things were made.' What a convincing testimony to the eternal Godhead of the Son, and thereby proving Him to be an omnipotent Saviour, as well as holy pattern of all excellence.

"Never was there a more full and plain system than that of the Gospel; never can the strongest powers of the creature add to its clearness and beauty, though the plainest truths may be rendered doubtful, and the way complex, by subtle reasonings and eloquent disquisitions. I repeat, let us be content; we have not as a people followed a cunningly devised fable, and there are, I trust, those yet preserved who can go further and say, 'it is truth and no lie; having seen with their eyes, heard with their ears, and been permitted to taste of the word of life, and if required, could, through Almighty help, seal their testimony by the surrender of the natural life.'

"Little did I expect to enlarge thus, and far is it from me to enter into controversy and de-

bate, a poor employment for one apprehending a more solemn call; but my heart earnestly longs that the Lord's children may stand firm in this day of shaking and great trial. Let none beguile any of their promised reward, through leading into reasonings and perplexing uncertainty. 'I am the Way, the Truth, and the Life,' is a compendious lesson, a holy limit; and 'no man cometh unto the Father, but by me.'

"I quarrel with none about forms, or differing in non-essentials, but this is the one certain direction, the consecrated path to salvation, through the Divine Lawgiver; and if happily attended to, all will be well here and forever!"

"Thou and thine are dear to my best and affectionate feelings; write to me freely if so inclined. I should be glad to hear from, and be remembered by thee, and am thy sincere friend,

MARY DUDLEY.

(To be continued.)

From "THE BRITISH FRIEND."

Nature at the Threshold.

We may introduce some of the acquaintances which we have made in a series of summer visits to the house of a friend, merely premising that the locality is some fifty miles from the metropolis, and that the grounds include lawn, shrubbery, kitchen garden and paddock. Within these limits all comers may claim "benefit of the sanctuary." True, an exception is made occasionally, as when the existence of a brood of wild rabbits in the wood-pile is found to be incompatible with the raising of early vegetables. Again, one is apt to take action on behalf of the Martins against those swaggering freebooters, the Sparrows, who would oust them from their tenement before the mortar is dry. In these cases the balance of nature needs a little artificial adjustment.

The Nuthatches are prime favorites, just as the sparrows are the reverse. See them at the bird-table, where, all shyness thrown aside, their slate-blue backs and buff breasts are almost within touch from the dining-room window. With soft, whistling call-notes they propose a vote of thanks for the nuts placed there for their benefit. Then, with odd, jerking movements, each one picks up a nut, shakes it, and, if found light, throws it over the edge of the tray. The sound ones are carried off, usually to the Turkey oak; there they are fixed in crevices of the bark, to be hammered and pecked at till the kernel is reached. But the "nuthatch tree" knows other visitors. If gifted with the powers of Tennyson's "Talking Oak," it could tell of the lesser spotted Woodpecker's scarlet cap, and his wings barred with black and white; for the diminutive forester is sometimes tapping amongst its branches with earliest daylight. One of the limbs of a Spanish chestnut shows traces of the green woodpecker's carpentry, but the timber seems to have been too hard for even his pick-axe bill, as the burrow is only commenced.

The big ilex in the shrubbery is the chosen haunt of the Ring-dove. Here it nests and coos far on into the summer. Jays, in transit from the park to the water-meadows, find it a convenient resting-place. Squirrels cross the high road and visit the shrubbery in quest of filberts, carrying off the spoil regardless of the twittered protests of the Nuthatches, which resent this poaching upon their preserves.

The first white frosts bring a reviving freshness to the air. Under its influence the Chiff-chaff repeats his distich from the ilex almost as gaily as in spring; Black cap and lesser White-throat, well over their moult, have spirit once

more to scold at the black Persian cat, whose dignified progress along the garden path is not to be hurried by any such impertinence. The Swallows, darting from their nest over the hall-door, take the lead against the common enemy; and the Flycatchers, shy and silent as a rule, tell of the soft-footed approach, which, as they know to their cost, the tinkling bell does not always advertise. Hardly any of the summer birds—not even the Redstarts—which this year brought off a family from the nest-box placed for their accommodation amongst the ivy—are so welcome year by year as the gray Flycatchers. Taking post on the edge of the tennis-net or on a low bough of a lime or chestnut, they make sallies in chase of each passing insect. Their nests, on level boughs of fruit-trees trained against the wall, are a study in the art of deception, lichen to match the branch, cobwebs to give the gray of the mortar. Mice burrow along the edge of the wall, and climb sufficiently well to nibble the ripening plums. The delinquent is the long-tailed field-mouse, slim in shape, fawn colored above, and satiny white below. The Persian cat above mentioned, to whom we were indebted for a specimen, has on one occasion brought in the harvest-mouse, of all our "small deer" the least.

From Mice what transition more natural than to Owls? A warm night and the harvest moon at full recall by irresistible association the musical shout of the brown Owl, never to be heard without a thrill of delight, as it rises to a war-whoop of triumph over some captured mouse, then throbs away on the still air. In the dusk we see the noiseless hunter glide from the Scotch firs above the paddock, and float away over the meadows. The whole family held high revel in the shrubbery one night, and, as far as we could gather, the owlets were being solemnly initiated into the craft and mysteries of the mouse-catching guild.

On warm evenings in early summer, Stag-beetles wheel round the deodara on the lawn, strike heavily against the house, and are found next morning, stupid but defiant, on the steps.

Twilight, too, brings the Bats; on one occasion, a large number, probably a hundred of them, were seen to fly one after another from a hole under the eaves. It was a long-eared Bat which entered our room very early one morning, and after wafting to and fro with ghostly flutterings, suspended itself head downwards from the curtain. With daylight it was set at liberty, but not till we had noted the extreme fineness and softness of its fur, its wizened old man's face, and its wonderful ears, area for area as big as its body.

Without their insect visitors—the Butterflies and Bees—the gay beds of verbena, heliotrope, and lobelia would lose half their charm. The pink sedum, however, is the chief attraction, and by growing it the whole nectar-sipping fraternity may be drawn from far and near. It must be confessed, the careless lotos-eaters are not always strictly temperate, but dream over their honey-cups till sense and energy are gone. The summer of 1892 brought the Butterflies in more than their usual numbers; day by day Tortoise-shells and red Admirals jostled the Humble-bees at the sedum, and the Clouded Yellows—erratic visitors, unknown for years—dashed across the lawn.

The Scotch-fir posts of the summer-house attract insect guests of another description—the Saw-flies or Ichneumonids. *Sirex Gigas* is as large as a Hornet, and has the yellow bands and general war-like appearance of that insect. We

were not a little interested in making out the purpose of its visits, and in watching it drill hole after hole with its marvellous gimlet, "saw and ovipositor in one. This year *Sirex* did not put in an appearance, but its place was taken by a still more extraordinary member of the group. This was a long, slim Ichneumon, the sheath of whose saw brought up the rear like a tail of phenomenal length. The manipulation necessary to bring this cumbersome tool into the vertical position requisite for boring was skilful as the attitudes were grotesque. The posts must be riddled with the burrows of Saw-fly larvæ; a few seem to have emerged, and a Mason Wasp has constructed a cell by plastering up one of the holes. Close at hand is a colony of slim Pirate Wasps, a small species banded with pale yellow. The members of this marauding community patrol the leaves of the evergreens, seize upon unfortunate flies, and sting them till dead or disabled, and drill them into burrows which they have excavated in the sandy soil.

Such are a few, and a few only, of our animal and insect neighbors—tenants-at-will, tenants-in-fee, unlicensed squatters, and casual rangers. Their doings might be chronicled if definitely did space permit.

J. H. SALTER.

"WHEN DOST THOU THINK?"—Southey was explaining once to a Quaker woman how he filled up his time, studying Portuguese grammar while shaving, reading Spanish for an hour before breakfast, studying till dinner, and so having every hour and minute occupied with studying, reading, writing, eating, talking, exercising and sleeping.

"And when dost thou think?" enquired the placid Friend, after listening to his long account.

Sure enough, when do some people think? They talk, they rattle, they clatter, they gossip and gabble, they study, they read, they learn, they teach, but when do they think?"

There are persons whose lives seem to be filled up largely with assemblies, conventional conference, camp-meeting,—anything to be in a crowd and in a rush. They go and hear the sermons a day for ten days in succession, fill the interstices with social meetings, each sermon crowding out the one before it, as one wins in a pop-gun crowds out the other, until at the end they probably could not, without taking notes, remember enough of what they had heard during fifteen days, to occupy them in repeating it, fifteen minutes, and are just as ready to hear the same things over again the next week or the next month.

People need time to think. A quiet hour, a quiet half hour, a quiet moment, is something worth more than a large amount of rushing and noise and hurry. People need to get alone with God, find out his will, learn what He requires of them, and then strive to do it. They need to think. Great men, men of brains and mirror must have time for silent meditation. The musing and meditating they grow strong and full of faith and courage.

The world is full of thoughtless people, people who rush headlong, who drive and rave, and hardly know right from wrong until they have involved themselves in difficulties and snarls. They need more time to think, and pray, and wait on God for wisdom, and guidance, and help, and then they will save themselves from much of the rash folly of restless men who are "ever learning, and never able to come to the knowledge of the Truth."—*The Christian*.

Extracts From Letters Written During a Summer Holiday Trip.

(Continued from page 294.)

PENNSVILLE, OHIO, Ninth Month, 1892.

In my ignorance I used to consider Ohio as best, but since this transit across the continent find my ideas of space and position greatly changed. For instance, at first, when I heard people in Colorado, and later in places along the Pacific, talk about coming from "back East," seemed rational to suppose they were natives of Maine, or possibly New York or Pennsylvania, but almost universally they proved to be speaking of St. Louis, Kansas City, and in some cases Denver itself.

We have been here now two days, and in as many more we plan to start eastward again, having already visited Chester Hill, and spent delightful ten days among the hospitable people of that dearly loved neighborhood where I passed my childhood years.

The quiet and rest of this charming old home-land are very grateful after all our wanderings. My family, too, is blissfully happy, for the whole second story, with the exception of one room, is at her disposal—to say nothing of yards of grass-land on the warm, sunny side of the house, which, as it stands high up on the hill-side and off from the public road, I permit her to use in peace.

While we were stopping in town with a friend whose side yard faced on the street, I did not know what to do when she insisted upon keeping the greater part of our wardrobe and every individual article of bed-covering spread out to its full size on the line, after the hour of noon. Our kindliness did not object, but seemed to enjoy it immensely, though personally I preferred the Pennsylvania folks should not be given cause to suspect me of bringing into their midst some contagious disease. "Twould do your hearts good to see us airing things" here. The only reason, I believe, that she has not carried the bed itself down is because the old-fashioned winding stairs would make it inconvenient to get it up again. I probably interfered even here at first, for I thought to kind people might feel annoyed, but my fears to this ground were speedily put to rest, for I soon discovered they enjoyed the pleasure Auntie found in thus spreading herself round, as it were.

In spite of all the grand scenes we have been passing through for the last twelve weeks, Morgan County still holds its own as one of the most beautiful regions my eyes have ever rested upon. Immense hills—which seem almost like mountains, with their perfect outlines, its magnificent forest trees—which, if they do not equal in size and majesty those of Puget Sound, infinitely surpass them in grace and variety; its rocks, caves and cascades; its ferns and flowers, to say nothing of its fruitfulness and the air of hospitality that hangs over everything, have lost none of their charms since I last visited them.

We have had some delightful walks, drives and horseback rides since we came, and our limited stay is all that prevents my being able to revisit all the old haunts.

To-day, I went with my friend into the field to catch the horses. I had so much fun I was almost tempted to ask them to take me instead of a farm-boy. You will hardly believe me, but I did ride one of the horses up from the field, bareback. Already I have helped throw down hay, and hunt eggs, and fed the calves, and picked up apples; so that I am convincing them of my ability in that line, and the way I

have disposed of watermelons, to say nothing of lesser fruits, has been convincing evidence that I could come up to the average aforesaid functionary.

The fireplace in the sitting-room is perfectly ideal—we have a fire in it every morning and evening whether we need it or not. All the family and the cats and dog gather about it, and everybody is so happy. But the kitchen I love best of all, for the great rafters are beautifully brown with age and the old clock and all the furnishings tell of the olden time. It's just the kind of a house to put in a book, and if I had time I'd make up a story about it right now, but I must resist the temptation and go back to where I left you in my last letter—on the verge of entering Winnipeg.

I dare say you all know where Winnipeg is on the map, and that is about all, judging of your knowledge by my own. Since seeing the city I have read "A Social Departure," and I find my ideas were very much of the same character as Orthodocia's. You remember she said, she had a cousin in Canada, and knowing that, felt no fears but that he would easily be found, for she thought he was ranching about Winnipeg; but when she got to that place she found they didn't ranch there much, on account of the price of city lots for pasture.

We reached the flourishing capital of Manitoba about 4:30 the afternoon of the fourth-day, from Vancouver. It was pouring rain as we entered, but that did not deter me from starting out to see the sights, and I very soon found that civilization was not backward even in this frontier town.

Six years ago, at the time of the construction of this great railway over which we had come from the Pacific, Winnipeg was simply a trading post of the Hudson Bay Company, known under the name of Fort Garry. Even then its situation at the junction of the Red and Assiniboine rivers, and indirect communication through Lake Winnipeg with the far North, made it the chief headquarters of that vast company, whose posts are to be found scattered all over Her Majesty's dominions in this country, from the frozen mouth of the Mackenzie to the warmer regions bordering upon our own States. Now, though the fur trade still is an important branch of industry,—Winnipeg owes its marvellous growth to the fact, that it forms the centre of supply for that great district opened up to settlement by the Canadian Pacific Railway.

The next morning was bright and sunny, and as we did not leave until near noon, Auntie and I spent several pleasant hours visiting the ruins of old Fort Garry, and in riding and walking about the city, marvelling at its beautiful residences, its handsome Houses of Parliament, and other fine buildings, and finally ending in a curio store.

The Indians of this region are still in nearly their native condition, and the articles for sale, of their make, were truly interesting. I cannot leave the subject of Indians without saying a word about the difference in the way they are treated by our home Government and by that of the Queen. It is only necessary to cite one example. In Victoria an Indian reservation was made some distance west of the city. Now, however, it has overstepped this boundary so that their lands, occupying several miles of valuable water front, lie in the city's midst. The Indians, some twenty families in all, live upon it, huddled together in a few large structures, and subsist upon mussels and fish, leaving the land totally unimproved.

Again and again have there been attempts made to buy the land from them and put it to good account according to the civilized way of thinking, but so long as an Indian lives to enjoy it, the Queen says, it shall not be touched.

As we left Winnipeg the country for monotonous miles was a vast prairie, over which herds of buffalo and antelope should have been roaming, but, instead, very unpoetic wheat fields stretched interminably.

At Gretna we crossed the boundary. As this is a small town and the train makes but little stop, the Custom-house officer examines the trunks upon the train. When he came to us in the car, it was with great difficulty that I succeeded in preventing Auntie from giving him an inventory of everything we had bought in Canada, down to the pair of gloves I had in my coat pocket, for Dr. H., in Victoria, had suggested to her, in a confidential way, that the after part of her bonnet would be an excellent place to store away opium, if she cared to smuggle that article, and since then she has stood ready to turn anything and everything wrong side out, at the slightest suggestion from anyone looking like an official.

I followed the man through the front cars. In the colonists' sleeper I saw the old woman with the high-pitched voice and the red handkerchief, hid behind the same tin can, which she held aloft draining it of its last drop. Her seat was piled up with buffalo horns, which she had carefully hid from the official's eye. She was carrying them to sell again in Chicago, she had told me before, as I saw her bargaining with an old squaw where we had stopped somewhere back on the prairie. There likely was an interesting scene if they were discovered and a duty demanded, but I do not imagine any was required.

I am making this all parenthesis it seems. Well, we were not long in reaching the baggage car, and I pointed out my trunk under another one and wedged in between two more. As the officer was extricating it I, following the opposite tack which Auntie had attempted to take, began assuring him of the uselessness of an examination, but he cut me short when I had said with much emphasis—"There isn't an earthly thing in that trunk"—with such an exclamation (which I will not repeat) and the remark that he was mightily mistaken if there wasn't, that my sentence never got completed.

I hope I may be forgiven for having thus unintentionally caused in more cases than this the use of such English as impresses one more with its force than its elegance, but you know I couldn't throw away all the specimens that I gathered, and somehow they did accumulate beyond what I should have ever dreamed. The examination took but a minute and consisted in simply removing the tray of the trunk and in trying to excavate one corner. He did not open Auntie's at all, and as soon as I saw them both chalked I hastened back, much relieved.

As we crossed into North Dakota, Auntie's pleasure was extreme. I would never have suspected her of showing so much patriotism. The sight of a United States flag made her so happy that she seemed about to give a salute. The little towns she thought so much more interesting, and the fields under vastly better cultivation, but truth to tell, about the only difference I saw was that there were larger groups of dirtier, lazier looking men and boys about all the stations, than we had seen for weeks before.

That day we saw little but wheat fields. After dark there was a beautiful variation. All

around us the horizon was illuminated from immense fires, that in my imagination I turned at once into those magnificent conflagrations that sweep across the prairies, leaving a black region of death behind them. But though I conjured up a wild scene, in which belated hunters, buffaloes, antelopes, wolves, and grizzly bears entered—I found the illumination proceeded from a cause as commonplace and unpoetic as was the means of our transportation across this once wild region—the farmers had thrashed their wheat and were burning up their straw! How angry I was at the person who told me.

At 7.30 A. M. we reached Minneapolis. As it was first-day morning we could not make direct communication with Chicago, so we determined to wait over and rest a day. It was very comfortable to have a whole room to spread round in. We spent the time delightfully between haying down, and taking the cars and visiting one of the beautiful parks of the city. The most of another day and a whole night were consumed in reaching Chicago. By this time the last of our yard or two of coupons were used up and we were to proceed on the one given us by the agent in Philadelphia. In getting the ticket we had stipulated to stop off at Zanesville on our return so as to visit our friends here in Morgan County. So the note from our agent to the one at the Grand Central Depot who has charge of the B. and O. passengers had to be presented and some formalities gone through with, before we were free to enjoy the day as we chose. This done, we proceeded at once to the World's Fair Buildings. Of course I carried my camera. I had on a cloak with a long cape which nearly covered it.

As we paid the twenty-five cent fee to the official at the gate, he caught sight of a corner of it and in a stern tone demanded what I had there. Innocent of any design, I held it up for him to see for himself. With a peculiar smile he informed me that I couldn't take it in with me, but must leave it somewhere. I was quite surprised at this, for I had surely not carried it with me, without intending to make use of it in the grounds. As I had no place to put it, I finally convinced him that it was his duty to take care of it for me until we returned.

(To be continued.)

A LESSON OF UNSLIFISHNESS.—He was only a little crying boy, a very little fellow, but his barrel of wood which he was trying to roll along the sidewalk, on Penn Avenue, was far too heavy for the weak little hand and the tired little back. One after another passed by. One man stopped and said: "What are you crying about little boy? Poor little fellow!" No doubt he felt sympathetic, but he did nothing, absolutely nothing. But wait; here is a brother of another type. He is a boy this time and a good hearty cheerful boy of fifteen. He too stops. No word is said but in spite of a big unwieldy bundle under his arm he takes hold of the barrel with a will. The little one looks on with wonder. The tears are stopped and on they go together. Now see how contagious good feeling is. A woman passing by enters into the spirit of the thing, she quietly relieves our hero of his bundle, which releases his other arm. Up goes the barrel, away goes the party, and the incident is past. But what a lesson of unselfishness. What a picture of helpfulness, what a reproof to those who say "be ye warmed and filled" but do nothing. What an added reason for thanksgiving that there is so much good in the world and that real heroes are not confined to the pages of history and romance.

THREE GATES.

BY BETH DAY.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold;

These narrow gates—First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.
—*The Housekeeper.*

SELECTED.

HARVEST IS PASSING.

Hark sinner, while God from on high doth entreat thee,

And warning with accents of mercy doth blend,
Give ear to his voice, lest in judgment He meet thee;
"The harvest is passing, the summer will end."

How oft of thy danger and guilt He hath told thee,
How oft still the message of mercy doth send;
Haste, haste while He waits in his arms to enfold thee;
"The harvest is passing, the summer will end."

Despised and rejected at length He may leave thee,
What anguish and horror thy bosom will rend;
Then haste thee, O sinner, while He will receive thee;
"The harvest is passing, the summer will end."

Ere long, and Jehovah will come in his power,
Our God will arise with his foes to contend;
Haste, haste thee, O sinner, prepare for that hour;
"The harvest is passing, the summer will end."

The Saviour will call thee in judgment before Him;
O bow to his sceptre and make him thy Friend;
Now yield Him thy heart and make haste to adore Him;
Thy harvest is passing, thy summer will end.

SELECTED.

THE REST OF GOD'S PRESENCE.

BY FRANKLIN B. DWIGHT.

"My presence shall go with thee, and I will give thee rest."

Rejoicing in this promise, the Church of old was blest.
The Lord of Hosts is with them to guard them and defend,

The rest that yet remaineth shall crown their journey's end.

The wilderness is dreary, the way is hard and long,
But still they hear their Leader's voice, "Quit you like men, be strong."

For lo, the cloudy pillar by day doth yet appear,
And in the night there's flaming light and "glory in the rear."

Though foes may rise in conflict against the mighty host.

The Lord Jehovah reigneth, their battle is not lost.
"Stand still and see salvation, the Lord for you shall fight;"

His people yet shall triumph, He battles for the right.

And on through all the ages the Church of God shall cry,
"Fulfil Thy promise, gracious Lord, and bring Thy presence nigh,

For if Thou art not with us, we strive and toil in vain;
But if Thou art, let fear depart, for all our loss is gain."

The Church is one forever. The pillar yet shines bright,
And God fulfils his promise through all the dreary night.

No outward form is with us, no sound to outward ear,
And yet we feel His presence, we know that God is near.

Our pillar is God's Spirit, that shines within the heart;
His voice we hear, in accents clear, new courage to impart.

And so we go rejoicing, we too are surely blest.
Our prayer is heard, we trust His Word, and in His presence rest.

NEW YORK, 1892.

A Visit to New York.

(Concluded from page 318.)

At the house of a Friend where we were very hospitably entertained, as I sat before an open wood fire, I was interested in noticing a beautiful green flame curling over the burning fuel. This our kind host called his "wife's pyrotechnics," and said it came from a piece of the hull of an old New Bedford whale ship, which had become impregnated with oil and with the oxide of copper derived from the copper sheathing the vessel. When the ship became unseaworthy from age and hardships, it was broken up at the timbers sold for firewood.

Some interesting information was given us to the manner in which the early settlements Friends were located in New York State. The first meetings were on Long Island at Flushing and other points. The early Dutch settlers occupied the land along the Hudson River. Between them and the English settlers in Connecticut no amicable feeling existed, and the mutually avoided each other. Hence there is an unoccupied strip of land between the Dutch and English settlements. A Friend, of the name of Harrison, residing on Long Island, purchased a large body of this land, and one of the towships laid out on it received the name of Purchase, by which name the meeting established there was known. Mamaroneck, the most southerly of the meetings, was on or near Long Island Sound. Then came Purchase; and so a series of meetings was gradually established at intervals of a few miles, reaching to Lake Champlain and then bearing off to the east into Vermont. The settlements of Friends west of the Hudson River appear to have been of later origin.

We attended a number of meetings and visited many families in the prosecution of our concert to encourage to faithfulness in the support of the ancient principles of the Society. It was somewhat remarkable to notice how largely utility was expressed with the positive views we advanced on these subjects; while the uniform kindness we received spoke well for the courtesy and hospitality of the people.

New York Yearly Meeting has evidently suffered loss from the introduction into some of the meetings, of the practice of singing and other modifications of the pure spiritual worship professed by their forefathers. There remain some few old-fashioned Friends to whom these changes are a grief. Others, while professing to retain their adherence to our principles, are willing to tolerate new methods, and to consider the question whether any advantageous change in method of action can be made, which will not conflict with principle.

One elderly Friend said that fifty years ago the Society of Friends had great prestige in New York city, and many joined them by conviction. Since then many of the young people had left its ranks—they had become wealthy and probably wanted more liberty and wished to evade the cross, which a strict adherence to the ways of Friends would impose.

There seemed to us to be an effort in some places to retain such in membership by lowering the requirements of the Gospel, and by employing persons to preach and to endeavor to interest the young in movements professedly religious. The effect of such measures is to prevent the development of spiritual gifts in the individual members, by turning their attention away from the work of the Spirit in their own hearts.

On the whole, we returned home confirmed in the belief, that no substitute can be found

mission to the cross of Christ, and strict adherence to our principles, which will be equally effective in raising up a generation who shall be lights to the world.

J. W.

FOR "THE FRIEND."

"Friends' Church."

It seems to many, I think, that the recent Conference of Friends in Indianapolis has accomplished little in the line of unity of the body, but rather has the wheel made one more revolution in the direction toward disintegration.

Divergent views seem apparently more pronounced, in the methods of worship and manner of conducting the general church work. Settled conviction of advanced thought, and settled conviction in conservatism is evidently more sharply contrasted than before, and the hope of agreement on a common line of action seems impossible.

The progressive element, confirmed in their advanced views and practices, are unquestionably tending toward the establishment of a new organization, known as "Friends' Church."

Many of the Yearly Meetings in the West have already changed the name, and our body of Christian believers seems to be following the example of other evangelical bodies—the Presbyterians divided into Old and New School, United Presbyterians, &c.; the Episcopalians into High Church, and Reformed; the Methodists into North and South Church, Free Methodist, &c.

So I might speak of the Baptist and other evangelical bodies. Not on the faith of our Lord and Saviour, Jesus Christ have these divisions, but on lines of method and practice, &c.

Among us there are so many who do not seem to feel satisfied with the views so long held by the religious Society of Friends, and if these want to organize another body of believers, having their own ideas of church work and practice, it would be far better for them to do so than to keep on agitating those of the body at large, who do not feel that the adoption of such radical changes is the proper course.

"Friends' Church" is no more like the "Religious Society of Friends" than the different parts from other denominations are like the original bodies, nor as much so. They separated from the main organization, took a new name, and progressed on their own line of action. The use of our denomination change the name to remain among us, and want to force us to their way of thought and action.

Does not the change of name virtually by the very act cut them off from the body at large? I think it does, and additionally so in the methods employed by them within their church organization are so at variance with our original mode of worship. It is highly probable that the outcome will be the establishment of a new organization in the not far distant future.

An organization comprising within it some of the spiritual views of early Friends, and somewhat of the methods of other branches of the Church of Christ, may appeal to the heart of many who would not be reached otherwise.

The result may safely rest with our Father. The course surely would be far better than for the advanced views to permeate the body at large. If the latter should prevail, where in the future will be our blessed communion in the great portion of our meetings? Where will be the Headship of Christ if one man or one woman act as pastor or preacher, and have the oversight and direction of our meetings at dis-

cretion? Where will be the priesthood of believers? Where will be the special anointing of the hour for the right message to be delivered? Where will be the direct leadings of the Holy Spirit and the baptism for service, as ever held forth peculiarly by Friends?

It may be that this dividing of evangelical bodies on lines of method and practice may be overruled by the Lord, so as to be productive of good, but the religious Society of Friends has not ceased to exist, and will still live as a body of believers, who more than any other will sit at the feet of Jesus to learn of Him. Martha may serve, and rightly serve in her way, but Mary hath the sweeter baptism if she will listen for the Master's voice. But I trust that in the end, when our Lord shall come to make up his jewels, the Marthas and the Marys may rejoice together in the kingdom of our God, where lines of divergent thought as to *how* we may best serve Him here will be forever wiped out in his presence, where faith shall be completely swallowed up in sight.

Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant make [us] perfect in every good work to do his will, working in [us] that which is well pleasing in his sight, through Christ Jesus, to whom be glory forever and ever. Amen.

J. H. Y.

NEW YORK CITY, Twelfth Month 15th, 1892.

FOR "THE FRIEND."

Spring Vegetation.

The past winter was a cold and protracted one, and in consequence the development of leaves and flowers in the spring was delayed longer than in some other years. The difference was peculiarly noticeable in the Winter Jessamine, whose buds, formed in the fall of the year, are so forward that a few days of warm weather are enough to bring them into bloom. I have seen the beautiful yellow flowers, even in the Twelfth Month, and in moderate winters they often present their cheery faces almost throughout the season. But last winter the buds remained unopened, and even looked so brown—scorched with cold—as to suggest the thought that their vitality was destroyed. But in the latter part of the Third Month, I noticed that some of them were swelling, and showing signs of color; and on the 28th, passing a house where a bush was planted, with a southern exposure and sheltered from the north winds, I was pleased to see its branches studded with beautiful, bright yellow blossoms.

Among the earliest of our flowers are those which grow in springy ground, where the roots are kept warm by the water which wells up from below, so that they can send forth their leaves and flowers without depending so much as others on the warmth of the air. The earliest flowers that I saw the present year were on a plant of this kind, the Golden Saxifrage, or Water Carpet (*Chrysosplenium Americanum*), which is found in shaded springs, with a stem which lies mostly on the ground.

Another of these semi-aquatic plants is the Swamp Cabbage, which was found in bloom the present year on the twenty-sixth of the Third Month. In this plant the flower consists of a thick, fleshy envelope, open on one side and wrapped around a central spike which is covered with the stamens and pistils. It possesses a strong and peculiar musky odor, from which is derived its popular name of Skunk Cabbage. In botanical language it is *Symplocarpus foetidus*.

Among the very early flowering plants is the common Chickweed (*Stellaria media*), whose beautiful star-shaped blossoms of white were seen thickly scattered among the grass of our garden lawns this year on the fourteenth of Third Month. At first the plants lie close to the ground, but as the season advances, the stems lengthen, and the plant becomes several inches in height, and continues for a long time to put forth new blooms—so that a plentiful supply of seeds is furnished to perpetuate its existence.

The manner of growth of the Dandelion (*Leontodon Taraxacum*) is similar. On the sixteenth of the Fourth Month several of its bright yellow heads of flowers were seen in a neighbor's yard, closely hugging the ground, and surrounded by a circle of curiously toothed leaves. From a fancied resemblance of these teeth to the shape of a lion's tooth, both its common and its botanical names are derived—the former through the French language, and the latter from the classical tongues of antiquity. Later in the season the flower stalks will have lengthened, and the flowers will be elevated several inches above the ground.

J. W.

FOR "THE FRIEND."

The Light of Christ.

"If we walk in the Light as He is in the Light, the blood of Jesus Christ, his Son, cleanseth from all sin." George Fox, in his public ministry, turned the people to the work of Christ in the heart as the one great teacher that could not be removed into a corner, that teaches as never man taught, pointing to the remedy for all sin, and even to that Fountain that was opened in the house of David for sin and uncleanness.

The doctrine of foreordination was largely taught when Fox began his ministry. He taught that the Holy Spirit visited everybody, and made salvation possible to every son and daughter of Adam. It is the Light that makes manifest; and as we let obedience keep pace with knowledge, we are not only brought under but kept under the cleansing power of Christ, who was beautifully prefigured under the old dispensation by the serpent of brass. For, as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life, a type pointing to the great antitype that was fulfilled in Christ as He hung upon the cross, bearing the sins of a world lying in wickedness. How wonderful was the love manifested to a fallen race by our Heavenly Father in the gift of his Son, who bore our sins in his own body on the tree, that we being dead to sin might live unto righteousness; for by his stripes we are healed.

He took upon himself, not the nature of angels, but the seed of Abraham, and was made in the likeness of sinful flesh, that He might condemn sin in the flesh, that we might be made the righteousness of God in Him who for our sakes became poor, that we through his poverty might become rich; who gathered his disciples around Him, telling them if they would leave all and follow Him, He would make of them fishers of men; who brought a wonderful object lesson before their eyes in the multitude of fish that was taken as they cast the net on the right side of the ship, at the command of the Master.

The Gospel was first spoken by our Lord, and confirmed unto us by them that heard Him.

There were many things to say unto them, but they could not hear them then; but He

told them when He, the Spirit of Truth is come, He will lead you into all Truth, will take of the things of mine, and show them unto you. He also told his sorrowing disciples when He left them, that He would send them another Comforter, even the Spirit of Truth, which would lead them into all Truth; to tarry at Jerusalem until they were imbued with power from on High, and then to be witnesses, not only in Judea and Samaria, but to the uttermost parts of the earth, which was wonderfully fulfilled on the day of Pentecost, and with such power that they were accused of being drunk; but Peter told them that it was the fulfilment of the prophecy spoken by the prophet Joel, that in the last days "I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy." He gave them their commission to go and preach the Gospel to every creature, baptizing them into the name of the Father, Son and Holy Ghost.

After the conversion of the Apostle Paul, we read in the Acts, "then had the churches rest throughout all Judea, and Galilee, and Samaria, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

It is only as the living Church, which is composed of the different branches, comes under the same Almighty power, that she can come forth out of the wilderness, bright as the sun, clear as the moon, and terrible as an army with banners. May the Lord hasten this day of quickening his servants, even with the same power as upon the day of Pentecost. Then will we see a flocking to the Truth as doves to the windows.

GEORGE BRIGGS.

NEW SHARON, Iowa, First Month 26th, 1893.

Natural History, Science, etc.

Quicksand.—This material is widely distributed over the country, and has been the bane of civil engineers and builders. R. L. Harris, a civil engineer, proposes to convert a quicksand bed into a reliable foundation, by injecting into it materials which will unite with and solidify it. He claims that his experiments in this direction have been successful.

Asbestos Porcelain.—This substance is made by pulverizing asbestos, kneading the resulting powder in water, and then exposing the cups made of it to sufficient heat. The cups are much better insulators of electricity than ordinary porcelain.

Why Lost People Walk in Circles.—This is due to the fact that there is a slight difference in the length of the legs. In a majority of cases the left leg is a little longer, and this leads the person to trend to the right, unless the deviation is corrected by the eye.

An Enemy to Ocean Cables.—The copper wires which form the centre of electrical cables, and along which the current flows, are insulated by a coating of gutta percha. It is said that in the seas of warm climates some of these cables have been much injured by a small boring fish which has acquired a fondness for gutta percha.

The Tortoise of the Galapagos Islands.—"The larger islands," continues Darwin, "alone possess springs, and these are always situated in the central parts, at a considerable elevation. The Tortoises, therefore, which frequent the lower districts, when thirsty, are obliged to travel a long distance. Hence, broad and well beaten paths radiate off in every direction from the wells, even down to the sea-coast; and the Spaniards, by following them up, first discovered the

watering places. When I landed at Chatham Island I could not imagine what animal travelled so methodically along the well chosen tracks. Near the springs it was a curious spectacle to behold many of these great monsters; one set eagerly travelling onwards with outstretched necks, and another set returning after having drunk their fill. When the tortoise arrives at the spring, quite regardless of any spectator, it buries its head in the water above the eyes, and greedily swallows great mouthfuls, at the rate of ten in a minute."—*Anecdotes of the Habits and Instincts of Reptiles, &c.*

Disastrous Explosion of Mill Dust.—The flour mill and elevators in Litchfield, Ill., owned by Kehler Brothers, were destroyed recently. A fire started in the mill and was followed by an explosion of flour dust. The mill was blown to pieces and many business houses and dwellings in the village were wrecked. One person was killed and twelve were injured, but none, it is thought, fatally. The loss is placed at \$1,400,000.—*N. Y. Voice.*

Caddis Worms.—The "Spectator" of the *Christian Union* has lately been observing the life that may be found beneath the icy covering of most ponds. They are the winter homes of many small creatures; among others, of that odd race of caddis larvæ whose curious dwellings are thus described:—"One builds him a house by simply extracting the solid wood of a twig from its bark. Another takes the bark itself, in sections, soldered together by plumbing so firm that the house parts at any place but its joints. There seems to be a whole tribe that build from little twigs cemented at all sorts of angles, while yet another of the tribe caddis does the same with pebbles and mortar. Indeed, there is one of the tribe who, apparently by secretion, puts up a dwelling of little transparent bricks, through which, in the strong sunlight, the captured inmate may be seen. On gravelly bottoms we shall discover larvæ which copy exactly a rough pebble."—*The Presbyterian.*

Reasoning Power of Ants.—One morning a gentleman of many scientific attainments sat quietly and alone at his breakfast. Presently he noticed that some large black ants were making free with the contents of the sugar bowl. He drove them away, but they soon returned, seemingly unwilling to leave their sweetened feast. Again they were dispersed, only to return in increased numbers. There was a lamp hook directly above the centre of the table, and to try their ingenuity the gentleman suspended the sugar bowl to a hook with the cord, allowing it to swing clear of the table about an inch. First, the sagacious little creatures tried to reach it by standing on each others' backs. After repeated efforts, all of which were failures, they went away, and it was supposed that they had given up in despair. Within a surprisingly short time, however, they were seen descending the cord by dozens and dropping themselves into the sugar bowl. They had scaled the wall, traversed the ceiling, and discovered another road to the treasure.—*St. Louis Republic.*

O, FOR more deep searching of heart before the Lord, by all who are professing to be the followers of a meek, crucified and risen Lord. More of an inward exercise and travail of spirit in our religious meetings. Then I believe we should more often feel that our spiritual strength was renewed, and our faith increased in our Lord and Saviour, Jesus Christ.—*J. S. Stokes.*

FOR "THE FRIEND,"
Supplementary to "The Youth's Home Library."

A number of responses followed the article, "The Youth's Home Library," which was contributed to THE FRIEND by the writer of it early in the winter; but while the names quite a number of desirable books were forwarded as fitting to be included in the suggestive list, they were nevertheless deemed to be too few for the purpose designed.

A Mennonite minister, expressing his approval and his desire to have the help of such a list explained, that "on account of the non-resistance principles we hold, in common with the Friends, to the exclusion of almost every other denomination, the literature which is suitable and appreciated by one is usually equally appreciated by the other."

One who I believe is a Methodist, but who had a birthright membership with Friends thought that such a list would have value to some who are displeased with books furnished to "Sabbath School" libraries, many of which are of a kind calculated to "train into fictitious channels."

A Friend, advanced in years, residing in a country district quite away from libraries, showed a lively interest in the subject by writing to me suggestive letters. "Even at my age," he said, "and with a considerable acquaintance with authors of the past, I often wish for some one to tell me, who among those I am not yet acquainted with I would find companionable authors. When we have found a writer of capacity and with an unblemished character, we feel willing to take hold of anything he has written." "In my boyhood I read the 'Rambles of a Naturalist,' by John D. Godman—excellent in research and sentiment. I suppose that from that time (sixty years ago) to this, there has been much produced in the field of natural history, equally innocent and equally entertaining, but I have not made its acquaintance." I append to this the comment that two of the most popular writers on natural history at the present time, will fill a whole book with their pleasing themes, and yet omit any reference to the Omnipotent Designer of all the marvellous works in which they so delight. One of these writers, indeed, being reputed an "agnostic." Their writings are, as composition, perhaps more entertaining than is the unpretentious little treatise of J. D. Godman, but they seem to lack the "innocent" savor.

"I suppose it were hardly possible," continues the thoughtful correspondent above quoted, "to see thee or me to stem the tide of magazine literature that floods our country. We wish that our young people may grow up practical readers, and of course they must have materials to interest them in that line. If we can have libraries, public or private, where they may find something more substantial than what fills the magazines and daily papers, it will be so far well." He made note of the circumstance incidentally stated to me this evening, that a Friend who had lately subscribed for a magazine considered to be one of the best, quickly decided that it could not be safely allowed entrance into his home, inasmuch as the most noted infidel of the day had just been given opportunity in its columns to publish his deadly sentiments. He informed the editor why he declined to receive the magazine. The same publication several years ago was rejected by the managers of a library under the care of Friends because of license intended in the same dangerous direction, the publishers being reminded of the very seri-

onsibility they assumed in disseminating teachings. On the other hand, the librarian of a large public library, who had been requested by the managers to discontinue a pernicious paper that had been kept on file in the newspaper reading-room, satisfied himself with destroying the paper, as it came, week by week, for several months until the subscription had expired, the publishers being thus deprived of the benefit which might have followed a outspoken declaration of the reason for discontinuance.

The late Bishop Pierce, of the Methodist Episcopal Church, south, gave the following counsel to his daughter concerning her reading: "I wish, my daughter, that you would devote yourself to serious reading. It is necessary, not to develop your mind and make your knowledge respectable in society, but it is a high duty. It is a grave question whether a Christian ought to read any thing that does not increase knowledge and prepare for life. The most that can be allowed on the other side is a little light reading for recreation. You, I am sure, are wasting time with magazines and tales and empty stories in general. This is a great sin, in fact, a sin. Quit it. Read history, biography, poetry, the English classics; study the Bible in its doctrines, principles and history. You will thus improve your mind, heart, and character. I want you to be wise, good, happy. Time has come for you to prepare earnestly for life and its responsibilities. A word to the wise is sufficient."

We conclude the reference to the communication of my interested country-side correspondent, by quoting this additional apposite sentence: "There is, I think, a strong propensity to neglect things that are old. I imagine there is a vast amount of what would deeply interest us, passing into oblivion in the obscure parts of our libraries."

When in the city of Hoboken a few weeks ago, I was told that a public library had been established there about three years ago, the funds for its establishment and support being taken out of the tax levy. Citizens of good standing and influence in the community were appointed as the first managers, but already their places have been filled by people who have mostly not been identified with American institutions, and whose fitness generally for such a position is open to question. The books taken from the library last year numbered 80,000, seven-eighths of the total being classified as fiction, though the most likely included those usually described as juvenile. In Philadelphia, the experiment of having free libraries on the plan of the Boston Public Library's branches has lately been started. It is much to be hoped that their management will be intrusted to judicious, well-concerned individuals.

JOSIAH W. LEEDS.

Items.

The Power of Christ.—When I was a student at Princeton, Professor Henry had so constructed a magnet of iron, bent into the form of a horse-shoe, that it was used to hang suspended from another iron magnet above it. Not only did it hang there, but it supported four thousand pounds' weight attached to the horse-shoe magnet was not welded or glued to the metal above it; but through the iron wire, around it, there ran a subtle current of electricity from a galvanic battery. Stop the flow of the current one instant, and the huge horse-shoe magnet fell. So does all the lifting power of a Christian come from the currents of spiritual influence that flow into his heart from the living Jesus. The strength of the Almighty One enters into the heart. If his connection with Christ is cut off,

in an instant he becomes as weak as any other man. —T. L. Cuyler.

Alcoholic Stimulants.—Alcoholic stimulants exhaust the strength of those who are called to prolonged physical endurance in extremes of heat or cold. What folly, therefore, to suppose that in moderate temperature there is any real gain from moderate drinking! Lieutenant Greeley testified to the advantages of total abstinence among his men in the Arctic regions; and Henry M. Stanley bore witness to the danger of any alcoholic drinks in Equatorial Africa. And now Kate Marsden, whose remarkable journey on sledge and horse-back to visit the outcast Siberian lepers is attracting deserved attention, has a similar story to tell of the value of abstinence and the danger of alcohol. She says, in the preface to her narrative of her journey: "I have never taken any active part in promoting temperance principles, but now I think that the record of my exertions in Siberia, without the aid of stimulants, may prove as beneficial to others as if my voice had been raised in furthering the cause for years past. I took no alcohol whatever, throughout the journey, except on two occasions of great exhaustion, when the stimulant only made me worse. I have therefore good ground for recommending abstinence from alcohol where much physical endurance is necessary." If a man says he drinks wine or whiskey because he likes to, he may be supposed to tell the simple truth; but if he says he takes these stimulants in order to meet the extremes of weather, or to give him powers of physical endurance, he is to be pitied for not knowing any better. A college athlete must be a total abstainer while in training for a contest, even if he drinks freely, or moderately, at other times. Yet at that very time his brother or his father is, perhaps, taking liquor at his meals, or between meals, to give him strength!

The Poisoning at Homestead.—In the trials now going on at Homestead, the sworn testimony of at least two witnesses is that the cooks who prepared the food for the non-union workmen were furnished with poison and hired to put it into the food which they prepared. They were told that it would not kill them but that it would make them sick, and that the same means had been adopted to stop non-union labor in Chicago, with entire success.

It is believed that about two hundred were made sick, and that of this number more than thirty have died.

We cannot, of course, anticipate the result of this trial. The presumption in law is, that the accused persons are innocent until they are proved guilty. But we can and ought to form a judgment as to the nature of those institutions that incite men to this kind of crimes. It is not simply the men, but the system of secret trades-unions that is on trial. The crime charged is the most atrocious on record. The Molly Maguires killed men; so did the Clan-na-Gael and the Mafia; but in none of these was the crime so unprovoked, so wicked, and so desperately mean, as this putting poison into the coffee and soup of innocent workmen.

By-and-by the people, including the laborers who have been drawn into these unions, will wake up to the fact that we are nurturing in our midst a great number of murder societies, not all of which are just now killing innocent people, but all are liable to be so engaged.—*The Christian Cynosure.*

Playing Cards.—John B. Roden, a storekeeper at Birmingham, Ala., after listening to a sermon on the evils of card playing, made a large bonfire of all the cards in his store, valued at fully \$200.

THE FRIEND.

FIFTH MONTH 6, 1895.

It is important that the professors of the Christian religion should not lose sight of the fact, that we can acquire no spiritual knowledge merely by the exercise of our intellectual faculties. For, as the Apostle says, "What man

knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." And again, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit."

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

By the study of the Holy Scriptures, and of the writings of men of later date who have written under the influence of the same holy anointing which qualified "holy men of old" to speak as they were moved by the Holy Ghost, we may store our memories with many interesting facts respecting the experiences of the saints of old, and with many valuable maxims and advices which "are profitable for doctrine, for reproof, for correction, for instruction in righteousness;" but this study, even if carried to the utmost extent of human ability, can never make us wise unto salvation, unless accompanied by that living faith in Christ, which works by love to the purifying of the heart.

The most diligent student of the letter of Scripture and of the writings of pious men and eminent theologians may yet be altogether ignorant of that knowledge of the only true God, and of Jesus Christ, whom He has sent, which our Saviour declared to be "life eternal." When, through the visitations of Divine Grace, such an one is induced to open his heart to the inspeaking word of Christ, and he thus comes to be taught of God, and walks in faithful obedience to the discoveries of the Light of Christ, he is introduced into a new spiritual world. "Truths undiscerned but by that Holy Light" become plain.

The theological edifice which he had laboriously constructed crumbles into ruins, and cannot stand, being founded on his own reason and not on the openings of the Spirit of Christ.

This was the experience of Isaac Pennington, who had been familiar with the Scriptures from childhood. He says, "At length the Lord greatly distressed me, and brought me to a fuller sense of my want of his Spirit and power, and dashed all my religion in pieces, * * * but then was the Lord preparing for me that day of mercy, which since, in his tender goodness, is broken in upon me."

This enabled him to write to a friend: "I know thy snare: there is a building in the earthly wisdom, a knowledge which thou holdest in the comprehension, out of the living feeling of that light from which the true knowledge springs, and in which alone it is held."

In the Memoirs of John Roberts there is recorded a conversation between him and the Bishop of Gloucester, in which John explained to the Bishop the nature of the Key of David, which opens spiritual mysteries: "It is no other but the Spirit of our Lord Jesus Christ. It was the same spiritual key that opened the heart of Moses, the first penman of the Scripture, and gave him a sight of things from the beginning. It was the same spiritual key that opened the hearts of all the holy patriarchs, prophets and apostles in ages past, who left their experience of the things of God upon record. And the same spiritual key hath, blessed be God, opened the hearts of thousands in this age; and the same spiritual key hath in a measure opened my heart, and given me to distinguish things that differ."

The late John Barclay was greatly concerned at the introduction into Friends' schools of a formal study of the Scriptures; and he relates his own experience, how he clearly saw, "that all that I had ever learned, read, received, held and believed, in my own will, way and time was to be given up;" and he found himself "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."

We would by no means discourage the frequent and reverent reading of the Scriptures—but this is most advantageously done with a mind turned to their Divine Author, seeking to feel, in their perusal, a measure of the seasoning virtue of his Spirit. If they are studied in the same spirit that we would study any other of the renowned works of antiquity, we may derive from them the intellectual profit they are calculated to yield, but not the *spiritual* learning, which is of all attainments the most important to us. Indeed, in the attempt to fathom their mysteries by the power of reason, we are almost sure to be led into error, as is shown by the experience of every period of the Christian era. It may be truly said, that trusting to man's intellectual powers in the study of Scripture has been a fruitful source of error and infidelity.

It is no marvel, therefore, that Philadelphia Yearly Meeting has regarded with some uneasiness the growth among its members of a system of Bible schools. We look with much respect on the self-denying labors of those who have gathered together and endeavored to instruct classes of neglected children, and to familiarize them with the history and precepts of our Saviour and his apostles; but we do not shut our eyes to the danger attending the modern development of the system of building up a set of formalists, who think they are well instructed, and yet remain in practical ignorance of the first principle of the Gospel of Christ—which is the experience of his Divine life operating on the heart.

If the substitution of intellectual for experimental religion should progress in our Society, the glory and the vitality will have departed from our Israel, and what will be left will only be a lifeless corpse.

Closely allied with this system in principle and a still more open departure from the primitive views of Friends, is the training of persons to act as preachers or missionaries, thus practically ignoring one of our fundamental principles—that it is the Divine call which is the only authority, and the Divine gift which is the one essential qualification for the exercise of those weighty services. The instruction for the ministry which the Lord gives is by those baptisms and teachings by which the learner becomes deeply experienced in the way of salvation, and thus becomes qualified, when freshly anointed for the service, to point out to others the right path, and to warn them of the snares that beset it.

SUMMARY OF EVENTS.

UNITED STATES.—The World's Fair was formally opened on the 1st inst. The exercises took place upon a platform in the open air. Director General Davis made an address, and was followed by President Cleveland, who, at the conclusion of his speech, pressed a button, which started the machinery. It is estimated that there were over 150,000 people about the grand stand. The crush was so great that a number of women fainted, but no person was seriously hurt. Three hundred and fifteen thousand persons passed through the turnstiles. The number of free admissions is estimated at 140,000.

On the 27th ult. the international naval review was held at New York. The warships were in two columns on the Hudson River and stretched away for three miles. The review was to have taken place in the morning, but was postponed until afternoon on account of the rain. President Cleveland reviewed the fleet from the deck of the Dolphin, which passed through the channel formed by the two lines of vessels. Salutes were fired as the Dolphin reached each vessel. On the 28th the land parade took place. Sailors and marines from all the foreign vessels except the Spanish were in line. They were reviewed by Governor Flower.

Governor Flower has signed the Saxton Anti-Pool Room bill, and thus one of the best acts of the New York Legislature becomes a law.

Professor Eggleston, of the Forestry Division, Agricultural Department, has prepared for exhibition at the World's Fair a section of a tree 401 years old, and a chart showing within the ten-year lines of growth the history of the world since Columbus's discovery.

There is great excitement among residents of Southern Oregon over the reported discovery of large deposits of gold near Central Point.

The apple crop of northwestern Missouri and northeastern Kansas is reported to be almost a total failure.

Oklahoma Territory was visited by a tornado on the 26th ult., and great damage was done in a few minutes. At least 100 persons were killed and 500 injured.

The town of Cisco, Texas, was literally wiped out by a tornado on the night of the 28th ult. Late accounts show that 31 dead bodies had been taken from the ruins, 10 or 12 persons were missing, and of the 200 or more injured it was thought that 40, at least, will die. But 25 or 30 houses were left standing. The loss is estimated at over \$2,000,000.

A house on Blevin's ranch, eleven miles from Ponca Agency, Indian Territory, was destroyed by a tornado on the same night, and six persons were killed.

On the 29th the country northwest of Alton, Illinois, was visited by a severe hail storm, the "average size of the hail stones being as large as an orange." One picked up at Melville measured 17½ inches in circumference. At the Monticello Seminary 300 window lights were knocked out. In many instances roofs were shattered by the flying balls of ice. The Missouri, Kansas and Eastern road's new tracks were washed away, causing a loss of at least \$100,000. On the night of the 30th, Wheeling, W. Va., was visited by a terrific electrical and rain storm, accompanied by heavy wind.

"The severest snow storm of the entire winter" is reported to have occurred at Casper, Wyoming, last week, having lasted six days. Reports from six counties indicate heavy losses of stock, two proprietors alone losing 1,600 head of cattle.

There were 962 deaths in New York last week, against 1,056 the week previous. Pneumonia continues to be the chief destroyer, 182 deaths having been caused by that disease.

Deaths in this city last week were 467, being 7 less than the previous week, and 37 more than the corresponding week last year. Of the foregoing 226 were males and 241 females: 57 died of pneumonia; 51 of disease of the heart; 42 of consumption; 23 of diphtheria; 20 of inflammation of the brain; 20 of bronchitis; 20 of convulsions; 18 of old age; 17 of marasmus; 15 of apoplexy; 12 of Bright's disease; 11 of cancer and 5 of influenza.

Markets, &c.—U. S. 2's, 99 a 102; 4's, 112½ a 113½; currency, 6's, 105 a 115.

COTTON was quiet but steady on a basis of 8½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$17.50 a 18.50; spring bran, in bulk, spot, \$17.00 a 17.50.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.50; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.25 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.50 a \$3.75; winter patent, \$3.75 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.65 a \$4.00; do., patent, \$4.15 a \$4.40; do., favorite brands, higher. Rye flour was dull, and quoted at \$3.10 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 74 a 74½ cts.
No. 2 mixed corn, 48½ a 48½ cts.
No. 2 white oats, 40 a 40½ cts.

BEEF CATTLE.—Extra, 5½c.; good, 5 a 5½c.; medium, 4½ a 5c.; common, 4 a 4½c.; fat cows, 2½ a 4½c.
SHEEP AND LAMBS.—Wool sheep, 5 a 6½c.; clipped sheep, 3 a 5½c.; wool lambs, 6 a 7½c.; clipped lambs, 4½ a 6½c.

HOGS.—Extra Chicago, 10½ a 11c.; other West 10½ a 10¾c.

FOREIGN.—The week's developments have more solid and enthusiastic, if possible, Gladstone supporters in the House. The Irish representative practically reunited in the resolve to stand by charter of national liberty which the bill offers land. There has not been a single note of discord sounded among the Irish members in Parliament since the session opened. The majority who follow McCann now fraternize with Redmond's small party of n and both have combined on every occasion when interests of the common cause demanded harmonious action. This practical restoration of unity has immensely gratified Gladstone and the friends of Irish cause within and without Westminster.

Intense feeling against Home Rule continues to manifest in some parts of England, and in Ulster Province, of Ireland, especially in the city of Belfast.

The most important business in the British Parliament has been the presentation of the budget, which shows an anticipated deficiency of income, which is proposed to meet by an increase in the income tax. Outside of Parliament, the alleged attempted assassination of a crank on Gladstone has attracted the greatest interest. The man was evidently insane, but Gladstonians are using the incident as an example of the danger of the incendiary speeches of the Conservative leaders.

On the 28th ultimo, Gerald E. W. Loder, Conservative member for Brighton, made a motion in the House of Commons for ocean penny postage. He spoke at length in favor of reducing to one penny the postage for letters passing from one British colony to another, and between any British colony and another country. Arnold Morley, Postmaster General, Gladstone and Sir William Harcourt, Chancellor of the Exchequer, expressed their approval of the principle of the motion, but maintained that financial considerations made the change impossible at present. The motion was withdrawn.

The Hull strike continues, but the strikers are fighting a losing battle. They have no adequate funds, a contest. They have resorted to violence and terrorism. They have lost a great share of the public sympathy, on which they counted, and they are quarrelling among themselves. The employers, meanwhile, are steadily augmenting their supply of labor, and are so confident of success that they refused to arbitrate, and are not eager for direct negotiations with the men. To the terms they laid out at York they adhere. They will employ unionists, they are unionists who like to be employed. They will not allow them to manage their business, they allow them to say who else shall and who else shall not be employed.

It is understood that the United States will be represented at the reassembling of the Monetary Conference at Brussels. The attitude of the present British Government, however, is rather uncertain, and the silver people are becoming alarmed at it. Gladstone has indicated that he is as strongly opposed to bimetallism as ever, and Sir William Harcourt's pronounced monometallist views have undergone no modification. Both believe that holding the Conference was a mistake, from a British point of view, and would desire to have anything more to do with it if the matter could be comfortably shelved, but further representations from the Indian Government have reached London, and the whole question is now being reconsidered.

A despatch from Athens, dated the 27th ultimo, says: "Great alarm has been caused in Zante by threats of peasants in the country districts to invade the town by force, in order to secure a share of the earthquake fund. The claim of the peasants is regarded as justified by the course adopted by the Central Relief Committee, who have hitherto refused to distribute relief except in the town."

El Correo, newspaper organ of the Government, Cuba, and have thrown the inhabitants into a panic.

NOTICES.

A YOUNG woman Friend (teacher) desires a position for the summer months. Would be willing to do in household duties, book-keeping, or to travel. Address "J," Office of THE FRIEND.

DIED, at Greenwich, N. J., Fourth Month 8th, 1880, CAROLINE W. BACON, wife of William S. Bacon, daughter of Job Bacon and Rachel S. Bacon, the deceased, in her thirty-third year.

THE FRIEND.

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Sections from the Life of Mary Dudley.

(Continued from page 322.)

102.—Believing it her duty to pay a religious visit to some of the eastern and southern parts of England, my dear mother obtained the concurrence of her own Monthly and Quarterly Meetings; and leaving home the 8th of the 10th Month, reached London on the 16th. She was favored to attend all the sittings of the Yearly Meeting, and often qualified by her Master for sharing in the active services of that solemnity.

She afterwards attended the Quarterly Meeting for Suffolk and Norfolk, as well as many of the particular meetings in those counties, and also in Essex; and held numerous public meetings, to the relief of her own mind and satisfaction of others. She returned to London in time for the Quarterly Meeting there, and afterwards closely engaged for several weeks in her city and neighborhood, visiting particular Monthly Meetings; the families belonging to that of Ratcliffe; and having a large number of public meetings, wherein as among her fellow-laborers, she was strengthened to exalt the testimony of pure truth, and powerfully to advance the cause of her Redeemer. While thus employed she writes as follows:

"The line of my small engagements is no pleasant one, I assure thee, nor can it be so to an exercised traveller, in this day of treading sorrow and of perplexity. Life seems low everywhere, and perhaps there has hardly been a day when the opposition to its arising, and the frequent struggle before liberty can be obtained, were so sensibly felt: so that it is no wonder if through the prevalence of a wasting, debilitating spirit, the communication in the line of ministry should be of a more searching kind than has been needful in past times. Oh! how every life wounded by the Herod-like persecutions in the minds of many. It is indeed a privilege to get to some quiet retreat, where an abundance of feelings of this sort is afforded, and only to partake of the fellowship of suffering with the mourners in Zion, who are greatly bowed down, because of the things which have happened and are happening. It is, however, a great mercy to find that under such exercises, a degree of holy certainty is vouchsafed, and relief confirmed, that although unpleasant may be given to distribute, it is of the

Lord's preparing, who having graciously helped, ought to be depended on through all. I hope I am endeavoring not to eat the bread of idleness, however small my ability for availing labor, or undeserving I feel of a crumb from the Master's table."

While in London my beloved mother was much tried with illness, and frequently confined, after any particular exertion, for many days together, so that as the season advanced, she began to be anxious for a return home, and was thankful when she felt easy to set forward about the middle of the Tenth Month.

Relative to her engagements after leaving London, she seems only to have preserved the following brief observations:

"Fourth-day, the 14th of Tenth Month, 1802, we went to High Wycomb.

"Sixth-day evening had a meeting at Beaconsfield, about six miles distant; it was held in a room at an inn, and proved a solid, satisfactory season. The forenoon meeting at Wycomb on First-day was very exercising. Information being circulated, a considerable number of the inhabitants collected with Friends at three o'clock, and we were favored with a very relieving, solemn opportunity, though the labor was trying to my poor body. A time of retirement with our little company, in the evening, was productive of increasing peace, and proved a memorable parting with some beloved connections, including Joseph and Mary Savory, who had come from London to take leave of us.

"Second-day, the 19th. After another religious sitting in the family, we left Wycomb and got that night to Reading, where there was a fresh experience of conflicting exercise from some unseen cause; but in the morning of Third-day, a town we had passed through sprang up to view, and we returned to Henley; attended the usual meeting there on Fourth-day, and though the number was small, there were among them such as felt of the wrestling seed, to whom encouragement flowed, and the recompense of peace was afforded for the return thither. Went again to Reading that afternoon, and attended meeting there on Fifth-day, when such awful views were presented to my tried mind, that I did not marvel at the previous baptism, as into the cloud. Ah! how various are the lets and hindrances to spiritual advancement! the world, the flesh and the evil one, opposing the work which the Lord mercifully begins in meetings and individuals, and from one step to another introducing into darkness and death. On this account my soul mourned in this meeting, yet through honest labor I was favored with relief, but not refreshment, a rare enjoyment in the present trying day.

"We reached Bath on Seventh-day afternoon, where I was confined several days by severe indisposition, but through Divine favor was enabled to attend meeting on Fifth-day, notice of which had been given to some of the inhabitants, and though fewer came than was desirable, it proved a solid, relieving season.

"First-day, 21st, sat both meetings at Bristol

in a state of suffering-silence; attended the burial of an old and dear friend, Joan Holbrow, and paid a visit to some of the mourners in the afternoon.

"Second-day, sat the Monthly Meeting at Frenchay; 4th, had a public meeting at Thornbury. First-day attended the two meetings at Bristol, where, in the evening, a little ability was granted vocally to pray for the deliverance of such, as are oppressed by the darkness which is so prevalent in that meeting, and afterwards to express a few words of encouragement to an exercised and tried remnant; 2nd-day evening a portion of comfort was administered, in a solemn opportunity with a large company at the house of my beloved friend, George Fisher; and on Third-day I was enabled by close exercise to gain some relief in the meeting at Bristol. It was a season laborious both to body and mind, but one that affords satisfaction in the retrospect; and indeed this little visit altogether has been particularly satisfactory; with some it has felt like a final parting, and the recollection of having once more met will, I believe, afford mutual comfort."

The apprehension just mentioned, proved correct, this being the last visit my dear mother paid to her native city, and several of her dear and long known friends were pretty soon afterwards removed by death.

From Bristol she crossed the New-passage into Wales, and attended meetings in the way to Milford, whence she sailed for Ireland; and was favored to reach her own abode in safety near the end of the Eleventh Month, though in a very broken state of health and under considerable depression of mind, from a settled belief that some heavy trials were impending. This view soon became painfully realized, and her affectionate feelings were keenly wounded by the death of several near relatives occurring in quick succession, so that the first few months of 1803 were signally marked by sorrow and bereavements.

The summer was chiefly passed under the pressure of bodily suffering, which was at times so severe as to induce the apprehension that the season of full deliverance was at hand; while at others, her mind was still so exercised for the advancement of Truth and righteousness, that it felt as though further labor would be allotted her; and in the depths of affliction she was given not only to behold "fields white unto harvest," but fresh to surrender herself, when the Lord might utter his command, to enter into these and work; being favored with resignation to the will of her Divine Master, whether as to life or death.

In the Second Month, 1804, she went to Waterford, in order to perform some religious service, which she had long had a prospect of, both among Friends and others within those borders. The following extracts from her letters contain an account of this visit:

"I have cause to be humbly thankful for the meeting yesterday; the covering of solemnity was sensibly prevalent over the assembly, and

there were many serious seeking minds present, who I trust were not discouraged; while relief was afforded to my exercised spirit, though I believe its struggles respecting this service are not at an end: for I apprehended from the first feeling about coming here, that the line of my duty would be as much towards others, as the members of our own Society; and my view respecting families is rather confined to those lately married, new settlers, and young people in large families.

"The meeting this day was exercising but solemn; several who attended yesterday were there: a late fashionable but now thoughtfully concerned person, and her daughter like minded, who are rich in this world, were at both meetings, and called at my lodgings after. For those who may be termed 'other sheep,' I feel deeply, and am sensible of life being raised by the addition of such panting souls to our assemblies: these, whether of us, or under whatever name, will be cared for; they will be led to rivers of refreshing water, and nourished up unto everlasting life.

"This has been, like the others, a laborious week; but I desire to take every step manifested as the line of duty, and though run down in strength am wonderfully supported: memorable is the Lord's goodness to my exercised mind. I never remember a more proving season in this line of service, nor is the labor attended with much hope, save that an increase of peace is humbly hoped for, and perhaps a little addition of strength to sustain future trials may be mercifully bestowed."

(To be continued.)

PAYING A DEBT.—About the middle of this century there was a terrible uprising among the Yucatan Indians. For a time they were able to wreak vengeance on their white conquerors, and their ferocity and cruelty were horrible. Even so dark a page of history as this, however, is not without its story of kindness and mercy between enemies. The town of Peto was so situated in the Indian territory that it was taken by the Indians and recaptured by the whites many times. Once, when it was in the hands of the rightful owners, a number of Indian prisoners were held. Less cruel than the savages, the whites killed only in battle; they allowed their prisoners to live. But provisions became more and more scarce in Peto, and the Indians were left to die of hunger. One day Don Marcos Duarte, a wealthy inhabitant of the town, was passing the house where the Indians were, and stopped, shocked at the sight of a miserable, emaciated creature. "What are you doing?" he asked. "I am eating my shoes, as you see," was the reply; "I am starving to death. For twelve days we have had almost no food. Most of my companions are dead, and the days of the rest are numbered." Don Marcos looked at the miserable survivors and said: "You and they shall live," and he sent them food every day, and finally procured their freedom. Whatever were the rights of the question between Indians and whites in this case, human pity spoke first in his heart.

Some time later Peto was captured by the Indians and the inhabitants were massacred. Don Marcos, with his wife and children, awaited death on their knees in prayer. They heard a party of savages approaching the house, and felt that the end had come. The head of the band, however, stationed sentinels around the house and gave this order: "Not a hair of the head of this man or his family is to be touched

on pain of death." The family of Duarte was the only one that was spared. The Indian who had inspired the pity of Don Marcos was paying his debt. Twenty years afterwards, in a successful uprising, the Indians sacked a number of villages and country houses. They retreated loaded with spoils and dragging with them man household servants, of whom they intended to make slaves. The chief of the expedition asked one of them what was the name of his master. "Don Marcos Duarte," he replied. The chief immediately called a halt. "How many men belong to Don Marcos?" he asked. "Twenty-four," replied the man to whom he had spoken. "Name them," said the chief. Having collected the twenty-four men, he returned to them the spoil which had come from the Duarte house, and said, "Go home, friends; you are free." It was the Indian once more paying his debt.—*Manchester Times.*

Extracts From Letters Written During a Summer Holiday Trip.

(Concluded from page 324.)

The buildings unfinished as they are, show already how magnificent they will be; but I cannot understand how they are ever going to get them completed ready for the opening in the spring.

Early in the evening we left for Zanesville, which we were to reach about 7 A. M. Before retiring, we cautioned the porter to have us up early, as, even if we were on time we would have but a few minutes to make connections with the train down the river, the depot from which it started being only a few hundred yards they told us from that of the B. & O.

We did not need to be wakened, of course, but had been some time ready when the porter came and told us we were almost at the station. When the car stopped he helped us off and I rushed ahead wildly in the direction I knew the other station should be. Aunty followed more slowly. Seeing nothing but a maze of tracks, I breathlessly asked a laboring man I saw to direct me; he looked puzzled, but pointed indefinitely in the direction we were going. On I flew, feeling sure the train was gone—still there was nothing encouraging. I accosted the next person I met who slowly reiterated, "The station from which the cars go down the Muskingum River?" (I had said all that it seems), "Why," he exclaimed as if an idea had struck him, "I guess you're wrong; that road begins at Zanesville." "Zanesville!" I shrieked, isn't this Zanesville?" "No," he answered, "it's Newark, and if you're goin' to Zanesville, you'd better hurry up and get on that train there, fur it'll be goin' in a minute." I turned round, there stood our train at the depot still; with one despairing plunge I started for it, calling to Aunty to follow—she had not caught up to me yet. We both had our hands full, as you can imagine, for we were carrying all our wordly effects—those I mean that we had brought with us, and they didn't seem light then—all the while. The engine began puffing and still we were not quite there! Can I make you realize the agony of those few minutes or seconds I suppose they were? Any way, we did get on. Poor Aunty was totally used up, as you might expect. When the porter came through she relieved her mind to him and then laid back feeling she had done her duty; but I think he was sorry before she got through that he had chosen this occupation. It seems it was only his second or third trip.

You may think all this very stupid of me, to have found out the mistake myself at length from the time of day, for I was all along contently studying a time table, but if you suppose that I have one single grain of confidence in my watch or the sun or anything else of the kind, you are mightily mistaken. Whether eastern or central or western time, whether true time or local time, is entirely beyond my grasp. When we reached Zanesville at last, of course the train had gone and there was no more to do after noon. We then bethought us that after a boat was far pleasanter than the cars, and one need always to go down the river every day before they built the railroad, and the agent of the office said there was one still, we supposed it had happened all for the best. Aunty then got into a cab and was driven to the wharf while I preferred to walk, as I wanted to buy some fruit to beguile the time consumed going down the river. As I came within sight of landing I beheld Aunty deposited in the middle of our belongings upon a remarkable sort of thing, that I couldn't at first tell whether it was a raft, or an attachment of the wharf, or what. There was a look of firm resolve upon her face that was unmistakable, and as she caught sight of the surprise upon mine, she raised her head with a commanding gesture, and said, "I don't thee say one word; down the river in a boat I am going, and I shan't move again. The men say they will take us, so that ends whatever I might have said I did not say, and I felt entirely reconciled at once to this new method of locomotion.

I have no words to describe the craft upon which we made our progress down the river. It was used for every conceivable purpose, and that to which it now tried to adapt itself of appearing to sometimes carrying passengers. The captain was a portly, pompous fellow, who looked over his small territory in a most arrogant way, and gave orders as if he were controlling a man of war. He was aided in his arduous undertaking by a brisk little man who described himself as having been by turns a travelling showman, manager of a theatre, cowboy, Indian scout, and now was turning the reins of his genius to assisting in the management of "The Emma," as our vessel was named.

Aunty, from being tired and worried, became positively sick, and as there was nothing but wooden chairs to rest on, and as the cabin was not of a sufficiently inviting character to allow us to enter, we sat perched up on deck in front of the vessel and wished for a steamer chair of something of that character. The men were very kind and did their best to make us comfortable, and the little man whom I have described brought out a suspicious looking bottle from which he begged Aunty to drink. Strictly temperance as she is, she felt this was what she needed, and so accepted a little. There was a merry twinkle in the little man's eye as he explained, that he always found it safer to have some around—he felt more comfortable somehow. He tried his best to entertain us with stories of the early days in the west, and also to convince us that really he was not the captain was head of this little craft. Human nature it seems is the same the world over, and even such lowly stations in life as these are not exempt from petty feuds and jealousies.

The day was a glorious one, with just enough breeze to make it thoroughly refreshing. The Muskingum River is one of the most picturesque streams I ever saw. The banks do not see to

as abruptly or to such a height as I used think, for after the cañons of the west, being else could look high or steep; but for ceftlessness of outline and soft luxuriance of age, they stand without a rival, while the er winds among them opening up continu- 7 new visions of loveliness at every turn.

We passed through three sets of locks on our rward course. Our boat lay so low in the er that it was a very odd sensation to find selves lowered down into the dark abysses nasonry, before the great gates opened to let through.

We were forced to wait in the canal above of the locks while the large boat that plies river between Zanesville and Marietta was through. As the monster (it appeared a aster by comparison with the one we were y, steamed out into the narrow channel, it ned we must be crushed beneath its weight. At first I could not see how we were ever to s. Quickly all the crew leaped to the side he boat, the pompous captain and the brisk e man, and all, so that by pushing and eezing they were by at last. The passengers eck looked down upon us in surprise, won- ing no doubt whither we could be bound, r from whence we had come. The little boat ily reached its destination a few minutes r the afternoon train arrived, though in the antime we, fearing we should miss the stage unction from that place, had got off away the river and took the train there.

As soon as we entered the car we found two ur old friends, who had not heard of our ing and of course could hardly believe their ys. In taking account of stock after we had in started I found to my dismay that in my idity I had again left that fated camera. I egraphed for it of course, and when it reached e next day I found that it had been ex- ined and all the plates containing the expo- us made since we had left Victoria came out eveloping simply "sun-light effects;" which, some one describes it, can best be obtained y pointing the camera directly at the sun! Together the day did not seem wholly unevent- u. After this we had a seven miles stage ride, he golden light of the afternoon sun, and y one of the most beautiful country roads e can imagine. It was after the sun had set, e before its warm radiance had melted from e distant hills, that we crossed the large old aioned covered bridge over Wolf Creek. We e coming now to a region sacred to me in y outline and detail. Scarcely a stone or r but I recognized as an old friend, or de- led if I found it missing. For the past half e I had longed to be off on foot, instead of e g cramped up three on a seat, so I seized e opportunity, when the driver stopped just e crossing the bridge and before beginning e ascent of the steep hill, along whose side the e winds for nearly half a mile before gain- e the summit, to leap into the road. As I e led him my wraps, I announced the fact e I would walk, but he objected, saying it e late and he could not wait for me. As an e I only gave a little laugh and bounded e ard, and not until I had gained the sum- e and stood there for some ten or fifteen min- e admiring the magnificent valley with its e boundary line of hills, now fast deepening e shadow, that I heard distant voices, followed e by a sight of the weary team slowly crawl- e up the steep slope. Every minute of the e spent in Chester Hill was of intense inter- e us, but would not prove so if I were to

detail it to you, for it was mostly spent at din- ner parties, followed by teas and evening calls. Then we tore ourselves away and came here and the same process will be to go over again to- day, for I have written this by spells, and I have now had my last ride, and eaten the last melon, and Auntie has aired things for the last time, and I have looked at the hills and tramped over them for a finality, and now our lunch is put up and we are waiting to take our last drive over these glorious hills on our way to the boat at Malta: for we are determined to go up in proper style this time. I will have to stop now and add a postscript on the boat.

Afternoon.—We are sitting forward, enjoying to the full the beauty of our surroundings. The water beyond us is glowing with the warm light of this beautiful autumn day, now nearly at its close. The river is still as a polished mirror, and the arching sycamore and willow trees are perfectly reflected on both sides of us, and en- close the illuminated waters between. Behind us the motion of the wheel breaks up the lower world of wonders, and the tiny swells reach out and break against the banks in wavy lines. We have had a delightful day on the river, Auntie is very well and enjoying the ride much more than she did the other day. She has just re- seated herself after having dislodged a young fellow who was carelessly lounging a few yards away from us and dreamily puffing a segar, with the startling remark, "It's a very evident thing that thee hasn't been well brought up, or thee wouldn't smoke right here where there are women all about." The individual thus ad- dressed turned round, looked stupidly blank for a moment, threw his segar overboard and walked away without a word.

We expect to be met at Putnam (which is across the river from Zanesville), by a friend of ours, and there Auntie will remain until time for the Ohio Yearly Meeting, while I go on to- night hoping to reach Philadelphia by to-mor- row afternoon. I am carrying my camera home without having used it to much advan- tage since I left Colorado. I carried it filled with plates across the country from Canon City, and at Salt Lake City and Ogden made a number of exposures. While we were com- ing along the Columbia River, I found it im- possible to remain inside the car, and as it was not vestibuled I did not know what to do. Finally the temptation was too strong, and I thought I would try and see what would hap- pen; so I went out and sat on the steps to view the scenery. As I sat there and tried to prevent my hat from being torn from my head, and to keep the cinders out of my eyes, and to see all the wonders we were speeding by, suddenly I smelled something burning. I was not able to investigate very much, but it was not long until I discovered a round ring of smouldering fire the size of a dollar, rapidly enlarging itself in the very midst of a breadth of my dress! After extinguishing it I went in and contented myself with what I could see from the window. Auntie had left the seat it seems too, and when I had lifted my camera to my dismay I found the magazine would not shut, and on looking closer, discovered the lid bent and one of the plates broken. Of course they are all fogged, still out of what I have taken this summer I shall have some fairly good ones. I hope at all events I shall have experience if I do not have pictures. And now for once and finally, I must say farewell.

The sun has set behind the hills, and the water below us is blushing crimson in answer to

the color in the sky. Before us the lights of the city are twinkling in the twilight and their shimmering reflections trail far out across the river. My wanderings are almost at an end for this summer; but though of the past, I feel sure they will be more real to me in the time to come than they have been ever while passing, and that for all time I shall be happier because of my delightful summer outing.

E. S. K.

For "THE FRIEND."

The following is a copy of a letter from an experienced minister of the Gospel to his friend newly called into the work of the ministry, which though it seems principally adapted to those under that gift, yet as it also affords solid instruction to those in lower stations I thought fit to transcribe it:

"Dear Friend,—That small time I had with thee furnished an opportunity of observing the disposition of thy mind, and gave me a small taste of thy ministry; both under proper cultivation may be improved. In order to which that thou mayst in thy public engagements appear in the beauty of the Spirit without any mixture of the flesh, the weak part which in both sexes ought never to be uncovered to speak in the congregation of the saints, I will give thee a short sketch of some of my hits and misses, when in my youth I publicly appeared in the gallery, the observation of which I hope may tend to thy profit and instruction. I was seldom, for near two years after my mouth was opened to preach the Gospel, without some degree of Divine love and virtue on my mind, but after I was called to the service of visiting meetings abroad I found my mind often barren and weak, and as I then thought, void of all good. In which state, being companion with my dear friend L. A., I cried out that I was deceived, to his surprise, he fearing my afflictions would be too hard for me. I had imprudently thought that I having such aboundings of Divine love and life when I was at my work I should be much more favored therewith when abroad in the service of the Gospel disengaged from all other employments. But finding the reverse I wished myself home again, rather than travelling in such a barren state as I was then in, though at times I had eminent enjoyments; but alas they were soon gone. In due time I was favored with the design of Providence in dealing thus with me, and the very cattle in the field by weaning their young, and turning them to shift for themselves, taught me that it was meet that I should be a little left to myself and not always be kept to the breast, and dandled upon the knee like an infant; but that it was needful I should grow and advance above this infant state to a degree more fit for services. When I was thoroughly informed on this point, I longed to be a man, yea sometimes I verily thought I was so, but met often with great disappointments therein by undertaking matter, above my growth and experience, and the weak part appearing at times to my great shame and confusion, which humbled me again for some time. But recovering strength and courage, I began, as I thought, to advance above the danger of making such blunders, and a confidence arising in me on imprudently comparing my service and growth as a minister with others that were in the work before me, supposing myself (and it was self) more eminent than they, thus self prevailed, and the weak part appeared uncovered again to my shame and sorrow. But my Master's kindness and gracious

regard was soon after evidently manifested in letting me plainly see the weakness and folly of taking the honor to ourselves which alone is due to Him when we have been drawn forth in the beauty of the Gospel beyond what we ourselves, or those that heard us did expect. Now I perceive a necessity of guarding against the inclination of the flesh, which would sometimes be decking itself with the jewels of the spirit saying I did this or that, fishing or seeking the praise of man more than that of God.

"I also saw a danger of falling into a formal way of preaching, a wad of words, almost without variation, which though sound, and perhaps pleasing to many, yet wanting the renewing of Divine virtue, are tasteless and unprofitable to the hearers; and the view I had of the unprofitableness of such a ministry would have carried me too far to my own disadvantage had I not also been favored with a clear perception of the lawfulness, expediency, and necessity of speaking the same matter, or preaching the same doctrine to-day, being divinely opened and engaged thereto as I was yesterday, though then entirely new to me, for nothing can be said that has not been said, and it is the renewed evidence of the Spirit that makes it savory both to us and the hearers. Superfluous words, tones, gestures, affected sighs and groans, I was never under any temptation to make use of; but the impertinence of self sometimes to my shame and trouble would appear in my imprudently affecting eloquent terms, and scholastic expressions which seemed to me, in that weak state, to adorn my doctrine, and recommend it the better to the audience, all which proceeded from an affectation of appearing an able, or skilful minister; a piece of unprofitable vanity. But I soon found it most safe and edifying to use no more words than what I well understood and could properly apply, and that Truth shines brightest in a plain dress; no embellishment of ours can add to its lustre.

"I have sometimes for want of patient and humble waiting to see my way opened, and discover clearly the leading of the Divine gift, warmed myself with sparks of my own kindling to a degree of zeal and passion, and begun to thresh the assembly, judging, and charging the unfaithful, whether any such were there or no, it was all one to me, thus in the dark mistaking the cause of that uneasiness and straitness I found in myself, loaded and oppressed by dark and unfaithful spirits in the assembly; after wearying myself with denouncing judgments upon them, I have sat down in sadness and trouble; and though I have found this sort of preaching please many and was commended, yet it was ever affecting to me when on reflection I found the true cause of that uneasiness was in my own breast; yet it may sometimes happen that the unfaithful may bring great grief and uneasiness upon us, and this may be hard to bear, but let us take care we move not until the cloud is removed from the tabernacle, because it is uneasy going forward till then. I have from experience found it safest, and the best way carefully to attend to my gift, endeavoring to keep my place without judging others, patiently bearing my own burden, and earnestly desiring I may judge nothing before its time, but that my understanding may be opened to see the true cause of my own barrenness, that I may be able to address myself suitably to the Father of Spirits for help; that first if it be in myself it may be removed, then the effect will cease; or secondly if the weakness or backsliding of others be the cause of our barrenness or seem-

ing dejection when we are sympathizing with the true seed in its oppressed state, that we may patiently wait the Lord's time to receive a word from him fitly to speak to the present state of the people; or thirdly if the people through imprudent expectation of what cannot be had unless I am favored with a superior aid qualifying me to answer their desire; I say if by any or all those causes at times I am shut up the best way I have ever found is to be patient in waiting the Lord's time for relief; to seek it in our time will be but adding sorrow to affliction.

"To conclude, the most safe way I have ever yet found in the exercise of my gift is to stand up, as little regarding anything beside my opening as I can, and deliver it in my beginning just as I do any other matter in my discourse, not endeavoring to beautify it either in matter, tone, or address; and as I keep my place, and go on as doctrine is opened in my understanding I feel at times my voice gradually filled with virtue and power, and even then I find it safest not to speak too fast, or too loud, lest I lose sight of, or outrun my guide, and so lose sight or sense of that inward strength I felt increase in my mind; this care seems to me necessary in order to my taking the apostle's advice, 'Let him that ministereth do it in that ability which God giveth;' this hath a double signification, first respecting the matter we deliver, if we keep to our opening we shall be furnished with suitable doctrine; secondly, the wisdom and strength of the Spirit and power of the Gospel will be felt in it, and at times by our thus going on according to the ability God gives the very spirit and marrow of religion will appear plainly laid open to the understanding of the hearers. But when we raise our voices, or hurry on above or beyond that inward strength we feel in our minds, we are apt to cloud our own minds, lose sight of or outrun our guide, and then run into a wilderness of words, which I have too often done, and found the consequence of such imprudence poverty and death; though this kind of preaching is by some unskilful auditors admired. They all say how matter flowed from him, how full was he of emptiness and confusion say I; power and authority say they, or rather the passion and blind zeal of the creature, the fleshly part not being thoroughly mortified or subdued. But when I am so happy as to begin with the Spirit and follow its leadings in my ministry, I feel strength by degrees cover all my weakness, wisdom illuminating my mind hides all my folly so as nothing appears inconsistent with the beauty and wisdom of the Spirit; this is the vestment, the urim and thummim that covers the whole man that is to be covered, so that no weakness appears in our ministry. When I am thus conducted, as sometimes happens, though I may be accounted in my beginning a dull, heavy, or lifeless preacher, yet I rarely miss of concluding with peace and inward satisfaction, and feeling the gradual increase of Divine virtue in the patient exercise of my gift. I, finding myself both furnished with matter and skill to divide the word aright; both which coming from the Spirit and not being the producer of my own wisdom, or apprehension, I dare assume no part of that honor to myself, which at such times by an imprudent audience is lavishly bestowed on me who am only the instrument by which the Lord of the harvest works, but find it my safest way humbly to make thereof an offering unto Him who is worthy thereof forever. Thus, dear friend, I have stained some paper with a few observa-

tions on my own conduct aiming at thy good and conclude with desires thou may endeavor to improve thy skill in this work, and rightly divide the word of Truth so as neither thyself nor those that hear thee may have cause of shame or uneasiness in this."

With my kind love, etc.,

NOTE.—The above without date or signature was found among a number of deeds and other leg papers which belonged to Concord Monthly Meeting of Friends. The appearance of the paper and writing would indicate a date late in last century.

CONCORDVILLE, Twelfth Month 9th, 1892.

FOR "THE FRIEND."

Hans Denck, the Anabaptist.

He was born about the close of the 15th century. An article in the "Contemporary Review" by Richard Heath, gives an outline of his history and doctrines, from which the following article is condensed:

From the autumn of 1524 to early in the summer of 1525, the people of southwest Germany were in a state of commotion, endeavoring to throw off the oppression of the ruling classes, who sat like a nightmare on the breast of the German people. These risings were quenched by hired troops from abroad, but much bloodshed and destruction of property accompanied the contest. Denck refrained from any violence in speech or action, but suffered during the short remainder of his life for his sympathies with the defeated party. In 1525 he was appointed head-master of a school at Nuremberg, but coming into collision with the prevalent theology in that city, was soon banished by the Lutheran authorities.

Luther had claimed for the Holy Scriptures the sole authority in matters of faith, the Roman Catholics held that the Church had the power of interpreting the Scriptures. Denck said (George Fox did afterwards) that the Holy Spirit revealed itself in every good man as he gave him the power of interpreting them aright. At Augsburg where he had found refuge, he exerted himself in forming a fellowship of the willing to labor for the moral purification of themselves and of society. Although successful in this effort, he was driven from one place of refuge after another, till, as his biographer states, his history reads like that of the wandering Jew." His last days were spent in Bam-

According to the Lutheran theology, man was utterly depraved. If their inclinations were vicious they did bad deeds; if virtuous, they did good ones; but bad or good, all human actions spring from a corrupt nature and are sinful.

Denck would not admit that men by nature were utterly depraved, since he believed that every man had within him a spark of the Divine Life, a ray of the Divine Light. Man's will was free; for he could stifle this Life, could hide his eyes from this Light; while on the other hand, he could, if he would, recognize it, believe in it, be obedient to it. To do so effectively needed the help of God, which, however, he declared was at all times willingly granted to those who were seeking to do right and to be right.

Denck was one of the very few who absolutely refused to sanction the propagation of truth by violence and the magistrate's sword. He submitted rather to a constant succession of persecutions, and to arriving gradually at a position from which there was no solution but the stocks or the gallows. But his frail body wore out before that time arrived, and he obtained deliverance in an easier fashion.

THE COAST-GUARD.

Do you wonder what I am seeing
In the heart of the fire aglow,
Like cliffs in the golden sunset,
With a summer sea below?
I see, away to the eastward,
The line of a storm-beat coast,
And I hear the tread of the hurrying waves,
Like the tramp of a mailed host.

And up and down in the darkness,
And over the frozen sand,
I see the men of the coast-guard
Pacing along the strand,
Beaten by storm and tempest,
And drenched by the pelting rain,
From the shores of Carolina
To the wind-swept bays of Maine.

No matter what storms are raging,
No matter how wild the night,
The gleam of their swinging lanterns
Shines out with a friendly light.
And many a shipwrecked sailor
Thanks God, with his gasping breath,
For the sturdy arms of the coast-guard,
That drew him away from death.

And so, when the wind is wailing,
And the air grows dim with sleet,
I think of the fearless watchers
Pacing along their beat.
I think of a wreck, fast breaking
In the surf of a rocky shore,
And the life-boat leaping onward
To the stroke of the bending oar.

I hear the shouts of the sailors,
The boom of the frozen sail,
And the creak of the icy halyards
Straining against the gale.
"Courage!" the captain trumpets,
"They are sending help from the land?"
God bless the men of the coast-guard,
And hold their lives in His hand!

—St. Nicholas.

SELECTED.

Is thy lamp burning, my brother?
I pray thee look quickly and see;
For if it were burning, then surely
Some beam would fall brightly on me.
There are many and many around thee,
Who follow wherever thou go,
If thou thought that they walked in the shadow,
Thy lamp would burn brighter, I know.

Upon the dark mountains they stumble,
They are bruised on the rocks, and they lie
With white pleading faces turned upward,
To the clouds and the pitiful sky.
There is many a lamp that is lighted—
We behold them anear and afar;
But not many among them, my brother,
Shines steadily on like a star.

If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!
How all the dark places would brighten,
How the mists would roll up and away!
How the earth would rejoice in her gladness
To hail the millennial day!

SELECTED.

HUMILITY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest—
In lark and nightingale we see
What honor hath humility.

When Mary chose the better part,
She meekly sat at Jesus' feet;
And Lydia's gently-opened heart
Was made for God's own temple meet—
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bows;
The weight of glory bows him down
The most, when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

"Seek Peace, and Pursue It."

What more can anyone ask for while we are in this world, than to be enabled so to live, with his holy help, as to feel to have our peace made with God, before we go hence to be seen of men no more. And is there not a possibility of attaining to this state? Did not the Lord say to Abraham, "Walk before me and be thou perfect?" So that perfect state seems to be attainable while here; but the great point is, when, having arrived at this state, daily—yea, and oftener than the returning morning—to be found inwardly on the watch-tower, seeking for that help which alone comes from God, to keep from our besetting sins, which so easily beset, and from the snares and the thorns and the many temptations that entrap the unwary, and from the wiles of the enemy of all good, who is ever on the alert to lead astray, causing many to do that which they would not have done if the watch had been maintained. But let such as these remember, there is One that was never foiled in battle, even the Lord Jesus, who was tempted in all points as we are, yet without sin, so that He knows how to succor those that are tempted, because He has all power and can do all things; and to those that are willing to accept Him in the way of his coming, in the secret of the heart, and allow Him to rule and reign there as their Teacher and their Guide, in the way that He points out, even by the way of the Cross, He will be their Saviour.

Are there not too many of our dear young friends, and some farther advanced in life, that are living much as they list—that is, in an easy, indifferent way as to things pertaining unto Christ and his kingdom? enjoying the pleasures and fashions of this world, more than striving to be the disciples of the meek and lowly Jesus. But when a change is experienced, and we come to know "Jerusalem above our chief joy," will it not be shown in our appearance, in our houses and manner of living throughout? "By their fruits ye shall know them."

Yes, my dear friends, even our conversation will betray us whom we are endeavoring to follow; we cannot well help at times to speak a word in his praise, as we each come to know these things for ourselves, and to feel how much He has done for us, and to remember how many blessings we enjoy, for "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

On one occasion the blessed Saviour said: "Ye are my friends if ye do whatsoever I command you." Well, the saying remains true to this day; if that which is made known is obeyed, and faithfulness is maintained from time to time, and obedience keeps pace with knowledge, and there is a seeking to go forward and not backward—then such as these may come to be disciples of the living God. How beautiful to become such!

I want to encourage some amongst us to strive after a more living knowledge of these hidden mysteries for themselves, to come to know Christ to be their Saviour, who died for all, every one, the world over, and who is both willing and able to help all those that come to Him, in childlike simplicity, seeking for strength to live aright. And as such as these abide the turnings of his holy hand upon them through all, and wait the appointed time, He will arise with healing power.

Again, I would encourage to faithfulness

while time and opportunity are given, and come to have Jesus for their friend and comforter—a sure place of refuge in every time of want. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.—While ye have the light, believe in the light, that ye may be the children of light."

E. C. C.

PHILADELPHIA, Fourth Month, 1833.

Selected for "THE FRIEND."

"It is sometimes the case that apparently religious parents, whose children have grown out of their control, and have refused to submit to their authority, attempt to buy, as it were, the love they have lost in order to prevent a still greater alienation, and allow the introduction of things in the furniture and embellishment of their houses, and in the company invited there, which are inconsistent with their profession, and which occasion, or should occasion, much uneasiness to their minds. They do not attempt to justify themselves save on the one ground of retaining an affectionate hold on their ungoverned children. Doubtless they are under a mistake.

"No parent who, in the meekness of true Christian love, and in the firmness of Christian duty, lives up to the requirements of what he knows to be right, ever destroys thereby respect and affection. On the contrary, where he easily gives up his principles, he forfeits the respect and often loses the affection of the child; whilst the evil example which he tolerates in his family is felt with pernicious consequence by his honest-hearted neighbors. Such yielding parents soon lose the nice appreciation of error which they may once have possessed; and having given way to admit some wrong things, others more manifestly evil easily find entrance."

M. S.

PAULLINA, IOWA.

Selected for "THE FRIEND."

The Trust Committed to Us.

A trust is committed to us, a great and weighty trust, to which our diligent attention is necessary. Whenever the active members of this visibly-gathered church use themselves to that which is contrary to the purity of our principles, it appears to be a breach of this trust, and one step back toward the wilderness—one step towards undoing what God in infinite love hath done through his faithful servants in a work of several ages, and is like laying the foundation for future sufferings.

I feel a living invitation in my mind to those who are active in our religious Society, that we may lay to heart this matter, and consider the station in which we stand—a place of outward liberty under the free exercise of our consciences towards God, not obtained but through the great and manifold afflictions of those who lived before us. There is gratitude due from us to our heavenly Father, and justice to our posterity. Can our hearts endure, or our hands be strong, if we desert a cause so precious, if we turn aside from a work in which so many have so patiently labored?

May the deep sufferings of our Saviour be so dear to us that we may never trample them under foot, or count the blood of the Covenant unholy! May the faithfulness of the martyrs, when the prospect of death by fire was before them, be remembered! May the patient, constant sufferings of the upright-hearted servants of God in latter ages be revived in our minds!

May we so follow on to know the Lord, that neither the faithful in this age, nor those in ages to come, may be brought under suffering through our sliding back from the work of reformation in the world!

While the active members of the visible-gathered church stand upright, and the affairs thereof are carried on under the leadings of the Holy Spirit, although disorders may arise among us and cause many exercises to those who feel the care of the churches upon them; yet, while these continue under the weight of the work, and labor in the meekness of wisdom for the help of others, the name of Christ in the visible-gathered church may be kept sacred. But while they who are active in the affairs of the church continue in manifest opposition to the purity of our principles, this, as the Prophet Isaiah expressed it, is like "as when a standard-bearer fainteth." Thus, the way opens to great and prevailing degeneracy, and to sufferings for those who, through the power of Divine love, are separated to the Gospel of Christ, and cannot unite with *anything* which stands in opposition to the purity of it.

The necessity of inward stillness hath, under these exercises, appeared clear to my mind. In true silence, strength is renewed, the mind herein is weaned from all things, but as they may be enjoyed in the Divine will, and a lowliness in outward living, opposite to worldly honor, becomes truly acceptable to us. In the desire after outward gain, the mind is prevented from a perfect attention to the voice of Christ; but, being weaned from all things, but as they may be enjoyed in the Divine will, the pure light shines into the soul. Where the fruits of that spirit, which is of this world, are brought forth by many who profess to be led by the Spirit of Truth, and cloudiness is felt to be gathering over the visible church, the sincere in heart, who abide in true stillness, and are exercised therein before the Lord for his name's sake, have a knowledge of Christ in the fellowship of his sufferings, and inward thankfulness is felt at times that through Divine love *our own* wisdom is cast out, and that *forward, active part* in us subjected, which would rise and do something in the visible church without *the pure leadings* of the Spirit of Christ.

While aught remains in us different from a perfect resignation of our wills, it is like a seal to a book wherein is written "that good and acceptable and perfect will of God concerning us"; but when our minds entirely yield to Christ, that silence is known which followeth the opening of the last of the seals (Rev. viii. 1). In this silence we learn to abide in the Divine will and there feel that we have no cause to promote but that *only* in which the light of life directs us in our proceedings, and that *the alone* way to be useful in the church of Christ is to *abide faithfully under the leadings of his holy Spirit in all cases*, that being preserved thereby in purity of heart and holiness of conversation, a testimony to the purity of his government may be held forth through us to others.

As my mind hath been thus exercised, I have seen that to be active and busy in the visible-gathered church, *without the leadings of the Holy Spirit*, is not only unprofitable but tends to increase dimness, and where way is not opened to proceed in the light of Truth, a stop is felt by those who humbly attend to the Divine Leader—a stop which, in relation to good order in the church, is of the greatest consequence to be observed.

In this stop I have learned the necessity of waiting on the Lord in humility, that the works of all may be brought to light, and those to judgment which are wrought in the wisdom of this world, and have also seen that in a mind thoroughly subjected to the power of the cross there is a savor of life to be felt, which evidently tends to gather souls to God, while *the greatest works* in the visible church, *brought forth in man's wisdom*, remain to be unprofitable.

I trust there are many who, at times, under Divine visitation, feel an inward inquiry after God, and when such, in the simplicity of their hearts, mark the lives of a people who profess to walk by the leadings of his Spirit, of what great concernment is it that our lights shine clear, that nothing in our conduct carry a contradiction to the Truth as it is in Jesus, or be a means of profaning his holy name, and be a stumbling-block in the way of sincere inquirers.—*John Woolman.*

Spring Vegetation.

Among the symptoms of the revival of vegetation is the beautiful shade of green assumed by the wheat fields, which, at this season of the year, are truly charming.

On the morning of the twenty-seventh of Third Month, I observed the grass plot and bare spaces in our yard thickly marked with the little piles of earth brought up by the earthworms, showing that those inhabitants of the soil had been stimulated to activity by the increasing warmth. Knowing how large a part of the diet of the robin the earthworms furnish, I expected the prompt arrival of these birds, for many naturalists believe that the migrations of our summer birds are mainly influenced by the supply of food. I did not see any robins for several days, but another member of our family saw them about the same time that the movements of the earthworms were noticed.

The first time during the present season that the bloom of the candle alder, so common in wet grounds, was seen was on the twenty-ninth of the Third Month. As I entered the woodland path, along which its bushes grow, I saw a gun lying on a wheelbarrow outside of a house, ready to be seized at a moment's notice. I found that it was placed there to guard against the attacks of a chicken-hawk, which had already carried off seventeen of the young chickens which the owner was attempting to raise!

Although the weather has continued rather cool, yet there is a gradual development of vegetation. The trees are slowly unfolding their leaves, and many species of plants, although not yet in bloom, I noted on the sixteenth of the Fourth Month had made considerable growth, especially those which have nourishment stored up in bulbs, such as the garlic and Star of Bethlehem. By the twenty-fourth of the month I had noted more than forty species in bloom. J. W.

—An early Christian writer relates that a man applied one day to a Christian teacher and desired to be taught out of the Psalms. The thirty-ninth Psalm was chosen. After meditating over the first verse, "I said, I will take heed to my ways, that I offend not with my tongue," the scholar retired, saying he would learn that truth first. When he had absented himself a long time, he said in explanation to his teacher's inquiry that he had not yet learned his first lesson. Such a hard thing it is to rule this unruly member.

Scripture Illustrations.

BY H. B. TRISTRAM, CANON OF DURHAM.

"A GREAT SUPPER."—To understand the ideas and arrangements of an Oriental feast, such as is here described, we must banish altogether any notions derived from a Western entertainment. A feast in the East is really a public, not a private and social gathering. It is rarely given, excepting on some special occasion, such as a marriage, or the birth of a son, or at the conclusion of the harvest or the vintage. It is quite distinct from the entertainment of strangers or friends, when a kid or a lamb suffices for the feast, and the host waits on his guests, as Abraham did when he received the angels at Mamre. On the greater occasion when a calf or a bullock is to be slain, the number of the guests is very large, since the whole of the food must be consumed on the day when the animal is killed, the Orientals never attempting to keep any flesh over night. Preparations are made some days in advance, and the coming feast is announced to the whole neighborhood. The Arab or the Syrian to-day strictly observes the Mosaic injunction, "Thou shalt not * * * shut thine hand from thy poor brother," and takes care to feed the hungry.

"HE SENT FORTH HIS SERVANT."—No distinction of social rank is regarded in the invitations; but very marked distinctions are made in the relative position of the guests when they arrive, and the placing of them in their proper place is one of the most important duties of the host. The intended guests having been apprised, some days before, of the coming feast, servants are again sent, on the morning of the day, to remind those who have been invited, and the omission of this second summons would be a grievous breach of etiquette, equivalent to a cancelling of the previous more general invitation. To refuse the second summons would be an insult, which among the Arab tribes is equivalent to a declaration of war. I may give an illustration of this feeling. I had been travelling under the escort of the Adwan, and arriving at the frontier of their territory, had to pass to the Beni Sakk'r, with whom I was ready on very friendly terms. A portion of the tribe was encamped very near the boundary line. The Adwan declined to cross, but sent me aloft to their old rivals, to whom they were then on terms which may be called an armed neutrality. They sent with me a sheep, which I was told was for my own use only. The sheikh of the Beni Sakk'r, when he saw it, quietly observed, "I shall kill this sheep, and bid the Adwan feast with us to-night. If they do not come, they wish for war, and they shall soon have it." A messenger was accordingly despatched at once, and a second at night-fall. Happily, peace counsels prevailed, and the old foes feasted together in my honor.

"GO * * INTO * * HIGHWAYS AND HEDGES, AND CONSTRAIN THEM."—At such a feast, nothing could be more dishonoring than that the place of entertainment should not be filled. Hence the summons was sent out into the streets and lanes of the city, and then into the highways and hedges, to those who, having no settled home, wanderers and outcasts, could not have previously received an invitation. These would, of course, be provided on entering, with an upper garment or white cloak, which would conceal their rags, and enable them to present themselves without humiliation. The provision of an upper garment for each

est is now rarely practised. I only once met with an instance, and that was at a Jewish wedding feast in Hebron, where the father of the bride, a wealthy man, supplied a cloak to each guest as he passed the threshold. We adopted one, to conceal the peculiarity of our European costume, but the better dressed friends simply expressed their thanks and passed on.—*S. Times.*

Natural History, Science, etc.

Quack Medicines.—In contract with some of the methods of dealing with the sale of those pretended remedies that filch the hard-earned money of the poor from their pockets, and which sometimes are positive snares, because utterly negative in their effects, save to lull the taker to a false sense of security in the early stages of some disease which needs prompt, enlightened treatment, and might thereby be conquered, read the following announcement in regard to one of these patent quack medicines which appeared in the *Berliner Klinische Wochenschrift*.

Notice.—As a cure against the most varied diseases, a Mrs. A. R.—recommends her a tonic in the daily newspapers. This secret medicine consists of a solution of corrosive sublimate in water, with the addition of some glycerine, and it is slightly perfumed. It is sold in bottles containing about six ounces for the sum of three dollars, the real value of the bottle's contents is about one cent. The above advertisement is given hereby in order to warn the public.

"THE PRESIDENT OF POLICE."

Why do we Drink?—In California there lives a harmless little creature, the Pocket-mouse (*Hognatus fallax*), which by preference lives on grain and little else. Green food and water it absolutely shuns. F. Stephens, of Santa Fe, describes in *Science* how he has kept one for three years up to the date of his note. It was trapped on a frosty morning and found to die with the cold. From the first it was quite tame, not very threatening to bite when handled, and enjoyed walking up one sleeve and down another. Its home is a box a foot square which is often let out in the room, set in a dry corner. Into this nothing is put but a little corn for its nest, a layer of dry sand (changed once or twice a year), and dry barley or dry corn as food. Yet on this it thrives. F. Stephens naturally wonders why it does not drink, and how it has done without for these three years. But to the mouse, of course, our head-ache would be the more natural query, and plain-ly has the advantage of us.

Items.

Disestablishment in Wales.—John Griffiths, the Rector of Merthyr, has spoken still more strongly: "I have been for years convinced that nothing but Disestablishment, separation of the Church from the State, can ever reform the Church in Wales. I do honestly believe Disestablishment will lead to the spiritual good of Wales amongst all denominations. Why should we, who are the property of the Church in Wales? It does seem to me a great injustice that two-tenths of the property should have all the money for religious purposes, which, when it is given, was clearly intended for all the tenths. Then, if we were separated from the State, we should govern our own property according to the first chapter of the Acts of the Apostles. Once give us Disestablishment, we will clear the country of Ritualism." Telling last year in a remote district of Wales, he entered a church at the appointed hour for En-

glish service. The clergyman had come some miles to keep his appointment, and was standing in his surplice. The sexton who kept the keys was there to utter the responses. But not another soul was present. The minister kindly offered to go through the service for us if we desired it. We courteously declined his offer, and after further conversation, walked away in the quiet woods. We could not but sympathize with a clergyman, evidently not receiving any large salary, placed in such a humiliating position. But it is the system with which he is connected that is at fault.

It is very cheering to turn from the present depressed condition of the Church of England in Wales, to consider the results of Disestablishment in Ireland. In order to avoid any distorted statement on such a subject, it is wiser to deal only with the direct pronouncements of prominent ministers of that Church as to the effects of the Irish Church Act of 1869. The Home Secretary very wisely, in speaking on Disestablishment in Wales, avoided any argument in regard to its inherent justice by at once referring to the deliberate decision of the Crown in concurrence with both Houses of Parliament respecting the Irish Church. The ethical question was then discussed and settled. The results of that movement prove that where justice rules there virtue flows.

The Archbishop of Dublin, replying to the question as to whether Disestablishment leads to scepticism and irreligion, says: "By no means; on the contrary, I believe that our ancient Church, which is Catholic and Apostolic, and at the same time Reformed and Protestant Episcopal, and at the same time, independent of any foreign control, has a great future before it. Since the date of Disestablishment, half a million of money has been spent in the restoration and renovation of churches. Forty-four parish churches have been built in Ireland since 1870. Nearly four millions sterling has been contributed to the Church Sustentation Fund, besides the voluntary offerings of the laity for the support of the clergy." "It has undoubtedly," says the Archbishop, proved to have been for the good of our Church that it has been thrown upon its own resources. I say boldly, and without reserve, that, in my opinion at least, the gain outweighs the loss." The effects of Disestablishment in Ireland have thus been to infuse more life and energy, to give to the Church a spirit of unity.—*London Friend.*

THE FRIEND.

FIFTH MONTH 13, 1893.

In our issue of Fourth Month 22d, there was a short editorial on the inexpediency of having many of the meetings of philanthropic associations held at the time of our Yearly Meeting, on account of the tendency it would probably have to divide the attention of some of our members, and prevent them from entering so fully as was desirable into the exercises and concerns of the Yearly Meeting itself. In the latter part of the article reference was made to some objections that have been felt to two associations, which were specified, and in the last sentence the belief was expressed that these things have a dividing tendency.

The Editor has been somewhat surprised by the reception of two letters which indicate that the writers of them supposed this concluding remark to be designed to apply to *all* extra-official associations among Friends—surprised, because the probability of his being so misunderstood had not previously entered his mind.

Two of the most useful and unexceptionable of the Friendly Associations are those for the distribution of Bibles and Tracts. Formerly both of these held their annual meetings during the time of the Yearly Meeting, but both have changed to a different point of time, we suppose

to avoid objections similar to those mentioned in the editorial of Fourth Month 22d. It would be a satisfaction to many Friends if others would imitate their example in this respect.

As respects benevolent associations in general there is something to be said, both for and against. As members of a religious Society which bears an active testimony against the evils of war and intemperance, there does not seem much necessity for our people to join in any outside organizations on those subjects. This was the view taken by Friends generally a generation ago, when slavery was a live and most formidable issue. The Society had long borne a faithful and zealous testimony against the iniquity of the system, but its older and wiser members believed its influence would be more effectively exerted by moving under the influence of our Holy Head, as He opened the way and called into the service. Therefore, while fully sympathizing with the objects of the anti-slavery societies, they discouraged our younger members from taking an active part in them.

It is a satisfaction to know that our members feel a living interest in the moral reforms which claim the attention of thoughtful men of the day; and we believe the effect of true religion on their hearts will be to lead them to a course of life and conduct which will promote the spread of righteousness in the earth, although it will not always lead them to form or to join in with associations designed to contend against particular manifestations of the spirit of evil. The true Christian is a persistent opponent of that spirit which rules in the hearts of the children of disobedience, and of the evil fruits which flow from conformity thereto; and if he lives in communion with and obedience to his heavenly Father, will be a standing rebuke to the works of darkness. We do not deny that there may be a place for required labor in combined and organized effort against evils which may arise. Whether in single-handed or in associated effort, it is essential to its Christian character that the eye be kept single to the openings of Truth, lest in merging our individuality into an organization we lose our heavenly Guide, and work on other direction than the spirit of life in Christ Jesus.

It is very possible for the attention of well-disposed persons to become so absorbed in the machinery of organizations as in measure to prevent that steady watchfulness unto prayer which is so essential for their own growth in grace, and for the accomplishment of the greatest good in the world.

We do not object to benevolent associations in themselves, believing they are sometimes very useful; but we wish to endorse the caution uttered by a Friend during our recent Yearly Meeting, with which we felt much unity at the time, that our members should be careful that they do not become so much engrossed in such associations as to prevent them from attaining to that state of inward retirement and waiting upon God in which they are prepared to hear his voice and do his will. It is scarcely necessary to add, that the full absorption of the time and mental powers in the pursuit of business, the accumulation of riches, or the acquisition of knowledge and mental culture may be detrimental in an equal or greater degree to our spiritual progress. For the command of our Saviour is still in force—"Seek ye first the kingdom of God and his righteousness"—and the promise is still in force that all things necessary shall be added.

SUMMARY OF EVENTS.

UNITED STATES.—The Chinese Exclusion act, which was passed by the last Congress, went into operation on the 5th inst. It requires that every Chinaman in the United States shall, on or before that day, appear in person before the Collector of Internal Revenue in whose district he resides, and register, the certificate of which registration shall be evidence of his right to remain in the country. Chinamen failing to register are liable to arrest and deportation. It is estimated that there are in the United States 100,000 Chinamen, of whom comparatively few have complied with the provisions of the act. The representatives of the Chinese Government and of the Six Companies have employed eminent counsel to test the constitutionality of the act, and arrangements have been made by which three test cases will be before the United States Supreme Court on the 10th inst. Pending the decision the Treasury Department has issued orders that no step shall be taken under the act.

A writer in the *Chicago Tribune* estimates that there were 5906 murders, 123 hangings and 195 lynchings committed in this country in 1891.

The Michigan Senate has passed a bill providing that any person who gets drunk will be confronted upon conviction of the offense by two alternatives, the one to pay the usual fine for being disorderly and the other to give a good and sufficient bond that he will go to some "good, reliable gold cure institution" and be deprived of his appetite for liquor.

The New York correspondent of the *Public Ledger* of this city, on the 10th instant, makes the following interesting remarks: "Ten years to-day the *World*, the *Herald*, the *Sun*, the *Tribune* and the *Times* printed, all told, 72 pages. To-day the *World* alone printed 100 pages, and the other four printed together 120 pages, making a total of 220 pages against 72 ten years ago. In other words, the size of the leading New York newspapers to-day were three times as large as they were ten years ago. The ten Sunday newspapers published in New York and the three published in Brooklyn printed, to-day, a total of 420 pages, making an aggregate of nearly 3,000 columns and of over 5,500,000 words. Imagine the burden imposed upon the newsman by this tremendous load. Instead of his carrying his papers under his arm as formerly, he was, if he had many customers, obliged to deliver his papers in a cart. The burden on the reader was almost as great. If he undertook to read thoroughly one of these papers he would have to devote the whole day to the task. Practically, however, it became a question of selection with the reader. Marvellous as it is an evidence of what modern journalism is capable of, educating as it is to the masses in more ways than one, there is force in the argument so frequently made that the Sunday newspaper, in its present development, is making slaves of its readers and destroying in them the inclination or capacity for anything else on Sunday than to devour their favorite paper."

According to the *New York Press*, the obstacle to the general substitution of aluminium for iron and steel in the arts has been the high cost of extracting it from the native clay. This has been partially overcome by progressive improvements in the process of manufacture, but still aluminium remains too costly to be thought of as a substitute for the baser metals, notwithstanding its advantage in other respects. The reported discovery of extraordinary rich deposits of aluminium clay in Alabama and Georgia indicate a long step forward for the white metal. Six counties in these two States are said to be underlaid with bauxite ore, some of which has yielded as high as 48 per cent. of pure aluminium. If the reports from these counties are reliable the aluminium age is approaching.

A despatch from Herkimer, New York, says that persons returning from the Fulton Chain of Lakes last week report two feet of snow in the woods and ice sixteen inches thick on the lakes. Sleighs are still being used, and only in the favorably situated sections does the ice show signs of breaking up.

The population of Johnstown, Pa., has increased over 6,000 since the flood.

The total deaths in New York last week were 949, against 962 the week before. Deaths from influenza were 10, a decrease of 10, and from pneumonia 195, an increase of 13.

Deaths in this city last week numbered 460; being 7 less than the previous week, and 6 more than the corresponding week one year ago. Of the whole number 255 were males and 205 females; 58 died of consumption; 58 of pneumonia; 44 of diseases of the heart; 18 of diphtheria; 18 of convulsions; 17 of apoplexy; 17 of bronchitis; 15 of cancer; 14 of old

age; 12 of inflammation of the brain; 12 of paralysis; 11 of typhoid fever; 11 of inanition; 10 of marasmus and 10 of congestion of the lungs.

Markets, &c.—U. S. 2's, 99 a 102; 4's, 112½ a 113½; currency, 6's, 105 a 115.

COTTON continued quiet and firm on a basis of 8½c. per pound for time sales of middling uplands.

FEED.—Winter bran, in bulk, spot, \$17.50 a 18.50; spring bran, in bulk, spot, \$17.00 a 17.50.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.50; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.25 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do., do., straight, \$3.50 a \$3.75; winter patent, \$3.75 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.65 a \$4.00; do., patent, \$4.15 a \$4.40; do., favorite brands, higher. Rye flour was steady and quiet. 100 barrels choice Pennsylvania sold at \$3.05 a 3.10 per barrel.

GRAIN.—No. 2 red wheat, 78 a 78½ cts.

No. 2 mixed corn, 51½ a 51¾ cts.

No. 2 white oats, 41½ a 41¾ cts.

BEEF CATTLE.—Extra, 5½c; good, 5¼ a 5½c; medium, 4¾ a 5c; common, 4¼ a 4½c; fat cows, 3 a 4½c.

SHEEP AND LAMBS.—Wool sheep, 5 a 6¾c; clipped sheep, 3 a 5½c; wool lambs, 6 a 7½c; clipped lambs, 4½ a 6¾c.

HOGS.—Extra Chicago, 10½ a 10¾c; other Western, 10½ a 10¾c; State hogs, 9¾ a 10c.

FOREIGN.—The International Monetary Conference, which adjourned to reassemble in Brussels in Fifth Month will not assemble on that date, but some time in Eleventh Month next. This postponement was decided upon in Washington, as a result of a consultation between the President, Secretary Gresham, and some of the delegates of the United States.

Prime Minister Gladstone has offered the place of Poet Laureate, made vacant by the death of Lord Tennyson, to John Ruskin.

The announcement is officially made that the Duke of York has been betrothed to the Princess May of Teck, and that the Queen has consented to the match.

On the 3rd instant, The British Women's Temperance Association sat in Convention from 10 in the morning until 11 at night. There were 455 delegates present. Frances E. Willard, the head of the American Women's Christian Temperance Union, was invited to a seat on the platform. In the ballot for President, Lady Somerset was re-elected by a majority of 69. The minority thereupon left the Convention in indignation, declaring that the introduction of politics into the association's work would split the organization and ruin the temperance cause.

Lady Somerset in an interview regarding the attitude of herself and her supporters used the following noble words: "While abiding loyally by the old programme of total abstinence, we adopt objects equally vital to the interests of women. The purity question is one with temperance, and the suffrage for women is essential to the triumph of both. The enlargement of the platform will give the association a political aspect distasteful to many, but nowadays it is the merest stultification to stand outside of politics. It is true that I have found useful precedents in America, but there is no shame in learning from America. Our body owes its origin to the Women's Christian Temperance Union. I do not dictate the change which I have referred to; I am only its spokesman. Thousands of energetic women are determined to make the association a fighting body."

A despatch of the 4th inst., received in Madrid, says: "The news received here from Havana yesterday, that the chief Cuban rebels had surrendered has been received with expressions of profound relief in political and financial circles. Spanish funds have rallied one per cent. to-day, and Cuban stocks four per cent." It appears that the leaders of the rebellion were bought off to abandon the project, that being thought the cheapest way of ending it.

On the afternoon of the 6th inst., in the German Reichsrath, the vote on the Army bill was taken and the bill was defeated by a majority of forty-eight votes. At three o'clock precisely the Reichstag was dissolved by Imperial decree and a general election ordered to be held on Sixth Month 15th. The result was not unexpected, but the suddenness with which it was precipitated was a surprise to every one.

The correspondent of the *New York Times* says: "The stern swiftness with which the notice of dissolution followed the vote was quite in keeping with the tremendous efforts the Emperor and Caprivi have now put forth to bullywhedge the nation into returning a more placable Reichstag. Of the result, nothing seems clear save that the Social Democrats, who got thirty-five members three years ago, are likely now to

exceed sixty, and the National Liberals, who sat then to forty-one, bid fair to go lower still. The election must take place within sixty days, and the campaign will be by far the most exciting the German Empire has known. It will very probably be enlivened by a war scare, and certainly will be complicated by anti-Semitic and other cranks of the Ahlwardt type to an unprecedented degree."

On the 3rd inst. the whole of Sicily was shaken by an earthquake. Telegraphic communication with the island is partly interrupted. It is feared that great damage to property and some loss of life were caused by the earthquake.

The Russian Government proposes to convene a Commission of Jewish Rabbis, in Ninth Month next, to take the whole Jewish question into consideration and assist in bringing it to a settlement.

A despatch of the 5th inst., from Calcutta to the *Daily Chronicle*, says that the Indian Government has decided to depose the Khan of Khelat on account of his irrepressible blood-thirstiness. While the tortures to which he subjected his wives and Ministers recent has been under investigation, he has murdered six five of his subjects, thus raising the number of murders committed at his instance since he began to reign in 1857, to 3,000. He has killed five of his wives, one of them he burned alive.

The Indian Government appoints the Khan's son as nominal ruler, so as to conciliate the native chiefs and annexes Baluchistan.

Another expedition of white people left England few weeks ago for Mozambique, Africa, as an advance party of settlers who are to colonize about 300 square miles of territory between the rivers Zambesi and Sabi.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Committee meet at the School, on Fourth-day, 17th inst., at 8 A. M.

The Committee on Instruction and the Committee on Admissions meet at the School, on Third-day, 16th inst., at 7 P. M.

Conveyances will meet trains leaving 31st and Chestnut at 2.56, and Broad Street at 4.32 P. M., on 16th inst. WM. EVANS, Clerk.

A YOUNG woman Friend (teacher) desires a position for the summer months. Would be willing to assist in household duties, book-keeping, or to travel. Address "J," Office of THE FRIEND.

FRIENDS' SELECT SCHOOL.—Friends who wish have pupils entered for the term beginning in Ninth Month next are requested to make application now. The number of vacancies is limited, and it is desired to give members the preference.

J. HENRY BARTLETT, Sup't,
140 N. 16th Street

DIED, on the twenty-fourth of Fourth Month, 1891, at the residence of his son-in-law, in Montpelier, Williams County, Ohio, JAMES W. DEWEES, in the eighty-sixth year of his age. A member of Pennsville Monthly Meeting of Friends, Morgan County, Ohio. He labored for a number of years situated from amongst Friends he remained a firm believer in, and adherent to, the doctrines and testimonies of the Society. He was afflicted with paralysis about eight months, and died thereby comparatively helpless, though the natural faculties were not correspondingly impaired, and we humbly trust he was prepared for the change. He is buried at Germantown, Pa., Third Month 16th, 1891.

MARY EMLEN BELL, widow of the late Chalkley and eldest daughter of James and Sarah Emlen. Her life was a checkered one, but throughout there was evidenced the fruits of the Spirit—love, peace, gentleness, faith, meekness—the cares of life were borne with unselfish regard for the comfort of her household. Her quiet, trustful example is remembered by her children who now "call her blessed." In a letter written a short time before her death, she says, "I take no comfort in thinking of the heavenly rest that is awaiting us if we are faithful to the end; and am thankful that I can feel so weaned from earth and earthly things. Her last illness was marked by a quiet resignation to the Father's will, which it was beautiful to behold and confirming the belief that peace reigned."

He is buried at his residence near Chadd's Ford, Delaware. Co., JOHN FORSYTHE, a valuable member and member of Birmingham Monthly Meeting, Chester Co., Pa., in the seventy-sixth year of his age. "In quietness and in confidence shall be your strength."

THE FRIEND.

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Selections from the Life of Mary Dudley.

(Continued from page 339.)

1804—"My late indisposition has impeded my work, but being in the will of Him who knows what is best, I ought to be content, and am very tenderly cared for, many ways. I attended the Monthly Meeting to-day; the sitting was a season of some labor, and a rest to the men's meeting not less trying to body and mind; but these exercises feel a part of the allotted burden in this place, where in a spiritual sense, small indeed are my portions of pleasant bread.

The labors of the last week have sensibly exhausted me, yet I got to meeting yesterday, and was mercifully strengthened to clear out in such a way that I trust much more is not likely to be called for in this line, while here. I hope I shall long gratefully remember the meeting last evening; one so large and quiet has scarcely been known here; and I think the covering of solemnity increased to the last. In both instances gracious help and relief of mind were afforded, to the bowing of my soul in reverent thankfulness; and only for the Monthly Meeting to-morrow, and wishing to see an individual or two lately come here, I believe I might have comfortably left Waterford."

She had opportunities with the individuals alluded to, and was enabled to perform some other religious service to her additional relief and satisfaction, besides attending the Monthly Meeting, and returned home the latter end of the Third Month with feelings of peaceful poverty; which she often spoke of as sufficient recompense for any labor she might be engaged in.

Before leaving home to attend the Yearly Meeting in Dublin this year, my dear mother obtained the concurrence of her friends for some religious service to which she apprehended herself called in the province of Leinster and while in the metropolis she wrote as follows:

Sadness and silent mourning have been nearly my lot, and the labor assigned has been of a close and arduous kind. According to my feelings things are sorrowfully low, and in the various sittings life has been sensibly oppressed; yet a sense of continued mercy has sustained, and in knowing that we, as a

people, still have a gracious and long-suffering Father to do with, faith in his love is renewed, and the hope of a revival at times consoles.

The afternoon meeting on First-day was deferred till six o'clock, and notice circulated among those not in profession with Friends. At the hour appointed a large number assembled, and an evident cover of solidity prevailed in time of silence, to which I was strengthened to bear testimony; being made consolingly sensible that there were present seeking, upright minds, to whom was held forth the nature of a worship, unmixed and acceptable in the sight of Divine purity. I have reason to acknowledge that so far the Lord hath helped, to his name alone be the praise!

"The meeting on Third-day was a truly exercising season, yet one which left me considerably relieved and free to depart; which I esteem a favor, whether any fruits of the labor be seen or not. It was altogether a day of solemnity, other seasons occurring which were owned by feelings not at our command, and which ought to produce thankfulness."

On leaving Dublin the 10th of Fifth Month, she was accompanied by Susanna Hill, a dear Friend and fellow minister, who felt inclined to join her, and proved not only a kind and affectionate helper, but a valuable associate in the labor that succeeded; respecting which the following account is taken from my dear mother's letters.

"The Monthly Meeting at Carlow on Sixth-day was tolerably attended by such as have not given up the practice, and was a suffering time. S. Hill exercised her acceptable gift in a short testimony, and the first sitting closed with supplication. I was soon attracted to the men's meeting, and there as well as among my sisters, was relieved by communicating what oppressed me, notwithstanding life was low. Friends in these parts who are concerned for the cause of Truth, and take any share in maintaining the discipline, are greatly to be felt for.

"We went to meeting at Kilconnor on First-day morning; I believe the members generally got out, and there were also some others of different professions. It was a season of trying exercise, as might be expected among such as have evidently joined with the spirit, customs and fashions of this world,* in appearance, I think, to an uncommon degree; but I was

* Mary Dudley alludes to this meeting as being "a season of trying exercises." How often must the language of the heart of the faithful disciple, mainly anxious for the salvation of precious souls, in effect be: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? etc."

The spirit of the world—its "customs and fashions"—appears in M. D.'s time to have led many into captivity, so that the strength of their years and the application of their talents had been diverted from the service of the Redeemer to that of this captivity and enslaving idol. But what will it be to any in a few short years? "What shall it profit a man to gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

mercifully relieved of a burden very heavy to bear, and for this I desire to be thankful. We returned to Carlow, where I requested the afternoon meeting might be postponed, and an invitation given to the inhabitants. At half-past five, many not in profession with us, as well as most who attend meetings, assembled; and this also proved a time of labor, so that I felt weary enough in body, though supported to my admiration.

"There are very few of our name at Athy, but several solid persons attended the usual week-day meeting, which was a solemn season; yet my mind was not relieved without having one of a more public kind appointed for the next morning. This may be acknowledged as a very favored time. A large number of serious persons were present from among the Methodists, and Evangelical Society; one of their preachers, and a clergyman with his wife, etc. I trust the precious cause was not injured, while ability was renewedly given to proclaim the doctrines of the unchangeable Gospel, and my mind felt so relieved that I could have left the place; but we had reason to be satisfied with that evening's detention. The preacher of the Evangelical Society, already mentioned, came to our lodgings, with whom I was very unexpectedly led to venture on some points of doctrine held by that sect. I do not remember when a conversation of such sort left me more satisfied, or in the retrospect afforded greater confirmation to the belief, that however the Christian world is separated into various forms, there is, when impartially inquired into, less real difference than we are aware of. This man seems on ground becoming a professor of the one faith, and breathing a spirit that would not exclude any, but longs for all to be gathered to the teachings of the true Shepherd. I was uncommonly thoughtful about him next morning, and felt desirous for another interview, but supposed he had gone off early; on coming down I found he had so designed, but inclining to call at T. Chandlee's, missed the boat. We breakfasted together, and a season to be thankfully commemorated succeeded, under which covering we took leave of one who had been made dear to our best feelings; he saying that he was thankful to that adorable providence which had cast his lot there that week, and brought us to be acquainted."

"We reached Roscrea Seventh-day afternoon; the meeting on First-day morning was a trying one; the world is a cloud to our assemblies, and the concerns of it a bar to the growth of vital religion. A public meeting in the evening was largely attended, but the people being evidently under a feeling of expectation, and not gathered in mind, caused the labor to be proportionately arduous. At length, however, a precious covering was spread, and the meeting closed under a thankful sense of Divine goodness.

"We were detained on Second-day by very heavy rain, but had some seasons of religious retirement in the families of our friends; and

on Third-day after a solemn and relieving opportunity in the house of our cousin, E. D., set out with a kind friend, W. N., who had accompanied and staid with us; reaching Colerain, his place of residence, to tea, and on Fourth-day attended the Monthly Meeting at Montraith. The first sitting was low and exercising, a silent and painful travail of spirit being our portion. In the women's meeting we endeavored honestly to discharge what we conceived our duty; and though great dismay seems almost to overspread many rightly concerned minds, yet I think there was a sweet solemn influence to be felt, and the business was conducted in a solid manner. We visited our brethren, and with them had a time of close exercise, but relieving to both of us."

After this meeting, an illness under which my dear mother had been suffering for several days, became so oppressive that she was compelled to lie by for a day or two, and not getting better, deemed it most prudent to return home. She accordingly left Montraith on Second-day, and travelling slowly reached her own house the following evening, 29th of Fifth Month, greatly indisposed; but with thankfulness of mind for the favor of being restored to her husband and children, and a peaceful retrospect of having pursued the path of manifested duty as far as health was afforded. She continued very unwell for many weeks, her complaint proving something of a slow bilious fever, which she thought was in great measure induced by sleeping in a room that had been newly painted.

In the Twelfth Month she passed a few weeks in Cork, visiting Friends, and some of other denominations, in what appeared to her the line of religious duty, and having two public meetings, besides several of different classes in our own Society. The service, though of an exercising kind, proved peculiarly relieving, so that she felt thankful for having been enabled to use the small portion of faith wherein she had entered upon this "work and labor of love."

(To be continued.)

FOR "THE FRIEND."

"BE STILL, AND KNOW THAT I AM GOD."—The *Guide to Holiness* quotes, for approving comment, the following sound remark of Dr. James Stalker, "one of the eminent writers of the day:"

"The essential thing is to have the world shut out and to be alone with God. * * * We may even so familiarize ourselves with the inward world that we shall acquire the habit of transporting ourselves into it at any hour of the day and in any circumstances. Amidst the whirl of machinery, in the bustle of the street, even in the midst of conversation, we may be able, mentally, to disappear out of time, and for an instant in eternity face to face with God; and few prayers are more precious than the momentary ejaculations offered in the course of daily occupations. He who has acquired this habit has a strong tower into which he can retreat in every time of need.

The editor rightly says hereupon: "And such abstraction, and such fellowship, will not disqualify for the ordinary duties of life, but will rather enable us to stand in our earthly lot resolutely, and to perform every duty belonging to our providential sphere with becoming fidelity. God is gathering a people to Himself, separate from the world, and real followers of the Lord Jesus Christ." This habit of inward retirement, of seeking the covering of the

Holy Spirit, of aiming to observe the apostolic injunction to continue "instant in prayer" in order to the acceptable exercise of our daily duties—whether as related to our own selves, to our fellowmen, and to our God—has been a prominent testimony of the Society of Friends from its rise. We stumble into differences and confusion as we get away from it.

J. W. L.

FOR "THE FRIEND."

Incidents and Reflections—No. 274.

"Every good and every perfect gift cometh down from the Father of Light." There can be no gift more precious than the visitations of Divine grace through which our salvation is effected. These visitations may vary much in their attendant circumstances, but they all come from the same unfailing fountain of good, whether they reach the heart directly from the heavenly source, whether they are impressed upon the mind by the force of pious example, or whether the individual is awakened to a sense of his condition by words fitly spoken under the authority of the Head of the Church.

A. J. Jarrell, in the *Guide to Holiness*, says that "in 1887 I attended a great camp-meeting in Georgia. One morning I noticed a big-hearted farmer very restless on my left. I said to him, 'Brother, you want to talk—I'll stop all others and hear from you now.' He sprang to his feet and said, 'I do want to talk. I want to tell what I never told a living soul before. Across that altar sits my wife—she knows nothing of the secret purpose I am going to tell. I was impressed before the war, but lost all religion in the army. I became worse than I ever had been. I came home, but my dear wife was as true as steel. I hated the church—I hated the Bible—I was harder than a rock. Years went by and all the time there was a gulf between my wife and me. I hated her religion and she seemed to love it more even than she did me. No man ever had a better wife.

"Now I come to my secret purpose. I determined I would sweep all that Bible nonsense out of my house. Every time I would try to settle it for good, I would run against her pure life, and I could not get an inch further. Again and again I failed.

"At last I said if I can just unsettle her, I will know it is all a sham. I picked my chance. Children all out, I said, 'Wife, we have been very happy together. We used to think and feel and act just alike and were so happy. But it is different now. You believe in that old Bible; I know it is not true. You believe in praying and serving God; I know that it is all sham. Now let us throw that all aside; let us be happy like we once were.

"She said not a word while I was talking. When I was done she leaned forward—her eyes kindling as she spoke, like I had so often seen them. 'Husband, I am very sorry I have not been a better wife. If God spares me I will do better. I will go with you anywhere you want to go. I will work these fingers down to the stumps for you—but hear me—I will die in my tracks before I will yield one inch from my Bible or my God.'

"Brethren, when she said that the lightning struck me—the old time conviction. She had got her grappling hooks into me and jerked me clean over to her side again. I am here to-day—happy on my way to heaven. That good wife did it."

I went back next year to the same camp meeting. I missed him. Second day I missed

him. The third day I said, "Where is Brother White?" "Have you not heard? He died last January, blessing his good wife, who had saved him from ruin by her heroism."

In 1874, J. M. Buckley, the editor of *The Christian Advocate*, attended at Cincinnati convention of the "Women Crusaders," in which one of the women related her own experience:

"She said that in the town where she live a number of women assembled in the church to pray for those who went out upon the crusade. She was one of the active workers, and she went from saloon to saloon, meeting with either sympathetic or merely civil treatment, until they reached a certain place. The proprietors demanded of them in the gruffest and most threatening manner their business. They told him they were crusaders and wished to sing and pray; whereupon he cursed them, declaring that that was his place, and "if they had any business there they had got to get out, and they didn't start forthwith he would put them out."

As he advanced upon them the woman who experience we heard lost her temper and said him: "My husband is a lawyer, and you have used language to us that no man has a right to use to a woman in the State of Ohio. I shall report your conduct, and see that you are prosecuted."

Whereupon he grew more violent, declaring that if they "did not vacate the premises once, he would pitch them into the gutter."

They returned to the place of prayer and told their story, at which the oldest and most devoted of the company said:

"Sisters, I feel that we have made a mistake. We went forth in the spirit of Jesus, but we came back in the spirit of the wicked one. We cannot expect the blessing of God until we go that man and apologize for our conduct."

The woman who related the incident continued:

"After spending some hours in prayer we determined the next morning to take up the cross and go to that man and ask his pardon. I started to do so. As we filed into the room he scowled and sprang up, and, seizing a chair, fairly shrieked at us 'Get out!'

"Tremblingly I said: 'We have not come on a crusade; we have come to apologize to you. We came here yesterday, professedly in the spirit of Christ; to try to lead you to a better life; but we forgot ourselves, and used language that we ought not to have used, and showed a very evil spirit that we were trying to lead others to forsake.'

"I had got thus far, when such a change took place in that man's face as I never before saw. His features relaxed, he broke utterly down and said:

"'You came to me yesterday like a man, and you talked to me like a man; and if you had not gone out I would have broken your heart as I would that of a man. But now you come and talk to me like my mother and my sister and my dead wife'—then, pausing, he said 'This is an awful business that I am in. I know it, and I am going to get out of it.'

"Some years ago, C. Spurgeon, intending to preach in the Crystal Palace, London, on a certain date, himself went to the Palace for the purpose of giving orders as to where the positions were to be put up, that his voice might be heard over as wide an area as possible. He tried his voice from various parts, reciting all

text, 'Behold the Lamb of God which taketh away the sin of the world.' Years passed, and when Spurgeon was laid aside by sickness, a message came to him requesting that he could visit a man who was dying, and was desirous to speak with him. He, being unable to go, sent his brother, and the dying man said, 'Tell Mr. Spurgeon that twenty years ago I was working in the Crystal Palace, making alterations previous to a sermon which he was going to give. He came to the Palace to see the partitions raised, and called out several times, "Behold the Lamb of God." It was that which sounded out in a strange manner, that was the arrow that God used to pierce my heart, and made me see my Saviour.'

The Presbyterian of Philadelphia relates the following incident: A little girl, one evening, knelt upon her father's knee, and, looking tearfully into his face, said, "Papa, why is it that you do not love Jesus?" Had a pistol been fired off close to his ear, the man could not have been more startled. Through the blessing of God, that question from the lips of his young daughter, sent him in penitence to the cross of Christ.

Under date of Sixth Month 30th, 1889, the writer received a letter written by his valued friend, W. P. Townsend, of West Chester, in which he relates from memory an incident which happened in 1846, on a steamboat on the Ohio River, as he was returning in company with Samuel Cope, a favored minister in the Society of Friends, from the attendance of Ohio Yearly Meeting. He says: "There were on board quite a number of passengers, many of whom spent their time playing cards at a series of tables along the saloon or dining room. The weather was warm, water low, progress tedious, and some 400 hogs down in the lower part of the vessel. To avoid the odors and the scenes in the cabin, and to procure some fresh air, Samuel and myself had availed ourselves of the side of an awning stretched over the forward part of the boat, outside of the cabin. Sitting there one afternoon quietly, quite a number, perhaps 15 or 20 of the passengers, gave up their cards in the saloon and came out and took seats near us, when one of the men sitting some 20 or 25 feet away from Samuel, called the attention of the company to him, by saying in a tone of voice loud enough for all to hear, "Look at that old man sitting over there; just look at his face; I tell you, there is something good in that old man; just look at his face." Venturing to raise my eyes I found there was an expression there, calculated to impress the beholder; and I do not wonder that these men, rough and uncouth as to outward appearance, were impressed by the solemnity and awe so perceptibly stamped on his features. There was nothing said, but the inference is, that the heart of that good man was secretly engaged in silent supplication for the eternal welfare of the seemingly thoughtless minds around him.

These incidents show the importance of guarding well our thoughts and the frame of spirit in which we indulge. For we know not who may be impressed, either for good or for evil, by our words or actions, or even by our countenance and deportment. J. M. Buckley, the editor of *the Christian Advocate*, had a long acquaintance with General Gilmore Marston, of New Hampshire, and once asked him how it was that he had never become a Christian?

"Well," said he, "I might have been per-

haps, though I won't say so positively, if it hadn't been for this: When I was a student in college an evangelist came along that deeply impressed me. I sat one evening by the side of one of the young men, and the evangelist came to him and said: "Young man, will you give your heart to God to-night?" "No," said the young man, 'I'm not ready.' "You do not think there is anything I could say that would move you?" "No." "Well," said he, "if that is the case there is no need of my wasting my time any longer with you. Have you a piece of tobacco with you?" "And," said the General, "the cool business way in which he passed from exhortation to tobacco made me feel as if there was nothing in it, and the feeling I had soon went away."

Jim's Mate.

"See here, Andy, my ticket is for two weeks; a big orchard, the fellow said, and sheep, and cows, and things; milk by the bucket, old boy. I tell you what we'll do; we'll go halves; you jes' take my ticket, and low you are Jim Benner, and see if you don't get shipped off right to the country. Now, let's say you been there a week; you up's and tells you ain't Jim Benner; what them? Why, they packs you back to town, and they has me out 'stead of you."

Jim Benner, a big boy of twelve, was gravely proposing this plan of transferring his fresh-air trip to his little chum, Andy Burke, a curly-headed chap of half Jim's size and not much more than half his age. But Andy was timid, and doubted his own ability to carry out the bold strike.

"You go first Jim," he said, "than you let on you ain't Jim, and send back for me; and whiles I'll keep your box and black shoes."

Jim saw the weak point in this scheme, and doubted very much whether he could disprove his identity, but Andy evidently could not be trusted to carry out the first plan, so the next thing was to carry out the second dodge. Alas! neither boy shrank from the falsehood; they did not know of that great Father in Heaven who hateth a lie.

So Jim went to the country, while Andy took his stand and did his best to "shine" Jim's customers; and every day he watched eagerly round the corner for Jim to come back and let him take a turn at the orchard and the sheep and cows and the bucketsful of milk.

Meanwhile Jim had fallen on a soft place. Farmer Stone's was all that the boy had dreamed of, and more, and the poor city waif was treated to the best of everything.

"Now, Jim Benner," said Farmer Stone, "you are full welcome to all you can get out here, and the only return I ask is that you will never use an angry word and never tell a lie while you are here."

Of course Jim promised. "And there, now," he said to himself, "Andy's chance is up 'cause I can't say I ain't Jim Benner 'thout telling a lie, and I promised not to tell a lie."

But as the days went on, and Jim watched the ways and heard the words of this God-fearing, God-serving family, he longed more and more for his mate to share his new view of life; and one charming day, while Mother Stone was working the milk out of the butter, Jim made a clear breast of the promise he had made Andy to change names with him. There were some salt drops on Mother Stone's face that had nothing to do with her work; and the next day, as the little boy black watched, Jim appeared with a ticket for Andy's journey to Clover Hill.

"I've just made up my mind," said the farmer's wife, "that them two boys is not to go back to the city. You stop around lively father, and get a place for the little chap, and we'll have work enough for him."

"Seems likely that's what the Lord sent him out here for," said farmer Stone. "They was busy keeping some of his commandments—'bout loving one another, and preferring one another—and now he's passed 'em on to us to learn them the rest."—*The Morning Star*.

FOR THE FRIENDS.

A Short Sketch of the Life of Alinza Lewis.

BY HIS SISTER, RUTH NEWLIN.

Alinza Lewis, son of Abner and Rebecca Lewis, was born in Warren County, Ohio, the 26th day of the Third Month, 1836. He was a strong, healthy child until he was about two years old, when he received an injury on the head when out playing with other small children, which was thought to lay the foundation of the disease which terminated his life, although not of so serious a nature as to cause uneasiness about it at the time, nor for several months afterward.

When he was near four years old, his little sister two years older than himself, was called to her long home after one week of severe sickness. It was remarked how very quiet he was throughout her illness; and when called to view her face after her spirit had passed away, he thought her asleep and said to the children around him, "Be quiet and let sister sleep;" and when the coffin was brought, he looked at it very earnestly but said nothing until she was laid in it, then he said, "Sister has a pretty cradle." But when the lid was placed on he screamed out and was so overcome with grief as to be unable to remain throughout the funeral, but remained quiet all the evening and appeared to be in deep thought. In the succeeding night he called to his mother, saying, "Little Rhoda was at the door and wanted in," but his mother thinking him asleep, did not arise until he had called her the third time, and when she opened the door he said, "Oh, how I wish thee had got up sooner, she has gone now." Nothing was said to him the next morning about his calling to his mother the night before, but while he was sitting in his little chair in a very thoughtful frame of mind, he said, "Mother, why didn't thee get up last night and let little Rhoda in; she came after me, she had on her pretty white dress, and she wanted me to go with her; she is in such a pretty place, nicer than the meadow we used to play in." Very often the tears would run down his cheeks while he sat in his little chair, and not a word was said.

He was a very good natured child, and when anything crossed his will he would willingly give up his wishes and preferences to others; and was never known to deviate from the truth.

He was anxious to attend meetings, and render such assistance as he could in getting ready. His father having removed to Indiana when he was about four years old and settled seven or eight miles from meeting, we sometimes thought it was too far for him to go in cold weather; he would say, "I like to go to meetings," and when there was very quiet; not often sleepy as many children are at that age. Sometimes he would come home with a bad headache, but would say, "Maybe I would have had it if I had stayed at home." All through the summer of 1840 he often had bad spells of sick headache, which he bore silently and patiently.

When the family were laying any plans for the future, as is necessary in building up a new country, and he was spoken to about it, he would answer very pleasantly, "I should like it if I was going to live, but I am going to die."

Fifth Month, 1841.—His little brother seven months old, was taken away by death after an illness of three days; he was quiet and sober but was not seen to shed a tear at his death or burial which we all wondered at, as he was greatly attached to him; his mother inquired of him why it was so. He replied, "Oh I think if he had lived grandfather would want him; I am going to die, so I wanted little Rhoda and him and me to be all together in Heaven." His mother answered him, saying, he might live longer than some of the rest of the family. He said, "Oh no, mother, I am going to die some of these days, and go to Heaven where they are."

After this he never seemed to take as much interest in play as he had done before his little sister's death, but often would leave his associates, come in the house and sit down in a very solemn manner; on one occasion one of his sisters asked him why he did so; his answer was, "Oh I don't think I had better play so much, it don't do me any good."

About this time his father was making arrangements to send the children to school; he said, "Father, thee need not pay any money to send me to school, but pay it to send the others. I shall not live long, and shall not need to learn my books." His father insisted on his going, but his reply was, "Father, if I was going to live, I would want to learn to read, but I am going to die soon." He was very apt to learn what he heard the other children repeat.

One of his sisters had a prospect of settling in life, and asked him if he would go and live with her. "Oh, I don't want thee to get married now, let us all stay here together while I live." He was asked if he did not think well of the young man; he replied, "Yes, I like him, I like everybody, but I don't want thee to go away and leave me." As the summer advanced he spoke more frequently of dying, and always with a pleasant look as though he thought it would be a happy change.

The 10th day of Ninth Month he said to a sister who was washing, "I want thee to wash my white suit." She told him it was not dirty, only a little rumpled; he said, "Thee will want it smooth the next time I wear it." In the evening he said again, "I wish thee had washed my white suit, for I am going to die before many days."

His parents were away from home, and his sister did not think his end so near, as he had spoken of it so frequently before.

The next evening he and two other children took more liberty in playing in the house than was allowed by their mother, and on being reminded of it said, "Just let us play this one time, it will be the last time we will have such a play."

On First-day morning he seemed very sober, but said nothing about going to meeting. In the evening he lay down in the cradle and said his head hurt him very badly. He vomited much at intervals until two o'clock, when he went to sleep and seemed to rest well the remainder of the night, so that the family thought he would be as well as usual after such attacks; and his sister went to her work about two miles from home before he awoke.

He did not arouse until late in the morning, when he awoke he inquired for her and said he

wanted to see her; she soon came, but his head was drawn so far back he could not talk, although he seemed entirely conscious and glad to see her. He lay in that position for more than four days, and was unable to swallow one drop of anything in that time, but all at once he was straightened and could talk quite strong. He seemed to be conscious all the time he lay in that strange posture, but never uttered a murmur. His mother said to him, "I hope my little son is going to get well now." He replied, "Oh no, mother, I am going to die;" at which she wept. He said, "Don't cry, mother; just think thee will soon have three babies in Heaven." He then asked if his clothes were ready, saying, "They will be needed soon, very soon."

His grandfather said, "Perhaps thou wilt get well." His grandfather being somewhat deaf, he raised his voice and said, "No, grandfather, I am going to die." One of his sisters being at the well a few steps from the door, he called to her to bring him a drink; after drinking the water he asked for his father and brother, saying he wanted to see them before he died.

He then took leave of us all, and looking around on all, said, "I am going to Heaven," then quietly passed away, about eleven o'clock, two hours after he was straightened; aged five years and a half. His remains were interred at Mill Creek, in Friends' burying ground, three miles south of Danville, Hendrix Co., Ind.

RUTH NEWLIN.

EARLHAM, Madison Co., Iowa.

FOR "THE FRIEND."

"Fear thou not, for I am with thee."—ISAIAH, xli: 10.

Fear thou not, for I am with thee;
Sound the words so sweet and clear;
And though storm clouds rage around me,
This I know; that He is near.

Fear thou not, for I am with thee;
Through my pain I hear his voice,
And though earthly hopes lie shattered,
In his nearness I rejoice.

Fear thou not, for I am with thee;
I am thy God; be not dismayed,
I will strengthen, I will help thee!
Can I longer be afraid?

Fear thou not, for I am with thee;
Though the night be dark and drear,
Still I know that He is with me,
And the dawn will soon be here.
Fifth Month 1st, 1893. M. H. G.

REVELATION.

BY JOHN GREENLEAF WHITTIER.

"As I went into the vale of Beavor, and as I went I preached repentance to the people. And one morning sitting by the fire, a great cloud came over me, and a temptation beset me. And it was said:—*All things come by Nature*; and the Elements and the Stars came over me. And as I sat still and left it alone, a living hope arose in me and a true Voice which said: *There is a living God who made all things*. And immediately the cloud and the temptation vanished, and Life arose over all, and my heart was glad, and I praised the Living God."—*Journal of George For*, 1690

Still, as of old, in Beavor's Vale,
O man of God! our hope and faith
The elements and stars assail,
And the awed spirit holds its breath,
Blown over by a wind of death.

Takes nature thought for such as we,
What place her human atom fills,
The weed drift of her careless sea,
The mist on her unheeding hills?
What recks she of our helpless will?

Strange God of force, with fear, not love,
Its trembling worshipper! Can prayer

Reach the shut ear of fate, or move
Unpitying Energy to spare?
What doth the cosmic vastness care?

In vain to this dread unconcern
For the All-Father's love we look;
In vain, in quest of it, we turn
The storied leaves of nature's book,
The prints her rocky tablets took.

I pray for faith, I long to trust;
I listen with my heart, and hear
A voice without a sound: "Be just
Be true, be merciful, revere
The word within thee: God is near!"

"A light to sky and earth unknown
Pales all their lights: a mightier force
Than theirs the powers of nature own,
And, to its goal as at its source,
His spirit moves the universe.

"Believe and trust. Through stars and suns
Through all occasions and events,
His wise, paternal purpose runs;
The darkness of his providence
Is star-lit with benign intents."

O joy supreme! I know the voice
Like none beside on earth or sea;
Yea, more, O soul of mine rejoice,
By all that he requires of me,
I know what God himself must be.

No picture to my aid I call,
I shape no image in my prayer;
I only know in Him is all
Of life, light, beauty, everywhere,
Eternal goodness here and there!

I know He is, and what He is,
Whose one great purpose is the good
Of all. I rest my soul on his
Immortal love and fatherhood;
And trust Him, as his children should.

Nor less that his restraining hand
Is on our selfish seekings laid,
And, shorn of words and works, we stand
Of vain illusions disarrayed,
The richer for our losses made.

I fear no more. The clouded face
Of nature smiles; through all her things
Of time and space and sense I trace
The moving of the spirit's wings,
And hear the song of hope she sings.
—*Atlantic Monthly*.

LEAD SOFTLY.

The children were very tender,
So the father's heart of love
Drove softly over the desert
As the tiny feet could move.
And the heart of the greater Father,
Our Father above the sky,
Is touched with the children's weakness
As He leads them softly by.

O, lead them softly, good teacher,
For the little minds are weak;
They cannot climb o'er the mountains
To the height that you may seek.
They cannot march like an army;
But if you will only stay,
To lend them a hand, they will follow,
As softly you lead the way.

Let them have little journeys,
Short steps that their feet can take;
If you drive them along too roughly,
Who knows but their hearts will break.
Remember they are but children,
And treat them in love as such;
Nor show them a giant's footprints,
And expect them to do as much.

Tender to-day, to-morrow,
In the steps of some holy saint,
They will run and not be weary,
They will walk and not be faint;
And by and by in the city,
The children of tender feet,
The children whom you lead softly,
Will play on the golden street.
—*London Sunday School Chronicle*

Natural History, Science, etc.

Starved Birds.—*Chambers's Journal* describes the effect of a cold storm which visited the northern parts of England in the Fifth Month 1886. Before it commenced the swallows and martins were about, revelling on the abundance of insect food. The storm lasted about five days, culminating in a snow storm. All insect life had disappeared, and the poor swallows were gradually being starved. In places the ground was strewn with the dead and dying birds. The writer of the account says: "I dissected several of the birds and found that the crop was in every case entirely empty, the cause of death really being starvation, accelerated by the intense cold." The destruction was immense.

An Edible Fungus of New Zealand.—For several years an edible fungus, the product of the New Zealand forests, has become an important article of commerce between that colony and China. It is a tough but gelatinous species, growing on both living and dead trees. It is largely used by the Chinese in soup, and is also esteemed as a medicine. It requires no other preparation when gathered than drying in the sun. The amount exported in 1883 was to hundred and fifty tons.

An analysis of its constituent principles, made at the Kew botanical gardens, showed that its chief nutritive value was in a gum like body.

Black Rot in Grapes.—This disease, the result of a fungus, has severely injured the grape crop in some districts of our country. The United States Department of Agriculture during last year experimented on the best means of destroying the fungus and saving the fruit. Vines were sprayed with various mixtures, most of them containing copper, which acted as a poison to the fungus. The best results were obtained with what is called the Bordeaux mixture, which contains four ounces of sulphate of copper, four ounces of lime, and seven and a half gallons of water.

The Black Rot developed most rapidly during the Sixth Month. When the fruit was gathered about the middle of the Ninth Month, it was found that the vines which had not been sprayed had on them scarcely any perfect clusters, while on those which had been sprayed early in the season, about ninety per cent. of the clusters were perfect.

Mexican Fibre.—This is a short and rigid fibre, used in the manufacture of scrubbing brushes. It is obtained from the leaves of a species of Agave, growing on the plains and rugged mountain slopes of Mexico. Nearly the accessible country is owned by Hacienda owners, who live in the towns. The rural population is mostly composed of Indians and half-bred, who build their villages of hovels round the haciendas. The hands who are not regularly employed in the work of the plantations wander out over the mountains and valleys on mules and donkeys to gather the leaves of the fibre plants. The central mass of heart leaves is alone gathered, as the outside leaves are too hard to work. The pulpy matter is scraped out by drawing it under a blunt edged iron scraper, which is pressed on a piece of board, on which the leaf is laid. The fibre which is left is dried in the sun.

The leaves of some of the Mexican Agaves have such hard flesh that it has to be softened by boiling, before the fibres can be separated from it. Several machines have been invented

to supersede this hard process, but in the treeless deserts of Mexico both fuel and water are so scarce that these machines have not been found to be as economical as the primitive process so long used by the natives.

Diphtheria.—When, in 1861, Napoleon the Little reached out to found a new empire, sustained by French bayonets in Mexico, his army had in it men who were suffering from diphtheria, and who brought the disease into a country where it had never been seen or heard of before. The evanescent glories of Maximilian soon faded, the remnant of the French soldiers went back, leaving behind them the evil legacy of this disease, which one of the foremost of Mexican doctors lately testified in the American Public Health Association, it is impossible to dislodge or conquer, so very unintelligent are the common people, and so very inefficient in taking proper steps for disinfection.—*Independent*.

Sanitation.—The death-rate in Munich from typhoid fever alone used to be 24.20 in ten thousand. Under Petenkofer's lead the city has been provided with water from an unquestionably pure source, and a complete but very costly system of sewers has reduced these deaths to 1.75 in the ten thousand. The gradual minifying of the disease, *pari passu* with the progress of the "works" first to 13.30, then to 9.26, and lastly to the 1.75 is itself a short and pithy sermon on Pasteur's dictum, "I believe it is within the power of man to drive these (germ) diseases from the face of the earth."

Fifty Thousand A Day.—*When and How the Crisp Bank of England Notes Are Made.*—In a picturesque Hampshire nook in the valley of the river Test stands a busy mill, from which is produced that paper whose crispness is music to the human ear all the world over. Since 1719 this Leverstock mill has been busy in the manufacture of the Bank of England note paper, and at the present time about 50,000 of the coveted crisp pieces of paper are made their daily.

To a careless observer there does not appear to be much difference between a Bank of England note of the present day and one of those which were first issued toward the end of the seventeenth century, but when looking into it it will be found that the present note is, as regards the quality of the paper and the excellence of the engraved writing, a much more remarkable production.

The fact is, the Bank of England and forgers of false notes have been running a race—the bank to turn out a note which defies the power of the forger to imitate it, and those nimble-fingered and keen-witted gentry to keep even with the bank.

The notes now in use are most elaborately manufactured bits of paper. The paper itself is remarkable in many ways: none other has that peculiar feel of crispness and toughness, while the eye (when it has satisfied itself with the amount) may dwell with admiration on the paper's remarkable whiteness. Its thinness and transparency are guards against two once popular modes of forgery—the washing out of the printing by means of turpentine, and erasure with the knife.

The wire mark, or water mark is another precaution against counterfeiting, and is produced in the paper while it is in a state of pulp. In the old manufacture of bank notes this water mark was caused by an immense number of wires (over 2000) stitched and sewn together;

now it is engraved in a steel-faced die, which is afterward hardened and is then used as a punch to stamp the pattern out of plates of sheet brass. The shading of the letters of this water mark enormously increases the difficulty of imitation.

The paper is made entirely from pieces of new linen and cotton, and the toughness of it can be roughly guessed from the fact that a single bank note will, when un-sized, support a weight of thirty-six pounds, while when sized you may lift fifty-six pounds with it.

Few people would imagine that a Bank of England note was not of the same thickness all through. It is not, though. The paper is thicker in the left hand corner to enable it to take a better and sharper impression of the vignette there, and it is also considerably thicker in the dark shadows of the centre letters, and under the figures at the ends.

Counterfeit notes are invariable of only one thickness throughout.

The printing is done from electrotypes, the figure of Britannia being the design of Maclaire the late Royal Academician.

Even the printing ink is of special mark, and is manufactured at the bank. Comparing a genuine with a forged note, one observed that the print on the latter is generally bluish or brown. On a real note it is a velvety black.

The chief ingredients used in making the ink are linseed oil and the charred husks and some other portions of Rheinish grapes.

The notes are printed at the rate of 3,000 an hour at Napier's steam press, and the bank issues 9,000,000 of them a year, representing about £300,000 in hard cash.

Liverpool Water-Works.—Liverpool, England, has done much in constructing new sewerage works and model tenements, with a view to diminish her high death rate, which was esteemed a reproach, especially when compared with Birmingham, where municipal government and municipal prosperity has reached a high degree of non-partisan perfection. Liverpool has a large manufacturing population, and it also labors under the same disadvantage as New York, in being the entrepôt of foreigners, many of whom become stranded, and eventually die there. But the wise and able men of the city resolved, ten years ago, to go to the very heart of the problem, which certainly lay in a deplorably poor water-supply. The action taken shows an example of English thoroughness that cannot but call out our admiration. They have constructed the largest line of aqueduct known either to ancient or modern history, leading right back into the heart of the Welsh Mountains. They have built a magnificent dam creating the Lake of Uruwry; but in order to do it they were obliged to buy out an entire Welsh village—acquiring their land in fee-simple and removing the inhabitants to other parts, and razing the houses to the ground. Sanitary experts will watch the death rate of Liverpool with a quickened interest hereafter.—*The Independent*.

Bombay Water-Works.—Whenever an epidemic of cholera sets forth from its Asiatic home on its devastating career around the world, we are told by those who have lived among the apathetic Orientals, of their ignorance, laziness and really filthy ideals, which allow them to use the waters of their sewage-polluted streams to bathe in, for cooking, washing, and to drink. One pessimistic writer, who has lived among them many years, says it would take two sanitary missionaries to each native to accomplish a reform: and the descriptions of the condition of the so called

holy wells, scattered along the route of their eleven-years pilgrimages, leave no wonder that the route can be traced by the graves that outline it. But no nation "liveth to itself," whether its contact with others is pestilential or salutary, and in Hindostan the influence of the English in sanitary matters is making itself felt. A system of water works has been built for Bombay, which cost the city 15,000,000 rupees. The main conduit comes from a vast reservoir, formed by damming the Tausa Lake with a dam which is two miles long—one of the largest in the world. The waterspread is about seven miles, and the catchment area fifty-two square miles. It creates a storage sufficient to carry them safely over the dry seasons—which the native will cease to reckon among the judgments of offended gods. These works are capable of supplying 31,000,000 gallons of water daily to these previously unwashed and diseased-stricken people.

FOR "THE FRIEND."

Vegetable Wonders.

On the 25th of the Fourth Month a kind friend took me to visit two remarkable plants growing on the banks of Mantua Creek, a few miles below Woodbury, N. J. The first of these was an enormous specimen of the Chicken Grape (*Vitis Cordifolia*). The thickest part of the stem was prostrate on the ground, so that we could not pass a tapeline around it to measure its size, but its girth at a few feet further on, where it had commenced to lift itself towards the surrounding trees, up which its huge branches climbed, was thirty-seven and a half inches—equal to that of a medium-sized man!

I had once seen a grapevine of about equal size in the alluvial soil on the banks of the Ohio River, below Cincinnati, but that vine and this stand forth prominently in my memory as unrivalled specimens.

After admiring this noble vine, of whose age we could form no estimate, we rode on into an open field, where, on a little eminence, stood a large white oak. Its branches extended horizontally to a great distance, and perhaps made the central stem seem smaller, but as we approached nearer, it appeared to swell in a remarkable manner, and showed itself to be indeed a giant. Like most trees of the kind, the trunk contracted a few feet above the ground and then swelled out as it approached the place where it subdivided into branches. The tapeline was passed around it at about the smallest place and measured twenty-three feet, seven inches. There are few such oak trees to be found, although there are many noble specimens in existence, one which is somewhat celebrated, stands in the graveyard at Salem, N. J., and there are some remarkable trees of this species in parts of the Maryland peninsula, to which reference was made in some notes published two or three years since in THE FRIEND, describing a visit to that section of the country.

The sweet potato is largely cultivated in the section of the country through which we passed. I had been accustomed to see the sweet potato sprouts raised in hot beds formed by placing a bed of manure in an enclosure covered with glass. The heat generated by the fermentation of the manure stimulated the early development of the sprouts from the roots planted in the soil, but here the farmers construct sprouting beds on a much larger scale by levelling a piece of ground, under which are placed flues of tile, that lead the gases of the

fires, built at their commencement, to the small wooden chimneys at their other extremity.

My guide promised one of his tenants to send him some Kainit to sow in his potato ground. This mineral comes from Stassfurt, in Germany, and is a mixture of sulphate and chlorate of potash and magnesia. He was in hopes it would destroy a microscopical fungus called "soit rot," which is often very destructive to the sweet potato crop. The spread of the fungus disseminated through the ground attacks the fine side-roots of the young plants, and through them obtains access to the central root. The growth of the affected part is stopped, but other portions of the root produce edible potatoes; yet the crop is often greatly lessened or even made entirely worthless by this fungus. Whether the Kainit would form a valuable fungicide or not my friend did not know, but he thought if it failed in that respect it would be valuable as a manure. J. W.

Scripture Illustrations.

"A CITY CALLED NAIN."—On the northern slope of a bleak, bare hill, the southern boundary in this part of the plain of Jezreel, or Esdraelon, is a squalid village, which has still preserved its ancient name, Nain. The site is marked by ruined heaps and traces of walls, showing that it was once a city; that is, that it had walls and gates. It is near enough to the Sea of Galilee to have been reached in a walk of one day. "The day after He went into a city called Nain." The approach to the place is from the northeast, the road from Tiberias, and outside, at a little distance from the walls, is the ancient burying-place, still used by the Moslems, with a few whitened sepulchers, and many oblong piles of stone, marking the humbler graves. Here it was that our Lord met the funeral procession. Internments in the East always take place about sunset on the day of death. There are and can be no elaborate preparations. The corpse is always dressed in such clothes as were worn in life, and stretched on a bier, with a cloth thrown over it.

AN EASTERN BURIAL.—The bier is carried, not on the shoulders, but about a foot from the ground, by handles. Thus the bearers would easily stand when our Lord approached and touched it. The grave is very shallow, and the corpse is lifted from the bier and deposited in it without any coffin. Stones are collected and piled on it, to protect it from the jackals, who would otherwise soon scrape away the soil and devour the body. There is no ceremony or funeral service at the grave, but a loud and deafening din of wailing. The sombre clothing, the sign of mourning in the West, is unknown. But the whole population attends. Generally I have seen the women preceding the bier, led by the professional mourning women, who are to be found in every village. They fling up their arms, tear their hair with the wildest gesticulations of grief, and shriek forth the name of the deceased, with laments that God has taken him. There is indeed a "tumult, and them that wept and wailed greatly." Behind the bier follow the men and boys in a confused crowd, often taking up the refrain of the women in front. After the body has been laid in the grave, the wailing is renewed for a short time, and then all disperse.

MOURNING WOMEN.—But for weeks, and even months, the women, not the men, regularly visit the tomb, and weep over it; professional mourners being also paid for this service by the

rich. All these customs, of the wailing, the mourning women, the bier without a coffin, have come down from Bible times without any change. The only alteration of the rite is in the invocation of the false prophet. One touching incident of a visit to Nain I would mention here, though scarcely an illustration of the passage. Just outside the ruins of the wall is an ancient fountain or well, to which the water is conducted by a conduit from the hills, and to which we descend by a few steps. While examining it, there was an Arab girl standing by, who had just been filling her pitcher. We asked her for a drink. Unlike the woman of Samaria, she set down her tall water-jar and readily gave it. On our offering her a small present, she declined it. Tears filled her eyes, and she said she did not give it for money—she would take no baed sheesh, but she gave it to the strangers for the memory of her mother, who had lately died and been buried over there, for charity, and for the love of God. In vain we pressed it. We could not but feel a touch of sympathy? The poor single-hearted girl kissed our hands, and we passed on.—H. B. Tristram—*The Colley, Durham, England.*

FOR "THE FRIEND."

In her autobiography, Mary Howitt describes a walk taken by herself and her sister Ann when quite young children.

They were at a relative's playing with a little boy, when their grandfather unexpectedly came. Our parents were absent from home—probably at Quarterly Meeting—and he, wishing to look after us, had come to take us a walk. To refuse was not to be thought of. We very reluctantly left little William and started under his escort. But our grandfather was unusually kind and gentle, and to give us a treat, took us to see our father's small tillage farm at the distance of a couple of miles from home.

He talked about the trees and plants in Timber Lane, which winding up from the town to the top of a hill, was hemmed in by steep, mossy banks, luxuriant with wild flowers, ferns, and overarched by the boughs of the oak, hawthorn and elder, having a clear little stream gurgling along one side. When we came to the open breezy hill with the high bushes, banks of Needwood Forest extending before us in wooded promontories for many a mile, there were lambs and young calves in the fields and primroses; and so as we went on our minds were calmed and interested. At length we reached the farm of eighteen acres, which we had last seen in autumnal desolation. Now all was beautifully green and fresh; the lower portion closed for hay, the upper filled with vigorous young vegetation; tender blades of wheat springing from the earth, green leaflets of the flax for our mother's spinning just visible; next the potatoes reserved for turnips; the entire field being enclosed by a broad grassy headland, a fertile border of spring flowers, of which we had seen our hands full. Our grandfather showed us a tender delicate flax, and contrasted it with a rougher growth of the turnip and the grass-blades of wheat, and preached a little sermon about God making every plant and flower spring out of the dry barren earth. As we listened, the last shadow of discontent vanished. The walk back was all cheerfulness and sunshine, and we were taken to Aunt Summerland's to finish the visit, happier than we had been on our arrival.

"This walk gave my sister Anna her first taste for botany."

FOR "THE FRIEND."

Thomas Story relates that John Bevan went with him to Pontypool in Wales, about sixteen years (on horseback, I presume) though above fifty years of age.

They had an evening meeting there among few Friends. He says John Bevan "spoke Welsh, and though I understood not the language, yet was much comforted in the truth all the time; by which I perceived his ministry was from that ground.

His speech flowed very free and smooth, trying a proportion and satisfaction to the heart not easily expressed, for though the languages of men differ very greatly, yet the language of Truth, as to the comfort of it, is one and the same for all nations."

Items.

Lust of Entertainment.—Upon what he calls the lust of entertainment," E. Winchester Donald makes these vigorous words of protest:

There is enough in the character of many of our modes of administering the Church to cause a thoughtful man to ask whether if the present pace continued, the dawn of the coming century may not see our churches transformed into houses of amusement or clubs of physical comfort. From a parish kitchen to a church stage is, after all, not a great distance. The path to be travelled is already indicated by church bowling alleys, church gymnasiums, and here and there a church billiard table. The parish dance, the parish strawberry festival, parish lawn tennis, have lost the attraction of novelty. But the appetite for entertainment is not appeased. These things only whetted it, and now ingenuity is looking out for a new card. What next? There is nothing of entertainment in the Ten Commandments; nothing funny about the Sermon on the Mount; nor do we find in any utterance of the Lord who wrote the Epistles and Gospels the faintest suggestion that they were possessed with the spirit of entertainment. The lust of entertainment and the teaching of the cross go not together."—*Episcopal Recorder.*

The License System.—The license system as applied to the liquor traffic is being rapidly extended to other forms of moral evil. The race track legislation in New Jersey, the Ives' pool bill in New York, the Louisiana Lottery in New Orleans, the official protection, for a stipulated sum, of 24 brothels in Omaha, 257 in St. Louis, 85 in Detroit, 64 in Milwaukee, 85 in Cleveland, and hundreds in New York, are all pieces of the same pattern as that from which the license of saloons is taken. It is even reported (we can hardly credit it) that a bill has been proposed in the Texas legislature to legalize lynch law under certain conditions. The same principle is defended in each and every case in almost the same way. Men will drink. Men will gamble. Men will be unchaste. Men will drink on Sunday. Men will lynch other men. Laws prohibiting these things "cannot be enforced." They have proved a "failure." Let us be practical and "restrict" and "regulate" these evils. Let us confine them to certain hours or to certain limits. Let us allow pool selling only on race tracks—Ives' pool bill. Let us limit brothels to certain quarters of the city where we can watch them—Supt. Byrnes. Let us restrict lotteries to one company which shall pay a big price for the privilege it does—Louisiana lottery. Laws that are not enforced beget disrespect for all law—therefore let us make a treaty with these persistent law-breakers whereby they shall be protected and their lives be divided. The whole devil's course of reasoning, which has been put forth with subtle cunning by so-called moralists and doctors of divinity, and which has been echoing and re-echoing in the daily press and sometimes in the religious press, is to reap fruit all over the land to-day. The dragon's seed that have been sown from platform and press and even from pulpit, are springing up armed men. The prospect may well be appalling. Legalized prostitution, legalized gambling (which is robbery), legalized lynch law (which is murder), are follow-

ing rapidly in the train of legalized saloons. It is time for men who have unwittingly sowed these dragon's teeth in the past to begin to make amends as they view the harvest. The principle of license of a moral evil is pernicious in the extreme.—*The Voice.*—

Reform Movement in New Orleans.—A movement for the suppression of gambling and the enforcement of the Sunday law in New Orleans appears to have begun in earnest. Citizens have organized for the purpose of upholding the laws and seeing that they are enforced. The association is "styled" the Sunday-closing and Anti-gambling League. There is a membership of 450, and the books show that \$30,000 has been subscribed as a fund to prosecute the gamblers and violators of the "Sunday law." A well-known firm of detectives has been secured to obtain evidence and furnish it to the prosecutors of the offenders. The organization is essentially a secret one. None of the names of the members will be published, and the business of the association will be kept secret in order that the workings of the order may be effective and complete. The best of the local and criminal lawyers have been retained by the league to prosecute offenders.

Missionaries in Algeria.—When last summer it was announced that the French Government had served a notice on the missionaries of the North Africa Mission to leave Algeria it was hoped that it would not be carried into effect. Recently, however, it has been renewed, and it is said that Lord Rosebery has been compelled to notify the missionaries that if they do not withdraw they cannot expect the protection of the British Government. It is stated also that the same decree applies to four Swedish missionaries who have been in the country a few months. The fact that by far the greater number of missionaries are females, and that they are forbidden to preach to any whether French or native, shows that the purpose is to effectually stop all evangelistic work, and is not directed particularly against the English. The society has not yet decided just what course to take.—*Exchange.*

While the people of New Jersey are making preparations for a war against the Race-track bills, next fall, by organizing citizens' leagues of voters in every county, the people of Oklahoma are to be congratulated on having finished their war. They have obtained at the hands of the Legislature of the Territory, a bill declaring gambling illegal and providing penalties for all engaging in it. Some have been wont to think that Oklahoma is largely made up of gamblers and degenerate characters; but the passage of a stringent bill against gambling shows that this does great injustice to the people of the Territory. The bill was introduced and championed by a man from Pottawatomie County, which was opened to settlement only eighteen months ago. It was bitterly opposed by the saloon and gambling elements and some of the Territorial papers. But those who stand for good morals rallied to its support and the bill has become a law. The people of New Jersey may take courage from this example in the far West. If they fight hard and unitedly they will win. Gambling is one of the most insidious and pervasive evils of the day, and decent citizens cannot be too vigilant in opposing it.

DAMAGED.—A sign, advertising damaged goods of one kind and another for sale, is not an infrequent sight. In large letters, painted in striking colors, it is announced that certain articles, or the entire stock of some store, has been damaged by fire, water, etc., and must be "sold at a great sacrifice."

Things that are damaged, and hence have not their former value, are not limited to auction stores and houses where fire and water have made havoc. Men walk the streets of every city who do not need to have sign-boards strapped to their shoulders, announcing a damaged body and character—and, therefore, that a great sacrifice of moral worth may be made. Here is a young man with blood-shot eyes, bloated flesh and unsteady step, who has been burned out by

fires of intemperance. To another, the strange and destructive fascination for gambling, which began with a game for the cigars or the drinks, or, also, too often in the polite forms of gambling in social life—which so-called society is horrified to have designated by its proper name, has been the agency through which a life has been made a shameful failure, ending in despair that generally finds relief in self-destruction.

And so we might go on naming the things that damage men—secret vices, dishonest practices in business, unholy ambition, covetousness—all tending to rapidly weaken noble purposes; destroy not only reputation—that which a man is said to be—but undermining character—that which he really is. As a result of all the forms of sin that ruin men, we have but to look around us to see the "victories of shame and contempt, and the harvest of hell that have grown from such a seed as this."

The only hope of manhood is in that kind of right living which is prompted by faith in Him who saw enough in souls damaged, ruined by sin, to lay down his life for them.

"If we could see ourselves as the Lord sees us, the demand for fig-leaves could not be supplied."

THE FRIEND.

FIFTH MONTH 20, 1893.

The census of our members taken at intervals, and the annual report of the number of children of school age, show conclusively that for many years past there has been a somewhat steady diminution in the number of the members belonging to Philadelphia Yearly Meeting. This, we believe, is largely due to social causes, such as the increase of wealth and the consequent increase in the expensiveness of the manner of living adopted by our people, which in many cases postpones marriages to middle life, if it does not altogether prevent them, and thus cuts off the natural increase from births. This is not peculiar to our Yearly Meeting, but is the common experience of all the Eastern Yearly Meetings, and those of Dublin and London, in all of which we believe the number of persons removed by death exceeds the increase from births. And we suppose the same remark is true as regards persons of other denominations who move in similar social circles.

There must then be a lessening of members in meetings so circumstanced, unless the deficiency is made up by removals from other quarters, into their limits, or by accessions from conversions. There have of later years been many and very valuable additions to the meetings of Philadelphia Yearly Meeting by conversion, of those outside of our organization, of the truth and value of the principles we profess. But these additions are, as we believe, much restricted by the fact that comparatively few of the poorer and more numerous classes—the working population—feel that they could be at home among a people more wealthy and moving in a higher social circle than themselves. So that we have sometimes thought that if it should please the Head of the Church to bring such as doves, flocking to our windows, it would be preceded by social catastrophes which would greatly impoverish our members, and reduce them to a level with

those over whom our influence needs to be extended.

The lovers of the Church can but be seriously impressed with the fact of the loss of members, whatever explanation for it they may adopt, and may well consider whether they are fully doing their duty in watching over the younger members of the flock, so as to preserve them from wandering away from the fold; in spreading in the world a knowledge of the precious principles of the everlasting Truth, and in so exemplifying these in their daily lives as to convince beholders that their fellowship is with the Father and his Son, Jesus Christ.

But here comes in a danger, lest in their zeal they be tempted to lower the standard of the Gospel, so as to make it more attractive to the world, and to make converts to our profession who are unwilling to live under the cross of Christ, which crucifies to the world. Of what benefit would it be, either to them or to our Society, to multiply nominal members, only partly convinced of the doctrines professed by us, or unwilling to submit to the government of Christ, as revealed in their own hearts.

It is not by might or by power but by the Lord's Spirit that his blessed cause is to be spread on the earth, and it is only as man comes under the influence of that Spirit, and his acts are regulated by it, that he can do any spiritual good to others, for it is God who worketh in his saints, to will and to do at his good pleasure.

Sometimes young people who seem sober and well disposed, are encouraged by injudicious friends to become active workers in various benevolent causes before they are so established in the one thing needful—communion with their Creator, and a close attention to his leadings—as to be rightly prepared to know his guidance. Hence they may have their attention too much diverted from their own growth in grace, and substitute therefore outside labor, and thus become "barren and unfruitful in the knowledge of our Lord Jesus Christ."

SUMMARY OF EVENTS.

UNITED STATES.—The constitutionality of the Chinese Exclusion and Registration act was affirmed on the 15th instant, by the United States Supreme Court. The opinion was announced by Justice Gray; Justices Brewer, Field and Fuller dissenting. Counsel for the Chinese moved for a rehearing of the case and an argument before a full bench at the next term. At present the Court stands five to three in support of the law, Justice Harlan being absent. The Court took the motion under advisement, and, after consideration, denied the motion, so the opinion stands as announced.

It is announced at the State Department in Washington, that Commissioner Blount had been appointed Minister Resident of the Hawaiian Islands. There is reason to believe that Stevens was not allowed to remain in charge of the Legation until the 24th instant, at which date he had announced his intention of sailing for San Francisco, because of his activity in behalf of annexation.

Letters received at Washington from naval officers and others at Honolulu indicate that the Provisional Government of Hawaii maintains a firm hold, and one letter says that the native sentiment in favor of annexation is growing.

On the 9th instant, a bill passed the Harrisburg House of Representatives, prohibiting persons by sale, gift, or otherwise, from furnishing cigarettes or cigarette papers to minors.

A Buffalo despatch says that the New York Central Railroad's engine No. 999, on the 7th instant, in the run from Rochester to that city, made a mile in 32 seconds, which is equivalent to 112½ miles an hour, thus beating the world's record for speed.

The New York *Poice* says: "A Brooklyn jury has just given Elizabeth A. Walsh \$500 damages against a saloon keeper for selling liquor to her husband, who comes home drunk, smashes the furniture and misbehaves generally. Good! the next step will be dama-

ges against the community which licenses a saloon keeper to make Walsh a drunken and dangerous brute."

There were 940 deaths in New York last week, being 9 less than in the preceding week. Pneumonia caused 163 deaths; consumption, 99; contagious diseases, 70; kidney diseases, 68; violence, 49; bronchitis, 35; and influenza, 12. Scarlet, typhoid and typhus fevers are slightly on the increase.

The Liquor License Court of this city have granted 1632 retail licenses, which is 244 more than last year. The number of wholesale licensees issued is 549, or 9 more than last year. Only two of the last year's retail licenses failed to secure a renewal. The rulings of this court have been strongly in favor of the rights of liquor sellers.

Deaths in this city last week were 482, being 22 more than the previous week, and 39 more than the corresponding week last year. Of the foregoing 257 were males and 225 females; 70 died of pneumonia; 68 of consumption; 28 of diseases of the heart; 23 of convulsions; 19 of diphtheria; 19 of marasmus; 17 of cancer; 13 of casualties; 12 of old age; 12 of inflammation of the brain; 11 of nephritis; 10 of bronchitis; 10 of typhoid fever and 10 of Bright's disease.

Markets, &c.—U. S. 2's, 99 a 102; 4's, 112½ a 113½; currency, 6's, 105 a 115.

Cotton was quiet and steady, on a basis of 8½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, \$18.50 a 19.50; spring bran, in bulk, spot, \$17.50 a 18.00.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.50; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.25 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.50 a \$3.75; winter patent, \$3.75 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.65 a \$4.00; do., patent, \$4.15 a \$4.50; do., favorite brands, higher. Rye flour was quiet and steady at \$3.05 a 3.10 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 76½ a 77 cts.

No. 2 mixed corn, 50 a 50½ cts.

No. 2 white oats, 41 a 41½ cts.

BEEF CATTLE.—Extra, 5½c.; good, 5¼ a 5½c.; medium, 4¾ a 5c.; common, 4¼ a 4½c.; fat cows, 3 a 4¼c.

SHEEP AND LAMBS.—Sheep were active and firm. Quotations: Wool sheep, 5 a 6½c.; clipped sheep, 3 a 5½c.; wool lambs, 6 a 7½c.; clipped lambs, 5 a 6½c.

Hogs were in fair demand and ¼c. higher. Quotations: Extra Chicago, 10½ a 11c.; other Western, 10½ a 10¾c.

FOREIGN.—The debate on the Home Rule bill in the House of Commons is becoming very tedious, but the end is not nearly in sight. One paragraph has so far passed without amendment and by a majority of 42, but the amendments proposed now fill nearly 50 pages, and the Conservatives and Unionists are determined to keep up their policy of obstruction. So far their strongest speeches have failed in their object in that the Irish members have refused to speak. An amendment by Victor Cavendish, Conservative, was rejected on the 15th inst., by a majority of 47.

Seventh-day, the 13th inst., was the seventieth consecutive day London has been without rain. There were two passing showers a month ago, barely enough to lay the dust, but there has not been a single real rain in all that time. The drought of the last nine weeks has caused a great loss of farm and market garden products in the south of England. Grain, vegetables and fruit crops are withering throughout wide strips of country. A plague of caterpillars is destroying the leaves, blossoms and small fruit in the apple and pear orchards. In Hampshire, Devonshire and Cornwall streams and wells are drying up and springs are running low.

On the 11th instant, a committee of the striking Hull dockers met a committee of employers to consider terms of a settlement. An understanding probably will be reached, as the strikers assent to the unlimited employment of non-union men, and thus confess virtually that they have been beaten.

On the 10th instant the French Chamber of Deputies passed the bill raising the Legation in Washington to the rank of the Embassy.

The annual budget, presented to the Spanish Congress shows an actual surplus of 250,461 pesetas. Such a startling novelty in Spanish national finance is the cause of much jubilation. The estimate of the revenue of the coming year, based upon the actual receipts of the last two years, is also a novelty. The reductions of expenditures amount to 32,000,000 pesetas. The Queen Regent has voluntarily reduced her civil list by 1,000,000 pesetas. The revenue from new taxes amounts to 26,000,000 pesetas.

From the unprecedented number of candidates for the German Reichstag, it will be impossible for the results of the first day's polling, on Sixth Month 15th, to decide the general issue; and it is expected that the vote on that day will not certainly establish the political character of the new House.

As is well known, the successful candidate requires a majority over all his opponents, and the large number of men seeking election and re-election in the various constituencies will make the required majority hard to obtain in many cases. It is thought that more than 100 second ballots will be necessary to decide questions of election, and it is therefore highly probable that the end of summer will have been reached before the House is finally constituted. It is doubtful whatever may be the result of the elections, whether the Reichstag will even then be convened for business. It is more likely that it will meet only to hear the Emperor's speech opening the session, and then adjourn until the usual period of opening in Tenth Month.

Reports to the Italian Government from the Prefect of the various districts through the Kingdom, show that the drought has caused such damage to the crops that Italy will be compelled to import this year 113,500,000 bushels of grain in excess of the ordinary amount imported. As the duty is five lire on a quintal, the receipts on this account will probably cover the deficit in the Italian budget.

The Polish pilgrims have arrived in the city. Rome. The pilgrimages will be suspended during Sixth, Seventh and Eighth Months, on account of the influenza. More than half of the Swiss Guards at the Vatican, are now ill of the epidemic, and the medical staff has been increased so that it may be equal to caring for the sufferers. More than 50,000 cases of influenza have been reported in the city.

The official estimate of the Bengal wheat crop for the season just closed is 443,243 tons, against 249,900 tons in the previous year.

A despatch from Teheran, capital of Persia, of the 15th inst., says: "Great destitution prevails in the city of Shiraz, capital of the province of Fars, and the famishing people have broken out in a riotous demand for bread. The people accuse the authorities of seizing the grain beforehand in order to sell it at high price, and make a profit from the miseries of the people. The riotous demonstrations have closed the bazars, and disorder prevails to such an extent that troops have been sent to the scene to aid in restoring order. Ronkned Daouleh, the Governor of Fars, whose residence is at Shiraz, has been recalled from his post, presumably on the ground of responsibility for popular discontent."

Advices from Nicaragua show that the revolutionists are gaining daily and becoming more aggressive. San Juan del Sur and the country towns up to Granada are in their hands. Corinto is being fortified by the Government to resist the expected attack from San Juan. The opposing forces are massing at Masaya. Two battles fought near Masaya have resulted in favor of the revolutionists, whose superior artillery caused the Government troops heavy losses. Three formidable attacks by Government troops have been repulsed with great loss to the assailants. The Government is on the defensive. The revolution advances daily and its triumph is assured.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Committee meet at the School, on Fourth-day, 17th inst., at 8 A. M.

The Committee on Instruction and the Committee on Admissions meet at the School, on Third-day, 16th inst., at 7 P. M.

Conveyances will meet trains leaving 31st and Chestnut at 2:56, and Broad Street at 4:32 P. M., on 16th inst. Wm. Evans, Clerk.

A YOUNG woman Friend (teacher) desires a position for the summer months. Would be willing to assist in household duties, book-keeping, or to travel. Address "J," Office of THE FRIEND.

FRIENDS' SELECT SCHOOL.—Friends who wish to have pupils entered for the term beginning on Ninth Month next are requested to make application now. The number of vacancies is limited, and desired to give members the preference.

J. HENRY BARTLETT, *Sup't*,
140 N. 16th Street.

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Excerpts from the Life of Mary Dudley.

(Continued from page 238.)

In the Second Month, 1805, she obtained liberty from the Monthly Meeting for the performance of some religious service within the limits of her own Quarterly Meeting, and at Ross, in the county of Wexford; respecting which the following particulars are extracted from her letters and memoranda.

"Youghal, Second Month 9th, 1805.

"The meeting here on Fourth-day was a solemn relieving season, rather unusually so. Several who were in profession with us were there, and I intended to appoint a public meeting for next week which was a very favored time. Those present behaved solidly, and were of a description towards whom much liberty was felt in preaching the Gospel, and for whom I trust our work was acceptably made. I was more than satisfied, as I have had cause to be, through various unmerited regard, at different seasons, in coming here. A solid young man who attended meetings for a year past, was with me this evening, to my comfort, and I hope his

"Yesterday, the 18th, was fully occupied with laborious meetings in Cork, the first unusually so. Many of different religious denominations were present at the second meeting, and I felt excused from appointing one of a more public kind, which I esteem a favor; the time was altered an hour, as the morning meeting was held long. This day the meeting at Waterford was held at twelve o'clock, in a room over the market-house. I was relieved by the opportunity with the people, though the atmosphere which seems indeed thick over the minds of many, causes the labor to be hard, and at times attended with but little hope. Yet if the duty is so open, it ought to be simply followed, and the help mercifully vouchsafed is sufficient to stimulate to steady obedience.

"The meetings at Glanmire and Middleton were satisfactory, and as the inhabitants of Moorestown were invited when that at Glanmire was held, relief of mind respecting that place also was obtained; and visits to some public institutions in the neighborhood were also productive of peace.

"Third Month 7th.—Left home for Water-

ford, and on the 8th attended the usual meeting there, a very low season to the travailling seed. 10th. A suffering meeting, but through an acceptable testimony life was little raised and supplication poured forth. Several solid persons came to the afternoon meeting, which was a time of some relief, but the views being too much outward, tended to check the rising of the pure spring.

"On the 11th, went to Ross, sat in the families of Friends there, and on Fifth-day had notice circulated of a public meeting at eleven o'clock, to which an apparently serious company of the genteeler class came. It was a memorable season indeed; a precious solemn influence being prevalent, and much liberty felt in proclaiming the way of life and salvation. At the conclusion of the meeting, Friends were desired to remain, and a time of relief ensued with them collectively.

"This long impending visit to Ross was comfortably accomplished, and I left the place peacefully, under the consoling belief that the Lord is raising the standard of his power in many minds, by bowing to which some who were not a people are become his, and bringing forth fruits acceptable in his holy sight.

"Returned to Waterford on the 16th, and next day sat a low suffering meeting again with Friends there. Oh! the want of that Spiritual exercise which would bring down the blessing, not only upon the head of Aaron, but every class of the people. In the afternoon meeting, the remembrance of Elijah's sufferings was awful, yet encouraging to the partakers of his spirit; and liberty was felt in saluting this description of the people, under a view of what the ministry, the state of eldership, yea, of all called to active service in the church, should, and might be. Close doctrine also flowed to the worldly-minded, the supine and unwatchful in spirit; but with how little hope does the poor servant sometimes labor, having as it were to plough up as he goes over the ground, instead of finding it in a softened, prepared state. Faith was, however, renewed, and the reaching forth of a love precious to feel, led to the appointment of a public meeting for the following evening. This was largely attended by persons of various professions, and ability mercifully extended to proclaim the doctrine of free and universal redemption through Christ Jesus. Somewhat of a different spirit was to be felt, even a degree of that which leads to a judging and reasoning down the simplicity of the pure unchangeable Gospel. But while the mysteries of the everlasting kingdom are hidden from the wise and prudent, they are still revealed unto babes, the humble and the contrite; a precious remnant of whom could be saluted in the prevalence of love and life, and at the conclusion praise waited in Zion and thanksgiving was poured forth in the congregation. May the vessel (altogether unworthy such a refreshing influence,) be preserved by Him who only can keep it in sanctification and fitness to receive renewed fillings, or bear re-

signedly the emptyings which Infinite Wisdom may appoint, that the Lord may be all in all for evermore. Amen and amen!

"Third Month 21st.—Left Waterford for Pilltown, where a meeting was held at twelve o'clock. It was attended by a considerable number of serious Protestants, and a few Roman Catholics, and proved a time of remarkable solemnity. The people appeared to be measurably acquainted with the nature of Spiritual worship, so that way readily opened for the Gospel message, which through the renewings of holy help was proclaimed to some happily alive to its power.

"The succeeding day there was a meeting in the village of Portlaw, with a large company of very quiet orderly people; many having left their ploughs and other employments to come at the invitation of Friends. This season was also memorably owned by the spreading of the holy wing, and my spirit, with that of others present, bowed in thankfulness to the author of all good. A clergyman who was at the meeting came afterwards to see us, and expressed satisfaction at having been there; making observations which affected me greatly, as evidencing an increase of that glorious light which is opening the spirituality of religion, where education and long habit had strengthened prejudice against it.

"I returned home next day, the 23rd of Third Month, and was favored to find all well, which I had been helped to leave under the great Shepherd's care, to whom be the praise of his own works, and conducting, preserving goodness, now and for ever!"

Soon after her return home, my dear mother became indisposed with an affection of the lungs, and was wholly confined for several months, during which time she was brought very low both in body and mind; several afflictive circumstances in her family, and the circle of her friends, combining to mark the remainder of this year, and nearly the whole of the following, as a period of peculiar trial. For many months her own habitation presented a scene of sickness and sorrow, she and her daughter Hannah being ill at the same time, and confined in separate chambers, unable to see each other, and for a while with but little prospect of either being restored.

In the Sixth Month 1806, a bitter cup was administered in the decease of my dear brother Robert, who had resided for some time at a distance from his near connections; and being removed after only a few hours illness, the stroke was indeed heavy, and as such keenly felt.

He was the last of five sons whom she had taken the charge of on her marriage, and being the first who addressed her by the endearing appellation of mother, and very affectionate in his behavior, he had always been peculiarly near to her; though her love and tender care were uniformly manifested towards each of them; while, on their part, an attentive and respectful demeanor has frequently induced her to observe, with grateful emotion, that she never desired more affectionate or dutiful conduct from

her own children, than what she received from some of her adopted sons.

When she had herself become a parent, she was so circumspect in preventing any discernible difference, that it was not until after the death of several of the former family, the younger part had any idea that such a distinction existed. She found one of her husband's sons far gone in a consumption, who died the year after her marriage at about the age of thirteen years; and another sweet youth was taken off before he attained the age of twenty. The eldest, a valuable religious character married agreeably, and seemed likely to possess length of days, but being attacked with rheumatic fever, his constitution rapidly sank, and exactly fourteen weeks from the day of his marriage his remains were consigned to the grave. These three she had the satisfaction of attending to the last, as they all died under the parental roof, and bore ample testimony to the tenderness and unremitting care of their anxious mother

(To be continued.)

FROM THE "PRESBYTERIAN."

Raise the Standard of Manhood.

We do not believe that it is the dread of straitened circumstances, though nearly any woman prefers to see the man she marries getting on in the world; nor is it the love of "independence," though every woman enjoys the money or position she earns herself, the freedom to make her own plans and carry them out, the feeling that she has as good a right to the world and everything in it, as has any man, it is not such things that keep women single. Neither is it lack of opportunity, for there are very few women who might not, at some time in their lives marry somebody.

But there's the rub. So many of these "somebodies" are so inferior, that they awaken no love. It is just as hard for a woman to live alone and unloved, as it is for a man. It is woman's nature to wish to love and marry, to be the "queen of home" (though frequently any amount of drudgery goes with the queenship) but there are hundreds of women—and thank God for it!—who would rather live single all their lives, "toil scantily rewarded," and "end their days in a hospital or benevolent home," than desecrate their ideal of marriage by joining themselves to the specimens of manhood offered to them.

Certainly there are many fine men in the world, and a true, noble, intelligent Christian gentleman, is God's masterpiece. Nothing in the wide world comes up to him. But evidently there is not enough of this kind to "go around" in a marrying way.

In these days, aided by the finest type of men, women are finding out their own value and capabilities, and in every way are making the most of themselves. Mentally as well as morally, they are outstripping the average man. Undoubtedly, there are plenty of silly, ignorant, frivolous women, but "we are talking about averages," and it must be candidly admitted, that the average woman of the times is superior to the average man, or is rapidly becoming so.

Surely no right thinking person would wish to stem the tide that is carrying women to positions where she can do, and is doing more and more for humanity, both in the home and outside of it. And yet surely she is not to obey the apostolic injunction, "to marry," unless she can do so worthy of herself.

What remains to be done, then, is to raise the

standard of manhood, and not let it fall behind progressive womanhood.

Waldensian Emigration to America.

There was allusion made in THE FRIEND, a few weeks ago to the reported coming of a body of Waldenses from Italy to this country, and that they would probably locate in North Carolina. A correspondent, not a member of our religious Society, but an interested reader of THE FRIEND, writes to me, expressing his concern lest the immigrants should get within the power or come under the influence of some "big tobacco manufacturer, who will buy lands for them at \$2.00 an acre, and give them these lands if they will agree to sell him all the produce therefrom, that produce being tobacco. I trust however, that this sad fate is not in store for them." He hopes that they will be aided or advised, as far as they would be willing to receive advice, about selecting lands, etc., by members of the Society of Friends.

Having written upon this subject of the Waldensian emigration to Odoardo Jalla, the secretary of the Italian Evangelical Publication Society, Florence, he replies under date of 26th ult.

"The emigration of a body of Waldenses to the United States is unhappily a very true fact; only, as the information did not quite correspond with the proposals, there will be only seventeen families, starting this very week from our Piedmontese Valleys, for New York. Perhaps another group of families will soon follow these sad steps. The emigration of Waldenses to America is now no new undertaking. If you kindly take the *Annuario*, for 1893, I sent you, you will notice the places named Monett, Barry County, Missouri, (about 300 Waldenses); Uruguay, Colonia Valdense, and Cosmopolita, (more than 1000 Waldenses). These three places are Waldensian colonies, existing from before the year 1860, and ever increasing, because of the financial crisis now afflicting our poor Italy all over.

"You are right in attributing the greatest cause of our poverty to the monstrous expenses for armament and military forces. I think, that now a very large minority, if not majority of our fellow citizens have come of that opinion. I only wish that some generous friend in England or America would enable our Publication Society, (now in deficit), to scatter all over our country a good supply of Italian tracts on arbitration, peace and disarmament."

I will add, that to the writer of the above was recently intrusted the translation, publication and distribution of an Italian edition of *The Theatre*, the wish having been expressed by the author of the essay that to the Waldenses a considerable proportion of the little books should be sent. This has already been done.

That strange fatuity in state craft which drove the Huguenots from France, and the Mennonites from Russia, seems as though it were being repeated in the almost involuntary expatriation of the Waldenses from Italy.

Many thousands of another class of the same nationality, Romanists in their religion, abject in their poverty, are flocking to our cities. This movement, as hinted at above, is largely the result of a system of most oppressive taxation necessitated by the demand for an increased naval establishment and military armaments. Coming to our shores to escape the oppression, it is to be hoped that the Waldenses may here learn lessons of peace, and that Friends, an always peaceable people, may be ready to receive them.

JOSIAH W. LEEDS.

A Day in the Tobacco Field.*

On a day in the latter part of last month worthy man among the Methodists called upon me at my office in the city, bearing a note of introduction from the editor of a religious weekly. He had hardly started to express to me the concern which he had long felt upon the so general use of tobacco (he had himself been a slave to the habit for thirty years), and especially that ministers of the Gospel should be under bondage thereto, when a man and woman entering, interrupted our conversation. The woman, it appeared had come as representing her husband, to surrender possession of a little store property in the suburbs, while the man who accompanied her was the prospective new tenant of the premises. I reminded the woman, however, that the property had been previously and unfairly entered upon, and that tobacco contrary to my wish had been regularly sold there in addition to the ice cream, cakes and other eatables which had been especially mentioned in the lease. I desired, therefore, to begin afresh with a fair understanding. The parties seemed reluctant to accept the restriction and departure. Meanwhile another woman had entered, and having settled the business about which she was called, said, as she was leaving, that her husband had decided to give up the farm in Buchanan County upon which they had been living. "Yes" (replying to my query), the land was adapted to tobacco culture and they had grown some of the weed as a crop." I thought she was probably not satisfied therewith; they had a young son; an anti-tobacco tract was handed to her and she departed.

Conversation with my Methodist caller on the tobacco subject was now readily renewed. I believed that their ministers would not be averse to give a clear and clean testimony of while they continued to be users of tobacco. I instanced the case of a young man under conviction for sin who was held back in his upward course until he closed in with the Divine intimation to give up this habit. Giving up the experience in a prayer-meeting, two ministers close beside the young man, known to the narrator (my caller) to be cigar smokers, were loudly pronouncing their "amens," until the last prayer was reached, which told of the victory of tobacco; two heads then hung down, and their lips uttered no answering sound of thanksgiving. And after all it is the "besetting sin," any habit, passion or appetite which "separates from the God of all our sure mercies, which are bid to contend against and pray for to be delivered from. In concluding the conversation to my Methodist visitor, I will make record of the hope he expressed, that Christian temperance women would endeavor to encourage tobacco using ministers to relinquish the habit, seeing that that habit so often operates as a stumbling block to so called "laymen," plenty of the latter being very ready to stifle the reproaches of the Holy Spirit, and compound with their consciences by pleading "my minister does."

Leaving my office and reaching by horse a street corner, where I waited to take a cab on another line, I observed that the store property upon the pavement of which I stood was being sold for the sale of cigars, cigarettes and other

* The writer believes that this article, which appeared last month in the West Chester *Local News*, appropriately accompany the one upon the Waldenses and perhaps strengthen the plea to save them from settling on the tobacco lands—if indeed such a danger threatens them.

tures of tobacco, and, as is also so often the case for the sale of what I have characterized in another place as "brutalizing and criminalizing literature." Only a few days before, a Presbyterian minister, well known in the city, had been in my office to state the fact that the warden of the Sabbath School appurtenant to the church with which he was connected, and in the habit of regularly stopping before the incriminated window of a candy and sensational story paper shop close at hand, and there to cover the pictures of prize fighting, murders and other realistic representations of crime. He was very much afraid that the lessons of the children had received were nearly neutralized through this pernicious object teaching. Fully endorsing his observations upon the "wonderful effects of such sidewalk education in quality, etc.," this rightly exercised remonstrator was encouraged to carry out his purpose and obtain a numerously signed petition in the neighborhood (which should include therein the names of a good proportion of those who were smokers), asking the authorities to take some steps to abate the evil.

Well, accompanying my soliloquy upon the present circumstance, as I stood at the street corner, with a very brief call upon the attendant of the cigar and low literature store, that he might know that his wares did not meet with qualified approval, I was ready for the street which by this time had appeared and which led me to Broad Street. A bus' on that avenue led me about two miles down the same to a residence whereat I had engaged to meet Mr. Martineau Woods Lawrence (Meta Lander), author of "The Tobacco Problem." This lady I will not passing, is the widow of Edward A. Lawrence, a Congregational minister, formerly of Northampton, Massachusetts, who was an ardent advocate of the principles of peace. Their son, named Edward A., is a Presbyterian minister of Baltimore, who (as to-day's issue of the *Free Press* happened to mention) had exchanged his comfortable home for a little tenement lodging place in the "slums," that he might the better, as he believed, work out the problem of city life among the lowly. This several years ago, being commissioned to visit the various mission stations of the Presbyterians in distant lands, came in the course of his travels to Tarsus, in Asiatic Turkey, formerly in Rome's province of Cilicia, of which it was a "no mean city," as the apostle Paul said. Finding a dozen or more Armenians there, he was surprised to find that in a community where opium was in so general use, this little band had pledged themselves against the use of tobacco, triumphantly exhibiting to the gratified gaze of Pastor Lawrence a copy of his mother's tract, "The Tobacco Problem."

So good many pages have lately been added to the book, in printing a new edition, and it may be had by addressing the author at Northampton. On the occasion of my recent call upon her, she showed me a letter which she had received not long ago from an Episcopal minister to whom she had presented a copy of the tract. He wrote in acknowledgment that he had been a user of the weed, that his eyes had been opened by the testimony which the tractise had before him, and that he had now discontinued the seductive but hurtful habit. With a hope that many other disenthralled ones might fall into the ranks, I conclude my narrative of a day in the tobacco field.

JOSIAH W. LEEDS.

ROUNCEY, Fourth Month 10th, 1893.

A New Copy of the Gospel.

Much interest has been awakened in literary circles by the discovery made at Sinai a year ago, by a learned lady named Lewis, of an ancient copy of the Gospel written in Syriac language. The parchment on which it was written had been subsequently used as a material for another book, so that the restoration of the text beneath was rendered more difficult.

From the London *Friend* the following items respecting it are gleaned:

During a visit to the Convent of St. Catharine, at Sinai, in the previous winter, A. S. Lewis had ingratiated herself into the good graces of the monks, and was given access to the library which was stored away in chests and in a poor condition. The leaves of this particular book were stuck together, but she separated them by the steam from a tea-kettle, and appreciating the value of the MSS., photographed the whole (more than 300 pages), and brought the negatives back to Cambridge. After an examination of these by some of the Syriac scholars, another visit to the convent was agreed upon and attended by her sister and three of the learned men at Cambridge, (of whom J. Rendel Harris was one). Lewis reached Mt. Sinai, on the 8th of Second Month, in the present year, and met with a warm reception from the Abbot, who at the time of last year's visit, was librarian.

The *British Friend* says:

"Arrived at the Convent, the party were at once able to enter upon their self-imposed task. The same afternoon they were shown a number of Greek MSS. The next morning they asked for the palimpsest of which they were in search, which was given into Lewis' charge and kept by her. The day was then regularly portioned off. The days were divided into three watches, the first from 8 to 11, the second from 11 to 2, and the third from 2 till 5, it being further arranged that the three gentlemen should alternate the watches, so that in turn each might have the benefit of the bright light of the middle watch for his work. As the light increased morning and evening, the hours were altered, until work was commenced at six in the morning, and continued till about the same hour in the evening.

Now we may give some indication of the delicacy of the task which has thus been undertaken, and which was to last for forty days. The palimpsest comprises 356 pages, 320 of which are occupied by the Gospels. The upper writing consists of the lives of female saints, and under this is the Syriac version of the Gospels. It was evident that much dirt had been removed since Mrs. Lewis had the MSS. last year, but it was in such a state that many of the pages were gummed together, and were difficult of separation. In the first instance Mrs. Lewis separated them with her fingers, but when this was too difficult she had recourse to the more tedious operation of doing it with the steam of the kettle. And then came the washing of the pages, and the bringing to light of the underwriting, which has been hidden for centuries. Here advice given at the British Museum proved valuable, though the monks at the Convent did not at first like the idea. The medium used was hydrosulphuret of ammonia. The fumes are almost unbearable, and yet such was Lewis's devotion that on some days she was four hours painting and repainting the manuscript, sometimes on the margin, at others carefully going between the lines and even round the individual letters of the upper writing. The re-

sult was much of the original writing was brought up a vivid green, which we understand will remain visible for centuries, and no injury was done to the parchment. Thus for forty days each member of the party was busy, and we now have an almost complete version of the Gospels in Syriac, a translation of which will shortly be made public.

The Convent is surrounded by great fortified walls, built in the time of Justinian, but the interior is a perfect jumble of small apartments, none of which are deserving of a much better title than out-house. This is the place where this treasure was found. The books are kept in chests, but no very great care has been bestowed upon them, and the dust and mice once have played sad havoc. There is no glass to the windows in the rooms, so that the searchers whilst at their trying work were constantly exposed to draughts, but notwithstanding this, the purity of the air was such that even those of them unused to such travel have returned the better in health as well as the richer in mind.

Is There Not a Cause?

This is the title of a pamphlet recently published in England and chiefly composed of extracts from speeches and documents, which refer to the "pastoral" question among Friends, and the discussions on the "Home Mission" Cause.

The *British Friend* of the Fifth Month, contains the following review of it, which may prove instructive to some of our readers:

The historian of the present crisis in the Society's history will be fortunate if he light upon a copy of this little compilation. He will find conveniently here the material on which he will be able to form a conclusion as to the issues involved. It contains hardly anything of the writer's own, except the admirable arrangement, but is made up chiefly of extracts from the writings and reported speeches of Frederick Sessions; Henry S. Newman, Howard Nicholson, J. Fife Stewart, and others, and of extracts from *The Christian Worker*, the organ of Western Quakerism; and to each extract are appended marginal references, contrasting these frank statements, made to sympathetic audiences, with the four arguments used in London Yearly Meeting, on behalf of the Home Mission Committee.

Howard Nicholson, for instance, expressed himself thus at the Richmond Conference of 1887. (Proceedings p. 219):—

"I dread the loss of the responsibility, were my material support not dependent upon my gift in the ministry. I tell you it leads to faithfulness. I tell you when we know that we are supported and our families depend upon what is offered, it is an increased impetus and guard against physical laziness, against that continual desire to desert the cause for the work, and all those things that deter ministerial effort."

The last sentence has got itself rather confusedly reported, but the sense of the extract is plain and startling. The speaker justly points out how professional work is generally more thorough than amateur, inasmuch as the income depends on it. Are we prepared to take professionalism into the structure of the Society with all its advantages? It is well that the issue is so plainly put at last, for no one has yet dared to ask London Yearly Meeting that question. We know what the answer would be. It would not be in harmony with Howard Nicholson's words, in the same address, that if our congregations "receive the baptism of the Holy Spirit

* * * one man would be left alone to feed the flock in each place."

In England we are told that the Committee only aims at furthering the individual concerns of the workers, when approved by them. But H. S. Newman, in Indiana, Y. M., is reported thus in speaking of the English Home Mission workers:

"Some of these missionaries run out in about three years, and have said nearly all they have to say to that congregation, and are not really leading the Church forward. Then the Committee feels at liberty to transfer them from one meeting to another. This freshens both the meeting and the minister."

That this is a true description we know well enough. Nor can they be expected to always move willingly.

The clerk at the late conference unfortunately tried to prevent any reference being made to America, but was rightly overruled. How damaging such references were likely to be to the side of the Home Mission Committee, both he and all of us were well aware. How justifiable they were, we gather from the following extract from Frederick Session's article in *The Christian Worker*, Fifth Month, 1891:

"We are feeling very keenly that the very life of our Society depends upon our adopting the methods of your Western Yearly Meetings, which methods we in Western Quarterly Meetings have adopted with signal and most satisfactory results."

We append a few extracts from *The Christian Worker*, to illustrate these approved methods:

"The Friends of Amo, Ind., have erected a neat parsonage at a cost of about \$600, on ground owned by the Church, into which the pastor Joshua M. Cook will remove. Let others go and do likewise."

"Friends' Church at Wilkinson, Ind., has engaged Isaiah Jay to preach for them two First-days out of each month during this year."

"Memorial services were held Seventh Month 17th, 1892, conducted by our pastor, N. D. Baldwin. Sister Ida Baldwin added much to the occasion by two impressive solos."

"Powler—Boone. Married. . . . Lizzie R. Marshall was the officiating minister."

We similarly read of the pastors conducting "funeral services" and of a congregation which "had the promise beforehand of choosing their minister." And these things are still palliated by some of their English apologists as mere local differences of method, which it is narrow-minded and censorious to criticise!

Most light is thrown on this subject by the paper by Dr. W. Nicholson, which was read last autumn at the Indianapolis Conference. In accordance with the advice of the writer, the Pastorate was officially adopted as the future method of the Society. The whole passage (from the *Friends' Review*) is worth reading:

"His subject was 'The Pastorate System.' This means, he said, the employment of a minister to take charge of a local Church. He is to arrange the services, to preach, conduct prayer-meetings, make pastoral visits to the sick, be present at burials, perform the marriage ceremony, represent the Church to the world, and attend to all matters pertaining to the interests of the Church. . . . In religion, as in other matters, we yearn for some one to tell us our duty. We need a helping hand to lead us to our work. The qualifications of a pastor are a good experience, a good education, knowledge of the Bible, readiness of speech, capacity to hold an audience, a good reputation, and power of effecting organization. For such a position, training in a theological seminary is useful, almost indispensable. God gives the call; then comes the special study and training. In all ministerial service there is need of the constant aid of the Holy Spirit.

"Such manifold duties are very exhausting. One so engaged cannot support himself. The Church, in devolving such duties upon him, assumes the responsibility of supporting him. The simplest way for this is by a salary. Under such conditions pastors may be said to have commercial value. They may be graded from a hundred dollars up to ten thousand dollars a year. This reacts upon the Churches and makes occasion for pew-rents, socials, church fairs, etc. A pastor may be called elsewhere, with an increase of salary, and thus many churches may be left without pastors. The need of care for converts suggested the pastoral system, and the foreseen transformation of Quakerism. Many have felt great reluctance in giving way to this; but persistence and efficiency in it have carried the day in most Western Meetings. The Rubicon has now been passed and the bridges have been burned. The eaglet is out of his shell and will not return to it. This transformation is a great trial to many. Some mourn for it; some endeavor to combat it; and some hope for a reversion. Ministers find such a change occurring in their meetings that they may be put under young pastors. *Let them keep still and sweet and obey the pastor. To superseded ministers Dr. Nicholson would say, do not withdraw and be blind to what is good under a weight of lamentation. Be full of trust and love of God overflowing in benediction, and so humbly take the place assigned you. If you may sit by your pastor, do so. Do not step between him and the congregation. Wait until the Lord opens the way for your ministry in humility and peace. If not, the way is always open for secret prayer for a blessing on his people. You may still bring forth fruit in old age, and your own spiritual state may be fat and flourishing.*

The sanctimonious tone of this astounding paragraph will not prevent even our Quaker blood boiling at the picture drawn of our superseded brethren, particularly in the passages I have italicised. The bitterest foe of the pastorate system could have written nothing harder of it than this by its new defender. Except the little postscript about the Holy Spirit, there is hardly a statement of opinion here which does not contradict Quakerism. We thank him for his truthfulness, but would rather be members of the Episcopal Church of England than of this brand-new sacerdotal Church of the West.

This entire pamphlet, from which the above are all extracts, should be read by every Friend.

Making The Most of Things

As the poet sings, "Man never is, but to be, blest." Jane Trent was a poor young woman, but with infinite possibilities. In this she was not unlike thousands of other poor young women. She differed from many of these thousands in her ability to develop the possibilities of her condition. As the lily draws whiteness and beauty and perfume and symmetry from the same black soil that supplies poison and ugliness to the noisome weed, she drew from the soil of poverty gifts and graces, attainments and virtues, that made her character radiant and exemplary.

Earning a small monthly wage, she applied herself to getting out of it everything there was in it of permanent good. All superfluities were rigidly rejected. Nothing went for candy or meretricious ornament or mere momentary pleasure. By thus denying herself in little things that waste so many pennies and nickles and dimes and dollars, she was able to own an encyclopaedia.

She had a few hours in the twenty-four to herself. These she employed in keeping her wardrobe intact and in reading the best books. She never had any time for gossip, and her thoughts were so occupied with the books she

read that she had no disposition for gossip. she was freed from a thousand little pricks and nettles that spring up in the path of the habitual gossip, and kill fine enthusiasms, and destroy at the root desire for noble things.

The florist when he wants a plant to bloom puts it into a small pot. The roots spread and fill the pot, and when they can go no further force the plant into bloom.

So the great Gardener put Jane Trent into a very small pot, so to speak, and by the very limitations set about her forced her into abundance and luxuriant bloom.

How the Church May Rival the Lodge.

The *Christian Cynosure* publishes the following article which contrasts in a convincing manner the care taken of their poor members by Secret Societies and by Christian Churches:

The Church is sometimes compared with secret societies in regard to its benevolence and the care of its poor, to the disparagement of the former and the exaltation of the latter. In secret societies, it is claimed, take better care of their poor than does the Church. But the Church cannot compete with these associations until it adopts their methods.

1. The Church will have to be more careful and discriminating in the reception of members. An initiation fee, larger or smaller, may be required of every person who is admitted to membership. Every member must also pay weekly or monthly dues, and thus establish a fund for the relief of the needy. It should also be understood that if any member becomes too poor to pay his dues, he will forfeit all rights and claim to relief in case of need.

2. The Church must be careful to exclude from her membership all who would be likely to need assistance. Every applicant must be sound in body. No invalids or cripples may be received. Every applicant should be required to bring a certificate of good health from some reputable physician, and must have some visible means of support. He must have a good trade or a prosperous business of some kind, so that he will not be likely to have to draw on the charity fund.

3. If the Church would become as benevolent as the secret orders, she must not extend relief to any who are outside of her pale. Her charity must be confined to her own members. Perhaps it would be well to adopt a system of signs, grips and passwords, so as not to be imposed upon by any who are not entitled to their favor. Then when she would find a man by the wayside, stripped, wounded and half dead, she could pass by on the other side. Not being able to give the signs, grips and passwords, she would not be entitled to any relief.

I can see no way by which the Church can compete with the secret societies but by the adoption of the above principles.

The report of the Grand Lodge of Iowa, for 1889, shows that it voted nearly \$19,000 for its own expenses, salaries, etc., for the year, and \$585 for charitable purposes.

THE things of God are so far beyond the sense, reason, knowledge, judgment and discerning of all the men in the world, that many things the purest things are reckoned vile, and the most spiritual things carnal, and the very highest things of the mystery of God and Christ, his conceits or errors; and therefore it is fit that the judgment of these things, which are so far beyond human comprehension, should be deferred to the last day.—*W. Dell.*

THAT'S THE WAY.

Just a little every day,
That's the way
Seeds in darkness swell and grow,
Tiny blades push through the snow,
Never any flower of May
Leaps to blossom in a burst;
Slowly—slowly—at the first.
That's the way!
Just a little every day,
Just a little every day,
That's the way!
Children learn to read and write,
Bit by bit, and mite by mite,
Never any one, I say,
Leaps to knowledge and its power;
Slowly—slowly—hour by hour.
That's the way!
Just a little every day.

—St. Nicholas.

THE HOME—HER ATTRACTIVEIONS.

She has no dazzling charms, no classic grace,
Nothing you think, to win men's hearts about her;
But, looking at her sweet and gentle face,
I wonder what our lives would be without her.
She has no wish in the great world to shine;
Nor work outside a woman's sphere no yearning;
But on the altar of home's sacred shrine
She keeps the fire of pure affection burning.
I tell our griefs into her patient ear;
She whispers "Hope!" when ways are dark and dreary;
Little children like to have her near,
And run into her open arms when weary.
Her step falls lightly by the sufferer's bed;
Where poverty and care abound she lingers;
Alas! many a weary heart and aching head
Find gifts of healing in her tender fingers.
She holds a helping hand to those who fall,
Which gently guides them back to paths of duty;
Her kindly eyes with kindly looks for all,
See in uncomeliest souls some hidden beauty.
Her charity would every need embrace;
The shy and timid fear not to address her;
With loving tact she rightly fills her place,
While all who know her pray that heaven may bless her!

—Chambers's Journal.

"FOLLOW ME."

Christ also suffered for us, leaving us an example, that ye should follow his steps.—1 Peter ii. 21.
O pilgrim! when thy faith is like to fail,
Remember Him who lives within the veil;
'Tis One who trod thy thorny path before,
Who will not fail thee till thy toils are o'er;
Whose voice of love was heard in Galilee,
Who now is gently calling, Follow me.
Does the world its cunning lures employ,
To steal away thy higher hope and joy?
Who oft was tried like thee, but never fell;
Will thy frailty who can feel for thee;
'Tis He who gently calleth, Follow me!
'Tis One who Satan's bribes remembers well,
Who does He bid thee bear and suffer long,
For wrong requite, though oft entreated wrong?
'Tis One who meek before his mockers stood,
Who bled as a lamb when brought to shed its blood;
Who bore a cross of agony for thee,
'Tis Prince of Peace who calleth, Follow me!
Does He bid thee humble, lowly be?
'Tis One who in a manger lay for thee;
Whose friends were fishermen, and thorns his crown,
Who reed his scepter, and a cross his throne;
Who dwelt on earth to purchase heaven for thee,
'Tis He who gently calleth, Follow me!
Dost thou mourn some dear companion gone,
O'er some loved yet unbelieving one?
'Tis He who wept with Mary at the grave,
'Tis He who wept for souls He came to save;
Who when by thee forgot, remembered thee;
'Tis He who gently calleth, Follow me!

Believe, and fear not, O deserted soul;
When reel with wrath the clouds around thee roll,
Thou hast an Advocate before the throne,
Who trod the wine press of that wrath alone;
Who was forsaken of His God for thee;
'Tis He who gently calleth, Follow me!

O weary pilgrim! faint not in the way,
The day shall break, the shadows flee away;
Still pitch thy tent a day's march nearer home,
Soon to the pleasant land thy feet shall come;
'Tis here thy cross, but there thy crown shall be,
With Him who now is calling, Follow me!

—The Witness.

FOR "THE FRIEND."

Incidents and Reflections—No. 275.

It is a precious thought that the Lord watches over his children, as a tender father does over his sons and daughters; and if they are obedient to the intimations He gives them, not only often protects them from dangers, but enables them to be as instruments in His hands for the good of others.

In the *African's Friend* for Third Month, 1892, an instructive illustration of this truth is given by one of the parties thereto. He says:

"During the summer of 1879 or 1880, almost daily for some weeks, I was drawn through the gentle intimations of required duty to retire near an open window (the weather being warm) in the back part of my store, and there read aloud a chapter in the New Testament, followed by the reading in like manner of a psalm, and frequently would be thus engaged in this unusual vocal exercise, unconsciously on my part; and why, or for what purpose, I was led to do so, I could not tell, and for the time being, it was veiled in mystery. I had rented the upper stories of my building for a dwelling to a family, which comprised a widowed mother and four daughters, who, while professedly members of a large and influential religious denomination, were inclined to a life of gayety and self-indulgence in the fashionable amusements of the day. It was to gratify this passion for the enjoyment of worldly pleasures that induced the eldest daughter one afternoon on the first day of the week to go on a steamboat excursion to Wilmington, Delaware. The trip was attended with her taking a severe cold, which eventually terminated in a fatal pulmonary disease, her illness lasting through a period of about two years. Some time after her death, the Rector of the Epiphany Protestant Episcopal Church, located at the corner of Fifteenth and Chestnut Streets, Philadelphia, called at my store, and questioned me in relation to my having the preceding summer been in the habit of withdrawing at a certain hour in the day to an open window, and there reading aloud a chapter in the New Testament, followed by the reading of a psalm. I replied that such was the case, but for what particular object I had not the most remote idea; neither could I give any valid reason therefore, only that I would be thus occupied in reading aloud in the same place, and at about the same hour, nearly every day. He then went on to narrate that the young woman above alluded to was a member of his church congregation, and it was in the line of his duty as her pastor and spiritual adviser, to visit her while confined in her sick chamber, which he did for a number of times, and, as he apprehended, with but little satisfaction or profit to either party, she apparently having steeled herself against every thought and impression which tended to remind her of that goal towards which she was so surely hastening. In one of his subsequent visits he said he perceived a change had

been wrought in her feelings and manners by an influence independent of any agency of his own. That the aversion with which she had hitherto shrunk from the contemplation of her approaching end seemed removed, and a disposition manifested to no longer evade that deep-searching and contrition of heart which she now realized was so essential to the salvation of her immortal soul; and in the course of another visit, she fully and unreservedly unfolded to him how that in going to the window of her room to enjoy the fresh air, and for temporary relief from pain, her attention was attracted in hearing our Friend standing at the window below reading a chapter in the New Testament, followed by the reading of a psalm, which she said she could distinctly hear, although she was altogether hidden from his view. At length, after listening to these repeated readings, she became deeply imbued with a consciousness of the transgressions and follies of her past life, and herself aroused to the imperative necessity for a true repentance of and remission of her sins, preparatory to an entrance into another and a better world. Her pastor then went on to relate: 'Thus, unknown to yourself, were your daily readings made instrumental in the Divine hand of so softening her hitherto cold and callous heart as to render it susceptible to the visitation of the spirit of Divine grace, by which she was enabled, through the condescending love and mercy of her holy Redeemer, to witness her iniquities pardoned, and her sins washed away in the blood of the Lamb.'

In the *Friends' Intelligencer and Journal*, the following incident is described, the truth of which is vouched for:

"A woman who was at home alone one night with her little children, saw by the movements of her wardrobe door that some one was inside of it. Without apparently knowing this, she quieted one of her little ones who was restless, put out the light, and retired as usual. But before getting into bed, she made an earnest, heart-felt prayer, audibly. She says she felt she was under the influence of the Spirit, and she had no fear. Soon after she was quiet in her bed, she heard the door of the closet open, some one come out, go down stairs, and leave the house. Then when fortitude was no longer needed, she gave way to the natural physical weakness, and wept herself to sleep.

"Some time afterwards the same woman with her husband, owing to a detention upon a railroad journey, was stopped at a place she had never before visited. There was a little house near, at which refreshments were sold, the proprietor of which urged them to come there and get something to eat. While there he said to the woman, 'Did you know there was a man in your room at such a time?' She said, 'I did.' He replied, 'That night you not only saved your life, and perhaps that of your children, but you saved mine. After your prayer I determined I would never live by evil means again. I reformed, saved my money, and when I was able to do so, married the best woman in the world.' He then introduced his wife, and this woman whose faith had saved him, has ever since maintained a pleasant intercourse with them both."

The *Christian* gives an interesting anecdote of Isaac Price, an honored and esteemed member of the German "Brethren in Christ," which was related by a friend in Germantown, Pennsylvania:

"In the gone-by days when some things were not seen in as clear a light as they are at the

present time, Isaac Price for many years kept a country store, where supplies of all kinds were furnished to the farmer folk in the vicinity. In those days ardent spirits were one of the commodities which were usually obtainable at the country store, and hence were included in the stock of goods sold by Isaac Price.

"One day a man who was already indebted to him some forty dollars came to buy a quantity of goods. His means were somewhat limited, and he was not able to buy all that he desired, but he took care among his earlier purchases to include a gallon of liquor, and then as he watched the expenditure of the money he brought, he said, he wanted to get his girl a pair of shoes, but he should have to let them go for the time, as he was unable to pay for them.

His words sank into the heart of Isaac Price. There came before his mind the sight of the poor little shoeless girl, deprived of what she needed for her comfort while her father had spent for rum the money which should have bought her shoes. He studied over the matter for a little time, and finally said to the man:

"If you will let me break this jug and will promise never to drink any more strong drink, I will give you a pair of shoes for your daughter, and will forgive you all you owe me."

It was his customer's turn now to do some thinking. He did it, and after due consideration he accepted the proposal. Isaac Price broke the man's jug, spilled its contents on the ground, set all the liquor he had in his store running, and never sold any more of the stuff.

Years after as Isaac Price was going to some neighboring place to attend a meeting, he was met at the railway station by a person who was to convey him to the place appointed. The man, though a stranger, seemed to know Isaac, who, after some little conversation, remarked:

"You seem to have the advantage of me. I do not know you."

"Do not know me?" said he. "I am the man whose jug you broke." This explained the matter. That jug-breaking was the turning point in his life, and he was glad to take Isaac with him and show him what a comfortable and happy home he had, as the result of breaking that jug.

FOR "THE FRIEND."

A Botanical Walk.

Many years ago, when a scholar at West-town Boarding-school, in Chester County, Pa., I frequently met in the woods in that neighborhood with the "Blazing Star," a plant which naturally arrested the attention of beholders by its slender stem, ending in a long narrow spike of sweet white flowers. It was then regarded as a species of *Helonias*, but has since been separated from that genus. About nine years ago in exploring a swamp near Moorestown, N. J., I found a specimen of *Helonias* very different in appearance from the Blazing Star of my boyhood. The flower-stem was shorter and stouter and hollow, and it bore a short spike of dull purplish flowers. It still retains the name given it by Linnaeus, of *Helonias Bullata*. The plant is so rarely found that it has never acquired a popular name, being recognized only by persons of botanical tastes.

I did not preserve the plant found in 1884, and had been for some years desirous of procuring a specimen for my herbarium. A year or two ago I found a locality about three miles from Woodbury, N. J., where it grew in considerable abundance, in the bed of a run that occupied a narrow ravine which its waters had washed

out in the sandy soil of a piece of waste land. A succession of springs, fed by the high land adjacent, welled up through the sphagnum moss and among the bushes which occupied the sides and bottom of the ravine. I had visited the spot during a previous year, but too late in the season to find any bloom. On the 5th of the Fifth Month last I made another effort. It was a very favorable day, mild and pleasantly cool.

After following the public road for about three miles, my route led me into a cart path through some low woods, where the ground was of the sandy nature peculiar to the "pine district" of New Jersey. The Trailing Arbutus, called May Flower in New England, (*Epigaea Repens*) grew plentifully, but the bloom had almost entirely disappeared. The patches of the large-flowered *Viola Pedata* were numerous and beautiful. Indeed, this species is the most showy of all our violets. It is attractive, not only for the beautiful blue of its flowers (the largest among the violets), but for the peculiar form of its leaves, which are cut into narrow divisions, suggestive of the toes of a bird's foot.

At one place I noticed a cluster of the joints of the Prickly Pear (*Opuntia Vulgaris*), which is almost confined to very sandy land. This curious plant belongs to the cactus family, many species of which grow in Mexico and other hot and arid countries. What are popularly called the leaves are really branches, of a flattened, oval shape, growing one out of another. The true leaves are small and inconspicuous, and soon drop off. Their position on the surface of the joints is marked by little clusters of bristles, which remain there. These innocent-looking little bristles are sharp pointed and furnished with barbs, so that while they readily penetrate the skin of one who incautiously handles them, it is not so easy to withdraw them, but they are apt to remain and cause considerable irritation.

Another resident of sandy soil was a species of Spurge (*Euphorbia*), which sends up many stems from a long, perpendicular root. It was a cluster of flowers, for the leaves were not yet developed. There was no green about this species (*E. Ipeacuanha*). The Euphorbias are most abundant in hot countries, and have an acrid, milky juice, and many of them medicinal or poisonous properties.

There was much of interest to attract the attention as I passed along the cart path, but finally I reached the point where the run I was visiting crossed the road. The Helonias was growing in abundance along its course, though many of the plants had no flowering stems; but by careful exploration I was able to find a sufficient number of plants in bloom. While wading in the thick moss in pursuit of them I surprised a snake, who was lying there, probably enjoying the warmth of the air. He looked at me, but soon wriggled out of sight and buried himself in the sludge beneath. I had a cane in my hand but saw no sufficient reason to inflict suffering on an unoffending creature, whose native haunts I had invaded. J. W.

PASS IT ON.—Mark Guy Pearse tells us that when he was a lad of fourteen years, he was returning to his home in Cornwall from school in Germany, passing through London on his way. After spending a little money here, he took the train to Bristol, and then went on board a ship going to Cornwall, the railways not running so far in those days. The passage

money which he thought included his meals exhausted the whole of his cash, and his surprise was great when the steward at the close of the passage, brought him a bill for his food. He told him that he had spent all his money. "Then," said the steward, "you should not have ordered the things you did," and asked him for his name and address.

Directly the lad had stated who he was, the steward looked at him intently, and exclaimed "I never thought I would live to see you."

Then he told how that many years before when a fatherless boy, and his mother was a great distress, Pearse's father had befriended them, and he had resolved if ever opportunity afforded, he would repay the kindness thus shown. So now he paid the lad's bill, gave him five shillings, and saw him safely landed.

When Pearse told his father the incident, his reply was: "My lad, I passed the kindness to him long ago, in doing what I did, and now I have passed it on to you. Mind as you grow up you pass it on to others."

And Pearse did not forget; seeing a lad one day at a railway station in trouble because he had not enough money by fourpence to pay for his railway fare, he gave him a shilling, and when the lad brought him back the change he told him to keep it, and that he was going to ride with him. And then in the carriage he told the boy the story of how the steward had treated him on the boat.

"And now," he said, "I want you, if ever you have the opportunity, to pass it on to others." Pearse got out at the junction, and as the train left the station the lad waved his handkerchief and said: "I will pass it on."

How much brighter and happier the world would be if everybody would only "pass on" the little deeds of kindness shown to them. Are you doing this, my young friend, or do you only pass on unkind actions instead of kindnesses?—*Ex.*

Natural History, Science, etc.

A Seal's Intelligence.—A few years ago some fishermen were following their avocation off harbor on the Maine coast, when they observed a commotion on the surface, and soon made out a seal, leaping from the water as if followed by some enemy.

It came near the boat, swimming around several times, and then, making a leap, the men saw that it was being chased by a large fish.

One of the fishermen dropped his line, and stepping into the bow, leaned over and held out his hands. To his amazement, the seal immediately dashed towards him, and with a splash help scrambled out of the water into the boat, just in time to escape the sharp weapon of the sword-fish that darted by, its big eyes staring, probably in wonder at the method of escape, its fishy intelligence being evidently a case "out of the frying-pan into the fire."

But the little seal evidently knew better, and it need not be said that its confidence was misplaced, as the men were so pleased with its action in coming to them that they kept it as a pet, and the seal became a familiar object about the shore.

The fishermen had a small house upon a beach, in which their boats and nets were stored, and here the seal made its home, sleeping on a pile of old nets, and during the day lying upon the sands, lazily rolling over in enjoyment of perfect freedom.

When the men came down to the shore, the l was there to greet them, frisking about and attempting to crawl in the boat. When taken in it would follow the boat out, swimming alongside, with its intelligent black eyes fixed upon them. If taken into the boat, would lie on the forward deck and watch its protectors, occasionally eating a fish which was tossed over to it, or diving over after one which they threw away.

During the winter the seal was moved up to the home of one of the fishermen, where it spent much of its time by the kitchen fire—*as F. Holder, in Golden Days.*

Fertilization by Winds.—It is a fact generally known, that in order to enable plants to perfect their seeds, it is necessary that the pollen produced by the stamens should come into contact with the pistils. In the date palm the stamens and pistils grow on different trees, and the transfer of the pollen is effected by the winds. It has been recorded that some of the nations of Africa, when at war with each other, destroy their enemies' staminate date trees, and by this means bring about a famine in the land. A pistillate date tree once grew in a greenhouse in Berlin for eighty years without bearing fruit; when, on it becoming known that a staminate tree of the same species was flowering in Dresden, some of the pollen was sent for by post, and when it arrived it was sprinkled over the pistillate flowers, with the result that the tree bore a crop of fruit.

In Italy a palm tree in Otranto bore pistillate flowers year after year, without maturing any fruit. After many seasons a staminate tree of the same species blossomed at Brindisi, and soon after the Otranto tree was laden with fruit. The wind had carried the pollen a distance of twenty-four miles.

A New Method of Feeding Furnaces.—The Austrian Engineer, Werner, has patented an invention which bids fair to turn the labor of the stoker, or steamboat fireman, from the heaviest, ugliest and most unhealthy sort of a trade into a mere child's play occupation. His apparatus consists in pulverizing bituminous coal into a fine powder, and distributing it by means of a fan-shaped "distributor," self-acting under ordinary circumstances, but withal amenable to the control of the operator. Experiments have proved that coal-dust poured into a strong breeze will burn almost without a residuum. There will be no raking of ashes and clinkers, and no smoke, and the apparatus can be worked without approaching the furnace door.—*Exchange.*

Buttons of Blood.—Chicago packers don't waste anything. The meat, the entrails, everything is made use of. It is a curious use to which the blood is put. It is all caught in a vat tank, and after it clots is carried off to a stamping-house, where powerful machines are employed stamping it into buttons. Buttons of blood are no novelty. It is all done at one stop of the big dies, and it has been found that they wear remarkably well. They are easily distinguished by their dark red color.

Effect of High Altitudes. In Peru, workmen up to an altitude of eight thousand or ten thousand feet do about the same quantity of work as at sea-level, provided they have been acclimated to the height or brought up in the country. At twelve thousand feet the amount of work deteriorates, and at sixteen thousand feet a third has to be deducted from the amount

performed at sea-level. The same proportion as to amount of work at high or low altitudes is seen in horses and mules. Mules stand the climate best, but if they are urged to undue exertion at a great height are liable to drop dead suddenly.

Using Alcohol in Hot Climates.—Mary Clement Leavitt, who from her large experience in travelling, certainly is an authority, says:

"At fifty-five years of age, having passed most of my life in New England up to that date, and having been a total abstainer all my life, I first entered tropical lands. Thence to the present time (seven years) I have been the greater part of the time in tropical climates. India, Burma, Madagascar, West Coast of Africa, from the Congo to Sierra Leone, Brazil, are among the countries I have visited, and in which I have remained some months each. It has always been safe not to touch anything alcoholic. I have never taken a drop, even as medicine. Alcoholic drinks are especially deadly in hot climates. Everywhere I have found total abstainers less liable to fevers, bowel complaints, rheumatism and other diseases than those who use alcoholics even in moderation. In one town in India, I remember, an English couple were the only white persons exempt from malarial fevers during the three years' residence, and they were the only abstainers in the place. Alcohol is a poison, and acts quicker within the tropics than elsewhere.

Items.

Lynch Law—An Appalling Record.—Judge Lynch was very busy during 1892. The record is a dark one for this country, and if steps are not soon taken to check the blood-thirsty fiends in the South, the people of the United States will be looked upon, and rightly too, as a nation of murderers. The judgment of the remainder of mankind all over the civilized world cannot be otherwise when it is honestly rendered. I watched carefully, all during 1892, in my travels, and gathered all the information possible as to the number of persons lynched in the several States in 1892. I have just finished going over 194 clippings which I gathered in 1892. I dislike very much to bother the good reader with figures, but they are necessary in this case to explain the truth and to convey an everlasting idea. A large number of colored men were lynched during 1892, and the record is the most brutal, the most savage the world has ever seen.

There were 241 persons lynched in 1892. There were 159 Afro-Americans among the victims. Four of this number were lynched in the North.

The South claims 206 of the victims, and the North 35.

Probably 190 of the number murdered by mobs in the South were entirely innocent of any crime. Mobs are not organized to find out whether a man or woman is guilty or innocent, but they are organized for the sole purpose to condemn and kill.—*M. W. Caldwell in the Plaindealer.*

A Non-Union Printer.—The following appeared in the Milwaukee (Wis.) *Sentinel* of Third Month 23rd:

"A committee of non-union employing printers of this city, headed by T. Edward Clark called on Mr. Cleveland and presented a petition signed by non-union printers of Washington, asking him to recognize non-union men in his selection of the public printer, and protesting against the efforts made by a delegation of union printers, headed by Congressman Amos J. Cumming, to induce Mr. Cleveland not to appoint C. W. Edwards, of Delaware, to the office, on the ground that he is not a union man. The petition closes thus: We pray that in exercising your presidential prerogative in appointing a public printer, you will impartially consider the rights of that immensely larger, less noisy, less guilty, body of your industrial fellow-citizens who are members of no unions, no boycotting labor

organizations, and that the public printer whom you shall select will be a man who will remember that non-union printers have rights to be respected equal to those of union printers, and that as good common citizens of a common country they have as much right to labor at the case in the Government Printing Office as have members of any printer's union."

For a number of years a most arrogant despotism has been maintained at Washington by the Typographical Unions. Even the United States Congress has had to bow to their behests. In appointments they have had, heretofore, their own way, and no one could get a place in the Government Printing Office who did not become a member. It remains to be seen what so independent a man as Mr. Cleveland will do in this matter.—*Cynosure.*

Evils of Race Courses.—Few persons have anything like an adequate conception of the racing evil. The country has been awakening to the lottery "iniquity," has expressed its condemnation of the vice and has taken measures toward its suppression; but it is time now that the enormity of the gambling done in connection with the race-course was recognized and something done to lessen and destroy it. The *Chicago Tribune* has been making an investigation of the subject and asserts, after due examination and consultation with experts and others capable of forming an opinion, that during the past year "the stakes and purses of American race-courses will amount to \$5,000,000, and the betting upon the events to fully \$30,000,000." These figures are startling, and suggest serious reflection. Nor should we overlook the consequent injuries in the form of losses sustained by business houses through the embezzlement of employees under the betting mania, the ruin to many homes, the blighting of characters and the suicides committed. As we thus contemplate the demoralizing and disastrous effects, it seems strange that legislatures will legalize gambling resorts of this character, that the secular press should give it so much consideration in its columns, and that the public is so indifferent to it. With half of the States giving it legal sanction and with the races patronized by influential citizens, it is no wonder that so many come under its allurements, and, under the excitements of the hour, risk their money on the result of the race, which, after all, depends upon the manipulation of a secret ring.

WHAT IS THE GOSPEL?—I went and had much discourse with them concerning the things of God. In their reasoning, they said, "the Gospel was the four books of Matthew, Mark, Luke and John;" and they called it natural. I told them the Gospel was the power of God, which was preached before Matthew, Mark, Luke and John, or any of them were printed or written; and it was preached to every creature (of which a great part might never see or hear of those four books), so that every creature was to obey the power of God; for Christ, the spiritual man, would judge the world according to the Gospel, that is, according to his invisible power. When they heard this they could not gainsay; for the truth came over them. I directed them to their teacher, the Grace of God, and showed them the sufficiency of it, which would teach them how to live, and what to deny; and being obeyed, would bring them salvation. So to that grace I recommended them, and left them.—*Journal of George Fox.*

THE FRIEND.

FIFTH MONTH 27, 1893.

At Philadelphia Quarterly Meeting, held on the first day of the Fifth Month, reference was made to the practice, which increasingly pre-

vails among the residents of our large cities, of leaving their homes during the summer months, and spending the hot weather at the sea shore, in the mountains, or in some of the numerous places of resort which have been opened for the accommodation of such visitors.

The general drift of the concern expressed respecting this custom was, that our members ought to remember, that wherever they are, either permanently located or temporarily staying, they are the servants of a Divine Lord and King, and have no right to throw off their allegiance to Him, but should endeavor on all occasions and at all times to promote the spread of his kingdom in the earth, by letting their light so shine before men, that others seeing their good works may glorify their Father who is in heaven.

It has sometimes happened that persons who are travelling, and so are removed from the restraining influences of home associations, have indulged in things which at home they would avoid. Instead of spending the First-day of the week in quiet retirement, in religious reading, and in other things calculated to promote spiritual improvement, it is often given up to sight-seeing, or other ways of spending the time, which are equally or more objectionable.

If they are located where no meeting of the Society of Friends is within reach, some occasionally attend at other places of worship. While we would not encourage a feeling of narrowness or bigotry in any, we would remind such that in so doing they are not faithfully supporting our testimony to the true nature and right qualification for Divine worship; and, in most of such cases, are sanctioning the principle of setting apart one man to act as a mouth-piece for the congregation, who ought individually to draw near to and worship the Lord in spirit and in truth. We believe it would be better for Friends, when so circumstanced, to retire alone, or with such as may be disposed to sit with them, and to seek after such communion with God, as He may see fit to dispense.

Huldah H. Bonwill again requests the aid of the benevolently disposed in supplying the wants of some of the Indians and Friends who are in need of clothing and other necessary articles. She desires that those who are willing to contribute will forward such clothing or other goods as they may be disposed to send, to the Book Store, 304 Arch Street, Philadelphia, directed to her care, as soon as they conveniently can, so that she may have them packed and shipped, before she leaves the city.

SUMMARY OF EVENTS.

UNITED STATES.—The United States cruiser *New York*, made her trial trip on the 22nd instant. Her speed was 21 knots, which record makes her the fastest cruiser in the world, and entitles her builders, the Champs of this city, to a premium of \$200,000.

The Chinese question was discussed at the Cabinet meeting on the 16th instant, and it is understood the conclusion reached was that the law could not be enforced, for the reason that there was no money available for that purpose. It was estimated that it would cost to deport all the Chinamen in the country who have not complied with the law, more than \$3,000,000. Under the circumstances it was understood that nothing could be done, and it is said that there is little, if any probability of the Government making any immediate effort to put the law into effect. The Chinese Minister has assured Secretary Cushman that he believes that the Chinese Government will not resort to any retaliatory measures and that there will be nothing done by his Government that will disturb the present friendly relations between the United States and China. The Minister is of opinion that no trouble will result from the law.

The Secretary of State has received official information of the purpose of the Government of Siam to establish a legation at Washington, and that the officer to be placed in charge of it is now awaiting an opportunity to present his credentials to the President. The United States has had a legation at Bangkok, Siam, for many years, but that country has never before had a legation in the United States.

Secretary Smith, on behalf of the United States and the authorized representatives of the Cherokee Nation, on the 17th instant, in the presence of Chief Justice Bingham, of the Supreme Court of the Court of the District of Columbia, signed the contract, which is the final step in the proceedings by which the United States becomes the owner of the Cherokee Strip. Over 6,000,000 acres are ceded for \$8,595,000.

The "International Construction Company" has been chartered at San Francisco, with a capital of \$10,000,000, "to aid in the construction of the Nicaragua Canal by securing a contract from the parent company when the time arrives for building the western division of the canal from Lake Nicaragua to Panama."

A translation of the recently discovered "Gospel of St. Peter" was published a month or so ago in *The Christian at Work* (New York). The "Teaching of the Twelve Apostles," with kindred documents, translated into English by Philip Schaff, D.D., can be had of Funk & Wagnall's Company for \$2.50 (cloth bound).

Torrents of rain throughout Western Pennsylvania and portions of Ohio, which continued falling for 48 hours and over, culminated on the 17th inst. in serious floods. At Erie, Pa., scores of houses were washed away, the flood being the most destructive ever experienced there. It is estimated that the damage sustained by the railroads by the floods will exceed \$1,000,000.

The Kennebec River, in Maine, is higher than for many years, and it is estimated that 6,000,000 logs have been swept down the stream.

The floods throughout Northern Idaho and the western part of Minnesota on the 19th instant, reached the highest point known to the oldest residents, and the damage done will amount to hundreds of thousands of dollars. Several of the largest bridges on the Union Pacific and Northern Pacific roads have been washed away. Many of the finest farms have been flooded and the crops destroyed. A large number of families are camping on the hills.

In the Pennsylvania Legislature on the 16th inst., the bill abolishing capital punishment, was defeated on third reading, by a vote of 20 yeas to 27 nays.

In round numbers, the drunkards who died last year in the United States were 129,000. The drunkards who are living to-day in this country number 2,500,000. The drink bill of the nation last year was \$1,200,000,000, and three out of every four arrests are made for crimes directly due to drink.

Deaths in this city last week numbered 470, being 12 less than the previous week, and 36 less than the corresponding week last year. Of the whole number, 230 were male and 240 females; 62 died of consumption; 55 of pneumonia; 39 of diseases of the heart; 22 of convulsions; 20 of old age; 18 of inflammation of the brain; 14 of typhoid fever; 13 of Bright's disease; 12 of bronchitis; 12 of marasmus; 12 of cancer; 12 of diphtheria; 10 of paralysis; 10 of inanition; 10 of peritonitis; 9 of casualties and 9 of uraemia.

Markets, &c.—U. S. 2's, 99 a 102; 4's, 112½ a 113½; currency, 6's, 105 a 115.

COTTON was quiet and steady at 8½c. per pound for middling uplands.

FLOUR was scarce and firm at \$18.50 a 19.50 per ton for winter bran.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.50; No. 2 winter family, \$2.75 a \$3.00; Pennsylvania roller, straight, \$3.25 a \$3.60; Western winter, clear, \$3.25 a \$3.50; do. do., straight, \$3.50 a \$3.75; winter patent, \$3.75 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.65 a \$4.00; do., patent, \$4.15 a \$4.50; do., favorite brands, higher. Rye flour is quiet but firm at 3.10 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 74½ a 74½ cts. No. 2 mixed corn, 49½ a 49½ cts. No. 2 white oats, 40½ a 41½ cts.

BEEF CATTLE.—Extra, 5½c.; good, 5½ a 5½c.; medium, 4½ a 5c.; common, 4½ a 4½c.; fat cows, 3 a 4½c.

SHEEP AND LAMBS.—Clipped sheep, 3 a 5½c.; clipped lambs, 5 a 7½c.; spring lambs, 3 a 6.50.

HOGS.—Extra Chicago, 10½ a 10½c.; other Western, 10½ a 10½c.

FOREIGN.—In regard to the English drought and its strike at Hull, the *N. Y. Times* correspondent writes on the 20th inst.: The welcome rains of the week four the hay crop too burned to save, and vegetables have a rather bad outlook, but fruits have been rescued as rule, and wheat promises an excellent harvest in England, though on the Continent it threatens to be poorer than usual. As for the eight weeks' dock embargo: Hull it has ended in a drawn battle, with the tow-boat poorer by a couple of million dollars, 50,000 people on the threshold of starvation, and nothing gained by anybody except indeed, rival shipping ports. Shippers prophesy that Hull will never recover whole from the blow thus wantonly struck through the obstinacy and bad temper of three or four men on the opposing sides.

Professor Virchow is of the opinion that the recurrence of cholera anywhere in Germany this year improbable. The Hamburg police will prosecute the Hamburg newspapers which stated that several cases of Asiatic cholera had been found in the city of Hamburg and its suburbs recently.

A despatch from Christiania, Norway, of the 17th says: The Radicals and Socialists of 32 unions and corporations, with bands of music playing and banners flying, to-day celebrated the anniversary of Norway's declaration of independence by a demonstration in favor of Norwegian independence and of universal suffrage.

The Hungarian National Government has given its support and indorsement to the arrangements for an exhibition in 1896, intending to celebrate the 1000th anniversary of the foundation of the Hungarian Monarchy.

A despatch of the 19th inst., from Nerv, states that a new ukase has been issued, expelling the Jews from Asiatic Provinces of the Russian Empire. The enforcement of this ukase will cause widespread suffering, as the decree includes within its scope thousands of Jewish refugees from Shah Jeth Alis persecution who had entered Russian territory under a guarantee that they would be protected in the enjoyment of religious freedom.

Advices from Japan say that the volcano Bandais has become active, and that widespread disaster has been caused by its eruptions.

The largest mortgage ever recorded in Nova Scotia was that recorded on the 19th inst., at Halifax, for the Dominion Coal Company, Limited, to the N. England Trust Company, for \$3,000,000.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage meets two morning trains and two afternoon trains at Westtown Station. These leave Philadelphia—
7:20 A. M., 31st and Chestnut.
8:46 " Broad Street.
2:56 P. M., 31st and Chestnut.
4:32 " Broad Street.

Persons wishing to telegraph to Westtown School should direct to West Chester, Phone, 85.

DIED, at his residence near Barnesville, Ohio, on the 1st of Second Month 1893, JOSEPH JOHN TABER, eldest son of the late Lewis Taber, in the forty-seventh year of his age. He was a member of Stillwater Monty and Particular Meeting of Friends, of which he was regular attendant when at home, and health permitted. His illness was short and extremely painful, but was borne with quietness and much patience, uttering nothing of a murmuring tendency, and very little relative to the final result. A wife and four minor children are left to mourn their great bereavement, but not as those without hope. His sudden removal in the prime of life, from "works to rewards" produced a shock of solemnity and awe in the minds of his neighbors, relatives, and friends, which it is hoped will prove an effectual warning to put not off the all-important work of the salvation of the soul to a day or hour.

—, Fifth Month, 3rd, 1893, ELIZABETH H., wife of SAMUEL FOGG, a member of the Monthly Meeting of Friends of Philadelphia, for the Northern District, aged about eighty-six years. She and her husband were permitted to live together over sixty-six years. She attended some of the sittings of our late Yearly Meeting, but soon after was taken ill of pneumonia; during her brief illness she was patient and resigned. During her long life, she delighted in the attendance of meetings for Divine worship, and in reading the Scriptures and other religious books. A meek and lowly follower of the Blessed Master, her life was one of usefulness.

THE FRIEND.

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Sections from the Life of Mary Dudley.

(Continued from page 316.)

7.—Nor was this less the case with one who lived many years longer, and experienced kind and efficient help under a suffering and us illness, which at length terminated in death in the year 1801, at Clifton. When I med that his little children were taken care of, in order to set his wife at liberty to and stay with him, he spoke of this last of his dear mother's as crowning her invari-kindness, and calling forth from him lively feelings of gratitude.

In the Third Month, 1807, she spent a week in Cork, feeling bound to sit a few meetings with Friends there, and also to encourage those who were appointed to perform a family by joining in a few of the first sittings. Afterwards obtained from her own Monthly being a certificate for some religious service of Friends, as well as those of other provinces in Leinster and Munster, and after holding the National Yearly Meeting in Dublin, had a public meeting in that city, and thence proceeded to Mount Mellick. Her friend Jane was united with her in this engagement, which the following account is transcribed from my dear mother's letters.

In the meeting at Mount Mellick on First-morning, a lively offering was the means of raising life, and opening the way for my in a considerable degree. The afternoon meeting was not so large as it might have been. Friends had a little more faith; but fearing the people could not be accommodated they were too confined in the notice they circulated, that although a solid time, it was not so relieving as I wished.

In the meeting at Portarlington on Second-morning, was one worthy of being remembered with pride; and one at Maryborough, held in the meeting-house, on Fourth-day evening, was unusually large, quiet, and mercifully owned the precious influence of good. A large number of vocal exercise fell to my lot, and the emotion evinced while the doctrines of the Gospel were unfolded, encouraged the belief in many hearts the ground is preparing for the reception of the Heavenly seed. The season terminated with humble acknowledgment of the Lord's continued favor; many looked at

and spoke to us so kindly, that it was manifest they received us in love.

"The usual meeting at Mountrath, was deferred to twelve o'clock on Fifth-day, and an invitation circulated among the inhabitants; many solid persons attended, and one who prepared the heart, and from whom is the answer of the tongue, strengthened for the work which He required. At the conclusion, such as were in profession with us were requested to remain, and a time of labor succeeded which proved relieving to my mind.

"Sixth-day we went to Rosenallis, where a barn had been nicely fitted up, and a meeting appointed for the evening. It was nearly filled, principally with those of the laboring classes, while some few of a different description were present; and though it is not remembered by any Friends here that a meeting has been held in this place before, yet the manner of the people sitting, was like those who were well acquainted with silent waiting. Their minds felt in such a prepared state, that it was no wonder a gracious provider should see meet to afford something for their refreshment, which I trust was the case; and the labor was attended with a hope that it would not all be in vain. The manner of their withdrawing from the meeting was solemn, and I heard no word spoken, nor saw any one even whispering; a good lesson for us after solid meetings, to keep in quiet and digest what hath been given.

"The morning meeting at Mount Mellick on First-day, the 17th of Fifth Month, was exercising as to what appeared my duty in it. I had hoped that the meeting, though thinly attended the week before, would have relieved me without a second attempt; but at the close of the morning meeting I found otherwise, and therefore had notice given of one for six in the evening, which with one held in a Methodist meeting-house at Monastereven, was large, and both proved solemn and relieving seasons. Feeling my heart attracted to a small place called Castletown, where many genteel people reside, a few Friends went to try for a place; but no suitable one presenting, I felt desirous of information being circulated in the town that a meeting would be held in our meeting-house at Mountrath. This answered the purpose, and we were favored with a very precious opportunity indeed, many coming from Castletown a mile and a half distant, and some from a mile or two beyond it; and I believe the Gospel message was thankfully received, under which feeling, and after solemn thanksgiving, we parted."

On her way home she had a meeting at Kilkenny, which tended to her further relief; and in the Sixth Month she again set out with the same companion for Limerick, joining her beloved friends Deborah Darby, and Rebecca Byrd, in a public meeting at Caher, and another at Tipperary, on the way. In Limerick she felt bound to visit the families of Friends, respecting which service and other religious engagements, she thus writes:

"The path of public meetings is trying, but family visiting is the hardest by far. Ah! it is lamentable to feel how the precious seed is oppressed almost everywhere, while many who have not our privileges would thankfully partake of even the least of them.

"The meeting on First-day evening was largely attended by the upper class of inhabitants, several clergymen, the mayor, recorder, etc., being present. It was mercifully owned by the sweet influence of Divine regard, under which ability was graciously vouchsafed for the appointed work; and a sustaining hope attended, that the precious cause of Truth and righteousness was not injured by the humble advocate, and that the efforts to promote it would not be altogether lost.

"In the meeting on First-day morning we passed through much close exercise. There is a variety of ground on which labor is to be bestowed; and truly there is a very hard soil in the minds of many professors of the pure Truth; but it felt like getting through the work; the sense whereof was thankfully accepted.

"Having felt much respecting Adair, a village eight miles from Limerick, I was not satisfied to defer the visit there longer than the First-day afternoon; we therefore went where a large number of solid people assembled. The stillness was remarkable, and the doctrines of the Gospel seemed to have ready entrance into prepared minds, as Truth qualified for declaring them. My soul was bowed in thankful acknowledgment of Divine mercy, and we separated from this simple, religiously disposed company, under the impression of much love. They are called Palatines, being mostly descendants of Germans they are generally farmers, who live in a neat and comfortable manner.

"Fourth-day at twelve o'clock, a meeting was held at Castleconnell; it was, to my feelings, an awful season. The room was crowded with different descriptions, some giddy and thoughtless, many disposed to be solid, two clergymen, and several of a superior class of the inhabitants; but a large number of such as know little beyond getting within sound of the voice, unsettled and at times disturbing to others; but gracious help was near, and we had reason to be thankful, whether the labor prove availing or not."

Before leaving Limerick, she addressed the following letter to the clergyman at Adair.

"LIMERICK, Sixth Month 22nd, 1807."

"Dear Friend,

"I regretted that we were so limited for time, yesterday, as to prevent our further acquaintance with each other's sentiments in the line of free communication, to which thou appeared inclined; and wherein as far as I might be enabled and at liberty, I should have willingly met thee, believing it is consistent with the duty we owe one to another, to be ready to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear." I believe when this is done in the spirit

of love, which is that of the Gospel, it will not have a tendency to raise a wall of separation; but even when we do not think exactly alike on some points, draw us nearer to that source of light and life, wherein that one blessed state of Christian unity is attained, and the acknowledgment produced that to such as believe, to the saving of the soul, there is but 'one Lord, one faith, one baptism.' I doubt not thou earnestly desires that this precious experience may be that of thousands, and tens of thousands, yea that 'the earth may be filled with the knowledge of the Lord, as the waters cover the sea.' I can fully unite herein, and believe assuredly that the God of universal love and mercy, is bringing many to the knowledge of that salvation so freely and fully offered; and also preparing many instruments who, in his holy hand, will be used in forwarding the great work which is evidently on the wheel of Divine power. When led to contemplate this, I frequently consider that in order to be made as polished shafts in his quiver, such must abide in patient submission to his preparing, qualifying power, and wisely learn the times and seasons, which being in the Heavenly Father's hand, are in his wisdom measured out and proved by his blessings, times of refreshing from his holy presence.

"These remarks I had not a view of making when I took up my pen, just to say I sincerely wished thee well, and the Lord's cause well, in that and every part of his habitable earth; but having moved in the liberty which I trust the truth warrants, I hope it may not be unacceptable to thee, from whom in the same, I should be well pleased to hear at any time, shouldst thou feel inclined to write to me. I herewith send, and request thy kind acceptance of two little tracts, which I consider instructively explanatory of the religious principles professed by us as a Society; and with sentiments of esteem and Gospel love, I am thy sincerely well wishing friend.
MARY DUDLEY."

A visit to the families in Youghal succeeded her engagements at Limerick, and she also held several public meetings there, and in the city of Cork; respecting these services she observes.

"I have struggled on under a weight of bodily oppression, but faith is, at times, mercifully victorious over the weakness of the flesh and spirit. So doth our gracious helper fulfil his own promise, and evince his power in the needed time.

"My conflicts have not been small for right direction, and I wish for the clothing of resignation, though my own will may be more and more crucified. Some seasons were in a very particular manner owned by the diffusion of solemn influence; and while I have a humble hope that the precious cause of Truth has not suffered, I do gratefully accept the feeling of release from this part of the vineyard."

My beloved mother returned home from this journey early in the Eighth Month, with a relieved and peaceful mind; but under such a sense of impending affliction as made her frequently sad, and induced the expression of a settled belief that something peculiarly trying to her nature was at hand. It was not long before her habitation became the scene of awful calamity; her beloved husband, the only son who was at home, and her eldest daughter being attacked at almost the same instant with symptoms of fever. The latter, and another who subsequently caught the disease, were pretty soon restored, but the two former, it pleased Divine

Providence to make this illness the means of translation to another state of being

(To be continued.)

SOMETHING THAT COULD NOT BE TOLD.—
"A little boy was born blind. At last an operation was performed; the light was let in slowly. When one day, his mother fed him out-of-doors, and uncovered his eyes, and for the first time he saw the sky and earth, 'O! mother!' he cried, 'Why didn't you tell me it was so beautiful?'"

"She burst into tears, and said, 'I tried to tell you, dear, but you could not understand me.'"

There are certain things which it is impossible to tell to certain people. We cannot explain music to a deaf man, and we cannot describe a landscape to a blind man; so we could not explain the higher mathematics to an uncultured savage who knew not how to count.

Before any man can see he must have eyes, he must have the power of sight. All the light of heaven would be wasted on a blind man. So the Apostle Paul, when commissioned for his work, was sent forth to the heathen world "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God."

First, they must have eye-sight; second, they must have light, and then they must be persuaded to follow it and turn to God. Multitudes of people to-day fail to perceive, to understand, and to appreciate Divine truth, simply because they need sight.

There was One who could open the eyes of a man who was born blind, and He can open all blind eyes if we will but yield ourselves to Him, and pray as did the Psalmist, "Open Thou mine eyes that I may behold wondrous things out of Thy law." He will give us sight, and then He will give us light. Let us pray God that we may have our eyes opened to see, our ears opened to hear, our understanding opened to comprehend, and our hearts opened to receive the wondrous words of grace which God has spoken.—*Common People.*

It is a curious fact that some children are more interested and affected by the tales and woes of birds, animals, and plants than by stories relating to human beings. To illustrate this: A lady was once telling a little six-year-old girl a story of a little boy on his first visit to the country. He saw in the corner of the orchard what was to him a very interesting object, but which proved, on investigation, to be a bee-hive. The bees, indignant at being disturbed, stung the boy so severely that he was very ill. As the lady finished the story, she saw that the little girl was much distressed, so she hastened to add, "But in a few days the little boy was well again."

"Oh, I was not thinking of him!" replied the child, who had recently been told a story regarding the nature of bees. "But, you know, a bee 'most always dies soon after stinging any one, and it seems too bad for so many bees to die just on account of one little boy."—*M. C. Spaulding.*

PRESIDENT LINCOLN having pardoned a young man under sentence of death or imprisonment, his mother's gratitude was such that she was unable to speak for a while after leaving him. Then she broke out in an excited manner with the words, "I knew it was a copper-head lie!" "What do you refer to?" said Thaddeus Stevens, who accompanied her. "Why, they told me he was an ugly-looking man," she replied with vehemence. "He is the handsomest man I ever saw in my life!"

Copy of a Letter from Joel Wilson.

ESTEEMED COUSIN:—Perhaps a letter from me may be somewhat unexpected; but I do and then think of thee, wishing thee success the outward as well as inward. I know a little of thy affairs other than thy industrious efforts at the South having met with some disappointment, and that thou art now engaged in new effort. Knowing a little how it fares with the mind amid the buffeting of change and I have felt sympathy for thee, and an inclination to send thee a word of encouragement.

I think young men are apt to be more down when their efforts and anticipations do not turn as they hoped, than they ought to be. Trials and mistakes of early life may prove more value than the realization of our strong wishes. The painful lessons of experience, and the severe discipline of her school, often impart a strength and excellence to character, which wealth cannot buy, nor prosperity procure. I am sensible that thou art not yet far enough on the pathway of life to realize fully by a retrospective view of thy journey, the truth of the sentiments; and I am equally sensible that one of thy knowledge and understanding, thy will not be entirely as a strange sound. It is my lot from the beginning of my exertions myself to have a good deal of difficulty and encouragement to contend with. Perplexed and embarrassed in many ways, I was often, and were, bent to the earth in secret despondence and gloom.

For several years, such was my path. In this period the grand enemy of the soul was busy with temptations and suggestions which yielded to would have ended in destruction. I was not then fully sensible of the danger I was in; but as I look back upon it now, I can see my path for a long distance lying close to the edge of a yawning gulf. What gratitude and thanks are due from me that I was preserved by an unseen and Almighty hand from any recoverable fall therein.

One of the ways in which the disasters of my journey have been made to work for my good was to bring me down from that exalted pride and highness and expectation of great things into a spirit of moderation and willingness to be content with such things as were good. This more lowly station of the mind has been as a protecting canopy over my head, under which I have found comfort and peace. "Having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." This admonition is in entire harmony with another, which exhorts us to diligent in business and fervent in spirit.

If through all our trials and troubles we but hold fast our integrity and maintain uprightness in the soul, we may be compared to vessels which have stood the violence of the sea and rode safely amid the troubled billows; and which thereby gain a reputation, though they may have lost a part or all of the cargo. Defalcation in equity or integrity of purpose, matter of regret and mourning; that of me if the aim has been right should not grieve so much.

Thy being in business in Philadelphia rather than the South, is to me matter of satisfaction. The South, in many respects, is a place of danger, particularly for a young man. It seemed evident to me while I was there that my path would have been certain had I gone there first a young man. I am inclined to think

not succeed in doing well for thyself where thou art. Industry and frugality, patience and perseverance, moderation and self-denial with a little courage to carry it in front, will do a great deal to push us along with the jostling multitude. In this age of fashion, extravagance and costly style of living, it requires no small degree of real courage to live in a plain way on a scanty income. But it is more honorable for any one to live so, if his means make it necessary, than it is to make a greater figure, and to go beyond his real ability.

The man of industry and merit is more esteemed even among business men with his headbare coat and thorough worn hat than those who are found slack and deficient though with a smoother exterior. One of the happiest periods of my life was when I was so straitened that I had but one coat, which was for more than a year a part of my common and best suit; a condition which at one time in my life I should have pronounced incompatible with peace and content.

But why so much to thee, perhaps thou mayst say? As I sat pen in hand, this has seemed to come forth; and if it shall seem as dry chaff retaining but little suited to thy taste, I am content and well paid if thou finds as it were, a grain, which thou canst chew and digest and find nourishing.

I must send a word of regard and remembrance to my well esteemed cousin Alexander. Don't cling too closely to books, cousin A., health and exercises cannot be divorced. Take care of the body if thou wishes to enjoy the good. "Tongues must cease and knowledge perish away." The highest pleasure the mind can feel is in devotion: here we find the peace which passeth all understanding, before which all reason is mute, and philosophy stands dumb, while the soul in the happiness of humanity can acknowledge that God is all in all.

With good wishes to you all, I am thy friend
JOEL WILSON.

FOR "THE FRIEND."

In No. 38 of THE FRIEND (present volume), I have been very much interested in reading communication from a Friend in England, giving some of her experience in regard to the dress, language, etc., which I can say is very nearly my own.

I had a birthright in the Society of Friends, I was dressed plain and taught to use the plain language, and my father kept a teacher in the house, so that we were not obliged to mingle with other children, but whenever I was out of my father and mother's sight I would say "you" to all that said it to me. But at length this became such a burthen to me that I could stand it no longer, for I knew it was the Spirit of my Heavenly Father in the heart of my heart teaching me that I must save myself, take up the cross and use the plain language to all, and just as soon as I was obedient to the Divine light of Christ within as a cross no longer, but I was made happy at, and at the age of twenty-two I was married in a Friends' Meeting in my Quaker home and for the last fifty-five years I have done no other, and I can truly say, "the Lord has done great things for me whereof I am glad."

G. F.

West Greenwich, R. I., Fourth Month, 1893.

It is only the inspiration of God that enables man to know the things of God, and not a man's study or human learning.—W. Dell.

FOR "THE FRIEND."

Incidents and Reflections—No. 276.

STIMULANTS.

It is a well-known, but still a strange peculiarity of the human system, that the frequent use of alcohol, tobacco, opium, arsenic, and many other substances possessing active properties so modifies the constitution as to produce an almost irresistible craving for them; and this change in the constitution may progress so far by continued indulgence as to be quite irresistible to the enfeebled will power of the individual, unless assisted by that Divine grace which can do all things, and "make a freeman" of one enslaved to his propensities.

Chauncey M. Depew, well-known as an orator and a railroad president, related his experience with the habit of smoking, as follows:

"I used to smoke twenty cigars a day, and continued it until I became worn out. I didn't know what was the matter with me, and physicians that I applied to did not mention tobacco. I used to go to bed at two o'clock in the morning, and wake at five or six. I had no appetite, and was a dyspeptic.

"I was in the habit of smoking at my desk, and thought that I derived material assistance in my work from it. After a time I found that I couldn't do any work without tobacco. I could not prepare a brief of argument without tobacco, but still I was harassed by feeling that something was amiss, and the result was not up to the mark.

"I also found that I was incapable of doing any great amount of work. My power of concentration was greatly weakened, and I could not think well without a lighted cigar in my mouth. Now it is perfectly clear that without this power of concentration a man is incapable of doing many things. It is this which enables him to attend to various multifarious affairs, to drop one absolutely, and take up another and give it full attention.

"One day I bought a cigar and was pulling it with a feeling of pleasure which is only possible to the devotee. I smoked only a few minutes and then took it out of my mouth and looked at it. I said to it: 'My friend and bosom companion, you have always been dearer to me far than gold. To you I have ever been devoted, yet you are the cause of all my ills. You have played me false. The time has come that we must part.' I gazed sad and longingly at the cigar, then threw it into the street. I had been convinced that tobacco was ruining me.

"For three months thereafter I underwent the most awful agony. I never expect to suffer more in this world or the next. I didn't go to any physician or endeavor in any way to palliate my sufferings. Possibly a physician might have given me something to soften the tortures. Neither did I break my vow. I had made up my mind that I must forever abandon tobacco, or I would be ruined by it.

"At the end of three months my longing for it abated. I gained twenty-five pounds in weight. I slept well for seven or eight hours every night. I required that amount because of my excessive cerebration. When I don't get it, I am liable to rheumatism or sciatica.

"I have never smoked from that day to this; and while no one knows better than I the pleasures to be derived from tobacco, I am still content to forget them, knowing their effect."

"When I was a young man," said President Finney, "almost every man used tobacco and I

among the rest. After I was converted I continued to use it. The practice was so common that the question as to whether it was right did not occur to me. I was as innocent as a baby about it. But once when I was holding revival meetings in New York city, I was one day filling my tobacco box from a paper I had just bought, when the gentleman in whose house I was stopping, came into the parlor and said, 'Brother Finney, do you think it is right to use tobacco?' 'Right?' I said. 'Right?' Of course it isn't right. Here, you take this tobacco and keep it till I call for it. The minute the question was presented to me, I knew it wasn't right, and I have never touched tobacco from that day to this. And, I believe what success I have had in life, has been due in a great measure, to my manner of settling every such question. When I saw a thing was wrong, I gave it up at once and forever, and when I saw a course was right and my duty, I entered it without stopping to confer with flesh and blood."

The Sunday School *Times* remarks on this subject:

Falling into a bad habit is a great deal easier than climbing out of a bad habit. Very little instruction is needed to enable a boy to use tobacco. Many a strong man in the bondage of tobacco-using cries earnestly, "O, wretched man that I am! who shall deliver me out of the body of this death?" The answer to this question is, in every instance, the answer which the Apostle gives in his assurance of his triumph in the conflict with evil, "I thank God through Jesus Christ our Lord."

A Maryland correspondent writes:

I contracted the practice of both chewing and smoking while in my teens, and continued it unbroken for a period of twenty-five or thirty years, and long after—I am sorry to say—I had made a profession of religion. My first decided inclination to resist the practice was caused by several considerations. One was a sense of disgust at its uncleanness, and its offensiveness to every person of nicety about me. Another, its effects in unduly stimulating and draining the salivary glands, and thus, directly or indirectly, affecting digestion, with its attendant evils of dyspepsia. My nervous system generally seemed unsettled, followed by loss of flesh and occasional serious organic disturbances in vital parts of the body. These would at times alarm me, when told by my physician that they were due to the use of tobacco. Of course, I often had what is known among chewers as "heart-burn," and, in the stomach, a craving that may be akin to the feeling said to be experienced by those who habitually drink intoxicating liquors. These sensations awakened in and often occupied my mind with the question, Why suffer, when a cessation of the baneful cause will bring relief? Another truth pressed itself upon my attention—that I was no longer a free man, but a slave to a filthy health-destroying, an indefensible and worse than useless habit! These reflections and penalties would cause me to intermit its use for short periods, only to return to it with a whetted relish. The sense of this enslavement grew upon me apace, so that I saw "tapering off" (so often and by so many tried) was not the road to a cure. I felt my weakness and self-inability to break the shackles riveted about my will. Hoping and believing myself a Christian, I decided, in my extremity, to take the matter—the struggle in all its phases—to God, and ask for strength and wisdom. This I did, and after many weary months of stumbling and falling, though never

ceasing to importune Him, I was, by his grace, enabled to stand erect and rejoice in freedom from my long-fought enemy. From that time to this—an interval of many years of abstinence—I have had no irresistible desire for tobacco. The habit of chewing having been broken, there remained that of smoking; and the battle with this was, if anything (the last stronghold of the appetite) more distressing and strongly contested than the other. I cried unto God to set me free, resolving, humbly and reverently, that I would not let Him go until I was blessed with will-power (or the exercise of his power outside of my will, as the case may be) to put it away, and that forever. He graciously heard and answered, and accomplished that which I could not do unaided by his grace. As I look back at my then enthrallment, and my deliverance now, my heart goes out in the language of the Psalmist: "Not unto [me,] not unto [me,] O Lord, but unto thy name give glory, for thy mercy and for thy Truth's sake."

A correspondent in Connecticut says:

"For about thirty-one years previous to my conversion (at the age of forty), I had been the most abject slave of tobacco, and, realizing the injury to health and morals, had suffered torments, trying to break off the habit, without any success at all, each successive effort only binding me more firmly in the chains of habit. So you can imagine with what power the Spirit flashed this thought into my mind, that I must give up this habit if I would be a Christian, which I had determined, by God's help, to be; and for an instant it stood like a dead, blank wall between God and me, but then (as I believe) he spoke to me, "All things whatsoever ye ask in faith, believing." And I did believe, and I said to Him, "Thy will, not mine, be done," and pitched my tobacco out of the window, and went on with my work, and when I went home did the same with the store of tobacco there, and I've never had any craving for it since that hour.

A DUEL THAT DIDN'T COME OFF.—The recent absurd revival of duelling in several countries of the continent of Europe has recalled a story which was the delight of Berlin some years ago, and which capitally satirized this barbarous custom. Doctor Virchow, the eminent man of science, says the *Youth's Companion*, had been sharply criticising Prince Bismarck, who was then chancellor.

At the end of a particularly severe attack Bismarck felt himself personally affronted, and sent a second to Virchow with a challenge to fight a duel.

The man of science was found in his laboratory, hard at work at experiments which had for their object the discovery of a means of destroying trichinae, which were making great ravages in Germany.

"Ah," said the doctor, "a challenge from Prince Bismarck, eh! Well, well! as I am the challenged party, I suppose I have the choice of weapons. Here they are!"

He held up two large sausages, which seemed to be exactly alike.

"One of these sausages," he said, "is filled with trichinae; it is deadly. The other is perfectly wholesome. Externally they can't be told apart. Let his Excellency do me the honor to choose whichever of these he wishes, and eat it, and I will eat the other!"

Though the proposition was as reasonable as any duelling proposition could be Prince Bismarck's representatives refused it.—*The Voice*.

[The following lines were sent to us by a friend for publication in our columns. We think they were published here some years ago, but again insert them.]

THOUGHTS ON PRAYER, AND FORMS OF PRAYER.

Lines written by a poor mechanic of Fillileagh, Down, Ireland, on seeing a family prayer book, which contained these words in the Preface: "This book is intended to assist those who have not yet acquired the happy art of addressing themselves to God in Scriptural and appropriate language."

While praying is deemed an art so happy,

By a few, who others rule,
Jesus, teach us its importance!
In thy self-denying school!

Prayer's the sweetest, noblest duty,

Highest privilege of man;
God's exalted—man's abased,
Prayer unites their natures one.

God alone can teach his children,

By his Spirit, how to pray;
Knows our wants and gives the knowledge
What to ask and what to say.

Why should man then manufacture

Books of prayer to get them sold?
Sad delusion!—strive to barter
Christ's prerogative for gold.

Where's the book, or school or college

That can teach a man to pray?
Words they give from worldly knowledge,
Learn of Christ then, He's the way.

Why ask money from the people

For these barren books of prayer?
Paper, ink, and words are in them,
But, alas! Christ is not there.

Those who seek shall surely find Him

Not in books—He reigns within;
Formal prayers can never reach Him,
Neither can He dwell with sin.

Words are free as they are common,

Some in them have wondrous skill;
But saying Lord! will never save them;
Those He loves, who do his will.

Words may please the lofty fancy,

Music charm the listening ear,
Pompous words may please the giddy
But Christ, the Saviour is not there.

Christ's the way, the path to Heaven,

Life is ours if Him we know;
Those who can pray, He has taught them,
Those who can't, should words forego.

When a child wants food and raiment,

Why not ask his parent dear?
Ask in faith then—God's our Father,
He's at hand, and He will hear.

Prayers are easy, simple duty,

'Tis the language of the soul;
Grace demands it, grace receives it,
Grace must reign above the whole.

God requires not graceful postures,

Neither words arranged with form,
Such a thought!—it pre-supposes,
That with words we God can charm!

God alone must be exalted,

Every earthly thought must fall,
Such is prayer and praise triumphant,
Then does Christ reign over all.

Every heart should be a temple,

God should dwell our hearts within;
Every day should be a sabbath,
Every hour redeemed from sin.

Every place a place of worship,

Every tune a tune of prayer,
Every sigh should rise to Heaven,
Every wish should centre there.

Heartfelt sighs and heaven-born wishes

Or the poor uplifted eye;
These are prayers that God will answer,
They ascend his throne on high.

Spirit of prayer! be Thou the portion
Of all those who wait on Thee;
Help us! shield us! lead us! guide us!
Thine the praise, the glory be!

Scripture Illustrations.

"REPENT IN DUST AND ASHES."—Job sat down, to mark his anguish, among the ashes, Oriental-like at the first; his friends sympathetic grief had sprinkled dust upon their heads, but now he repents in dust and ashes. The throwing of dust, ashes, or earth upon the head was a common sign, not only mourning for the dead, but of grief and sorrow on account of any calamity. Thus Joshua and the elders after the defeat before Ai; Hushai when David fled from Jerusalem on the rebellion of Absalom; Mordecai, when he heard Haman's decree against his people. While in times of sorrow retire to our homes and unseen of none, the Oriental has always studied publicity in the expression of grief. The streets, the high-places, the house-tops are the witnesses of the mourning. In the days of the patriarchs Abraham came, as it were, in tears to weep for Sarah. The Egyptian paintings, as well as the histories of the Greek historians, show that throwing earth on the head was a sign of grief, and at the present day the custom continues. I have seen, when the news of a tribal disaster had reached an Arab camp, the men sit silent and speechless, the women shriek and tear their hair, but both throw sand upon their heads.

"SEVEN BULLOCKS AND SEVEN RAMS."—The burnt offering of seven bullocks and seven rams by Job's friends ought not to pass without notice. It was a sin offering and distinctly differing from any sin offering under the Mosaic law. It was a patriarchal, not a Levitical sacrifice. The same number of the same animals was offered by Balaam, an Eastern prophet of the true God, but not an Israelite. So Job, under the patriarchal dispensation, acts as a priest and prays for the offerers. The incident is one of the many with which the book is crowded, giving an insight into the patriarchal faith and worship as these existed before the limitations of the Aaronic priesthood.

THE BOOK OF JOB AS A WHOLE.—Looking at the Book of Job as a whole, it is a wonderful patriarchal drama. Its scenes reveal to us the private and the public life, the private faith, the grand and simple worship, the blameless manners, the unswerving justice, the laborious sympathy, the ungrudging liberal especially as exemplified in the character of Job himself; and the pensive air and meditative mien, and the grave and wise speeches of those venerable generations of men, who lived among their numerous herds and flocks of oxen and sheep, camels and she-asses, beneath the deep-black, starry skies of Chaldea, or among the green pastures of fair Gilead, or pitched their tents in the rocky fastnesses of Edom, ranged freely over the boundless wilds of Arabia. It affords to us the cheering assurance that God did not leave himself without a witness among them; that they believed in Him and loved and served Him.—*H. B. Tristram, Sunday School Times*.

It is not enough to salvation to believe in Jesus Christ, according to his human nature, was outwardly crucified on a cross at Jerusalem for us, except we also be crucified with Him through his living Word and Spirit dwelling in us.—*Wm. Dell*.

FOR "THE FRIEND."

Sea Shore.

On the 7th of Fifth Month, having occasion to be at the seaside, I found the friends I was visiting much interested in the case of a vessel laden with paving-stones, which had been driven by a storm on to one of the sand banks that lie off of the Brigantine Beach. The weight of the cargo fastened the vessel to the mud, and being thus exposed to the violence of the waves, she was speedily shattered, and when a change in the direction of the wind forced her off the bank into the deeper water alongside, she speedily sank. The bank was a mile or two from shore, and such was the violence of the storm that no help could reach her from the land.

Admiration was expressed at the nautical skill of the captain, who succeeded by good management in transferring his wife and all the crew from the sinking vessel to the boat, which every seagoing vessel carries with it. This is a difficult thing to do when the waves are beating violently against the wrecked vessel, and the danger is great that some of the crew will be washed away and lost. Perhaps no one can adequately conceive the risk that is run in such cases, unless they have had the opportunity of witnessing the tossing of the waves when violently agitated, and the uncontrollable force with which anything floating on them is dashed to and thither.

The apron of the captain's wife was fastened to an oar and this held upright as a flag, so that any passing vessel might see their peril. A northern bound vessel saw the signal and came near enough to throw them a line, by which a rope was drawn aboard the boat and made fast. If the boat had been drawn up to the vessel which had come to their rescue, it could probably have been dashed to pieces against its sides, and most of the crew have been lost, but the captain of the rescuing vessel judiciously allowed the boat to drift into the wake of his vessel, where the force of the waves as broken, and rigged a *breeches-buoy*. This consists of a strong ring of about eighteen inches diameter, from which hangs a bag of stout material. Short ropes go up from this ring to a tall iron ring from which the whole apparatus hangs, and which itself slides backward and forward on a large rope stretched between the boat which is in danger and the place of safety. When this buoy reached the boat one of the shipwrecked sailors stepped into the suspended bag with his head and shoulders projecting above the large ring, and was speedily drawn up to the larger vessel. The buoy was then hauled back and another person took his place in it, and thus all the party were saved.

My friends had all their lives lived near the seashore, hence it was natural that the conversation should have a nautical flavor. Among other things that were told me, mention was made of a species of sponge that at certain times is found in large quantities in some of the bays, so that it was collected by the farmers and used for manure. It was filled with small animals whose decay probably added to its fertilizing properties.

J. W.

THERE is a prominent business man, a Methodist, in Syracuse, N. Y., who gives away four pies of the New Testament every day. He is said to smoke four cigars a day. He gave up smoking and uses the money in a better way, and he enjoys this way of spending it more than he did the other.

FOR "THE FRIEND."

Despise Not Prophecyings.

The following is an extract from recent "Notes by the Way":—

A professor coming from a distant college to lecture on the Assyrian literature, conversed with me at our lunch time on the natural superiority of the Assyrian mind above that of the Israelites, as shown by comparison of their uninspired literatures and other attainments. Intellectually and in all natural powers, the Assyrians, as a people, were the superiors of the Hebrews, but when we regard the contents of the sacred writings of the Hebrews side by side with the religious expression of the Babylonians and Ninevites, the latter seem as babies, and the former as Divinely noble beyond comparison.

The secret of the Hebrew superiority in literature is not human but Divine. To the Jewish nation was given, even against their will, and notwithstanding their ever-recurring rebellion, the custodianship of the principle of monotheism, or the doctrine of the oneness of the Godhead, to hand it down through the ages, in the midst of the universal polytheism and idolatries of other nations. For this purpose were they kept as a peculiar people, and their prejudices against the surrounding nations and the gods of the nations, kept intense. And such exaltation as they gained, and such sublimity as their Scriptures became glorified with, was conditioned solely and singly on such recognition of the truth of monotheism as their prophets maintained.

The immanence of the Spirit of the one God made their literature what it became: "Not by might, not by power, but by my Spirit, saith the Lord." It seems, by comparison with nations of nobler native power, as if God had chosen "the foolish things of this world to confound the wise, that no flesh should glory in his presence."

And this doctrine of a one God seems all along to have been forced upon the Hebrew people in spite of their own unfaithfulness and rebellion against it. At every turn, when left to themselves, they would lapse into idolatry, so that the Spirit could well say: "All day long have I stretched out my hands to a disobedient and a gainsaying people."

But above all the reluctance and unworthiness of the chosen people to be the vehicles of monotheism to the ages of posterity, stand out in noble relief the Prophets, who held aloft the standard and enforced, under Divine power, the truth of the great and saving principle, until the fulness of the Gentiles should come in. Notwithstanding the people falling back, or trying this new departure or that, or being carried into Babylonianism or other captivities, the faithfulness of the few prophets maintained the testimony in spite of the people themselves.

So may that spirit of prophecy, being found in a few faithful standard bearers, be for our preservation, to whatever state our religious Society as a people may lapse, or however they may throw away their birthright, or confuse themselves with the peoples—may the true spiritual gift by inspiration from on high in its appointed seasons lift up a standard because of the Truth, to which there shall be enough rallying by a backsliding people to bring in deliverance and the triumph of that testimony of Jesus which is the spirit of prophecy. When the living exercise of a ministry waiting on the spirit of Christ alone for its utterance is gone, the last

bulwark of our religious profession has vanished.

Said an Episcopalian "Bishop of New York," "I declare before God, and in the solemn light of his Word and all the past history of his religion in the world, that a Church which neglects or ignores the prophets' message is doomed to decay, to dishonor and to death," and yet he confesses: "We have almost lost it to-day."

How much of the blighted and almost extinct ministry in the compass of some of our Monthly and even of whole Quarterly Meetings is the fruit of a past stoning of the prophets, perhaps in their crude beginnings, perhaps later on, is not yet revealed, but it is safe to say that the more sure word of prophecy, the inspeaking word that hath appeared to all men, has been so resisted and denied entrance to so many hearts, as to let the cares of this world and the deceitfulness of riches choke the word and make it unfruitful. Let us so open our hearts individually to the openings of that Prophet which should come into the world that He may not say to us, "The kingdom shall be taken from you and given unto a nation bringing forth the fruits thereof."

The professor drew an analogy between Israel upon whom was laid to bear before the world the testimony for the one God, and the religious Society of Friends, upon which is laid the charge and privilege of bearing before the world the testimony of the Spirit. He said, "Why don't you publish your doctrines far and wide? Why don't you commend the attention of the churches to the Spirit of Christ as the living, directing and speaking Head and guide into all the Truth? If you don't do it you fail of your peculiar calling. The Lord hath need of you and not less in this day than formerly." In a feeling that seeing a need might precede, but did not constitute an authority to supply it, which must be done by the same Spirit whom he would have us preach, he was asked whether pious individuals were not very largely recognizing this doctrine in our day. "Individuals," he said, "here and there are doing so, but yours is the only Church that has outspokenly declared it, and attempted to make the witness of the Spirit the rule of church and individual practice, and it is peculiarly yours to have a voice in this great truth."

Such, in substance, was his declaration. I have heard it also from other ministers in private. I did not dare to fall back on our large lack of a convinced membership as a plea of weakness. Israel had its similar weakness, but the faithfulness of the prophets to their gift prevented her failure as a carrier forward of the doctrine, and the hope was raised that a pure and living ministry preserved among us might eventually be blessed to the enlargement and vindication of our mission as a people.

No man ever realizes how poor a son he was until he gets into his father's place by becoming a father himself. Then he finds how much love and thought and toil were expended upon him, which he took as a thing of course, and with hardly a thought of thankfulness. So it always must be in this relation of life. And it is not otherwise in the relation of men to their heavenly Father. We shall have to get up to something near his point of view to discover what thankless children we have been, and how much thought and care we took as a thing of course, with no return of love on our part.

Natural History, Science, etc.

The Baltic Ship Canal.—The passage from the North Sea to the Baltic, round the coast of Norway is a dangerous one. To avoid the perils of the route and shorten the distance, a ship canal is being constructed from Kiel to the mouth of the Elbe, a distance of about sixty-one miles. It was commenced in 1887, and it is supposed that it will be open for use in the summer of 1895. The arrangements for its construction were very carefully planned and thought out before the actual work was commenced. The sub-contractors for the sixteen sections into which the works were divided had, under conditions carefully specified, to construct barracks for the laborers. The price of food was regulated by fixed tariffs. The sizes of dormitories were prescribed; hospitals and laundries provided, and complete sanitary arrangements made.

The work people were to be at least seventeen years of age, no socialists or anarchists were to be employed, and all drunken and dissolute persons were liable to instant dismissal. With a population of from six thousand to eight thousand persons, brought together from all parts of Germany, it was thought necessary to insist upon a strict discipline. The water in the canal is to be at one level throughout, which is almost the same as that of the Baltic, so that in three hundred and forty days of the year the sluices there can remain open, and the lock-gates into the Elbe can be opened daily at certain states of the tide. The estimate for the whole cost, including the harbor works, locks, etc., was about \$40,000,000.

Locusts in the Himalayas.—White, the British resident in Sikkin makes the following record:

"On July 19th, 1891, I crossed the Singhala Pass, 17,400 feet. On the Pass I saw the locusts that had infested Darjeeling, for the first time, though subsequently I saw them as high as 18,000 feet, where they were dying in the snow. It will be remembered that this was the year of the great plague of locusts in Malie. I heard that they had penetrated even into Tibet. On the 21st I came down as far as Tangn, 12,750 feet, where the locusts were in swarms and dying in thousands. The only plants they seemed to care about were the birches, and these they stripped bare."

Alligator's Nest.—While surveying in Trinidad, S. Devenish came across an alligator's nest on the banks of the Caroni. On going to examine it his attendants all retreated, assuring him that the mother *Caiman* kept watch over her nest, and would be sure to attack him. He quietly demolished the nest with perfect impunity, and found a number of eggs. Some of these were left to hatch near a fountain in his garden. In a few days the hatching took place, and it was a curious sight to see the little alligators, still adhering to their shells, briskly showing fight when approached, dragging the shell behind them, and rushing with open jaws at anything presented to them, and madly biting it.

Changes in Habits of Animals.—The Kea, or New Zealand Parrot, and the Baboon of South Africa, both originally feeding on fruits, have acquired a fondness for mutton since the introduction of sheep, and now prey upon those animals, and certain colonies of bats inhabiting the islands of the Gulf of Papua, in Trinidad, have of late years taken to fishing, and in consequence have abandoned their noc-

turnal habits, and are now diurnal beasts of prey.

The Buffalo that Remain.—Professor Hornaday, the naturalist, estimated the number of animals [buffalo] running wild at the beginning of the year 1891 at 1,000, and this is certainly a liberal estimate. About fifty are known to be in Colorado, where in October, 1891, a ranchman, for whom justice still calls in vain, is known to have killed five. In 1889 the State Legislature of Colorado enacted a law providing severe penalties for any one who should kill a buffalo before the year 1900. The State Game Warden recently made an effort to bring the individual who admitted that he had killed five of the animals to justice, but he "could find no one who would testify against him." These Colorado buffalo are said to be in four "bunches,"—one in Middle Park, one in the Kenosha range (the herd numbering perhaps twenty), ten or fifteen are at Han's Peak, in Routt County, and the remainder at Dolores.

On the James River in North Dakota and south and west of Jamestown there are four or five animals, all that are left of the little herd which made its last stand near Fort Totten. Manitoba is said to contain a small herd, but as quite a number of animals were recently shipped from Winnipeg to Garden City, Kansas, where "Buffalo" Jones has gathered a considerable number, and is endeavoring with some measure of success, to increase them by breeding, it may be that this Manitoba herd has been counted twice.

The Yellowstone National Park contains a large herd—the largest, perhaps, in existence anywhere—and they are said to be slowly increasing in numbers.

Forty-seven buffalo are owned by C. Allard, a rancher in the Flathead country on Crow Creek, Montana. These animals are herded with the domestic cattle. Here and there throughout the country, in parks or zoological gardens, a few are to be found. These are all that remain of that mighty host which covered the plains of the West within the memory of men not yet thirty-five years of age.—*Hamlin Russell in Harper's Magazine.*

THE DAY'S RECKONING.—During a visit to Stockholm some years ago, I was much struck by one of the regulations at the large hotel where I stayed. Each night the visitor, when he retires to his bedroom, finds inside the door, hanging on a nail, a piece of paper or cardboard with the various items of expense through the day. The price of his chamber, it may be—breakfast, dinner, or other meals, and whatever else may be put down to his account—all is clearly stated, so that there may be no mistake when the bill is finally settled. It seemed to me a novel plan, and not at all a bad one. Possibly, now and then a visitor might not be aware of the large expenditure he was incurring, and so might reduce it in time before the season of payment arrived.

But there may be an excellent lesson learned from this custom which may be useful for all. Let us think of the debt which, day by day, men incur by their sins and shortcomings. As we retire to rest it were well for each one quietly to ponder the doings of the day. What have I done since I left my room this morning? What duties have I fulfilled, and what have I neglected? What temptations have crossed my path, and how have I resisted them? What

words have I this day spoken? Have the been words of truth, of kindness, or have the been tainted by malice, deceit, or any other evil? What has been my temper in my home or elsewhere? Has it been kept in check by the thought of God's presence? What have been my thoughts, my motives, my principles of action? Let the Christian thus consider his ways. Let him confess humbly the faults and failures of which conscience condemns him, and let him pray that the Lord will search and prove his heart, that He will sanctify him wholly by his Spirit, and keep him henceforth more watchful as to his course of life.

THE farm to-day represents soft carpets, beautiful furniture, books, labor-saving machine schooling for children, and a hundred other things impossible to our ancestors. The farm has to do more, does more to-day—that is it is more remunerative than it used to be. There is some investment that pay a better per cent. than banks or bonds.

The farm is the best place to bring up children. Loafing on the street or in the shops is not conducive to good manners or good morals. The record of home life on the farm is very creditable to New England. From these quiet moral centers have come forth the largest number of those who have helped and blessed the world. The farm furnishes the best conditions for the best development of the physical life. Nothing is so conducive to good health as pure air, good food and regular and varied work. It is a small privilege to have the first choice of fresh and ripe fruits and vegetables. The farmer can have his pick of these, and if he eats rotten apples or stale eggs the fault is his own.

The farmer is his own master if he owns his farm. He can come and go, plow and sow when he pleases. It is the most independent life one can lead. The antiquity of his calling and the fact that upon his labor the life of the world is built, should cause him to walk erect as a prince. It is no small comfort to know that one has a secure investment and a comfortable living, no matter what panics may disturb the financial world. Only an earthquake, death or improvidence can dispossess him of his property.

If farming does not pay, it is usually because there are too many leaks about the farm. A leak in the barn roof may spoil tons of hay. A leak in the barn yard often causes a scarce crop in the field. A draught in the stable may cause the loss of a valuable horse. Carelessness in regard to a drain may involve a large bill for the services of a physician. A lack of knack will send everything to the shops for repair. Many farmers carefully watch the spigot but overlook the leakage at the bun. What comes in at one door is often thrown out at another by an improvident wife, and not infrequently what is gathered by one hand is spent by the other at the saloon.

Whether farming pays depends upon the farmer, the farmer, and a clear understanding that "a man's life consisteth not in the abundance of the things which he possesseth." The best things, moral and spiritual, have grown and may still thrive on New England farms.—*Exchange.*

WILLIAM DELL advises "To understand full what thy adversary means before thou contend against him, lest, if thou want this wisdom at patience, thou opposeth not so much his judgment as thy own conceit."

"KEEP THE GATE SHUT!"—An English farmer was one day at work in his field, when he saw a party of huntsmen riding over the farm. Anxious that they should not pass through the field where the crop was in condition to be badly injured by the tramp of horses, he dispatched one of his workmen to this field, telling him to shut the gate, and on no account to allow it to be opened. The boy went as he was bidden, but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened.

This the boy declined to do, stating the orders he had received, and his determination not to disobey them.

Threats and bribes were offered alike in vain. One after another came forward as spokes-men, but all with the same result. The boy remained immovable in his determination not to open the gate.

After a while one of noble presence advanced, and said, in commanding tones: "My boy, do you not know me? I am the Duke of Wellington, and one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through."

The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, then answered, firmly: "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, nor suffer anyone to pass but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat, and said: "I honor the man or boy who can be neither bribed nor frightened into doing wrong." And, handing the boy a glittering sovereign, the old duke put spurs to his horse and galloped away.

In the early settlement of Clinton County, N. Y., a circumstance occurred similar in some respects to the famous *dreaming match* between William Johnson and the Mohawk sachem. A man named Owens was building a framed house near where stands the residence of Sawyer. A man named Kirkland, in passing it with a cart and oxen, observed some pieces of boards which he needed, and said to Owens, "I had a dream last night." "What did you dream?" was the response. "I dreamed that you gave me these pieces of pine boards, and that I took them home in my cart." "Well," says Owen, "if you so dreamed, you must take them." The next day, as Kirkland was again passing, Owens invited him, and told him he had had a dream. "What was it?" asked Kirkland. "I dreamed that I wanted your cart and two yoke of oxen to go to Whitesboro for bricks for my chimney, and that you let me have them." "Well," says the clergyman, if you dreamed so, you must have them, but, dear me, do not ever dream again."

Items.

Dublin Yearly Meeting of Elders.—The London Yearly Meeting of Fifth Month 12th, mentions that this body convened as usual on the 2nd of the Fifth Month. There were present several visitors from England and America.

The number of recorded ministers in Ireland is 4 and of Elders 89.

After the transaction of the usual business, and reading reports from three Quarterly Meetings, an opportunity was given for George Grubb to return the minute given him last year for service in America.

He attended the Yearly Meetings of New York, held at Poughkeepsie, of New England, Canada, North Carolina, and Baltimore, and spent five

weeks in service in Philadelphia. He reported a kind welcome everywhere, although he had in some cases to labor faithfully in a testimony against things which have been introduced in the Church organization and mode of worship of the meetings of Friends. The introduction of the pastoral system as at Portsmouth, and the singing and music in some of the meetings, were accompanied by a covering that to him was cause of much concern and distress of mind, the former arrangement especially appearing to undermine the carrying out of the very principles which we profess, and the result of which it seems difficult to foresee.

In the Yearly Meeting at Newport, New England, Friends continue to meet in the old Meeting-house, built in the time of George Fox. Here, whilst receiving a warm welcome from many dear friends, he had been sensible of much unsettlement and unrest in the way of holding meetings.

His chief field of labor had been amongst Friends in Canada, where he spent some months at different seasons of the year, going as far as Manitoba, 1,000 miles from Toronto, on a visit to outlying families of Friends and others.

He attended the Yearly Meeting at Bloomfield. The membership is but small—about 1,000—it having been greatly reduced by the recent separation there. The sittings were held by men and women unitedly, and others than our own members are allowed to enter. There seemed a great lack of fathers and mothers to guide the young, those who constitute the meeting having lost the help of many of the older Friends, and those who have separated are feeling the want of the help of the young.

George Grubb attended meetings of both bodies, in which his way was made open. In some cases these are in close proximity with each other, and it was to him a painful experience as he had to pass the doors where Friends were assembling, and the more strange inasmuch as he found that those Friends who had seceded were in many ways more in unison with us, both in their mode of worship and in practice, than were those Friends with whom our Yearly Meeting is in correspondence.

Outlying Friends to the west of Lake Winnipeg, who do not appear to have been identified with the late movements, but who are practically without care or oversight from the Church, often living twenty, or thirty miles apart from one another, welcomed G. Grubb, and often wept on being visited by a Friend.

He spent some time in Dr. Barnardo's Training Home department, in Manitoba, this place being located on the borders of the prairies, and at the time of his visit surrounded by hundreds of acres of flowers in full bloom, orange lilies, anemones, marigolds, Canterbury bells, and the grass of Parnassus.

In the Eleventh Month, G. Grubb visited the meetings in Ontario, and was able to report favorably of the re-opening of Pickering College. Well qualified Friends had now undertaken its management for an almost nominal remuneration. It opened with forty scholars, who have since increased to eighty, with considerable increase of fees. A few of the pupils belong to families of the separated body.

G. Grubb's labors in North Carolina appeared to have been very acceptable and timely.

The Gospel of Noise.—Under this heading, *The Army* says, "It is sometimes the case that from the beginning to the end of a religious service, there is nothing but noise, not one moment for quiet meditation and careful thought.

We need in these days something besides the gospel of rattle-te-hang. There needs to be searching of hearts. The blessed man is one who meditates day and night in the law of God. His life is not one whirl of noisy excitement. He has learned to wait on God. When he speaks he has something to say, and when the spirit of God prompts him to bear testimony, he proposes to have time to deliver the message which he has received. He is not anxious to see how much talking can be done in fifteen minutes, or how many people can jump up and sit down in half an hour. The question is not how much powder can be fired off, but how much execution can be done. The word of God, sharper than a two-edge sword, pierces to the di-

viding asunder of soul and spirit; but the gospel of rattle-te-hang, the gospel of noise and clatter, the gospel of song which affects people's toes more than it does their hearts, is not likely to lead men to Christ, the Lamb of God, nor to melt and break the hearts of lost souls.

Can we not learn something from those that have lived before us? Is it not wise sometimes to wait in silence before the Lord, to ask Him to show us his will, and then to listen while He answers us? Maybe in some hours of quiet and silent devotion the Lord will reveal to us truths which we shall never hear in the midst of noise and tumult and confusion. —*The Army*

THE RIGHT OF WAY.—There is many a railway train which has the right of way on the track, and yet does not move forward. The road *belongs to that train*, and no other train has a *right to be on the track*; but there is another train *there*, perhaps through ignorance, accident, or willfulness the train is *there*; and if an engineer undertakes to drive on because he has the *right of way*, there will be a wreck. So he must waive his claim, and wait till the track is clear, right or no right, if he would escape a wreck.

It does not work well under all circumstances for a man to claim and enforce his rights. Right is right, but a wreck is a wreck; and it is better to sacrifice rights than plunge into wreck and ruin. So it is better for a Christian man, or a sensible man or woman to endure much, sacrifice much, and concede much rather than to put on steam, drive through, wreck his train, and break his own neck, and the necks of others. Patience, long-suffering, forbearance, and self-sacrifice sometimes show better results than can be obtained by standing for our rights and fighting our way through all obstacles.

The preaching of the Gospel is a heavenly thing; and the human wisdom and learning cannot help herein, but rather hinder. And therefore, when Christ sent forth the first teachers of the Gospel, He took not wise and learned philosophers, that the cross of Christ might not be made void, and that the faith of Christians should not stand in the wisdom of man, but in the power of God; but He chose plain fishermen, tent-makers, publicans—obscure, simple, poor, contemptible, ignorant and unlearned men; and these overcame kings, princes, people, nations, Greeks, philosophers, orators, sophists; they overcame the ancient manners, customs, and the very religion of the world; and by all this it was manifest that their preaching was not in human wisdom, but in the grace of God.

THE FRIEND.

SIXTH MONTH 3, 1893.

We have received a copy of the *Australian Friend* for Third Month 25th, published Quarterly at Hobart, Tasmania, principally for circulation among Australian Friends. A letter from the editor says that the publishers would be glad "to have some American subscribers, and that they have sent about 50 copies to Jacob Smedley, at Friends' Book Store, 304 Arch Street, Philadelphia, for distribution. The subscription price is five shillings per annum, (about \$1.25,) and we suppose that J. Smedley will act as agent for such as may be disposed to subscribe.

The number just received contains some notices of the company and services of our Friends, Samuel Morris and Jonathan E. Rhoads, who were present at the annual meet-

ing of Tasmanian Friends, and are spoken of as having been "very helpful to the meeting, and it was evident that they had come to us under a sense of the con-straining love of Christ." The following narrative of their movements and services is collected from the paper referred to.

They reached Brisbane, in Queensland, Australia, in the First Month, having previously visited Rockampton Meeting. In both of these neighborhoods, their visit and ministry appears to have been very acceptable. They arrived at Hobart, Tasmania, on the 1st of Third Month, and were present at the Monthly Meeting held on the evening of their arrival; also at the Annual Meeting from the 6th to 13th inclusive.

During the sittings of the Annual Meeting they visited the families of Friends in Hobart. Their certificates were read, and a cordial welcome extended to the American Friends; and *J. F. Mather* spoke of the danger of leaning too much on man—of expecting too much from visiting Friends. They could but point to the source of their strength and exhort others to seek the same help.

S. Morris felt that he had been sent on an errand like David was, when he went with a few loaves to his brethren who were engaged in the heat of the battle. He realized the isolated position of the different meetings, separated in the colonies; and desired that each might realize for itself that the blessed Shepherd and Lord was tenderly caring for all—watching over them. He remembered how it was with David in the battle, when the giant came out against him in pride and strength, the people were discomfited at the sight; but David with a sling and a small smooth stone out of the brook, wielded in the name of the Lord, gained the victory. So with us, when the battle is beating strong against us, we are apt to wonder if our simple methods are suitable for the present day; and if our faith is not what it should be, our testimonies are dropped. As David found the simple weapon sufficient, so we shall find simple faith, accompanied by the life and power of the Lord, sufficient for our day.

J. E. Rhoads spoke of the need of constant watchfulness and prayer, lest our hearts be drawn away from the love of God. "Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." He exhorted to watchfulness in the matter of simplicity in our lives, habits of dress, and manner of living, believing that this matter does belong to Christians. Our Society is in the advanced guard of Christ's army on earth, and this part of our calling and example has been good upon other professors, and with it has come peace.

S. M. and *J. E. R.* are expected to leave Hobart about the 29th of Third Month, and to visit the east coast and northern parts of Tasmania, on their way to Melbourne.

SUMMARY OF EVENTS.

UNITED STATES.—Secretary Gresham has received official notice of the purpose of the Italian Government to raise its diplomatic representation at Washington to the grade of an embassy. It is presumed that the present Italian Minister Baron Fava, will succeed to the new office of Ambassador.

The World's Fair was opened on First-day last, and it was estimated that 125,000 people visited the Fair on that day. The paid admissions numbered about 80,180. No machinery was in operation, but all the Fair buildings containing exhibits were open. The Government Building and many of the State buildings were closed. It is said that the receipts are now daily

\$10,000 in excess of the expenditures. The statue of "Germania" in the Agricultural Hall at the World's Fair was unveiled on the 25th ult. It is one of the marvels of the German agricultural exhibit, and is chiseled out of a huge block of chocolate. It is eleven feet high, and a reproduction of the famous Niederwald Monument. In the statue are 2960 pounds of chocolate.

Chief Harris, of the Cherokee Nation, has published a notice asking bids for the sale of \$6,640,000 of the four per cent. bonds authorized by Congress.

A bill permitting women to vote at municipal elections passed the Senate of Michigan on Fifth Month 25th, and awaits the Governor's approval.

Since First Month 1st, \$60,000,000 in gold have been exported to Europe. Most of this gold was taken from the United States Treasury. In that time the Treasury Department has sustained a net loss of \$23,354,143, the net gold in the Treasury on First Month 1st, 1893, having been \$121,266,662, while to-day it is only \$95,912,419. Since the 1st of Fifth Month the gold has been nearly always below the limit of the so-called gold reserve of \$100,000,000. It is to-day invaded to the extent of more than \$4,000,000. There are reports current that the gold shipments this week will reduce the gold holdings to \$90,000,000. Despite these heavy shipments, Treasury officials express the greatest confidence in the ability of the Treasury to restore the gold balance. A cessation of gold exports in large amounts is looked for by Seventh Month 1st, and it is understood that the Austrian demand is well nigh supplied.

It is interesting to note the wonderful increase in the traffic over the Brooklyn bridge, which far exceeds the expectations of its founders. The receipts last year were three times as much as for the first year, when the fare on the cars was double what it is now. The first year 8,000,000 people crossed the bridge, while last year the number was more than 40,000,000. And this is exclusive of the foot passengers, for since Sixth Month 1st, 1891, the promenade has been free. The rapid increase in the travel on the bridge has made a constant increase in facilities necessary, and a short time ago a contract was let for widening the approaches and for an extension of the platforms where the trains arrive and depart. These alterations, which will largely increase the capacity of the bridge, will be made by a Philadelphia firm, Levering & Garrigues, and will be completed in about nine months.

A Vicksburg despatch says there are at least 10,000 homeless people in Northwestern Louisiana by reason of the floods, and that their sufferings are appalling.

A crevasse has occurred in the levee in the Mississippi River 14 miles above Arkansas City, Ark. At last accounts it was 200 feet wide and 14 feet deep, and was rapidly enlarging. A large force of men was at work trying to fill it with sacks of dirt.

Robert Alexander, Louis and Howard Pugh, colored, were hanged at Tuskegee, Alabama, on the 29th, for a criminal assault. This is the first legal hanging for this crime in Alabama.

Deaths in this city last week numbered 460, being 10 less than the previous week, and 34 less than the corresponding week last year. Of the foregoing 243 were males and 217 females; 65 died of consumption; 42 of pneumonia; 28 of diseases of the heart; 25 of inflammation of the brain; 19 of apoplexy; 18 of convulsions; 16 of inflammation of the stomach and bowels; 15 of typhoid fever; 12 of bronchitis; 12 of diphtheria; 10 of marasmus, and 10 of whooping cough.

Markets, &c.—U. S. 2's, 99 a 102; 4's, 112½ a 113½; currency, 6's, 105 a 115.

COTTON was dull and weak on a basis of 8½c. for middling uplands.

FEED.—Winter bran, \$18 a 19 per ton.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extras, \$2.20 a \$2.50; No. 2 winter family, \$2.50 a \$2.75; Pennsylvania roller, straight, \$3.25 a \$3.50; Western winter, clear, \$3.10 a \$3.40; do. do., straight, \$3.40 a \$3.65; winter patent, \$3.75 a \$4.15; Minnesota, clear, \$2.75 a \$3.25; do., straight, \$3.65 a \$4.00; do., patent, \$4.15 a \$4.40; do., favorite brands, higher. Rye flour is quiet but steady at \$3.10 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 73½ a 73½ cts.

No. 2 mixed corn, 48½ a 49½ cts.

No. 2 white oats, 41 a 41½ cts.

BEEF CATTLE.—Extra, 6c.; good, 5½ a 5½c.; medium, 5 a 5½c.; common, 4½ a 4½c.; fat cows, 3 a 4c.

SHEEP AND LAMBS.—Extra, 5½ a 6c.; good, 5½ a 5½c.; medium, 4½ a 5c.; common, 4 a 4½c.; culls, 2½ a 3½c.; lambs, 5 a 7½c.; spring lambs, \$2.50 a 6.50.

HOGS.—Extra Chicago, 10½ a 10½c.; other Western 10½ a 10½c.

FOREIGN.—The House of Commons assembled on the 29th ult., after the Whitsuntide recess. There was but a small attendance, and the House discussed the subject of supply.

Emilio Castellar, some time Dictator of Spain, and for nearly fifty years conspicuous among Spanish Republicans, announced at a private breakfast on First day, 24th ult., that he had retired definitely from public life.

A despatch from Brussels, of the 24th of Fifth Month, says: "The Miner's International Conference at its session to-day adopted a resolution in favor of an eight-hour working day in the mines. When this question was put to vote, an overwhelming majority supported the proposition. Delegates representing 900,000 miners voted in favor of an international strike, while the delegates who opposed such action represented only 120,000 miners. The delegates representing the miners of the North of England and Wales voted with the minority. The Conference vote unanimously in favor of the exclusion of female labor from use in and about mines."

A letter received from Rasid Ben Mohammed, the Governor of Stanley Falls, leaves little doubt that Emin Pasha, the noted explorer, is dead. The letter says that an Arab chief named Said Ben Abel, in journeying towards Unyoro and Wadelai, met Emin Pasha and his expedition in a hostile manner. A severe battle ensued, and the fighting lasted for three days. Emin Pasha and his followers were defeated and took to flight. Said Ben Abel and his victorious followers overtook Emin and captured and killed him, together with all his people.

An epidemic of smallpox is increasing in Gotherburg. Twenty-four persons have already died from the disease, and the schools and the college are closed for fear of infection.

Siemens, Manager of the Deutsche Bank, states in an interview that the future financial relations between Germany and the United States will depend upon the German harvest and the fate of the Sherman bill. The drought continues another fortnight Germany must buy wheat and rye in Hungary, Bulgaria, or the United States at sellers' prices. Small private capitalists in Germany have been frightened by the unsettled state of the American market, and have withdrawn their orders for American securities; nevertheless they are hungry for such securities, and instantly the silver question is settled they will begin to invest in them. It remains to be seen whether the United States will be able to turn the investments to good account and pay regular good interest, thereby securing the continued financial support of Germany.

The Ontario Legislature was prorogued at Toronto on Fifth Month 27th. Among the bills passed during the session and assented to by the Lieutenant Governor is a bill providing for the establishment of large National Park of 12,000 square miles in the northern part of the province, and a bill providing that a plebiscite be taken in First Month next on the question of prohibiting the importation, manufacture or sale of intoxicating liquors as a beverage.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage makes two morning trains and two afternoon trains at Westtown Station. These leave Philadelphia—

7:20 A. M.,	31st and Chestnut.
8:46 "	Broad Street.
2:56 P. M.,	31st and Chestnut.
4:32 "	Broad Street.

Persons wishing to telegraph to Westtown School should direct to West Chester, Phone, 85.

DIED, of ascites and heart failure, at his brother's home (L. M. Williams), at East Riverside, California, on Second-day of Fifth Month 1893, JOSE WILLIAMS, son of Daniel and Elizabeth Williams, the sixty-third year of his age. Having been long sufferer from asthma, dropsy and heart disease, which caused much affliction at times, yet through all he was an example of piety and patience. Although his summons came suddenly, we believe his work was accomplished, his lamp was trimmed and burning. He possessed a kind and sympathizing nature seldom equalled, and leaves in our memories an example of a Christian life worthy to follow.

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Selections from the Life of Mary Dudley.

(Continued from page 334.)

She was wonderfully supported during the long season of anxiety and fatigue which fell upon her lot; her bodily and mental powers seeming to be renewed day by day as she watched the declining strength and ministered to the wants of her affectionate and tenderly loved husband, who survived his son three weeks, and was favored to make a happy and peaceful close on the fourteenth of the Twelfth month, in the seventy-fifth year of his age. Although his bodily sufferings were at times great, yet he was preserved in remarkable patience, and enabled to contemplate his departure from the world with resignation and composure; whilst he frequently testified that his faith and hope were founded on the mercy and merits of his Redeemer. He derived much comfort from the holy Scriptures, and the twelfth chapter of the Epistle to the Hebrews afforded him such peculiar encouragement, that during the last few days of his life he repeatedly desired that it might be read to him, dwelling in an especial manner upon the following verses: "But ye are come 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." This gracious decoration he was favored to feel so applied to his own soul that death was disarmed of its sting; and he several times said that through the rich mercy of God in Christ Jesus the king of terrors was not such to him.

The fruits of Christian faith and resignation were instructively manifested under this afflictive bereavement; for while the loss was deeply rending to her affectionate feelings, and after a union of thirty years, my beloved mother found herself "a widow indeed, and desolate," she was mercifully enabled to trust in God, and so to supplicate for his saving help that, instead of sinking into gloomy sorrow, she was qualified to comfort her children, and set them an animating example of humble acquiescence

with the Divine will, and diligent attention to the performance of social and religious duties.

My dear mother had for several years believed that her measure of Gospel labor in Ireland was nearly filled up, and her husband uniting in the desire of a removal to England, they had for a considerable time contemplated this change, and were arranging for its accomplishment when he was attacked with the disease which terminated in his death. This awful event rather tender to confirm her feelings; and the sense of release from that part of the vineyard was accompanied by a belief that she should be called to labor in different parts of her native country, while she clearly saw that the place of her future abode ought to be within the limits of the Quarterly Meeting of London and Middlesex.

During the last two years of her residence in Clonmel, she frequently mentioned feeling herself but as a sojourner, and waiting for the season of departure. In the meantime she paid a religious visit to the families of her own Monthly Meeting, wherein she was joined by her dear niece and child in the Gospel, Hannah Grubb, who lived but a few years afterwards.

The necessary preparations for so important a removal occupied more time than was anticipated, and before these were completed it pleased Infinite Wisdom again to diminish the family circle, and keenly try the tender feelings of this affectionate mother, by depriving her of a much beloved daughter; one who at the age of twenty-five, and with qualities rendered increasingly valuable by being submitted to the regulating influence of religion, was an endeared companion and friend, as well as an attentive and dutiful child.

She had long suffered from ill health, but was much benefited by spending the summer of 1809 in the neighborhood of a chalybeate spring, that the impending voyage and journey were looked to as a probable means of completely restoring her. Such however, was not the will of Him who only knows what is best for his creatures; and to the praise of his great name it may be recorded, that under this deeply proving affliction the Lord granted adequate support. To this the bereaved parent was strengthened to testify at the grave of her precious child; and near the spot where the remains of her husband and son had been recently laid, poured forth the humble acknowledgment of her soul to Him who had been her refuge in many troubles, and was then sustaining in holy confidence, and granting resignation to his will.

The attendance of the Quarterly Meeting, held at Waterford in the Tenth Month, 1810, was the concluding service of my beloved mother in the nation of Ireland, where she had resided thirty-three years, and left a great number of dear and valuable friends. The separation from these was sensibly felt on both sides, but the bond of Christian union which had been experienced with some, was such as

neither time nor distance could destroy; and to the end of her days she was frequently animated with the feeling of this Gospel fellowship, while many in that land have testified that to them her memory is precious.

She arrived in London with her family, early in the Eleventh Month, and took up her abode within the compass of Southwark Monthly Meeting, to which she was soon after recommended by certificate.

The first religious service for which my dear mother obtained the concurrence of this Monthly Meeting, was a visit to the families composing it. In this extensive and important work she was joined by her friend and fellow member, J. H., and neither of them being able to move on rapidly, it was a considerable time going forward; but through merciful assistance was ultimately accomplished to their relief and peace.

She also held public meetings in various parts of the city and neighborhood, feeling her heart enlarged in Gospel love, and some of the prospects under which she had been long exercised so matured, that it felt as though her time and strength were to be wholly devoted to the service of her Lord.

In the summer of 1812 she was much tried with illness, and but partially recovered when she laid before her Monthly Meeting a concern to visit Friends and others in Dorsetshire and Hampshire. She left home on the 18th of the Eighth Month, and returned the 5th of the Tenth, having travelled above four hundred and sixty miles, and held twenty public meetings, besides attending all belonging to Friends in those countries, and paying family visits in most of the places visited.

For these various services my beloved mother was strengthened beyond her expectation, and the following is transcribed from a short account of the whole.

"In retracing the merciful dealings of the Almighty throughout this journey, it may be thankfully acknowledged, that although many close exercises and deeply proving baptisms have been experienced, yet holy help has been so graciously vouchsafed as to produce the tribute of gratitude to Him who has indeed been strength in weakness."

In the Eleventh Month she performed a visit to the families of Longford Monthly Meeting, and held public meetings in several places, within and near its limits.

[For the sake of abridgment, the detail of this religious engagement is omitted, except the concluding grateful acknowledgment:]

"To the praise of Divine mercy it may be thankfully acknowledged, that by the all-sufficient help of a gracious Master, this long-borne burden is removed: this has been a solemn day, a season of renewed goodness, and one which afresh encourages the hope of continued aid, in every remaining step that Infinite Wisdom may appoint."

The annexed letter will not it is believed, be unsuitably introduced here.

"Camberwell, Sixth Month 18th, 1813.

"To *Louis Majolier*, and other Friends of the Meetings in the South of France, visited in 1788.

"I may truly say, that although so many years have passed over, and various have been your and my conflicts, beloved Friends, many waters have not quenched love; but that this sweetly banding influence, being from time to time renewed, hath made, and still keeps you, as epistles written in my heart; and while there has been no communication with the tongue or pen, desires, yea, fervent prayers have often ascended, that the God of all grace might preserve, strengthen and settle you, in the faith of his unchangeable and glorious Gospel. This remains the power of God unto salvation to all who happily obey it, though patience, as well as faith, may be closely and painfully proved.

"Trials were part of the legacy which our dear Lord and Master, Jesus Christ, bequeathed to his humble followers. 'In the world ye shall have tribulation;' but ah! my beloved brethren and sisters, in Him the light, life and power, is the treasure of peace, the pearl of great price. In possessing Him as the way, the Truth, and the life, in the soul, all is rightly estimated; every sublunary good, or what may be termed evil or afflictive, are kept in their proper subordinate places, and through all and in all, He is the one source of solid hope, the spring of all our help.

"May you grow, then, my dear brethren and sisters, in the root of life, and may this lie so deep, and spread so widely, that the branches may be lively and the fruit abundant, to the Lord's praise.

"I sit up in bed, where illness has kept me some days, just to tell those in that dear nation whom I have seen, and so long loved, that they are truly dear to my heart; as were those who have gone from your little church to that of the first-born in heaven. This feeble but sincere salutation is designed to be handed you by a brother dearly beloved and your countryman, S. G., whose heart the Lord has so enlarged as to make him willing at this time of trial to visit you, and such others as he may be turned towards in the pure disinterested love of the Gospel. You will doubtless receive him with gladness, and may you be mutually refreshed and comforted, if it be the will of Him who is thus remembering his flock and family, scattered up and down on the habitable earth. These the Lord is graciously regarding, not only by calling his devoted messengers to run to and fro, and declare his counsel in the ability received, but causing many to know Him by blessed experience, as the everlasting Shepherd, ready to lead beside the still waters, and in the green pastures of spiritual life.

"Such will not want, as they humbly and resignedly follow Him in the paths of righteousness; but through his abundant mercy, when walking through the valley and shadow of death, be preserved from the fear of evil, and feel his rod and staff to support to, and at, the end of all danger, conflict and pain. This is the rich inheritance, my dear brethren and sisters, which I pray we may each of us diligently seek, and happily obtain; then in due season we shall meet where parting can be no more, and unite in the one song of harmonious praise through eternal duration.

"I feel the extension of Christian love to the various classes among you, and with all my heart say farewell in the Lord! Your poor, feeble, but affectionate sister,
"M. DUDLEY."

(To be continued.)

FOR "THE FRIEND."

Incidents and Reflections—No. 277.

PRAYERS ANSWERED.

Many are the incidents which have occurred and to the unspeakable comfort of the reverent suppliants, in which the Lord has shown to his servants that He is a God hearing and answering prayer.

In the Fourth Month of 1884, a writer sent a communication to the Tract Repository, which relates the following incident:

A few years since, the writer became possessor, by will of a relative, of a sum of money to be distributed at my discretion among those in limited or needy circumstances, as their condition might require.

Shortly after it came under my control (and before I had taken much thought about who might be most in need), I felt on a certain evening, an unexpected, but clear impression, that on the next morning I must make a social visit to an intimate friend, a widow living in a neighboring State, whose humble home I could reach in a few hours. I had been intending for several weeks to make the visit, which had again and again been postponed on account of the various hindering things which will unavoidably occur to thwart our plans, and it did not therefore strike me as anything wonderful that I should so suddenly decide to accomplish it, now that these seemed removed, and I could step in and perhaps add to her pleasure by the surprise such an unlooked for guest might be to her. Soon after concluding to take an early train next morning I seemed forcibly reminded of taking with me some of the money above alluded to, but hesitated, as I really did not know that she was in need of assistance. This I did know, that her income, at most, was small, and had been reduced by an unfortunate investment, a few years before. On consulting my husband, we concluded it best for me to take it, and if she had no use for it no harm could be done either by the offer or the refusal, and I felt satisfied that in her character she was so truly Christian that no offence would be taken at my seeming intrusion upon her own private affairs, of which at that time I knew but little.

I reached her home a little before noon, found her alone, her only daughter being absent. The remainder of the day passed pleasantly, and as she was one of those cheerful, trusting ones, who looked on the bright side of things, fully believing that even our afflictions are our blessings, I saw no evidence of anything troubling her, and as I looked around her comfortable room, with everything really needful for her small family, though not containing a single unnecessary article, I almost regretted having replenished my purse on her account, and felt much hesitation about mentioning the subject to her.

But as evening closed in upon us, and we sat by her bright fire, I finally told her what I had done and why. I scarcely had time to finish before she burst into tears, and seemed so deeply affected that for some minutes she could not proceed with explaining why it was so. After expressing her gratitude in broken sentences, she went on to tell me how her heart had been pained the day before by receiving a letter from her only son, living in one of the Southern States, telling her that from various causes not within his control, he had become so reduced as to be unable to provide for his family, and that they were really in a suffering condition.

She said she could neither eat nor sleep after

bearing it, and added, "I earnestly prayed my heavenly Father that He would be pleased to make a way by which I might obtain means to relieve my poor boy, and his helpless little ones, and now my prayer has been answered a way so unexpected to me," with much more which I cannot now recall, expressive of his gratitude to God for his great kindness to her and her children.

I think it might truly be said that her petition was immediately granted, for it was near the same time in the evening when it seemed so plainly to come before me that on the morrow I must set out on my visit to her.

A writer in the *American Messenger* gives the following touching narrative:

R—— was a poor widow. For several years she had labored hard to support herself and three children. At last, however, there came a day when she found herself unable to meet the demands upon her, for weakness and pain had followed the long days of incessant toil, and though work was plenty, she lacked the strength to complete it in time. Rent-due would come on the morrow, and food was needed for her little family. It was sad, indeed, and weary, and almost despairing, she bent her head over her work, and wept the bitterest tears of all her widowhood. Her little son tried to comfort her, and putting his arms about her neck, said, "Mamma, why do you cry? How are we not better pray?" Rebuked by the child's faith, she wiped away the tears, and replied, "True, Jamie, let us pray; and the God of the fatherless, who has been our help and refuge so long, will not forsake us."

She immediately laid aside the unfinished work and went to her room. There she spent several hours in earnest prayer, laying before God all her weakness and need. Night came on, and calmed and comforted with the assurance of his faithfulness, she slept peacefully.

Early the next morning a barrel of flour was brought to her door, and scarcely had she time for joyful thanksgiving to God for his goodness ere her heart was again gladdened by the appearance of a brother from whom she had not heard in many months. After the usual salutation, he inquired, "Did you just receive a barrel of flour?" "Yes," she said. "Did you need it?" "Yes, indeed I did, and I expected it." "You expected it!" in astonishment. "Yes, for I have been asking God to move your heart in my behalf." And then followed the story of her poverty and struggle, and present need.

The strong man rose and paced the floor, while tears streamed from his eyes. At length, taking a seat beside her, he said, "I too have a story to tell. A few days since, I met E—— your old friend. She said, 'When have you heard from Mary R——?' I replied, 'I have not heard lately, but mean to go and see her soon.' 'Well,' she said, 'I have had a very singular dream about her, and I believe her to be in very straitened circumstances. I want you to go and see her to-day.' I said, 'I cannot go to-day, but will send her a barrel of flour.' 'That is just what I want you to do,' she replied; 'but I want you to go and see her.' I promised to do so, but could not rest until I had sent her a barrel of flour, and made up my mind to come immediately. I see that God has sent me."

Before leaving, he gave her other substantial aid. The rent was paid, and comforts secured, which lightened the load, and brought back a degree of comfort to the poor home.

None can know but those who have cried out

od in their need and received according to his promise, the gratitude that filled her heart and overflowed upon her lips. God has been to her ways a "present help in every time of trouble; but never had the promises seemed so sure, or her faith in God so strong, as on that night, when, leaving all care with Him, she had trusted herself also to the "everlasting arms."

The *Cynosure* relates an incident which it reads "A Remarkable Providence:"

A poor woman who had been washing for us said: "Seems as if the Lord took very direct ways of reaching people's feelings sometimes. Now, I was astonished once in my life. I lived way out West, on the prairie, me and my four children, and couldn't get much work to do, and my little stock of provisions kept getting lower and lower. One night we sat hovering over our fire, and I was gloomy enough. There was about a pint of corn meal in the house, and that was all. I said, 'Well, children, maybe the Lord will provide something.' 'I do hope it will be a good mess of potatoes,' said cheery little Nell; 'seems to me I never was so hungry for 'taters afore.' After they were asleep, I lay there tossing over my hard bed, and wondering what I could do next. All at once the sweetest peace and rest came over me, and I sank into such a good sleep. Next morning I was planning that would make the tinfal of meal into mush and fry it in a greasy fry-pan. As I opened the door to go down to the brook to wash, I saw something new. There on the bench, beside the door, stood two wooden pails and a sack. One pail was full of meat, the other full of potatoes, and the sack filled with flour. I brought my hands together in my joy, and just hurrabed for the children to come. Little dears! They didn't think of trousers and frocks then, but came out all of a flutter, like a flock of quails. Their joy was supreme. They knew the Lord had sent some of his angels with the sack and pails. Ah, it was such a precious gift! I washed the empty pails, and put the empty sack in one of them, and at night I stood them on the bench here I found them, and the next morning they were gone. I tried and tried to find out who had befriended us, but I never could. The Lord never seemed so far after that time," said the poor woman looking down with tearful eyes.

THRASHING EVERY DAY.—In their occasional trips to town, farmers' sons are very apt to receive the impression that young men in cities do only have a less monotonous life than they, but work neither as hard nor as many hours.

One who had very decided opinions in this respect came to town in Eighth Month, and secured a position in "family supplies." During the unprecedented rush of the next few weeks, when fifteen hours constituted an ordinary day's work, and two or three additional ones were not unusual, he evidently did considerable thinking before he said to the proprietor, one day:

"Well A—, I have concluded to quit next Saturday night."

"You have? What's the matter? Anything wrong?" asked A—, in his sharp, direct way.

"Oh, no! I suppose it's all right, I ain't used to it. When I was at home, father always hired a steam thrashing machine for two or three days every year, and just about worked the life out of everybody. Now, I've been here seven weeks, and you've thrashed every day, and I've got enough of it."

FOR "THE FRIEND."

A Visit to the Academy of Natural Sciences.

On the 9th of Fifth Month, at the regular weekly meeting of the Academy, Lewis Woodman exhibited and commented upon a collection of fossils belonging to the cretaceous formation of New Jersey, and which were obtained from a bank of clay on the banks of Pensaukin Creek. There were 22 species of shells (one of which came from another locality), and some pieces of fossil wood. Five species of these shells belonged to extinct forms of Cephalopoda, of which family the octopus, cuttle fish, squids and Nautilus still exist. They are more highly organized than any others of the shell-fish family. They must have abounded in the ancient seas of the cretaceous period, for their remains are still numerous. Of those found in the Pensaukin clays, the largest were two kinds of Ammonites—round and flat, about one foot in diameter, two or three inches thick in the centre, and thinning to a blunt edge, on the outer border. The nearest approach to them among living shell-fish is the pearly nautilus. When it is cut in two, it is found to have numerous cells or chambers, partitioned from each other by thin plates of shell. The animal inhabits the outer chamber which is open, and as it grows secretes new shell in advance, and closes up the part which it had previously occupied. The Ammonite has a shell similarly constructed, but the partitions between its chambers are folded and crinkled so as to form curious patterns on the outside of the shell.

A very interesting form of the Ammonite family was one in which the successive chambers, instead of being arranged in the spiral form in which most univalve shells grow, were placed in a straight line, so that the animal resembled a cane or staff. From this is derived its scientific name, *Baculites*, which means a stone staff. Its surface is marked by the same beautiful and crinkled patterns as are found on the surface of the spiral *Ammonites*.

Of the other shells, some were spiral univalves like the common snail, and many forms of sea shells; others had two valves like the oyster and clam. But it would be useless to attempt a detailed description of them in the absence of the specimens themselves or illustrations of them.

A collection of about 20 Hawaiian skulls was exhibited, which had been forwarded from the Sandwich Islands by a correspondent. Most of these were obtained from a cave in which they had been buried, probably several hundred years ago. The position of these burial caves was kept a secret, but the correspondent at Honolulu, by making large promises, induced two aged natives to guide him to one of them.

The collecting party was led a distance of upwards of 50 miles, away from the usual line of travel, by the two old natives, who, upon reaching a certain hollow, which, to the uninitiated eyes of the explorers resembled hundreds of others which they had passed, exposed a small opening by the removal of several large stones. They crawled on their stomachs through a narrow passage way to a cave eight or ten feet high and twenty feet wide, with ledges at the sides. On these were deposited the bodies, wrapped in a kind of native mummy cloth. The caves were dry and seemed to be pervaded by some antiseptic influence.

The Delaware Valley Ornithological Club, in pursuance of their plan of preparing specimens which should illustrate the characteristics of the different species of birds which are found

in the valley of the Delaware River, presented a pair of Quail-birds or Night-heron, with their curious nest of twigs containing two young Quail-birds. This bird spends the winter in tropical regions, and in the spring comes north and takes possession of its ancient nurseries, situated in solitary and inaccessible cedar swamps or groves of swamp oaks. Nuttall says: "These venerable cyries have been occupied from the remotest period of time, by about 80 to 100 pairs." Their greatest natural enemy is the crow, which steals their eggs as it does that of many other birds. Their principal food is small fish. J. W.

On Being Offended With Those Who Fall into Temptation.

It is of the infinite mercy and compassion of the Lord, that his pure love visiteth any of us; and, it is by the preservation thereof alone that we stand. If He leave us at any time, but one moment, what are we? and who is there that provoketh Him not to depart? Let him throw the first stone at him that falls.

In the Truth itself, in the living power and virtue, there is no offence; but that part which is not perfectly redeemed, hath still matter for the temptation to work upon, and may be taken in the snare. Let him that stands, take heed lest he fall; and, in the bowels of pity, mourn over and wait for the restoring of him that is fallen. That which is so apt to be offended, is the same with that which falls. O! do not reason in the high-mindedness, against any that turn aside from the pure Guide; but fear, lest the unbelieving and fleshly wise part get up in thee also. O know the weakness of the creature in the withdrawals of the life! and the strength of the enemy in that hour! and the free grace and mercy which alone can preserve! and thou wilt rather wonder that any stand, than that some fall.

When the pure springs of life open in the heart, immediately the enemy watcheth his opportunity to get entrance; and many times finds entrance soon after—the soul little fearing or suspecting him, having lately felt such mighty, unconquerable strength; and yet, how often then doth he get in, and smite the life down to the ground! and, what may he not do with the creature, unless the Lord graciously help!

Oh! great is the mystery of godliness, the way of life narrow, the travel to the land of rest long, hard, and sharp; it is easy miscarrying, it is easy stepping aside, at any time; it is easy losing the Lord's glorious presence; unless the defence about it, by his Almighty arm, be kept up. There is a time for the Lord's taking down the fence from his own vineyard, because of transgression, and then, the wild boar may easily break in. Ah! who tastes not of this, in some measure? and what hinders, that he taste not of it in a greater measure?

Ah! turn in from the fleshly wisdom and reasonings, into the pure river of life itself, and wait there, to have that judged which hath taken offence; lest, if it grow stronger in thee, it draw thee from the life, which alone is able to preserve thee; and so, thou also fall!

This is in dear love to thee: retire from that part which looketh out, and feel the inward virtue of that which can restore and preserve thee. L. P.

They that teach Christ not for the love of Christ and their brother, but for temporal gain and worldly advantage only, are all of them false teachers and ministers of anti-Christ.

SOME CONSIDERATIONS ON PAID MINISTRY, ITS ORIGIN AND ITS INCOMPATIBILITY WITH THE GOSPEL DISPENSATION.

"The law was given by Moses, grace and truth came by Jesus Christ." God himself was the giver of the two dispensations, each introduced by a mediator, Christ's dispensation being much the more glorious, each one calling, qualifying and ordaining a ministry, and each one, by the most specific terms and appointment, making provision for their subsistence so that with the open Bible we may read, and he that hath an ear may hear what the Spirit said to the churches.

Moses was sent to bring up out of Egyptian bondage the chosen people according to promise, to give them laws and instruct them therein, and he chose the tribe of Levi to minister continually before the Lord. There is no need here to enumerate all the offerings, sacrifices and menial services daily laid upon the priesthood to perform, and necessarily occupying their time. And as no inheritance was given them among their brethren (but "the Lord shall be their portion"), that their appointed service should not be hindered, (now "the laborer is worthy of his hire"), God gave them the best of all the offerings for hire; they had their set times, their specified forms for every religious service on the Sabbaths, new moons and solemn feasts, and in order to enlist their low, idolatrous minds, and draw them to himself, He commanded his priests and sanctuary to be adorned with riches and cunning work; thus, through a typified glory to teach them, "See that thou doest all things according to the pattern shown thee in the Mount." But with all this minutely described order, and all classes abundantly provided for, yet every page denotes *rebellion*. Poor, fallen, degenerate man always wants a way and a ministry that will serve his own purpose; "like people, like priest." This was the dispensation in which the "paid ministry" had its appointed place, and was honorable when administered in the fear of God. How many signal deliverances from their enemies did the children of Israel experience? The Lord chastised to humble them, that they might know him to be a Father, whose ear is always open to listen to the penitent's cry. When captives at Babylon, *without the force of arms*, He set the captive slaves free to return to build up the sanctuary of the Lord.

Here again, He raised up and qualified God-fearing men, Ezra and Nehemiah and others, to teach and elevate the people preparatory to the coming of the Messiah, who is to be the teacher in the second temple. "He teaches as never man taught," whilst the ignorance in time past He winked at, now He commands all men to repent, return and live. Therefore He did not teach as the scribes, but he taught with authority.

After having chosen disciples to be ministers of the new dispensation, and having in his own body fulfilled the whole ceremonial law, where "paid ministry" at stated times had its place, for not one jot or tittle of the law shall pass away until it is all fulfilled, upon the cross He cried out, "It is finished," Mat. 10:8, contains the provision for their support, and the expectation of what their commission as ambassadors for Christ would inflict (read the whole chapter), "freely ye have received freely give, provide neither gold nor silver," etc. On returning and being asked if they lacked anything, they answered, "Nothing." And the apostle Paul labored with his own hands, etc., exemplifying

that it is blessed to give rather than to receive, although under other circumstances he was compelled to be dependent on the brethren to supply his necessities. But as Christ sprang from a tribe concerning whom nothing was said of the priesthood, and is made an high priest forever after the order of Melchisedec, so did He retain the ministry under his own control, in his own house, which house we are if we hold fast our confidence, firm to the end. He as head will govern and direct the several members of his Body, for "never did any man hate his own body, but feedeth and nourisheth it even as Christ his church."

One vital point may here be referred to, that of Paul receiving "supply." Mark this: there is no indication that he ever engaged himself to preach or pray at any specified time or place. It is here the incompatibility lies as the two dispensations are brought into contrast. Yet as "the natural man comprehended not the things of the Spirit of God, but they were foolishness unto him," etc., so how can the intelligent and worldly wise understand that humble path of entire dependence, stripped of all; and learn that when "Christ shuts no man can open," etc., and that "it is not in man that walketh to direct his own steps."

If Christ forbids premeditating what to speak before kings and councils, as defence for the truth, how much more in the solemn approach of worshippers should it be our experience, "it is not you that speak, but my Father," for Christ says, "I can of mine own self do nothing, but as I hear I speak, and him that will be chief among you, let him be servant of all, even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many."—Mat. xx: 25, 28. May the backsliding and consequent separations that have marked this century of our Society's existence not discourage the "wrestling seed of Jacob;" no temptation has yet befallen us but such as is common to man, and God will, with every temptation, make a way of escape, so that we shall be able to endure it.

John the Baptist when asked who he was, said, "I am the voice of one crying in the wilderness, repent." If each one of us in our wilderness state of declension from the power of true "primitive Christianity," would but hear and heed this cry to repent and return, we should know the spirit of truth again, to lead us out of all error into all truth, if we dwell in passive submission, willing to stand alone and be accounted fools for Christ and his kingdom's sake.

PETER N. DYER.
WEST BRANCH, IOWA.

I ENTREAT you to become a new man and a better man, and a strong man and an heir of glory means *more* than signing a card, or "rising for prayer," or going into an inquiry meeting. It means the thorough uprooting of old sins and the implanting in you of a new nature. The whole question of your salvation must be settled between you and your Saviour; the inquiry meeting you need most is an honest hour with the loving Jesus. No book, no sermon, no friend, no pastor, can save you; Jesus can. Whatever He bids you, as He speaks through your conscience, *do it*. The loving Saviour—who has waited for you too long already—says to you "Follow me;" start at once, and you will find the path of obedience is the one straight road to heaven.

T. S. CUYLER.
BROOKLYN, N. Y.

FOR "THE FRIEND."

[At the request of an esteemed contributor to our columns, we again re-publish this poem, which was inserted in our columns more than 17 years ago, believing that "self-denial" and the bearing of the cross are still the appointed way in which the disciples of our Saviour must walk.—ED.]

THE MARCH OF REFINEMENT.

Sons and daughters of Fox, from your slumbers awake,
No longer in listless indulgence recline!

From the fetters of sloth and luxury break ye,
And put on your beautiful garments and shine!

Time was when your fathers, in wisdom, grown hoary
In their doublet of leather, the pilgrim's rude guise
Containing the pride of this world and its glory,
Pursued their rough path of reproach to the skies.

Unletter'd as they who on Judah's lone mountain,
By her wind-ruffled lake, in deep forest or den,—
Drawing waters of life from salvation's best fountain
Surrounded the houseless Redeemer of men.

Your sires, by His spirit's blest influence guided,
Regardless of dangers, of prisons, and death;
Alike by the sage, and the trifler derided,
Look'd o'er this vain world with the keen eye of faith

From the lure of false glory, false happiness, turning
With the courage of martyrs they followed their
Lord;

Their loins girded close, and their lamps brightly
burning,
Unceasing they published his life-giving word.

Those days are long past, and new light rises o'er us
No longer we suffer such hardship and loss;
The "March of Refinement" now opens upon us,
And points other ways than the way of the cross.

No longer we talk of meek, patient endurance,
Of low self-denial and watchful restraint;
But of confident hope, and exulting assurance,
And the triumphs that wait on the steps of the saint.

Knowledge waves her light wand, and poor wanderer
mortals,

No longer a rugged and thorny road trace;
The gate that was *strait* now unfolds its wide portal
The way once so narrow, expands into space.

Religion has softened her features; around her
The attractions of taste and of fancy are shed;
The arts with their graceful adornments surround her
And weave a rich veil for her delicate head.

Our maidens, no longer the homely task plying,
That once could engage the grave matrons of yore
Are all in each liberal accomplishment vieing,
And high on the pinions of sentiment soar.

* * * * *

'Tis true there are some who, these flow'ry paths
fearing,
Again and again tell us plainly we stray;
Who the standard of ancient simplicity rearing,
Exhort us to pause, and consider the way.

But many, tho' granting their honest intentions,
Deem them rigid and narrow, of prejudic'd mind
And believe that 'midst thousands of modern inventions,
Some happy expedient yet we shall find,—

To reconcile things in their nature discordant,
Inclination and duty no longer at strife;
Religion with luxury kindly accordant,
The peace of the soul, with the pride of this life.

Vain hope of blind man! in his fond self-deceiving,
Whilst immutably true stands the Saviour's own
word;*

Happy they, who, its sacred assurance receiving,
In lowliness follow their crucified Lord.

* Ye cannot serve two masters.—Matt. vi. 24.

ALL those teachers who are not sent of the Lord and his Spirit, but arise of themselves, and come into the church in the strength and might of their degrees and orders, they are all false prophets.

W. DELL.

Poetic Justice.

"Father, what is poetic justice?" asked Fred Stanley at the tea-table.

"Bless the boy! What put that into his head?" said mother.

"Why, there was something about it in our reading lesson to-day, and when I asked Miss Thompson what it meant she said we should see how many of us could find out for ourselves and give her an illustration of it to-morrow; but I don't know how to find out unless you tell me, dear."

Mr. Stanley looked thoughtful for a moment, and then smiled as if struck by some amusing recollection.

"Poetic justice," he said, "is a kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that I think will furnish the illustration you are after.

"I recall a summer afternoon, a good many years ago, when I was not as large as I am now, so other boys and myself went blackberrying to a big meadow several miles from home. In our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to make up with us, and when we gave him some scraps of bread and meat from our lunch basket he capered for joy and trotted along at our side, as if to say, 'Now you see, I'm one of you.' We named him Rover, and the boy-like, tried to find out how much he could do in the way of tricks; and we soon discovered that he would 'fetch and carry' beautifully. No matter how big a stick or stone, nor how far away we threw it, he would reach it and draw it back to us. Through fences, ditches and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

"At length we reached the meadow, and scattered out in quest of blackberries. In my wandering I discovered a hornet's nest, the largest ever saw—and I have seen a good many. It is built in a cluster of blackberry vines, and hanging low, almost touching the ground. Moreover, it was at the foot of a little hill, and as I ampered up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't know why the dog and hornets' nest should have connected themselves in my mind, but they did, and a wicked thought was born of the union.

"'Rob! Will!' I called to the boys; 'come here; we'll have some fun.'

"They came promptly, and I explained my villainous project. I pointed out the hornets' nest and proposed that we roll a stone down upon it and send Rover after the stone. 'And, oh, don't it be fun to see how astonished he'll be when the hornets come out,' I cried in conclusion. They agreed that it would be funny. We selected a good-sized, round stone, called over the special attention to it, and started it down the hill. When it had a fair start we loosed the dog loose, and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim and as the ground was smooth the stone went true to its mark, and crashed into the hornet's nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out and settled upon the poor animal. His surprise and dismay fulfilled our anticipation, and we had just begun to double ourselves up in paroxysms of laughter, when with frenzied yelps

of agony, he came tearing up the hill towards us, followed closely by all the hornets.

"'Run!' I shouted, and we did run; but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled like a black, avenging cloud, all over us, and the scene that followed baffles my power of description. We ran, we scattered, we rolled on the ground, and we howled with agony.

"I have never known just how long the torture lasted, but I remember it was poor Rover who rose to the emergency, and with superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress and could give no assistance he ran blindly to a stream that flowed through the meadow not far away, and, plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream and looked at each other dolefully though our swollen, purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessively funny fun we had been having with Rover.

"The poor dog, innocent and free from guile himself, judged us accordingly, and creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"'Boys,' I said, 'we've had an awful time, but I tell you what, it served us right.'

"Neither of them contradicted me, and, rising stilly, we went slowly homeward with Rover at our heels.

"That, my boy," said Mr. Stanley in conclusion, "is a good instance of poetic justice."—*Our Dumb Animals.*

EXTRACT TAKEN FROM THE BOOK ENTITLED "THE LONDON FRIENDS' MEETING."

The first so-called Conventicle Act which succeeded to this Royal Proclamation, passed the Legislature in 1662, and being especially directed against the "Quakers" on account of the "Mischiefs and Dangers" apprehended from them, they soon felt the force of its penalties; these were those of fine or imprisonment arranged on a graduating scale, according to the number of times a person was convicted, and the enforcement of them was left to the jurisdiction of the Justices of the Peace, of whom, in London, Alderman Brown, in virtue of his official position there, would be one. He was now foremost in a systematic effort to rid the city of these assemblies, and for months in succession the record of the Bull and Mouth becomes monotonous in its statements of unsparing cruelty toward the worshippers there, and especially of Alderman Brown's brutality to them—even his own train bands sickened of the work, in thus disturbing Sabbath after Sabbath a congregation who, as they said, had such "good honest countenances;" one soldier confessed that he knew in doing it "he was serving the devil." But the Alderman's zeal knew neither scruple nor bounds, and when he found personal violence, or fine, or imprisonment alike unavailing to keep Friends from meeting, he had the door itself covered over with thick, strong nailed planks. But even then they met in the street, and whilst doing so he had a personal adventure with them which neither reflected credit on his character as a gentleman nor a rider. He was one First-day morning

returning on horseback, accompanied by the sheriffs, from attending service at the cathedral, when he encountered the Friends (whom his thick planks kept out of their meeting house), quietly assembled in the street. Enraged at the sight he charged in among them, and knocking some over, spurred his horse to trample them, when on the ground; but the animal, more merciful than its master, refusing, reared up so straight as to let the Alderman slip off into the gutter, when the sheriffs, as if ashamed of his conduct, led him away.

Under this first legal persecution for attending Friends' meetings, many hundred Friends of London suffered imprisonment in Newgate, and among these, as before mentioned, was Edward Burrough. He had been among the most active of those who labored with the House of Commons during the time the bill was under discussion, and was one of the four Friends permitted to plead against it at the bar of the House. Though absent from London at the time the act came into operation, he declined thus to escape, and knowing how strongly the storm would break out there under the management of Alderman Brown, he quickly returned, was arrested by that magistrate at the Bull and Mouth, and formed thenceforward one of the crowded band in the filthy Newgate, soon falling ill from its pestilential atmosphere, and dying there as a martyr rather than violate his religious convictions.

Natural History, Science, etc.

Habits of Snakes.—A. Stradling says there are three distinct methods which the snake family adopt in feeding. The majority, numbering probably 1000 or 1200 out of the 1800 known species, simply catch the creatures on which they feed, by their jaws and long teeth, and gradually work them into the gullet. The serpents that feed in this manner are such as live on what may be called soft food—frogs, lizards, fish, and other snakes. The prey in those cases is either suffocated or crushed to death in the act of swallowing.

In about 220 species, or one-eighth of the whole number, the death of the victim is caused by the injection of a poison. This remarkable fluid seems to have a digestive power, and is a modification of the ordinary saliva, containing some poisonous element.

The remainder of the species, probably four or five hundred in number, kill their prey at the moment of seizure by crushing it in the folds of the body.

Gophers.—The Pocket Gopher in Oregon, which feeds on vegetable substances, has proved so hurtful to the farmers, that efforts are being made to destroy them by poisoning with strychnine. The horticulturist of the State Experimental Station reports finding a nest of the Gopher stored with potatoes, the tubers lying in layers, and each layer separated from the other by dried grass. They are very fond of Camass bulbs, and as much as a bushel of these has been found in a single nest.

Rat Skins.—The French, in a hundred instances, have turned the lesser things of the earth to good account. The thrift of a nation which can convert the vermin of its cities into objects of produce, is worthy of our admiration, if not of our imitation. The town rat, which of all animals, is generally considered the one most outside of our affection, is converted into a useful member of our society in the Parisian capital. Here these creatures are collected and

placed in the great pound, where the carcass refuse of the city is thrown. These remains are quickly demolished by the rats, who leave only untainted skeletons or bones behind them.

The demolishers are, in their turn, destroyed themselves. Four times a year a great batteau is effected, and when next the little creatures appear it is in the form of that article of world-wide admiration—the Gant de Paris: indeed, no skin is superior to theirs, the pliability and strength of it, rendering it the most suitable for the glove market.—*From the Hospital.*

A Bird Story.—Will you allow me to add a touching instance of courage to your pleasant bird stories? Early one morning last summer I was called to the window by a great noise among the bird people of the garden, and saw the following scene. A young blackbird was standing fascinated by a cat, who was crouched under a bush ready to spring on him. An old bird, on an ilex close by, was uttering loud and agitated cries, and there was a general cackle of anger and sympathy from other birds all around. After a few seconds the cat sprang on the young bird and held him down. At that instant the old bird came down on them. There was a moment's struggle, the bird beating her wings violently in the cat's face, and, I think, pecking at her eyes; then the cat jumped back to her bosh, the young bird made off with long hops, and the old one flew up to the ilex, amid a jubilant chorus of commendation which lasted quite some minutes. I never saw this before, though I have seen a robin come quite close to a cat stalking another bird, and scold and flap his wings in her face.

The ways of birds are delightful, and in a small garden you can have many by keeping earthenware saucers full of water for them to bathe in.—*London Spectator.*

The Atlantic Sea Bed.—Proceeding westward from the Irish coast the ocean bed deepens very gradually; in fact, for the first 230 miles the gradient is but six feet to the mile. In the next twenty miles, however, the fall is over 9000 feet, and so precipitous is the sudden descent, that in many places, depths of 1200 to 1600 fathoms are encountered in very close proximity to the 100 fathom line. With the depth of 1800 to 2000 fathoms the sea bed in this part of the Atlantic becomes a slightly undulating plain, whose gradients are so light that they show but little alteration of depth for 1200 miles. The extraordinary flatness of these submarine prairies renders the familiar simile of the basin rather inappropriate. The hollow of the Atlantic is not strictly a basin whose depth increases regularly toward the centre; it is rather a saucer or dish-like one, so even is the contour of its bed.

The greatest depth in the Atlantic has been found some 100 miles to the northward of the island of St. Thomas, where soundings of 3875 fathoms were obtained. The seas round Great Britain can hardly be regarded as forming part of the Atlantic hollow. They are rather a part of the platform banks of the European continent which the ocean has overflowed. An elevation of the sea bed 100 fathoms would suffice to lay bare the greatest part of the North Sea, and join England to Denmark, Holland, Belgium and France. A deep channel of water would run down the west coast of Norway and with this the majority of the fiords would be connected. A great part of the Bay of Biscay would disappear; but Spain and Portugal are but little removed from the Atlantic depression.

The 100-fathom line approaches very near the west coast, and soundings of 1000 fathoms can be made within twenty miles of Cape St. Vincent, and much greater depths have been sounded at distances but little greater than this from the western shores of the Iberian Peninsula.—*Nautical Magazine.*

Cattle Stampedes.—"Speaking of a stampede among cattle," said a man from the foothills of the Sierra Nevada, "it is surprising what a trifling thing will start one that may cost the lives of one or more cowboys and the loss of perhaps hundreds of cattle before it can be controlled. One of the most serious stampedes I ever heard of was the one Broncho John Sullivan, the famous Texas cowboy, tells about. He was coming up the Texas trail one spring in company with other cowboys, having in charge a bunch of 4000 cattle. One of the boys opened his tobacco pouch to get a chew. The wind blew a shred or two of the fine-cut out of his fingers. The fugitive tobacco floated away and lodged in a steer's eye. In a moment the eye began to smart, and the steer got wild. Its antics started others in the herd, and in ten seconds the big bunch was surging and dashing about, out of all control. It was two days before they got the herd working quietly again. Two of the best cowboys were trampled to death, and 400 head of cattle were lost.

"Hail storms are greatly dreaded by cowboys on the trail, especially if they come at night, when the cattle are sleeping. If a hail-stone happens to strike a steer in the eye, a stampede is pretty sure to follow. He springs to his feet, and in thrashing around steps on the tails of others. They jump up in pain. The herd is alarmed, and before anything can be successfully done to stay them, the whole are off like a flash. The bark of a coyote, when everything is still at night, has stampeded many a bunch of cattle most disastrously. A blade of grass, carried along by the wind, sometimes strikes a steer in the eye. The pain that follows will set him wild, and he can soon have the herd on the run across country at a 20-mile-an-hour gait.

"It is during a stampede that the cowboy has work to do. His one great object is to keep the flying herd together. He urges his mustang dead upon the advancing column of frantic cattle at the constant risk of his life, and works them gradually in a circle. The cowboys all ride to the right around a stamping herd. If they can get the cattle running in a circle the first important step in regaining control of them is made. I know of a stampede when the cowboys were obliged to ride around a herd for a distance of over 200 miles before they got it under control, and then it was only twenty-five miles from where the stampede started. In all that time not one of the cowboys took a moment's rest or time to eat—such things can't be thought of during a stampede."—*N. Y. Sun.*

UNSEEN POWERS.—In a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley loaves, and the women who made them. Little did she think as she pounded grain, and mixed the dough and tempered the heat of the oven, that her loaves were to feed the gathered companies who sat down in orderly ranks upon the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one little act of ours may grow. The obscure agents in this world are often stronger than those who are seen.—*Ec.*

A Call to Him that Believeth Not.

Man's belief in an eternal hereafter holds an essential place in the thoughts, both of the wicked and of the good, and though through dread of wrath to come, the former may strive to persuade himself that there will be no such thing in so doing he puts out his own eyes, and after all his sacrifice, his effort is in vain. He is like the ostrich, which when pursued hides its head in the sand, and vainly hopes because it sees not the danger, that that danger has ceased to be. The man thus blinded may easily be led to believe that all things are but dream.

O foolish man! Thou, in thy unwise thought and in thy blindness, judgeth Him who seeth all things, and to thee freely offers life, and with wisdom, joy and blessings great, exceeding far the utmost bound of man's conception. O vain philosopher! full well thou knowest that in material things, that power alone which did create by his almighty word each particle, and framed thereof the elements, the worlds and boundless universe, that power alone can uncreate. So that power alone, in spirituals who also did create as such thy immortal soul; that soul, the same Almighty Power alone could e'er annihilate, and that wicked thought, by which Satan would thee tempt, in reality proves that in thy soul thou must acknowledge a power Divine, the Infinite, who can create and annihilate. But is it so? Oh, read creation well. Behold the beauty of his works. The sounds and sights of earth's scenes all made to gratify thy senses; the silencing music of the spheres which nightly roll; who laws afford thee pleasure to observe. And in thyself is seen a frame most wonderful, in which placed thy mind and reason with all its power but far more than all these, all do whisper thy immortal soul in tones it cannot help but hear, "The hand that made us and thee, it is Divine."

Be humble then, O worm! stoop in thy proud heart and acknowledge Him, the Everlasting One, the Nazarene, who lowly bowed and suffered death for thee, that thou mightest live and would even now infuse his power in thee to conquer him who tempts thee, and would draw thee down to share his own endless state of misery. For, when Satan framed that double lie, "God doth know ye shall not die," man believed the lie and died; and now that same tempter tells thee, "Thou in endless sleep shalt find rest." Believe him not I pray thee, but rather; for even now he would lull thy soul in slumber! Awake! awake! ere it is too late from such a fatal dream, and seek thy Saviour now. He also calls with outstretched arms, and words of truth, and love so great, He gave his life for thee; He calls, "Come, me obey and will give thee rest." He is the Truth, the very Truth, and to him all created things attest. If still thou chooseth to believe a lie, and still as an enemy by wicked words and works, madly of God's buckler cast thyself, thy doom is sealed and with the tempter thou shalt surely go into that lake of fire, not for man prepared, but for the hosts of that fallen angel, and for those who rebellious to their Lord Creator shall with thee be cast into this pit of endless woe. But if thou turn away from those wicked thoughts, the fiercest darts of thine arch enemy, and in silence close thy heart's most secret door, thou wilt, thus rid of clamor, soon hear the voice of Him who knocketh. All ready, there he stands with reitforcement strong, without the citadel, and on thy opening the door, forthwith he enters. The baffled enemy retires, and thy friend Divine, sit

wn and shares with thee that much longed for
d, which He himself did bring. And more
in this. Thou too, long hast wandered in
s dreadful wilderness of thought, drifting
lessly thou knew'st not where. Thy clothes,
uch they may be called, all torn with thorns
l briars, are but rags at best; thy feet are
rised and bleeding. The Lord will wash thee
in thy sins, and clothe thee with his robe, and
ning now upon his arm, He will lead thee to
ere he makes his flock to rest at noon, and to
down in pastures green, behind the shadow of
t rock from whence a crystal stream doth
e, like to Shiloh's gently flowing waters.

Oh, then, my brother, choose now this day,
en God inclines thy heart, whom thou wilt
ve. Look not upon thy fellow man, but to
Lord, who by his grace will change thy
art, unseal thine eyes, that thou mayest see
ngs as they are; and that same grace of God
l teach thee all things that appertain to
rnal life. Thus may thy choice be crowned
h blessings from on high, whilst here on
th, and a glorious crown of immortality be
ne in heaven throughout eternity.

W. W. B.

Warships are Not Harbingers of Peace.

The recent week of festivities in and about
w York harbor has been very generally
racterized by the press of the country as a
ng international prelude to the Columbian
osition. The pageantry of the naval review
l parade has been represented and extolled
n object-lesson in the fraternity of nations
every way wholesome and stimulating. In-
d, the universal sentiment of the hour seems
be the glorification in our new navy, and
pride with which we can compare the
uty, strength and effectiveness of the White
et with that of the grim foreign warships
t have visited our shores. Surely there is
obverse to the medal, notwithstanding Cap-
a Mahan's patriotic speech at the Quill Club-
ner. I cannot but feel that much can be
l regarding the danger lurking behind the
lke, din and fluttering banners of the recent
al display. To my mind there is a great
d of false education in the maritime glories
ntly witnessed in Hampton Roads and New
ck harbor, especially to the youth of the
ntry who have not mastered the philosophy
istory. For them, at least, it is to be feared
t these "warships in their bravest trim"
uld stimulate other than wholesome fraternal
eing.

It must not be forgotten that these thirty-
ships of war representing, perhaps, forty
ions of money, were not built to inculcate
therly affections, nor are they afloat in the
rests of peace. When the potential power
evil now confined within the steel hulls bel-
ts forth, devastation will follow. Men will
lain, cities laid waste, and after has been
rd the shout of victory and the wail of defeat,
come the years of bitter sorrow to homes
families that ever lie in the wake and ruin
f war. Is it not sad to contemplate that on
he gayly decorated ship are housed 10,000
s in the strength of youthful manhood, who,
drawn from the occupations of peace, are
e apart expressly for the purpose of harming
hr fellows, for killing and maiming the very
with whom they have just been, fraterniz-
ng? All this among a Christian people in the
fteenth Christian century! What a hollow
n-kery! Fancy the loss to their several coun-

tries of what these idle men might be producing,
and the loss, too, sustained in the product of
other men's industries that must go to support
these inactive warriors.

America is the only great Power in the
world which does not consume the substance
of the people by upholding huge military estab-
lishments. Is it at the close of this nineteenth
century that our Nation, which has stood for
one hundred years as an object-lesson to the
European world in emphasizing the victories
of peace, should turn over a new leaf? We
are already engaged in building a navy; per-
haps it will be a great standing army that will
next be called for. Are we, in short, to aban-
don a policy that has heretofore made us dis-
tinctive among the governments of the world,
to repeat and emulate the follies of the Christian
(?) nations of Europe?

Men whose opinions on this subject are of
value consider that the solution of international
differences by the brutalities of war would end
could the personal ambition of sovereigns be
eliminated from European politics. There are
no sovereigns with us, and surely we have no
reason to fear the ambitions of European rulers.
We have a right to hope that the coming
century is to be less bloody than the preceding
one. Rather than building fleets, is it not for us
to be still an object-lesson in the advance of a new
era, when not only will the needlessness of war
become patent to all, but as well the folly of
wasting the country's substance in the contin-
ual preparations for wars that may not come? If
history is a record of human progress, nothing
is more certain than that the discontinuance
of this lamentable waste of life is a thing of the
comparatively near future. Are we furthering
or retarding this much-to-be-desired reform by
equipping "White Fleets" and standing armies,
and confining men who might be producers to
the enforced demoralizing idleness of shipboard
and the barrack—men whose lives might other-
wise be valuable factors in the improvement and
development of our yet new country?

The resources of the United States are im-
mense, and quite equal to preparing for war
when war is threatened. Past experience teaches
us that nations ought to, and can, exist without
having anticipatory navies afloat or armies
afield, with guns loaded and swords whetted.
Sir Robert Peel urged that nations should will-
ingly run some risk of being imperfectly pre-
pared when war came rather than weaken them-
selves by idle armaments. Mr. Gladstone has
frequently vainly endeavored to awaken a like
sentiment in the present generation of English-
men. We of America know full well that at
the outbreak of the late War of the Rebellion
the North was but poorly provided with ships.
Four days after the first shot was fired Mr.
Lincoln declared all Southern ports to be block-
aded. War vessels were so quickly produced
by the Government that the blockade was rap-
idly made effective, and up to the cessation of
hostilities was vigorously maintained. It is true
that was the day of wooden ships, but it may
be remembered that the introduction of armor-
ed vessels was due to America. It was the lit-
tle ironclad Monitor that, in the summer of
1862 in Hampton Roads, revolutionized naval
architecture and introduced a new era in mari-
time warfare. To-day the United States can
compete with nearly, if not all, the nations of
the world in the rapid production of steel ships.
—A. D. M., Jr., in *N. Y. Tribune*.

PLAINFIELD, N. J.,
May 13th, 1893.

Items.

Dublin Yearly Meeting.—The *London Friend* of
Fifth Month 19th, contains some further account
of Dublin Yearly Meeting. There was some dis-
cussion on the subject of correspondence with the
American Yearly Meetings, especially as to the two
bodies in Canada. A suggestion was made whether
an effort might not be made to effect a reunion of
those bodies. George Grubb explained that "it is
not only in Canada, but all through the States there
are smaller bodies who are in sympathy one with
another, and bound together as we are with Lon-
don and other Yearly Meetings in America. They
do not address us. How could we address the se-
ceded meeting in Canada? It would be a simple
thing to write to them and assure them of our love
and interest. But if we were to write on the ground
of encouraging a reunion there, there would arise
this difficulty, that the meetings walk in different
ways, and look at things from different standpoints.
Those with whom we correspond in Canada are
nearer the Wesleyans than to ourselves in organi-
zation."

Among the different views expressed, the preva-
lent feeling appeared to be to make no change in
the practice of the Yearly Meeting.

The statistical returns gave the whole number of
members as 2,611, being 25 less than the preceding
year. Deaths had exceeded births by 26. It was
stated that the excess of deaths over births was
found all over Ireland in the middle class which
was dying out in Ireland.

When the Report of the Meeting of Ministers
and Elders was considered, a statement was made
that "most of our officials frequent other places
of worship," which the speaker regarded as an
awful example by those who should have been
nursing fathers and mothers. If this statement is
correct, it indicates a very feeble degree of loyalty
to the principles of our Society, and perhaps ex-
plains the complaint that was made of the in-
crease of reading the Scriptures in our meetings for
worship.

The consideration of the state of society led to
much expression of views on the part of the mem-
bers, on the importance of attending week-day
meetings—of keeping in mind that spiritual wor-
ship which is the object of our assembling together
—and other points. Some of the speakers were
hopeful, and others took a more discouraging
view. The *London Friend* of Fifth Month 19th,
does not contain the account of the closing of the
meeting.

Rifles as a Means of Grace.—In a recent number
of the *Willimantic Chronicle* was an abstract of a
sermon by the pastor of the Congregational church
of that city, on "Boys' Brigades," a part of which is
as follows: "They are equipped in the uniform and
drilled in the tactics of the U. S. Army. They have
breach-loading Springfield rifles, and are as well
furnished as the State militia. Every Sunday they
march into their Bible class to receive religious in-
structions, and are under strict military discipline.
Every boy pledges himself to attend the weekly
drill and Bible class. If he is willingly absent two
consecutive weeks without reasonable excuse, he is
dishonorably discharged from the company. Boys
are appointed to the offices for proficiency in drill
and in Bible lessons. Each boy furnishes his own
uniform, costing about \$5. If a boy is unable to
do this, the church will provide him one. The guns
are owned by the church. Only boys who attend
this church, or who have no other church connec-
tion, are admitted. Great care will be taken not
to encroach upon other denominations. With these
qualifications the company is open to any boy, be-
tween the ages of 12 and 21. To buy the guns and
provide for other incidental expenses we shall need
\$250. Next Sunday we will take a collection for
this purpose, and we are confident you will con-
tribute the amount needed."

Dear readers, do you see any inconsistency in
the above, from a professed Christian minister?
O, how can it be possible that men will so mis-
construe the Gospel of Christ, the Prince of Peace.
Suppose that the religious instruction of the Boys'
Brigade should be taken from that most beautiful
of all sermons, the Sermon on the Mount, as re-

corded in the fifth chapter of Matthew, or in fact, any part of the New Testament, can one word be found that will justify such a course?—*Christian Arbitrator.*

SAYS Dr. Freeman, of Oxford University: "Mohammedanism has done little or nothing for the political improvement of the Eastern world. No Mohammedan nation has attained, or ever can attain, to constitutional freedom. While the same man is Pope and Cæsar, while the same volume is Bible and statute-book, there is no choice but despotism or anarchy. The individual Caliph or Sultan may be got rid of when his yoke has become insupportable; but the institution of an irresponsible Caliph or Sultan can only be got rid of when the creed of Mohammed is got rid of also."

AN ILLUSTRATION.—I have heard that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then after a little space, follows another; and then at a short interval another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next, hearing his voice, repeats the word, "Come!" until the whole wilderness echoes with the word, "Come!" So in that verse of the Scripture, the Spirit and the bride say, first to all, "Come;" and then let him that heareth say, "Come;" and whosoever is athirst let him take of the water of life freely.—*Spurgeon.*

THE FRIEND.

SIXTH MONTH 10, 1893.

At the last Yearly Meeting of Philadelphia, authority was given to our members to place small stones at the graves of their deceased relatives; the object being to mark the spot where their bodies were laid. Such restrictions were adopted as to the size and character of these stones, as it was hoped would prevent the erection of larger and costly monuments, and would guard against ostentatious display, peculiarly out of place in a spot of ground which ought to suggest the weakness and evanescence of man.

We do not doubt that many of those who favored or acquiesced in giving this permission, would be grieved to see the development in our burying places of such ostentation as has been alluded to, and probably suppose that there is little danger of its taking place. To encourage these to faithfulness in withstanding the first attempts to go beyond the limits fixed by the Discipline, we subjoin the following letter received from a valued friend of another Yearly Meeting:

DEAR FRIEND:—Since reading the account of the late change of Discipline of your Yearly Meeting in regard to tombstones, I have really felt sorrowful whenever I thought of it; and as it has thus dwelt on my mind, I have felt best satisfied briefly to express to thee a few of my thoughts.

We may remember that about the year 1855 or 1856, London Yearly Meeting adopted a clause in its new Revision of Discipline, containing similar restrictions. Also Indiana Yearly Meeting in its New Revision of Discipline in 1858, adopted the same, or a similar change, by allowing headstones 12 inches high above ground, and the same in width, with the name,

age, and date of death carved upon them. But what have we seen the result of this change to be? After the testimony against erections of a monumental description was once sacrificed, little attention was paid to the restrictions.

A few years only had passed away, till their graveyards began to shine with marble monuments twice the dimensions designated, and now for a number of years past, a stranger in passing their burial grounds, would be unable to decide whether they belonged to those professing to be Friends, or to some other denomination of people who never professed any testimony against such ostentatious display. I have myself seen a monument in one of the enclosures of that branch of society, at least 12 feet high, which cost hundreds of dollars, and yet it stood there unmolested. By what more probably correct criterion can we anticipate the final result of Philadelphia Yearly Meeting's late change than by what we have actually seen to have grown out of similar changes elsewhere? While I sincerely hope for the best, I can but fear that "that which has let, will continue to let, until it is taken out of the way."

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the net decrease during the Fifth Month was \$739,425.99.

A consular report at Washington says that the Venezuelan Government has granted a concession to an American company to construct a tunnel through the mountain from Laguayra to Caracas. This tunnel will be about seven miles in length, giving an easy and direct connection between the capital and Laguayra, which is the seaport. The present line is 24 miles long.

The Commission appointed to meet with the Yankton Sioux in South Dakota for a cession to the United States of their surplus lands, has submitted its report to Secretary Hoke Smith, together with articles of agreement. All of the unallotted lands on the reservation are to be ceded to the Government in consideration of the sum of \$600,000.

The attempt to sell the four per cent. bonds authorized by Congress to the Cherokee Nation, has not been successful.

A Baltimore firm has just exported to France 100 tons of American hay, which is said to be the first shipment of the kind to European markets.

On the 31st ultimo, The Presbyterian General Assembly, at Washington, sustained the appeal of the Prosecuting Committee from the action of the Presbytery of New York in the case of Prof. Charles A. Briggs, and a committee was ordered to report a minute explaining the action of the body. In preliminary voting on the six grounds of appeal and the 34 specifications, all were sustained excepting two of the specifications. The final vote was: to sustain, 383; not to sustain, 116. On the 1st instant, the General Assembly suspended Prof. Briggs from the ministry "until such time as he shall give satisfactory evidence of repentance to the General Assembly of the violation by him of his ordination vow." The Assembly adjourned *sine die*.

On the 30th ultimo, the New Orleans Grand Jury made a seathing arraignment of the municipal and the police authority for laxity in the enforcement of the gambling laws. They also recommended the repeal of the law permitting prize fights and a strict prohibition placed on such exhibitions.

The office of the *Hustler*, a weekly paper of Cattlettsburg, Ky., which was "the sole cause of the Local Option law recently passed," was blown up with dynamite on the night of the 4th inst. The methods of anarchists seem now to have become the policy of the saloon element.

The *American Economist*, of New York, published by the American Protective Tariff League, says: "The drink curse costs us over \$800,000,000 yearly. Errors of currency or tariff are a feather's weight beside it." Last year New York city paid for its school bill \$4,000,000; for its amusements bill, \$7,000,000, and for its drink bill, \$60,000,000.

Frederick A. Osborne died in Newark, New Jersey, on the 30th ult. About forty years ago he built and erected the first machinery for Danforth, Wright & Co., by whom what is now the American Bank Note

Co. was formed. From that time until his death he remained in the employ of the concern.

Deaths in this city last week numbered 388, being 72 less than the previous week, and 26 more than the corresponding week last year. Of the whole number 183 were males and 205 females; 42 died of consumption; 35 of disease of the heart; 30 of pneumonia; 21 of marasmus; 20 of inflammation of the brain; 1 of old age; 14 of apoplexy; 14 of convulsions; 13 of Bright's disease; 11 of typhoid fever and 8 of diphtheria.

Markets, &c.—U. S. 2's, 99 a 102; 4's, reg. 111½ 112; coupon, 112½ a 113; currency, 6's, 103 a 113.

COTTON was quiet, but prices were advanced to 8 for middling uplands.

FEED.—Winter bran, in bulk, spot, at \$16.50 a 17; spring bran, in bulk spot, at \$15.50 a 16.

FLOUR.—Winter super, \$2.00 a \$2.20; do., extra \$2.20 a \$2.50; No. 2 winter family, \$2.50 a \$2.75; Pennsylvania roller, straight, \$3.25 a \$3.50; Western winter, clear, \$3.10 a \$3.40; do. do., straight, \$3.40 a \$3.65; winter patent, \$3.65 a \$4.00; Minnesota, clear \$2.75 a \$3.25; do., straight, \$3.50 a \$4.00; do., patent \$4.00 a \$4.35; do., favorite brands, higher.

GRAIN.—No. 2 red wheat, 71½ a 71¾ cts.

No. 2 mixed corn, 47 a 47½ cts.

No. 2 white oats, 38½ a 39½ cts.

BEEF CATTLE.—Extra, 6c.; good, 5½ a 5¾c.; medium, 5 a 5½c.; common, 4½ a 4¾c.; fat cows, 3 a 4½c.

SHEEP AND LAMBS.—Extra, 5½ a 5¾c.; good, 5 5½c.; medium, 4½ a 5c.; common, 4 a 4½c.; culls, 3 a 3½c.; lambs, 5 a 7c.; spring lamb, \$2.50 a 6.50.

HOGS.—Extra Chicago, 10½ a 10¾c.; other Western 10 a 10½c.

FOREIGN.—The friends of Prime Minister Gladstone are uneasy about his health on account of his expenditure of nervous energy on behalf of his favorite measure of Home Rule for Ireland. His speeches extend late into the night.

The Belgian Chamber of Representatives is continuing the work of revising the Constitution, and has agreed to a clause making it compulsory on the new enfranchised electors to record their votes.

Eugene Wolf, the African correspondent of the *Tribune*, cables to that paper that the British East Africa Company evacuated Uganda on Fourth Month 1, and that Sir Gerald Portal, the special Commissioner to Uganda, hoisted the British flag and proclaimed protectorate over the region.

A dispatch from Madrid, dated the 5th inst., says: Despite the denials of the French local authorities, the Spanish consuls in France continue to report the spread of cholera epidemic at several ports. For fresh cases, they say, developed yesterday in Marseilles, two in Certe and one case in Toulouse. Between Fifth Month 22nd and Sixth Month 1st there were fourteen cases and eleven deaths in Marseilles. The Spanish Government has ordered that all vessels arriving from Marseilles be detained seven days quarantine, and that vessels from other Mediterranean ports of France be kept under observation for the same period.

Reports from several cities of Asiatic Turkey say that the cholera has appeared in many districts and is spreading rapidly. Along the lower Tigris and the Shat-el-Arab rivers people are dying by thousands. Whole villages have been deserted by those fleeing from the pest. The panic has become so great that few families wait to bury their dead or even to nurse their sick, but flee to the next towns to escape the infection. The fugitives from stricken towns are spreading the epidemic with appalling rapidity. Letters from Bassora City say that 70,000 persons have died from Bassora Province alone.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage meets two morning trains and two afternoon trains at Westtown Station. These leave Philadelphia—

7.20 A. M., 31st and Chestnut.

8.46 " Broad Street.

2.53 P. M., Broad Street.

4.32 " Broad Street.

Persons wishing to telegraph to Westtown School should direct to West Chester, Phone, 85.

DIED, in Grand Isle, Vt., Fourth Month 29th, 1893, BENJAMIN MACCOMBER, aged eighty-seven years, three months and five days. He was conservative in views as a Friend, and much regretted the departure from the principles and manner of worship of his fathers, in religious profession, by many who called themselves Friends.

THE FRIEND.

A Religious and Literary Journal.

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Selections from the Life of Mary Dudley.

(Continued from page 362.)

1813.—At the time of the autumn Quarterly Meeting, she felt her mind so exercised on account of the young people belonging to it, as to have a meeting appointed specially for them, respecting which she made the following short memorandum.

Ninth month 29th, 1813. A large and very solemn season with those constituting the class from children to youth, and advancing to maturity. The pins of my enfeebled tabernacle seemed sensibly loosening at the time, yet gracious help was vouchsafed, so that some good relief of mind was obtained and thankfulness felt for the renewed favor experienced. Strong is the attraction which I feel to this beloved class of the people.

On the Twelfth Month she entered upon a visit to the families belonging to the Devotion-house meeting, not feeling bound to the place. After having sat in above thirty families, she felt her mind released from the exercise, and adds the following remark to her notice of the last family she visited.

A truly solemn season, confirming in the heart that this warfare was not engaged in at our own cost; but through unmerited mercy, that all things requisite have been vouchsafed and blessed experience given in some seasons of washing influence, that such as water are washed themselves.

While confined by illness from one of our Quarterly Meetings about this time, she wrote as follows:

After parting with two of my beloved children this morning, whom I would gladly have accompanied as to a solemn assembly, I was sensible of a degree of overshadowing goodness, under the calming influence whereof I seemed to turn to consider, how at such seasons there might be a profitable mingling in spirit, even without external separation; whereby united prayer might ascend, that the return of these conditions should be holy, like the solemn feasts of the Lord, divinely appointed, and consecrated to the Lord.

It appears clear to my best feelings, that if we are gathered, and such as are in right order, personally absent, were first to feel after the renewings of inward strength, bringing their

spirits into a state of humble waiting, resignation would be their peaceful covering as individuals, and in proportion to the degree of spiritual life attained to, concern felt that the assemblies might be crowned by the presence of the King Immortal; or if he proved a God hiding himself, that his devoted children might continue the acceptable exercise of faith and patience, until He was pleased to command 'light to shine out of obscurity, and their darkness to be as the noon day.' Yea, such would be encouraged to put up a prayer for the remnant that is left, whether in vocal or mental aspiration, till the Lord turn the captivity of the people generally, and cause a glorious breaking forth as on the right hand and on the left.

"Universal as this desire may be, extending from sea to sea, and from shore to shore, I have been, and am now afresh sensible, that there are desires peculiarly earnest for the people among whom we dwell, and bonds of spiritual unity with those of our brethren, who in a measure of pure life, we feel as bone of our bone. While for these the desire is renewedly raised, that each may stand faithfully in their lot, willing to do or suffer according to the Divine will; fervent also is the solicitude, that such as have not stepped further than the outer court, may be brought under the awakening power of Him who sitteth between the cherubims, and whose name is holy!

"I am thankful to feel, in my secluded state, and while tried with pain hard to nature, but I hope not murmured at, the prevalence of that love which drew me hither; where, as in my home, I feel settled in concern for a Quarterly Meeting, large and important, as composed of various members, each designed to fill some place in the militant, and be fitted to join the triumphant church, when time to them shall be no longer.

"I pray that the harmonizing power of Divine love may be so known, as for the great design to be fully answered, and that none may rest in a name, without an experience of the nature of true religion.

"I have viewed mentally an assembly such as our Quarterly Meeting, collected under the solemn profession of being spiritual worshippers, sitting in outward silence before the Lord, and apparently waiting only upon Him. Oh, the awfulness wherewith I have often beheld these meetings, while my eye has affected my heart, and the language forcibly arisen, let us be as we appear, let us gather to the Source of un-failing help; fully believing that if all were properly engaged in feeling their wants, and the only way of having them supplied, the united breathing would ascend as pure incense, and the lifting up of the heart be an acceptable sacrifice.

"The Lord is powerfully at work in the earth, operating through various means to effect his unsearchable purposes. Oh! that the respective ranks in a Society holding in profession the standard of Truth, the sufficiency of Divine light, the necessity of redeeming, sanctifying

grace, may not only see, but duly consider, their high and holy calling.

"It is a religious consideration which all have need increasingly to dwell under, and were the mind sufficiently withdrawn from sublunary objects, to the contemplation of those which are alone pure and permanent, many would assuredly be prepared in a spiritual sense, to unite in the testimony which was borne on a very inferior occasion, by one coming from far, the one-half was not told me. Nay, verily! for had the Lord's messengers 'the tongue of the learned,' or could they utter with angelic power the sensations they may, at times, be favored with, all would fall short in describing the beauty of Zion, the safety of her inhabitants, and those transcendent pleasures which are at God's right hand. Let the Lord then work in your hearts, beloved young friends, convincing how true substantial rest is to be found, and through converting goodness entered into.

"The choice is left to us all, none will be forced into the path of happiness; but as the awakened attractive influence of Divine love is yielded to, and the light which maketh manifest obediently followed, the work of transformation will gradually advance; 'the new man which after God is created in righteousness and true holiness,' will strengthen and mature, until there is a reaching to the fulness of the stature mercifully designed."

After my beloved mother got out to meetings, and was again engaged in active service, she wrote the succeeding observations:

"Wonderful have been the dealings of unerring wisdom; marvellously hath the Lord preserved, sustained and even consoled me, in and through innumerable conflicts of body and mind, and under inexpressibly proving privations. Yea, He hath, to my humbling admiration, made the clouds his chariots, and the sorest afflictions ministers of his will; having in some small proportion to multiplied advantages in the line of suffering, effected submission, and I reverently trust, produced increasing desire to love and serve Him. Yet is my sole reliance placed upon his abundant goodness: here I depend for the gracious acceptance of my feeble efforts to promote his ever worthy cause, and forgiveness of all omissions and commissions against the pure revealed will of my Divine Master.

"Unprofitable servant, is a language I can unequivocally adopt, and if I could sound through the whole earth what is my heartfelt belief, it would be in unison with apostolic declaration, 'Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.'

"Mercy, mercy, is the sum and substance of my hope. The unmerited mercy of God in Christ Jesus, for the remission of sins, and perfecting the work of preparation for admittance into eternal settlement.

"It is now between forty and fifty years since this ever to be extolled mercy called me from

darkness into light, in a spiritual sense, and the Lord was pleased to open the doctrines of the Gospel with clearness to my view. I trust I am safe in saying, that since that time I have not dared to call in question the ways of his working, nor to doubt the appointed means of salvation, as revealed when my awakened soul in deep prostration understood the language, and uttered it, a Saviour or I die, a Redeemer or I perish.

"Here conviction and repentance were known to be produced by the efficacious working of the promised gift, and nothing was left to depend upon, but the purchased redemption through the great Sacrifice without, and the sanctifying influence within.

"What God hath thus joined together, none can, without derogating from his power and wisdom, put asunder. I wish to leave the expression of my unshaken faith in the stupendous plan of Divine love, as manifested in the incarnation, sufferings, crucifixion and resurrection of the ever blessed Redeemer. His all-sufficient atonement for the guilt of sin, and continued intercession for poor fallen man; until in the gradual process of regeneration, the dominion over all evil is happily effected, and the great design in man's formation mercifully accomplished, by his experience of full redemption, through the operation of the pure and purifying spirit of Christ.

"As this influence is submitted to, there is a progressive advancement in the Divine life, from the state of childhood to that of maturity, and a growing capacity to comprehend 'the deep things of God.' These are internally revealed through communion with Him, the spring and source of all good, when the mind is abstracted from every inferior feeling or consolation, and knows the various streams of comfort to be as it were swallowed up and lost in the ocean of ineffable love.

"Surely the Christian believer is invited to experience redemption, not only from the pollution of sin, the love of the world and its spirit, the false ways and worship of man's ordaining; but from all mixture of creaturely choice, wisdom, or willing. And the heart which unreservedly yields to the refining process, does witness redemption from self-seeking, so as not to be moved by the praise or censure of men, but in humble resignation uniformly breathes the acceptable language, 'Thy will be done.'"

(To be continued.)

A FATHER, in reading the Bible aloud in his family, on coming to the text, "Blessed are the peacemakers," paused, and asked his children the meaning of "the peacemakers." One of the little ones said, "I know; they are the dressmakers." It so happened that a dressmaker had been employed in the house lately, and the pieces strewn upon the floor naturally impressed the child's mind with that etymology. Another father, having been told this story, asked his little six-year old girl what "peacemakers" meant in the text which she had before committed to memory. "It means," she said, "the people who make the pieces, like those I speak at school." Here was another etymology, equally rational and probable. So much depends upon the association which words call up in our mind, that in making distinctions, or in choosing language, we must give first consideration, not to what we understand by our words, but to how we shall be understood by those to whom they are spoken.—*N. S. Times.*

FOR "THE FRIEND."

Visit to a Country Town.

On the 29th of Fifth Month, the way opened to make a visit of a day or two to a pleasant country town in Pennsylvania. It proved to be an interesting visit. The country was very green and beautiful, and the conversation of intelligent and goodly Friends added to the enjoyment and profit of the little trip.

It was a real pleasure to ramble in the woods, and note the general fragrance emanating from a variety of plants. Among the flowers we met with were the Solomon's Seal (*Smilacina racemosa*); the Alternate-leaved Dogwood (*Cornus alternifolia*), a shrub or small tree, thickly covered with bloom; the Sweet Cicely (*Osmorhiza longistylis*), an umbelliferous plant with small and rather inconspicuous white flowers, and a root with a sweet aromatic taste, which is often eaten by children, who seem to love everything wild which is at all eatable; the Water Cress, (*Cardamine rhomboidea*), whose white flowers were quite abundant in the wetter portions of the woods; and the Wild Ginger (*Asarum Canadense*) a curious plant, which has a large, creep-root-stock, with an aromatic taste like ginger, from which rise a pair of large, soft leaves, with long foot-stalks, and in the fork of these stems, close to the ground, grows a single flower.

A kind Friend brought his horse and carriage, and we drove through some portions of the surrounding country, visiting among other places, a farm belonging to a wealthy owner from Philadelphia, who had expended large sums of money in fanciful improvements, such as ponds, waterfalls, fine fences, &c. These add to the pleasure of those who pass by, perhaps more than to the owner, to whom the charm of novelty soon fades, while the care and expense needed to keep them in repair remain as a continual burthen.

An interesting part of our ride was over a piece of land where the serpentine rock comes to the surface, and is extensively quarried as a building stone, for which its softness and indestructible character eminently fit it. It is of a light, grayish green color, containing a considerable quantity of magnesia in its composition. The stone near the surface and for many feet down, is a good deal shattered and comparatively worthless, but as the quarries deepen, it becomes more solid and better fitted for the purposes of builders. There are large piles, around the openings, of refuse stone. Among the minerals that accompany this deposit or outcrop of stone, is a peculiar variety of dark-colored mica (?) called Jefferisite, and a green tale. Both of these are in flat plates, like ordinary mica, or isinglass, as it is sometimes called, which have a tendency to assume regular six-sided forms. The tale has a soft, greasy feeling, perhaps due to the magnesia it contains. Of this we obtained a number of specimens, which the quarrymen had met with and laid on one side to sell to visitors.

The Serpentine outcrop, called "barrens" in the neighborhood, has some vegetation peculiar to itself. It was too early in the season to find some plants which grow upon it. The most abundant plants we noticed were a large-flowered *Cerastium* (*Cerastium oblongifolium*), the Mountain Pink (*Phlox subulata*), and the *Arabis lyrata*, whose radical leaves are cut and indented, but these leaves disappear early in the season, and had already withered, although their outline was still discernible.

Among those with whom I met in social converse was one aged Friend, who seemed to be

quietly awaiting a summons from his Heaven Father to come to his everlasting home—a home which he had recently visited in the visions of the night season, and which was reached after a long journey over a narrow and rough path way, but which was beautiful beyond the power of description. The aged saint seemed to have full faith in the power and goodness of his Saviour.

Among the calls made, one was on a Friend who had been an invalid for forty years, and much of the time a severe sufferer from disease. When young, she was ambitious to do much good in the world, and would have chosen for herself a life of active usefulness. But it pleased our Father in Heaven, who knows what is best for each of his children, to assign to her a very different lot. Yet, we doubt not, that her patient submission to his holy will, and her concern to live in his fear, have made her a preacher of righteousness in her circle of friends and relatives, and have tended to lead others into the self-denying path that conducts to eternal blessedness.

Among the thoughts impressed upon the mind during this visit, was the importance of the firm faith in the goodness of our Heaven Father which can enable the mind to rest satisfied with his dispensations, without questioning. He alone knows what discipline his children need for their training and preservation, and He alone can shield them from dangers seen and unseen, and lead them safely through life's journey. "No good thing will He withhold from them that fear Him." J. W.

FOR "THE FRIEND."

A Winter in North China.

In the fall of the year 1890, the Baptist Missionary Society of Great Britain sent two deputies, T. M. Morris and Richard Glover to visit the missions under their care in North China and in general to obtain what information they could respecting the operations of Christian missions in that great country. The letters which they sent home have been collected and published with the above title; and they contain much interesting information.

The deputies performed their journey by crossing the Atlantic to America, and going from San Francisco *via*: the Sandwich Islands and Japan to China. The deputies say: "We travelled for the most part in the interior [of China] visiting places which have never been visited save by the missionary, wearing Chinese clothing living with the missionaries as they live, moving about in Chinese conveyances with them in their work, and mixing freely with the people among whom they labor."

"We were nearly five months in the interior travelling by cart, wheel-barrow, mule-litter and other strange conveyances, not less than 1800 miles. We moved at the rate of not more often considerably less, than three miles an hour, the roads in many places being in such condition that it was to us a matter of surprise not so much that we moved slowly, as that we moved at all. In addition to this, we travelled by coast and river steamers and Chinese boats more than three thousand miles. We spent most of our time in the three great provinces Chih-li, Shantung, and Shansi, but we passed visits to six other provinces, and saw the larger number of the treaty ports."

In referring to the Chinese in San Francisco and along the Pacific coast, T. M. Morris, says "They seem to be a quiet, sober, industrious

preeminently frugal people, who can live save money where others would starve, they live by themselves as a distinct people. Their ambition is to save money and return to their own country, or, at all events, they would like to be buried at home. There were several coffins on board the ship by which we returned to China.

The difficulty with the Chinese, is a labor scarcity. They undersell the labor of the United States, and, in consequence, a very bitter feeling is displayed against them by the ruling classes, and this feeling is so decidedly widespread that it has secured legislative preference. The entrance of Chinese labor is prohibited. The Chinese already in the United States may remain, but no more must come in. The Chinese are not only a very industrious people, also a very persistent and a very ingenious people, and thus it happens that those who have administration of this prohibitive law have used all of their wits to keep the Chinese out. One of the most intelligent people I met with these parts strongly condemn this legislation as unnecessary and harmful, and they did not hesitate to say that America cannot afford to dispense with Chinese labor. And in this relation, which is designed to prevent Chinese migration, we have another of the many exhibitions of the American love for protection. This prohibitive legislation has naturally excited a very bitter feeling in China."

In the missions in Japan, T. M. Morris says: "The great discouragement, and perhaps the most serious hindrance to mission work, is the religious, or positively irreligious character, of a large part of the foreign and nominally Christian population; another, operating in a different way, arises from the unreliable character of the native race. They have many estimable features of character, but steadfastness, integrity and truthfulness would not be reckoned among the distinguishing virtues of the Chinese. They are an easily impressible and naturally imitative people, quick to take up a new thing, and not reluctant to abandon an old something more new.

For many years the ambition of Japan has been to imitate and reproduce Western civilization. Foreigners who could teach them anything, or do anything for them, which they were unable to do for themselves, were welcomed. Everything foreign was popular, considerable numbers of young Japanese were sent to America and Europe at public cost, to learn what they could learn, that coming back they might place their acquisitions at the disposal of their country. Since about 1888, feeling has been flowing more and more strongly in another opposite direction; there has been a strong conservative reaction. The cry now is, Japan for the Japanese; there is a distinct and growing anti-foreign feeling, and instead of welcoming foreigners, there is the determination to get rid of them as soon as possible, *i. e.*, as soon as they are found Japanese qualified to fill the places which have been occupied by foreigners. This reaction is affecting all missionary work. Christianity, which was popular as a part of Western civilization, is popular no longer, and while the shade of unpopularity rests upon it, fewer converts will be gained, and some professed converts will probably fall away. I do not at all think that this is to be regretted. During the time that everything foreign was so popular, the success of missions was phenomenal. This excited tone of feeling will probably act as a healthy check to a too rapid growth, and prove

a time of sifting, from which religious movements in the end take no harm."

The first Chinese port reached was Chefoo. "The streets are so narrow that in many places you can touch the shops which line them, on either side, with your outstretched hands. In the centre there is a narrow causeway of stones very roughly laid, and on each side an accumulation of filth. There is a total and universal disregard of everything in the shape of sanitary precautions and arrangements, and as the Chinese seem destitute of all sense of smell, they live contentedly in the midst of odors which to an Englishman are almost unbearably disgusting. Yet, strange to say, the Chinese declare that one reason for their dislike of us is that they do not like the smell of us—we smell like sheep. The Chinese not only live in the midst of dirt, they are dirty themselves. As a nation, they suffer from hydrophobia. It fills them with astonishment and dismay to see Englishmen use water so freely for purposes of ablution. The Chinese differ very much from the Japanese in this particular. There is a saying in these parts that it is as difficult to get a Chinaman into a bath as it is to keep a Japanese out of one.

The houses in the native town are low wooden erections with an upper story; the shops are open to the street. In them you see people working at their various industries, quite undisturbed by the presence of those who are looking on. In perhaps the majority of these shops—certainly in an immense number of them, you see the people engaged in the manufacture, cooking, or sale of food. Many of the things offered for sale appear to foreigners very remarkable compounds. They are, however, eagerly purchased, and with evident approval consumed by the Chinese. These streets during the business hours of the day are crowded, people standing round the shops, some being purchasers, and more interested spectators; the paved causeway in the middle of the street is thronged with files of coolies carrying burdens, and ponies, mules and asses engaged in the same useful work. Riding in a chair, it is often a matter of some difficulty to get along. You see everywhere dogs, who seem harmless enough, though they occasionally lift up their voices in anger or surprise as you pass, and pigs, always black, are constantly encountered, luxuriating in the abominations of the street, or where there is room enough to allow it, lying by the roadside, in lazy enjoyment of the sunshine. The Chinese are as much distinguished for undisguised curiosity as the Japanese and Coreans. If you pause for a minute or two in front of a shop, you immediately have a crowd about you. If two foreigners meet to have a brief conversation, they have forty or fifty people gathered about them, listening with as much appearance of interest as though they understood every word that was spoken.

Walking or riding in the outskirts of the town, we are struck by the diligence and skill of the Chinese as gardeners, and the amount of produce they get out of small pieces of ground is simply astonishing. This is explained by what they put into it. Everything which can be used as manure is carefully collected and treasured, and you cannot go far in any direction without coming upon small heaps of manure, carefully plastered over with clay to prevent evaporation. And you see as frequently other heaps that might easily be mistaken for potato-pits, to which are skewered down small pieces of paper with inscriptions. These, we were told, were ancestral graves—often of great antiquity."

From Chefoo, our travellers went to Tien-tsin, a large city about eighty miles from Peking. While there Morris says: "We had while in Tien-tsin a remarkable and valuable experience. The annual rainfall in Chih-li is twenty-eight inches, spread over many weeks. In July, 1890, between the first and twenty-second, there was a rainfall of thirty-eight inches. Owing to these excessive rains, a large part of the Chih-li Plain was inundated, the waters spreading with unusual rapidity, and of the drainage basin of the Peiho, estimated at sixty-thousand square miles, one-tenth part was completely submerged. Information is imperfect as to the extent of mischief done, but it is supposed that not less than four million people will, until the wheat harvest of next May, be entirely dependent on charity. Imperial and provincial authorities and native benevolent societies are putting forth strenuous efforts to provide needful resources. The foreign residents in Tien-tsin, however, felt that they should take an active part in this work of benevolence, and they elected a relief committee, which issued a circular appealing to foreign residents in China, Japan, Corea and the Straits Settlements, it being deemed inexpedient to send the appeal beyond these limits. The Chinese authorities assigned to them ten or twelve villages in the neighborhood of Tien-tsin, for which they held themselves responsible. A deputation from the committee was appointed to visit these villages to check the official reports, and to ascertain exactly as possible the condition of things, with a view to the early distribution of relief. My colleague and myself were invited to go with these gentlemen, and we very gladly accepted the invitation. The villages were divided amongst those who went forth. I was attached to a party which had to inspect and report upon two villages. Though the flood had subsided to a large extent, our road lay along an embankment, from which water extended in every direction, the villages being almost surrounded with it. In some instances, the only means of approach was by boats. The country had the appearance of a great inland sea, the villages on slightly higher ground being islands or peninsulas, embankments rising here and there above the water level; and the courses of rivers and canals being marked by the sails of boats and punts moving in different directions.

"I visited one village in the morning, another in the afternoon. I never saw so much wretchedness before. The houses, if such you can call them, are of mud, or sun-burned bricks, their internal dimensions would not be, on the average, more than ten feet square, about one-half of the apartment being taken up with the raised platform, the *k'ang* on which they sleep, at the end of which is a small arrangement—like a copper hole, above which all the cooking is done, and the flue running under the *k'ang*, the fire for cooking warms the sleeping-place. There was not then the pinch of actual famine, but it was within measurable distance. The people were absolutely destitute, and they could only be kept alive for the next six or seven months by the help which might come from without. No one who has not witnessed it, can form any idea of the terrible poverty of these villages. In many cases, where the mud huts had been dissolved by the heavy rains, whole families had no other shelter than that afforded by grass mats supported by cross-sticks or bent bamboos. The friends I accompanied visited some two hundred and fifty Chinese houses, and going as we did, with official authority, and on

and on an errand of mercy, we had the opportunity of entering houses which at any other time, and under any other conditions, would have been inexorably closed against a foreigner."

(To be continued.)

Incidents and Reflections—No. 277.

Anna Shipton relates that when at one time living in a dreary residence among the Swiss mountains, she felt an unusual longing for the society of Christian friends. She says:

"One sultry evening, more oppressed than before, I prayed the Lord, that if He had any amid these wild mountains whom I could cheer or help, or with whom I could take sweet counsel, He would send them; for my way, from circumstances too complicated for this brief notice, was peculiarly trying.

So confident did I feel that He would answer the cry of his lonely child, that I rose from my knees, and descended the steps of the terrace on which the *chalet* was built, to wait for some one sent me from God. I had not long to wait. Slowly winding up the mountain pathway, a group was visible. As it approached, it proved to be a litter, in which was a lady, and by her side a young and graceful girl; they halted beneath the wide-spreading sycamore trees. The attendants retreated, and a table of refreshment was spread. When they had partaken of coffee, I advanced toward them, not for a moment doubting that my prayer was answered.

"The elder lady was of middle age, with a countenance of great intellectual refinement, but bearing traces of sorrow and sickness. Her simple, gracious bearing, marked her at once of a rank in life perhaps the least accessible. The younger, whom she afterwards introduced to me as her daughter, accosted me with a frank courtesy quite in harmony with her appearance, and opened the conversation in English with an accent unusually pure. At her request we continued it in French.

"I spoke of Jesus at once—of the risen life, of the loving cup which, drunk with Him who gives it, leaves a blessing behind—and the tears of the lady fell fast, while she looked in my face with a strange expression of wonder, and begged me to take a seat by her side. Ears were opened to hear, and my tongue was unloosed to tell of this very present Lord who was dead and is alive again, and behold He is alive for evermore.

"Time went rapidly by, and the shadows were falling from the mountains before the litter was prepared for the departure of the God-sent guests. I accompanied them a short distance on their way. On parting they begged me to visit them at the *château* which was beyond the mountain. 'For whom shall I enquire?' The elder replied, 'The Princess —'; at the same time, through the daughter, giving me her address.

"After bidding me farewell, the younger lady returned, and pressing my hand, thanked me for the words I had spoken, saying in a voice of deep emotion, 'You have done my mother much good in speaking to her of eternal things.'

"Many a day, when there arise recollections of my wanderings and mountain rests, my heart asks for a blessing on the Princess and her gentle daughter. This was not the only time of our meeting, but it is enough to prove the sympathy of our Lord in the cry of the lonely, and the desire to serve Him."

In *The Christian* a narrative is given of how a heathen was taught to pray.

In the summer of 1876, two young men left a fishing vessel on the Grand Banks, and started in a boat for the outer buoy, about a mile away to take in the "trawl." One of these young men had lived for years in open rebellion against God, and in steadfast opposition to Christ. He had no faith in prayer or in the Bible, and had no desire to be troubled with religious thoughts and considerations. Rejecting the proposals which his father had made him for a settlement in life, he had loved pleasure and gone deliberately after sin. He had abandoned his home, taken to the sea, and proposed to cut loose from all restraint, and follow such a course of sinful indulgence as his unholy instincts inclined him to pursue. He had convinced himself that there was no God, and having cast off fear, he was running deliberately in the ways of death.

They started from the vessel, apprehending little danger; but before they had gone far a dense fog settled down upon them, and they were aware that they were lost. They could not find their way back to the vessel; they could not tell the points of the compass, and they knew not which way to row. They were out on one of the most unfrequented portions of the Grand Banks, and were well aware that fully one-third of the persons who thus get lost never find their way back to their ships, and they felt that their situation was by no means enviable.

The day passed away, and darkness settled down upon them. Morning came, and night, but still the same dense fog hung over them, and no way of escape was opened. For seven long days and nights they remained on board their little boat, without food or shelter, without sufficient clothing, and exposed to the cold and damp by day and night. They were wearied, exhausted, benumbed; their feet were frozen, the young man's companion became insane from exposure, hunger and thirst, and the skeptic had abundant opportunity to look his skepticism full in the face, and see just how much it was worth in time of need.

Hungry, helpless and despairing beyond the reach of any human arm, what could he do but turn to God for aid? And so, having sufficiently canvassed the matter in his mind, he at last confessed that he believed in God, and turned to Him as his only refuge, and prayed for help and that they might have rain.

Before morning a shower came. He spread his tarpaulin jacket and caught the descending drops, and drank them with such a relish as he had never known before. Water at last had come, and he believed that it had come in answer to prayer.

It then dawned upon him that there is no limit to the power and willingness of God to help the needy, and that if there was a vessel within a radius of fifty miles God knew it, and could easily guide them to it notwithstanding the fog. So, before the morning of the eighth day broke, he prayed to God for guidance, and waited for the day. Then, under a distinct and conscious impression, he began to row in a certain direction. He persuaded his companion to unite with him, and they bent to the oars for some two hours, until his companion was exhausted; then he rowed alone for about six or eight hours, with all the energy he could command, though faint and weary and hungry. At length, at the close of the eighth day, his strength exhausted and the fog still hanging over them, he prayed again,—prayed for clear weather and for a vessel within easy reach. Then followed another weary night of waiting, but before dawn the wind had died

and the fog had rolled back and was massed in heavy clouds upon the horizon. At dawn they saw a vessel some four miles away, and with their little remaining strength they pulled until they came alongside, and on the morning of the ninth day were taken on board a French vessel carefully nourished, and in due time he was restored to health and to home. Within a few hours after they reached this vessel the fog settled down and did not lift for several days.

The young man's plans for a life of vice and sin were now frustrated. He was no longer a able bodied man. Exposure, thirst and exhaustion had reduced his strength and incapacitated him for the life of a seaman which he had chosen; so he obtained a temporary position on shore, but was not yet willing to yield his heart to God, nor perform the vows he made in the hour of anguish and distress. He relapsed into unbelief, and months passed away before he acknowledged that God had so mercifully preserved him.

But God taught him his first lesson, and the time soon came for the second, and more important one. One morning in 1877, he happened to attend a religious service, and at the close he remained, scarcely knowing the reason why and engaged in conversation with a gentleman whose sincerity as a Christian he scoffed at, and ridiculed all religious things. The gentleman asked him if he did not think it his duty to become a Christian.

"No!" he replied. "Not if I do not believe in Christianity, and I certainly do not. You would not ask a man to believe what he does not believe."

"Don't you believe the Bible?"

"No," was the reply, "not half of it."

"Well, all that you need is faith."

This impressed him as being a very strange remark. "Certainly," he said, "I see if I only had faith, I would be the same as you are, or other Christians. But there is where the difficulty is, it is impossible for me to believe again reason."

"Do you believe that God would give you faith if you asked Him for it?"

The suddenness of this question startled him. It opened up an entirely new view of the whole situation to his mind. His memory at once reverted to his deliverance on the occasion when in temporal distress he had prayed and God had heard him, and had answered his prayer. He recalled his promises to God at that time promises unfulfilled and broken. He was satisfied with himself for once, and confessed to himself that he did believe in God and in the efficacy of prayer.

"Well," said he, "won't you ask Him?"

He turned to his friend and said, "I will. They prayed together. His broken prayer was simply this:

"Oh, Lord, show me thy way."

And the Lord did show him.

Selected for "THE FRIEND."

A SOLEMN ADMONITION.—"Truly it is a striking and unanswerable fact, that there has not been one individual, who has risen to an eminence for religious dedication in our Society but has had to tread the narrow and straggling path; and has had to attribute his progress to giving up, in the ability received, to obey the secret monitions of the Spirit of Christ, even the little things; nor has there, I believe, been one who has swerved from his course that has ultimately turned out better than the salt that has lost its savor."—*John Barclay.*

OUT OF SIGHT,

When the hillsides are flushed with the pink of the laurel,
And green are the meadows where lambs are at play,
Mid snow-drifts of clover, and blush-blossoms of sorrel,
There's green the beauty broadcast on the fair summer day.
In the distance the mountains are purple and hoary;
And nearer, the valleys are sweet in the sun,
Each turns a new leaf in the brilliant old story,
Which ever is telling, and never is done.

But always, my heart in the midst of the splendor,
Goes roving afar from the beauty I see,
And though, with affection ineffably tender,
Flits swifter than pinion of bird or of bee,
To pause in the clefts never trodden by mortal,
To climb to the heights where the morning is born,
To rest, like a pilgrim at ease, in the portal
Ajar for the lark soaring up from the corn.

Here, swinging their censers, and lighting the altars
In gloom or in grandeur, built only for God,
Where winds are the minstrels, and mountains the psalters,
Sweet, sweet are the flowers which sprinkle the sod,
Here, facing the sky when the tempest is over,
And strong with resistance, whirl and to shock,
The pine to the sun lifts the look of a lover,
With head heaven-tossing, and roots in the rock.

How brave beauty, alone for the Lord and his angels;—
How quiet and soothing the lesson it brings;
How heart chord struck out from the best of evangelists,
A strain for the soul which in solitude sings,
How child of the Father should ever be dreary,
Nor slip from the blessing, the gladness, the light,
Or God and the angels will never grow weary
Of guarding and keeping what blooms out of sight.
—Margaret E. Sangster, in S. S. Times.

WHAT LIFE HATH.

Life hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The Summer toil, when Nature's frown
Looks only on our tears.

Life hath its faithless days—
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet—
Towards sunlit hopes that soon must set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasseled corn and purple weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plenteous ripening, bread and pure rich wine
Full hearts for harvest tunes.

Life hath its hopes fulfilled;
Its glad fruitions, its blest answered prayers,
Sweeter for waiting long, whose holy air,
Undrawn to silent souls, breathes forth its rare
Grand speech by joy distilled.

Life hath its Tabor heights;
Its lofty mounts of heavenly recognition,
Whose unveiled glories flash to earth, munition
Of love and truth and clear intuition.
Hail! mount of all delights.

—Evangelical Magazine.

AT Amsterdam George Fox says in his Journal: "A priest of great note, who had formerly belonged to the Emperor of Germany, and with another German priest came, desiring to have some conference with me. I took the opportunity to declare the way of Truth unto them, opening unto them 'how they might come to know God and Christ, and his law and Gospel,' and showing them that 'they could never know it by study, nor by philosophy, but by divine revelation through the Spirit of God, opening to them in the stillness of their minds.' The men were tender and went away well satisfied."

Western Quarterly Meeting.

The Western Quarterly Meeting of Philadelphia Yearly Meeting was held on the 19th of Fifth Month at London Grove, Chester Co., Pa.

The ride in the cars from Philadelphia on the morning of the day in which it was held, was enlivened by the variety of plants which grew on the roadside and in the fields and swamps which we passed. The most prominent colors among the flowers were yellow and white. In some places the grass was thickly intermingled with the bright yellow blossoms of the Dandelion. In others, this was supplanted by the still deeper yellow of the Buttercup (*Ranunculus bulbosus*); in the low grounds were to be seen numerous patches of flowers of an orange-yellow, a *Senecio*, whose common name is Groundsel. The small, but bright blossoms of the common cinque-foil added to the variety.

Of the white flowers, the most showy were those of the Dogwood (*Cornus Florida*), appearing like great sheets of a snowy whiteness spread over the branches of the trees. Of the humbler plants, clumps of a large flowered white cross (*Cardamine rhomboidea*), were quite conspicuous in wet places; the blossoms of the wild strawberry were numerous on the roadside banks; and near the banks of the Brandywine we passed a quantity of the beautiful white stars of the "Star of Bethlehem" (*Ornithogalum umbellatum*). That curious plant, the May apple or Mandrake (*Podophyllum peltatum*), was abundant, and mostly gathered into dense clusters, often of several yards in diameter, which so closely occupied the ground, as apparently to exclude all other vegetation. This habit of growth is probably due to its possessing a thick root which spreads under ground and sends up shoots, thus propagating itself and forming new plants in close neighborhood to the parent stock. The stems divide into two large leaves, and at the fork one large white flower develops. The fruit is a kind of berry, of a yellowish color and sweet taste, but not very agreeable flavor. It is often eaten by children, who seem to have a peculiar fancy for all kinds of wild fruit which are at all edible. The root and leaves are poisonous.

The flowers are not all yellow or white. The violet colored blossoms of the wild Geranium (*Geranium maculatum*), furnished a frequently recurring variety, and occasionally in the border of the woods would be seen a mass of the beautiful violet purple blossoms of the Wood Sorrel (*Oxalis violacea*). Still more attractive was that charming plant, Jacob's Ladder (*Polemonium reptans*), with pretty primate leaves, like those of the pea vine, and bright blue, bell-shaped flowers; of these we saw many specimens in different parts of our journey.

On barren banks, and in places extending down into the wet ground at their base, was a luxuriant growth of the Horse-tail (*Equisetum arvense*), one of the tribe of plants to which the ferns belong, which has no manifest flowers, but propagates itself by cell-like bodies called spores, which take the place of seeds. In the Horse-tail, the fertile stems which bear the spores come up very early as simple spikes, and soon die away. The sterile stems follow them, and are furnished with numerous slender branches, giving the whole plant some resemblance to the bushy tail of a horse. It shows a decided partiality for the sides of railroad embankments, of which it often takes possession, although it is by no means confined to such places.

The beauties of nature were not the only things that relieved the tedium of the ride.

Within the cars there was some interesting and instructive conversation. One Friend who sat by my side spoke of the difference between two persons of whom he had some knowledge—a brother and sister. The brother, now deceased, had the reputation of being a man of business, shrewd and perhaps hard in his dealings, who had accumulated a large fortune, when he was suddenly called away to give an account of his life to the Judge of all the earth. I think he had intended making some provision for his sister, who was a helpless invalid, in destitute circumstances, with surroundings not calculated to promote her comfort. But the necessary steps were neglected, or postponed from time to time, until the opportunity was gone.

But the poor woman was one of those who are rich in faith; and in her reliance on the goodness and mercy of God, was preserved from murmuring or anxiety—being a witness to the truth of the Psalmist's declaration, "Truly, God is good to Israel, even to such as are of a clean heart." Without venturing to pass judgment on the wealthy brother, the feeling of pity is felt to be more appropriate in his case than in that of his needy sister.

Another acquaintance related the substance of a recent conversation with a member of our Society who had not been trained to an observance of our peculiar testimonies respecting plainness, and near conformity to the ways of the world. Circumstances had brought him into contact with some of the consistent Friends, members of Philadelphia Yearly Meeting, and he had become convinced that the doctrines and testimonies of the Society of Friends were justified by the peculiarly valuable type of men and women which they were instrumental in training.

In due time we reached the old stone meeting house at London Grove, where many Friends assembled. There was considerable said in the way of ministry, and some of it was impressive and weighty, and was followed by periods of solemn and reverential silence, which are the crowning beauty of such occasions. Among the thoughts uttered, one was, that although in the Divine ordering, comparatively few of the members are called upon to speak to the people, yet every Christian has an appointed service, some in one way and some in another. It is important for every one to be faithful and watchful, so that he may fulfil the gracious designs of the Almighty, and not be among those who "frustrate the grace of God."

When our Saviour was on earth, He opened the eyes of the blind, unstopped the deaf ears, and raised the dead to life. The same blessed Redeemer is with us at this day, waiting to do us good, ready to open our eyes that are blinded to the things pertaining to his spiritual kingdom, to unstop our deaf ears and to restore spiritual life to those dead in trespasses and sin.

It is to be hoped that the earnest exhortations and appeals made to the auditors, did not all fall upon careless ears. J. W.

THE commands of God are addressed to men as men, not to believers as believers. The thing that is wrong for a professed Christian to do is equally wrong for every human being. There are not two standards of moral rectitude—one for those that love and obey God, and another for those who do not. The difference between the two classes is that the former acknowledges the binding force of obligations which rest equally upon both, but which the latter ignore. No man incurs additional obligations by putting on the confession of Christ

He simply owns those which always existed for him. Let us not, in dealing with them that are without, lower the standard of the Divine demands, or tell the man to write sixty when his bill demands eighty or a hundred.

FOR "THE FRIEND."

Individual Faithfulness.

"Draw nigh to God and He will draw nigh to you." In this our day of trial, when there are so many claiming the name of Friend, who seem to be indifferent to the precious testimonies left on record by the spiritually-minded in the early history of the Society, how needful it is for all who feel a concern that genuine Quakerism be kept alive, to wait individually upon the Lord that their spiritual strength may be renewed, that each may be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." And let us not forget that the Lord is still able "to proclaim liberty to the captives, and the opening of the prison to them that are bound." He alone can feed us with that soul-sustaining food, the hidden manna which will preserve us as a people, and keep us out of the power of those who would carry away into captivity even the little remnants of the Society that desire to remain faithful to the principles of true Quakerism, or primitive Christianity. Unto the Lord's faithful followers, He will indeed "give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord that He might be glorified." Surely God is able to pour out his Spirit upon those who are faithful unto Him, and they shall thereby have power to "repair the waste cities, the desolations of many generations."

Paul in one of his epistles to the Corinthians encouraging them to faithfulness, wrote: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump." If it was necessary in that day, for the members of the Corinthian church to purge out the old leaven, how essential it is in this our day and generation, for individual members of the Society of Friends to be faithful, as ability is given by the Minister of ministers, to purge out the leaven of Methodism that has been brought into the Society; that the church may be built upon the rock of Divine revelation—the foundation of true Quakerism.

"Whatsoever a man soweth that shall he also reap;" hence it follows that the life and spiritual growth of a religious society, will depend upon the faithfulness with which individuals maintain its principles; then how careful and watchful all its members should be that none but good seed be sown. "For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." The harvest which was gathered at the late Conference of Indianapolis very clearly shows the truth of this declaration; for is not the "Pastoral System" but the legitimate fruit which has come from the seed, sown to the flesh in the Society during the past fifty years or more? And are not the "Pastoral System" in the United States and the "Home Mission" in England offshoots from the same root?

When an effort was made to build up or strengthen the small meetings, the queries were, "What can be done to please the young people and keep them with us? and how can we prevail with those who are not members to join the

Society?" It is very evident now, even to the casual observer, what has been done within the limits of those Yearly Meetings whose delegates were in attendance at the late Conference. Had the query been, "How can true Quakerism be kept alive?" instead of "How can our small meetings be built up?" and had the gathering been left to Him alone who can rightly gather, probably there would not be a single person in the Society claiming the name of Friend, who would advocate a paid ministry. "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." And if people are to be known by their works, may it not rightly be inferred that the Yearly Meetings which were represented at Indianapolis have become too large and too popular (in the eyes of the world) for their members to keep in the "strait and narrow way" of true Quakerism?

The ten Yearly Meetings whose delegates took part in the deliberations at the Indianapolis Conference, according to the Census of 1890, include about three-fourths of all claiming the name of Friend in the United States. And yet the "Pastoral System" was approved of by that representative body. Only seven persons out of a hundred or more delegates were reported as dissenting—truly a lamentable condition indeed?

It would seem that the Society has now come to the "parting of the ways;" for true Quakerism and a "hiring ministry" are incompatible. Like oil and water, they cannot be united. That which is inward and spiritual must ever remain uppermost. Surely if there ever was a loud call for faithfulness to fundamental principles, on the part of individual members of the living branches of the Society of Friends, it is here; it is now, if true Quakerism is to be kept alive. Would that all claiming membership in the Society might be obedient to the insubstantial light of Christ in the heart, that the Church might be brought "up from the wilderness leaning upon her beloved."

We may read that when Gideon was chosen of God to deliver the Israelites out of the hands of the Midianites, he said, "My family is poor in Manasseh, and I am the least in my father's house." But the Lord said unto him: "Surely I will be with thee, and thou shalt smite the Midianites as one man." When Gideon was made willing to take the command of Israel's army and lead them forth to battle they numbered thirty-two thousand men. "And the Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands lest Israel vaunt themselves against me, saying my own hand hath saved me." Gideon's army was greatly reduced, but by putting his trust in the Lord, he was enabled to overcome his enemies with a little company of three hundred men. How clearly does this show that when clothed with right authority, one shall be able to chase a thousand, and two to put ten thousand to flight.

We may find on record that under the old Mosaic law, "The fire shall ever be burning upon the altar; it shall never go out." And now in these troublous times, how should all who deeply feel for the welfare of our Zion wait individually upon the Lord that the Divine fire may be kept burning upon the altar of their hearts, that it might consume all the dross (the "pastoral system" in the Society), the tin; (formal singing), and the reprobate silver (the outward ordinances). Without Divine help individual members of the Society will fail to live up to those principles which are essential to the life and growth

of true Quakerism: "But 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."

By patient continuance in well-doing will the victory be attained. We have, "First the blade, then the ear, then the full corn in the ear." First, individual faithfulness, then faithfulness of Monthly, Quarterly and Yearly Meetings; then faithfulness on the part of all Yearly Meetings of Friends, in coming together into outward fellowship, thereby working more effectually in building up Christ's kingdom in the earth.

JOB S. GIDLY.

N. DARTMOUTH, Mass., Fifth Month 22nd, 1893.

Natural History, Science, etc.

Coffee.—The Arabian or common coffee plant came originally from the mountains of Abyssinia; was from thence carried to Arabia, and later on to all parts of the tropical world. Liberian coffee was more recently discovered in the forests of the West Coast of Africa. Liberian coffee is a low land plant, and in the West Indies is cultivated almost down to the level of the sea shore; but the Arabian coffee plant grows best at elevations of 2500 feet or more above the ocean.

Coffee trees usually have the tops removed so as to keep them low, and the fruit within easy reach of the pickers. They are attacked by many enemies—borers, mealy bugs, scales and shell insects, blight, and rats and mice. The fruit of the coffee consists of two seeds enveloped in a sweetish pulp, of which these small animals are immoderately fond. When the fruit is gathered it is passed through a machine to remove the pulp. This leaves the beans covered with a sticky mucilaginous material, which is removed by fermentation and washings, and the coffee dried in the sun. The skin or parchment (as it is called) which covers the seeds is removed by a pulling machine.

Cocoa Nuts.—The crops of this useful product of the Palm, are often much injured by the depredations of rats, which climb the trees and devour the young nuts.

Pine Apple is a native of tropical America. It is generally propagated by detaching and planting out the suckers which form around the parent root-stock. The leaves are prickly, so that those who work among these plants are compelled to protect themselves with strong canvas leggings, and their hands with heavy gloves.

How to Learn from the Birds.—There are mechanical engineers among the birds, and one of the most practical is a member of the swallow family. Between the Winooski Valley and Lake Champlain, north of the city of Burlington, lies a broad sand-plain high above the lake level, through which the Central Railroad was to be carried in a tunnel. But the sand was destitute of moisture or cohesiveness, and the engineers, after expending a large sum of money, decided that the tunnel could not be constructed because there were no means of sustaining the material during the building of the masonry. The removal of so large a quantity of material from a cut of such dimensions also involved an expense that was prohibitory. The route was consequently given up and the road built in a crooked ravine through the centre of the city involving ascending and descending grades of more than one hundred and thirty feet to the mile. When the railroad was opened these

grades were found to involve a cost which practically drove the through freights to a competing railroad.

There was at the time a young man in the Engineer's office of the railroad who said that he could tunnel the sand bank at a very small cost. He was summoned before the managers and questioned. "Yes," he said, modestly, "I can build the tunnel for so many dollars per running foot, but I cannot expect you to act upon my opinion when so many American and European engineers have declared the project impracticable." The managers knew that the first fifty feet of the tunnel involved all the difficulties. They offered him, and he accepted a contract to build fifty feet of the structure.

His plan was simplicity itself. On a vertical face of the bank he marked the line of an arch larger than the tunnel. On this line he drove into the bank sharpened timbers, twelve feet long, three by four inches square. Then he removed six feet of the material and drove in another arch of twelve-foot timbers, removing six feet more of sand, repeating this process until he had space enough to commence the masonry. As fast as this was completed the space above it was filled, leaving the timbers in place. Thus he progressed, keeping the masonry well up to the excavation, until he had pierced the bank with the cheapest tunnel ever constructed, which has carried the traffic of a great railroad for thirty years, and now stands as firm as on the day of the completion.

The engineer was asked if there was any suggestion of the structure adopted by him in the books on engineering. "No," he said, "it came to me in this way. I was driving by the place where the first attempts were made, of which a colony of bank-swallows had taken possession. It occurred to me that these little engineers had improved the assertions that this material had no cohesion. They have their homes in it, where they raise two families every summer. Every home is a tunnel, self-sustaining without masonry. A larger tunnel can be constructed simply extending the principle. This is the hole story. The bank-swallow is the inventor of this form of tunnel construction. I am simply a copyist—his imitator."

There are fine points in animal engineering. *Personal Reminiscences of L. E. Chittenden*

The *Cliff Palace*, recently discovered in Colorado, is the largest house known to have been built by cliff dwellers. It is about 150 feet up the side of the cliff, and is built in a space in its side. Its length is 450 feet, and it has 244 rooms, many of them well preserved. Small windows surmount the palace, and are pierced by any holes, supposed to be loopholes for arrows. The palace belonged, no doubt, to the chief of the tribe. Many of the outer walls have crumbled, but the inner courts and rooms are in good condition. It is five stories high. Some twenty rooms, that in all probability were used as council chambers, are of circular shape, six large pillars supporting a roof of sticks and clay, in the centre of which is left a hole for the smoke chimney. The room is ventilated by air chambers extending down the side of each pillar, with openings like fire-places. Another interesting house, the *Balcony House*, is found a few miles up the canyon. It is two stories high, with a balcony extending from the second story. It is not as large as the palace, but in preservation is nearly perfect.—*The Presbyterian*.

Scorpions.—The *Scientific American* states that scorpions have become so numerous in the city

of Durango, Mexico, that the municipal authorities have offered a valuable prize to the person capturing the largest number this month. Two thousand of them were killed at the hospital there in one day. For these scorpions the city pays sixty cents a hundred, and 80,000 were destroyed last year. Scorpions are found as far north as Tennessee and North Carolina.

Items.

New Russian Cruisers.—The plans for a second gigantic cruiser of the "Rurik" type have been lately submitted to the Russian Naval Technical Committee. This new vessel, which is to be built at the Baltic Works, will be 11 feet longer and 4 feet broader than the "Rurik." A third cruiser, of 14,500 ton displacement, is also to be constructed in St. Petersburg. This vessel is to be furnished with three engines, each of 5,000 indicated horsepower, and three propellers. It is expected that both these cruisers, which will carry an enormous supply of coal, will be able to steam nineteen knots an hour.

Negro Education in United States of America.—The statistics of Negro instruction in the United States comprise some interesting figures. Where, only twenty-seven years ago, no colored child was legally permitted to read, there are now 25,530 schools in which 2,250,000 have learned to read, and most of them to write. In the colored schools there are 238,000 pupils and 20,000 colored teachers. There are 150 schools for advanced education, and seven colleges administered by colored presidents and faculties; and of the presidents three were formerly slaves. It is also noted that there are 154 colored editors, 250 lawyers, and 710 physicians, and that there are 247 colored students now educating themselves in European universities.—*Herald of Peace*.

The following article taken from the *Christian Advocate* of New York represents pretty clearly the light in which many people will regard the action of the Directors of the Columbian Exposition in opening its gates on the First-day of the week:

Some Questions and Conclusions.—Suppose a man were to offer to a bookseller, much in need of money, a thousand dollars to assist him in his business, on the condition that he shall not keep for sale immoral publications, and he should accept the gift. Should the bookseller afterward conclude that much profit might be made by the sale of the prohibited articles, and set his wits at work to find a way to evade the performance of the condition; and should a lawyer whom he consulted say, "You need not sell them inside the store with the other books, but have a clerk stand in front and supply those who wish them," and acting on the advice he should forthwith begin their sale, would or would not the giver of the money be justified in saying to him, "You knew what I meant, you took my money, and on a technicality you refuse to keep your promise; you are an unprincipled, dishonest man?"

The Congress of the United States offered a large sum to the Columbian Exposition on condition that the Fair should not be opened on Sunday. The money was accepted with a full understanding of the meaning of the condition. After a time the Directory made desperate efforts to secure the repeal of the condition, and failed. Now it resorts to a technicality, and throws open the grounds except the Exposition buildings, so that and the Midway and the concessionaires can operate their plants and carry on their entertainments, the entire "show" except the buildings and their exhibits, being wide open.

The Directors know that had this scheme been avowed during the discussion in Congress, they would not have received the appropriation.

What is the necessary conclusion concerning their integrity? Is there any difference in principle between their action and that of the bookseller supposed in the foregoing?

An Uneasy Conscience.—John J. Macfarlane a few years ago was implicated in the fraudulent management of a bank, and fled to Brazil to escape ar-

rest and punishment. He says, "I was suffering mental tortures all the time I was away. No matter where I went, or who I met, the unrest always possessed me." He finally concluded to return to Philadelphia, surrender himself to justice and endure the penalty, so as to obtain relief.

On the 31st of Fifth Month he appeared in Court, made his statement and was sentenced to four years' imprisonment, the same sentence that had been inflicted on his colleagues.

BUSINESS SUCCESSES AND FAILURES.—In answer to the inquiry of a correspondent as to what proportion of those who succeed in acquiring a competency in business pursuits ultimately retain it, the *Journal of Commerce* says: "Of those who engage in business on their own account, only three out of a hundred escape failure, and only five out of a hundred succeed in avoiding an entire collapse of their first effort. Of those who at some time or other have in hand a reasonable competence, and may be said to have succeeded in business, 90 per cent. are still the subjects of after reverses of some sort, so that only 10 per cent. of the successful ones keep their fortunes unshaken." No two things, the editor remarks, should be more strongly impressed upon the young men of our country than the insecurity of riches, even when acquired, and their unsatisfying character. "Their is no fallacy so universally cherished as the notion that wealth is surely a means of happiness. The care of a large property is one of the most burdensome of earthly trusts. The only material good which comes out of any estate is to be made out of a moderate income far more easily than from a large one, and with fewer attendant disadvantages." These are wholesome truths, and we commend them to the observance of every man in business, and especially to every young man. A wise motto for every one is, "Never make haste to get rich." Undue zeal oftener than otherwise mars the thing it would make. Industry and content mark the sure road to the desired goal.—*Republished by request of an old subscriber, from the Public Ledger of 1857.*

THE FRIEND.

SIXTH MONTH 17, 1893.

We have been interested in the following comments of the marriage of people of different religious persuasions, extracted we believe from the *New York Christian Advocate*:

"The Roman Catholics are opposed to the marriage of their people to Protestants, and with good reason; but Protestants have equally good reasons for opposing the marriage of their members to Roman Catholics.

"France may teach us a lesson. It is found there that the results of such unions, with all the Protestant guarantees possible, are fatal spiritually. Here is the testimony of pastors of the Reformed Church:

In the parish of Saint Amand "the children of mixed marriages are almost all baptized as Protestants; the Church gains, therefore, numerically by these marriages, but not in Christian life." In Cambrai "generally the children are gained to us, but the religious life of such families is far from what it should be." In Inchy, where the children are Protestants, "the influence upon them of mixed marriages is deplorable." In Walencourt "the children go to the Protestant church, but in general give neither religious nor even moral results." In Amiens "the children, even as do their parents,

end by forsaking all public worship." In Nauvoo "the children of mixed marriages are, for the most part, educated as Protestants, but in the second generation all generally go back to Roman Catholicism."

"In this country the effect is usually a terrible struggle, resulting in either permanent alienation of husband and wife through the machinations of Catholic relatives, or agnosticism and infidelity on the part of both. There can be no real sympathy between a devoted Romanist and a zealous Protestant. Such marriages cannot exist except in the absence of piety on one side or the other, or a debilitated state thereof. The more devoted and the more earnest the Protestant, the more bitter will be the conflict. The children of such parents are in a wretched state."

The evils which are apt to flow from such connections to the spiritual welfare of the individuals and their families, were a reason for the prohibition of marriages of our members with those not of our communion, which was early incorporated into the practice and discipline of the Society of Friends.

Thomas Clarkson in his "Portraiture of Quakerism," points out some of the disadvantages connected with mixed marriages, as such connections are termed. If the parties are seriously minded, there will be differences which prevent the full harmony which ought to subsist between husband and wife. If they have children, the religious training of these will be a source of disagreement, and the young people may grow up without any fixed principles.

A writer in the *North American Review*, many years ago, spoke in a forcible manner of the evil effects upon children of being brought up in a family where there was not harmony on religious subjects. He says, "The cultivation of the devotional principle in the childish mind is the highest and most delicate trust a parent ought to know. It may be deadened by rigorous exactness; it may rot away by utter neglect; and it may produce bitter and poisonous fruit when it is tortured and perplexed by the differences of those who, in its culture at least, should agree." He illustrates these remarks by the case of the infidel Paine, whose father was a member of the Society of Friends, and his mother an Episcopalian. In the difference of opinion between his parents, some of his biographers have seen the cause of his early scepticism.

SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of State has received notice of the intention of the Russian Government to raise the rank of its mission at Washington to an Embassy.

During the first three months of the present Administration, ended Sixth Month 3rd, 6537 fourth class post masters were appointed, of whom 4672 were to fill vacancies by death and resignation and 1865 by removal. President Harrison, during the corresponding period, appointed 8226, of whom 5567 were to fill vacancies caused by removals.

The Postmaster General has ruled that "disease germs," or other things of like character, no matter how securely put up, are of the nature of poisons, and extremely dangerous to health, and that they are, therefore, absolutely unavailable.

Assistant Secretary Sims, of the Department of the Interior, has issued a number of licenses for the transportation of passengers through the Yellowstone National Park, but refused applications for sites upon which to erect hotels, fearing that they would mar the beauty of the scenery.

The thirty-third annual convention of the United States Brewers' Association was held in Chicago, on the 7th inst. A report was presented, stating that in the State of Iowa "the prohibition law is regularly evaded, and that the dealers pay no fines for violating

it," and that the same condition of affairs exists in Maine. "Local option," to reestablish their outlawed business in the States named, is what these people want.

The floors of Ford's Old Opera House, in Washington, D. C., in which President Lincoln was assassinated, fell on the morning of the 9th inst., while nearly five hundred Government clerks were at work in the building, and a number of them were carried down with the débris. Rescuing parties went to work at once, and by evening all the bodies had been recovered. Twenty-two dead bodies were removed to the morgue, and the Emergency Hospital. The number of injured reported is about fifty, but many others who were able to proceed to their homes were hurt more or less badly.

The Federal Court in Chicago, decided to grant the injunction prayed for by United States District Attorney Millerist, on the part of the Government, to restrain the local Directory from opening the World's Fair gates on First-day. Judges Woods and Jenkins favored the closing of the gates, while Judge Grosscup held the contrary opinion. Counsel for the World's Fair Directory asked for an appeal to the Appellate Court. The U. S. Supreme Court will decide the question.

One-half of the city of Fargo, North Dakota, was destroyed by the fire which started on the afternoon of the 7th inst. Three thousand people are homeless. There is but one hotel and one restaurant left in the place. The total loss is placed at \$3,500,000.

The insurance placed on the city of Fargo, N. D., aggregated \$1,500,000, two-thirds of which was on the burned district. Rebuilding will commence immediately.

Deaths in this city last week numbered 419, being 31 more than the previous week, and 44 more than the corresponding week last year. Of the whole number 208 were males and 212 females; 45 died of consumption; 39 of disease of the heart; 29 of pneumonia; 21 of apoplexy; 16 of casualties; 16 of old age; 16 of cancer; 15 of inflammation of the brain; 15 of convulsions; 11 of cholera infantum; 13 of marasmus; 13 of inanition; 11 of diphtheria; 11 of typhoid fever and 10 of Bright's disease.

Markets, &c.—U. S. 2's, 99 a 102; 4's, reg. 110½ a 111½; coupon, 111½ a 112½; currency, 6's, 103 a 113. COTTON sold in a small way on a basis of 8½c. per pound for middling uplands.

FREED.—Winter bran, in bulk, spot, at \$15 a 16; spring bran, in bulk spot, at \$14 a 15.

FLOUR.—Winter super, \$1.90 a \$2.10; do., extras, \$2.15 a \$2.40; No. 2 winter family, \$2.50 a \$2.75; Pennsylvania roller, straight, \$3.15 a \$3.35; Western winter clear, \$2.90 a \$3.25; do. do., straight, \$3.25 a \$3.50; winter patent, \$3.60 a \$4.00; Minnesota, clear, \$2.50 a \$3.00; do., straight, \$3.25 a \$3.75; do., patent, \$4.00 a \$4.25; do., favorite brands, higher. Rye flour moved slowly at \$3.05 a 3.10 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 69½ a 69¾ cts. No. 2 mixed corn, 46½ a 47 cts. No. 2 white oats, 39½ a 39¾ cts.

BEEF CATTLE.—Extra, 5½c.; good, 5¼ a 5½c.; medium, 5 a 5¼c.; common, 4½ a 4¾c.; fat cows, 3 a 4½c. **SHEEP AND LAMBS.**—Extra, 5½ a 5¾c.; good, 5 a 5½c.; medium, 4½ a 4¾c.; common, 4 a 4¼c.; culls, 2½ a 3¾c.; lambs, 5 a 4¾c.

HOGS.—Extra Chicago, 10 a 10½c.; other Western, 9¾ a 10c.

FOREIGN.—The *Active*, which has arrived at the port of Dundee, with a full cargo of sealskins, reports the discovery of land in latitude 65 south, longitude 63 west.

In writing of the Home Rule situation, the *New York Sun* correspondent says:

"The only feature of special interest in this week's Parliamentary work on the Home Rule bill, is what has been called the bolt of the Irish members on Mr. Broderick's amendment to clause 3. The proposed addition would still further limit the powers of the Irish Legislature in dealing with the question of alien immigrants. Mr. Gladstone contended that the amendment was not necessary, but he, nevertheless, in a spirit of conciliation, offered to accept it. The Irish members protested against any such concession being made to the party who boasted that their purpose in moving amendments was to destroy the measure before the House. The Government voted in favor of the Unionist amendment, but all of the Irish members and a large number of Radicals went into the opposite lobby."

The correspondent of the *New York Times* writes: "Private letters from an American official now in

the south of France, says that cholera is no longer sporadic in Marseilles, but firmly seated among the Italian colony there in the Capeette quarter, which is the filthiest in the town, and where the pest made the greatest ravages in 1884. There have already been about 30 deaths which are traceable, and probably there are more, though the local authorities still persistently deny the existence of cholera at all."

The Spanish Minister of Colonies has introduced in the Cortes a bill providing for the reorganization of the Government of Cuba. He proposes to suppress the provincial Councils and to create a single supreme Council which will sit in Havana, and have power to deal with the Budget and to frame laws for the purpose of realizing reforms recommended by the Spanish Government.

The Conservativists, Cubans and Carlists oppose the bill. The public generally, although regarding it with disfavor, are less bitter in their opposition.

The European edition of the *New York Herald* has the following: "There is something going on just now that is curious and interesting to those who know the bottom cards in the game of European politics. It is evident that the triple alliance is becoming dislocated, and a proof of this is furnished by the speeches of Count Kalnoky to the Parliamentary delegation.

"The Austrian-Hungarian Minister has made two speeches. In the first delivered on Monday last, he said that Austria was drawing closer to Russia, as she wished to live at peace with all the Powers. He added that a disarmament ought to be the object of all because the only risk to which the peace of Europe was now exposed arose from the too heavy and universal military burdens.

Count Kalnoky has made a second speech, in which he said "that the closer relations with Russia in a way changed the private alliance with Germany. He added that he had not asserted that a disarmament was necessary to the maintenance of peace. What he really wished to say was that the armaments of Germany were necessary to peace.

"This second declaration made even more stir than the first. Everybody understood that Count Kalnoky who is a very obstinate and very haughty man, has spoken under the pressure of his all powerful master. He will never forgive the disavowal he has been forced to inflict on himself. The general opinion that the triple alliance is far from having been solidified by this weakened declaration."

The Austrian and Hungarian Ministers of Finance have decided upon First Month 1, 1895, as the date of the introduction of the new currency.

More than 2000 men have quit work in the iron and coal mines at Kladno, Bohemia, and the strike spreading rapidly. Troops have been ordered to the mines from Prague.

The latest news received in Alexandria in regard to the cholera raging in Mecca, is that 60 deaths from the disease occurred in that city on the 8th inst.

The latest feat of enterprise to be performed by the Mexican Government is the building of a railroad from a port on the Gulf of Mexico to one on the Pacific ocean. The railroad will be less than 200 miles in length and will form a new highway for the commerce of the world. The project is by no means new one, but its execution has been postponed by rival schemes until the present time.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage makes two morning trains and two afternoon trains at Westtown Station. These leave Philadelphia—

7:20 A. M., 31st and Chestnut.

8:46 " Broad Street.

2:53 P. M., Broad Street.

4:32 " Broad Street.

Persons wishing to telegraph to Westtown School should direct to West Chester, Phone, 85.

WESTTOWN SCHOOL will close the thirtieth of the present month, at which time nineteen pupils are expected to graduate. The age of admission has been changed from eleven to nine years.

Persons intending to send children for the next term, commencing Ninth Month 5th, 1893, should apply as soon as possible, to

ZEBEDEE HAINES, *Sup't*,
Westtown, Chester Co., Pa.

—, Fourth Month 6th, in Philada., ORWELL McCARTY, son of Abel and Julia McCarty, of England, Pa. A member of Muncy Monthly Meeting

THE FRIEND.

A Religious and Literary Journal.

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Selections from the Life of Mary Dudley.

(Continued from page 370.)

1817.—Towards the conclusion of the year, Mary Dudley was much confined to the house by illness, and while thus circumstanced wrote the observations relative to the state of her mind, from which the following have been extracted.

"When I contemplate the years of deeply trying probation through which I have been sustained, the bereavements dispensed, the anguish experienced, whilst links most tenderly binding to the natural part, and in some instances sweetly cementing to the best feelings, have been severed; what waves have rolled, and billows followed in succession; I may well cry where had a stay and support been found in Him, who under the early visitation of His love was graciously pleased to seal the sacred promise, 'I will never leave thee, nor forsake thee.' To the Lord's adorable mercy be it ascribed that He has not left, or I had uttered the reprehensible language, 'what doest thou?' under his dealings with me a poor feeble and naturally erring creature; disposed to 'cleave unto the dust,' and centre in the gifts of Divine grace.

"The hand of inexplicable wisdom has been laid in the line of judgment, upon the very closest ties, so that nearly through my pilgrimage; thus far, that which clung the nearest has been called for, or crucified, by death passing upon even apparently allowable possessions. The life has been so shaken in desirable things, that 'I am consumed by the blow of Thy hand,' has been a language well understood in the line of my experience.

"Oh the depth of that repugnance to the heart-cleansing work of religion which is hid in the human mind: in mine how it has impeded a growing fitness to join in the consecrated anthem of redeemed spirits, 'Thy will be done.' I everently acknowledge my unshaken belief in the loss which mankind has sustained by the fall, and the need of a Mediator to reconcile a degenerate world to a pure and holy Being.

"I dare not hope for acceptance on any inferior ground than that opened by Him, who is the way, the truth and the life.' My foundation for that hope, which through abundant mercy is at seasons felt to enter within the veil, rests on the great propitiatory sacrifice for sin,

and the operation of his Divine spirit as a deliverer from sin.

"Here, with all my short-comings, my errings, strayings, commissions and omissions, a God in Christ can be humbly confided in, for continued support through the remaining steps of the wilderness journey, and sustaining goodness at the end. This end may be yet more distant than my weak sight has a view of, the pins having been allowed to hold the feeble structure far longer than could have been expected; and the Lord only knows the need there yet is for trials and afflictions, in order that the work of preparation may be happily effected.

"Oh the immeasurable distance which is at times contemplated, between uncreated good and the mixed state of a finite being surrounded with the encumbering load of frail mortality!

"If others more subdued, more zealous, and more active in the line of duty, are carried above these discouraging sensations, or not called upon to take the abasing views, which some of the Lord's feeble ministers feel to be their lot, I wish not to judge or shake their faith and obedience. While in traversing the solemn path of preparation, and for many years feeling the humble desire to be so strengthened as to fill up the allotted ministry, there feels to me nothing but Divine mercy to look to. Therefore, from my very heart I must renounce all hope, even for the acceptance of any feeble effort towards promoting the glorious cause of truth and righteousness, but what is founded on the one blessed advocate, my God and Saviour! He only has filled, He has a right to empty; and never does my soul more enrichingly rejoice, than when every view of righteous, and unrighteous self, is absorbed in the calm, silent, and utter reliance on unmerited and everlasting love; my hope in time, my only anticipated joy in eternity."

In the Twelfth Month, 1820, my dear mother wrote as follows:*

"Hitherto hath the Lord helped, may well be deeply inscribed on my heart, and acknowledged with my pen, in retrospect of innumerable unmerited mercies, preservations and deliverances, through a long journey and on many accounts, one of the most exercising of my life. I have to commemorate the goodness which veiled the prospect as to its nature and extent, and left us to depend on the fresh risings of light to guide from day to day, and from place to place.

"After attending the General meeting at Ackworth, where there was reason to believe we were in our right place, the field of labor enlarged before us, amongst those of our own profession, and many of various names and sects in that extensive county; while to the praise of Infinite Wisdom and love, a precious evidence was often felt that the Shepherd of Israel is

*The Editor thinks it may be best for her to state, that in this and several preceding journeys, as well as in all her subsequent religious service, she was her dear mother's companion, having certificates from the Monthly Meeting for uniting in such engagements.

sweetly gathering by his all-powerful arm, many who are not, and never may by outward designation be, of the same name with us. The preparation frequently witnessed among such to receive the Gospel message, the solemnity of the stillness spread over some uncommonly large assemblies, exceeded what we had before experienced, and encouraged to the full belief, that the present is a deeply interesting period; one wherein the call is loudly proclaimed to us as a distinct and highly professing people, to 'stand continually upon the watch tower in the day time, and sit in our ward whole nights;' to place a double guard upon our words and actions, lest even one of the inquiring little ones be offended, or turned out of the way of steady advancement.

"Oh! how did my soul lament within our camp, the want of that holy discipline which, if submitted to, would prepare to be accounted for service in the Lord's hand, and amongst the people. The lack of righteous zeal, of spiritual discernment, of heavenly skill in savoring the things that be of God, while those that be of man merely, can be nicely discriminated and understood.

"The faculties and reasoning powers of many are strong, their perceptions clear respecting that path wherein self can rejoice and is nourished; but oh the cross! to some I fear that even the preaching of it is as to the Jews and Greeks. There is an unwillingness to lose the life, in order that that which deserves the name may be found, while any substitute is readily adopted, rather than submission to the humbling, reducing state to where, as little children, the kingdom is alone received.

"An endeavor to reconcile the world, and religion, seems the hindrance of a multitude; the strong assertion of our blessed Redeemer being too much overlooked, 'ye cannot serve God and mammon.' Thus the eye becomes dim, and the ear often deafened, so that imparting what is seen to be the whole counsel to such is like breaking down a fenced wall; the healing power of a physician to those who are whole, needless tidings, an unwelcome message. How hardly shall they that have riches enter into the kingdom? Various are the possessions wherein there is a resting; many have their good things in this life. Oh! that the abundance might be passed through, and temporal blessings not centered in, so as to cloud the view of the things that are eternal.

"I often think inherited or obtained treasures have blinded the spiritual eye of many, who are descended from those sons of the morning, as it respects our little community, to whom great things would have been burdensome; and earnest are my desires that worldly prosperity may not be allowed to settle in a state of dangerous ease, lest the language formerly uttered in the Lord's name should be applicable, 'They that depart from me shall be written in the earth.'

1821.—"The lapse of time offers matter for solemn consideration; the end of it when viewed

in connection with an entrance upon that state which admits of no change, feels truly awful; and a sense of the purity which must clothe disembodied, glorified spirits, contrasted with our own poor vestment of mortal infirmity, is felt almost appalling, even to the eye of feeble faith. Yet under the sustaining hope that 'the white linen' will be prepared, and when unclothed a being 'clothed upon' mercifully experienced, while in prostration of soul the term unworthy can be indeed adopted, there is ground whereon the end of time can be contemplated with a serenity which nothing inferior to such feelings can possibly produce.

"The mind, when raised in such holy contemplation, is ready to utter the language of good old Simeon, 'Lord now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation;' but He who is infinite in wisdom only knows what is best for us, what is most calculated to effect in and through us, the appointed work, the measure of suffering, the degree of patience in it, needful to be proved, and the portion of active service He designs to prepare for.

"Under these views, the longer I sojourn on earth, the more I see the value and safety of endeavoring daily to learn this one lesson; leave all, attend to present duty, and in humility cast every care for the future on Him, who careth for, and will provide for those who love and serve Him in time and through eternity.

(To be continued.)

FOR "THE FRIEND."

Where is the Guest Chamber?

When our Lord sent his disciples in search of a suitable place where He might eat with them the passover before He suffered, He told them to say to the good man of the house—"Where is the guest chamber, that I may eat the passover with my disciples?" They were shown an upper room, as He had told them would be the case, and there they made ready. It is not my purpose in this article to dwell upon what all this last meal with his chosen ones means to us, or to speak of the subjects that are so closely associated with it. It is the depth of meaning in the thought that lies in the query itself. Where is the guest chamber? In almost every household there is a room set apart for friends and visiting guests. How is it with the inner chamber of our hearts? Is there in that sanctuary an inner sanctuary where the Bridegroom of souls can find a warm welcome, or are we giving place to all things else, and leaving him out until his head and locks are wet with the dews of the night? Has He no place to lay his head in the heart for which He died? Are we so taken up with the cares and pleasures of this life that we have no time to give to our Lord? Is He crowded out? He who would so love to come in and help us over the hard places and gladden our pathway through life? Ah! let us not forget this pearl of great price. Soul! Soul! what art thou thus refusing if thou dost not honor thy Lord as the one altogether lovely and high above all else, whom it would be thy crowning joy to admit into thy society and companionship? We can, if we will, enjoy his daily counsel and help. Are we seeking this?

Cares, it seems to me sometimes do more to crowd out our Divine Guest than any other one thing. Anxious care, anxiety, unrest, fretfulness, keep many from entering into the enjoyment of their Saviour's blessed presence, and combined with a want of trust in their Lord,

cause many who have entered in to drift away from it. Cares, what are they? Not so much the desire for wealth, the deceitfulness of riches is quite another thing. Cares come to all, it is according to how we meet them whether they are going to forward or hinder our progress in Divine things.

Cares, the multitudinous, perplexing things that come to us in daily life. The annoyances of the household duties, the busy man's unlooked for turn in some of his business or professional matters. The school boy or school girl's anxiety to master a difficult problem or lesson; everything unexpected or anticipated, that make up the daily round of a busy life, these are the cares which will, if not controlled by the Divine hand, tend to choke the good seed even after it has taken root and begun its growth. How necessary then that we have Him as our guest, occupying the best chamber in our heart; the One to whom we turn and ask for help and guidance all the time. Oh! if we do have him enthroned there, when difficulty arises and we seek his aid we shall find Him ever ready to give us just the help we need. It should be our daily concern to do nothing contrary to his blessed will in anything. If we live with the one desire to please Him above all else, we shall find that no child of his will suffer harm. If trouble comes, He is by our side and his presence so envelopes us, that the shafts of the evil one (who delights to torment if he can do so) cannot enter. "God is our refuge and strength, a very present help in trouble, therefore will we not fear;" blessed promise! also: "All things work together for good to those who love God;" and, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

When He then comes to thy heart, my dear reader, and asks thee "where is the guest chamber that I may enter in and sup with thee?" Open wide the door of thy heart and receive Him as thy most loved and honored guest. Thou wilt find that He will make life's burdens easy and that his companionship is sweet.

J. H. Y.

NEW YORK CITY, Fifth Month, 1893.

A Wonderful Dream.

A merchant who was a God fearing man was very successful in business, but his soul did not seem to prosper accordingly; his offerings to the Lord he did not seem disposed to increase.

One evening he had a remarkable dream. A visitor entered the apartment, and quietly looked around at the many elegancies and luxuries by which he was surrounded, and without any comment presented him with the receipts for his subscriptions to various societies, and urged their claims upon his enlarged sympathy.

The merchant replied with various excuses and at the last grew impatient at the continued appeals. The stranger arose, and fixing his eyes on his companion, said in a voice that thrilled his soul:

"One year ago to-night you thought your daughter lay dying; you could not rest from agony. Upon whom did you call that night?"

The merchant started and looking up; there seemed a change to have passed over the whole form of his visitor, whose eye was fixed upon him with a calm penetrating look as he continued:

"Five years ago, when you lay at the brink of the grave and thought that if you died you would leave a family unprovided for—do you

remember how you prayed then? Who saved you then?"

Pausing a moment, he went on in a still more impressive tone:

"Do you remember, fifteen years since, when you spent days and nights in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven—who listened to you then?"

"It was my Saviour and my God!" said the merchant, with a sudden remorseful feeling. "Oh, yes, it was He!"

"And has He even complained of being called on too often?" inquired the stranger in a voice of reproachful sweetness. "Say, are you willing to begin this night and ask no more of Him, if He, from this time ask no more of you?"

"Oh, never, never!" said the merchant throwing himself at his feet.

The figure vanished, and he awoke; his soul stirred within him.

"Oh God and Saviour, what have I been doing?" Take all—take everything. What is all that I have done, to what thou hast done for me!"—*Selected.*

FOR "THE FRIEND."

A Winter in North China.

(Continued from page 372.)

Our travellers found the roads in China very bad, especially after rains; and they used diver modes of conveyance in their land journeys. One of the most comfortable of these was a large wheel-barrow, which could be taken where two wheeled vehicles could not have been used. A mule or donkey was fastened to the front to furnish the motive power, and the shafts or handles were taken by the barrow-man. The inns were very uncomfortable places. The rooms were damp and dirty, with earth floors. At one place a travelling companion undertook to improve their quarters by sending for a large bundle of millet stalks, with which he made a bonfire on the mud floor. "The temperature was speedily raised, but the smoke was suffocating, and we retired to rest with weeping eyes, which we were bidden not to wipe, as the tears flowing from closed eyes are the best protection against smoke."

One incident of our journey shows the respect which is paid to age in China, and even such appearance of age as distinguishes Dr. Glover and myself. We arrived later than usual one night at a miserable little village inn, where we were obliged to break our journey, and on our arrival found the inn yard nearly filled with heavily-laden barrows, and the only guest-room occupied by a dozen barrow-men. A lengthened and rather loud-voiced conversation took place between our servants, the inn-keeper and the representative of the barrow-men, during which the mules remained in the conveyance in case we might be obliged to go further in quest of a resting-place. The purport of the conversation was afterwards explained to me. The barrow-men were at first, and quite naturally, disinclined to give up the room of which they had taken possession, but it was urged upon them by our servants and the inn-keeper that we were Lao-mou-shis of almost preternatural antiquity, and that it would be a great shame not to offer us the best accommodation of the inn, and they at last, recognizing the force of the appeal, good-naturedly turned out that they might turn in.

The great plain which forms so large and important a part of China, is made up of the united deltas of China's two great rivers—the Yalu

tsé-Kiang and the Hwang-ho. Its greatest length is about seven hundred miles, and its greatest width nearly five hundred miles, with an average width of three hundred miles, with a coast line of nearly eleven hundred miles; its superficial area has been variously estimated at from one hundred and fifty thousand to one hundred and eighty thousand square miles. It is, for the most part, as level as our own Fen district, and almost entirely bare of trees. If looking across the plain you see trees, you may be nearly sure that they mark the site of some town or village, or the margin of some stream, or some burial enclosure. In China burial-grounds are private, and are met with everywhere, and evergreen trees, such as the pine, arbor vite, and cypress, are planted in double rows round the burial-places of wealthier families. The graves of the poor are marked by nothing more than conical heaps of earth about the size of an English haycock. The naturally barren appearance of the plain at this season, when the wheat is only a few inches above the ground, is increased by the fact that animals seem to be allowed freely to nibble off the tops of the growing plant. The almost complete absence of timber in so large a district obliges the poor to use as fuel almost every thing that can be consumed, and you constantly meet with men, boys and women with their baskets and bamboo stakes, gathering up every piece of millet root or dry grass that they can discover. Another illustration of the poverty of the people and the heapness of human labor is the fact that you cannot go many hundred yards on any frequented road in this part of the empire without seeing men and boys with baskets and ingenious little five-pronged forks, eagerly collecting manure for the fertilization of their small plots of ground.

Travelling over this plain you are impressed, rather depressed, by its dead-level uniformity and monotonous and dreary appearance. The villages, towns and cities, which are numerous, being composed almost exclusively of one-storied houses and surrounded with earthen or brick walls, the exact color of the plains, would not engage attention till you are close upon them, were it not for the trees which grow within them. The people inhabiting those portions of the plain which we visited were distinguished by what seems to an Englishman, extreme poverty, and a quiet contentment arising from complete ignorance of any better conditions than those under which they have always lived. Hoping for nothing better, they are in constant dread of something worse—the famine which so certainly follows both drouth and flood; they are always on the very verge of destitution, and often suffering from it. They live on from one generation to another, with manners and customs that are practically unchanging. At each end of the village you see the public threshing-floor, and here and there in the village street the mill to which the families may bring their little stores of grain, the mill being nothing more than a stone roller working on a circular bed of stone. In the interior it is more than ever manifest that the life of this great nation has been practically untouched by Western ideas and influences, save where mission stations have been founded. The natives round about these stations become acquainted with foreigners, whom they at first regard with suspicion and dislike, but who at last by quiet acts of Christian benevolence, win their confidence, and even their affection.

The extreme poverty of a great part of the

district can be traced to the frequent overflows of the Yellow River (the Hwang-ho), which runs through it—a river which has earned the name of "China's sorrow." It is remarkable on many accounts, but especially because it has so repeatedly changed its course in its passage to the sea. In our travels we have had occasion to cross it several times, and in the ruined villages through which we passed had abundant proof afforded of its devastating power in the time of flood, though it flows along quietly and innocently enough in a dry season like the present. Rising in Northern Thibet, about a hundred miles from the rise of the Yang-tse-Kiang, it pursues its devious course for 2,700 miles. It is known to have occupied in succession the beds of the Pei-ho, the old river, and the Ta-tsing-ho, the most wonderful change made being that caused by the great flood of 1853.

At this season of the year the river seems incapable of working much mischief; the volume of water for a river of such great length being small. The average width in the plain was not more than one thousand or twelve hundred feet, though where shallows and sand-banks abound the distance across would be two and even three times as great. The water-shed of this river is estimated at 475,000 square miles, and in the rainy season, when the floods from the mountains come down to the plain already saturated with heavy and continued rain, we need not wonder at the irresistible and desolating inundations which lay waste vast districts, sweeping away or melting down mud-built villages and towns, and destroying both property and life to an appalling extent. One cannot travel in the part of China in which we have been spending the last two months, without seeing that great efforts have been made to safeguard the people from these desolating floods; at immense cost and with immense labor, vast embankments have been reared, but very little engineering skill has been displayed in the erection and arrangement of them, and still less care is bestowed upon the maintenance of them in good repair. Again and again, at road-crossings, I have seen them worn down nearly to the level of the plain they were intended to protect. From what I have seen I should be inclined to say that nothing is needed but money and engineering skill to save the country from these floods, which have so often occurred, and which, if things remain as they are, must inevitably occur again.

(To be continued.)

THE question of correspondence with other Yearly Meetings, and the right way of conducting it, so that it may be genuine and of real value, must surely again be considered. How can London Yearly Meeting, with the least particle of consistency to its avowed principles continue to correspond with Yearly Meetings that have gone in systematically for a paid Pastorate, and no longer hold meetings for worship after the manner or in the spirit of a genuine Friends' Meeting? If American Friends really understood that the system of correspondence, as at present carried on, is repugnant to the feeling and judgment of large number of Friends in this country, and that at our last Yearly Meeting it was difficult to find suitable Friends willing to undertake the work of preparing answers, because of this feeling of dissatisfaction, we should surely hear less about the desire of American Friends for its continuance.—*British Friend.*

Incidents and Reflections—No. 279.

PRAYER.

True prayer is communion with God. He who believes that God "is a rewarder of them that diligently seek Him," will be led to appeal to Him in all emergencies, and to implore his aid. But this fervency in spirit will not lead him to be "slothful in business," or to neglect a proper exertion on his own part.

In a seamen's prayer-meeting in New York one of the speakers thanked God that he had been a sailor. He had been in some tight places at sea, but he never hid his religion or lost his confidence in God. He had learned to call on God in trouble, and had not been disappointed. But then faith must be joined with practice, praying only, without using effort is not enough.

"We were once," said he, "driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung a leak. It seemed as if we must go to the bottom in a few minutes. Our men worked hard at the pumps. The water gained on us. Death stared us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token. I opened my Bible, lying before me, and Isaiah xli. 10 met my eyes. The words, the first I saw, were these, 'Fear not thou, for I am with thee. Be not thou dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'

"That was enough. I ran on deck and told the men. I said: Men, we are going somewhere, but we are not going down: I reported to them what I had asked of the Lord, and how He had answered me. Now, said I, men, pump and pray, and pray and pump! And they did it with a will, and we pumped and prayed our vessel into Cork, as I believe, in answer to prayer and promise."

But what is the use of praying, with a leak in the ship, without pumping! It must ever be work and pray, and pray and work, and the best workers are those who pray most fervently.

Very similar to this incident is an anecdote told of some children in Madagascar:

In a rather lonely country district some children were captured and taken away from their homes, to be sold as slaves. The bad men who had taken them were afraid to go near a village with the children, lest they should be discovered, and the children be released. But where to get food without going to a village they did not know.

At last they decided they must leave the children in some safe place where they could not escape, whilst they went to get a supply of food. So they found a deserted village with a thick hedge of stakes all around it, where they left the children, having first blocked up the gate securely.

As soon as the men were gone the children began to look around and see if they could find any way to escape. By putting some clods of earth against the stockade, they managed, after a great deal of trouble and hard work, to climb over and so get out.

As soon as they were safely out-side, one of them said, "Now let us kneel down and thank God for having saved us;" but an older one said, "No, we are still in great danger, for the men may see us, and we must run as fast as we can so that we may not be caught again. Let us thank God while we run."

So with thankful little hearts they ran along till they were out of the way of the robbers, and got safely home again.

Many years ago, in Northern Minnesota, there was a long and severe winter, and the Indians had nearly exhausted their winter's supply of food. And, because of the severity of the winter, game was very scarce.

In one family, the father had watched with anxious heart the decreasing supply, without the possibility of adding anything thereto. He had never heard of the Christian's God, but He did know of the Great Spirit, whom the red man worshipped.

At last the supply was exhausted, and very soon his children would be crying for food. And in his anguish of spirit he sought a secluded place, and bowed before the Great Spirit, and in the simplicity of his heart, told Him his great need. He told Him how helpless he was. There seemed to be no way by which he could do anything to supply that need, and that he was wholly dependent upon a higher power than himself. He arose from that place of prayer refreshed and confident that in some way his needs would be supplied.

Taking his gun he went out into the forest, but there were no signs of game, not even a track in the snow, but he pressed on until his heart began to sink within him, lest the Great Spirit had not heard him after all. But while he was thinking on these things his keen eye discovered a movement in some brush at a distance from him. He secreted himself and watched with intense interest. Had the moment of his deliverance come? Soon a large moose emerged from the brush and came directly toward him. Waiting until the moose was within easy range, he fired and the animal fell dead at his feet. His prayer was answered and the great need was supplied and he did not forget to thank the Great Spirit for his goodness.

In an old number of *The Independent* there is an article by Tryon Edwards, of Gouverneur, N. Y., on "praying always."

What is meant by this? What is it to be "praying always?"

The anecdote is told of a young minister of high promise, who died at an early age, that, one day, a friend, on entering his room to get a book, found him on his knees in prayer, and when he apologized for having disturbed him, the other quietly replied: "It doesn't matter at all, for prayer is so much a part of one's life, that a little interruption like this, makes no difference." And his friend and biographer says: "His life seems to have been a great continued prayer, his thoughts always going up to heaven in silent supplication, from a heart abiding in the will of God."

What a blessed spirit, flowing out and going forth, like a living stream, in the heavenly channel of a holy habit! Is not this the true spirit of real prayer; what the apostle meant by "praying without ceasing," "continuing instant in prayer," and "praying always, with all prayer and supplication," and what the blessed Saviour meant by saying, that "man ought always to pray, and not to faint?" If we enter into the true and full spirit of prayer, should not our thoughts, at all times, be going forth in communion with God, in acknowledging his greatness and excellence, in thanking Him for his ceaseless mercies, in asking blessings for ourselves and others, in committing ourselves every hour to his guidance, and in

praying for the extension of his kingdom to the ends of the earth? Is not prayer—the living spirit of prayer—the very breath of the renewed soul? And like the breathing of the body through the lungs, does it not, with the spiritual Christian, go on almost unconsciously and in all circumstances of life, rising not merely from the retirement of the closet, but in the meditation of the night watches, in the intervals of business, and on the walk by the way? Are there not only at times "groanings that cannot be uttered," but sweet and joyous communings with God which are uttered only in the thoughts that wing them to Heaven?

"Prayer," says one, "is quite as much aspiration as verbal petition." And another says, "It has full right to the word *ineffable*; for there are outpourings of the soul that words cannot express—an interior speech of the heart which utters no sound, but speeds the more swiftly to the throne of God." And good old John Bunyan tells us of "the heart praying without words," when it is most full of real prayer. And "in the precept to pray *always*," says Archbishop Trench, there is nothing of exaggeration, nothing commanded that may not be fulfilled, when we understand prayer to be the continual desire of the soul after God; having indeed its times of intensity—seasons of an intense concentration of the spiritual life—but not confined to those times, since the whole life of the faithful Christian should be, in the beautiful words of Origen, "*One great connected prayer*." And so good old Dr. Donne tells us, "that the soul that is accustomed to direct itself to God on every occasion, and which, as a flower at sunrise, conceives a sense of God in every beam of his, and spreads itself in thankfulness for every blessing He sheds upon it—that soul prays sometimes when it does not know that it prays." And in the same spirit, Augustine says, that "longing desire prays always, even though the tongue be silent," and that "if we are ever longing, we are ever praying."

We read of an excellent woman in humble life, who, when spoken to by her pastor on the subject of prayer, meekly replied, that, with all her incessant toil and labor, she found but little time for the closet; but she added, "If I am washing, I pray, in thought, that my soul may be washed from sin by the blood of Christ; if sweeping the floor, that my heart may be cleansed by the Holy Spirit; if eating my plain meal, that I may be fed by the Word of God; if weary, that I may find rest in Jesus; if diligent with my daily toil, that I may be diligent and faithful in the Divine life; if trying to provide for the wants of my family, that all my wants, both temporal and spiritual, may be provided for by my covenant-keeping God and Redeemer, and that He will receive me at last to the blessed family of Heaven."

In this spirit one may be *always* praying, not only as Cicil says, "by finding parentheses for prayer, even in the busiest hours," but by associating every form of business or pleasure, or daily avocation of any kind, with the up-going of the soul in prayer and communion with God, asking his presence and guidance and blessing at every step of our way. And if this be our spirit, then we may truly say:

"Though once I sought in time and place
For solitude and prayer,
Yet now, where'er I find thy face,
I find a closet there?"

Holding fast thus to prayer, we hold fast to Christ; and holding fast to Him we are forever

safe and blessed. "He that knows thus to pray," says Wm. Jay, "has the secret of safety in prosperity and of support in trouble; the art of overcoming every enemy, and of turning every loss into a gain; the power of soothing every care, of subduing every passion, and of adding relish to every enjoyment. The merchandise of it is better than the merchandise of silver, and the gain thereof, than fine gold."

Not till life is over will the whole answer to such prayer be given, or its whole strength be understood, or the full safety and blessedness it has brought us be fully known and felt, as it then will be in the perfect blessedness of Heaven!
J. W.

Scripture Illustrations.

IN THE DRY SEASON.—I once spent a few days, in the month of November, before the "former rains" began to fall, among the wadies, or stony valleys of the wilderness of Judea, near the south end of the Dead Sea. There was not a green leaf nor a blade of grass to be seen. There appeared to be no earth; only yellow sand, mingled with the red rocks and white and brown stones which strewed the surface. There were many shrubs, most of them rough and thorny, but without a vestige of foliage or a sign of life. The only exception was in the bed of the streams, now dried up, but which had been full of running water in the early spring, eight months ago. Here were scattered a few tall, slender shrubs, with long pale leaves, very few and scanty. These were the oleanders, which strike their roots down to a great depth in the water-courses, and draw up the hidden moisture. But even they seemed withering and parched with thirst. The only living things were a few desert sand-colored larks, which feed on the snails that glue themselves all the summer through to the stems of the shrubs, and there remain torpid, and now and then a little herd of gazelles, "the harts panting after the water brooks," ranging the desert in search of some hidden pool, and supporting life by the bark of the desert bushes.

"BLOSSOMING AS THE ROSE."—In the month of February I revisited the wilderness. The rains had fallen copiously, and had ceased about a fortnight before my arrival. But for the hills and cliffs I could not have recognized the Wady Zuweirah. The stream had evidently far overflowed the narrow central channel, and had left a slight coating of earthy deposit. Everywhere the surface of the valley was clad not, indeed, with turf, but with thickly crowded tufts of various plants, already in full bloom studding the ravine with spots of brilliant color like jewels set in gold. Conspicuous among these floral gems were the narcissus, the gorgeous tulip, and the cyclamen; for these three sprang from clefts in the rocks, often away from the water-courses, but had been restored to life by the rain penetrating the chinks. All was life—life everywhere. Most abundant in the bed of the stream was the scented mignonette, the seeds of which had lain patiently since last spring, awaiting their resurrection. The oleanders, which some interpret to be the "rose" of Scripture, but which are more accurately identified with the "willows by the water-courses" were now covered with their pink bloom, one of the most gorgeous of floral sights; and the retem bushes, higher up the cliffs, with the gauzy white bloom just suffused by a delicate pink, looked as though clad with a silky garment lightly thrown over them. In that way I collected in one day seventy species of plant

in bloom. The change since my former visit might well be called miraculous. What had caused it? Simply the winter rains. The desert blossomed as the rose. The poet-prophet seizes on this, to his bearers, familiar transformation of nature, as an apt and vivid picture of the change wrought by the life-giving outpouring of the Gospel on a thirsty world,—verdure for barrenness, beauty for desolation, life for death. So the Gospel message fertilizes the waste of heathenism, brings love in place of war, family affection in place of slavery and degradation, commerce in place of rapine, holiness in place of impurity. The first verse draws the contrast between the wilderness before and after the rains. But the next verse amplifies as well as varies the figure. However great the change on the face of the desert, it is still a land of rocks and sand. The prophet urns then to the forest-clad mountain. "The glory of Lebanon shall be given unto it,"—Lebanon thus clothed up to its snow-capped crest with the changeless green of its majestic cedars, while the pine and the ilex and the tall uniper varied its hues. These forests are indeed its glory. But, grand and awe-inspiring, theirs is richer, if it be a humbler, beauty than that of Lebanon. He turns next to the lower hills and plains, the "excellency of Carmel and Sharon." There is a force in the contrast between Lebanon and Carmel. Carmel has indeed its noble oaks, but its beauty in spring is of a different character. It is (at least, thirty years ago it was, for fire and axe have wrought sad havoc of late) clad with flowering trees and shrubs, many of them not very large, but one gorgeous mass of blossom, in February and March, of every hue and most delicious fragrance, from the crimson bunches of the Judas tree to the pure white of the storax (the stacte of Scripture) and the myrtle. Thus the whole botanical world is taken to set forth the majesty, the sweetness, the beauty of the Gospel,—the rich floral carpet of the moistened desert, the perfumed glades of the woods, the unchanging stateliness of the mountain forest.—*H. B. Whistram, in Sunday-School Times.*

LIFE is made up of joy and gifts; of smiles and tears; of labor and rest; of prosperity and adversity. And we do well to school our minds to meet them all with as much equanimity as possible. All around us are Nature's lessons, we will but heed them. If the young tree is tried and bent, and forced to grow in unsightly shapes, grow it will; and though unable in years to straighten its trunk or hide its scars, yet, beneath the protecting shadow of its generous boughs, some delicate plant may grow, or the weary traveller find rest. And the stream stops not at barriers to make a stagnant pool, but leaps laughingly over obstructions or turns quietly aside. Even thus are we often by the force of circumstances turned aside from the path we would have chosen to go. We may be barred education, or not permitted to choose our own occupation; our dearest friend may be removed, and even those with whom we are most intimately associated may prove un congenial. But if others are trials and crosses to us, perhaps we are the same to them. So it seems best, if we can not shape our own destiny altogether, to make ourselves as pleasant, useful and cheerful as possible; avoiding contact with the sharp angles of others' peculiarities. We should thank God that our condition in life is no worse than it is. One is seldom plunged so deeply in affliction but that another

bitter might be added to the cup, or another weight to the bundle.

WHAT?

SUGGESTED.

What shall I wish for thee? Friend of my journey,
Standing with me on this land-mark of time,
Watching the ebb of a wave that returns not,
Past beyond ken, with the voice of you chime.

What shall I wish for thee? Life has been dreary,
Hands have waxed feeble, and hearts have grown sore;

White soils are fading afar in the distance,
Freighted with vain hopes, they come back no more.

Once from my heart, happy wishes were springing—
Riches, and gladness, and health and long life,
Friends to be near thee, and dear ones to cheer thee,
Sleep without sadness and home without strife.

Ah! life some lessons has taught me since then,
Turning light wishes and hopes into prayer;
How can I choose for thee? How can I wish for thee?
Best of my wishes may bring thee a snare.

Now, as the ocean of time heaves around us,
Think I, how perished such treasures as these?
Too rich the bark to want Christ at the helm,
Therefore it sank to the depth of the seas.

Better, the fishing boat tossed on the billow!
Better, the storm that the Lord bids it brave!
Safe shall the harbor be gained ere the nightfall,
Safe shall He pilot it over each wave.

Therefore I wish—not for calm or for sunshine—
May God choose our lot in this year and in all;
Only that Christ be in sorrow or gladness—
Only to trust Him whatever befall.

Christ for the wintry days, Christ for the summer,
Christ for the bright hours, Christ for the dark;
Brave be our hearts as we launch on the New Year,
Never to perish with Christ in the bark.

MINISTERING.

What though your feet are often over-weary,
On ceaseless errands sent;
And tired shoulders ache and ache so sorely
'Neath heavy burdens bent?
Be patient, lest the ones whom you are serving,
Be soon beyond your care;
Lest little wayward feet that you are guiding
Slip past you unaware.

Ah, then, no joy would seem so dear and blessed,
As spending months and years
In ceaseless service for the vanished darlings
So vainly mourned with tears.
But while you have your dear ones still around you,
Do not regret your care;
Far easier aching feet and arms and shoulders,
Than aching hearts to bear.

And still beyond your household duties reaching,
Stretch forth a helping hand;
So many stand in need of loving comfort
All over this wide land;
Perchance some soul you aid to-day, to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To banquet with the King.

—Exchange.

BE TRUE.

BY HORATIUS BONAR.

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

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble deed.

Mistakes of Missionaries.

One evening an English missionary in Peking, took a friend who was visiting him, to a regular Chinese theatre. It happened that the play that evening was a burlesque on foreign preaching. A Chinaman dressed up to represent a foreigner, came upon the stage with his arms full of books, attended by his Chinese servant; he began to preach a mock sermon, making the mistake in talking which a foreigner is likely to make. These mistakes were received with bursts of laughter from the audience, to whom the books were distributed; the fun came to a climax when the preacher, after delivering a sentence that was full of laughable mistakes, turned to his servant and said: "How did I speak? Did I do pretty well?" and the servant replied with great gravity, "The foreign teacher speaks the Chinese language exceedingly well; no mistakes at all were made!" For the first year or two after arriving in China, the missionary makes enough mistakes to fill a comic almanac, if only a record of them were kept; fortunately for his own comfort, he rarely realizes what wonderful mistakes he makes, as the Chinaman surpasses the Frenchman in politeness in this respect, and will receive an astounding statement with perfect gravity, and even repeat the mistake in his own answer, that the foreigner may be kept in a good-humor. Occasionally though the joke is too good to keep and we all get the benefit of it.

One single gentleman, keeping house for himself, called his cook to him and said, as he thought, "I wish to settle the account." He should have said "I wish to *san yong*," but he said instead, "I wish to *da yong*." The cook stood still, making no answer. The missionary, thinking his servant very stupid, repeated with great emphasis, "I wish to *da yong*." Still the cook hesitated, putting his hands before him in a deprecatory manner, as if to ward off an approaching calamity. The missionary by this time was sure something was wrong; that his cook was a cheat and rogue and was afraid to settle up his marketing expenses, so he thundered again the same command, "I want to *da yong*," whereupon the cook stammered, "*Da yong?* (fight) fight with whom? fight with me? What have I done?"

Another missionary, wishing to spur up a newcomer to good work, said: "Haven't you preached in Chinese yet? Why *I* preached after being here six months; didn't I?" turning to a native who had been with him at the time and could bear witness to his great zeal. "Yes," replied the Chinaman; "you did preach, although none of us understood what you said; but we knew you were very *angry about something*."

A newcomer, going out for a walk, thought he would improve the time (and his language by the practice) by preaching to a Chinaman on the road; so he began his address by saying (as he thought), "Do you know you have a soul?" The Chinaman stopped short and looked in amazement upon the missionary, who repeated solemnly, "Yes you have a soul." Seeing that the Chinaman was quite impressed by the new thought, the good man gathered all his forces together for a telling sermon beginning by repeating again very emphatically, "You have a soul, and"—but the Chinaman had taken to his heels, leaving the missionary to find out that by saying "*war*" instead of "*ahur*," he had informed his victim, "You have a bad odor."

The following story is told on a missionary of the China Inland Mission, a bachelor, keep-

ing house for himself in the southern part of China. One morning, in ordering his dinner, he wished to tell his cook to buy him a chicken. Instead of saying "ye" for chicken, he aspirated the word, saying, "Buy me a 'che.'" His cook thought that was an eminently proper command and went about his marketing in good-humor. At noon the missionary found no chicken—in fact, no dinner at all, for his cook had not returned. About dark the man came back, saying, "This was not a good day for buying wives, and I have been all day looking for one; but at last I found one for you. She is rather old and not pretty, but you can have her cheap. I have promised \$40 for her."—*Christian Ad.*

Cleansing the Watershed.

The city of New York has been engaged the past week in cleansing the watershed which supplies water to its inhabitants. A little army of physicians and officers has been visiting the streams that fill its great reservoirs and mains, and wherever filth was being poured into these streams, it has torn down outhouses and stables, dwelling houses and hotels, and even half a village, and compelled the angry inhabitants to submit to the destruction of their property and the loss of their vested rights of generations. It was necessary to put them to serious inconvenience and loss to protect the hundreds of thousands of people who did not wish to drink typhoid fever and cholera. Poison must not be put into the water supply of the city.

That is all reasonable and right. But is it not equally reasonable and right that the food and drink on which the social life of our people depends should be kept free of contamination?

Here is a man who makes his living by filthy art or indecent literature. Does not society do well to provide officers who shall stop his vile business and remove the contamination? No one questions it.

Or here is a more insidious poison in the shape of blood-curdling stories, murder and robbery served up in cheap doses for our boys, teaching them how to become brave outlaws and noble cut-throats. Have not parents a duty to keep violence and lust out of the headwaters of the children's lives, that their sons and daughters may grow up honest, pure and true?

In the fairest country districts about New York, where the moral conditions ought to be purest and healthiest, there have been established a number of nuisances called race tracks, of the most corrupting character. Out of them flow contaminating streams into the center of our population. They are teaching our boys and young men the detestable vices of gambling, with its corollaries of peculation and theft. Instead of purifying the streams and removing the nuisances, our chief ruler, the head of the machine that governs us, has just invested largely.

But the lesson is not for New York alone. Look at the tens of thousands of saloons all over the country, except where a stringent law has done for them what these medical officers have done for the stables and outhouses of Ulster County. Why will we protect ourselves by sanitary force against physical and not against moral contagions? Is there fear of destroying somebody's property? Let property be destroyed that destroy bodies and souls. When will we awake to the duty of the total suppression of the traffic in intoxicating liquors?

Deeper yet goes the lesson, into the personal life of every man. What are the thoughts and

purposes that control us? Are they pure? Are they noble? Are they holy? Are we putting poison into what should be the water of life? In what school are our children taught, a school of vice or of virtue? Are we teaching them temperance, self control and unselfishness? Are we poisoning every stream that reaches the class? Perhaps the axes at work about the Croton watershed may preach us a hundred big and little sermons.—*Independent.*

Edible Nuts.

Nuts are true seeds, and differ from fruits in having hard shells without any soft or pulpy inclosure. From the earliest time nuts, especially acorns and chestnuts, have been used for food, and at the present time in southern Europe chestnuts form a large part of the food of the laboring classes, who, besides eating them raw and roasted, make puddings of them and polenta for pastry. The chestnut is the most farinaceous and the less oily of all the nuts, and therefore it is the most easy of digestion; but it requires roasting or boiling to burst the starch cells and make it digestible. The chestnuts of southern Europe are far superior in size and perfection to those that grow in colder climates. Through little used on our tables, they make delicious desserts.

The walnut is a native of Persia, and its fruit is used in a green state as a pickle. This nut is very oily, and on the Continent its oil when fresh, is used in cooking as a substitute for olive oil. In Switzerland the poor people use the pulp after the oil is extracted for bread. Our chief use of walnuts and hickory nuts in cooking is in adding them to cake.

Acorns from remote antiquity have been used for food for both man and animals. The ancient Britons lived largely upon acorns. "So," says Galen, "did the Arcadians." They were prepared in many shapes, boiled and roasted, dried and ground, and made into bread. At present they are chiefly used for fattening hogs, deer and poultry, though in Norway and Sweden they are boiled and mixed with corn meal to make bread.

Hazel nuts and filberts are quite free from oil. Fresh roasted peanuts are very agreeable in their flavor, and quite nutritive. When eaten at table as a part of the meal, and thoroughly masticated, they are very wholesome. All nuts should be eaten with salt.

The cocoanut is a product of one of the palms and grows abundantly in all tropical regions. The kernel in its fresh state is very nutritive and when grated makes excellent cake or fritters. The milk of the cocoanut forms a delicious beverage in its native country; a large nut when fresh, will give half a pint of milk. When it is very young the pulp is so soft that it may be eaten with a spoon, and the shell is so thin and transparent that it may be used as a lantern. The oil obtained by pressure from the kernel is used for burning in lamps and for making fine soap. There is no part of the tree but is employed for some useful purpose, though with respect to fruit the cocoanut is one of the least productive of the palm tribe. One tree in a good soil produces about one hundred cocoanuts annually.

Sweet almonds are nutritive, but difficult of digestion. When blanched, fried brown in butter and salted, they make a very welcome addition to the dinner table. Bitter almonds are poisonous to all classes of animals. When they are chewed a chemical change is effected by which prussic acid is formed.

Brazil nuts are the fruit of *Bertholettia excelsa*, the only species of this genus, one of the most majestic trees in the Brazilian forests. It attains a height of one hundred and fifty feet, and a diameter of three or four feet at the base. It is found on the banks of the Amazon, in Central America, and in several of the South American States. The nuts are incased in a shell from four to six inches in diameter, which is extremely hard. Each shell contains about twenty nuts, packed so closely that, once having got them out of the shell, they cannot all be put back again. So great is the weight of this fruit that at the period of its fall the natives, when about to enter the forest, cover their heads and shoulders with a strong buckler of wood. The time for gathering these nuts is in winter. They form the subsistence of the Indians, who gather them and celebrate the event with harvest home rejoicing.

The nutritive qualities of all edible nuts depend on the vegetable albumen and caseine which they contain. Eaten with other food, as at the conclusion of a meal, they are wholesome and agreeable, and might, on account of the oil they contain, well supply the place of pastry. On the same account they are more suitable for winter than for summer food.—*Christian Advocate.*

Natural History, Science, etc.

Lamination.—When sufficient pressure is brought to bear in one direction upon any plastic material, plates, laminae or strata will be developed in the mass in a direction at right angles to the pressure. Thus under the action of a rolling-pin, flaky pie-crust is formed. The cleavage planes observed in crystals, rocks, &c., are produced in this manner.

A Forest Plague.—In 1890, the forests of Bavaria were greatly injured by an invasion of the caterpillars of the "Nonnen" or nun-moth (*Jiparis monacha*). These insects attacked principally the Pine and Fir forests. The fertility of the insect is so great, and its numbers so enormous, that the forest department was powerless before the pest. Many means were employed to destroy the insects, but without much success. Such visitations have several times occurred to the forests of Germany in the last few centuries—the insects coming and disappearing without apparent cause. It may give some idea of their numbers to state that a few years since, as the moths were flying in East Prussia, many of them were driven into the sea by a storm, and washed on to the shore by the waves, and they formed a bank for many miles seven feet wide and six inches thick, and were carted away for manure by the farmers.

Okra.—The Okra or gombo (*Hibiscus Esculentus*) is probably a native of India, but is cultivated in many countries for the horn-like pod or seed vessels, which are used as a table vegetable. The seeds are very mucilaginous, and are made into soups. The stem of the plant has a long, silky fibre, evidently well adapted for making ropes, twine and sackings.

Cocoa-nut Butter.—A valuable edible fat has latterly come into use on the continent of Europe, prepared from the kernel of the cocoanut. It is white, without odor and almost without taste, and melts at a lower temperature than butter from cow's milk. It is used principally in culinary operations, and is said to be whole some and more digestible than lard or ordinary butter. It is sold at about fifteen cents per pound. It is a German discovery.

Chestnut Flour.—George Muzante, West Chester, is showing his friends a sample of flour made from chestnuts, which was sent to him recently from his native country, Italy. Many have tasted it, but very few are able to guess what it is made from. It is not quite as finely ground as our wheat flour. It is of a yellowish white color, and very pleasant to the taste, being, of course, sweet as the chestnuts from which it is made. He states what is quite well known to many people when he says that a vast number of his countrymen live on bread made from it. The chestnut trees, he further states, are cultivated with as much care as peach trees are here, and yield an almost unfailing supply of the nuts, which are carefully gathered, dried, and ground into flour. Cakes as well as bread are made from it.—*Selected.*

Cloves.—The tree which produces these is a native of the Molucca Islands. The cloves themselves are the dried, unexpanded flowers. An average annual yield of a tree is about five pounds of dried cloves.

Cinnamon—is the prepared bark of the young stems of a tree which grows wild in Ceylon and other parts of the East Indies. In cultivation the tree is cut down to the ground at about the sixth year of its age, when straight shoots spring up, to be again cut down two years afterwards, so that the plant is transformed into a bush. In harvesting, the shoots are cut off, the tops removed, and two longitudinal slits are made in the bark, one on each side; the bark is then carefully removed. It is freed from the outer skin by scraping, and then dried.

Items.

Blasphemous Prayers.—There is a church in Baltimore called the Fairmount Independent Methodist Protestant Church. Discord exists between the pastor and some of the members. A business meeting for the election of trustees was to have been held for the prayer meeting the 19th of April. The trustees desired reelection in order that they might remove the minister, and obtained an injunction in the Circuit Court to restrain him from presiding over the business meeting. The minister managed to keep out of the way of the officers until the prayer meeting began, which was at eight o'clock. He then prayed for an hour and a half, and exhorted for another hour, and at ten o'clock, when he was well-nigh exhausted, a member of the congregation took up the praying. At eleven o'clock the trustees stepped to the door and beckoned to the officers to come in, when the pastor's wife entered the pulpit and prayed and sang until five minutes of midnight; then the husband and friends joined in. At midnight the time limit for serving legal papers was passed, the officers and trustees withdrew, and the pastor and his friends were so affected that they continued what they called a jubilee service until daylight.

We sent to Baltimore to ascertain how much truth there was in this remarkable statement, which appeared in all the dailies, and found it to be true in all essential particulars.

Now the Baltimore *American* comes to hand with a statement that a petition has been presented to the court that the minister be required to show cause why he should not be held for contempt of the court's order. The petition states that when the deputy sheriff attempted to serve the writ outside the church, the minister ran away and into the church, would not listen to the reading; that the deputy sheriff followed him into the church, and there read aloud the writ. Then followed the prayer meeting as described. The judge signed an order requiring the defendant to show cause on or before the 15th of May why the attachment for contempt should not issue.

Whatever his offense against the court, he was guilty of contempt of God. His object in praying was not to worship God, but to defeat the officers,

and "the jubilee" was simply the exultation of self-conceit over conscious smartness. Whatever the cause of the difficulties, this is sufficient to demonstrate that he is unfit for the ministry.

Very much of this oblique praying is indulged in not infrequently by persons who are under the influence of an evil spirit, the describing of individuals in prayer, drawing pictures of them intended to be recognized by the congregation, to gratify the inimical feelings of the persons saying the prayer. Men have been known to do this with respect to a preacher whom they do not like; ministers have done it with regard to members whom they considered as opposing them; and laymen have hurled epithets at each other in their prayers. We were once present where the minister immediately put under discipline a brother who was guilty of this.—*Christian Advocate.*

New England Yearly Meeting (Conservative), held at Westerly, R. I., commenced its business sittings on Second-day morning, Sixth Month 12th—the Yearly Meeting of Ministers and Elders, and the Meeting for Sufferings convening on the 10th. The public meetings for worship, on First-day the 11th, are also considered as a part of the Yearly Meeting.

The different meetings were favored with a degree of solemn feeling which was an evidence that Divine help was extended, enabling this small body of Friends to transact their business with dignity and weight.

The meetings on First-day were attended by about one hundred persons, some of whom, it is believed, were sensible of the covering of good which was spread over them. One of the interesting features of the meetings for business was the correspondence with other Yearly Meetings. Epistles were received from and sent to Kansas, Iowa, Western, Ohio and Canada Yearly Meetings; and it was evident that this intercourse was comforting and strengthening. Several of these bodies are comparatively small; and, if isolated, they would feel themselves very weak; but this bond of union gives them additional strength and courage to maintain their position and their principles, as component parts of a Society, which is contending for the doctrines and testimonies upheld by our early Friends.

The Minutes of the Meeting for Sufferings contained among other matters, a reference to the legal contest over the will of Joseph Green. This Friend lived on the Island of Conanicut, in Narragansett Bay, where, before the days of steam navigation, it was quite common for persons sailing in those waters to find shelter for the night when unable to reach the land on either side of the Bay during the day time. Joseph Green, and his ancestors before him, had been accustomed to entertain ministers and others who were travelling in the service of religion, and forty or fifty years ago he made a will, by which he left his farm to trustees, with directions that it should be kept as a stopping place for the same class of persons. For forty years or more the trust was administered without interference. In the meantime the Island became a place of summer resort, and the land increased greatly in value. A lawyer who resided there induced the heirs at law of Joseph Green to bring suit to have the will set aside, on the ground that the objects of the bequest did not constitute a legal charity, such as could be recognized by the Rhode Island statutes. It is said he was promised by the heirs one-half of whatever could be wrested from the trustees. He obtained a decree in his favor. As a further contest of this decision would be made before the same judge, and would involve considerable expense, it was concluded by Friends to quietly submit to what they felt to be a great injustice.

In considering the Queries and answers much exercise seemed to prevail in reference to some deficiencies reported, and the way was opened for a clear unfolding of the views of Friends in reference to Gospel ministry and Divine worship.

The report of a book committee showed that some work had been done in distributing Friends' tracts and books. In connection with this subject reference was made to the remarkable degree of spiritual life attending many of the writings of

Friends, evidencing that they were written under a precious measure of the influence of that same Holy Spirit which moved the Prophets and apostles of old to write the Holy Scriptures.

Friends of this Yearly Meeting are very sensible of the weakness arising from the smallness of their numbers, but they have been encouraged at this season by many evidences of Divine love and mercy being afresh extended.

American Pugilism. The San Francisco *Call* says: "No advantage in the shape of physical education, or training, can compensate society for the mischief which is done by the widespread demoralization which pugilism entails. Wherever pugilists are, it is certain that drinking, foul language, coarse habits, and depraved associations will prevail. A glance at the faces which are to be seen in the haunts of prize fighters raises grave questions as to our boasted civilization. The faces are more akin to the physiognomy of the brute than to the countenance of men. They seem to show how vile and degraded men can become when the conditions of refined life are removed. Which of the persons who are to be seen in such resorts of pugilism would any gentleman like to admit to his house? To which of them would he introduce his wife? By which of them would he like to be tried for his life, if he had to pass the ordeal of a jury? And if the effect of the prize-fighting mania is to breed a class of men who can neither be admitted to the domestic circle, nor entrusted with the duties of civil life, what reason can be assigned why it should not be suppressed if it can?"—*Herald of Peace.*

THE FRIEND.

SIXTH MONTH 24, 1895.

The Scriptures say, "The blessing of the Lord, it maketh rich," and experience confirms the truth of this declaration, both as to spiritual and temporal riches. All progress in our heavenward journey is dependent upon the free mercy and grace of God, who visits the soul of man, pointing out to him the way of life, and giving him the disposition and the strength to obey the Divine requirements. As the poet beautifully expresses it:

"From Thee is all that soothes the life of man,
His high endeavor, and his glad success,
His strength to suffer and his will to serve."

Of course, there must be on our part a corresponding reception of these gifts and graces, and a full submission of heart to the Divine requirements, so that we be not reckoned among those who "frustrate the grace of God."

It has probably been the case with most of all of us, that in moments of weakness, we have yielded to strong temptations, and done things which we know we ought not to have done; and this has been followed by a sense of condemnation for sin, to which we must patiently submit, and under which we must quietly abide, until it pleases our Heavenly Father to grant a sense of forgiveness, and of restoration into his favor. Yet this sense of condemnation is an evidence of his love and continued regard, for "whom the Lord loveth He chasteneth." Isaac Pennington says: "God 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."

Is there anything more to be dreaded than the withdrawal of the Spirit of God, and our being left to follow our own ways? How earnestly did David plead with his Maker, "Cast me not away from thy presence; and take not thy Holy Spirit from me?"

And in our outward affairs, our temporary business, we are greatly dependent on the Lord's blessing. He can prosper us, or can send a blast on our efforts, in a thousand ways. He that looks to the Lord for guidance and seeks the Divine blessing on his labors, will often be preserved from engaging in enterprises that would cause him trouble and loss.

It is true that outward prosperity often attends those who are not living in the Divine fear; and the Psalmist of old described in lively terms the condition of the ungodly, who prosper in the world and increase in riches; and he was tempted to be envious at the foolish, until he went into the sanctuary of God, then understood he their end,—"Surely thou didst set them in slippery places, thou castedst them down into destruction."

Our late beloved friend, John S. Stokes, left behind him a number of sheets of manuscript, narrating his religious exercises and engagements during the last twenty-four years of his life. On examination they were thought to contain so much of interest and instruction as to render it advisable to print a portion of them. It was believed that such a course would be acceptable to many who had known and loved him during his lifetime; and that they would furnish materials for profitable thought to them and to others. Some additional matter has been introduced, mainly of an historical character, explaining allusions and references contained in the manuscript. The whole makes a neatly bound volume of about 430 pages—which is on sale at Friends' Book Store, No. 304 Arch St., Philadelphia; price, 75 cents.

The characteristic traits of John S. Stokes are well developed in his memoranda. He was a man of a sensitive nature, easily depressed by the trials of life, which he keenly felt, and correspondingly comforted by the kindness and sympathy of his friends. His own disposition was remarkably sympathetic, and he was a frequent visitor to the house of mourning. The large number of funerals he attended was quite unusual. In his public communications as a minister, he was very often led to pour the oil of consolation into the wounds of those who were passing through seasons of sorrow and trial. To fit him for such services, as well as to keep him in a humble and watchful state, he had to endure many mental conflicts and seasons of apparent desertion, such as are often the experience of the true minister of the Gospel.

He was firm in his attachment to the principles ever held by the Society of Friends; and could not waver with those from other parts who came amongst us, and endeavored to lay waste those testimonies which we believed were given us to maintain by the Head of the Church; and he frequently said that he could not recognize such as Gospel ministers.

SUMMARY OF EVENTS.

UNITED STATES.—Chief Justice Fuller has announced the decision of the Appellate Court in reference to closing the World's Fair on the first day of the week. The Government is declared to have no exclusive right or authority in the control of the World's Columbian Exposition, and the judgment of the U. S. Circuit Court closing the Fair, is reversed.

Chen She Lenn, one of the passengers on the steamer City of Peking, at San Francisco, is said to be an Ambassador from the Chinese Government to the United States, whose mission is to ascertain "the actual state of public opinion relative to Chinese residents here, and of the intentions of the Government in the enforcement of the Geary act."

Baron de Rio Branco, the envoy sent to ask Presi-

dent Cleveland to act as arbitrator in the dispute between Brazil and Argentina over the possession of the State of Parana, is in New York. It is stated that President Cleveland has consented to act.

It is said that the President, when he gave out his authoritative statement on the 5th inst., that he intended to call an extra session of Congress, "not earlier than the 1st nor later than the 15th of September, unless unexpected contingencies should necessitate an earlier meeting," had fully considered every "contingency" which, up to that date, had developed, and that nothing has occurred since to cause him to deviate from his deliberately announced intention.

The Council of Administration has endorsed a plan to reproduce in Columbian souvenir coins the United States Treasury building at Washington. The silver building will rest on a platform in the rotunda of Administration Hall. It is to be three feet high, nine feet wide and about 16 feet long, made entirely of the half dollars. Girl clerks will sell coins in booths about the silver building.

The Duke of Veragua, who has been the guest of the nation for nearly two months, is now travelling incognito, or as a private citizen.

The Coroner's jury investigating the Ford's Theatre disaster in Washington on the 19th instant, returned a verdict holding Colonel F. C. Ainsworth, Contractor Dant, Superintendent Covert and Engineer Sasse responsible for the deaths of the victims, by reason of criminal negligence. The Coroner has issued warrants for their arrest.

A law passed by the Legislature of Washington prohibiting the sale of cigarettes has been successfully attacked through a habeas corpus proceedings in the United States District Court, by a New York tobacco firm, who contend that the small package of cigarettes is an original package and its sale cannot be abridged by State laws. The State will appeal the case.

Four hundred cases of typhoid fever are reported in the village of Ironwood, Michigan. Thirty to fifty new cases are reported daily, and the deaths are from fifty to sixty per week. In consequence of the epidemic, all the mines in the Gogebic range are practically closed.

A six-story brick building in New York five floors of which were used as "sweat shops," was burned on the 13th instant. Two hundred men and women were employed in the upper floors, and in the wild scramble for safety five were killed and a number injured.

A destructive fire occurred last week in the Messaba Range, Minnesota. The entire business portion of the town of Virginia is destroyed. About thirty houses are standing and 340 were burned. Most of the people are without shelter. Clothing is scarce, and food, despite the supplies that have been sent from Duluth, is still scanty. On the whole range about 3500 people are for the time being entirely dependent on charity. In large measure the women and children have been brought to Duluth.

Deaths in this city last week were 397, being 33 less than the previous week, and 33 less than the corresponding week last year. Of the whole number 203 were males and 194 females; 55 died of consumption; 29 of pneumonia; 27 of inflammation of the brain; 25 of convulsions; 23 of disease of the heart; 22 of marasmus; 15 of diphtheria; 15 of inflammation of stomach and bowels; 12 of cholera infantum; 12 of apoplexy; 11 of typhoid fever and 10 of inanition.

Markets, &c.—U. S. 2's, 98½ a 100½; 4's, reg. 109½ a 110½; coupon, 110½ a 111½.

COTTON was quiet and firm on a basis of 8½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, at \$14 a 15; spring bran, in bulk spot, at \$13 a 14.

FLOUR.—Winter super, \$1.90 a \$2.10; do., extras, \$2.15 a \$2.40; No. 2 winter family, \$2.50 a \$2.70; Pennsylvania roller, straight, \$3.10 a \$3.35; Western winter clear, \$2.70 a \$3.00; do. do., straight, \$3.25 a \$3.50; winter patent, \$3.60 a \$4.00; Minnesota, clear, \$2.50 a \$3.00; do., straight, \$3.25 a \$3.75; do., patent, \$4.00 a \$4.25; do., favorite brands, higher. Rye flour moved slowly at \$3.00 a 3.05 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 69½ a 69½ cts.

No. 2 mixed corn, 48½ a 49½ cts.

No. 2 white oats, 39½ a 40½ cts.

BEEF CATTLE.—Extra, 5½ a 5½c.; good, 5 a 5½c.; medium, 4½ a 5c.; common, 4¼ a 4½c.; fat cows, 2½ a 4½c.

SHEEP AND LAMBS.—Extra, 5½c.; good, 5 a 5½c.; medium, 4½ a 4½c.; common, 4 a 4½c.; culls, 2½ a 3½c.; lambs, 4½ a 8c.

HOGS.—Extra Chicago, 9½ a 10c.; other Western, 9¼ a 9½c.

FOREIGN.—The prospects of the feed supply throughout Europe is made very poor because of the prolonged drought. Already speculators are making their arrangements for the purchase of hay and fodder from Australia and America. Hay is from fifty to sixty per cent. higher than it was this time last year.

The pastoral districts of France are threatened with the extinction of their flocks and herds. Farmers are selling their cattle for anything they will bring, simply because fodder cannot be bought to keep them alive. The result is a glut in the market. The price of beeves has gone down, and the Paris householder is fighting with the retail butcher because the butcher will not reduce his prices according to the plethoric supply. Nevertheless, the butchers contrive to keep up the price of meat.

The election in Germany last week resulted in the choice of 215 members of the new Reichsrath. Of these, 101 favor the army bill, and 114 are against it. In 181 districts new ballots will be necessary. It is thought a sufficient number of members will be chosen to pass the army measure with modifications.

Advices received in London from Mecca, show that 317 deaths from cholera occurred in that city from Sixth Month 13th to the 16th.

According to a despatch from Madrid, dated the 19th inst., there is a deficit of \$6,000,000 in the Cuban budget, but the Minister of the Colonies states that this shortage can be easily met if the political and financial reforms that are desired by a majority of the Cubans are conceded. On the 17th the Minister of the Colonies declared in the Cortes that Spain must try new methods in the government of the Antilles and must grant to Cuba and Porto Rico a modified form of home rule, to which, he said, only a minority of reactionists are opposed.

The embarkation of Russian emigrants from Hamburg for the United States, being forbidden, Scharlae & Co., who are the agents of several Liverpool steamship lines, have chartered the steamer Red Sea, and will send on her from Bremen to New York, 80 steerage passengers, most of whom are Russian Jews.

An imperial law has been enacted by Russia to provide for the more severe punishment of sealing poachers in Bering Sea. Hereafter all persons, Russian or foreign, if caught sealing in Russian waters, will be liable to sixteen months imprisonment and to the confiscation of their vessels, together with cargo and tackle.

Advices received in Auckland, N. Z., on the 14th inst., from Samoa, announce that Malietoa, still refusing to compromise with his rival, has directed the Government forces to advance and enforce Mataafa's submission to him. War is believed to be inevitable. Mataafa is personally very popular, and has numerous devoted adherents.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage meets two morning trains and two afternoon trains at Westtown Station. These leave Philadelphia—

7.20 A. M., 31st and Chestnut.

8.46 " Broad Street.

2.53 P. M., Broad Street.

4.32 " Broad Street.

Persons wishing to telegraph to Westtown School should direct to West Chester, Phone, 85.

WESTTOWN SCHOOL will close the thirtieth of the present month, at which time nineteen pupils are expected to graduate. The age of admission has been changed from eleven to nine years.

Persons intending to send children for the next term, commencing Ninth Month 5th, 1893, should apply as soon as possible, to

ZEBEDEE HAINES, Sup't,
Westtown, Chester Co., Pa.

CORRECTION.—In the article on "Western Quarter Meeting," on page 373, a plant (Jacob's Ladder) spoken of as having *primate* leaves, it should be read *pinnae* leaves.

DIED, at his residence in Somerset, Niagara Co., N. Y., on the sixth inst., JOSHUA HAIGHT, an eighty-four years. Ripe in years and wisdom, he ready to depart. His life was a telling example of ambitious contentment and industry. He was in unity with the changes accepted by many of former associates in the Society of Friends.

WILLIAM H. PILE'S SONS, PRINTERS,
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Selections from the Life of Mary Dudley.

(Continued from page 378.)

821.—Once upon retiring to bed in a very exhausted state, after an evening meeting in the city, my dear mother said with much tenderness of spirit, "I long to be joined to the general assembly and church of the first-born, for such is the love and concern I feel for the souls of the people, that my life seems of little consequence, and I could be satisfied to drop it, declaring the mercy of God in Christ Jesus to a fallen race."

On another occasion of the same kind, she observed, "What a favor to have a good bed, what a still greater mercy to have 'a good bed through grace,' that after a few more fleeting days there will be a settlement in unmingled, everlasting rest. I am so weaned from society that I seem to have nothing in the world to think of; there is, however, one thing which weighs heavily on my mind, and that is the prosperity of the blessed cause of Truth and righteousness. To promote this in any way, I would be willing to live a little longer; and the separation from all of you who are so dear to me, will be keenly felt when it comes to the point."

After a meeting had been appointed at Dulwich, she wrote as follows:

"I feel this an awful occasion, for such prospects are becoming almost too heavy through infirmities abounding, and bodily ability sensibly decaying, yet I trust I may humbly adopt the resigned language,

'My life, while Thou preserv'st my life,
Thy sacrifice shall be.'

So that I may be enabled, through the continuance of sustaining faith, to add the subsequent expression,

'And death, when death shall be my doom,
Shall join my soul to thee.'

When the eternal union is formed, conflict will have finally ceased."

On returning from this meeting she remarked, that under the consolation vouchsafed her, she seemed insensible to pain or weakness, and felt as if healed in body and mind; strongly expressing her thankfulness for the covering of God whereby that evening sacrifice had been offered by her gracious Master.

In the Twelfth Month, 1822, my beloved

mother informed her friends of a fresh prospect of religious duty, and obtained a certificate for visiting the families belonging to Devonshire-house Meeting, as well as some more public service, as strength might be afforded.

One of her first engagements was the appointment of a meeting for the young people belonging to the Quarterly Meeting of London and Middlesex. This proved a time of solemnity and relief, and she afterwards expressed her satisfaction in reflecting on the opportunity, as well as her belief that it would be the last she should have of that kind.

The family visit in Devonshire-house Meeting was commenced early in the First Month, 1823; and my dear parent was strengthened to pursue the service in a manner wonderful to herself, as well as to those who witnessed it.

Sometimes, at the conclusion of a day wherein she had sat in five or six families, she would remark that the haste she felt was such as made her scarcely sensible to bodily fatigue.

After paying above one hundred and thirty visits, with much less interruption than had frequently attended such engagements in younger life, she wound up this service amongst her fellow professors, by having a meeting appointed for the heads of families, and another for the young people constituting that particular meeting.

On one of these occasions, when closely expostulating with some for whom deep religious concern had been felt, my dear mother said with peculiar emphasis, "Bear with me, my friends, I have not long to speak."

On First-day, the sixteenth of Third Month, she was largely exercised in the forenoon meeting at Devonshire-house, and in the evening had an appointed meeting for the inhabitants of that neighborhood, wherein she was wonderfully strengthened to proclaim the important doctrines of the gospel, in which she so surely believed. Whilst inviting those present to the consideration of their latter end, she mentioned how surprisingly her own life had been extended, and that having completed more than the three-score and ten years, she could then look back upon her existence as but a point in comparison with eternity.

The solemnity which prevailed at that season was remarked by many who attended it, and upon returning home in a very exhausted state of body, my beloved mother expressed the peace and satisfaction with which her mind was clothed. In the morning she also observed that whenever she had awoke in the night, the remembrance of that meeting was sweet and comforting to her, and that she loved to think of the feelings by which it had been marked.

Thus with alacrity, and even cheerfulness, did this aged servant of the Lord prosecute the closing labors of her day, repeatedly observing, that although sometimes weary in her work, she could honestly say she was not weary of it, but felt the service of her Lord and Master to constitute her meat and drink in a spiritual sense.

At the Quarterly Meeting in the spring she was powerfully engaged in advocating the cause and name of her Redeemer, and seemed to overflow with love and solicitude towards her friends.

For several weeks afterwards she continued to get out regularly, and on First-day, the thirteenth of Fourth Month, attended her own meeting at Peckham, morning and afternoon; in the first she was exercised in the ministry, and spoke of both seasons as having been times of refreshment to her spirit.

She was at the Monthly Meeting of Southwark on the Third-day following, and continued tolerably well until Sixth-day the 18th, when she was affected with symptoms of a heavy cold, and in the evening palpitation of the heart and faintness. As my beloved mother was accustomed to sudden attacks of indisposition, we did not feel any particular alarm. Next day, however, she appeared very unwell, and during several succeeding days repeatedly mentioned that she felt so loaded with illness as to make her apprehend that nature would sink under the oppressive weight; while this was always expressed in much calmness, and with perfect resignation to the Divine will.

Sixth-day, the 25th, after taking with a relish something which had been prepared for her, she said with great sweetness, "How good is our gracious Provider in thus supplying us with all we want; yet how apt are we to pass by Him, regale ourselves with his gifts, and forget the Giver."

During that and the following day she was frequently employed in a strain of heavenly rejoicing, and once observed, "How little idea we can form of what will open upon the spirit when the incumbrance of mortality is laid down. I have not a wish to go, if I could proclaim to one more soul the rich mercy of God in Christ; but if it be the will of the Lord to take me, I hope my dear children, you will be resigned, and preserved from all evil; and may the Lord preserve your goings out and comings in from that day forth and forever more.

"I have no sight as to how it may be, but I do not feel able to struggle as heretofore; my strength seems giving way, the sands sinking fast; but they may be renewed."

At another time, "I have nothing to depend on, not a shred of my own, no good works to tell of, only mercy; that which visited me in the morning of the day, has supported me through life, and will support me in death; unmerited, unbounded, and I trust, unchangeable mercy! I have loved the cause of my Redeemer; it was to draw to Him, to attract and fix the attention of the mind on Him alone, that I have been willing, made willing, to proclaim his goodness; and though one Philip after another be taken away, yet the happily awakened soul may go on rejoicing. This was the case with the Ethiopian, while Philip was found at Azotus, sent and commissioned to preach to others the unsearchable riches of Christ."

Seventh-day the 26th, was one of much bodily

suffering; in the evening she said, the Lord bless thee, my precious child, for thy care of me; we have been together in heights and depths, in poverty, and sometimes in the riches of the Gospel; had it not been for a portion of these, we must have utterly sunk under conflict and multiplied exercises, even of later times.

"I am thankful that the labor in Devonshire-house quarter was accomplished, and for those last meetings, both with Friends and others; the Lord be praised for the strength He afforded to proclaim his goodness, and He will be praised. Thou mayest know more of it when I am dead and gone, for there was a witness in many hearts to that which was his own work.

"I have no sight of how it will be with me, at which I almost wonder; but it will not do to judge by the weakness of the poor body; the Lord can raise it up if it be his blessed will. His will has been all to me, when the conclusions, doubtings, and hesitations of nature have been kept down.

"Thy will be done, is the highest anthem ever sung on earth or in heaven; that will of God which is our sanctification; and when fully yielded to, operates in its own regulating and redeeming power, raising out of the fall, and restoring to all that was lost, this I am sure of, to all that was lost, the second Adam, the Lord's new creation in the quickened and believing soul. My heart is full, but the poor body must have rest. I trust thou wilt be supported; try for a little rest; this is granted to poor human nature as well as to the mind."

On awaking from an uneasy slumber, she exclaimed, "Excellent, excellent;" and asking her what was so excellent, she replied with energy, "The support of religion is most excellent."

Third-day morning, the 29th. My precious mother desired that the xiith chapter of the Hebrews might be read to her, and whilst hearing it, seemed as if deriving peculiar comfort from that blessed record of Divine doctrine and instruction; observing "it was part of that chapter which engaged my attention at the last meeting I bore testimony in London. Upon the last verse but one being read, "Let us have grace whereby we may serve God acceptably with reverence and godly fear," she audibly pronounced "Amen, amen, amen."

(To be continued.)

POWER OF TRIFLES.—A little plant was given by a kindly neighbor to a sick girl. In trying to take care of it the family made changes in their way of living. First, they cleaned the window, that more light might come to its leaves; then, when not too cold, they would open the window that fresh air might help the plant to grow. The clean window made the rest of the room so untidy that they used to wash the floor and arrange the furniture more neatly. This led the father to mend some broken chairs which kept him at home several evenings. After the work was done he stayed at home instead of going to the club-house. With the money saved, he bought comforts for the home. Thus the little plant brought a real blessing to a home.—*Exchange.*

CHRIST commanded his disciples to stay at Jerusalem till they had received the Spirit, and then go forth and preach; because he knew they could not preach God's word aright, without God's spirit.—*W. Dell.*

FROM "THE BRITISH FRIEND."

Reflections on the Faith and Practices of Friends.

The tendency of man, in religious faith and practice, is to lean upon his fellow for guidance and for instruction. Hence the growth of priestly presumption and dictation on the one hand, and on the other, of the want of a sense of individual responsibility and accountability, it being so much easier to accept second hand instruction in Divine things, than it is by the cross of Christ to come to a living knowledge of the same. Hence the form of godliness too often usurps the place of the power thereof.

The Friends' great mission was to call man off from a dependence on man to an acquaintance with God, by attention to his inspeaking Word, Christ Jesus, as the true light which enlighteneth every man that comes into the world, for by obedience to the admonitions of the Spirit of Christ in the heart, in its manifesting the evil, as also approving that which is good, is experienced the reality of the purpose for which the Son of God took upon himself our nature, and appeared in the likeness of man that he might redeem man from his corruption and degeneracy from God by restoring to him the lost image, which in the beginning was his.

The foundation of the whole structure of Friends' faith and teaching was the knowledge of God, which knowledge could not be savingly had by reading. The Bible was not to them the primary rule of faith and manners, neither was it the Word of God, but a declaration of the Word, able through the work of the Holy Spirit to make wise unto salvation, through faith that is in Christ Jesus.

There was nothing very startling to the sober, serious mind about the teaching of the first Friends. But it struck at all priestly presumption, and gave no quarter to an hireling ministry, hence the rage of the craft against the body that dared to call in question their Divine right as expounders of the oracles of God, and the sacredness of their holy places and holy things.

It was holiness in heart and life that the early Friends taught, and not holy places and holy things. The spirit in which men lived and acted made all things holy when the government of Christ Jesus was set up in the heart. So that all that savored of pride, flattery, and of the unhallowed spirit of the god of this world was testified against by them, and men and women were exhorted to come out of them and the spirit from which they sprang, if they would know the peace of God that passes understanding. Thus the trade in preaching was by them wholly condemned as anti-Christian, and the fruits of the anti-Christian teachers were made very manifest in the support such gave to war, oaths, and the abounding evils of the day.

The Friends turned the people's minds to Christ, as the Prince of Peace, who led his servants into a very different warfare, even against sin and iniquity. War being the outcome of sin and transgression, and the very fruit thereof, the children of God were called out thereof into another nature and spirit.

Oaths, too, sprang from the spirit of strife and contention, therefore they were to come away from oath-taking as contrary to the teaching of Christ, who taught his disciples to be true to their word, so that their yea would be yea, and their nay, nay, for what went beyond this came of evil.

They owned but one baptism, that of Christ by his Spirit, so that there was now no place for the watery element. It was the inward cleansing they insisted upon and not the dipping or sprinkling of the body, which could do nothing for us in the way of purification.

Baptizing with water and the partaking of the bread and wine which had received the priest's blessing, were powerful in their influence over the people, and the denying the necessity of these as to man's salvation did much to enrage the priestly craft against George Fox and his coadjutors, who taught the people, in accordance with Christ's words, the necessity of partaking of his spiritual body and blood.

The simplicity of their speech in addressing men in the non-use of flattering language; Rev., Right Rev., Mr., and Sir, and such like unnecessary additions, offended not only the clergy, but all who loved to be flattered and to receive obeisance from their fellow mortals, and not the least among the things that gave offence was their not uncovering of the head in the so-called holy places, or in the presence of those accounted superiors.

But the like fruit can only be brought forth by those who are in the like nature, for the world, and the religion of this world, have not changed. And the devil still loves his own best, and these he will let alone and at ease, as long as they do not seek a change of nature under any garb of profession which stands in the way of the possession of godliness.

The bearing the name of Friend does not make any really such, any more than that of a Christian makes Christ-like. So that their birth of Quaker parentage and a birth-right member does not bring with it a change of nature.

The tendency of later times has been to endeavor to make our meetings attractive to the young and rising generation. But how can they be attractive to minds unsubjected to the power of Christ, but by giving a freedom to act at will according to their own minds in their which has naturally produced abundance of fruit in active ways that has broken up the true harmony known only by subjection to the ordinance of the Spirit of the Lord?

Hence the fruit of the Spirit in the ministry among Friends is not now manifest as was one time experienced. The lack of depth, weight, and living unction is too apparent and too surely felt, which can only point to one conclusion, that it largely has its rise from quite a different source from that from which the ministry among Friends formerly sprang, and this not the natural result of a radical change at the root of our whole system, by which such very different fruit is brought forth?

To minister aright from the fountain of life must of necessity imply the individual so living by that from which he professes to minister, as to know by close personal acquaintance, love, obedience and subjection of his own spirit, the voice of the True Shepherd from that of the stranger, or of necessity he or she must prove but a blind guide, and we know the language of the Master is, "If the blind lead the blind both will fall into the ditch."

Truly, the force of the teaching is self-evident and carries the weight of truth with it. That this is the secret of our declension in this art in every other particular is, to my mind, beyond the possibility of doubt; and that, if again we are to know a resurrection to life in the power of the Ancient of Days, it must be by a clear separation between that which serves God and that which serves Him not.

To come to this there must be a willingness in the individual mind to bow down for instruction apart from their own conceivings and predilections, and a seeking to know in the silence of their own reasoning power what is the mind and will of the Lord, so that under the humbling power of the cross of Christ brought into the heart, there may be wrought a willingness by the Lord's holy light shining there, to bow to Divine requirements, leadings, and limitations.

Theoretical instruction in religious principles and knowledge has its right and true place, but that which tends to lead into paths of righteousness, is the beholding by the young, those who are their parents, and others who are their seniors, walking in that path themselves, and so bringing forth those fruits that betoken a renewed nature, and a living in communion with God, which is the alone sure evidence of the indwelling of Christ in the heart. And if ever our Society is again to be a power in the earth to spread abroad the knowledge of the kingdom of Christ, it will be in the same way, by evidencing in every-day life, with all whom we come in contact, that our conversation is in Heaven. For most assuredly, if it be so, the thirst for riches, pleasure (as sought by the world around), the seeking of place and position in exalted stations among men, indeed, all that partakes of the earthy, in contradistinction from the heavenly, will fall away from us, and we, in humility and simplicity, and godly sincerity, will be found living to God's praise by self-sacrifice and self-denial, in order to answer the call of our God in Christ Jesus by the blessed Spirit, in every way and in everything which, and into which He may be pleased to lead for the honor and praise of his own great name. For to honor God will be our chief delight, and to answer his will our highest pleasure.

CHARLES W. THOMSON.

808 NEW CITY ROAD,
LONDON, Seventh Mo., 1891.

FOR "THE FRIEND."

A Winter in North China.

(Continued from page 379.)

The absence of railroads and water communication in some parts of China throws an immense amount of travel on the roads. On entering the mountain roads, barrows disappear, and goods are carried by pack mules and donkeys by day, and long trains of camels by night. The road is often so rough, and the gradients in places so steep, that one wonders how a heavily-laden animal can keep its feet. To show how re-footed they are, Morris mentions that at one place, where the road was for the time impassably crowded, "My mules took it into their heads to climb to the top of a half-broken-down stone wall, over the uneven surface of which they carefully picked their way for a couple of hundred yards, as complacently as if they had beneath their feet a good macadamized road. It was a satisfaction to me when they descended to a lower, and, as I thought, a safer level. No effort is made to remedy the defects, or remove the obstacles from Chinese roads."

In the valleys of the Rhine and the Danube there is found a deposit of loamy clay, which is called loess, and is believed by geologists to have been the mud derived from the glaciers of the Alps. It is generally from thirty to fifty feet in thickness, although it sometimes reaches a thickness of two hundred feet. Our travellers find a similar geological formation largely developed in parts of Northern China, where in

places it reaches a depth of five or six hundred feet. "One peculiarity of the loess is that its cleavage is invariably vertical. The consequence of this is the splitting up of its mass into sudden and multitudinous clefts, which cut up the country in every direction, and renders observation as well as travel extremely difficult.

"The clefts carved by erosion vary from cracks measured by inches to cañons half a mile wide and hundreds of feet deep. They branch out in every direction, ramifying through the country, after the manner of tree roots in the soil, from each root a rootlet, from these other small fibres, until the system of passages develops into a labyrinth of far-reaching and intermingling lanes. Were the loess throughout, of the uniform structure seen in single clefts, such a region would be absolutely impassable, the vertical banks becoming often precipices of more than a thousand feet. The fact, however, that loess exhibits all over, a terrace formation renders its surface not only habitable, but highly convenient for agricultural purposes.

"The extreme ease with which the loess is cut away tends at times seriously to embarrass traffic. Dust made by the cart-wheels in the highway is taken up by the high winds during the dry season, and blown over the surrounding lands, much after the manner in which it was originally deposited here. This action continuing over centuries, and assisted by occasional deluges of rain, which find a ready channel in the roads, has hollowed the country routes into depressions of often fifty or a hundred feet. This formation is very productive. The farmer here has a harvest two and even three times a year with constant tillage. There is no exhaustion of the soil, and the only manure needed is a sprinkling of its own loam obtained from the nearest bank, and mingled with a little of that manure which is so industriously gathered from the highways. From a period of more than two thousand years before Christ the province of Shansi has borne the name of the 'Granary of the Empire,' while its yellow earth (hwang-tu) is the origin of the imperial color. The peculiar character of the soil, however, is associated with one very serious drawback—a copious rainfall is more necessary here than elsewhere, and drought and famine are synonymous terms."

The New Year is an important festival in China. For about two weeks business is suspended. "The twenty-third day of the last moon is one of special significance in every Chinese home. The kitchen-god then returns to the spirit world, to give his account of the doings and misdoings of the household over which he has presided. This god is generally represented by a sheet of thin paper with two important and several subordinate personages rudely depicted on it. This picture is hung up over the cooking stove, and from that position he keeps the proceedings of the household under observation, sending brief monthly reports to his superior; but at the close of the year he departs to render in person a more minute account of all that has transpired during the year; and with the hope of propitiating him, offerings of sweetmeats and wines are set before him. The sweetmeats are smeared over his lips, so that they may impede utterance, and he is steeped in wine, so that, being intoxicated, he may fail to remember what he intended to say, or give such an incoherent account of what he has seen that little attention will be paid to it. Having taken these precautions, the paper is burned, and the kitchen-god is supposed to enter the spirit-world with his annual report."

"One thing that strikes a stranger travelling in China is the number of mottoes usually written or printed on red paper, pasted up on walls, doors, shop fronts, and even on carts and wheelbarrows. At the new year old ones are removed, and new ones put up. From time to time I asked my travelling companion to translate a few of these inscriptions. Two or three may be taken as a sample: 'Agriculture is the fountain from which gold flows,' over a shop for sale of agricultural implements; 'The Hall of life's renewal,' over a native opium refuge; 'The Spring of everlasting righteousness,' the motto over a shop of a general dealer, where for any article you would at first be asked at least double the amount which the tradesman expected ultimately to receive; on another shop door-post we read, 'A spice of honesty makes life peaceful as a river;' on another shop-door, 'The budding promises of wealth are more numerous than the blossoms of spring;' a way-side inn was designated, 'The inn of obedience and good instruction;' over the door of a private house we read, 'May the dwellers in this house have long life, great prosperity, and many male children;' on another, 'one door and five blessednesses,' *i. e.*, may the five Chinese beatitudes pass in through that one door-way. One of the most curious of these mottoes was over the door of an undertaker: 'To die is but to go home.' Many of these inscriptions are very striking and beautiful, but if any one wishes to be convinced of the powerlessness of mere moral sentiment to elevate and regenerate society, let him go to China."

On returning from their visit to the province lying west of the great plain, our travellers journeyed over a wild mountain pass. Of this he says: "The track, you can scarcely call it a road, often runs along the edge of a precipice, the loess cliffs rising to some height above you on one side, and falling several hundred feet on the other. The mules, guided only by their own sweet will and the voice of the driver, who walks by their side, have a way of taking the more perilous side of the road, as it appears to the passenger. In these circumstances you are powerless. A foreigner can by no words at his command convey his wishes to a Chinese mule, and he experiences almost as much difficulty in dealing with a Chinese muleteer. I only once ventured on a remonstrance, and then without satisfactory result. At a sharp bend in the road (not on this journey), my mules came to stand at the tail end of a long line of carts which preceded us, hindered by some block in the road further on. Looking out I found my conveyance, a sedan chair, suspended between poles, like the mule litter, was projecting an inch or two over a precipice one hundred and fifty or two hundred feet in depth. Had this been the only standing ground, complaint would have been unreasonable; but in the curve on the off-side, the mules might have taken up their position, leaving a yard and a half of road between them and the abyss. I tried to persuade the muleteer to lead them into that place of safety, pointing to the precipice and the unoccupied roadway, and the mules, employing gesticulations which occurred to me as appropriate and suggestive, but all to no purpose. There the good fellow stood, showing his white teeth, and smiling all over his face, and protesting, I have no doubt, his willingness, and even anxiety to do whatever I wished; but the one particular thing which I did wish I utterly failed to make him understand."

On the approach to Peking, the road swarmed

with camels, so that in three hours they counted 2113. Many of these were going back to Mongolia and Thibet.

(To be continued.)

Scripture Illustrations.

PASTORAL LIFE.—The story of Nabal and David describes occurrences which even to their minutest details might occur to-day in those border-lands. To the Arab and his pastoral neighbors, sheep-shearing is the real harvest-time,—the wool-harvest. Despising agriculture as beneath the consideration of a freeman (or shall we say a freebooter?), his corn-fields, if he have any, are left to the fellahin, or villagers to cultivate for him. But in the south or hill country about Carmel of Judah, there can never have been much tillage, while it is still unrivalled as pasture-land. It was the wilderness of Carmel. In the early spring, as the custom still is, the flocks and herds were driven from the neighborhood of the village into the southern uplands, where the Bedouin camps may still be seen any day, and the shepherds soon claimed the protection, as neighbors, of the band of freebooters, who made their headquarters in the district. With the natural chivalry of Arabs to their friends, David's men were a wall to them both by night and day, and not a hoof was missing. At the beginning of summer, when forage began to fail, the sheep with their young lambs returned to the village, and the sheep-shearing over, a general feasting and revelry was kept up for several days.

ARAB CAROUSALS.—The Arab tribes still make the shearing the great festival of the year. Lambs and kids are slain and roasted night after night, and soured milk and new cheese are supplied without stint, not only to the laborers, but to all the neighbors and to any passing strangers. To these, in spite of the Moslem prohibition of intoxicants, liquor much stronger is often added; for the Arabs, unlike the townsmen, are not rigid in this matter so long as the potation is not the fruit of the grape. Happily such sad results as followed Nabal's carouse rarely occur. Mohammedanism, though it has blunted the moral sense and struck at the root of domestic purity, has preserved its votaries from that drunkenness which is the curse of Christendom.

NABAL AND DAVID.—The relationship between Arab tribes and the settled inhabitants in regard to their flocks and herds was once illustrated to me in a very agreeable way, when I had to do with a veritable Nabal and a Belshazzar David. Travelling in Moab in the month of February, our whole party were taken prisoners by the chief of Kerak, and confined by him in the famous crusading castle. We were on our way to visit a powerful tribe, the Beni Lakk'r, whose sheikh was an old friend of mine, with whom in previous years, I had travelled. Having heard of our detention, he suddenly appeared most unexpectedly one day, with only two mounted companions, and announced his intention of leaving with us next morning. Our captor dejected, and told him he must have a ransom. The sheikh, with a calmness unlike David, quietly observed: "You men of Kerak have hundreds of camels with their young, and thousands of sheep with their lambs, out on our plains. The Beni Lakk'r have been a wall to them all these months, and now you ask ransom for my brothers. Nay; but if we return not in two days, your camels and goats will travel farther to our camp, and I shall weep for the losses of you my friends,

but I shall not make them good." I scarcely need to add that the argument was found unanswerable.—*H. B. Tristram in S. S. Times.*

THE GRAND JUBILEE.

BY EDWIN H. CHAPIN.

There sweeps a rush of armies past with banners
proud and high.
And clarions walt their thrilling strains triumphant to
the sky;
No dread munition in their ranks, no fearful steel
they bear;
No "warrior garments rolled in blood," no panoply
they wear;
But on each brow the olive wreath is twining fresh
and green,
And in each lifted eye the light of peace and joy is
seen.

* * * * *
Gay barks with music on their decks and pennons to
the breeze,
And silks and gold and spices rare are out on foamy
seas:
Safely their bright prows cleave the waves; there is
no foe to fear;
No murderous shot, no rude attack, no vengeful crew
is near.
Where battle strode o'er ruined heaps, and carnage
shook its brand,
And red blood gushed, the purple grapes and cluster-
ing harvest stand;
And dews from bending branches drip and quiver in
the flowers,
And merry groups are rushing out from cots and
shady bowers;
"There is no sword our hearths to stain, no flame our
roofs to spoil;
There are no robber-hordes to seize the treasures of our
toil:
Ho! sing ye, then the harvest-song, and twist the viny
leaves,
And let your shining sickles laugh among the plummy
sheaves—
The fablehions we'll to plowshares turn, the days of
strife are o'er;
The spears we'll beat to pruning-hooks, there shall be
war no more!"

Nation with nation strives no more: the golden chain
of love,
Through the wide earth, links soul to soul, descend-
ing from above;
The Indian by his hundred streams, the Tartar in his
snows;
The Ethiop, 'neath the burning sun, its gentle impulse
knows.
From every tribe, in kneeling ranks, upon the silent
air,
Up to the Throne of Thrones, go forth the sacred
words of prayer:
"All praise to Him whose hand alone, whose own right
hand hath done
This blessed work, and made the hearts of all his chil-
dren one!"
Then, like the strains Ephrath heard hymned by the
angel choir,
From every lip a song breaks forth and sweeps o'er
every lyre.
The peopled mart, the temple-arch sends out the
jubilee;
It echoes from the forest-shrines and green isles of
the sea;
"Our fablehions we'll to plowshares turn,—the days of
strife are o'er;
Our spears we'll beat to pruning-hooks,—there shall
be war no more!"

—*Advocate of Peace.*

CONSECRATION.

Take my life and let it be
Consecrated, Lord, to Thee:
Take my moments and my days,
Let them flow in ceaseless praise.
Take my hands and let them move,
At the impulse of thy love;
Take my feet and let them be
Swift and beautiful for Thee.
Take my voice and let me sing,
Always, only for my King;
Take my lips, and let them be,
Filled with messages for Thee.

Take my silver and my gold,
Not a mite would I withhold.
Take my intellect and use
Every power as Thou shalt choose.

Take my will and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love, my Lord, I pour
At thy feet its treasure store;
Take myself, and I will be,
Ever only, all for Thee.

—*F. Ridley Havergal.*

Incidents and Reflections—No. 280.

FAITHFULNESS.

Gilbert Latey was one of the early members of the Society of Friends who resided in London, where he followed the business of a tailor. Being a man of ability, and great uprightness, a Divine blessing appeared to rest on his labors, and he had a large trade among persons of considerable rank and station in the world.

In the year 1654, he attended a meeting, where Edward Burroughs so livingly proclaimed the truths of the Gospel, that he was convinced thereby, and led to follow the leadings of the Holy Spirit as the guide of his life. He was then in a very prosperous way of business, in which he employed many journeymen to answer the calls of his employers, many of whom were persons of rank and fashion.

The power of the cross of Christ induced him to deny himself of all superfluity and needless ornaments in his own apparel, in conformity to 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, from conscientious conviction of their tendency to nourish a vain mind, and their inconsistency with Christian gravity and humility, laid aside.

In order to appease his conscience, he declined to adorn any apparel with superfluous ornaments of lace, ribbons, and such like needless trimming, or to suffer his servants to do it; which occasioned many to imagine he was losing his reason. His customers left him; his trade declined. He was obliged to dismiss his journey men 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 in the capacity of a journeyman himself, and of earning his bread by his daily labor. Yet, being thus strengthened to prefer the testimony of a good conscience to the acquisition of outward treasure, and to give up all the flattering prospects of this world for simplicity of mind, possessing his soul in patience and submitting to be accounted a fool for Christ's sake, he experienced the kindness of Divine Providence, supporting him through his trials, so that as his outward discouragements abounded, his inward peace did much more abound; and having faithfully sought the kingdom of God and his righteousness, all things necessary for his accommodation in this life, were added to his full content.

Another incident is related of him, which shows his faithfulness to the Lord's requiring. In the year 1671, having occasion in the way of his trade to wait upon Lady Sawkell, S

William Sawkell, her husband, who had a command in a regiment of horse, came into the room. He had a friendly respect for Gilbert, and now asked him what meeting he frequented. "The reason is," said William, "that I have orders to break up a meeting of your people at Hammersmith next Sunday, from so high a hand, that I cannot avoid executing them; and therefore I inform you, that you may refrain from coming on that day." Gilbert, notwithstanding, believing it his duty to attend Hammersmith Meeting, let William know it before they parted.

The day came; Gilbert, not reasoning with flesh and blood, attended the meeting, in which he was much favored, and as he was preaching, the troopers came, and stood for some time in silence to hear his testimony, till one of them under sort cried out, "This man will never have done, let us pull him down," and accordingly laid hands on him. The commanding officer coming in, said, "Latey, did I not tell you that I was commanded to be here to-day?" "Yes," replied Gilbert, "and did I not tell thee that I was commanded by a greater than thou to be here also?" He was taken before those in authority and fined, but was able, through his influence, to save his friends of that meeting from the sufferings designed for them.

His honest faithfulness met with an abundant reward, for in his old age he was often 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 lifter up of my head; He is my strength and great salvation."

The two following anecdotes were related by the late Louis Taber of Ohio:

An elderly Friend, living in the State of New York, about one hundred miles from the city, always attended the Yearly Meeting. As the time would approach, he could find no release from what appeared to him to be a needless service. While he enjoyed the company of his friends, and felt a deep interest in the transactions of the meetings, he seldom spoke to the business, and was not often under an appointment; and he would query, why it was that he could not remain at home with peace of mind. In his last sickness he told his family that he now understood why he had felt constrained so diligently to attend Yearly Meetings. It was just as necessary that there should be silent burden bearers, as more active members. Every one has a place to fill in the spiritual building and church of Christ. Some of the most important parts, such as the frame-work of a house, are hidden from our view. We see only the outside furnishing, the ornaments and the painting. It was now, he said, a great comfort to him that he had been faithful in performing his duty, and been obedient, as he believed, to the Divine requirements.

A middle-aged, single woman and member of Warkboro Monthly Meeting, who occasionally appeared in public to the satisfaction of her friends, believed that it was required of her again to attend New York Yearly Meeting. Being in poor health, living three hundred miles distant, and with very little means, it was a trial of her faith to make the attempt. Be-

side her limited wardrobe and a little furniture, she had left only sixteen dollars. Her journey to New York would absorb her entire means. But she received the assurance that if she would go, in obedience to her Master's requirements, she should never want for anything during her life. Accordingly, she went with her friends, very much enjoying her journey and the attendance of meetings, and returning with the sheaves of peace. A few weeks subsequently, she was taken sick. During her illness, she said, "I am glad I attended our last Yearly Meeting. The promise made to me will be verified. I shall not want for anything in this transitory and mutable state of existence. I now see nothing in my way." Her many friends believed that she made a happy and peaceful close.

Wise.

"Fish, sir? Caught within the half-hour; not been lying in the boat all day in the sun. Fresh from the water, sir!"

We stopped to look at his fish, but quite as much for a look at his fine frame, which had attracted our attention as he strode through the water, carrying with ease upon one shoulder a weight of yard and sail-cloth under which most men would have bent and staggered. His eye was quick and bright and his complexion of that clear red and white, showing through the sun tan, which comes only by nurture on fresh air, sunshine and wholesome food. What a royal heritage? a sound body, accompanied by a sound mind.

"Your mates do not appear to be as strong as you are," I remarked, looking at the two who were bringing more of the day's catch from the fishing smack anchored a little distance from the shore.

"Well, no, sir, they're not; and it's their own faults, more's the pity? You see, they're old neighbors, and I hire them by the day because very few others will; but they wout either of 'em be good for work much longer if they don't mend their ways a bit."

"You are the master of the fishing-vessel, then?"

"Yes, sir; master and owner too, thanks to my father being a wise man."

"I'd like to hear something of that wisdom of his, if you don't mind telling me," I said.

"Not a bit, sir. Always feel as if it was a testimony, as you learned folk call it, to him, now he's gone."

The fisherman laid his load down on the wharf and sat on a barrel end as he went on:

"When I was a young boy there was a great deal of beer drinking going on all about me. My father fell in with the custom, too, in a moderate sort of way; but as time went on things seemed to get worse and worse. For I've always noticed, sir, that when the devil gets a good hold on a neighborhood he's never a bit inclined to let up on it, but gets a tighter and tighter hold on it unless the Lord sends his own power to throw him, which He always seems to do sooner or later.

"Well, my father had the good sense to see that it wouldn't do for his boys; so when the temperance movement came our way, he took hold with all his might, and didn't begin by saying to us boys, 'You do thus and so,' but he did it himself. Yes, sir, his name went down among the very first that signed the pledge, and then he says to us, 'Now, boys, if you'll pledge yourselves never to touch a drop of liquor till your twenty-five, I'll pay you your beer money every week,' for there were

plenty of boys about the neighborhood that expected their beer money as regular as a man, and got it and drank it up, too. You see my father thought that if we could be kept from it until we were twenty-five, we'd have sense enough to know what was good for us, if ever we had it.

"We put our money into the savings-bank, where it brought interest. And we put all our earnings we could spare beside it. I think the having a bit there already made us more likely to save what the other boys thought nothing of spending, and you'd be astonished to see how a little money grows if you only give it a good chance.

"When I was twenty-five I took out my money and bought that boat. My brothers have stuck to the pledge the same as I have, and they are both in good business of their own, calling no one master except One,"—the fisherman looked reverently upward—"and He makes a good Master, sir."—*Forward.*

FROM THE "BRITISH FRIEND."

Artificial Diamonds.

Of all the chemical elements, carbon is the most important, the most interesting, the most wonderful.

No other element has given rise to the thousandth part of the mighty host which own carbon as their parent. Organic chemistry is not the chemistry of bodies which owe their being to the subtle and secret influences of life, whether in animal or plant; it is the chemistry of the compounds of carbon. It is a branch of science which is extending at an enormous rate, and beyond any doubt there is no limit to the number of compounds which may be formed. Yet from benzine to antipyrine, from essence of garlic to otto of roses, all are built up upon a framework of carbon. In consequence of the endless possibilities of the combinations of carbon with carbon, and of carbon with other elements, the chemist has pathways to discovery which do not open to workers in other fields. It falls to few zoologists to discover an entirely new type of animal; yet any chemist may retire into his laboratory and bring forth a new compound—it may be a new dye, a new medicine, a new odor, or merely a body of scientific interest; it will have a new name.

But quite apart from its interest as the basis of organic chemistry, carbon is remarkable by reason of the protean forms which it may assume. No one, by means of his unaided senses, would be convinced of the identity in composition of ordinary charcoal, or the graphite of Borrowdale, and the diamond. No two bodies could be more dissimilar than the soot of our chimneys, and the brilliantly lustrous gem. Their identity in composition is proved by the fact that when burnt they yield the same products of combustion. Lavoisier, a hundred years ago, was the first to establish this important fact. After this discovery, the possibility was recognized of the conversion of black amorphous carbon or soot, into transparent crystalline carbon or diamond. Nor have attempts in this direction been wanting; yet till a few weeks ago, only negative results had been obtained.

On the sixth of Second Month of this year, Henri Moissan announced to the French Academy of Sciences, that he had succeeded in manufacturing the diamond in his laboratory. The achievement is a great one, and worthy of the discoverer of fluorine. It is particularly interesting to hear that it was a wanderer from

other worlds than ours which gave him the first hint of that line of enquiry which has ended so happily. The secret was whispered to him by a meteorite, known as the meteorite of the Cañon Diablo. A very careful examination of a portion of this visitor revealed the presence of a few minute diamonds imbedded in the iron, which formed more than nine-tenths of the whole. Here was the secret unfolded, and let us try to read it.

It is known that hot iron expands on solidification. The meteorite in its headlong flight was an intensely hot mass of iron, containing a small quantity of carbon. When its journey ended it began to cool, and the outside quickly became a hard crust, surrounding the semi-liquid mass within. As the internal portion of the iron began to solidify, it endeavored to expand, and brought enormous pressure to bear upon the carbon in its midst causing the constituent atoms of the carbon to huddle together, and arrange themselves in that particular way which obtains in the diamond. Such is the story the meteorite would tell us, and Moissan proceeded to repeat, if possible, the process in his laboratory.

He took some finely-divided black carbon, and compressed it very strongly in a small iron cylinder. Meantime, he had converted a small quantity of iron in a crucible into an intensely hot molten mass, by means of an electric furnace. The cylinder was then plunged into the crucible, when the iron of the cylinder was instantly fused. The crucible was at once withdrawn from the furnace, and chilled in a bucket of water. In this way, he ensured the formation of an external crust of solid iron; when this crust was only at a dark red heat, he removed the crucible from the water, and allowed the cooling to proceed in the air.

The mass so obtained was treated with various chemicals, which ate away the whole of the iron. And examination of the residue proved it to contain beside graphite, not only small fragments of the black variety of the diamond, known as carbonado, but also crystalline transparent particles, which scratched the ruby, and possessed the most brilliant lustre; from these and other properties, there could be no doubt that he had indeed achieved his object, and manufactured diamonds, identical in every respect with the Pitt diamond or the famous Kohinoor.

True, the diamonds Moissan has hitherto obtained, are of the smallest size, and natural diamonds have not fallen in value. But the key to the problem has been obtained, and the achievement is one of the greatest which has been made during recent years, within the range of inorganic chemistry, that branch of science which so many are inclined to-day to consider an exhausted and exploited field.

BEVAN LEAN.

Natural History, Science, etc.

Flying-Fish.—This fish is certainly the most prolific of any to be found in the warmer parts of the ocean, and its numbers are simply prodigious. All day, and presumably all night, as the vessel ploughs its course, it constantly disturbs and disperses the fish, which in these parts, must universally populate the surface waters. I have frequently spent considerable time looking over the bows of vessels, and watched the almost incessant flight of the frightened creatures as the ship, like a monstrous enemy, tore through their midst. In recent years, much attention has been paid to the

question as to whether these *Ereocetans* flap their wings during flight, or simply skim with expanded wings from the initial velocity with which they leave the water. My own observations certainly incline to the last opinion, and that the rising of the fish was coincident with a rapid movement of the tail, which always more or less reminded one of the action of the blade of a steamer's screw. This can also be frequently observed when the fish at the end of its flight apparently observes a lurking enemy, and just touching the water, the action of its tail can be again noticed preparatory to a fresh escape from the sea. There can be little doubt that the flight of this fish is always of a protective character, and is scarcely undertaken for any pleasure or relaxation. A ship must appear as a hideous monster, and add to the many terrors in the lives of these abundant animals; some are more alarmed than others, for many of them will again take to the water but a short distance from the vessel, whilst a few, and generally the larger specimens, pursue a more prolonged flight.—*A Naturalist in the Transvaal.*

The Nutmeg.—The nutmeg tree is a native of the Molucca Islands, which were taken possession of by the Dutch in 1619. They endeavored to create a monopoly in the spice trade. Only a certain number of nutmeg and clove trees were allowed to grow, all others being ruthlessly destroyed. The tree grows to a height of from thirty to fifty feet, and bears a fruit which resembles in appearance an apricot. When ripe it bursts into two pieces, and discloses inside a dark nut (the nutmeg), covered with a brilliant scarlet covering, which is the *mace* of commerce. A tree in full bearing yields from 1500 to 2000 nuts.

Pimento or Allspice—is the dried, unripe fruit of a tree which grows wild in the West Indies. The pimento is round, of the size of a small pea and of a dark color. Soon after the blossom falls, the green berries are collected and dried in the sun.

The Quaker Bonnet.—The late Dr. Agnew, of Philadelphia, said that catarrhal affections were almost unknown among the Quakeresses whom he attended, and he ascribed it to the fact that the Quaker bonnet protects the back of the head and the nape of the neck from cold air.

Intelligence of Cows.—A gentleman says that one morning, when it was very hot and sultry, two cows came up to the farm-yard gate. They seemed to be looking for something, and their pleading eyes attracted the gentleman's attention. He was puzzled to know why they stood there, but bethought himself that they might be in want of water. He called to his chore-boy to bring a pail of water. When it was lifted up to them, their eagerness was so great that they forgot all their manners, and it was evident that another chore-boy must be called into the service. One pail of water did not suffice, and when they had allayed their thirst, they quietly walked away. In about a half-hour, what was the gentleman's surprise to see these two cows walking up to the gate, bringing three other cows with them. The newcomers were served liberally, and then with gratified and repeated moo-ooos they slowly marched off. It was a unanimous vote of thanks.

The gentleman said; "It seems quite clear that the first two callers, pleased with their friendly reception, had strolled down to their sister gossips and dairy companions, and had informed them—how I cannot say—of their liberal entertainment, and then had taken the

pardonable liberty of inviting them up to our gates. This gentleman must have that chivalry toward animals in his character as had the Wisconsin dairyman, when he put over the stable door, "Treat a cow as if she were a lady."—*Parish Visitor.*

A Canary Bird's Act.—My canary bird Noah is singing over my head an unusually beautiful and cheering song, says a writer in the *Philadelphia Times*, and I fancy that his clear notes are due to the clever trick he performed one morning lately. The night before had been very cold, but the sun rose warm and the chill wind had departed, so that when Noah, in his pretty, clever way, begged me to let him have a little fly around the garden, I opened the window and bade him go.

On these rare occasions he waits for my whistle to tell him "time's up," but on this occasion I had not more than seated myself at my work when I saw Noah at the window pane. I was surprised, but concluded he had found the air unpleasantly cold; so I raised the sash to admit him.

But as I put out my hand to take him he flew back into the garden. I laughed at his play, for I took it to be that, and went back to my seat. In another minute, however, I heard a flutter of wings once more against the glass, and saw Noah there again. Calling to him that I was not to be fooled again, I kept my seat, but he continued to throw himself so violently against the pane that I was afraid he would kill himself, so I once more opened the window.

As soon as I did so, he flew away as before, but this time it dawned on me that he might mean something by his conduct. I stepped out into the garden, where he greeted me with a burst of joyful song, and flew away just a few feet ahead of me, looking back as he fluttered on. I followed and he led me to a rose bush at the other end of the garden, but I could not see what brought him, until, with a series of loud, staccato notes, he flew down beside a heap of yellow leaves.

Then I saw lying there what I took to be a dead canary, but when I stooped and took it up in my hand it stirred feebly. The poor little creature had evidently been out all night in the cold, and was almost frozen, but on my placing it near the stove in a spool basket on a soft bed of cotton, it gradually revived.

Noah was delighted, and would fly from me back to the invalid twenty times a minute, trilling his prettiest songs and hopping about the other canary with his saucy head on one side, and chirping, "How are you now, brother?" as plainly as if he said it.

I have advertised for the lost bird's owner and no one has appeared as yet.

SLEEP ON IT.—Daniel Webster used to say of a difficult question, "Let me sleep on it." It was not merely for morning vigor, but to get the matter at a distance where he could measure its proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world from the senses, that it may be realized in thought. It is very simple advice but worth heeding. Get some moments each day to yourself; take now and then a solitary walk; get into the silence of thick woods or some other isolation as deep. Pythagoras insisted upon *an hour of solitude every day*, to meet his own mind and learn what oracle it had to impart.—

What Dr. Dash said.

Dr. Dash, a successful physician in the West, returned to his old home after a long absence, and visited the college in which he had been educated.

"Twenty years ago," he said to a group of students, "I graduated in this hall. There were eighteen men in my class.

"Of the eighteen, six drank habitually while at college: not to excess, but regularly—a glass or two each day. Not one of these men succeeded in attaining fortune, reputation, or even a respectable position. But they were among the ablest men in the class.

"While at college, I was in the habit of frequenting the daily newspaper office here. There were ten men in it—editors and reporters. I know them all—a lot of bright, jolly fellows. He worked hard, the hours late, the meals regular.

"Every man in the office drank but one, a reporter, Ben Perry. One of the editors told me he had seen Ben come in from a fire at two o'clock in the morning, drenched to the skin and fired out. He would look wistfully at the whiskey bottle, but he never touched it.

"I inquired for the boys to-day. Three had died from drinking; six were holding inferior positions in newspaper offices.

"'Habits bad,' said my informant, 'They could not make their way, and so fell lower. Perry's head was always clear, and he was regular at his work. He is editor-in-chief of one of the principal newspapers in a seaboard city.' He had not half the natural ability of at least three of the others.

"These are facts," said the doctor, "I advise you who are beginning life to consider them. I have not a word to say about the moral question involved in drinking. But I know, as a physician, that no American, with his nervous organization, in this wearing climate, can habitually take liquor without injury to his health, and without in greater or less degree hindering his chances of success."

A schoolboy in Australia recently put the matter tersely, thus: "I abstain from liquor because I wish to excel. As a cricketer, Grace says, 'abstain;' as a walker, Weston says 'abstain;' as an oarsman, Hanlan says 'abstain;' as a swimmer, Webb says 'abstain;' as a missionary, Livingstone says, 'abstain;' as a doctor lark says 'abstain;' as a preacher, Farrar says 'abstain.'" Asylums, prisons and work-houses repeat the cry, "abstain."

Items.

Among the Barefoots.—[In *Wide-Awake*, Tello Apéry tells in a very interesting way some of his experiences while conducting a "Bare-foot mission."] The following is the last part of his tale.

Funny things happen sometimes. Two women came one day and wanted shoes for a whole lot of children; but they had no children with them, and no letter. I asked for a letter, and one began to cry so hard that papa said, in French, "Oh! give her some, poor thing;" but I thought it was it on, and she didn't look right, anyhow. But I finally got a pair, the oldest I could find, for the "delicate" one she told about, and told her that as the best I could do without a letter. She drew them at me, and began abusing me, and finally said: "They ain't worth a pint o' beer."

"That is just why I gave them to you," I said; and then I opened the door and they went off, holding all the way. One day a big boy came, so ragged that I don't know how he kept the rags on. He said he couldn't find a place to work if he had decent clothes. I

felt sorry for him, but asked him if he had a letter of recommendation, and he said, No, but that he could get one from Alderman Clancy, if that would do. I told him it would, and he went out to get the letter, and I got out a full suit for him, with hat and shoes. In a few minutes he was back with a badly written note on a dirty piece of paper, saying that the bearer was an honest and worthy boy. I sent him to the sink to wash and comb his hair, and then he put on the clothes, and he looked really handsome. I led him to the glass, and said: "How do you think you look?"

"Like a gentleman," he answered, grinning.

"Well, now, as a gentleman, answer me. Who wrote that note?"

"I did," he said, as if it were something to be proud of.

I talked to him, and explained what an awful thing he had done without knowing it was wrong, and he promised to do differently. I gave him a quarter to get his hair cut, and he left. He went to work in a pencil factory, and often stops in as he goes by. He has never needed anything else, for he gets good pay, and went to night school last winter.

Hardly anybody thinks to say "Thank you," except the Irish women, and they "bless you" till you almost wish they couldn't talk. One poor, ignorant boy, who got a good outfit on his teacher's letter, hung on the door knob awhile, as if he were trying to think of something appreciative to say; finally he said, "Well, so long!" and hurried out. I know he was thankful, but didn't know what he ought to say. The ones who feel the most say the least.

The mothers of these very poor children go out washing or scrubbing, and so have no time or strength to keep the children or their houses clean, and their hands are generally so sore they cannot sew, or their nails are split; and some don't know how. If it is a possible thing, I want to have it so that mothers can come to my house and mend, or clean the clothes on hand, an hour, to pay for the things for their children. I think in that way the mothers would feel more respectable, as they would not be begging. The boys could blacken a pair of shoes for a pair. Of course, with so little space, I can't do that now. Some of the clothes and stockings that are sent in are mended, but the most have to be mended, and it will be a good thing all around if this scheme will work. Anyhow, it will have a trial.

Intemperance is the cause of more than half the misery and the money that should buy shoes goes for beer. Such people's children get very little from the Barefoot Mission, for I know that the parents would take away good things and sell them. I can't send a little child off without anything, so I give him a pair that would not sell for five cents, and tell him to come back when they are worn-out. I have now made a rule to confine my business to giving shoes, stockings, and what clothes I can to children, and not to pay rent or do anything else that I can help, for it would bankrupt the richest man in the world to do all that such people would ask.

It is very hard work to assort the clothes and get the shoes mated and tied together, and to keep track and tally of it all; and fitting shoes on dirty little feet is not pleasant work. Money could not pay anyone for doing it. It is only because it is duty that helps you bear it.

The Kansas A. of L.—A secret anti-Prohibition organization called the "Army of Liberty," whose object is the overthrow of the Prohibitory Amendment and the election of whiskey men to office regardless of party, is spreading throughout the western part of the State. It is in the form of a military organization, and binds its recruits with the most solemn oaths. Here is a portion of its secret ritual and obligations on the occasion of the initiation. "Recruits" about to enlist in the "Kansas Department" are repeating the oath given out to them by the "first lieutenant":

"I (each candidate will pronounce his name), of my own free will and accord, do most solemnly promise, declare and swear, that I will support and maintain the constitution of the United States and that of the State of Kansas, and the constitu-

tion and by-laws of the A. of L. That I will obey all the orders issued and commands given by the general commanding the Department of Kansas, and render obedience to all superior officers. That I will ever conceal and never reveal any of the secret work of the A. of L., or any of its passwords, signs, tokens or grips, or divulge to any person whatsoever, the name of any of its members, except to those who first prove themselves to be worthy members of the A. of L. I do further solemnly swear that regardless of party affiliations, I will not support any person as a candidate for office or at the polls, who is not a member of the A. of L., or in full sympathy with its principles and pledged to support the same.

"I do furthermore solemnly swear, that I will use all lawful means in my power to secure the repeal of all sumptuary laws now in force in this State, and to secure the resubmission of any sumptuary amendment of the constitution of the State, and particularly that known as the Prohibitory amendment, to the people for their decision through the ballot-box.

"All of which I do most solemnly swear without hesitation, equivocation, mental reservation or evasion on my part, under no less a penalty than that of having my name published officially to the A. of L. as being void of principle, destitute of honor, unworthy of trust or confidence, and of being branded as a traitor and a spy and not entitled to respect or fellowship; to the faithful performance of which I pledge my sacred word of honor. So help me God and keep me steadfast." *N. Y. Voice.*

Clara Barton, as President of the American National Red Cross Society, has accepted the gift of Dr. Joseph Gardner of a section of land in the Blue Grass region in the State of Indiana, and states that this will be the one piece of neutral ground on the Western Hemisphere, protected by international treaty against the tread of hostile feet. Forty nations are pledged to hold all materials and stores of the Red Cross, and all its followers, neutral in war, free to go and come, as their duties require, the United States Government having joined the treaty of Geneva under her special influence. The officers and attachés receive no salary from the public treasury, all, except the hired servants, giving their services gratuitously although only moderately rich. It is hoped that this noble gift of land will be supplemented by others of such buildings as may be needful.

Poisoned Candy.—The *Christian Advocate* of New York, says, that at a little store opposite a public school building in Baltimore, thirty-five pounds of candy filled with whiskey were sold in four days. This is a wicked means of cultivating in children an appetite for intoxicating drinks.

Objectionable Publications.—A large number of German publication houses have united in a petition addressed to the Chancellor of the Empire asking for the suppression of catalogues of indecent and obscene books and pictures. The most objectionable publications in line were two catalogues from Amsterdam firms. In the petition, reference is made to the example of America, which, under the McKinley Bill, fines the introduction of such books up to \$5,000 and ten years' imprisonment. The petition is signed by nearly all the leading book houses all over Germany.

"Sunday" Papers.—Certain secular papers which publish a Sunday issue, and contain much pernicious matter, attempt to atone for their wickedness and render themselves acceptable to the better classes in the community by printing a limited quantity of religious news. They endeavor to make capital out of this plan by announcing it frequently and emphatically, as though it were a cardinal virtue. But it sometimes happens that the worst secular papers contains the largest quantity of religious matter. It is an impious trick. It can never sanctify the paper, nor neutralize the evil effects of the vile matter it contains. If a psalm were sung and a prayer offered in the gambling-house in the evening before beginning operations, that would not make it a safe place for families to resort. No more can these scraps of religious matter in the secular paper make it a safe family pa-

per while it continues to print that pollutes the mind and heart.—*Christian Advocate.*

THE FRIEND.

SEVENTH MONTH 1, 1893.

In some of the States of our Union, the people have endeavored to shield themselves in measure from the evils that flow from the use of intoxicating drinks, by the enactment of laws designed to limit or prevent the use of such liquors. It has been argued that the appetites of the drinking part of the community are too strong to be restrained by such enactments, that in defiance of them, persons will procure and drink spirituous or fermented liquors, and therefore that such laws should be done away with.

Would not the same line of reasoning lead to the abrogation of those laws which the Almighty gave to the children of Israel formerly, and which our blessed Saviour reiterated in his Sermon on the Mount? So long as man remains in his fallen and corrupt condition, he will court and seek by unlawful means to obtain desirable things which belong to his neighbor. But surely, no sane man will argue that the restraints put upon this propensity by laws Divine or human, ought to be removed! Although laws do not entirely prevent the exercise of our covetous propensities, they certainly do much to keep them within narrower bounds, and thus promote the welfare of civil society.

It is undesirable to multiply laws where there is no moral principle involved; but it should be borne in mind, that those laws which are made to restrain moral evils are in themselves a standing testimony to what is right; and have a steady educating influence on the people, impressing upon them correct views of what is right and what is wrong.

We believe the same line of thought applies to the provisions of the Discipline of our own religious Society. If these are founded on correct principles, it is not expedient to change them because some individuals are unwilling to conform their conduct thereto; for in such cases the pithy remark of the late Morris Cope applies: that it is the people and not the Discipline, which needs a change.

SUMMARY OF EVENTS.

UNITED STATES.—Attorney General Olney, in an opinion made public Sixth Month 26th, holds that the several appropriations made by act of Congress in aid of the World's Fair, including the appropriation made for a Government exhibit, "are as available now as before the decision of the Circuit Court of Appeals permanently opening the World's Fair on Sunday, with the single exception that no more money ought to be paid to the Illinois corporation known as the "World's Columbian Exposition."

It is believed the action of the India Government in closing the India Mints to the free coinage of silver is regarded by the United States as doing away with the necessity for reconvening the International Monetary Conference, which was to have met again in Brussels this Fall. On Sixth Month 26th, silver had fallen in London to 77 cents per ounce, making the bullion value of our silver dollar worth only 60½ cts.

At Seattle, Washington, Judge Hanford, of the United States Circuit Court, has decided that the law of that State preventing the sale of cigarettes is in contravention of the Federal Constitution.

At the maple sugar laboratory at Montpelier, Vermont, during the past season 4,759,762 pounds of sugar were tested. The bounty on this output will amount to about \$72,500.

An increase of 20 per cent. over averages of previous years is noted in Florida's orange production this year.

The Columbian "Liberty Bell" was cast at Troy,

New York, on the 22nd ult. It will be rung for the first time at the World's Fair on Seventh Month 4th.

Reports to the Weather Bureau say that Resene crevasse, on the Mississippi, above New Orleans, "is now 500 feet wide, and widening rapidly. About twenty large plantations and some smaller places, aggregating some twenty-five to thirty miles along the river and fifteen miles deep, will be more or less under water, entailing a loss of about one million dollars to crops in Iberville, Ascension, St. James' and St. John's parishes. The overflow will cross the country to Bayou Fountain and Manchac, ultimately reaching Lakes Manepas and Pontchartrain. The maximum stage has doubtless been reached."

It appears from the annual report of the Police Department, submitted to Mayor Gilroy, of New York, last week, that during the past year there were 3421 charges preferred against members of the force. These charges resulted in 13 dismissals and 2593 fines. The total strength of the force is 3731 men, of whom 38 are captains, 168 sergeants, 171 roundsmen and 3216 patrolmen. The arrests during the year numbered 84,498, of which number 19,073 were females. The arrests for intoxication were 22,853.

A tornado in Jefferson County, Kansas, on the night of the 21st ult. devastated a strip of country half a mile wide and six miles long. Eleven dead bodies have been identified, and it is known that at least five more persons were killed. Three others were fatally injured.

A despatch of the 22nd ult., from Percy, Kansas, says: "The most destructive and death-dealing tornado which ever visited Eastern Kansas, passed through Williamstown and the surrounding country in Jefferson county about seven o'clock last evening. It travelled southeast, and took a scope of country half a mile wide and about six miles long. Not a house, barn or tree was left standing in its path. It was accompanied by a terrible rainstorm and midnight darkness. Eleven dead bodies have so far been discovered, and it is known that at least five more were killed.

Deaths in this city last week were 443, being 46 more than the previous week, and 9 more than the corresponding week last year. Of the foregoing 59 died of consumption; 33 of heart disease; 26 of cholera infantum; 23 of marasmus; 19 of convulsions; 18 of diphtheria; 17 of pneumonia; 16 of apoplexy; 15 of inflammation of the brain; 15 of inflammation of the stomach and bowels; 12 of Bright's disease; 11 of bronchitis; 11 of old age and 10 of inanition.

Markets, &c.—U. S. 2's, 97½ a 100; 4's, reg. 109½ a 110; coupon, 110½ a 111.

COTTON sold in a small way to spinners on a basis of 8½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, at \$14 a 15.50; spring bran, in bulk spot, at \$13 a 14.

FLOUR.—Winter super, \$1.90 a \$2.10; do., extras, \$2.15 a \$2.40; No. 2 winter family, \$2.50 a \$2.70; Pennsylvania roller, straight, \$3.10 a \$3.35; Western winter clear, \$2.70 a \$3.00; do. do., straight, \$3.25 a \$3.50; winter patent, \$3.60 a \$3.90; Minnesota, clear, \$2.50 a \$3.00; do., straight, \$3.25 a \$3.75; do., patent, \$3.85 a \$4.25; do., favorite brands, higher. Rye flour moved slowly at \$3.00 a 3.05 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 68½ a 69 cts.
No. 2 mixed corn, 47½ a 48 cts.
No. 2 white oats, 38 a 39½ cts.

BEEF CATTLE.—Extra, 5½ a 5¾c.; good, 5¼ a 5½c.; medium, 4¾ a 5¼c.; inferior, 3¾ a 4¼c.; common, 4 a 4¼c.; Texans, 4 a 4½c.

SHEEP AND LAMBS.—Extra 5½ a 5¾c.; good, 4¾ a 5¼c.; medium, 4¼ a 4¾c.; common, 3¾ a 4¼c.; culls, 2 a 3¼c.; lambs, 4 a 7¾c.

PIGS.—Extra Chicago, 9 a 9¼c.; other Western, 8¾ a 9c.

FOREIGN.—On the afternoon of the 22d ult., the British battleship Victoria, was sunk near the island of Cyprus, off Tripoli. During a manœuvre of the British fleet, the ram of the Camperdown penetrated the hull of the Victoria, which caused the latter to capsize and sink in a few minutes. About four hundred men, including Admiral Tryon, lost their lives.

On the 23d ult. in the House of Commons, Premier Gladstone stated the alterations the Government had decided to make in the financial clauses of the Irish Home Rule bill. He proposed a provisional term of six years to effect the financial arrangements. No change in managing or collecting the existing taxes would be made. The Irish Parliament would be empowered to establish new taxes. Ireland's contribution to the Imperial Exchequer would be one-third of the ascertained revenue; also the whole yield of any taxes

imposed upon Ireland by the Imperial Parliament expressly for war or special defence. At the close of six years the contribution and the whole arrangement would be revised. It would be provided that Ireland should collect and manage taxation, with the exception of the customs and excise duties.

Documents purporting to have been stolen from the British Government, were produced in the French Chamber of Deputies, and caused a great sensation. A negro named Norton is under arrest, and has confessed that he forged the documents, but claims that Ducret, Director of the *Cecarde*, who is also under arrest, was his accomplice in the fraud.

The drought continues in Holland, and the municipal authorities have been obliged to take steps to provide drinking water, which in some villages cost a penny a pail. The dearth of water is greatest in the northern districts, where the fodder famine has caused the sale of live stock at any price. In spite of the drought, however, the winter crops of wheat and rye are satisfactory, and especially in Limburg. The grain crops are fairly good in the northern provinces. Oats are very backward. Of potatoes there will be a small crop of good quality. Even with copious rainfall now, the hay crop will prove deficient.

A despatch from Berlin says: The German Foreign office expects that Russia will forthwith open a commercial war against Germany. The officials attribute the failure of the negotiations between Russia and Germany to Francophile and Pan-Slavist influence in St. Petersburg inducing the Russian Government to demand impossible concessions.

A new substance called valzin, is now being manufactured in Berlin under patent, and it is claimed to be 200 times sweeter than sugar and free from certain objectionable properties of saccharin.

Much interest has been aroused by the announcement that Professor Emmerich, of Munich, and his assistant, Professor Tsuboi, of Tokio, have discovered that Asiatic cholera is essentially a poisoning with nitric acid, generated by Koch's comma bacilli.

A despatch received in London, from Mecca state that there were 455 deaths from cholera in that city, on Sixth Month 25th.

A despatch from Shanghai to the London *Standard* says:

"Li Hung Chang (the Chinese Premier), has intimated that a new treaty between China and the United States will be necessary in view of the present condition of the immigration question. Probably the new Ministry will be charged with the task."

The Canadian Government has decided to offer for sale at public auction the Thousand Islands, in the St. Lawrence river, without conditions as to settlement.

NOTICES.

AGENT.—Samuel T. Haight, of Norwich, Canada has been appointed agent for THE FRIEND in place of Noble Dickinson.

WESTTOWN BOARDING SCHOOL.—The stage meets two morning trains and two afternoon trains at Westtown Station. These leave Philadelphia—

7:20 A. M., 31st and Chestnut.

8:46 " Broad Street.

2:53 P. M., Broad Street.

4:32 " Broad Street.

Persons wishing to telegraph to Westtown School should direct to West Chester, Phone, 85.

WESTTOWN SCHOOL will close the thirtieth of the present month, at which time nineteen pupils are expected to graduate. The age of admission has been changed from eleven to nine years.

Persons intending to send children for the next term, commencing Ninth Month 5th, 1893, should apply as soon as possible, to

ZEEBEE HAINES, *Sup't*,
Westtown, Chester Co., Pa.

DIED, at Poplar Ridge, New York, First Month 30th, 1893, **LYDIA M. COOK**, wife of Samuel Cook, aged fifty-two years. She was a daughter of Gilbe and Mary Haight, and a member and minister of Scip Monthly Meeting. This dear Friend was firmly attached to the ancient doctrines and practices of Friends and was formerly a member of Cole Creek Month and West Lake Quarterly Meeting of Friends, and was highly esteemed by them as a minister. Her friends have the consoling belief that her end was peace, and she was gathered as a shock of corn full ripe. "Blessed are the dead who die in the Lord."

WILLIAM H. PILE'S SONS, PRINTERS,
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Selections from the Life of Mary Dudley.

(Continued from page 386.)

Fifth-day, 1st of Fifth Month, 1823.—After time of silence she evinced how her mind had been occupied by mentioning the Yearly Meeting of Ireland, and said: "A large number of friends are collected in Dublin this day, and many dear creatures; I wish they may be enabled to do their duty, and preach Christ to the people."

Afterwards, with much composure, and in a tone that bespoke the feeling of renewed thankfulness: "I seem to have nothing to do but with the present moment, no looking back with pain or uneasiness, but in grateful remembrance of that mercy whereon I trust there was a building long ago. Oh, not to doubt the foundation of a great mercy: warn them, tell all, there is no other way but *resigning up all*, the management of ship and cargo, to the true, unerring lot.

"Every feeling and desire of my heart seems comprehended in the language, 'Thy will be done.' Only I fear that through long continued suffering I may not exemplify that which have declared to others, *the sufficiency of Divine power*: may patience have her perfect work, whether any glimpse of the unspeakable glory be afforded or not. Oh, if this be known, must be glory to God in the highest, through him who came to procure peace on earth. The language of the redeemed through all eternity shall be, 'Not unto us, not unto us, but unto thy name be the praise.'

"I sometimes feel as if I could fly even to saint lands to proclaim the gospel of life and salvation: 'the earth shall be filled with the knowledge of the Lord as the waters cover the sea.'

In the night of the 4th of Fifth Month, my dear mother's mind appeared to be deeply exercised on some doctrinal subjects, and she said with great energy: "For a man to have his bible in his hand and read, 'as I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live,' and then venture to say that any soul is created for destruction! Oh! surely the present dogmas nearly amount to an assertion of this kind; I have not so learned Christ. It is dangerous, dangerous.

"I am a believer in the election of grace, the

covenant and seed of life, but not in the possibility of any state where the petition, Lord save, will not be necessary, nor that any human being is excluded from the offer of Divine mercy."

Once on taking leave for the night she sweetly said, "The Lord direct our hearts into the love of God, and into the patient waiting for Christ: then all will be well." Thankfulness for favors received seemed the continual clothing of her spirit; and instead of dwelling upon her complaints, or recurring to the numerous afflictions which had marked her pilgrimage through time, she spoke of the blessings afforded her, as abundantly beyond her deserts, saying, "What mercies I am a partaker of, and how poor and unworthy I feel, nothing to trust to, but mercy, mercy, mercy; that which was early extended, that which has ever sustained. Wonderfully was preserving grace afforded in the morning of my day, guarding from evil and keeping from many snares. It may well be said I girdled thee when thou didst not know me; and since my heart has been surrendered to Divine government and guidance, the promise has been graciously verified, 'I will never leave thee, nor forsake thee; Oh this rock.'"

The 7th of the Fifth Month was a day of considerable suffering from cough, &c. and the appearance of exhaustion was very painful.

When a little revived, my dear mother observed: "Sometimes after a fit of coughing it seems as if I should sink away, and then again the feeling is rather different; how it will be is remarkably hidden from me, but I feel perfect quiet and resignation. What a mercy to have no burden or anxiety, though I am poor and unworthy, nothing to depend on but the one foundation; if that fails all is over; but it never will fail; the mercy of God in Christ Jesus; and whether I am able to express much or not when the time comes, this is my anchor. Oh! now to have a conscience stung with guilt! and this might be the case but for gracious unmerited mercy: for what am I? what have I? but 'He that spared not his own Son, but delivered him up for us all how shall He not with Him also freely give us all things' in time and in eternity.

"I trust I have not been equivocal in proclaiming Gospel doctrine, that I have not shunned to declare what I believe to be the whole counsel of God."

On obtaining relief from a distressing symptom, she desired the psalm might be read to her which begins, "Unto thee, oh, God, do we give thanks, for that thy name is near, thy wondrous works declare."

First-day the 12th, while Friends were at meeting, my beloved mother requested her daughters to sit still awhile in her chamber; and after a time of solemn silence uttered the following supplication: "Wherever gathered, Holy Lord God Almighty! whether in this little meeting, in larger congregations, or under whatever name assembled, bless those who wait upon and worship Thee. Let thy word have free course and be glorified to the increase of the dear Re-

deemer's kingdom, and the advancement of the great, the glorious and universal work spoken of by thy prophet, when from the north and from the south, from the east and the west, thy suppliants shall be brought.

"Bring them, gracious Lord, near unto Thyself; bring us as a family. Bless my children, I pray Thee; [bless] thy poor unworthy creature, yet one who through thy mercy has trusted in Thee, and been desirous of thy glory."

She then prayed for each of her family in a manner which showed the clearness of her spiritual perceptions and the deep religious concern renewedly awakened on account of those most near to her affections, and concluded with these words, "Wash all in the laver of regeneration, and grant the renewings of the Holy Ghost, that Thou gracious Father mayest be praised in time, and with the dear Son of thy love, everlastingly receive glory and honor, thanksgiving and renown. Amen and amen."

Her voice was remarkably strengthened for this exertion, and she afterwards observed, "What a mercy to be favored with a little fresh feeling; without *the fresh feeling* what is all expression, what is any thing?"

In the afternoon she evinced her kind physician, in a manner which evinced strong interest and Christian solicitude on his behalf offering Gospel counsel and encouragement, and enforcing the necessity of constant watchfulness and prayer. She expressed feeling obliged by his affectionate attention; to which he replied that he deemed it a privilege to have the opportunity of attending her.

Upon one of her sons mentioning that his wife had been detained from public worship that day on account of her infant, she promptly answered, "The tabernacle of God is with man. We have duties to fulfil; but there is an altar to which we may continually resort; the gracious language is accomplished, 'He that is with you shall be in you';" adding, "my children are very near to me; the Lord bless you and the dear babes; Oh may He keep them from the evils of the world; the evils of the heart must be gradually overcome through submission to the spirit of Christ."

Third-day the 14th, hearing of our dear friend Mary Proud's being alarmingly ill, my beloved mother was much affected, and spoke of her as an endeared sister and fellow laborer in the Gospel; after a short pause she solemnly exclaimed; "Oh our poor Society! Lord raise up judges, counsellors, feelers, such as are quick of understanding in thy fear; and if children are to become teachers, give them wisdom and humility."

The approach of the Yearly Meeting was watched with lively interest by my dear parent, and when it began, her mind seemed clothed with the same Christian solicitude as if she were mingling personally with her friends. This was in degree manifested by an address which she dictated to the Meeting of Ministers and Elders, as well as by messages to many of her brethren and sisters who were engaged in active service;

and she entered into the concerns of that important season as fully at times as if she had no bodily ailment. Yet her weakness was such as to render her unfit to see company, and often to excite apprehension that her vital powers were rapidly sinking; while she was still kept in ignorance, and as she would sometimes say, remarkably blind as to the event.

"To the Yearly Meeting of Ministers and Elders, held in London, Fifth Month, 1823."

"Dearly beloved Friends,

"Separated from you by the pressure of extreme bodily weakness, that love which I trust is of the everlasting Gospel, has caused me to visit you in spirit, and even bound in sympathy under your solemn deliberations. Your attention has been claimed by the return of messengers, who, having been enabled to lift up their eyes and look on the fields, now thankfully feel that He who led into labor, graciously sustained through the portion allotted them, while they dare not rejoice in any thing but the humble hope, at times afforded, that through unmerited mercy their names are written in heaven, and their feeble efforts, for the promotion of his ever blessed cause, accepted by the great Lord of the harvest. You have also been called upon as a collected body, to receive the acknowledgment that views of a similar, or more extensive nature, are opened to some others who have been alike separated for the work of the ministry.

"In considering the present state of things at home and abroad, not only the want of the prevalence of Divine life, but in many instances the oppression of the heavenly Seed; how has my soul travailed, that such as are sent forth may not only go in the fulness of gospel commission, but so dwell deep with the gift, as to be faithful to its revealings, watchful and patient in times of concealing, and resigned to those reducing, as well as qualifying operations, whereby the command given to the tribe of Levi may be understood, and from time to time obeyed: 'Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.' Here is the safety of ministers in this day, as it was in preceding ages, who knowing that all their help is from the Lord, cast their care wholly upon Him.

"And for you, dear Friends, who are called, though in a less public manner, to labor whether at seasons in word and doctrine, or as deeply baptized Elders to act like Aarons and Hurs, my heart is engaged in sisterly concern.

"Some of you in your different meetings with larger or smaller companies, have long known what it is, while desiring to bear your own part of the burden, to sit as with your mouths in the dust, ready to utter the bemoaning language, 'What advantageth it me if the dead rise not.'

"May these be strengthened to hold on their way, accepting for their encouragement the scriptural assertion, 'Unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for his sake;' while through this deep experience there is an increasing capacity to 'know Him and the power of his resurrection, and the fellowship of his sufferings,' so as to be 'made conformable unto his death.' The Lord has not forsaken his long regarded people, though 'the time to favor Zion' in the way exercised spirits crave, 'the set time,' may not be yet come. The Redeemer's kingdom will spread in his own way; the work is great, but the arm which is carrying it forward is Omnipotent.

"To the Lord then let us look; in Him let us trust, and to his name, which is everlastingly worthy, be the glory ascribed now and forever, Amen. In the feeling of affectionate and Gospel love, I salute you, and am your very poor and variously tried friend,

MARY DUDLEY.

"Dictated in her sick chamber but signed with her own hand at Peckham, the 28th of Fifth Month, 1823."

(To be continued.)

A Winter in North China.

(Continued from page 388.)

At Tien-tsin the deputies were favored to have an interview with Li-Hung-Chang, one of the most influential men in the Empire, which is thus described:

"As soon as our names were announced, the viceroy came into the outer room and cordially welcomed us, shaking us by the hand quite in English fashion, and then himself conducting us to seats, which had been placed for us on either side of the table, at the head of which he sat. These rooms were somewhat sparsely furnished. The outer and larger one was lighted with Chinese lanterns, and the furniture was partly Chinese, and partly American and European. The inner room (the viceroy's private room) was furnished throughout in foreign style—the floor covered with Brussels carpet; there was one gas pendant with two lights, and several European lamps; oil paintings hung on the walls, of no great value. Li-Hung-Chang sat in an easy-chair at the head of the table, and we sat close to him on either side. Soon after we were seated, tea was again served, and cigarettes for those who liked to smoke. His excellency took one, but soon had his water-pipe brought in, his servant holding it by his side, and he taking an occasional pull. He kept plying us with questions as to our mission, our missionaries, ourselves, why we had come out, what we had seen, where we had been, and what were our general impressions of the country, the people, and the work which we had come out to inspect. The questions were those of a shrewd, clever man, accustomed to deal with men and things. Had our Society headquarters in London? Who were the directors? How were they appointed? Had the English Government anything to do with us, or we with it? Were we subsidized by the Government or by any public fund?

"He seemed to have some difficulty in understanding how large numbers of people should band themselves together, and subscribe what seems, even to a rich Chinaman, an immense sum of money to send out missionaries. We told him that we believed that the Gospel had done more for us as a country than anything else, and that we wished that China and the other nations of the world should share as largely as possible the blessings which we enjoyed. He inquired if we had anything to do with Roman Catholics, or sustained any kind of relations to them. We assured him that we had no relations with them, and strongly disapproved of very much in Roman Catholicism. He told us that he understood as much before, but that he was very glad to receive that assurance from our lips. He said that he knew intimately many provinces in China, and that, so far as his knowledge had extended, the Roman Catholics had excited very strong prejudices against themselves, but he believed that the Protestant missionaries were good men, anxious to do good. We told him that it was the wish of our society to avoid all occasion of friction between them-

and the Chinese authorities, and that we believed that the attitude of our missionaries was conciliatory. We feel sure that good Christians would be good subjects.

"He then told us that he had received a deputation some time before, representing two numerously signed petitions against the opium traffic, and he asked us if those petitions had originated in any way with our society. We said that the petitions had not originated with us, but that the friends and supporters of our society were strongly opposed to the use of opium, and were anxious to do all that could be done to lessen its use.

"He said, 'You have been in Shansi, where opium is very largely consumed; what do you think of the effect of it, so far as you have observed them?' We replied that it was impossible for any one to visit the province, even for so short a time as we did, without feeling that the opium was a great curse, and that we had constantly met with those who were evidently its victims; and, so far as we had conversation with the people, those who took opium admitted it to be an evil, though their will power was so feeble by its use, that they felt themselves to be powerless to shake off the habit. He asked what was the attitude of our missionaries in respect to its use. We said it was one of absolute and uncompromising opposition, and that no opium-smoker was allowed to be a member of our churches. He then asked if our missionaries had been really successful in saving any from this habit. We told him they had, and that from all we could hear, nothing but the Gospel was potent enough to deal with this evil. The he asked how we knew that those church members who professed to have abandoned the habit did not secretly indulge in it. We replied that the habit was such that it could scarcely be kept a secret, and that where any lapse became known, the offender was subjected to the discipline of the church.

"The conversation then turned upon the conduct of the British Government in reference to the opium trade, and especially their conduct in forcing opium upon the Chinese. We freely admitted that we regarded the conduct of England in this matter as indefensible, and assured him that an ever-increasing number of people at home looked back upon it with feelings of shame and regret. The viceroy said that he was glad to hear that we took so just a view of the question, and somewhat satirically added that, as we were sending our missionaries to convert the Chinese, we might try to convert our own Government. We told him that public opinion was being educated on this question, and that we quite hoped to convert the Government. He laughed, and said that he supposed that there was the money difficulty in the way, and that it was always hard to convince a government of the propriety of relinquishing certain source of income, however questionable its moral character might be. We were then asked our opinion as to medical missions. I told him that we had been greatly pleased with what we had seen of their work, and that, viewed in relation to our evangelistic enterprise, it had rendered valuable service in lessening prejudice, and that anti-foreign feeling which was so formidable an obstacle to the spread of the Gospel.

"The viceroy seemed pleased when I told him that I had read the preface which he had written for Dr. Hunter's translation of the British Pharmacopœia, upon which he said that he valued very highly the labors of medical missionaries, but wanted to know if we could see-

he services of first-class medical men at the salaries we paid. We replied that they were missionaries as well as medical men, and that they came out, not to make money, but to render service to a cause to which they were prepared to sacrifice the prospects and possibilities of money-making.

"The viceroy then said 'We are Confucianists—that is good for us; you are the Christians—that is good for you. We Confucianists think that we are able to look after our own souls, but we cannot so well look after our own bodies. Our native doctors do not know much about our bodies, but your foreign doctors know a great deal, and I hope that you will send out a great many more medical missionaries.' We said that we quite hoped to send out more medical missionaries, but that they would feel that their work to heal the souls of men as well as their bodies.

"Towards the close of our visit, champagne was served to those who liked to take it. The viceroy kept his glass before him untouched for some time; at last he raised it to his lips, bowing to each of us. This was evidently the sign that the interview was at an end. Loh-Fung-a almost immediately afterwards intimated that we were obliged to take our departure. The viceroy rose and accompanied us to the outer door of his private apartments, bidding us farewell with more English handshaking, telling us that he valued the information as to missionary work which we had given him. He is a fine-looking man, tall and somewhat spare. We were told before we went that we were not to be surprised if we found him somewhat brusque in his manner—to us he was exceedingly courteous. Our interview with him lasted more than an hour and a quarter."

(To be concluded.)

Incidents and Reflections—No. 281.

DIVINE COMMUNION.

The blessedness of Divine communion and of trusting to that guidance which the Lord graciously bestows on his obedient and trusting children is exemplified in the experience of the late John M. Whitall, of Philadelphia. In early life he was a mariner, sailing principally between Philadelphia and the East Indies. During a return voyage from Calcutta, he was promoted to be second mate. After his arrival at Philadelphia, he says: "I felt best satisfied to sail again in the same ship, and was therefore at home and out of employment for some time. As something to do was very important, of course the thought of remaining idle was by no means comfortable. This uncertainty continued about two months, when one morning at my father's house, I felt drawn to pray again to God that He would find me employment; and while on my knees, a carriage drove up with a kind messenger informing me that the ship "Dorothea" needed a first mate for a voyage to China, and that I was wanted for the position. Thus my prayer was answered, reminding of Daniel: 'At the beginning of thy application the commandment went forth.' I immediately went to the city and joined the vessel as chief mate."

While on the "Dorothea," he met with a spiritual experience which he thus records:—In the early part of 1823, during our homeward voyage from Canton, I one day sat down alone to wait upon the Lord, and I felt such a baptizing sense of his holy presence, and so much and so strong a belief that this silent waiting

was owned of the Lord, and was the way to find and know Him, that it has been my practice ever since, oftener than the returning day to observe a season of thus waiting upon Him. And blessed be his Holy Name, often in seasons of trial has He helped me and lifted up the blessed light of his countenance upon me, and greatly encouraged me to wait upon, trust in and love Him with my whole heart."

During this voyage, "while our ship was in the port of Gibraltar, the second mate carelessly let the anchor chain run overboard, so that the anchor with forty-five fathoms of chain lay at the bottom of the harbor in twelve fathoms of water, or about seventy-two feet deep. This was a new experience. How to recover the lost anchor was a question. There was one resource with which I was pretty well acquainted, and I laid the matter before the Lord. He showed me how to find the lost anchor, and gave me an assurance that we should succeed. Having, when we anchored the ship, noted the position, which was my practice, we had no difficulty in telling where the anchor lay; and following the directions given me by the Lord, we soon recovered our anchor and chain, greatly to my relief and joy."

J. M. Whitall was a man of business ability, and understood well the art of navigating and handling a ship, but it is instructive to see, as it is shown in the above extract, how he looked to the Lord for counsel and help, instead of trusting to his own unaided powers. With how much greater comfort and courage he could undertake the duties that devolved upon him, when he felt an inward assurance from the Lord, that success would crown his efforts!

After leaving the "Dorothea," he made two voyages in the "America":—"Upon returning from my second voyage in this ship," he says, "I felt that it would be best for me to leave her. It was a great trial, as both captain and owner were very desirous to retain me; but on consulting my Heavenly Father my mind was fully settled that it would be right to decline going in that ship. The result proved the value of consulting best direction, for she went around Cape Horn, and was absent for two years, making quite a disastrous voyage for all concerned. Thus I was kept by a kind Providence from participating in that trouble. And through life, I have found asking my Heavenly Father's direction in all important matters, of the greatest benefit to me; and never when I needed it and earnestly sought it, have I been disappointed."

In 1824, he was made Captain of an Indiaman, and at that time the largest ship in the port of Philadelphia. He remarks, "it is not worth while to say I was not greatly gratified and pleased, for I had now reached the summit of my ambition as a sailor."

"After the command had been conferred on me, some Friends for whom I had great esteem, were very much concerned lest I should lose my right of membership in the Society [of Friends], in consequence of being master of an Indiaman, which would have to pass through seas infested by pirates, thereby making it probable that arms would have to be used in defence. This of course brought me into great trouble of mind. But according to my usual practice in all straits, I laid the matter before my Heavenly Father, who, in unutterable mercy and kindness, gave me to see that I might go as captain in the ship, and that no arms would have to be used."

This assurance was verified by the result. On Fourth Month 29th, 1825, he records:—In the

China seas, clear of the Straits of Banca, the place where we feared being attacked by pirates. Oh, how thankful I desire to be for the Lord's goodness and mercy unto me, who am so unworthy, in giving me wisdom and judgment in conducting the ship!"

H. B. Sevey in *World's Crisis* relates the following interesting incident:

While laboring not long since in the State of Maine, a Christian brother on whom I called, related the following incident: He said that once, when engaged in the forest felling trees, a large tree in falling lodged upon another tree, and in order to get the first one down he went in another direction, and felled a second tree, hoping that this, falling upon the first one, would carry it to the ground. In this he was disappointed, as the second tree also became entangled, and lodged in the branches of the other, so that they hung there together.

After looking the case over, he concluded that his best course was to climb up on the second tree, and cut it off near where it crossed the first, stepping on to the first tree when he was through cutting, and allowing the top of the second tree to fall over on one side of the tree and the trunk drop to the ground on the other side.

Accordingly he ascended the tree and commenced chopping. After cutting the log nearly off, as he raised his axe to strike another blow he heard a voice say distinctly, "Don't strike!" He stopped, lowered his axe, and looking around to see who had spoken to him; and seeing no one near he again raised his axe to strike, and again heard the same words, "Don't strike!" Once more he lowered his axe, hesitated and looking around, vainly seeking to ascertain the source of the interruption. After a short delay during which he glanced carefully at the situation and concluded that everything was safe, he raised his axe again to strike a final blow, when his ear was startled with that same voice, saying, "Don't strike!"

He was impressed by the strange occurrence, and thinking there might be some meaning to it, he immediately turned and walked down the trunk of the tree on which he stood. As he stepped from the butt of the tree to the ground, to his surprise the tree *broke in two* where he had been chopping. The trunk fell to the ground, as he had anticipated, and the top, which he had supposed would surely fall over on the other side of the tree on which it had lodged, instead of doing so turned back and with all its great branches, came down with a mighty crash on *the very spot where he would have stood*, had he disregarded the warning given. Had he struck that one more blow it would have been his last; for he must have been instantly crushed beneath the tree top as it fell. J. W.

It is not study, parts, breeding, learning, nor any natural endowments, or acquired accomplishments, that will deliver any man out of this world (or corrupt state of mankind) or that can change his nature, or give him the best place or interest in the kingdom of God; but only a new birth, and true faith in Jesus Christ, whereby we are made the children of God; without which, men are still of the world, notwithstanding all their other improvements.—*W. D. H.*

It was not until the Council of Trent, in 1546, that the intervention of a priest was deemed, in Europe, indispensable to a marriage.

Letters from the Pacific.

On leaving Hong Kong for Australia, J. E. Rhoads writes as follows:

S. S. GUTHRIE, Twelfth Month 1st, 1892.

We were sent to the ship last eve on the hotel launch, four coolies going with us to carry the baggage. If there is anything to be done a strong force of men is always at hand to put it through. This is very noticeable to us Americans, with whom the value of labor is placed so high.

The vessel was under way about 5 A. M., and the run to Macao is forty-five miles, occupying nearly four hours. The route is among numerous islands, across the bay, or mouth of the Canton River. Macao is an old Portuguese town, having a small territory and the adjoining seas belonging to it, and under the control of Portugal. It is said that trade does not flourish there. The bay being shallow, our ship anchored some seven or eight miles off, so that we had but a dim view of the place. Soon a small steamer came alongside and put aboard a lot of cases of opium, marked for Mexico *via* Sydney and Liverpool. Whether it takes such a long route on account of cheaper freight, or because of custom-house regulations, I did not learn. After some time a government launch brought off the Roman Catholic bishop of Macao and two priests, besides others. After another period of some length, two junks were towed out and laid alongside with some difficulty, as there was a stiff breeze blowing. Their contents consisting of baggage, boxes of merchandise, &c., appeared to belong to the Catholic mission; and, bound to Timor, were safely transferred to the ship. Some hours later this was repeated and several more people came aboard, part of them to see friends off. In parting the men embraced each other, patting one another on the back with more or less ardor, according to the degree of friendship. The bishop is considered a great man in these parts. His diocese includes the islands belonging to Portugal; he is now going to Timor to look after his flock. He speaks no English, though one of the priests does, and is disposed to be sociable.

Immediately on completing the loading, the ship weighed anchor and was quickly under way. As we gained the open sea, the monsoon that blows for three months, caused the water to be very rough, and we were rolled and pitched for the next thirty-eight hours as we crossed the China Sea. The passengers were mostly sick during this time, and we among others. Several waves dashed over the deck, and a length one brought so much water as to rush into the cabin and into our staterooms on the leeward side, and swash about the floor among bags and shoes. By placing things on the lounge my valise escaped without a soaking, but S. M. found his clothes damp when he was able to examine them. Time and care will remedy such little difficulties, however.

It was said that typhoid fever and malaria complaints were prevailing at Hong Kong, and I feared we had suffered by our stay there in a way that caused us to be less able to rally from sea-sickness. We have been taking quinine to tone us up, but find reading and writing a task on the brain that it cannot well bear.

We passed the latitude of Manilla about 4 A. M. on the 4th. The sea is smoother and when near land, quite calm, as the effect of the wind is lessened by the islands. On the fourth (first-day) we ran down the coast of Mindoro, and could see land on the west also.

FOR "THE FRIEND."

Use of Tobacco, and Power of Example.

It is told of our late worthy Friend and highly respected citizen, John Worth, of East Bradford, that in early life he was very fond of a good cigar, and was an habitual smoker. When his children were small, on coming home one day, perhaps with cigar in his mouth, he found his son Francis going about with an imitation perfumer in his lips. When queried with respecting it, he said, "I am smoking like father." This led him to reflect upon his example, and entirely and at once to abandon the habit. His boys grew up to manhood and we believe, whilst he lived, clear of using "the weed." While encouraged by the testimony of such men as Chauncey M. Depew, Chas. Finney and others on this subject, an item of our own experience may not be out of place.

The practice of smoking was commenced and ended for the time being, at about nine years of age, when a pupil at the old Pine School-house, Penn Township, Chester County, Pa., under the tuition of such men as William Kirk, John Townsend and others; not that we would intimate they either practised or taught the habit, for they occur to my mind as doing neither. Boys of my age being too young to engage in town-ball, the then popular game for older scholars, amused ourselves in firing lead guns, which were moulded for the purpose. The torch was an ignited cigar. One day, being appointed cannoneer, I puffed away in good style for a short space, when lo! the boy became very sick, things began to reel round, and he to leave up, and had to be taken home. Well does he remember how troubled his dear mother was about this sudden and unaccounted-for sickness, of which he had not then the moral courage to tell her the cause.

At about eighteen, through the advice of an older associate who thought he had been benefitted thereby, chewing tobacco was commenced as a remedy for the dyspepsia. To make a long story short, after years of trial the remedy became more injurious than the disease. Nervousness and craving for the stimulant grew upon me. Many times was resolution made to abandon it, and as often overcome by the enslaving habit. How true it is we often

"See the right, and we approve it too;
And know the wrong, and yet the wrong pursue."

About Fifth Month, 1852, Concord Quarterly Meeting was attended, and we thought it a favored season; many valuable and influential Friends being there assembled. But when some of these aged ones who were considered consistent standard-bearers, after their arrival at a Friend's house near by, and after meals, engaged in puffing their cigars, the first thought was of the bad example they were setting for the youth and young men to follow; secondly, the encouragement it gave me to continue smoking and chewing whilst I knew it to be injurious to me. Matters passed on to about 1859, when two youthful nephews were thrown under our care. Desire being felt that they might be reared clear of its use, this additional prompting connected with the consideration of my own health and happiness, enabled me to once more resolve to clear myself of the encraving, untidy and troublesome habit; which, by Divine assistance, was kept. How oft we are made to acknowledge as the Apostle, "I can do all things (that are required of us) through Christ which strengtheneth me." These two nephews grew to manhood clear of using the narcotic poison, and are happily settled in life.

After the sharp struggle and constant craving of abused and vitiated nature subsided my health improved, and abundant satisfaction now crowned the mind that aforesaid was restless and unsettled—being self-abused, self-accused and self-condemned.

This advice may safely be offered to all the rising generation—"who love life and would see good days," don't chew; don't smoke; don't use profane language nor drink intoxicating beverages, as none of these, nor all of them combined can secure to you that sweet peace, health and respectability which your better nature longs for, and a kind Providence designed you to inherit. M. F.

THE TREE GOD PLANTS.

The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best;
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants.

There is no frost hath power to blight
The tree God shields;
The roots are warm beneath soft snows,
And when Spring comes it surely knows,
And every bud to blossom grows.
The tree God shields
Grows on apace by day and night,
Till sweet to taste and fair to sight
Its fruit it yields.

There is no storm hath power to blast
The tree God knows;
No thunderbolt, nor beating rain,
Nor lightning flash, nor hurricane;
When they are spent it doth remain.
The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows.

If in the soul's still garden-place
A seed God sows,—
A little seed,—it soon will grow,
And far and near all men will know,
For heavenly lands He bids it blow.
A seed God sows,
And up it springs by day and night:
Through life, through death, it groweth right,
Forever grows.

—Evangelist.

SELECTED.

AN EXTRACT.

In the still watches of the solemn night,
While chilly dews are falling thick and damp,
And countless stars send forth their feeble light,
The silent mourner trims her cheerless lamp.

Alone she watches through the midnight hour,
Alone she breathes the melancholy sigh,
Alone she droops like some neglected flower,
Unseen the tears that dim her sleepless eye.

Alone! there is no loneliness with God,
No darkness that He cannot turn to light,
No flinty rock from whence his gracious rod
May not bring forth fresh waters, pure and bright.

There is no wilderness whose desert eaves
Are hid from his all-penetrating eye,
Nor rolls that ocean whose tumultuous waves
May not be silenced when the Lord is nigh.

There is no bark upon the trackless main,
No pilgrim lone whose path He cannot see:
Peace! then, poor mourner, trim thy lamp again,
The eye that knows no slumber watches thee.

THEY who want Christ's spirit, which is the spirit of prophecy, though they preach the exact letter of the Word, yet are false prophets, and not to be heard by the sheep. — *W. Dell.*

A Baptist minister named Chapman, with his wife and daughter are on board. Their home is in Melbourne, and the father and mother have been to the old country on a visit. The daughter has been engaged in the Inland China Mission. Bro. Chapman proposed we should have religious services on First-day morning, to which we willingly assented; he and we all taking part. Several of the officers were present, while the Portuguese took to the deck. After reading selections from the Bible, I addressed the seamen especially, and among other subjects referred to prayer. S. M. next knelt in supplication. S. Chapman then referred to prayer and read the sixth and seventh verses of the Phillipians, fourth chapter. He then related an account a Dr. Gregg of the China Mission had told him as they crossed the Pacific together. The doctor had been applied to by a Mandarin to treat his eyes which were affected by cataract. The patient was persuaded to enter the mission hospital and undergo an operation. This resulted in a cure. The Chinese accused the doctor of having taken the eyes from a child and placed them in the Mandarin's head. Not long after, Dr. Gregg was in another town. Having left there, he was beset one night in a Chinese hotel by armed men. His first impulse was to resist, and use a revolver; but on second thought he quietly gave himself up. Some children were missing in the town, and he was accused of having taken them. He was subjected to torture to extort a confession and was punished until he became insensible. While he was suffering his prayers were put up for help, and though he did not receive direct answers to his petitions, as some under similar trials have done, he said his soul was filled with exceeding peace. This is an answer to prayer, S. C. believed we might depend on receiving, when the things we prayed for were withheld. Dr. Gregg was imprisoned in a filthy jail; but was released when his friends could intercede for him. This event occurred about one year ago.

Twelfth Month 5th.—Our course to-day is nearly due south, and lies west of Mindinao Island, part of which is in sight. It is not so mountainous as other lands we have been passing. The Phillipines are said to be fertile and productive. Hemp, indigo, coffee and tobacco are among the exports. Our captain says the natives are Malay.

The motion of the ship has not been so trying to-day, and we are feeling better again. To-morrow I suppose we will enter the Celebes Sea, and as it is quite wide we may have it rough again. Our route is east of Celebes.

Twelfth Month 6th.—After a gust of wind and rain in the night, the morning is bright and beautiful. The temperature is quite warm in the cabins, but on deck a gentle breeze makes it pleasant to sit under the awnings. Our ship makes about twelve miles an hour, and the course is as nearly south as the position of the islands, with respect to each other, will admit.

Twelfth Month 7th.—We passed the east end of Celebes early this morning. There was another short storm of wind and rain before daylight, but not enough to inconvenience us. During S. S. E., our course will take us east of the Lulu Islands. At 4.15 P. M. we are crossing the equator in the Molucca Pass. The heat increases, but is not oppressive to those who have little exertion to make; and inertia is the condition of a passenger on shipboard. It is surprising that we have seen almost no vessels or any description afloat in these waters. S. Morris said he had seen one sail since we reach-

ed the Phillipines; I have seen none, though much time is spent on deck. A steamer of the same line as this was met and passed early one morning.

The population of the islands is considerable, but only the parts most accessible and easily cultivated are inhabited.

Twelfth Month 8th.—This morning we passed Lulu about one o'clock; and since daylight have been sailing near the west side of Burn. A fine, bold mountain rises not far from the shore, with precipitous sides in the upper half of its elevation, which may be two thousand feet. The hills are well wooded, though little evidence of cultivation can be seen. Plants used for perfumes are among the products. The access to the island is on the east.

Our steamer's engines keep their continuous throb night and day, and the ship makes steady progress on her course. That a machine can be formed by man, capable of exerting and sustaining such great power for weeks together, without a pause, is among the marvels of human ingenuity. To ensure success, constant vigilance on the part of the engineers is essential, and the arrangements must include a ceaseless supply of fuel to the fires. Water for the condensers and boilers is not far to find, and a continuous stream from the former pours out the side of the vessel. Perfection, however, has not been attained. Our captain told of having lost the propeller entire on one occasion, and proceeding for twenty days in tow of another boat to Sydney.

We have lost sight of the Great Bear constellation, and cannot distinguish the North Star, as the sky near the horizon is clouded every night. Some of the familiar groups are visible, but the Southern Cross has not yet been seen for want of a clear atmosphere.

The water has been very smooth although the Banda Sea is quite wide. No swell is noticeable, and the jar of the machinery alone causes motion as we sit on the quarter-deck.

Twelfth Month 9th.—Walter Island was in view when I arose this morning, and since we are passing a small island to the southwest of it. Later, Ombay appears at some distance to the west, and Timor south. The port we are making for is Delbi, on the north coast of Timor, where our captain expects to land his passengers about one o'clock.

A brig and small native boat have been sailing near us. A shoal of porpoises just passed is the most active demonstration of animal life seen on the voyage. A flock of birds, too, have been near us, and noticeable as something new since leaving China.

The hills on the islands are green, but give no evidence of being utilized by man.

(To be continued.)

THE worldly teachers speak of the world that is, they speak the spiritual word of God, in a carnal and worldly sense; they speak of Divine things as of human things, according to their natural and human mind, reason, knowledge, learning and understanding of them. And so they give forth Christ himself, and his kingdom, and all his things, his redemption, reconciliation, salvation; as also faith, hope, love, and all the graces of the Spirit, and riches of Christ; they give forth all these things, in a carnal understanding and notion to the people.—*W. Dell.*

INEXPERIENCE is the mother of self-conceit.

Natural History, Science, etc.

Ginger is the underground stems, having the appearance of tuberos roots, of a plant which grows wild in South-eastern Asia, but is extensively cultivated in the West Indies, especially in Jamaica. It is propagated by cutting up the underground stem and planting the cuttings.

Cardamoms are the produce of a plant which grows wild in the moist mountain forests of Southern India. The spice is in the fruit, which is a triangular capsule containing many angular seeds.

Black Pepper is the dried fruit of a vine which grows wild in some parts of India, and is extensively cultivated.

Vanilla Beans are the fruit of a climbing orchid found in Central America, in the hot damp forests; like many other orchids this plant requires outside agency to bring the pollen into contact with the stigma—a process essential to the growth of the fruit. In a wild state this is performed by insects, but in cultivation the planters fertilize the flowers themselves.

Tobacco.—The principal enemy of the tobacco plant are the larvae or worms of certain butterflies and moths. The one that does the most damage is a big green one—the larva of a large Sphinx moth.

Indigo.—When this dye was introduced into Europe, as it interfered with the manufacture of wool, its use was prohibited by some of the governments. The freshly cut plants are soaked in water in cisterns. When the soluble matter in the leaves is dissolved out, the water is of a light green color. This water is constantly agitated for two or three hours, which causes it to absorb oxygen from the air, and form the indigo which is insoluble and settles to the bottom.

The English Sparrow as a Pet.—As a guest we have been entertaining for the greater part of the winter one of the little pariahs of Boston streets, an English sparrow. We took him into our home at first from sheer pity. One snowy day the boys in the neighborhood were amusing themselves with air-guns. Our attention was called to the fact by a shot hitting against the window, and we looked out just in time to see another shot strike a sparrow, knocking the poor little thing from a tree into the snow.

We ran out, drove away the boys, and picking up the wounded bird brought him into the house. On examination we found the shot had broken his wing. It seemed so cruel to think of leaving him out of doors where he would certainly be devoured by the first stray cat; and while he hopped about through the rooms with very becoming dignity, though evident curiosity, we hunted for something to keep him in.

The best thing we could find was a shoe box, which we made as comfortable as we could by cutting holes for light and air, and fastening in a perch for him to rest on. Into this we put him, plenty of crumbs and a dish of water. He did not seem so discontented as one might suppose. Although his wing was lame and drooped pitifully, he walked about in his prison, took great pleasure in wading back and forth through his dish of water, and even chirped loudly at intervals.

We tried to tie up his wing that the bones might knit, but he fought so desperately with the bindings we used, and pecked so persistently at them that we finally gave up, fearing he would harm himself by his efforts.

For two or three days we kept him in this box, then, seeing that he could not fly, we borrowed a cage from a friend for his use. He seemed delighted with the additional space and light, and for a few days jumped about very cheerfully. Every day we let him out in the room for exercise, which he seemed thoroughly to enjoy. Catching him was an amusing task. He was not in the least afraid, he simply defied us. When, after getting a hat over him, we took him in our hands, he would bite so savagely and hold on so firmly, that we would often have to call some one to open his bill and release us.

After a while we noticed that he looked thinner and did not appear so bright as at first. We attributed the change in part to his unhealed wing, but we troubled lest unconsciously we might be neglecting him in some way. His food had been crumbs, and one day it occurred to us that probably he wanted grain. We bought him some oats, and the heartiness with which he ate them satisfied us that we had discovered what he had been craving for.

At present he is alive and well, a plump, happy bird, with the exception that his wing has never strengthened enough to allow him to fly. In spite of his belonging to an outcast race, he is a great favorite with the family, and when he is hopping about and chirping gayly, none regrets that the prophecies of friends did not come to pass and that we were "able to keep an English sparrow alive in the house."—*Louise E. Means in our Dumb Animals.*

Fish with Ovipositor.—The little European fish called the "bitterling" (*Rhodeus amarus*), one of the carp family, is remarkable from the fact that the female is the only fish which has a slender ovipositor nearly as long as the body. With this she deposits her yellow eggs in the gills of the fresh-water mussel. This has long been known, but in the last number of the German *Journal of Zoology*, Dr. Olt publishes an exhaustive paper accompanied by elaborate plates, giving figures of the embryos in different stages, and the young nearly ready to hatch lying between the folds of the mussel's gills, which serve as brood-chambers. The fish is so named from its bitter taste.

Cacao (Theobroma Cacao).—This tree, which grows to the height of twenty or thirty feet, is a native of the forests of Central America—nearly all of the cacao used comes from Central and South America and the West Indies. The flowers are developed in a bunch from places on the branches where leaves formerly grew—usually not more than a fruit pod matures at a place. The pod grows to be about nine inches in length and four inches in diameter. The skin is marked with furrows, and the inside is packed full of seeds about an inch and a quarter in length.

The tree grows best at an elevation of from three hundred to five hundred feet above the sea shore. When young the plants require shade, which is frequently given to them by planting bananas in intervals. In about five years the trees commence to bear fruit. They produce from one and a half to eight pounds of dry seeds each year. When first gathered the seed are placed in boxes or barrels, and allowed to ferment. In this process the first stage of the germination of the seed takes place, and the seed becomes sweeter and more pleasant to the taste. It is then carefully dried.

A Fictitious Snake.—A newspaper scrap told of a snake in Madagascar which had a horny ridge running along its back, so hard and sharp

and firm, that the snake could use it as a knife, and cut off the legs of an animal it attacked! Professor Cope informs us that the account is fictitious, but that there is a small tree-frequenting snake in Madagascar which has a dagger-shaped process of flexible integument on the end of its nose. The lively imagination of some writer has probably developed from this harmless attachment the formidable weapon attributed to the "cimetar snake."

Maize or Indian Corn—is a native of tropical America, where it has been cultivated from the earliest known times. It is more extensively raised than any other cereal except rice.

Death Valley in California.—This is a curious and deep depression between two mountain ranges in Southern California. The valley is about seventy-five miles long from north to south, and from five to fifteen miles wide. Its bottom is said to be two hundred feet below ocean level. It was once occupied by a lake, and parts of it are still occupied by a salt marsh, which is covered over with a crust of salt, beneath which is a deep bed of soft mud. At certain seasons of the year, the heat is excessive, and the dryness of the air is such that persons cannot long endure exposure to it. The thermometer sometimes registers 130° in the shade.

Catching Wild-Fowl.—In the Great American Desert, water is so scarce that the smallest ponds and even the crystallizing vats at the borax works are visited by numbers of wild-fowl, which remain all night, swimming about in the water. Sometimes the crystals of borax or soda form so rapidly that they weigh down the unfortunate birds, so that they are unable to fly, and become an easy prey to the Piute Indians.

William Pitts.

On the 15th of Fifth Month, 1760, died William Pitts, of Southwark. In his young years he was visited with a call of Divine grace, and by adhering thereto and submitting to its operations, he became convinced of the essential doctrines of Christianity, as professed by this people. In his minority he was educated by a priest, under whose tuition he attained a considerable knowledge in several of the learned languages; yet the tender scruples which were raised in his mind, under the clear conviction of the impropriety of the needless ceremonies and salutations in which he had been educated exposed him to many sufferings from his father, whose unkind treatment he endured with much patience and fortitude. This tended much to his growth and advancement in religious experience and preparation for further service.

We find no particular account of the time of his joining the religious Society [of Friends]; but that after much conflict of mind for three years, from the importance of the weighty service, he came forth in the work of the ministry in the year 1738. His service herein through the remaining part of his life was very great, his heart being fully given up to do whatever his hands might find to do, as was evident from his own expressions to some friends who visited him in his illness, whom he encouraged to faithfulness, saying, "that for the last twenty years he had never omitted one service which had appeared to be his duty, and he had now the comfort and satisfaction thereof," or words to that effect; and his talents and qualifications were employed to the glory of the Giver.

In the Fourth Month, 1760, he set out to visit friends in Buckinghamshire and some parts ad-

acent, but being much indisposed, he returned homewards, and was suddenly taken very ill at a friend's house at Uxbridge, during which he uttered the following expressions, "O my Father, my Father! be pleased to be with me in my affliction," and said he believed "that his time in this world would be short, and that he should die of his present illness, but that he was resigned to the will of Providence, for he coveted not length of days, and was easy in body and mind." Being asked how he did, he said, "I am very weak in body but I have a great Physician in heaven, who is merciful to me in this illness." At another time he said, "if it pleased God, he had rather die than live, unless He had any further service for him to do," and he could rejoice saying, "O death, where is thy sting? O grave where is thy victory?—the sting of death is sin and the strength of sin is law, the but thanks be to God who giveth us the victory." Many friends from London and elsewhere, went to visit him, which he took very kindly, and to one of them he expressed himself in the following manner, "I never coveted riches nor power; and indeed if I had obtained them what could they, or all the friendships of the world do for me now? Nothing but the testimony of a pure conscience and the inward sense of Divine favor, can comfort my soul in these moments; and thanks be to my heavenly Father, I feel his supporting arm underneath and it is a rest indeed, a joy that overcomes all it makes this bed easy, and enables me to bear calmly and without complaint, the dispensation of his gracious providence; I wish for nothing to myself otherwise than it is. I accept with satisfaction and thanks the kindness of my friends; in compliance with their request, and thinking it my duty to do what may be in my power, I take the medicines prescribed, while though it may not seem meet to Providence in his wisdom, to render instrumental in the restoration of health; yet through his blessing, they have so far succeeded as to remove the sense of acute pain. To be thoughtful of and prepared for this trying time, have I frequently and earnestly exhorted others; not without considering and knowing the many and strong temptations of this world, which however, as we are obedient to the spirit of Christ, we shall be enabled to overcome; that in the conclusion they might have this answer of peace, this Divine consolation of mind; and it always appeared best to me, to do this in great love and gentleness, so that I might persuade not force them to Christ. When this time comes, it will be found hard work, without any additional weight to struggle on a dying bed with the pangs of the body. But how much more to be lamented the condition of those whose consciences accuse them with having enriched themselves by oppressing the poor and helpless; and when in an unprepared state, after a life of rebellion and hardened in iniquity, such must feel the terror of a guilty mind, added to the agonies of a pining body."

A friend who went to visit him, the day before his death, asked him how he did; after a short pause he said, "I am waiting for my great change; O my Father, be pleased to be with me, and comfort me in my last moments." The last words he was heard to speak, were the "There is a great God in heaven, who is Zion king, O Zion, O thou great King of kings!" Soon after which he departed in great tranquillity and composure, aged about fifty years, having been a minister twenty-two years.—*Gough's History.*

A Lesson From the "Cobbles."

The pavement in the street was being torn up. I stood on the corner, somewhat impatiently waiting for the car, which was delayed by the condition of the street, and my eye happened to fall on a man standing near, who was prying up the cobble-stones one by one, in preparation for the new pavement, and, as I looked, I mused at this wise, and continued my musing after my car came and I was seated in it.

What slow work that is! Every separate one of those stones to be separately loosened, lifted, thrown aside by that small implement in man's hand! Could not some great, powerful machine be rolled through the street, uplifting and gathering all these stones as it goes and doing the work in half the time and with half the expenditure of human strength? Why this seeming waste of energy and time? Well, doubtless, a machine could be invented and constructed which would plough its way through the street, lifting rails and stones and earth before it with resistless power. But it is a question whether, in that case, the work would be done as effectively for the end desired as by the patient, slow, one-by-one process now employed.

There is a "highway for our God" to be made in the world. How shall the obstacles be removed, the superstitions, the unbelief, the breaking sins, the secret evils, the cruelties, the abominations? By some great, sweeping movement rushing through the world, carrying everything before it that would hinder or oppose its progress, and, before the eyes of all men, making ready the king's highway? Not heretofore. Not so in the future, if the experience of God's methods in times past is to teach us anything of them in the days to come. One by one, each in his place, his servants are workmen, all over the world, are patiently lifting and praying for each individual soul brought under their influence. In his name they undermine the old, false faiths with the plating soil of the earth clinging about them. They lift the stones of pride and hardness of heart, which prevent men from bowing down at the Redeemer's feet. They dislodge the hidden filth and untruth which are covered by the soil of morality. Not in the mass is all this done. Even when there is a swarming crowd of eager, curious listeners and gazers, it is not as such that the true missionary regards them, but rather with the thought that every wondering eye before him is the window of a soul within, to be saved or lost. Only by personal, prayerful labor, his "right hand" being upheld and supplied with Divine power, can the workman of God uplift and remove the obstacles in the way of the King's coming to each individual soul.

But is there no reason to fear that, after all, the difficulties and hindrances may prove too many and too strong for the weak human hands which their removal is intrusted? Ah, there ought well to be a paralyzing fear of this, if the promised presence and power were not constantly realized, nerving the arm and giving assurance of success.

Will there then some time be a smooth, beautiful roadway here in the place of the rough, uselessly confused, which I see now in the street? Yes, one by one, new, shapely stones shall be laid, prepared and "brought hither" when their place is ready.

And the "highway for our God!" Surely we can see that all over the world this is being made, day by day, year by year, by his patient workers, under his own eye, after his own plan,

with no great tumult or upheaval, but by the power of the Holy Spirit moving upon individual hearts, working out his own mighty purposes in his own matchless way.

"I will make the place of my feet glorious," is the word which God puts into the great prophet's mouth, and to eyes that are watching and souls that are awake, this word is being fulfilled.

And is it given to us to have any, even the smallest share in this result? My lessons from the cobble-stones were that it is—that every one of us who, by money, by influence, by pen, by speech, and, above all, by prayer, is humbly and faithfully striving to remove one obstacle, or fit one fair stone for its place, is by just so much preparing the "highway for our God." What a dignity and value does it put upon our humblest efforts to know that we are being used in such a service.

This highway is to be "the way of holiness," and "the redeemed shall walk there" "with songs and everlasting joy upon their heads." Surely, to those whose feet shall one day tread such ways the roughness and weariness of the short earthly journey need not be of overmuch account, while the steps, with patient steadiness, press onward to the streets, which, were they even "more than golden," still would be "our Father's house.—*The Presbyterian*

Items.

London Yearly Meeting.—The sitting of this body commenced on Fifth Month 24th. A communication from the Women's Yearly Meeting notified the meeting of a concern of Caroline E. Stephen and Anna Warner Marsh to hold a meeting for all Friends who might be willing to meet with them. Permission was granted. *The British Friend* states that in the meeting which was held in pursuance of this concern, C. E. Stephen stated, that "In the conflict against evil and darkness, whilst the weapons of thought and reason are rightly and helpfully used by some, the most powerful weapon and the most convincing testimony is exhibited in partaking of the *nature of the Lamb.*"

Propositions were made to alter the present method of correspondence with other Yearly Meetings. It was stated that there are many valued Friends in America who at the present time were outside of the sphere of our correspondence. The meeting followed its usual course. In reference to this subject the Editor of the *British Friend* remarks: "The inconsistency and injustice of our present system of correspondence with American Yearly Meetings are becoming more and more apparent. Unusual pressure of other business questions is probably the only reason that this subject has not been dealt with at the present time. The conviction is wide-spread in London Yearly Meeting that the time is come when there should be a radical change. We wish well to all sincere religious people, but we cannot be expected as a church to correspond with communities that have practically ceased to be Friends."

The statistical reports gave the number of members 16,244—of recorded ministers 354, and of meetings 343. The number of members in Australasia was 524, of 149 members who were married during the year 96 were to non-members.

During the consideration of the state of Society, there was a wide range of thought and expression, one of the speakers said the structure of the Society had greatly altered during the past forty years. During the last twenty, nearly all the accessions had been from the wage-earning class. Many had been brought into it, without much appreciation of its basis and root principle from the beginning, and there was much need for the instruction of these. Another referred to the constant leakage that was taking place amongst the more educated and wealthy members.

A proposal of Amos Kenworthy to hold a meeting for the youth was not agreed to, one Friend

stating that he had not sufficient confidence in the Friend to warrant granting that liberty.

The report of the Conference on the Home Mission question was considered in joint session. The two propositions contained in it were—(1) That a few men and women be appointed by each of the Quarterly Meetings to constitute such committee, the names being reported to the Yearly Meeting.

(2) That this committee should act in harmony with our Meetings for Discipline throughout the country; and that any Friends who may work in conjunction with the committee should act as if they were ordinary members of the meeting.

After a long discussion these propositions were adopted.

J. E. Braithwaite suggested the appointment of a committee to pay a general visit to Friends in all the Quarterly Meetings. This suggestion was approved and a committee of nomination appointed. From an editorial in *The British Friend* it appears that this concern was not carried into effect, having been "temporarily frustrated by sectional influences and bias."

The remarks made on the temperance question indicate an approach on the part of English Friends to the position of total abstinence.

Justice.—In a great international controversy like that now existing between the United States and Great Britain touching their rights in Bering Sea, it is no more than natural that the representatives of each nation should manifest a partisan bias for their respective interests. But in his address before the commission, Carter, after impressively alluding to the right of the United States to protect its sealing interests and industry, went on to say, however valuable to the United States the seal herd might be, its greatness as a nation forbade its accepting any decision until founded upon the principles of justice. He was convinced that Great Britain shared these views, and demanded only a decision dictated by these principles. The decision, said he, ought to be a monument for future generations. He appealed to the members of the court to dismiss from their breasts every feeling of partiality, and to give judgment not as citizens of any particular country, but as citizens of the world. The question at stake was a moral one. The controversy, however, was one between nations. The particular code of morals of each country, therefore, was inadmissible. The tribunal must base its decision upon a great moral principle common to all humanity. There is a broad and salutary spirit in this idea which it is hoped the tribunal may cherish to the end.—*Christian Cynosure.*

Beneficence.—Baron Nathaniel Rothschild has given his chateau at Reichenau, in the Semmering, to a Society in Vienna as an asylum for people suffering with diseases of the chest. It will accommodate five hundred beds, and the Baron undertakes to pay the entire cost of the necessary alterations. The estate and grounds are worth half a million, and are known as among the most beautiful in the Styrian Alps. Baron Rothschild's park and greenhouses at Vienna have already been thrown open to the public on payment of a small fee, which goes to some local charity.

Mothers' Power Societies.—As women are very great sufferers in consequence of wars, it is their duty to do all in their power to prevent their occurrence. The men of the next generation will be very largely what their mothers and sisters, and their home influences during their minority make them. Mothers often cultivate the spirit of war and revenge in children without being aware of it. Toy pistols, cannon, swords, drums, flags, and other imitations of military paraphernalia, help in early life to bend the twig in the wrong direction. Children are often very unwisely taught to wreak vengeance on whatever hurts them, or whatever they hurt themselves against. This helps to cultivate the spirit of revenge, which may cling to the man or woman in after life and is likely to become a fruitful source of evil. And, as women can do much to educate the rising generation in the wrong, so they can also to educate and train them in the right.

The "Sabbath-school" teacher should be known for sincerity, honesty and uprightness. Scholars

must have confidence in his character as well as his fitness. Some one has illustrated this necessity in the following striking way:—"A teacher of a large Bible class defrauded the bank of which he was president, and was sent to State prison. Soon after his arrival, he offered his services, so says the *Sunday-school Journal*, to the chaplain as teacher of a Bible class of his fellow convicts. Having heard of his abilities for such a position, The chaplain was willing to give him a class—but not one of the convicts would join it. 'Bad as they were, they did not want a man wearing their own stripes to teach them the Bible.' He was not a man of the right stripe for them! And there is no class that cares about having a teacher who is not of a reputable character. He must not wear the stripes, if he wishes to teach with good effect."

THE FRIEND.

SEVENTH MONTH 8, 1895.

We have received from a Friend in Great Britain, a letter commenting on the Editorial in the Philadelphia FRIEND of Fifth Month 10th, on the numerical decrease in Philadelphia Yearly Meeting.

We refer to the letter as throwing some light on the condition of our Society in that land. It speaks of "the very great frequency of marriage with a non-member;" and adds, "that persons who marry out retain in nearly every case all the rights, privileges and status in society belonging to them before such marriage; and in no way become disqualified to administer the Discipline.

"Probably the experience of the Quarterly Meeting to which I belong may not unfairly be taken as a sample of the Yearly Meeting at large; and here, from one cause or another, the number of younger men of the old stock who have either left the Society altogether, or become indifferent to taking an interest in its concerns, is so large, that one cannot but foresee, that in twenty or thirty years hence there must be a radical alteration in its social constitution, unless a wonderful change takes place.

"It is only natural to suppose, that the numerous accessions to membership on very weak and insufficient grounds, will delegate their theoretical power of management to a professional class of pastors, who by force of superior education and the leisure at their command will exercise a more predominating influence than they have at present opportunity to do."

SUMMARY OF EVENTS.

UNITED STATES.—The debt statement shows that the public debt decreased \$1,216,258 during Sixth Mo. According to an official report the total receipts of the United States Government for the fiscal year 1892-93 were \$385,000,000, and the total expenditures \$383,000,000, leaving a surplus of only \$2,000,000.

It was stated on the 27th ultimo that since Sixth Month 6th, the United States Treasury has gained \$6,106,554 in gold, the net gold being \$95,695,907. The lowest point reached was Sixth Month 6th, when the gold had decreased to \$89,959,363. "This gain in gold has been from natural causes, and shows that with the cessation of exports the gold in the Treasury would soon be restored to its former volume."

On the evening of Sixth Month 31st, a proclamation was issued by President Cleveland calling an extra session of Congress, to meet on Eighth Month, 7th, "to the end that the people may be relieved through legislation from present and impending danger and distress."

Silver mining and smelting in Colorado will cease. This decision was reached at a meeting of all the leading mine owners and managers of the State held at the Brown Palace hotel, Denver, on the afternoon of the 29th ult. The mines cannot be operated at the present price, and to stop further loss all operations

will come to a standstill and 25,000 to 50,000 men will be thrown out of employment. There was a large attendance at the meeting. Ex-Governor J. B. Grant, of the Omaha and Grant Smelter, and the largest concern of its kind in the world was made chairman.

The sudden drop in the price of silver has caused the suspension of operations in practically all the silver mines in New Mexico and Idaho.

It is proposed in San Francisco, as a practical solution of the gold stringency, that the Government withdraw all restrictions on hydraulic mining, which, it is believed, would have the effect, if done immediately, of contributing five millions in gold before winter. A number of prominent mining men support the practicability of the scheme.

A syndicate of Holland capitalists are exploring a large tract of country among the Boot Cliffs, a plateau lying north of the Rio Grande Western Railway in Utah, for pearls.

Several volcanoes on the Aleutian Islands, in Alaska Territory, are reported to be in active eruption.

Anthony J. Drexel, the great banker and founder of the Drexel Institute, died suddenly of embolism of the pulmonary artery, Sixth Mo. 31st, at Carlsbad, Bohemia, aged 67 years.

Deaths in this city last week were 389, being 54 less than the previous week, and 98 less than the corresponding week last year. Of the whole number, 208 were males, and 181 females; 46 died of cholera infantum; 40 of consumption; 33 of disease of the heart; 17 inflammation of the brain; 17 of pneumonia; 15 of inflammation of the stomach and bowels; 14 of cancer; 13 of apoplexy; 13 of diphtheria; 11 of convulsions; 11 of marasmus and 10 of old age.

Markets, &c.—U. S. 2's, 96½ a —; 4's, 109 a 110; currency 6's, 103 a 111.

COTTON was quiet but firm on a basis of 8½c. per pound for middling uplands.

FEED.—Winter bran, at \$15 a 16 per ton.

FLOUR.—Winter super, \$1.80 a \$2.00; do., extras, \$2.00 a \$2.25; No. 2 winter family, \$2.25 a \$2.50; Pennsylvania roller, straight, \$3.00 a \$3.25; Western winter clear, \$2.50 a \$2.85; do. do., straight, \$3.00 a \$3.40; winter patent, \$3.50 a \$3.75; Minnesota, clear, \$2.50 a \$3.00; do., straight, \$3.25 a \$3.75; do., patent, \$3.80 a \$4.10; do., favorite brands, higher. Rye flour is quiet and barely steady. Sales of 100 barrels choice Pennsylvania at \$3.00.

GRAIN.—No. 2 red wheat, 68 a 68½ cts.

No. 2 mixed corn, 46½ a 47½ cts.

No. 2 white oats, 37½ a 38 cts.

BEEF CATTLE.—Extra, 5½ a 5½c; good, 5¼ a 5½c; medium, 4¾ a 5¼c; inferior, 4½ a 4¾c; common, 4 a 4¼c; Texans, 3¾ a 4¾c.

SHEEP AND LAMBS.—Extra 5¼ a 5½c; good, 4¾ a 5¼c; medium, 4½ a 4¾c; common, 3¾ a 4¼c; culls, 2 a 3¼c; lambs, 4 a 5c.

HOGS.—Extra Chicago, 9c; other Western, 8½ a 8¾c.

FOREIGN.—On the 29th ult., in the House of Commons, Gladstone moved the adoption of a resolution the terms of which were read in the House the day before, providing for the quicker passage of the Irish Government act (the Home Rule bill.) In speaking to his motion Gladstone said that the Government would not feel justified in sanctioning any intermission in the business of the House by proroguing or adjourning Parliament until the Home Rule bill was passed and supply voted. The resolution was absolutely necessary. It was as considerate as he could possibly contrive. Without resorting to some method of closure, it would take more than twelve months to pass the bill in Committee of the Whole. The character of the amendments were such that if they were accepted they would destroy the bill. The Government had other important measures which he hoped the House would have time to deal with.

The official report of loss of life by the sinking of the British warship Victoria, it appears that the number was 358. A court martial is to be convened in the matter.

A despatch from Simla, dated Sixth Month 29th, says: The Indian Government is discussing the claims of the various banks, which have £1,500,000 in silver now on passage to India, and which want compensation for the depreciation in the value of the metal arising from the action of the Government in stopping the free coinage of silver. It is said that the Government is inclined to secure the banks against loss."

A despatch of the 30th to the *Times* from Calcutta says that discontent has been caused by the action of the Government in selling India Council bills at a price below 16d., to which price the India market was settling down. The despatch adds that the price to

which silver has fallen clearly demonstrates the bankrupt condition to which India would have been reduced had the change in the standard been delayed until the United States ceased buying the metal.

The *Standard's* Shanghai correspondent telegraphed that business in that city has been paralyzed by the changes made in the currency system of India and the ruinous import duties, especially those levied on opium and Indian yarns.

It is stated in Berlin that, owing to the scarcity of hay, maize and fodder, caused by the long continued drought that prevailed throughout Germany, the Government intends to prohibit the export of those articles.

The *N. Y. World's* correspondent fixed the majority elected to the Reichstag favorable to the Army Bill at between 10 and 12.

The *Herald's* correspondent thinks "The laurels of the victory lie with the anti-Semites, who have gained no less than ten seats. They were six in the last Reichstag. Now they are sixteen.

"Broadly speaking, this party would deprive the Hebrew race of all social and civic rights. It is food for reflection that it has received the support of nearly half a million electors. The anti-Semites have outstripped even the rapid progress made by the Socialists, who, when compared to the anti-Semites rose gradually.

"Four years ago the anti-Semite party was represented by one member. At the following election they numbered six, and now they are sixteen. The Socialists have indeed become jealous of them, but there is little doubt but that the anti-Semites with to-day wage war against the Hebrew capitalists will one day join hands with the Socialists in waging war against capitalists in general."

More than 400 deaths from cholera are reported daily in Mecca. On the 26th ult. the number was 99.

De Brettes, who, upon behalf of the Colombian National Government, has been engaged in an exploration of the Department of Magdalena, where not even the early Spanish conquerors of the country had ever ventured, has discovered, northwest of the Sierra Nevada Mountains of the Province of Santa Marta, five lakes of importance heretofore unknown to South American geographers, a great cataract near the headwaters of the Don Diego River, rivaling our own great Niagara, and the ruins of Poeciueica, the ancient capital of the once highly civilized Tarima tribe which covered hundreds of acres of ground.

NOTICES.

CORRECTION.—On page 392 of THE FRIEND, in the editorial article, occurs the sentence: "So long as he remains in his fallen and corrupt condition, he will covet and seek by unlawful means to obtain desirable things which belong to his neighbor." The word *covet* is erroneously printed *court*.

A stated meeting of the TRUSTEES OF THE FORRESTER ESTATE will be held on Fourth-day the 12th inst.
JNO. W. BIDDLE, Clerk.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held at Four and Arch Streets, on Seventh-day, the 22d inst., at 7 o'clock, A. M.
JNO. W. BIDDLE, Clerk.

FRIENDS' LIBRARY will be open during the Seventh and Eighth Months, on Fifth-days from 4 to 6 P.

WESTTOWN BOARDING SCHOOL.—The stage meets two morning trains and two afternoon trains at Westtown Station. These leave Philadelphia—

7:20 A. M., 31st and Chestnut.

8:46 " Broad Street.

2:53 P. M., Broad Street.

4:32 " Broad Street.

Persons wishing to telegraph to Westtown School should direct to West Chester, Phone, 85.

DIED, In Guilford County, North Carolina, on 19th day of Sixth Month, 1893, LAURA A. BARKER, wife of Caleb Barker, aged sixty-one years. She was a member of Deep River Monthly Meeting of Frier Her illness was of a short duration. We believe was not unlooked for by her. She was very patient through all, saying she saw nothing in her way.

Friends' Review please copy.
—, On the sixth inst., HANNAN HAYNS, daughter of the late Samuel and Phebe Hains, in her eighth year; a member of Twelfth Street Meeting Friends.

THE FRIEND.

A Religious and Literary Journal.

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Selections from the Life of Mary Dudley.

(Continued from page 394.)

1823.—In the early part of the Sixth Month she so far revived as to bear being taken from her chamber to a sitting-room, where, reclined on a sofa, and mercifully excused from much pain, she frequently saw her friends and enjoyed that social and religious intercourse for which her mind and disposition were so peculiarly adapted.

The first strangers she saw were two of her sisters in the ministry, to whom she imparted much of her feeling on the most important subjects, encouraging them to individual faithfulness, and making many observations which are likely to be well remembered by those who heard them.

She feelingly expressed her own sense of unworthiness, and that her sole dependence was on the mercy and merits of her Redeemer.

The same day she had a very interesting interview with Isaac Stephenson, whom she wished to see previously to his embarkation to America. He was wonderfully helped to testify her continued zeal in the cause of truth and righteousness, as well as affectionate concern for those engaged in Gospel missions, earnestly desiring that Divine assistance and preservation might be experienced by this dear friend, whom she blessed in the name of the Lord.

During the Seventh Month my precious mother was so far recovered as to ride out several times, and we began to entertain hopes of a partial restoration, fondly anticipating the probability of enjoying her valued society, even though the days of active service might be over. This she frequently said she believed was the case, and spoke of the peaceful retrospect which she was often enabled to take, whilst feeling that her Gospel labors were only valuable as tests of her love and obedience, but not furnishing any ground of dependence. Yet she was much engaged in encouraging to faithfulness, even saying to those who visited her, as well as to her attendants, "Mind that the day's work keep pace with the day;" and in exhorting her fellow ministers, strongly expressed the necessity of being completely devoted to the sacred calling, and not shunning to declare the whole counsel of God.

These communications were accompanied by remarks which evinced great humility with re-

spect to her own services. Once, upon some allusion being made to her diligent occupation of the time and talents with which she was entrusted, she sweetly and in great tenderness of spirit, replied, "Feebly and unworthily as they have been used, I trust it was with a single view to the help of others and the glory of the dear Redeemer, and if He forgives all the mixture, all that has been of the creature, and mercifully receives me into rest and peace, whether he affords those bright prospects which, in the beginning of this illness and often since, have been vouchsafed or not, oh, may I never doubt or cast away my confidence.

"I trust that He who hath loved with an everlasting love, will continue to uphold me, notwithstanding all the weakness of the flesh, and the temptations of the cruel enemy. Oh, this enemy! He never quits his hold of poor human nature while he can assail it. Where is it said that the Saviour condescended to be tempted?" The passage, fourth of Heb. and fifteenth verse, was then repeated, to which she assented as what conveyed comfort to her soul.

Afterwards, when under considerable suffering of body, she prayed for patience and added, "Oh! if I should become impatient with the Divine will, what reproach it would occasion. I feel poor and empty and, when lying awake, am not able to fix my thoughts upon what I desire and prefer, but little things present, and this tries me. David speaks of having songs in the night, but I sometimes say, these, meaning intrusive thoughts, are not the Lord's songs.

"I have nothing in the world that really occupies me, no object of peculiar interest, except my children, and these I can leave to Him who I trust will care for them and protect them."

It was very striking to us and to some of those friends who occasionally saw my precious mother, how entirely she was abstracted from temporal things, seldom evincing much interest about passing events, and repeatedly observing that everything of a terrestrial nature was so nearly alike to her that she could say desire had failed.

There was also such a settled solemnity of countenance as indicated her thoughts and mind being in heaven. I scarcely remember seeing her smile during the whole illness, though nothing of gloom or anxiety was apparent.

Some Friends, for whose best welfare she had been long concerned, coming to take leave of her when about to go 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.

Early in the Eighth Month symptoms of in-

creasing debility came on, and it was obvious that her constitution was gradually sinking. Of this she was fully aware, though from tenderness to those about her, she seldom spoke on the subject.

On being settled in bed one night she solemnly said, "When this poor body drops, I should like, if Friends see no objection, for it to be taken into Southwark Meeting, and from thence to Bunhill Fields. No invitations to be given nor any unnecessary expense gone to, only information to my friends that the pins of the earthly tabernacle have at length fallen out. Nothing done, nothing said, nor if possible thought, but what lays the creature where it ought to be, and I trust is, *prostrate at the foot-stool of Divine mercy*; a poor, humble, yet confiding sinner.

"I trust enough may have been said, however feebly, to manifest my faith and the ground of my hopes, which solely rest upon the mercy and goodness of God in Jesus Christ."*

About the same time, when much tried with restlessness, she expressed her fear that patience would not hold out, but on its being observed that this virtue was from time to time graciously renewed to her, she said, with earnestness, "As thy day so shall thy strength be," is a promise which has been signally fulfilled in my experience, and now all I desire is that patience may have her perfect work, and that when passing through the valley, light enough may be afforded."

One day in the latter end of the Eighth Month, when taking leave for the night of a relation towards whom she had acted the part of a tender mother, she said, "Thou seest me, my dear, in a state of much poverty and weakness. Oh, that I may be favored with a little more light before entering the dark valley." She replied that she felt sweet peace on sitting beside her, and repeated the language of our Saviour, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" to which the beloved sufferer answered, "That is precious. I can be thankful for even the smallest crumb from a child of my heavenly Father's. Preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness. There is much of the Greek and Jewish spirit amongst us; but be not thou afraid to preach the cross of Christ and to proclaim not only what He would do within us by his spirit, but also what He

* In some written directions respecting her burial, penned several years before her death, there are a few observations which, in addition to the desire expressed above, contain such evidence of Gospel concern on behalf of her fellow members, as to be judged worthy of insertion:

"I request that my body may be taken to the meeting-house of Southwark, where I have for many years past mingled in person, and often in deep unutterable and sometimes acknowledged exercise, with the burden bearers there. A meeting if not regularly held to be appointed, that while dead, a silent testimony may be proclaimed to that love, wherein prayer has frequently arisen, that grace, mercy, and peace might abound there, and among all the Lord's professing people."

hath done without us, the all-atoning sacrifice, which should never be lost sight of."

After a pause she added, "I often look back to the Quarterly Meeting in the spring; I am glad I was at it, and love to remember the sweet feeling that prevailed. Oh, what I have felt for the Quarterly Meeting of London and Middlesex. If I live to the next I should be willing to be taken to it, and once more proclaim the mercy of God in Christ Jesus. All is mercy, unmerited mercy. Nothing attaches to the creature, all my dependence is on the mercy of God in Jesus Christ."

(To be continued.)

Letters from the Pacific.

(Continued from page 397.)

Arrived at Dilly, as the Portuguese spell the name of the little town, the captain set us ashore, after the vessel was safely moored. The anchor was dropped, and then a boat carried a strong line ashore and made it fast to a large banyan tree. The steam-hoist wound in the end on board and drew the stern of the ship around towards the land, so that, when the time came to start, our prow was pointing to the opening in the coral reef which encloses the little harbor.

We had noticed the tall palms as we neared the shore, and, now on land, the thoroughly tropical character of the vegetation, in fact of everything, was evident. The palms were mostly cocoanut trees, bearing their great fronds and loads of fruit high in the air. A closer inspection showed the nuts in various stages of growth, and that the bare trunks were notched with a hatchet, as a foothold for the gatherer of the nuts.

Bananas were luxuriant, and they and other trees were fresher looking and in better preservation than we noticed in Bermuda. Pomegranates bearing flowers and fruit in all stages of growth, figs, pawpaws, &c., were common.

Large trees, dropping rich flowers like hollyhocks, we decided belonged to the hibiscus tribe. Banyans were of two or three kinds, with leaves varying much in size, but bearing the little fig-like berries. Roses and lilies were blooming abundantly.

The Portuguese settlement is three hundred years old, and formerly traded with Acapulco. Absence of enterprise and thrift have caused the place to make little advance in all these years. The people belong to the Malay race, and are a degraded-looking form of humanity. The men wore a kind of skirt from the waist down. Their hair, often woolly, stood out from their heads in a great mop, or was allowed to grow long, and arranged in fantastic style. Their thick lips were made to protrude still more by a great, black quid of tobacco, carried between the upper teeth and lip, causing a disgusting appearance. Eating a vegetable diet and drinking cocoanut-wine does not add to their energy or moral altitude. Some have been won to the Roman Catholic faith. As we approached the landing the bishop and his company were just coming ashore. A crowd of people had gathered to welcome him, and each eagerly kissed his hand, as he passed among them. The Sisters at a convent close by waited inside the gate, with the girls of their school. The latter showed, in their neat and bright looks, the care and training bestowed.

Besides the blacks engaged in landing freight, I do not think we saw more than twenty men at work. Large numbers were sitting idly or walking about. A few were removing rubbish

left in building an addition to the place of worship.

A clumsy cart was drawn by a buffalo with great, spreading horns, by which he was bound to the yoke. His hide was reddish and thinly studded with bristly hair. One man led him by a rope passed through the cartilage of the nose, and another, walking by his side, plied him with a stick. The poor creature's size was small compared with the bulk of the cart and his drivers.

The scene from the ship was very picturesque, of the town, with its low, white Portuguese buildings and native thatched huts set among the umbrageous banyans and palms, with fine mountains rising behind. But all that detained us at Dilly being accomplished, our anchor was heaved, the moorings loosened, and away we sailed towards the east as the sun was setting behind huge piles of clouds, lit up at times with a gleam of summer lightning.

Twelfth Month 10th.—Some hours elapsed before we were clear of the shores of Timor, and our vessel headed across the Arafura Sea for Port Darien, our next port of call. It is inside of Melville Island, on the north coast of Australia. We may spend to-morrow there, as the captain expects to reach it about ten in the morning.

Twelfth Month 11th, First-day.—Melville Island was sighted near four o'clock, and when I went on deck at eight, had disappeared. In a short time a low line, that easily might have been mistaken for clouds, was noticed. As we proceeded a lighthouse could be discerned, and the nearly level country, extending away inland. All the coasts we had seen since leaving the Delaware had been mountainous. Here is one as flat as any part of New Jersey, except a sandstone bluff thirty feet in height.

Entering the bay, steam was shut off and the whistle blown for the health officer. Ere long a steam launch was making for us, and the Chinese and Japanese passengers were drawn up, ready for inspection. The port physician, having gone through the forms, a flag was run up and we entered the harbor. Here is a fine wooden pier, with a rail-truck on it, and movable derrick, &c., for handling freight. The town is built on top of the bluffs. The houses, as we see them, are one-storied, with one exception, and have white roofs. The sun blazes down almost vertically, and if it were not for a gentle breeze the heat would be intense.

Among the people who come to see our ship, three nationalities are easily distinguishable, English, Chinese and blacks. The latter are unmistakable, with intensely black skins, bushy heads, and strongly marked features of an exaggerated Guinea negro type.

The doctor, having stayed to tiffin, kindly invited us to go ashore to his house and take a ride with him to the prison and hospital. Several thunder-clouds were active in various quarters around the bay. The air was stirred by these, and made fresher, if not much cooler. The temperature had been 146° in the sun and 104° in the shade. At the doctor's house this afternoon it was 95°, although a strong breeze from the bay blew through the veranda. It was not oppressively hot there, and the sky becoming overcast, our ride was quite comfortable.

The prison was some distance back from the jetty, so that we passed through land still in its wild state. A number of blacks were in sight going out, and still more of them as we returned. They were preparing for a dance or some ceremony, and were painted and well supplied with

spears. At one spot, perhaps thirty or more men, women and children were gathered. Their appearance, as well as the accounts we heard of their barbarous habits, cannibalism, &c., impress one deeply with their extreme degradation. A Roman Catholic Mission, of Dul River, have established a school for their children, and succeeded in procuring forty of them as pupils. Some of these have shown aptitude in learning, and if they can be kept from interference of their own people, may repay the care bestowed. Instances have occurred where such children have been well educated and accustomed to a refined home, but when opportunity offered they have broken away and returned to a wild life. They have no houses except two saplings bent together and covered with branches and leaves.

(To be concluded.)

FOR "THE FRIEND."

The Story of the Quails.

BY T. DARLEY ALLEN.

The following explanation of a much ridiculed Old Testament story is from "The Inspiration of the Bible," an interesting and instructive tractate, written and published by H. L. Hastings, of Boston, and, in all probability, the most widely circulated pamphlet on Christian evidences ever printed:

After speaking once in the city of Boston, an ex-minister came to me and told me that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quail to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for a full month. I have in my possession an infidel paper, which was published in Boston, in which there is about a column of arguments and figures on this "quail story," giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the people, each one would have 2,888,643 bushels of quail which they were to eat during the month, giving each poor Israelite 69,620 bushels of quail to eat at each meal for thirty days, and therefore the Bible was not true!

I said to this gentleman, "The Bible do not say any such thing!" He replied that certainly did, but I answered that it did not say any such thing. He insisted that it did. "Well said I, 'find it!'" And when you ask an infidel to find anything in the Bible you generally have him. He could not find the place, so turned over to the eleventh chapter of Numbers, and there read, that instead of the birds being packed like cordwood on the ground three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were, "two cubits high or about three feet high upon, or above the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where any one could take as many of them as he chose. And this skeptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. If I should say that a flock of wild geese flew high as a church spire, and some one should insist that they were packed solid from the ground up, a hundred feet high!

THERE are 2,750 languages and dialects in the world.

FOR "THE FRIEND."

Margaret Lightfoot.

This dear Friend was so widely known within and beyond the limits of the Yearly Meeting of Friends of Philadelphia, that it seems proper to insert in *THE FRIEND* a somewhat fuller notice of her life, character and death, than is usual. She was born Tenth Month 18th, 1823, in Chester County, Pa., and died in Philadelphia on Fifth Month 18th, 1893. She was a member and an Elder in the Monthly Meeting of Friends in that city.

Margaret Lightfoot was the fourth daughter of David and Sarah Lightfoot—Friends concerned in their day for the cause of Truth, and anxious above all, not for worldly acquisition, but to bring their numerous family up in the fear of their Heavenly Father and in daily concern for the everlasting happiness of their souls. Although these children lost their father when most of them were of very tender age, his influence has been felt through all their lives. At that time, Margaret Lightfoot was less than nine years old, but her impression of his tender anxiety for the eternal welfare of his children made with her so long as she lived. From her childhood she was humble, truthful, and anxious to know and obey the will of her Heavenly Father. In this she and her brothers and sisters had for years the bright example and affectionate solicitude of their elder sister, Susanna Lightfoot.

At the early age of twenty-two, Margaret Lightfoot became a teacher at Westtown Boarding School. In this honorable field of service she labored conscientiously for the improvement of the many scholars, who were in part her charge, for fourteen years.

From Westtown she was called to the responsible position of Principal of Friends' Select School, in Philadelphia, and twenty-two years passed over her in the earnest and faithful discharge of her duty there, in the ability afforded her by the Head of the Church. In this daily ministry of love she had very many scholars, to whose lives she no doubt brought an abounding sense of service done for the Master's sake and in his cause.

Since the close of her life as a teacher, she has "gone in and out among us" for years, in reverent faithfulness of daily walk as in the sight, the fear and the service of the Lord, whom she has loved from her childhood. "Whose faith follow—considering the end of (her) conversation—Jesus Christ, the same yesterday and today and forever."

As Assistant Clerk to the Yearly Meeting for many years, as a member of the Westtown Committee, as an Overseer and an Elder, anxious above all to do her whole duty, not as "eye-service," but in "singleness of heart" and the daily fear of the Lord, it is believed that the language is applicable to her—"She hath done what she could;" and that she has received from Him whom she loved, the glad welcome: "Enter thou into the joy of thy Lord."

The following testimony from one of her former scholars will show the impression made upon some of them by her faithful service as a teacher:

"I was much saddened to hear of dear teacher Margaret Lightfoot's death.

"She was a truly concerned Friend, and a most generous relative, doing her duty with unerring integrity, walking most conscientiously in the path that she felt required of her. She had the love and respect of many."

To this may be subjoined the testimony of one who was much associated with her in the later years of her life.

"Our dear friend Margaret Lightfoot was one with whom I considered it a privilege to be acquainted. She was a woman of deep religious feeling and also of much refinement and cultivation, and her conversation was very interesting and instructive, and yet was she remarkably diffident and humble minded.

"When visiting her in the early part of her illness I observed that she was very cheerful and entered with interest into subjects connected with our Society. She remarked that her disorder caused little bodily suffering, which was felt to be a favor. The next time I was allowed to see her there was a great change, and life seemed to be fast ebbing away and she did not seem able to converse except at very short intervals, or at times to take much notice. She was, however, very sweet and affectionate and seemed in a tender state of mind. On a remark being made as to her prospect of soon getting home to Heaven, she said, 'I feel very unworthy,' but on the reply being made—'He who has led thee all thy life long will not forsake thee now—she assented with much feeling—and gave evidence that her mind was at peace.

"In the contemplation of her humble, watchful, upright walk during her tarryance here, the language seems appropriate—"The memory of the just is blessed."

Incidents and Reflections—No. 282.

BEARING TESTIMONY.

Job Scott, in common with other Friends, believed that war is inconsistent with the Christian religion. At the breaking out of the difficulties between the American colonies and Great Britain, he was brought under much mental exercise, feeling it required of him to bear a faithful testimony to peace principles by refusing to pay taxes which were imposed for the maintaining of war; and by declining to use the paper money which was issued by the colonies for the same purpose. In the excitement that then existed, he had reason to believe that his course would expose him to much censure, and probably to some suffering; but he was concerned to be faithful to his scruples, fearing to offend God and wishing to do all that He might require towards the more full establishment of his peaceable kingdom and government on earth.

Under date of fifth of Tenth Month, 1776, he wrote: "Having for nearly a year declined taking the paper currency, agreeably to the secret persuasion I had of my duty therein; I have now the satisfaction of comparing the different rewards of obedience and disobedience; for though, from the very first circulation of said money I felt uneasy in taking it, yet fears and reasonings of one kind or another prevailed on me to take it for a season; but growing more uneasy and distressed about it, at length I refused it altogether, since which I have felt great peace and satisfaction therein; which has in a very confirming manner been increasing from time to time, the longer I have refused it."

As to the payment of taxes, he gives the following narrative: "About the latter part of the Sixth Month, 1777, an old acquaintance of mine, being now collector of rates, came and demanded one of me. I asked him what it was for. He said, to sink the paper money. I told him, as that money was made expressly for carrying on war, I had refused to take it; and for the same reason could not pay a tax to sink it, be-

lieving it my duty to bear testimony against war and fighting. I informed him that for divers years past, even for divers years before the war began, and, when I had no expectation of ever being tried in this way, it had been a settled belief with me that it was not right to pay such taxes. I let him know I did not wish to put him to any trouble, but would be glad to pay it if I could consistently with my persuasion. He appeared moderate, thoughtful, and rather tender; and after a time of free and pretty full conversation on the subject, went away in a pleasant disposition of mind. Divers such demands were made of me in those troublesome times for divers years. I ever found it best to be very calm and candid; and to open as I was from time to time enabled, the genuine grounds of my refusal, and that, if possible, so as to reach the understandings of those who made the demands."

H. O. Dwight, an American missionary in Turkey, gives in *The Independent* an interesting narrative of the effects of bearing a consistent testimony, as shown in the experience of a native of that country, who was employed in a printing office in Constantinople. He says:

"One day he stood before me, his blue blouse and overalls streaked with oil and printer's ink, and a smudge of ink under his left eye, and asked if he might say a few words. With a sigh I turned to hear some plea for help, as I supposed, for his poverty. Then he told me his story in the queer, rough Turkish spoken by those whose native tongue is Arabic. He said:

"I am going back to my country, and I want you to know about our village. I went up there from the south at the time of the famine. We could get nothing to eat, and I reached the village in the mountains beyond Sert one day when they were harvesting. I helped them, and found that they needed a blacksmith, so I offered to stay. Two days later was Sunday, and the people were vexed because I would not work. They thought me a pretty poor blacksmith not to be permitted to work on just the day when they could spare time to have things mended up. I told them that I was a Protestant, and would not work on Sunday. They were very angry, and some wanted to turn me right out of the village. Protestantism, they said, is a contagious disease, which, when it once gets into a village, spreads until it has turned all the people away from praying to the saints and other good Christian usages. But the headman told them that they were fools to send away a blacksmith at that time of the year, and said I should stay, but keep my Protestantism to myself. So he told me that if I ever spoke Protestantism to any one in the village, he would flog me until my toe-nails dropped off.

"All right," I said, "only I want to tell you that this is the holy day set apart for religion. All of you, as Christians, ought to keep from working on Sunday."

"Yes, I suppose you are right," he said; "but it is not our custom to be so particular here. There is nothing else to do on Sunday."

"It all began from that, for as I was reading my Bible, the neighbors wanted to know what it was, and liked it so much that they used to come every Sunday to hear me read. Then one day I found a man out in a great lie, and told him that Christians ought not to lie.

"I never heard that before," said he.

"Well, it's so," I said; "and you ought to know what the Bible says about it."

"He asked me to come to his house and read him what the Bible says about lying. Pretty

soon it was the custom to invite me to other houses, in the long winter evenings, to read the Bible.

"In the spring I was going one day with a neighbor to do some work outside of the village, when he got angry at his horse and swore awfully. I said to him: "Yusuf, are you a Christian?"

"Of course I am. What makes you ask?"

"Because a Christian is a child of God, and a child of God ought to be ashamed of using God's name in such a way."

"That is so," said Yusuf; "but I never thought of it before."

"After we reached the place where we were to work, one of the others swore, and Yusuf rebuked him, saying what I had said to him. This made them all talk, and some of them complained of me to the head man. He came to me and said: "Simon, you must shut up. We will not stand these Protestant notions of yours in public places. Read your Bible to people in the houses, if you like and they like; but if you talk Protestantism again outside, I will flog you until your toe-nails drop off, and turn you out of the village."

"Well, not to make a long story of it, now a number of the people have Bibles of their own; no one in the village works on Sunday; half of the village has stopped swearing, and the rest are ashamed of it; many are trying to stop lying, while six are followers of Jesus Christ. I am going back to that village now, and I wanted to ask you who have been my Effendi in all these years, to remember that village in your prayers. They will all look to me, who have been in a city so long, to tell them more about what real Christianity is. Sometimes pray for them and pray for me, that I may show them truth and make no mistakes. I have learned a great deal from the preaching here, but I don't know very much, and they are so hard to teach. Pray for us."

"The tears were in my eyes as I grasped my new-found brother's hand and bade him god-speed. And whenever I look upon the map of Turkey that hangs on the wall, and see the belt of mountains southwest of Lake Van, on the borders of Mesopotamia, my heart yearns for the blessing of God upon that faithful servant of his, living in those mountains, who used to turn the machine that prints the tracts."

In Gough's History of the Quakers, mention is made of the persecutions which they suffered at Aberdeen, in Scotland, where some of those in authority were very bitter against them.

Patrick Livingstone and James Halliday, from England, in the course of a religious visit to their brethren in Scotland, came to Aberdeen, where they were apprehended and imprisoned. But they continued undauntedly to bear a testimony to the Truth, and had frequent opportunities, especially on market days, to publish their doctrine out of the prison windows, and had more hearers than they probably could have had in their own meeting-places, so that even their confinement, designed to prevent it, tended to promote the testimony they had to bear. Their experience was similar to that of the Apostle Paul, who wrote to the Philippians from Rome, "that the things which happened unto me have fallen out rather unto the furtherance of the Gospel."

The prisoners at Aberdeen, being cruelly treated and confined in narrow limits, appealed to the Commissioners of Scotland, who directed a part of them to be removed to Banff. The

deputy sheriff treated them with much civility, ordering a guard to attend them thither, with directions to take their own time, whereby they had the opportunity of several religious meetings, where they had such remarkable service, that some of the guard who conducted them were effectually converted to the Truth they promulgated. J. W.

A FRIENDS' MEETING.

There were only two or three of us
Who came to that place of prayer;
Came in the teeth of a driving storm,
But for that we did not care;
Since as we waited upon the Lord,
Though never a word was said,
We felt the Master present there,
And He gave us Living Bread.

His Spirit stirred our longing hearts,
And prayer and praise set free!
We felt his touch, our souls were bowed;
We heard his "Come to Me!"
Nobody saw Him lift the latch,
And none unbarred the door;
But "Peace" was his token to each of us,
And why should we ask for more?

Each of us felt the load of sin
From the weary shoulders fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the Jasper Sea,
And strength was ours for toil and strife,
In the days that were thence to be.

We were only a handful gathered in
To that little place of prayer;
No word was said, no hymns were sung,
But the Lord himself was there;
He came to redeem the pledge He gave,
Wherever his loved ones be;
To stand himself in the midst of them,
Though they count but "two or three."

Then forth we went in the pouring rain,
But our hearts had grown so warm,
It felt like the pelting of summer flowers
And not the crash of a storm.

"What a time renewing of strength we have had
From the Lord's right hand!" we said;
As we thought how Jesus himself had come
To feed us with Living Bread.

—British Friend.

SELECTED.

DISCOURAGED BECAUSE OF THE WAY.

Pilgrim of earth! who art journeying to heaven;
Heir of eternal life! child of the day,
Cared for, watched over, beloved and forgiven
Art thou discouraged because of the way?

Cared for, watched over, though often thou seemest
Justly forsaken, nor counted a child—
Loved and forgiven though rightly thou deemest,
Thyself all unlovely, impure and undefiled.

Weary and thirsty no water-brook near thee,
Press on, nor faint at the length of the way:
The God of thy life will assuredly hear thee,
He will provide thee with strength for the day.

Break through the brambles and briars that obstruct thee,
Dread not the gloom and the blackness of night,
Lean on the hand that will safely conduct thee;
Trust to his eye to whom darkness is light!

Be trustful, be steadfast, whatever betide thee,
Only one thing do thou ask of the Lord—
Grace to go forward wherever He guide thee,
Simply believing the truth of his word.

Still on thy spirit deep anguish is pressing—
Not for the yoke that his wisdom bestows,
A heavier burden thy soul is distressing—
A heart that is slow in his love to repose;

Earthliness, coldness, unthankful behavior—
Ah! thou mayst sorrow, but do not despair;
Even this grief thou may'st bring to thy Saviour
Cast upon Him e'en this burden and care!

Bring all thy hardness; and power can subdue it;
How full is the promise! the blessing how free!
"Whatsoever ye ask in my name, I will do it,"
"Abide in my love and be joyful in me."

FOR "THE FRIEND."

Canada Yearly Meeting.

Canada Yearly Meeting of Friends (Conservative) was held at Pickering, Ont., from the twenty-third to the twenty-seventh inclusive of Sixth Month. The Meeting of Ministers and Elders being held the 22nd inst.

The general Yearly Meeting commenced on Sixth-day with a meeting for worship, which proved a refreshing season, and much pertinent counsel and instruction were given. After the usual enquiries respecting the attendance of the representatives from the Quarterly Meeting the Minutes of the visiting Friends in attendance from other Yearly Meetings were read. Iowa, Ohio, Western, and Philadelphia Yearly Meetings were each represented. Ellwood Carter from Western and Archibald Crosbie from Iowa, ministers, were here, and others, members of different Yearly Meetings. The presence and varied ministrations of whom were truly a source of instruction and comfort to us. A weighty epistle was also received and read from our deceased Friend, Huldah M. Beede, of Providence, R. I.

Amongst other unlooked-for favors which fell to our lot was a bequest to the Yearly Meeting of \$100, by the will of our deceased Friend, Mary E. Jones, of Athens, Ont. She being previously, at respective times, the widow of Jonathan Ferris and John L. Eddy.

Daniel Pickard, of England, also forwarded £5 sterling, as a nucleus of a fund to aid in the distribution of Friends' literature, which gift proved truly opportune and is gratefully received, and a concern was felt for more zeal in making known the Truth to others by the means.

A lively concern overspread the meeting that Friends might more diligently enquire into the way in which our forefathers walked, and in the principles of Truth for which they so diligently labored and suffered, that we might through the power of the same offered grace more faithfully follow in their footsteps. Also that Friends be more diligent in instilling the principles of Truth into the minds of the children, training them up by example and precept in the nurture and admonition of the Lord, a failure to do so must surely result in a general declension from the faith.

In connection with this work, the need was felt that our First-day schools be kept strict in accord with the fundamental views of Friends and that the exercises be similar to those pursued at Westtown and other Friends' schools. The main object being to make the children familiar with the Holy Scriptures and to imprint them on their memory, which themselves are able through faith to make wise unto salvation through Jesus Christ our Lord.

Like all true ministry, they were given for by the spirit of Truth; and the same spirit, rightly sought, will not fail to bless them to and our children, in that purpose for which they were given, for it is by the spirit alone that truths of God are revealed and savingly known. They testify of Jesus, that we may come to Him and receive of his life. For He ever liveth and is as ready and willing himself to teach his people as in any age of the world, being the same to-day, yesterday and forever.

Clear and searching testimony was borne the utter inconsistency of music, both vocal and

instrumental, with that holy spiritual worship which we are called, and many we trust saw with clearness, that the church is called to cry out against the sensuous practices of professing Christians, in introducing the carnal delights of music as a part of the Divine worship. We were reminded that all true prayer and praise had the same source, being "with the spirit and with the understanding also," and that the aid of the spirit being rightly sought, utterance will be given to that melody which is in the heart, but as this utterance in prayer may be the sigh or the groan, so will the utterance of praise be with a natural modulation of the voice, suitable to the feelings, and not an artificially arranged tune. Nor do we need a book to either pray or sing from, as waiting on the Lord, we must abide his time, and both will be when the spirit gives utterance. It was declared that time is a gift, for whose use each one is accountable, and that whatever we do should be to the glory of God, and that time spent in the carnal pleasures of music is lost, and the soul unfitted for that acceptable worship which is in spirit and in truth. Mingling with others in their exercises weakens our testimony and fits us as clean vessels of the sanctuary for that Gospel which is not in word but in power. Accompanying these and other clear testimonies was felt the baptizing influence of the Holy Spirit, whereby we were brought into a oneness and nearness to each other in the one body, and harmony and brotherly love eminently prevailed.

A Winter in North China.

(Concluded from page 395.)

T. M. Morris supplements his narrative with two or three chapters on the religion and superstitions of China, from which the following extracts are taken:

"One cannot be long in China without feeling how difficult it is to understand the religions which prevail there, and to determine with any approach to accuracy, the religious position of the ordinary Chinaman. The difficulty results from the fact that there are several distinct, or at least, distinguishable systems, not only existing side by side as separate and rival religions, but often blended together in the most remarkable and confusing manner. Confucianism is universally prevalent, and the rites of ancestral worship, with sundry modifications, are universally maintained; but with these will be very often mixed up, and not infrequently in a very grotesque way, some recognition of the aims and pretensions of Buddhism or Taouism, or both. A Chinaman thinks it wise and prudent, without committing himself too deeply to any one of these systems, to keep on reasonably good terms with all. The various religious observances in which he from time to time takes part, do not involve a very large expenditure of either time or money, and may possibly, he thinks, in some unthought of way, bring to him some good, or avert from him some evil, in this world or the next."

"In a long and interesting conversation we had with Lo-Fung-lu, private secretary to Li-ung Chang, we asked him how he would characterize the great religions of China. He replied that it was exceedingly difficult to give anything like a definition, as these systems ran into one another, to so large an extent, and were accepted by different people with so many modifications. But, speaking generally, he should be inclined to describe Confucianism as Atheistic, Buddhism as Pantheistic, and Taouism as

materialistic. 'But,' he added, with a smile, 'You do not define a Chinaman's religious position when you give him a name and call him a Confucianist, a Buddhist, or a Taouist; he may be that, but he is usually something more.'

"Ancestral Worship may be regarded as the indigenous and universal religion of China. Confucianism, Taouism and Buddhism, are commonly spoken of as the three great religions of the Empire, and correctly enough; but at the back of all these, and linked more or less closely with all of them, is the wonderful system of ancestral worship, which has a stronger hold upon China than anything else."

"The use of the ancestral tablet is now universal, and there can be little doubt that idolatrous worship is paid to it. To quote from Dr. Blodget, 'The tablet consists of two small, upright pieces of wood, fitted to each other and placed on a wooden pedestal. These pieces of wood present two outward, and two inner surfaces. The writing is upon the front inner surface. This latter has written upon it the dates of the birth and death of the deceased, his surname, name and title, with the additional characters which have been rendered Shên chu, "the lodging place of his spirit," or "the place in which his spirit bears rule or exercises lordship." This inscription relates especially to the family.

"The former, that is, the front surface, has an inscription which bears some relation to the Government, and states both the ages of the deceased, and what honors he may have received or hoped for, and ending with the words, Shên wei, "the seat or throne of his spirit."'"

After the tablet is consecrated, it is returned to the home of the eldest son, where incense is burned before it morning and evening, and the customary offerings are made. At the end of the three years of mourning, it is transferred to the ancestral hall. The Chinese converts are unanimous and emphatic in their condemnation of ancestral worship as idolatrous.

Confucianism is the State religion, but strictly speaking, it is a system of morality rather than of religion. Confucius keeps clear of all speculative questions; his teaching is intensely practical.

Taouism has deteriorated from the old transcendental philosophy of its founders, into a system of charms and magical arts, by which a degraded set of priests impose on an ignorant people.

Buddhism took root in China in the first century of the Christian era. It soon developed into a complicated system of idolatry. Connected with it is the superstitious idea of spirit money. The Chinese think that they will need money in the spirit world.

"The priests of certain temples in the neighborhood, especially of Ningpo, have a kind of monopoly of the sale of paper money for the use of the dead in the spirit-world. These 'spiritual notes,' are sold at almost every temple, but they are specially valuable at certain places, called the Lin-Fung shrines; and on the day when the birthday of the deified hero of the shrine is observed. They are sold singly or in bundles. A single note would cost about three half-pence; and for the devout and consistent Buddhist it will be cashed in the spirit-world, for about one thousand times the original cost. In order to become available for the use of the soul, the notes must be spiritualized by burning, and the fortune for another world of a Buddhist devotee, consisting of chests filled with these flimsy papers, will be solemnly burnt after death, and be thus wafted into the unseen.

Imitation dollars, made of pasteboard and covered over with tin foil, and paper imitations of silver ingots, are also purchasable in the shops, and are guaranteed by the priests as a sure medium of transferring money for the use of their souls in the other world."

At the conclusion of the chapter on religions, T. M. Morris makes the following comments:

"With the existence of all these different forms of religion, the one thing that impressed me while in China, more than almost anything else, was the apparent absence of deep and real religious sentiment. In Japan we found temples well kept and well frequented. In China, temples of all kinds are ill kept, and, except on certain days, without worshippers. There is the worship of idols, but the Chinese almost without exception, seem to feel that there is not much in it. Certain religious ceremonies are observed, and the observance is reckoned among the proprieties of life; but there is no outward indication that any of the deeper feelings of the heart are stirred by the transaction. In China the gods are either respectfully neglected or ceremonially worshipped. The advice of Confucius was to 'reverence the gods, but to keep at a distance from them'—advice which is very generally accepted and acted upon. The ordinary Chinaman is practically, if not professedly a secularist, an agnostic, with certain superstitions, idolatrous additions which are accepted and observed out of a prudential regard for self, or a politic consideration of others. There has been a great deal of talk about agnosticism in our own country of late years. Well, it should be remembered that agnosticism is not a new thing; it has been tried on a grand scale in China for 2500 years, and the miserable result of that experiment you may see in China to-day. The moral conscience of the people has not been so much perverted as paralyzed. It has been well said that the two great wants of China are character and conscience. And China's needs can be only met in one way. Western education, Western civilization, Western arts and sciences, railways, telegraphs, telephones, steel-clad war vessels and arms of precision, whatever else they may do, will never give to any people character and conscience. China's great need can only be met by the Gospel of Christ."

THE COW A UNIT OF VALUATION.—In the present publication of the Imperial Geographical Society of Russia is the surprising announcement that the Chewsures, a race of 7,000 people, in the Department of Troust, Government of Tiflis, know nothing of the use of money as a medium of exchange. The unit of valuation among the primitive people is the cow. A horse is valued at three cows and a stallion at six. If a Chewsure becomes enraged and cracks his neighbor's skull, he is obliged to pay sixteen cows. If he breaks a bone of his neighbor's arm, five cows will rehabilitate him in the eyes of society. A wound in the forehead calls for three calves. If one cuts another in the part of the face usually covered by the beard the punishment is comparatively severe. The "doctor" places as many grains of wheat along the cut as possible. For each grain of wheat so used the criminal must give up a cow. Wounds in the beardless part of the face call for one-third as many cows only. The man who injures a neighbor's hand surrenders sixteen cows. Thirty cows even will pay for the loss of an eye. The people are said to be happy and contented. No misers exist among them!—*Exchange.*

The Great Crater of Kilauea.

BY J. R. G. PECK.

Here we are at last on the summit of the largest living volcano in the world. We left Hilo in the island steamer yesterday noon. There is much about Hilo that is interesting. It is reputed to be the most enchanting spot in the whole Sandwich Island group. The distant mountains rise like a vast amphitheatre about it, and send down the cooling streams which irrigate its fields and gardens. The two most famous of these mountains are Mauna-Loa and Mauna-Kea, which rear their heads fourteen thousand feet above the sea. Like all the mountains of this Hawaiian group, they are volcanoes, and volcanoes of the most virulent type. To the terror, of the inhabitants, they are ever and anon breaking forth, shaking the earth for hundreds of miles around, and carrying desolation and death wherever their fiery torrents spread. Judge Hitchcock, an old resident here, informed me that at times the ground shook so violently that he could not sit on his horse. The light from the Kilauea crater has been seen one hundred miles at sea.

The natives never speak of these volcanic outbursts but with pallid cheek and bated breath. They tell of one that occurred in the days of Dr. Coan, a famous missionary of the American Board, which was one of unusual virulence and power. The huge torrent of lava, as it rushed along, bore on its bosom large trees and rocks, which it had uprooted in its course. When it came to a precipice it poured over it a cataract of living fire. Having reached the plain, to the great consternation of the people, it shaped its course directly toward Hilo. When Dr. Coan heard of the approach of the lava river, and saw that it was a question of a few hours merely when their houses and gardens would be overwhelmed, he got his people together, and, marching out to where the molten stream was creeping over the land, organized one of the most remarkable prayer-meetings that the history of the Church anywhere records. Men prayed, realizing that all they had in this world hung upon their prayers. They prayed, wrestling the long night through with the "Angel of the Covenant," as did Jacob at Peniel. And like Jacob at Peniel, they prevailed, for the very next morning, and without any assignable cause, the molten mass was suddenly arrested in its course, and stands to this day like a long line of wall over the land—a testimony, as the natives affirm, to the efficacy of prayer.

It was only a few hours' sail from Hilo to where we disembarked to take horses for the summit of the volcano. The first few miles up the mountain was over one of the most execrable roads that any man ever travelled. It would seem as if all the Titans of old classic mythology had been at work with gigantic pickaxes and spades to turn up the land into every conceivable shape.

When we reached the table-land above, the steamer, as we looked down upon it, seemed like a miniature toy boat. And now commenced a ride through a forest, which I can only describe as one vast hall of greenery, roofed and inclosed. We rode under trees of maiden-hair fern, with leaves of the most delicate tracery, under the red and yellow blossoms of the ohea, or mountain apple, under the wide-spreading branches of the umbrella tree, the eucalyptus, the papaya, the pandanus, and others whose names I cannot recall. The climbing plants were indeed a sight to see. They reached to the tops of the tallest

branches, and then would swing their long arms from tree to tree, flaming with bud and blossoms. Nowhere have I ever seen such gigantic lianas or morning-glories of such large blossoms, and heavenly hue as on that noonday ride to Kilauea.

We all knew, for we had been told, that it was through this Gate of Paradise that we were to enter the infernal world. The fact soon became apparent. The rocks around us suddenly parted with their beautiful drapery of moss and lichen, and stood out in all their rough and naked deformity. The trees became stripped of their foliage, and with boughs bare and blackened stood forth like funereal specters, while the air grew dense and stifling with the fumes of sulphur. We were evidently approaching the crater of Kilauea, for everything bore the Plutonic mark. The road over which we were riding was volcanic; the boulders were volcanic boulders; the dust that filled the air was volcanic dust. A feeling of stupidity and deadness came over us, and our animals seemed to partake of the same sensation. When we looked up, the heavens were weird and lurid above us, and great white clouds began to appear upon the horizon rising in columnar masses, and as daylight waned, reflecting a crimson light. Strange noises, too, were heard beneath our feet like the roll of muffled thunder, and then all of a sudden the Volcano House broke upon us.

It was a simple, unpretending frame building, and jets of sulphur were steaming up here and there about it. Over one of these jets a small cabin is erected, containing a bench for your clothes and a perforated box for yourself. You sit on the box, pull a string which lifts a plank of the floor, and lo! the jet of sulphur distils its gentle potencies beneath and around you. A bright wood fire greeted us as we entered the hall of the House, and in an adjoining room as welcome a repast as man ever sat down to.

But few people can have any idea of what is before them when they buckle on their volcano suit to visit the Kilauea crater. It is a day memorable and tragic even to the most eventful life. A few hundred feet from the porch of the House, and amid a dense growth of under-wood, the descent to the large crater commences. It is called the large crater, for within this is a smaller crater, several hundred feet deeper; in fine, the crater proper, "the place," as one has it, "of the everlasting burnings." This larger crater is nine miles in circumference, and you descend thirteen hundred feet to its floor.

It was that descent that we were now attempting, and over a path so rough and precipitous that we were obliged to cling to the overhanging bushes to keep from plunging headlong. Once on the bottom there opens before you a scene which the wildest imagination fails to depict. You find yourself standing within a vast amphitheatre, whose walls, rising to the height of over one thousand feet, are incrustated and begrimed with the sulphurous fumes of ages. Before you stretches out a vast sea of lava congealed and hardened into a thousand shapes. The ocean in its most tempestuous state could not present a wilder array of storm-tossed waves and rolling billows, of currents, and vortices and whirlpools. As we worked our way along, staff in hand, the wild tumult of the scene increased at every step. Every step seemed to require greater resolution and strength of nerve. There were high ridges to surmount, and vast fissures to leap over, and each one of these fissures disclosed in its depth a long thread of

glowing fire. There were pools of molten lava which simmered and boiled like an old-fashioned New England tea-kettle. There were miniature craters shooting up their jets of blue and yellow flame. There was red lava, and green lava, and gray lava, and white lava, and jet-black lava, and lava yellow with the fumes of sulphur—every shade and color seemed to be represented. We saw, too, as we passed along, caves and caverns opening into the long ridges of lava, hung with sharp stalactites, and near these caves, smoking banks of sulphur—which were covered with large, yellow crystals.

This is what we saw on our way to the inner crater. Let the reader not think that we exaggerate. It was a weird, unearthly scene, and at times I found myself wondering whether I was yet indeed a denizen of this terrestrial sphere. Soon the ground became intensely hot, and responded to our tread with a dull, hollow sound. The air quivered with the heat, and in two minutes more we found ourselves standing on the edge of the yawning inner crater itself, and looking down into its fiery gulf. There it lay, with its waves of fire sweeping from end to end like the waves of an inland sea with a strong gale blowing over it. The shores of this lake were black as night; low and shelving in some places, the waves rolled along them in circlets of flame. High and rocky in others, they dashed up against them with a thunderous sound, and threw back a spray of living light. For a few seconds the lake would become quiescent. Its red hot surface would assume an ashen gray, and the darkness of night would begin to creep over it. Then without any premonition, a fountain of fire would shoot up from the centre, another from the side another still from some distant quarter, till sometimes there would be no less than six or eight of these fountains at once throwing up their bright jet of sulphurous flame, and lighting up the frowning crags and precipices around with their unearthly glare. Then by a sudden impulse and with the most deafening detonations, they would rush together and convert the whole lake as before into one burning, seething, roaring ocean of fire.

One of the most curious features of the scene was the formation of lava columns on the surface of the lake through the action of underlying gases. These columns would build themselves up to the height of eight feet or more, emitting from their tops long jets of ignited gas, and then when no longer able to support themselves would topple over with a fiery splash which dazzled the eyes to behold. Altogether the spectacle was so grand, so appalling, that there was not one of us who was not obliged to step back every few moments to rest our eyes and to quiet our nerves.

Nor was it the eye alone that was appealed to in this carnival of horrors. From every part of that fiery gulf there issued the most infernal sounds that ever fell on mortal ear. The hissings, the groanings, the moanings, the turbulent roarings and mutterings, owing to the action of gases upon the molten lava, were indescribable. It was the scene of the world of the lost depicted by the old artists realized. It was the description of the old prophets fulfilled. We were on the borders of the lake where the "fires are never quenched," whose smoke ascended forever and ever," and those strange sounds that we heard were the wails of souls sunk therein.

Bending over the precipice for the last time previous to our departure, I noticed that the lake had suddenly assumed its quiescent state preparatory to another outbreak. While look-

g at it in this condition, the dark, half-conaled surface began to crack and cleave asunr. Wonderful to relate, the cleavage was in ure a serpent of fire, with its blunt head, its g, spiral form and sweeping tail. It was ough. The picture was complete; and weary body and utterly prostrate in mind, I went my bed that night to dream that I had seen ell.—*The Independent.*

Saul Smitten to the Ground.

giving a brief but faithful narrative of the dying remorse of Matthew Hide. Attested by eye and ear witnesses, whereof his widow is one. With an appendix. By William Penn.

"Surely after that I was turned, I repented; and er that I was instructed, I smote my thigh; I was named, yea, even confounded."—JER. xxxi.

WHEREAS, After near twenty years public oposition, made by Matthew Hide, against the ople called Quakers, and their Principle of e Light within, in their public assemblies, iefly in and about London, it hath pleased e Lord, immediately and secretly to smite and aken him in his conscience, and to bring the rden of his iniquity upon him a few days be- re his death (though he was not the worst of en opposers and disturbers) so that he was ecessitated to make a solemn confession there- , and unto the truth, in the presence of Al- ighty God, and several of the said people, his ife, and some others, before he could quietly, with satisfaction depart this life; this is given ut as a true and faithful narrative of his last nd dying words, as a testimony for God's truth d people, against all apostates, gainsayers and pposers thereof, that such may take warning, r whom there yet remains a place of repent- ce.

NARRATIVE.

On the 19th of the Twelfth Month, 1675, otton Oades, hearing that Matthew Hide was illing to speak to some of our friends called uakers, went to him and told him if he had anything to say to clear himself, he might speak, eing he had opposed Friends in their declar- ons and prayers. M. Hide signified this much, That he was sorry for what he had done, for ey were the people of God."

C. Oades asked him if he had anything in s miud to any particular Friends nominating eorge Whitehead and W. Gibson, or any her; and whether he would be willing any of em should be sent for? M. Hide replied, "As any as please may come."

Whereupon, Cotton Oades presently sent for eorge Whitehead, who, accordingly went with e messenger to visit Matthew Hide, after the nth hour in the night. So the said George hitehead, Cotton Oades and John Ball, near e tenth hour in the night, visited Matthew ide, on his sick bed, though so weak that it as very hard for him to utter words, yet these re understood from him, when spoken to, as lloweth:

C. O. told him, "Here is George Whitehead me to see thee, Matthew."

G. W.—"I am come in love and tenderness ee thee."

M. Hide—"I am glad to see you."

G. Whitehead—"If thou hast anything on y conscience to speak, I would have thee clear y conscience."

M. Hide—"What I have to say, I speak in e presence of God. As Paul was a persecutor the people of the Lord, so have I been a per- ecutor of you, his people, as the world are, who

persecuted the people of God;" (with more words, which then could not be understood.)

G. W.—"Thy understanding being darkened, when darkness was over thee, thou hast gain- sayed the truth and people of the Lord; and I knew that that Light which thou opposedst, would rise up in judgment against thee; I have often, with others, labored with thee to bring thee to a right understanding."

M. Hide—"This I declare, in the presence of God, and of you here, I have done evil in per- secuting you who are the children of God; and I am sorry for it, the Lord Jesus Christ show mercy unto me, and the Lord increase your number, and he with you."

G. W.—(After some pause.) "I would have thee, if thou art able to speak, to ease thy con- science as fully as thou canst: my soul is affect- ed to hear thee thus confess thy evil, as the Lord hath given thee a sense of it. In repentance there is mercy and forgiveness; in confessing and forsaking sin, there is mercy to be found with the Lord, who, in the midst of judgment remembers mercy, that He may be feared." (The said M. Hide being much oppressed, striv- ing for breadth, and lying on his back, so that it was very hard for him to speak, G. W. got John Ball to turn him on one side, that he might the better speak.)

M. Hide—"I have done evil in opposing you in your prayers; the Lord be merciful unto me! and, as I have been an instrument to turn many from God, the Lord raise up many in- struments to turn many to Him."

G. W.—(After some silence.) "I desire thou mayst find mercy and forgiveness at the hand of the Lord. How is it with thy soul? Dost not thou find some ease?"

M. Hide—"I hope I do; and if the Lord should lengthen my days I should be willing to bear a testimony for you, as publicly as I have appeared against you."

(His wife then said, "It is enough, what can be desired more.")

G. W.—"If the Lord should not lengthen out thy days, dost thou desire what thou sayest should be signified to others?"

M. Hide—"Yes, I do; you may; I have said as much as I can say."

G. W.—(After some silence.) "If this com- pany be wearisome unto thee I think we may withdraw."

M. H.—"You may use your freedom."

G. W.—"I shall leave thee to the Lord, de- siring He may show mercy and forgiveness unto thee, as I hope He will."

M. Hide.—"The Lord be with your Spirits."

These things were expressed about two hours before his death, in the presence of George Whitehead, John Ball, Cotton Oades, George Brown, and the wife of Matthew Hide, and some others.

It is to be observed, before some of the people called Quakers came to him, I, perceiving him to be much troubled in his mind, asked him "If he would speak with any of those people?" He smote his hand upon his breast, and said, "With all my heart." I asked him again, "if he would speak with some of the Quakers?" And he smote his hand upon his breast and said, "with all my soul," so some were invited to come. Again, after they had been with him, he did oftentimes desire that he might live till morning: it being the first day of the week: and that he might bear on that day a testimony for the Truth he had ou that day so often op- posed.

He also said, "He had since found some ease

to his spirit." And I being a silver-spinner, and he understanding that I wrought to people that were great in the world, he took me by the hand, and did press it much upon me that I should "use the plain language, as thee and thou; and if they would not receive it, I should let my trade go."

And after some more words to this purpose, spoken by him, in good understanding, he stretched himself out and died very quietly.

To the substance of this relation concerning my husband's expressions on his death-bed concerning the people called Quakers, I was an ear witness, and Mary Fooks too.

ELIZABETH HIDE,
MARY FOOKS.

THE FRIEND.

SEVENTH MONTH 15, 1833.

The Message of Quakerism is the title of an Address prepared by Cyrus W. Harvey of Pitts- burgh, Pa., and read before "Friend's Teachers' Association," of Philadelphia. The author en- deavors to show the important place occupied in true Christian theology by the doctrine of the Divine Light, or the indwelling of the Spirit of God in man, as his guide, teacher and helper. This pouring out of the Spirit on mankind was foretold by the prophet Joel: "And it shall come to pass * * * that I will pour out my Spirit on all flesh." Paul, in his epistle to the Romans, argues that all who live in unrighteousness are without excuse, be- cause God hath showed unto them his will, which is manifest in them.

The Address contains numerous quotations from early Christian writers, which prove that this indwelling of the Spirit was an accepted doctrine in the Church of that period.

Augustine took the description which Paul gives of the state of man in the fall; having no life, no strength, no ability to know, receive, discern or obey the Divine law; and on that founded his doctrines of total depravity, pre- destination and original sin—ignoring the fact that Christ was the Lamb slain from the founda- tion of the world, and as such has always been a source of Divine aid to man; so that Paul's negations were only a statement of a theoretical condition, and represented the spir- itual weakness of human nature, when Divine aid was withdrawn. Since the time of Augus- tine the prevailing theology of the Christian law has been largely Augustinian; and priest- craft and sacramental rites have accompanied it.

"Spiritual religion," says our author, "is a Divine life received from Christ, with nothing else to mediate between the soul and God; and whenever it is seen in the beautiful lives of those who are taught to look and lean on out- ward means of grace, it is present because of the inward operation of Christ's power, and in spite of the outward means. And it is an in- expressible loss to such that these outward means so divert the eye of faith from the inward Di- vine power, that the higher world of inward revelation and communion is practically un- known.

"George Fox made no such fatal blunder. To him, man as such, had no natural faculty, light of nature, or blurred image left over as the lees of a lost holiness; but he was as devoid of light as the void of creation before the Spirit

moved upon it. In his opening revelation he saw the Christ-light shine through all, and with marvellous insight into the nature of this Divine element he saw its unity with the atonement, and at once announced his mission to be to turn people to the 'truth in the heart which came by Jesus Christ.'

The Address contains many quotations from modern writers on moral philosophy, showing that the recent conclusions of moral science are in harmony with the views advanced by George Fox.

The pamphlet is for sale at Friends' Book Store, 304 Arch Street, Philadelphia; price 15 cents. It is well adapted for the perusal of persons who possess thoughtful and cultivated minds; and for distribution among such of other religious denominations. Its tendency we believe will be to promote that approximation to the fundamental principles of Quakerism, of which many evidences are to be found among religious and thoughtful men.

The Tract Association of Friends of Philadelphia, is still cultivating in a quiet way its field of usefulness. It now issues about two hundred different publications—mostly tracts and small books. These are revised from time to time, and occasionally reissued in a more attractive form. The number of tracts distributed in the year ending Third Month 1st, 1893, was 95,806, in addition to more than 10,000 juvenile tracts, almanacs, &c.

The vacant number of Tract 93 has been supplied by a new one, entitled, "Influence of Music, and objections to its cultivation." The managers state that in its preparation "A desire was felt to meet reasonable objections to the sentiments advanced, so far as practicable, and with this object in view, several persons were consulted, some of whom were known to favor the cultivation of music.

"A number of proof copies were sent to those consulted, and their criticism upon them was helpful in treating the subject as it would be viewed from different standpoints. Above all, our desire is that the tract as adopted may meet the witness of Truth in the minds of honest inquirers after the right way."

We have read with interest the tract referred to, and think it very suitable to be widely distributed at the present time, especially among those members of our Society who have been drawn away from its ancient testimony against the practice of music as one of the worldly indulgences, which is often hurtful to the spiritual growth of those who indulge in it.

SUMMARY OF EVENTS.

UNITED STATES.—Samuel Blatchford, Justice of the United States Supreme Court, died at Newport, Rhode Island, the 7th inst., aged seventy-three years.

On the 6th instant, Dr. Guzman, the Nicaraguan Minister, presented to Secretary Gresham his letters of recall. He had informed the Department that the Nicaraguan Government had abolished, for economical reasons, all its legations in America and Europe, except a few countries in Central and South America.

It is said at the Chinese Legation in Washington, that the new convention just entered into between China and Brazil is merely supplemental to the general treaty between the two countries already in existence, and is confined to the one subject of the immigration of Chinese laborers into Brazil.

On the 6th instant, the net gold in the Treasury amounted to \$16,989,057, and is increasing daily, while none of the coin is being exported.

The N. Y. Herald says: "According to a statement just prepared by the Treasury, as already announced in our Washington despatches, the silver bought by the Government under the Sherman law is worth fifty-five million dollars less than was paid for it. In

other words, the Government has lost that enormous sum through its useless purchase.

"As the Herald has shown by actual figures the shrinkage of values on the New York Stock Exchange alone last year was seven hundred million dollars and the depreciation in the value of wheat and corn two hundred and fifty millions, while the contraction of credits in all branches of finance, trade and industry has been simply incalculable.

"No legislation ever passed by Congress has proved so ruinous to the business interests of the country as the compelling the useless purchase and storage of silver. No law called for more prompt and unconditional repeal."

The silver advocates are very confident of their ability to obstruct hostile legislation by Congress, and the Denver and Omaha Smelters, the largest plants in the West, will not stop work as reported, but their management has decided to go on buying and smelting silver ores.

The Kentucky Legislature has adjourned after being in session 531 days and costing the State \$600,000. Hereafter the sessions are to be limited to sixty days.

The Commissioners of a number of the counties in Kansas have issued a call for a convention, at which an appeal is to be made to Governor Lewelling to immediately call the Legislature together to appropriate funds for provisions, feed and seed wheat. "Thousands of people will be forced to leave that section unless aid is given them at once. Many have already abandoned their claims and gone to Oklahoma."

The grain crop of the State of Washington is placed at 20,000,000 bushels.

A despatch from Guthrie says that hundreds of Texas cattle, which have been driven into Oklahoma from the Cherokee strip by the soldiers, are dying of the Spanish fever, and farmers along the line are greatly alarmed over the prospects of their domestic cattle becoming infected. Armed forces have gone to the line to shoot any cattle that may be driven over.

The cold storage warehouse in the World's Fair grounds was destroyed by fire on the 10th inst. So far as is known eighteen persons were killed and nineteen injured.

A tornado in Iowa the night of the 6th instant, destroyed the town of Pomeroy. Fifty-three persons were killed, seventy-five fatally injured and one hundred and fifty had limbs broken or received cuts and bruises more or less severe. Two hundred and fifty houses were destroyed. The tornado came from the Northwest. All those who saw it agree that it was not of the funnel-shape specie, but came bounding along the prairie like a huge ball. It was of a dark green color, and was accompanied by a terrific noise. Many persons saw it when it was far out of town and gave the alarm. Most of the people, however, became panic-stricken and ran out of their houses, but a number made for the two caves at one end of the town, built especially for just such an occasion, and all who reached there escaped injury.

It seems the storm started about one mile west of Cherokee, and followed closely the Illinois Central Railroad, cutting a swath from one-fourth to one-half a mile wide, and completely demolishing everything in its path for a distance of sixty miles. The total number of killed is believed to be about eighty. Of the injured, twenty will probably die. The total amount of damage done by the cyclone in the State is conservatively estimated at \$800,000.

Charles Brenneke, formerly well known as an architect and engineer, died on the 10th instant, at Marshallton, Iowa, aged 79 years. He is said to have "built the first beet sugar factory in Europe, and the first railroad out of Berlin. He also built Long Bridge at Harper's Ferry in the forties."

Deaths in this city last week numbered 464, which is 75 more than the previous week, and 6 less than the corresponding week last year. Of the whole number, 243 were males, and 221 females; 76 died of cholera infantum; 48 of consumption; 31 of marasmus; 27 of heart disease; 22 of inflammation of the stomach and bowels; 16 of Bright's disease; 15 of inanition; 15 of pneumonia; 14 of diphtheria; 14 of cancer; 13 of apoplexy; 12 of casualties and 12 of old age.

Markets, &c.—U. S. 2's, 98 a 100; 4's, 110½ a 111½; currency 6's, 103 a 113.

COTTON sold in a small way on a basis of 8½c. per pound for middling uplands.

FREED.—Winter bran, in bulk, spot, \$15.75 a 16.50; spring bran, in bulk, spot, \$14.75 a 15.50.

FLOUR.—Winter super, \$1.80 a \$2.00; do., extras,

\$2.00 a \$2.25; No. 2 winter family, \$2.25 a \$2.50 Pennsylvania roller, straight, \$3.00 a \$3.25; Weste winter clear, \$2.50 a \$2.85; do. do., straight, \$3.00 \$3.40; winter patent, \$3.50 a \$3.75; Minnesota, clear \$2.50 a \$3.00; do., straight, \$3.25 a \$3.75; do., patent \$3.80 a \$4.10; do., favorite brands, higher. Rye flour was steady and 100 barrels choice Pennsylvania flour at \$3.00.

GRAIN.—No. 2 red wheat, 69½ a 69½ cts.

No. 2 mixed corn, 48½ a 49 cts.

No. 2 white oats, 37½ a 38 cts.

BEEF CATTLE.—Extra, 5½ a 5½c.; good, 5½ a 5½c. medium, 4½ a 5c.; inferior, 4½ a 4½c.; common, 3½ a 4c.; Texans, 3½ a 4½c.

SHEEP AND LAMBS.—Extra 5½ a 5½c.; good, 4½ 5½c.; medium, 4½ a 4½c.; common, 3½ a 4c.; culls, a 3½c.; lambs, 4 a 8c.

HOGS.—8½ a 9c. for Western.

FOREIGN.—On the 6th instant, the marriage of the Duke of York (Prince George of Wales) and Princess Victoria Mary of Teck, an event to which all England had been looking forward with deep interest, took place at half past twelve o'clock in the Chapel Royal, St. James's Palace. The London police report that it throng in the streets on the day of the wedding was greater than the Jubilee Day crowd. The entire police establishment was on duty for the day. The house and street decorations in honor of the event were elaborate and the enthusiasm of the spectators was great.

Eight clauses of the Home Rule bill have passed the committee stage in the House of Commons so speedily that the Liberals feel more confident of their triumph than at any period since the Whitsuntide recess. The buoyant feeling is, however, tempered by the uncertainties surrounding the fate of clause 9, which is to be debated this week. Clause 9 is known among the opponents of the bill as the "in and out clause." It provides for the retention of 80 of the 103 Irish members in the House of Commons, but they are prohibited from the clause from voting on questions which concern England only.

According to a statement lately put forward at the London Mansion House, the city of London drains every year 45,000,000 gallons of malt liquor, 8,000,000 gallons of wine and 4,500,000 gallons of spirits.

The students of the Latin Quarter in Paris have been making a disturbance because the police suppressed objectionable fancy ball. Two thousand of these young men attacked the Prefecture of Police, smashed street lamps and committed other depredations in token of their displeasure. The riotous proceedings have been suppressed, but the city troops in Paris are still kept in their barracks, in case of further disturbance by the anarchic element.

Advices received in Brussels from the Congo Free State report two victories over the Arab slave trade. The Arabs recently attacked the forces of the State stationed at Stanley Falls, but were repulsed with heavy loss. The troops pursued the Arabs for some distance. The latter fled in such disorder that they carried little with them but their guns. One hundred and twenty barrels of gunpowder and a quantity of other munitions of war fell into the hands of the soldiers. The expedition of the Belgian Anti-slavery Society, operating in East Africa under command of Captain Jacques, also reports an engagement with Arab slave traders, in which the latter were put to rout.

A dispatch from Vienna of the 9th inst., says: "The Socialists made a public demonstration to-day in favor of universal suffrage. More than 10,000 of them attended the indoor meeting. As many more listened to speeches in the City Hall square. The announcement is made semi-officially that Count Taaffe, Austrian Premier, will propose that working men's chambers elect delegates to the Reichsrath."

The first real railway tunnel in Finland will be that one on the new Helsingfor-Abo coast line, which will pass through a mountain between Ekenas and Fiska.

Japan is rapidly becoming a factor in the world supplies of coal. Last year the output of coal in that country was 1,040,000 tons, as against 310,000 tons in 1886.

NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held at Four and Arch Streets, on Seventh-day, the 22d inst., at 10 o'clock, A. M. J. W. BIDDLE, Clerk.

DIED, at his residence in Philadelphia, Sixth M. 25th, 1893, JAMES J. LEVICK, M. D., in the sixth ninth year of his age, a member of the Month Meeting of Friends of Philadelphia for the Western District.

THE FRIEND.

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Selections from the Life of Mary Dudley.

(Continued from page 492.)

1823.—The first of the Ninth Month was a day of much bodily suffering, but one wherein the affectionate and religious feelings of my revered parent were peculiarly excited. After writing a few lines indicating the unabated strength and tenderness of her maternal feelings, she expressed a wish to speak a little to her daughters, and upon their all sitting beside her, did with much calmness, "It has been a low, cloudy time of late, but a little more light seemed to spring up this morning, and if this should be the last time I may bear testimony to the goodness of the Almighty, I can acknowledge with thankfulness that this has followed me all my life long. That the Lord's mercy and love have never failed me, since He took me out of the wilderness of the world, and before that time girded me, and restrained from evil.

"I have never doubted the universality, the goodness and fulness of Divine grace, and my faith is now unshaken. Oh! never limit this grace; proclaim it as that whereby all may be saved. I go trembling and dependent, hoping that my sins will be forgiven for the sake of Him who loved us, and gave Himself for us. I have nothing of my own, not a rag (if I may use the expression of another Friend) to clothe me with."

She then gave some directions relative to the future and afterwards remarked that she felt much relieved by what had passed. Early in the morning of the second she inquired where is that sweet language, "to be ever with the Lord?" Her countenance at the same indicating heavenly tranquillity, and she seemed comforted by reading the fourth chapter of the first Epistle to the Thessalonians read to her.

Several times when taking leave of her family at the night, she solemnly uttered this short petition, "Gracious Lord prepare us for what is to come." And when suffering from pain, and the feeling of general irritation, she frequently petitioned, "Lord enable us to trust that Thou wilt never lay more on me than Thou wilt give strength and patience to endure," adding, "Pray that I may have patience."

On the fifth, conversing seriously respecting her situation, it was remarked that her seeming ignorant as to the issue still produced a degree of hope that the trial of separation was not yet at hand, to which she quickly replied, "That

this is my death illness I have not the least doubt, but the time may be wisely and mercifully concealed from me. The end may come in a moment; and if it be the Lord's will to save me from agonizing pain, and grant a quiet dismissal, what a favor it will be. Oh! to pass quietly away. I feel very poor, and have many infirmities, which I hoped might be less sensibly felt at this awful time; but I have this one testimony, 'I am nothing, Christ is all.' My friends are dear to me, there is nothing in my heart but love to all. God is love; He has supported me through many trials, and now enables me to rely on his free, full and unmerited mercy. Glory, glory, glory be to his name now and for ever. The earth shall be filled with the knowledge of the Lord, and from the rising of the sun to the going down of the same his name is to be praised."

First-day, the seventh, she seemed like one on the verge of the eternal world, and evidently thought herself going, the difficulty of breathing and occasional spasms on her chest being very distressing to herself, and to those around her. She several times said, "Come Lord Jesus, come quickly. Into thy hand I commit my spirit."

Observing that she felt too weak even to hear the Scriptures read, she sweetly added, "But I can think of their Author." When parting for the night she commended each of her children to Divine protection, imploring the heavenly blessing for them, under the influence of strong affection, and with the solemnity of Christian concern.

Contrary to expectation she obtained some refreshing sleep, and became a little revived, saying next morning, "I expected to be in another world by this time. Lord enable me to wait in patience thy appointed time."

The evening of the ninth, after hearing a chapter in the Bible, she spoke with an audible voice, "Lord, Thou hast been our dwelling-place in all generations," going on directly with the first four verses of the 90th Psalm, and then added, "So teach us to number our days that we may apply our hearts unto wisdom." Thus do for my children, gracious Lord, and oh! afford me a renewed evidence of thy goodness, for a day in thy courts is better than a thousand." After a little pause, "How wonderfully He is supporting me, and though there may be such an impoverished state as to have no oblation, the Lord Almighty knows where the refuge is."

She once remarked, "There is too much religious reading and speaking among some serious persons; a little precious quiet and fresh feeling, how far beyond all: do not depend on forms, seek to have the spirit of prayer raised in the heart, and then what is offered will be in the life, and meet with gracious acceptance."

On the evening of the tenth, she desired the twelfth chapter of the Hebrews might be read, and afterwards spoke at considerable length on "the privilege and blessing of the Gospel, the importance of attending to the voice of Christ as it is uttered in the secret of the heart, where

He speaks against sin, and gradually prepares for being joined to the just of all generations;" adding, "He tasted death for every man, and the grace of God which bringeth salvation hath appeared unto all men;" repeating the whole text, and commenting upon it in a clear and instructive manner. She afterwards prayed with great earnestness for her family, concluding with these words: "Let all the dispensations of thy wisdom be sanctified to their souls, and in thy great mercy prepare each of us to be joined to the just of all generations, in ascribing to thee everlasting praise. Amen."

For above a week after this time, my precious mother continued so bright and capable of entering into those subjects which interested her best feelings, that we were often ready to think the bitterness of death was again passed for a season, and that we might enjoy her valuable society even for months to come. A friend who had been from home some days and called to see her, was quite surprised at the animated manner in which she inquired about Friends in the country, and conversed respecting the state of meetings, &c.

Upon asking her about this period what part of the Bible she would like to have read to her, she replied, "Not a chapter that treats on doctrinal subjects, my mind has been long made up on all those points." And she frequently desired that either some of her great Master's sayings or the Psalms might be turned to; generally commenting upon what she heard with her accustomed force and clearness. She saw a few individuals whom she expressed a wish to take leave of, and was strengthened to evince her Christian love and solicitude for them, in a manner which she afterwards said felt relieving to her mind.

First day the fourteenth, when very weak and languid, she observed: "I cannot think or keep my attention fixed, but merciful Goodness forgives the infirmities of human nature;—what would become of me now, if I wanted parsons, bread and wine, and to make confession of sins? What a mercy to be delivered from all dependence on man, poor and weak perhaps as myself. What is man whose breath is in his nostrils?—Lord receive me for Christ's sake, is my plea!"

Being tried with restlessness, and the desire for frequent change of position, she sweetly remarked, "It is only the body, it does not get within; all there is peaceful, quiet trust." In the evening she desired that the family might collect for reading, saying, "We may not have another First-day," and listened with close attention to the sixteenth chapter of John, responding to different expressions with her usual quickness of feeling.

During the night she seemed as if richly enjoying the foretaste of perfect happiness and peace. Once, after taking some refreshment, she said, "How good, all is sweet, sweet nurses; what mercies to be thankful for; there are no nurses like children. I have often thought lately, whether the feeling of gratitude has ever been sufficiently prevalent in my heart, the sense

of heavenly goodness, and my many blessings seems so to increase: I could have sung a song of praise this night."

In the morning she desired a few verses in the Bible might be read, and being asked what part, said, "No matter, all is treasure;" but in a minute or two added, "The Lord hear thee;" upon which the twentieth Psalm was read, by which she seemed comforted, saying at the conclusion, "Lord we thank thee that Thou hast heard."

After obtaining some refreshing sleep she observed with emotion, "Often through Divine mercy something so sweet touches my soul, my good Master is, I trust, near me; all is well, all is right, the Lord has never forsaken me; God forbid I should distrust his mercy, though the enemy has thrust sorely at me, but I have remembered the language, 'Oh thou enemy, destructions are come to a perpetual end.' What mercy, a perpetual end."

A medical friend calling to see her, she manifested the continuance of Christian love and interest for him, by desiring the Lord might bless him in his undertakings; and added, "Keep near to Him, and may He keep thee near to himself; that is the way, my dear friend, keep near to God, through that grace which bringeth salvation; farewell!"

On the morning of the nineteenth, a distressing spasm at her chest caused my beloved mother to feel as if dying, and the appearance to those around her was awfully affecting; when a little relieved, she spoke as follows: "Glory, glory, glory to Him that sitteth upon the throne and to the Lamb forever; nothing in the way, all peaceful within; but ah these struggles! Lord take me not away in anguish—grant a calm if it be thy blessed will. Do not hold me; I can give you all up. I must go; do you yield me up every one of you? Ah! do not hold me."

Being told that we were endeavoring to feel resignation, and desired not to hold her, she expressed satisfaction, and said, "Now then leave me in the Lord's hands, make no efforts; Lord Jesus receive my spirit." After a while she had some sweet sleep, and on awaking said, "How wonderful that I am here, I expected to wake in another world: Lord why is it, why am I kept? but it is not for me to say what doest Thou?"

(To be continued.)

THE PRICE OF A SPRING HAT.—"Papa will you please give me fifty cents for my spring hat?" said a sixteen-year-old girl when preparing for school. "Most all the academy girls have theirs."

"No, May, I can't spare the money," said the father, in an indifferent tone.

The disappointed girl went to school. The father started for his place of business. On his way he met a friend, and went into Mac's for a drink. As usual, there were others there, and the man who could not spare his daughter fifty cents for a hat, treated the crowd. When about to leave he laid a half-dollar on the counter, which just paid for the drinks. Just then the saloon-keeper's daughter entered, and going behind the bar, said: "Papa, I want fifty cents for my new spring hat." "All right," said the dealer, and taking up the half-dollar from the counter, he handed it over to the girl, who departed, smiling. May's father seemed dazed, walked out alone, and said to himself: "I had to bring my fifty cents here for the rum-seller's daughter to buy a hat with, after refusing it to my own. I'll never drink another drop." And he kept his pledge.—*Philadelphia Methodist*.

Letters from the Pacific.

(Continued from page 102.)

The prison visited is a model of neatness and order. The prisoners were Chinese, put in for theft and burglary, and ten of the blacks arrested for murder—two, of a station agent, and eight for killing six Malay shipwrecked sailors. They are awaiting trial.

The hospital is near the shore of the lake, in an airy, elevated place, and is presided over by a competent English nurse. Built with a wide veranda, and elevated roof of corrugated iron, painted white, it is wonderful to witness the comfortable temperature thus secured for the interior. The doctor spoke in high terms of the matron and her assistant nurse, as being capable to face any emergency likely to arise.

There are a Church of England and a Wesleyan place of worship in the town, but probably an easy-going company of people. Perhaps we have seen rather the worst side of them, however. The Chinese far outnumber the whites.

Twelfth Month 12th.—Discharging freight and loading our vessel begun after midnight, and by nine o'clock we were ready to sail. A young Englishman and a girl from the country are added to our passengers. The latter is on her way to school. Another man was left on board when the government launch left our vessel's side, whether purposely or unintentionally is not understood. The doctor was on board again, and S. Morris took the opportunity to give him tracts and to express some serious thoughts. He was born in Calcutta and educated in England, has since been to sea as a surgeon on vessels and received offers to engage in theatrical profession. His wife is in poor health and has been much away from him on that account. She is now in the South, and he says his little child does not know him. We appreciated his kindness in helping us to gain knowledge we should probably have had no other opportunity of obtaining.

Passing out of the bay, we are traversing the straits between the mainland and Melville Island. To Thursday Island, in Torres' Straits, our next stopping place, is 780 miles and will take nearly three days' sail.

Twelfth Month 13th.—Having sailed through Van Diemen's Gulf and entered the Arafura Sea, our course lies due east. The sea is still smooth, except for such agitation as does not unpleasantly affect our vessel. A heavy thunder shower has precipitated some of the water that is being taken up by the atmosphere and lowered the temperature.

Twelfth Month 14th.—We have had another heavy rain to-day and high wind with it, yet the water does not become rough, as we had been led to look for. This may be because it blows from various quarters. The temperature is pleasant wherever there is a free circulation of air. Galvanized iron funnels are placed in the port-holes of our rooms to catch the passing breeze and force it into the cabins.

15th.—We entered the passages among the islands in Torres' Straits early this morning, and after halting for a pilot, were soon in front of the town on Thursday Island. The health officer here was more strict in his examination of passengers and crew than at Port Darwin, and until he was through his search, no communication was allowed with the shore. Our ship was then moored to a hulk and the freight transferred.

The chief industry here is pearl-fishing, for which the port is headquarters. About two hundred vessels are engaged in it and the sales

amount to £100,000 annually. The divers now use submarine armor and can remain under water an hour at a time. The greatest depth to which they descend is about fifteen fathoms.

Coral reefs come in the way of navigation, and two wrecks witness to their danger. A large ship, with hull under water, the masts and bowsprit still standing aloft, is a sad signal to other vessels. Later we have been going through Albany Pass, a very narrow strait. Not far from here a mail steamer was sunk. The sea is dotted with islands for a long distance. They appear to be of the same geological formation as the mainland.

When at Port Darwin we had seen large ant hills, sometimes built around a small tree or stump. On either side of Albany Pass they stand thickly and are built six feet or more high. The earth is red, which makes them show conspicuously.

A solitary settler had built his house on a little bay many years ago. Our whistle was blown shrilly several times as we passed, but failed to bring any response from the occupants. They generally hoist a flag.

The mainland continues to be flat, as near Port Darwin. It is mostly wooded, with trees of medium size, and where there are no trees the ground is covered with verdure. This is the rainy season in northern Australia.

Twelfth Month 16th.—As the last night was dark and the horizon obscured by black clouds the ship anchored at 8.30 P. M., and waited until 3 A. M., when we were again under way. The reef is occasionally marked by beacons that cannot be discerned in the dark.

The mainland is hilly near and south of Temple Bay. Small islands also appear to seaward, either of the same formation as the land, or deposits of soil on the coral reef. South of Temple Bay the line of the reef can be distinguished by the light-green color of the water. Our channel is from nine to twelve fathoms deep. The water is perfectly smooth, except for a slight ripple on the surface, caused by a pleasant breeze from the southeast. A kind of slug taken on the reefs at low water, and when dried, is shipped in large quantities to China.

Some pearling vessels were noticed off Temple Bay. In the afternoon the smoke of a steamer was noticed ahead of us, and in due time it was found to be the *Menmuir*, of our own line. Our captain signalled her, both ships stopped and the first mate and one of the passengers from Port Darwin went aboard the *Menmuir*. Returning they brought more recent papers than we had seen. The information of *John Gould's* death was among the news.

Through the afternoon we were passing *Princess Charlotte Bay*, and at 9.15 anchored inside its southern extremity.

The quiet of the country at night is impressive at home, but does not equal that of a smooth sea, with the ship at anchor.

Twelfth Month 17th.—Soon after the moon rose we were under way again, the morning star adding her bright light to the ship's path. The scene continues much the same, a broken country on the landward side and reefs with small islands to seaward. From Thursday Island, Cooktown, the captain says, is some of the most difficult navigation known.

Cooktown is the entrepot for a mining district further inland. Running into a pretty bay, it could only see a landing and a few hours' nearest to us, the larger part of the town being hidden by a hill. A considerable quantity of freight was landed there and the woman from

Thursday Island. The ship was under way again by 7 P. M., and has been running all night. The course seems to be less obstructed by reefs and islands than it is to the north. The part of Queensland we have been passing is almost unknown to white people as yet. Numerous bush fires are kindled by the blacks, and send up great columns of smoke that are visible for long distances.

Twelfth Month 18th, 1892.—The captain expects to reach Townsville this evening, and thinks an arrangement can be easily made for us to take another steamer there that will land us at Rockhampton, by which two or three days' travel and time may be saved to us. I would like to have a few hours of daylight at Townsville, as there are some women living there, or have been, whose names are among those on a list of Friends in Australia.

We had a meeting at 10:30 A. M., a number of the officers and men attending. It passed off well, Brother Chapman, S. M., and myself each taking a part. Should we go on in another steamer from Townsville, it will be our last opportunity with our fellow-passengers.

An Address to the Members of the Western Quarterly Meeting of Friends, written by Morris Cope in the ninetieth year of his age (Twelfth Month, 1889), read in the Quarterly Meeting held Eighth Month 19th, 1892.

Remove not the ancient landmarks which thy fathers have set.—Proverbs, 22nd chapter, 28th verse.

It is, I trust, with feelings of unfeigned concern for the continued perpetuity of the doctrines, principles and testimonies of Truth, as ever held by faithful Friends, and also for the present and eternal welfare of the members (both individually and collectively) of the Western Quarterly Meeting of the religious Society of Friends, of which meeting I now am and have long been a member, that I now address you. I have mingled with you in a measure of the fellowship of the Gospel of our Lord and Saviour Jesus Christ, and during many closely-proving and deeply-trying occasions, I have also partaken, with beloved Friends, in the afflictions meted out to those concerned members who feel closely bound to the law and the testimonies as given to our worthy predecessors in the unchangeable Truth, by the Holy Head and High Priest of his Church and people.

It is to be deeply regretted that in these latter days liberty, ease and popular applause have affected much which persecution never could, and that artful professors, claiming to be the followers of our Lord and Saviour Jesus Christ and successors to the early Friends, have exceedingly troubled our Israel and beguiled many honest, well-meaning hearts by insidiously introducing sentiments tending to subvert and undermine primitive Quakerism in its simplicity and purity, as expressed by the approved authors of the religious Society of Friends. Some of these more bold innovators promote and encourage practices which our early Friends were gathered away from and were called to bear a strong testimony against. The Apostle Paul said (see Romans, 16th chapter, 17th and 18th verses): "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which you have learned, and avoid them. For they that are such serve not our Lord and Saviour Jesus Christ. * * * and by good words and fair speeches deceive the hearts of the simple."

Under a sense of the weakness and inability of human wisdom, either natural or acquired, to fathom and explain those mysterious truths which are not revealed by "flesh and blood," and which, while withheld from "the wise" in the wisdom of the world, are revealed to "babes in Christ," I do most earnestly desire that the members of the Western Quarterly Meeting, whom I now feel concerned to affectionately address, may be renewedly awakened to a true sense of the vital importance and value of an increase of dedication and faithfulness in earnestly seeking after the same spiritual guidance and alone sure, unfailing source and fountain of living, eternal Truth which the early Friends sought after and trusted in. These were not deceived by it, but were abundantly rewarded for their faithfulness and obedience thereunto. This was also the case with not a few of our fathers and mothers who have been removed from the militant church and whose seasons of probationary trial closed with brightness in that hope that maketh not ashamed. These, dying in that faith which overcomes the world, add additional encouragement to their survivors to "follow them as they followed Christ." When we see those removed from amongst us whose religious and pious examples remain, they being dead, yet speak in impressive language, saying, "despise not the day of small things, neither shun 'the washing of regeneration' which produces the fruits of righteousness and peace."

For you, my dearly beloved young Friends, towards whom my heart turns with a strong and affectionate solicitude, I earnestly desire that the God of all true consolation may abundantly bless you, as with the "dew of Hermon," and that your tender, susceptible minds may humbly and gratefully receive and cherish the heavenly visitations of the Lord's Holy Spirit to your never-dying souls, and that you may know your hearts to be prepared to offer your offerings in righteousness unto Him who is "glorious in holiness, fearful in praises, doing wonders."

My preciously-visited young and middle-aged Friends, I entreat you by the mercy of God in Christ Jesus our Lord, to attentively ponder in the secret of your own hearts (in the silence of all flesh), the wise and deeply-instructive counsel of the inspired Psalmist of Israel to his tenderly beloved son: "Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind, for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts. If thou seek Him He will be found of thee, but if thou forsake Him He will cast thee off forever." What a solemn, yes, an awfully solemn consideration, to be cast off and entirely shut out from any access to the presence of the Lord's Holy Spirit, both in time and in eternity, through obstinate disobedience or careless neglect.

In proportion to your obedience and faithfulness in seeking and serving the same Divine Teacher who directed and preserved our predecessors in the Truth, your growth in grace will be increased and your faith strengthened, and as obedience keeps pace with spiritual, heart-changing knowledge, you will also advance in spiritual understanding and Divine wisdom. The fruit thereof will be manifested by your upright example and friendly appearance, by your regular attendance of all our religious meetings, both for worship and discipline, in which spiritual communion with our Father in heaven will secure true refreshment of spirit to

your hungry and thirsty souls. As this becomes your individual experience, there will be a corresponding advancement in the saving knowledge that unites wise unto salvation and your arms will be "made strong by the hands of the mighty God of Jacob." And as your spiritual strength shall be increased you will be made "of quick understanding in the fear of the Lord," strong in the Truth and able to detect error. You will also become willing to spend and be spent, under the guidance of best wisdom, in supporting, defending and perpetuating the precious principles and testimonies ever held by true and faithful members of the religious Society of Friends, from the early days of its existence until the present time.

That there is great need on our part to be fully alive to the condition of society, is too plainly visible to admit of denial. Liberty is taken by members of our Society to advance views and sentiments on the subject of religion, widely different from those held by sound Friends, and it is to be regretted not a few of the members in different places have been willing captives, and others, becoming bewildered, are in danger of being led astray from primitive Quakerism by hearing views privately advanced, and doctrines publicly preached, in some of our religious assemblies, which instil the sentiment that the unspeakable blessing of a glorious and happy immortality is attainable by only believing in Christ. That as He died for man's sins, and that by his death upon the cross men are, and will be, pardoned for sins they have committed, without repentance, or taking up the cross or wearing the yoke of Christ.

Thus encouragement is held forth to undervalue and disregard some vitally important doctrines and testimonies which our predecessors in the early days of our Society felt conscientiously bound to support under cruel and severe persecution, both in person and estate. Some of these faithful ones convincingly manifested, by their meek and patient endurance in suffering (even unto death), that they were not actuated by any other than the purest, truest motives, and that they were under the guidance of the Saviour and Redeemer of mankind, who testified: "Whosoever will come after me, let him deny himself and take up his cross and follow Me." These, with sound mind and unshaken confidence in the recompense of reward, could adopt Paul's testimony, viz: "None of these things move me, neither count I my life dear unto myself, so that I may 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."—Acts, 20th chapter, 24th verse.

Dear Friends, I affectionately entreat you to be awakened and aroused to the indispensable need of dwelling on the watch-tower continually, lest in an unguarded moment, while resting at ease and not fearing trouble, you be entangled in the snare of the fowler. Do not adopt or encourage in any way the insinuations or open avowal of sentiments, however carefully contrived or cautiously presented, which in any way tend to militate against the teachings of George Fox, Robert Barclay, William Penn and their co-laborers—Friends who have ever been considered by their truly honest, upright successors, as faithful pioneers of our religious profession and whose views were strictly in accordance with the doctrines contained in the New Testament. You may rest assured every deviation therefrom, if accepted by the mem-

bers of the Society of Friends, opens the avenue wider and invites renewed and more formidable attacks. Every whisper of the Old Deceiver, who can and does transform himself into the appearance of an angel of light, needs to be closely watched, with the eye of the mind singly directed to the pointings of the spirit of Truth, for the enemy will bewilder and even blind the unsuspecting ones, until they may be lost upon the barren mountains of a lifeless and empty profession, where there is neither celestial rain, nor dew, nor field of offering.

How does this desolate and wretched condition compare with the consolations and spiritual comfort arising from listening to and implicitly obeying "the still, small voice" which instructed and encouraged the prophet Elijah (see 1st Kings, 19th chapter), and which called Samuel when but a child, who answered: "Speak, for thy servant heareth," and the Lord unfolded to him the impending judgments which were to overtake the house of Eli, the High Priest (1st Samuel, 3rd chapter). The same instructed the Prophet Daniel to tell the king his forgotten dream and the interpretation thereof (5th chapter of Daniel), and who informed Peter who our Saviour was when He queried of his disciples: "Whom say ye that I am?" Did any individual or people ever fail to receive a blessed reward who faithfully yielded a cheerful obedience to the guidance and government of Christ, the Shepherd of the spiritual Israel and Captain of Eternal Salvation? And was it not by close and faithful attention to the inward teaching and unfoldings of the Holy Spirit that our early Friends were gathered to be a united body of religiously-minded people, harmoniously concerned for the salvation of souls?—their fellowship being with the Father, with the Son and with one another, through the instrumentality of the Holy Spirit. The same blessed spirit of our Lord and Saviour Jesus Christ which gathered and preserved our predecessors in the Truth, will still gather and preserve, so long only as they "walk by the same rule" and "mind the same thing;" as the Truth changeth not.

Viewing the signs of the times as exceedingly serious, and feeling conscious that we have no safe abiding place but beneath the wing of Israel's unslumbering Shepherd, I do most earnestly entreat the members of the Western Quarterly Meeting, of every age and class, to stand fast in that faith which overcomes the world, the flesh and the devil, and which enabled the Prophet Elijah to discomfit and confound four hundred and fifty of the prophets of Baal.

Heed not the sophistry of persons clinging to the name of Friends, who, under a high profession of being more enlightened on some important doctrinal and other subjects, are seeking a broader and easier way to the kingdom of heaven than by the way of the cross. A way in which the disciples of our Lord and Saviour Jesus Christ were not taught or instructed when under his personal supervision; neither the Apostles, nor yet those enlightened servants in our society to whom the straight and narrow way of the cross was clearly shown, and who, following this path, were led through great suffering for the church's sake and enabled in the end to praise our Father who is in heaven upon the banks of deliverance.

In these days of liberty of thought and sentiment, the precious testimonies for the Truth which have characterized us before the world as a peculiar people, are (by some) too much ignored and abandoned as useless relics of by-gone

days, considered too contracted to claim the attention of the members of our religious Society.

But, dear Friends, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and as we have been his in generations past, so will all those be who yield their hearts to Him and his service, who worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh." All who are faithful and obedient to the heavenly visitations of Divine life and light, will be equipped for the journey of this life with the needful spiritual weapons, "the shield of faith, the helmet of salvation and the sword of the spirit," and being shod with the gospel of peace, "Judges will be raised up as at the first and counsellors as at the beginning." May the Lord spare the children of the people who were his own right hand planting, "A noble vine, wholly a right seed," and for his own great name's sake, and for the honor of Truth, may He not suffer our goodly heritage to become a reproach and a byword among the people, so that they should have occasion to say, "Where is their God?"

My beloved Friends, fellow-professors of the same household of faith, candidates with myself for heaven and happiness, I trust, with a measure of that Gospel love which breathed forth "Glory to God in the highest, peace on earth and good-will towards men," and with earnest desires for the advancement of the Redeemer's kingdom on earth and the eternal salvation of the whole human family, that I thus feel constrained to leave this testimony to the ever blessed Truth as bearing evidence that the faith which was our forefathers' is also mine, a faith which will do to live by and will do also to die by.

And under a solemn sense that the evening of life is quietly and peacefully closing around me, when my earthly house of this tabernacle must be dissolved (being now in the ninetieth year of my age), and retaining a firm, unwavering confidence in apostolic doctrine, that "the wages of sin is death (spiritual death), but the gift of God is eternal life, through Jesus Christ our Lord" (Romans, 6th chapter 23rd verse), I do most earnestly crave that the kingdoms of this world may increasingly learn righteousness and cheerfully submit to the reign and government of Christ, the Prince of Peace and Captain of Salvation, He being that law-giver and Shiloh to whom (and to no other) shall the gathering of the people be.

And now, beloved brethren and sisters in religious profession, "I 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" through faith which is in Christ Jesus, earnestly desiring it may be well with you, both in time and in eternity, and with a salutation of love, I bid you an affectionate farewell.

MORRIS COPE.

Twelfth Month, 16th, 1889.

UNION, ON EQUAL TERMS.—When we parted, he (Melville) laid his hand on my shoulder, saying, "Now, Dr. Guthrie, I will say to you what one of our clergy said to Robert Hall, and perhaps you will make to me his reply. Said the clergyman to Hall, 'Mr. Hall, I love and honor you notwithstanding you have *not* Episcopal ordination;' and said Hall to the clergyman, 'And I love and honor you notwithstanding you *have* Episcopal ordination.'" —Guthrie.

SELECTED.

THE CHURCH AND THE WORLD.

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."

"Nay walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your way is narrow and thorny and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.

My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the false World grasped it and walked along,
Saying in accents low:

"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair.

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Satin and silks and seal skins rare
And roses and gems and pearls;
And over her forehead fell her bright hair,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine,
With kitchen for feasting and parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.

And fair and festival—frolics untold,
Were held in the place of prayer.
And maidens bewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammelled by Gospel or laws,
To beguile and amuse and win from the World,
Some help for the righteous cause.

The Angel of mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked sad and anxiously longed
To gather the children in;
But some were off at the midnight ball,
And some at the euchre or play;
And some were drinking in gay saloons,
And she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls
To the horrible pit were hurled!

"Your preachers are too old and plain,"
Said the gay World, with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

ny talk of Judgment, a coming Lord,
and the horrors of endless night ;
ny warn of a place that should not be
entioned to ears polite !
ill send you some of a better stamp,
Modern and brilliant and fast ;
o will show how men may live as they list,
and go to heaven at last.

e Father is merciful, great and good,
oving and tender and kind ;
you think He would take one child to heaven
and leave another behind ?

rain your teachers up to the time,
Adopt the stylish way ;
all want entertainment fine,
and only that will pay."

she called for pleasing and gay divines,
ifted and great and learned,
d the plain old men that preached the cross
ere out of her pulpit turned.

en Mammon came in and supported the Church,
Rented a prominent pew ;
d preaching and singing and floral display,
roclaimed a period new.

ou give too much to the poor," said the World,
Far more than you ought to do ;
ough the poor need shelter, food and clothes,
Why need it trouble you ?

d afar to the heathen in foreign lands,
our thoughts need never roam ;
e Father of mercies will care for them,
et charity begin at home.

take your money and buy rich robes,
and horses and carriages fine ;
d pearls and jewels and dainty food,
and the rarest and costliest wine.

children they dote on all such things,
and if you their love would win,
I must do as they do and walk in the ways
that they are walking in."

en the Church her purse-strings tightly held,
and gracefully lowered her head,
I simpered, "I've given too much away,
I will do so, sir, as you have said."

he poor were turned from her door in scorn,
nd she heard not the orphan's cry :
I she drew her beautiful robes aside
s the widows went weeping by :

r mission treasuries beggarly pled,
nd Jesus' commands were in vain ;
le half of the millions for whom He died
ad never heard his name.

I they of the Church and they of the World,
alked closely hand and hand,
I none but the Master, who knoweth all,
ould tell the two apart.

n the Church sat down at her ease and said,
I am rich and in goods increased ;
ve need of nothing and nought to do,
ut to laugh and dance and feast."

I the sly World heard her and laughed within,
nd mockingly said aside,
e Church has fallen, the beautiful Church,
nd her shame is her boast and pride."

s her witnessing power, alas ! was lost,
nd the perilous time came in ;
I times of the end, so often foretold,
f form and pleasure and sin.

In the Angel drew near the mercy-seat,
nd whispered in sighs her name ;
d the saints their anthems of rapture hushed
nd covered their heads with shame.

s a voice came down from the hush of heaven,
rom Him that sat on the throne :
know thy works and what thou hast said,
nd how thou hast not known.
It thou art poor and naked and blind,
ith pride and ruin enthralled,
I expectant Bride of a Heavenly Groom,
ow the harlot of the world !

Thou hast ceased to watch for that Blessed Hope,
And hast fallen from zeal and grace ;
So now, alas ! I must cast thee out,
And blot thy name from its place."

George Penne and William Penn.

There is an accumulation of evidence, that the charge made by Macaulay, the historian, that William Penn was involved in some dishonorable transactions respecting persons connected with the Monmouth rebellion, was founded on a mistake of Macaulay, who confounded two very different persons, George Penne, of Weston, a papist and pardon broker, and William Penn, the statesman.

The following from a late number of the *London Friend*, will, we think, interest some of our readers.

In *The Academy* of May 22nd, 1886, p. 365, I sought to identify the Mr. Penne to whom Lord Sunderland's famous letter respecting the ransom of the Maids of Taunton was addressed. I pointed out that he was probably identical with George Penne, Esq., of Weston, and with the George Penne who was recorded to have received £65 for the ransom of Azariah Pinney. I am now able to bring forward fresh evidence which confirms this hypothesis.

In June, 1669, there was published in London, "A Relation of the great Sufferings and Strange Adventures of Henry Pittman, Chirurgion to the late Duke of Monmouth." This is reprinted in Prof. Arber's *English Garner*, vol. vii., pp. 333-378, and I quote, *in extenso*, the following passages relating to George Penne:—

"The rest of us were ordered to be transported to the Carribbee Islands. And in order thereunto, my brother and I, with nearly a hundred more, were given to JEREMIAH NEPHO; and by him sold to GEORGE PENNE, a needy Papist, that wanted money to pay for our transportation, and was therefore very importunate with my relations to purchase mine and my brother's freedom.

"Which my relations, at first, were unwilling to do, having no assurance of his performing *Articles* at such a distance, and therefore thought it best to defer it until we came to Barbadoes, or otherwise to agree to pay him as soon as they should receive an account of our being set free. But this not satisfying him, having present occasion of money, he would give orders to his brother-in-law in Barbadoes that our freedom should not be sold us after we came there; but that he should treat us with more rigour and severity than others.

"With these threats on the one hand and promises of particular favour on the other, he at length prevailed with our relations to give him £60, upon condition that we should be free when we came to Barbadoes; only owning some person, whom we should think fit to nominate, as a titular master. And in case that these, with other conditions were not performed, the said GEORGE PENNE was bound with his brother JOHN PENNE, in a bond of £120, to pay the £60 back again.

"We were consigned to CHARLES THOMAS and his Company, with particular orders and instructions from GEORGE PENNE not to sell me or my brother, but to permit us to make choice of some person to own us as a titular master. However, they were so unkind, they would not allow us that liberty; but compelled us, contrary to our desires and inclinations, to live with one ROBERT BISHOP, pretending that they had not absolutely sold us to him, but could remove us again in case we disliked our place.

"And that the before-mentioned GEORGE PENNE might not be obliged to repay the money we gave him, they told us we should have the yearly salary of £20, which they were to receive for our service."—*English Garner*, vol. vii., pp. 337 sq., 345.

"Pitman's accuracy is shown by the fact that the actual number of convicts given to Nephro was ninety-nine (Rebert's "Life of Monmouth," 242). Azariah Pinney (*op. cit.*, 243) was likewise first given to Nephro.

These passages show that George Penne was a recognized broker (in a large way of business) for the sale of the unhappy prisoners convicted of having taken part in Monmouth's rebellion; and the allusion to "his brother-in-law at Barbadoes," afterwards mentioned as *Charles Thomas*, proves that he was the person with whom I identified him; as George Penne of Weston's wife according to the passage quoted by me in the *Academy* of May, 1886, was *Sarah* Thomas.

The date of this transaction of George Penne is fixed to October or November, 1685, by the notes of time in Pitman's narrative. A few days after the bargain was concluded, the prisoners sailed for Barbadoes, where they arrived in about five weeks' time; and they had not been many days in Barbadoes before the General Assembly passed an Act relating to the rebels, which bears date January 14th, 1685-6 (*Garner*, 339, 345). It was on February 13th, 1685-6, that Lord Sunderland's letter relating to the Maids of Taunton was written to "Mr. Penne." That George Penne and not William Penn was the person addressed, it is, I think, no longer possible to doubt.

C. E. DOBIE.

Oxford, April 10th, 1893.

Incidents and Reflections—No. 283.

DEATH OF A SINNER.

The Lord is long suffering and abundant in mercy, yet it is wise to remember the Scripture declaration, "He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy." So inexpressibly foolish is a life spent in rebellion against the convictions and strivings of the Spirit, in which the glories and joys of eternity are cast aside for temporary and unsatisfying pleasures, that were it not for the sad experience of its truth, one could scarcely believe the statement that multitudes are so deluded or so unwise.

The following narrative is taken from the *Christian Advocate*, the leading Methodist paper in New York city:

The records of early Methodism, and indeed of all Churches of the evangelical faith contain certain accounts of many tragical deaths in close proximity to appeals to give the heart to God. In some the stroke came immediately or very soon after accepting Christ; in others when the invitation had been rejected. Of late years less has been heard of such things until many have come to regard them as more or less legendary; but they still occur, and are as liable to take place as similar events soon after a crisis in any department of human experience. "Seek ye the Lord while He may be found, call ye upon Him while He is near," is as important an injunction, and as true in its implication as ever it was.

An event took place within thirty miles of this city a few weeks ago that lacks none of the elements of impressive and solemn significance and warning found in the more ancient narratives. There is a minister in Brooklyn, well-known to a great number, and unusually successful in leading sinners to repentance and to an open profession of faith in Christ; he had an only brother for whose salvation he had felt from his boyhood a deep anxiety; often had they spoken on the subject, but the young man preferred the pleasures of a worldly life; gay and popular, he sought for all the gratifications that society and sensuous pleasure could give. During the past month his brother, the minister, was affected with a deeper solicitude than usual for him, and having often been invited by the pastor of the church—situate on Long Island Sound, not far from this city, in the town where they were born—to spend the Sabbath there,

he concluded to do so, and visit his mother still living there. Meeting his brother he said to him: "I am going to preach to-morrow night; I hope you will come. I am going to make an earnest effort to save men, and I want to save you," adding other remarks out of the fulness of his heart.

The evening service came; the young man was present; the service was pervaded by an intense solemnity, and several persons asked the prayers of the people; but the preacher's brother was not among them. The meeting over, the minister, joyful because some had yielded, and sad because his brother in the flesh had again turned away, accompanied his mother home, and had been there but a few minutes when a messenger came in haste, informing them that the young man was dying. The mother and her son responded to the call, and as the pastor—from whom we received these words, entered the room, his brother said to him: "You have made your last appeal to me; you have preached your last sermon to me." Before he could frame a sentence to lead him to Christ the sick man became unconscious, and so died. The physician could only use the too familiar phrase, "Heart failure." To all appearance there was not a more vigorous and healthy young man in the town.

The lesson taught needs no special providence to enforce it.

To no human being is committed the knowledge, the authority, or the responsibility to decide the thoughts of individual men. What thoughts were hurrying through the mind of one who felt himself going, what were his feelings, none but God can tell. But who that believes in the Word of God would wish to die so?

Yet any one may be called thus suddenly, and hardly any one expects to die at the time that he does. What with the well-intended deceptions of friends to encourage the sick, the cautions of physicians against disturbing their minds, the influence of drugs in deadening sensibility, the dulness or delirium of the mind sympathizing with the weakness and disease of the body, most of those who postpone till the shadow of death draws nigh, are out of the world before they know it.

From another source, the following remarks are taken:

A sinner who was stricken down, and was near death, said, "I have nothing to expect but condemnation." His nurse sought to alleviate his sufferings, which were very great. "O, don't speak to me of pain," he cried bitterly, "it's the mind, the mind." Slowly and deliberately he said, "I knew it at the time—every time I knew it—I knew that a penalty must follow sin, yet I have done wrong knowing that it was wrong. First, with a few qualms of them, brushing aside conscience, and at last with the coolness of a fiend, in one minute of my life, I have not lived for heaven, for God, for Christ—no, not for one minute. O, yes, Christ died for sinners, but my intellect is clear, clearer than ever before, I tell you." His voice became shrill and concentrated. "I can see almost into eternity. I can feel that unless Christ is believed on, his death can do me no good."

After eleven o'clock, roused by the striking of the clock, he looked around and caught the eye of his nurse and Christian friend. "It is awfully dark here," he whispered. "My feet stand on the slippery edge of a great gulf. O for some foundation!" He stretched out his hand as if feeling for a way. "Christ," gently

whispered his friend. "No, not for me," he answered; and pen cannot describe the immeasurable woe in that awful answer; such is a sinner's death, and were this all it might be borne with fortitude, but after this the judgment. Ah! that is the awful thought. God has to be met. Eternity has to be entered upon.

Friends, are you prepared to meet God? "Six hours hence," said a prisoner condemned to die; six hours hence and I must meet God. It is not death I dread, but the meeting with God, for I am a sinner." The Christians who judge themselves in this world need not fear the judgment to come, for the Judge is their friend. God will save the sinners now if they will repent and forsake sin. The day is quickly coming when God will be against those who will not hear Him.

In one of our principal cities, T., who had in a long and honorable career, accumulated millions of dollars, was lying sick, when his physician told him he could not live long. With an expression of great distress, he turned his thoughts and conversation to the near scenes of eternity. Some of his associates called to comfort him by reminding him of his successful life, his fortune and his good name, honored the world over on commercial papers. He replied, "Gentlemen, you are mistaken; my life has been a failure. The poorest inmate of the almshouse, prepared to meet his God, has made life a greater success than I." With such declarations on his dying lips he passed away.

A young lady was powerfully convicted at a revival meeting, when a friend requested her to yield to the call of the Spirit. After a moment she resolutely replied, "I will not." A few days after returning home, she was taken sick, and grew worse rapidly. Her family proposed to call in a physician. She interposed, saying, "It is of no use. I will die in a few days." They next proposed to call in a minister. She answered, "That also is of no use. My day of grace is forever gone. At the meeting the other day I refused to turn at his reproof; I resolved I would not yield, and from that moment I knew myself to be lost forever." In three days she was a corpse.

An old man who lived all his life-time in sin said, when on his death-bed, "When I was young I enjoyed religious privileges, and was now and then led to serious reflections. When I was entering my sixteenth year these impressions were made on my mind with unusual force. I seemed to hear a voice constantly saying to me, 'Seek religion.' I was disturbed and unhappy, and I promised God that after the season of youthful amusements was over I would seek religion at the age of twenty-five. Conscience reminded me again of my vow, but it seemed more impracticable than nine years before, and I cowed again that when the cares of a rising family should decrease, I certainly would attend to the concerns of religion. At fifty years the heavenly Monitor again came back. 'Fulfil your promise; seek religion now,' was the constant sounding in my ears, and pressing on my mind and heart; but I was not ready yet to seek religion, and I resolved when the pressure of my business would be over I would prepare for eternity. No sooner had I fixed on this course than the strivings of God's spirit left me, I now feel, forever. When this sickness warned me of approaching death I endeavored to fix my mind upon the subject, but in vain. I felt I was forsaken of God, but it did not move me. I have no feeling of repentance for sin, no love to God, and no trust in

Him. I knew I was in the hands of a reject and justly offended God, from whom I felt could not ask for mercy, and, instead of anything like hope, I had only the sullen gloom despair, and with this feeling I am soon to go to the other world. To you, my children, can only say, profit by my example. Quen not the Spirit, seek religion now, if you would be prepared for eternity; put not off to the future the concerns of your soul."

Till the sentence died upon his lips, his strength, which had all been summoned to make this last effort, suddenly failed, he fell back upon the bed, and his spirit was gone to final account.

A woman nearly a hundred years old was prostrated upon a bed of distress and pain. She said to her physician, "Save me, doctor, you saved me before. I can't die yet." Her life was spared, and she was permitted to walk out again but suddenly and without warning death came and claimed her for his own.

Friends, suppose that death's messenger would lay his hands upon you now, would you welcome him, or would you cry out, "I can't die yet." Then take home to your heart the lessons the deaths of which you have read, and come now to the Saviour. You are standing between two eternities. Ask yourself the question, "Am I prepared for the happy eternity?" If not then pause and think where you are going.

Natural History, Science, etc.

Penguins on Falkland Islands.—The nest consisted of slight depressions in the ground close together, and in regular lines about a foot apart. Each nest, as a rule, contained two eggs and the mother-birds refused to leave them until they were actually driven off. They then walked away with an absent gait a short distance up the hill.—*Voyage of the Nyanza.*

Hunting Wild Cattle.—J. C. Demar, in a cruise on a yacht, visited the Falkland Islands. While there he made a hunting excursion one of the islands in pursuit of cattle which had been introduced there many years before, and had run wild. The party met with a small herd and wounded a fine bull. He took refuge in some high tussac-grass. Demar says:

"As he refused to budge, M. and I went into the tussac-grass after him, tracing whereabouts by the marks of blood which had left behind him. After proceeding cautiously a short distance I caught an indistinct view of him, lying beneath a clump of tussac-grass, about twenty yards away from me. I fired both barrels into him behind the shoulder M. at the same time discharging his rifle at him. He had now received five bullets, and we concluded these must have finished him. To our astonishment he rose and prepared for action, glaring savagely at us, and evidently meditating mischief. M. immediately fired a second barrel, wounding him again, and bringing him for a moment upon his knees. He sprang up again like lightning, and charged directly at us. Our position was now perilous, for both our rifles were empty, and all we could do was to endeavor to dodge behind the clumps of tussac-grass whilst we were reloading. The bull moved at first for M., who succeeded in evading him, but on the other hand most unfortunately shot and fell, and in a moment the infuriated bull was upon me. He drove his horn into the blemish of my thigh, hoisted me onto his head, carried me a few yards, and then tossed me backward into the open air."

Some others of the hunting party soon came and killed the bull, and carried the wounded man on board his vessel.

The sympathies of the reader will naturally flow towards the bull, which was so cruelly attacked while peacefully grazing, and many will think that the wounded man deserved all the pain and suffering which befell him.

Walnut, Chestnut and Shellbark Trees.—Recently the people of this and other States became interested in the publication of an item that some Berks County farmers had engaged in the cultivation of chestnuts at the suggestion of the national and State agricultural authorities, who believe that it will pay the landowners of the mountainous parts of the New England and Middle States to raise them as an article of food. Solomon Shearer, of Fritztown, his county, was the pioneer in this business. In addition he has just imported 750 large and fine English walnut trees, all of which he has planted, and they are growing nicely. They are more commonly known in Berks County as Dutch nuts, and S. Shearer believes that they will pay handsomely, as he can sell the nuts anywhere from ten to fifteen cents a pound. As to his chestnut trees, he has thirty acres planted with them. He raised nearly all of them by grafting. The grafts grow very rapidly and bear the third year after. A large number of these chestnut trees are in bearing condition. In addition, he has two acres planted with shellbark trees, and they are in a very thrifty condition. S. Shearer believes that when his walnut, chestnut and shellbark trees have arrived at maturity, the timber will realize him a small fortune alone.—*Public Ledger.*

Items.

Germany.—*Too Many Classical Scholars.*—In a recent article in the U. S. "Forum," by Dr. Gellcken it is stated that Germany suffers from intellectual over-production. All professions are overcrowded. It was fondly believed, up till recently, that the State had no more important task than to render acquiring of knowledge as easy as possible, and for that purpose to establish many higher schools, but it was not asked whether there was room enough for employing men when their education was finished. Taking, for instance, the career of law in Prussia. There are 1,851 men who have not only passed through the gymnasium and the university, but have already served the State gratis or about five years, while the annual average demand is 100. There are more than seven thousand unexamined architects without a fixed employment; the same with the engineers, teachers in classics, mathematics, &c. These unemployed persons are particularly attracted to the great capitals, because every one hopes that with the many chances they offer, he will find a gap into which he may slip. Men of university training are, almost without exception, capable only of intellectual work. If they do not succeed in their branch, they cannot become tailors or carpenters; they must take to pettyfogging, giving lessons, copying or writing for inferior papers. There are lawyers, physicians, doctors of philosophy, among those who are regularly relieved, as paupers, by the Berlin Poor Board. All these men are, of course, discontented with the present state of things, and ready to join with those forces which hold out hope of overthrowing it. Nor are female candidates wanting in this proletariat; all those who give cheap lessons, write mediocre novels for low-class journals, or work for shops, at starvation wages, are swelling the army of social revolution.

American Pugilism.—The San Francisco *Call* says:—"No advantage in the shape of physical education, or training, can compensate society for the mischief which is done by the widespread de-

moralization which pugilism entails. Wherever pugilists are, it is certain that drinking, foul language, coarse habits, and depraved associations will prevail. A glance at the faces which are to be seen in the haunts of prize-fighters raises grave questions as to our boasted civilization. The faces are more akin to the physiognomy of the brute than to the countenance of men. They seem to show how vile and degraded men can become when the conditions of refined life are removed. Which of the persons who are to be seen in such resorts of pugilism would any gentlemen like to admit to his house? To which of them would he introduce his wife? By which of them would he like to be tried for his life, if he had to pass the ordeal of a jury? And if the effect of the prize-fighting mania is to breed a class of men who can neither be admitted to the domestic circle, nor entrusted with the duties of civil life, what reason can be assigned why it should not be suppressed if it can?"

THE FRIEND.

SEVENTH MONTH 22, 1895.

The Book Committee of Philadelphia Yearly Meeting have recently issued an edition of an Account of Ruth Anna Lindley. This republication had its origin in a religious concern for our younger members and others, that they might be stimulated by her example to submit to the restraints which the Spirit of Christ would lay upon them, and thus come to partake of that sweet peace which He bestows upon his disciples, and be enabled to look forward to the end of life as an introduction to "joy unspeakable and full of glory."

Ruth Anna Rutter was born at Pottstown, Montgomery County, Pa. In her youthful days she moved in a circle of society where much attention to dress and fashionable amusements was considered allowable. But the merciful visitations of her Heavenly Father's love destroyed her fondness for these things while still young in years. She describes in a lively and interesting manner how that Grace which brings salvation enabled her to take one step after another in the path towards Heaven—to put on plain clothing, give up the practice of music in which she had delighted, and become a consistent member of the Society of Friends, a self-denying follower of the Lord Jesus Christ, and a public advocate of his glorious cause.

In the year 1890 she was married to Jacob Lindley, of Chester County, Pa., and she deceased in 1810.

The book is for sale at 304 Arch Street, Philadelphia, price twenty to twenty-five cents, according to the style of binding. We would encourage our members to procure copies of the work for their own perusal and to present them to their young friends, who may be profitably impressed with the lively narrative.

In taking a general view of the condition of things in the Society of Friends, as respects the great principles of Christianity, to which it was required to bear a testimony in the world, the true Friend can see much to cause uneasiness and alarm.

If he is firm in the belief that vital religion is precious in the sight of the Lord, who is all-powerful, and can control the hearts of men, as a man doth the water-courses in his field, he will have no fears but that ultimately righteousness shall cover the earth, as the waters do the sea, and that the kingdoms of this world shall

become the kingdoms of the Lord, and of his Christ, either by the gradual operation of those instrumental means which He employs and blesses, or by the more immediate extension of his Divine power and grace. This probably was the feeling of an aged Friend, who recently said to the writer of these lines, that he firmly believed that the Society of Friends would be preserved through its present trials, as a witness for the doctrine of the Gospel, but that it would suffer great loss in membership before a time of upbuilding came.

The Society of Friends has ever held as fundamental principles, that two elements enter into the great problem of the salvation of mankind—the forgiveness of sins through the merits of Christ Jesus, and his atoning sacrifice on Calvary—and the practical deliverance from the power of evil, through the manifestations of his Divine Grace and power which visit all mankind, and lead in the pathway towards heaven, all those who fully yield themselves up to their guidance and control. William Penn very clearly expresses the views of Friends, when he says:—

"I must again declare that we are led by the *Light and Spirit of Christ*, with holy reverence to confess unto the blood of Christ shed at Jerusalem, as that by which a propitiation was held forth to the remission of sins that were past, through the forbearance of God, unto all that believe. And we do embrace it as such; and do firmly believe, that thereby God declared his great love unto the world, for by it is the consciousness of sin declared to be taken away, or remission sealed, to all that have known true repentance and faith in his appearance. But because of the condition, I mean faith and repentance, therefore do we exhort all to turn their minds to the Light and Spirit of Christ within, that by seeing their conditions, and being by the same brought both into true contrition and holy confidence in God's mercy, they may come to receive the benefit thereof; for without that necessary condition it will be impossible to obtain remission of sins." (*Works' Edition of 1726, vol. 2, p. 411.*)

Many of the errors among professors of Christianity arise from dwelling too exclusively upon one or the other of these two essential elements—which are practically inseparable, for the outward and the inward work both come from the same Christ, who is not to be divided, but is the one unalterable foundation stone, on which his Church is to be built. There are some who think they are saved merely because they believe the Scripture record concerning our Saviour—forgetting the complementary truths that "The wages of sin is death;" and "He that soweth to his flesh shall of his flesh reap corruption." Others have erred in asserting that we have no need of an outward Redeemer, that all that is needed is attention to his voice on the heart, as a practical guide in the concerns of life.

We propose to pursue this subject somewhat further in our next issue.

SUMMARY OF EVENTS.

UNITED STATES.—On the 11th instant, the allotments to the Pawnee Indians in the Indian Territory were formally approved by Acting Secretary Sims. The schedules embrace 820 allotments, covering 112,710 acres, leaving a surplus of 170,310 acres to be thrown open to settlement at the same time and in the same manner as the Cherokee strip.

By an almost unanimous vote a large majority of the World's Fair Directors have decided that after the 26th instant the gates of the Exposition shall be

closed to the public on First-day. But this action, it appears does not settle the question.

On the 16th inst. the money received for admissions, amounting to nearly \$50,000, was donated to the families of the firemen who lost their lives in the recent fire on the grounds.

Patrick J. Gallagher and J. M. Davidson, who are serving terms in the Western Penitentiary for self-confessed complicity in the alleged poisoning of non-union workmen in the Homestead mills, have made another confession, in which they say they were paid to swear away the liberty of Hugh Dempsey and Robert J. Beatty, both of whom they now assert were innocent of the crime of which they were convicted. They further state that, so far as they know, there was no poison administered to the men in the Homestead mills.

Postmaster General Bissell has decided to abandon the three sizes of postal cards now in use, and to substitute one size for both single and reply cards. This will be $3\frac{1}{2}$ by $5\frac{1}{2}$ inches.

"An army of crickets" is stripping the country around Lost Cabin, Wyoming, of vegetation. The insects are an inch long. They swarm on a strip of country twelve to fifteen miles wide and are moving southeasterly at the rate of three miles a day.

On the 17th inst., the State Constabulary of South Carolina arrested a number of ex-liquor dealers of Charleston for alleged violation of the Dispensary law. In this city no dispensary has been in operation.

The *Voice* remarks: "The first black eye which the Dispensary law of South Carolina has received comes from the profit feature of the law. Judge Hudson, of that State, in granting a permanent injunction the other day against a dispensary in Darlington County, S. C., incidentally declared the whole law unconstitutional. He admits that prohibitory laws are constitutional, but maintains that the dispensary law is not a prohibitory but a revenue measure, and that the State cannot take from a citizen his private business and make a monopoly of the same for purposes of revenue. There is force in this position."

The Glen House, at the base of Mount Washington, New Hampshire, was completely destroyed by fire on the night of the 16th inst. The house was burned in 1884 and was replaced the following year at a cost of \$100,000.

General Ely S. Parker, last surviving Chief of the Six Nations Indians, ex-scout and guide for the late General Grant, and now clerk at the New York police headquarters, was stricken with paralysis on the 11th instant. He is seventy-one years old.

The number of deaths reported in this city last week was 632, being 168 more than the previous week, and 55 more than the corresponding week last year. Of the whole number 330 were males, and 332 females; 155 died of cholera infantum; 51 of consumption; 43 of marasmus; 38 of inflammation of the stomach and bowels; 33 of convulsions; 22 of disease of the heart; 18 of old age; 18 of congestion of the brain; 16 of pneumonia; 15 of cancer; 14 of inflammation of the brain; 13 of inanition; 13 of diphtheria; 12 of apoplexy; 11 of bronchitis; 11 of casualties and 9 of whooping cough.

Markets, &c.—U. S. 2's, 98 a 100; 4's, 111 a 112 $\frac{1}{2}$; currency 6's, 103 a 113.

COTTON was quiet, but advanced $\frac{1}{8}$ ¢ per pound. Middling uplands officially quoted at $\frac{1}{8}$ ¢ per pound.

FEED.—Winter bran, in bulk, spot, \$16.00 a 17.00; spring bran, in bulk, spot, \$15.00 a 16.00.

FLOUR.—Winter super, \$1.90 a \$2.10; do., extras, \$2.15 a \$2.35; No. 2 winter family, \$2.35 a \$2.50; Pennsylvania roller, straight, \$3.00 a \$3.25; Western winter clear, \$2.65 a \$3.00; do. do., straight, \$3.00 a \$3.40; winter patent, \$3.50 a \$3.75; Minnesota, clear, \$2.50 a \$3.00; do., straight, \$3.25 a \$3.75; do., patent, \$3.80 a \$4.15; do., favorite brands, higher. Rye flour sold in a small way at \$3.00 for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 69 $\frac{1}{2}$ a 69 $\frac{1}{2}$ cts.
No. 2 mixed corn, 48 $\frac{1}{2}$ a 48 $\frac{1}{2}$ cts.
No. 2 white oats, 38 a 38 $\frac{1}{2}$ cts.

BEEF CATTLE.—Extra, 5 $\frac{1}{2}$ a 5 $\frac{1}{2}$ ¢; good, 5 a 5 $\frac{1}{2}$ ¢; medium, 4 $\frac{1}{2}$ a 4 $\frac{1}{2}$ ¢; inferior, 4 a 4 $\frac{1}{2}$ ¢; common, 3 $\frac{1}{2}$ a 4 $\frac{1}{2}$ ¢; Texans, 3 $\frac{1}{2}$ a 4¢.

SHEEP AND LAMBS.—Extra 5 a 5 $\frac{1}{2}$ ¢; good, 4 $\frac{1}{2}$ a 4 $\frac{1}{2}$ ¢; medium, 4 a 4 $\frac{1}{2}$ ¢; common, 3 $\frac{1}{2}$ a 3 $\frac{1}{2}$ ¢; culls, 2 a 3¢; lambs, 4 a 7 $\frac{1}{2}$ ¢.

HOGS—8 $\frac{1}{2}$ a 9¢ for Western.

FOREIGN.—The House of Commons was engaged during the past week in advancing the House Rule bill through the committee stage. The most important clauses have been adopted. The bill has forty clauses, and thirteen remain to be acted upon. There is no indication that these remaining clauses, which

settle certain matters of detail, will meet with any obstruction. Their passage seems assured. G. W. Smalley, the New York *Tribune* correspondent, characterizes the adoption of Clause 9, giving Irish members the right to vote on English questions, as "an act of inconceivable political levity."

In response to inquiries on the subject made in the House of Commons on the eleventh inst., G. E. Russell, Parliamentary Secretary of the India Office, stated that the object of the recent silver legislation of the Government of India was not to fix the value of the rupee at sixteen pence or any other amount, but to prevent a future fall in the price of rupees. He added that there was not yet a fixed ratio of value between the rupee and the sovereign.

A New York *Tribune* despatch reports the most distressing accounts from the French provinces of prolonged drought, which, according to official statistics, has cost French agriculture as much money as it cost the nation in 1871 to pay the war indemnity to Germany. From the same source it is learned that the report of the experts commissioned by the Government to examine the alleged remains of ancient kings and queens of France found in boxes in the gardens of the Louvre, where they had lain for an unknown number of years, states the greater portion of the bones, which are labelled as having belonged to the founder of the royal house of France, and to several of his most noted descendants, are not those of human beings, but of animals.

The New York *Voice* says: "The sinking of the war ship *Victoria* and the loss of over four hundred lives, has not yet been explained. Why not? Why is it that whenever a great disaster occurs at sea by reason of the drinking of liquor there is at once a strong effort made to surround the cause with mystery and to prevent the facts being made known to the public? It was so in the case of the loss of the *Oregon*. It is so in the case of the loss of the *Victoria*. Two weeks ago we inferred as much; now we assert it. Admiral Tryon may have been a splendid sailor when sober, but it is accepted as a fact among the naval officers of our own Mediterranean squadron, that the unaccountable orders issued by him which destroyed himself, his ship, and four hundred of his crew, were issued when drink had made him reckless of consequences. Thy mystery is no longer a mystery."

A despatch of the 14th inst., from Bangkok, capital of Siam, states that twenty Siamese were killed and fourteen wounded the previous day, during the exchange of fires between the forts at the mouth of the Meinan River and the French gunboats *Comete* and *Inconstante*, which forced the passage of the bar in the face of orders from the Siamese Government prohibiting their entry into the river.

A despatch of the 17th from Saigon, says: "The troubles between the French and Siamese on the Mekong River continue. A body of French marines have captured the forts at Donihane and Tapham, on the upper Mekong. The French loss in the assault was six killed or wounded. The Siamese lost heavily in both engagements."

On the 13th inst. the Belgian Chamber voted such a revision of the Constitution as will enable Belgium to acquire colonies. The Government is known to contemplate the annexation of the Congo Free State.

The army bill was passed finally in the Reichstag on the afternoon of the 14th inst., by a majority of sixteen, the vote being 201 for and 185 against the bill. Chancellor von Caprivi has been made "Prince" in recognition of his services of the Army bill. After the vote was announced the Chancellor read the Emperor's decree, declaring the Reichstag adjourned. In the course of the address the Emperor said: "Events have not deceived the firm convictions of the Federated Governments that the proposed increase of the army does not go beyond the absolute requirements. They are all the more gratified in that they have found that the conviction as to the necessity of the increase, which is spreading more and more in the country, has finally moved the Reichstag to adopt the bill." After reading the speech the Chancellor added: "It is a special pleasure to me to be charged to give you the Emperor's thanks." President von Levstow then called for three cheers for the Emperor, and they were given with enthusiasm by all the groups except the Socialists, who left the house before the Chancellor finished.

The Hamburg-American Steamship Company has closed its agency on the Asiatic frontier for the present, thus stopping being a difficulty for Russian emigrants. This is due to the new sanitary regulations issued by the German authorities.

A curious numismatic memento of Peter the Great, of Russia, has been discovered at Astrakhan. It is a

metallic token, or receipt, granting to the bearer permission to wear a mustache and beard.

Forty deaths from cholera are reported at Alexandria, Egypt. The disease has also reappeared in Moscow, Kiev and Northern Hungary.

The last Samoan mail contains reports of the outbreak of hostilities. First blood was shed while Malitua was marching on Malice. He captured a rebel outpost after a short fight. His followers now outnumber the rebels five to one. Many of the rebel deserted to him. Apia is feverishly excited.

Panama, Seventh Month, 17th.—If a rumor from Chile be true, the Bering seal grounds will shortly find a Southern competitor. It is said in Valparaiso that a Dundee whaling vessel has returned from the Antarctic ocean with 60,000 sealskins, and that the captain refuses to tell where he obtained them.

RECEIPTS

Received from Clarkson Sheppard, Pa., \$2, vol. 67 from Mary S. Walton, Pa., \$2, vol. 67; from Phebe Rhoads, Pa., \$2, vol. 67; from Samuel Biddle, Phila., \$2, vol. 67; from Tacy M. Bines, Phila., \$2, vol. 67 from William Biddle, Jr., Pa., \$2, vol. 67; from Priscilla W. Harrington, Fla., \$2, vol. 67; from Jno W. Biddle, Phila., \$4, two copies, vol. 67; from Wm H. Corse, M. D., Phila., \$2, vol. 67; from Georg Jones, Phila., \$2, vol. 67, and for Charles C. Haines N. J., \$2, vol. 67; from David J. Brown, Gtn., \$2, vol. 67; from Mary T. Jones, Phila., \$2, vol. 67; from James Henderson for Jane De Montmorency, Canada \$2, vol. 67; from Samuel Woolman, N. J., \$2, vol. 67 from Wm. M. Parker, Pa., \$2, vol. 67, and for Joseph phine Worrell, \$2, vol. 67; from Elizabeth Wright N. J., \$2, vol. 67; from Hugh Foulke, Phila., \$2, vol. 67; from J. Barclay Hilyard for Emeline E. Hilyard N. J., \$2, vol. 67; from J. Elwood Hancock, N. J., \$2, vol. 67; and for Robert Taylor, N. J., \$2, vol. 67 from Joshua Cope, Pa., \$10, being \$2 each for himself Sarah A. Gilbert, Albert M. Cope, Dillon Gibbons and Ann Case, vol. 67.

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

NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held at Fourth and Arch Streets, on Seventh-day, the 22d inst., at ten o'clock, A. M. Jno. W. BIDDLE, Clerk.

FRIENDS' LIBRARY will be open during the Seventh and Eighth Months, on Fifth-days from 4 to 6 P. M.

WESTTOWN BOARDING SCHOOL.—The stage meets two morning trains and two afternoon trains at West town Station. These leave Philadelphia—
7:20 A. M., 31st and Chestnut.
8:46 " Broad Street.
2:53 P. M., Broad Street.
4:32 " Broad Street.

Persons wishing to telegraph to Westtown School should direct to West Chester, Phone, 85.

WANTED, a teacher for London British Preparative Meeting school. Apply to
JANE C. MAILE,
London Grove, Chester Co., Pa
or WM. B. HARVEY, West Grove, Pa.

DIED, at his residence in West Chester, Pa., on the fifth of Sixth Month, 1893, CHARLES W. ROBERTS in the eighty-sixth year of his age; a member of Birmingham Monthly and West Chester Particular Meeting.

— at her residence near Plymouth, Washington County, Ohio, on the evening of the 7th of Seventh Month, 1893, LYDIA HOBSON, widow of the late Stephen Hobson, in the eightieth year of her age; beloved member and elder of Plymouth Monthly and Particular Meeting of Friends. This dear friend became a member of the Society of Friends by conviction about the twentieth year of her age, and has since that time been firmly attached to the doctrines and testimonies of the religious Society of which she was a member, and was a regular attendant of all our religious meetings for worship and discipline when health and circumstances enabled her so to do. She bore a lingering illness with Christian patience and resignation to the Divine will, leaving to her many relatives and friends a well-grounded hope that her end was peace.

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