







ALLEN COUNTY PUBLIC LIBRARY



3 1833 01742 7409

ALLEN COUNTY PUBLIC LIBRARY  
1000 E. 17TH AVENUE  
COLUMBUS, OHIO 43206  
614.291.2200







THE

# FRIEND

A

RELIGIOUS AND LITERARY JOURNAL.

---

VOLUME LXXXI.

---

PHILADELPHIA:  
PRINTED BY WM. H. PILE'S SONS,  
1908.

# INDEX.

- Abbott, Jacob, the author of the *Rollo* books, 56.  
 Adding machine. The 278.  
 Adulterated commendation, 405.  
 Advice. On seeking from God, 187.  
 Affliction. The need of, 111.  
 On bearing, for one day at a time, 378.  
 Africa. Cities in, buried in the Sahara, 150.  
 Professing Christian natives of, near Lake Nyassa, 192.  
 Africa, South. Coolies no longer employed in, 55.  
 Agricultural colleges in the United States, 61.  
 Agriculture. The usefulness of moles in, 109.  
 Alaska. The development of Seward peninsula in, 366.  
 Allen, Wm. C. Brief mention of, 7, 103, 335, 383, 415.  
 Letter of, from Denmark, 45, 48.  
 In Norway, 61.  
 Ames, William. Brief account of, 5.  
 Andover Theological Seminary. Remarks on, 336.  
 Anchor holds. Faithful work entitled, The, 124.  
 Apostolic succession. The theory of the, 127.  
 The fallacy of the, 153.  
 Athletic sports to be discouraged between colleges, 105.  
 Atonement. The need of the, universally felt, 375.  
 Austria. Wise action of Francis Joseph of, 71.  
 Automobiles and morals, 193.  
 Bad speech and good silence, 195.  
 Bacon, Ann Eliza. A petition by, 157.  
 A sermon delivered by, 333.  
 Balderston, Lydyl. On the recent death and character of, 207.  
 Bank. Honorable action in the President of the Peoples,' in Phila., 127.  
 Rules of a, in New York city for its clerks, 271.  
 Barclay, Robert. Dying expressions of, 251.  
 Baker, Daniel. Testimony of, against idolatry, 45.  
 Baptism. Christ's, is the true, 161.  
 Barnard, Hannah. Notice of, 66.  
 Barclay, David, of Ury, 196.  
 Batey, Chas. H. Brief mention of, 15.  
 Bell, Ann Mercy. Religious engagements of, in London, in 1753, 331.  
 Beware of covetousness, 219.  
 Bean, Joel. Brief mention of, 39.  
 James. Account by, of Norwegian Friends, 383.  
 Benzet, Anthony. Testimony of, against the love of riches, 166.  
 Better be occasionally deceived than suspicious, 210.  
 Becks, Gertrude. Brief mention of, 15.  
 Bethe, Samuel, Jr. Brief mention of, 137.  
 Bible. Essay on The, 35.  
 Bishop, Martha. Lines on the death of, 171.  
 Blaugdone, Barbara. Brief account of, 13.  
 Bowles, Ephraim. Brief mention of, 303.  
 "Blest be the tie." Origin of the hymn entitled, 117.  
 Boarding houses. The need of parlors in, 151.  
 Booth, Eva, and a policeman, 54.  
 General, of the Salvation army, 103.  
 Boers. Home industries fostered among the, 242.  
 Books. Prizes offered for certain, 279.  
 Palm-leaf, 366.  
 Account of the giant of, 398.  
 Book notices. The first publishers of Truth, 15.  
 Life of Samuel Morris, 31.  
 The South African Friend, 31.  
 The Life of John Wesley in Spanish, 39.  
 The Quakers as Makers of America, 47.  
 The author of the *Rollo* books, 56.  
 On recent magazines, 71.  
 The Saint, 79.  
 Blood against Blood, 79.  
 Lessons on Morality by Mary Ward, 87.  
 The Atlantic Monthly, Jr., for Japanese, 111.  
 The Drink Problem in its Medico-Sociological Aspects, 133.  
 Book notices. The Atlantic Monthly for Eleventh Month, 1907, 135.  
 The Friends, their History, Organization, &c., 143.  
 The Quaker Calendar, 175, 240.  
 A list of books for sale by Samuel N. Rhoads, 175.  
 Lippincott's Magazine for Twelfth Month, 1907, 183.  
 A Bulgarian-English Dictionary by Chas. F. Morse, 192.  
 Bulletin of Friends' Historical Society, 199.  
 Address on Universal Peace by Job S. Gidley, 199.  
 In memory of David Scull, 207.  
 The life of William Penn as Quaker and courtier, 214.  
 Friends' Fellowship Papers, vol. II, 215.  
 The Bible as good reading by A. J. Beveridge, 220.  
 Electricity book for boys, 220.  
 Friends' Witness to Scriptural Truth, 223.  
 The Congo and Coasts of Africa, 223.  
 The Moral damage of War, by Walter Walsh, 249.  
 The Federation of the World, 3rd edition, 255.  
 George Whitehead, the last of the early Friends, 271.  
 Why Quakers do not use water baptism, 311.  
 Devonshire House. Historical Account, &c., 335.  
 The Quaker Ideal of Christian Truth, 343.  
 Journal of the Friends' Historical Society, 358.  
 McMaster's History of the United States, 359.  
 Authority and the Light within, 383.  
 Margaret Fell, afterwards Margaret Fox, 383.  
 The Mission of the Quakers, 383.  
 Handbook of the Yearly Meeting, London, 383.  
 Boy. The effect of a crippled, to please, 13.  
 Honesty in a, 59.  
 A, who dared to tell the truth, 59.  
 Effectual proof, of, against bad language, 70.  
 A, as a hero, 76.  
 An honest beggar, 116.  
 An incorrigible, taught, 124, 220, 300.  
 A Christian Japanese, 124.  
 A country, 131.  
 A bright path for a, 131.  
 A noble, 164, 324.  
 An opportunity of a, improved, 182, 373.  
 A neglected, 189.  
 The reliance of a, upon God, 196, 268.  
 Good resolutions of a, 204.  
 Where a, found his manners, 204.  
 Swearing reproved by a, 220.  
 A wrong act in a, leaves a scar, 242.  
 The, who dared, 260.  
 A, taught to avoid novels, 285.  
 The far-reaching influence of a suffering, 325.  
 A strong argument against the saloon by a, 365.  
 Enthusiasm needed for success in a, 373.  
 A, who won, 413.  
 Boys. The importance to, of rightly doing little things, 4.  
 The punishment of, 55, 295, 357.  
 taught how to save life, 75.  
 The mistakes of some, 188, 237.  
 taught to save money, 237.  
 taught by Y. M. C. Associations in practical work, &c., 295.  
 Branson, Joseph H. Brief mention of, 87.  
 Bryan, William J. On modern belief, 67.  
 Advice of, to school children, 136.  
 Bryant, Julia S. Brief mention of, 39.  
 Breitwial, Elizabeth. Constancy of, under persecution, 39.  
 Brockway, Z. R. Brief mention of, 151.  
 Brumbaugh, Martin S. Extract from a letter of, 15.  
 Buddha. On the teachings of, 296.  
 Bufum, David. Extract from a Memorial, of 102.  
 Bunji Kidi. Brief mention of, 304.  
 Business. Religion in every day, 226.  
 A healthy, 239.  
 Causes leading to at least one failure in, 343.  
 Cairo orphanage. Notice of the, 125.  
 California. Observations in, after four months drought, 92, 98.  
 Camera. The use of the, in a law suit, 14.  
 Campbell, John McLeod. Character of, and extracts from, 243.  
 Camphor. The production of, in Texas, 6.  
 Capital punishment in Ohio. A bill to abolish, 324.  
 Carey, Anne King. Notice of the death of, 328.  
 John. A survey of our course, by 407.  
 Carnegie, Andrew. Remarks on, 176.  
 Carnegie Hero Fund. Awards from the, 58.  
 Cartland, Gertrude W. Brief mention of, 39.  
 Carlyle, Thomas. Reminiscences of, 271.  
 Character seen in trifles, 30.  
 A man's, like a tree, 156.  
 The influence of a good, lasting, 286.  
 The effect of our thoughts upon, 287.  
 affected by card-playing, &c., 391.  
 Making to-morrow's, 407.  
 Charity. On giving one-tenth to, 207.  
 Charity and unity, On, 244.  
 Cheerfulness at table, 141.  
 Child. The prayer of a, 140.  
 Child labor. Books relating to, 351.  
 Children. What, are for, 13.  
 as living epistles, 76.  
 Advise us, to do work thoroughly, 84.  
 The health of, as affected by housing conditions, 95.  
 Unspoken sympathy shown by, 100.  
 not to be excused from attending meetings, 111.  
 to be treated judiciously, 119, 240.  
 On putting stumbling blocks before, 148.  
 On honoring their father and mother, 148, 244.  
 On putting whips in the hands of, 244.  
 not to think always of playthings, 260, 317.  
 and shows, 285.  
 Remarks on lies of, 292.  
 Mischiefs done to, by comic pictures, 317.  
 Politeness of, at home, 324.  
 Lessons to be learned by, 365.  
 The origin of the Fresh Air Funds for, 373.  
 China. Martyrs in, during the Boxer rebellion, 7.  
 A Chinaman's sense of the need of, 10.  
 Recent contributions for the relief of famine sufferers in, 31.  
 The happy effects in, from relief work in, 31, 38, 42.  
 The need of a medical dispensary in, 41, 42.  
 Difficulty upon deciding upon the name for the Deity in, 64.  
 Reforms in, sanctioned by the Empress, 127, 128.  
 The closing of opium shops in, 136, 300.  
 The language spoken and written of, 149.  
 Two hundred newspapers in, 176.  
 Appreciation of the religion of Christ, in, 271.  
 The respect for educated native women in, 320.  
 Recent action in, respecting missionaries, 391.  
 Chinese actor saved from the theatre, A, 357.  
 philosopher. Remarks of a, 359.  
 Christ. On following, 17, 42, 51, 89, 132, 161, 210, 324, 396.  
 The legal aspects of the trial of, 19.  
 in character, 20.  
 On living and reigning with, 27, 397.  
 The tendency to undervalue the outward sacrifice of, 79, 151.  
 The helper of the present, the hope of the future, 110, 397.  
 When the yoke of, becomes easy, 146, 245.

- rist. The substantial unity of the true followers of, 146.  
 The resurrection of, 162.  
 The all sufficiency of the life of, in the heart, 213, 317.  
 The practical benefits of the offering of, 223, 300.  
 On dependence upon, 230.  
 The responsibility of the followers of, 240.  
 The legacy of, to his church, 300.  
 The guidance of, illustrated by the "man at the wheel," 351.  
 The love of, the power of a Christian, 373.  
 True servants and secret friends of, distinguished, 374.  
 Witnesses for, 379.  
 Faith in, a believing into, 399.  
 The, who is with us always, 410.  
 Christian ideals. The importance of, 30.  
 Christianism. The separation from the world, 78.  
 Teachers. A religions concern of, two, 199.  
 nation. What constitutes a? 269.  
 experience. On, 281.  
 work. The right performance of, 308.  
 life. The happy effect of a upon another, 407.  
 Christianism. A valuable document showing the faith of the early, 226.  
 Christianity. The decline of, in the second century, 79.  
 Characteristics of, 167.  
 The New Theology a menace to, 232.  
 Christianity. The sending of gifts at, deprecated, 176.  
 The extravagant "shopping" &c., for, 185, 208.  
 Tract on the observance of, 193.  
 Objections to the observance of, 299.  
 Church. On unity in the, 23.  
 On membership in the professing, 77, 214.  
 Numbers in the professing, not a correct test, 89.  
 The, cannot be numbered, 122.  
 Contributions by the professing, for missions, 167.  
 Worldliness the great danger to the, 167.  
 An automobile and a Christomobile, 169.  
 A duty of the Protestant, 207.  
 The power of the, derived from union with Christ, 210.  
 A legacy to a, on certain conditions, 223.  
 Sacerdotalism in the professing, 226.  
 The professing, responsible for the decline of faith, 299.  
 Is the guidance of Holy Spirit followed by, 345.  
 On classes in the, 396.  
 Church and the individual. Essay entitled, The, 369.  
 Comments on the above, 393.  
 Chalkey, Thomas. Care of, respecting his children, 41.  
 Account by, of his son George, 53.  
 Churchill, William. Brief mention of, 231.  
 Clarke, Adam. Change wrought in, while a boy, 85.  
 Cincinnati. The Society of, called also a Society of Friends, 7.  
 Cobb, Edward. The convincement of, as a Friend, 106.  
 Coggshall, Elizabeth. A testimony concerning, 347, 355, 362, 371.  
 Remarks on the above, by her grandson, 386.  
 Collins, Michael. A testimony of Salem Monthly Meeting concerning, 154.  
 Congland. Appeal on behalf of natives of, 176, 183.  
 Observations of Richard Harding Davis in, 223.  
 Evangelical agitation in England for reform in, 295.  
 Conscience. The power of the Holy Spirit in the, 38, 225.  
 A bigoted, 220.  
 Cooper, Peter. Brief mention of, 15.  
 Contents. On, 17, 143.  
 Consecration of the body, 50.  
 Correspondence, 15, 23, 39, 71, 79, 87, 111, 231, 240, 263, 288, 295, 328, 343, 359, 376, 384.  
 Cotton. The production of, in other countries, 158.  
 Courage. The, shown by Daniel the prophet, 7.  
 Coming up of a new generation, The, 246.  
 Comments on the above, 288.  
 Comma. A costly, 357.  
 Cope, Morris. Brief mention of, 359.  
 Corinth Academy, Va. Notice of, 311, 367.  
 Cremer, Wm. Randal. Faithfulness to conviction, 37, 71.  
 Criminals. Personal experience of a police judge with, 272.  
 Criticism. On helpful, 359.  
 and judgment necessary, 386.  
 Crookes, Sir William. Important discoveries in chemistry by, 207.  
 Cross, Ann Jane. The life of faithfulness of, 337.  
 Cruelty to animals. On, 252.  
 Daily living bread and deliverance from evil, 365.  
 Dana, Sarah Watson. Brief mention of, 200.  
 Davidson, Thomas. Brief mention of, 31, 376, 383.  
 Comments of, in Phila. Yearly Meeting, 304.  
 Davis, Thomas. A testimony of Weara Monthly Meeting concerning, 143.  
 James. The ministry and character of, 146.  
 Day older, A, 140.  
 Deaths—James Armstrong, 104; Andrew Austin, 128; William Abel, 216; George Balderston, 412; Isaac Reuben Batin, 438; Martha R. Binas, 112; Isaac Boyer, 127; John Berston, 207, 264; David J. Brown, 216; William L. Bailey, 216; Nathaniel Barton, 240; Martha M. Bowerman, 248; Martha K. Bowerman, 264; Rachel W. Blackburn, 414; Hannah H. Bacon, 416; Enoch Carter, 23, 152; Mary J. Chambers, 32; Alfred E. Conard, 112; Catherine N. Carr, 152; Mary Willits Carslake, 192; Martha Collins, 200; Anna S. Carter, 200; Rebecca L. Chrisman, 224; Martha T. Cox, 312; Anne King Carey, 328; Nellie G. Crew, 368; Jesse Dewees, 95; Eleanor (Barker) Davis, 128; Sarah Jane Darnell, 168; Elisha Dowd, 360; Lars H. Boten, 384; Martha W. Taylor, 382; Emma H. Eubree, 16; Joseph Eldridge, 64; James Edgerston, 144; Hastings England, 216; Emma S. Evens, 304; Ellen Edgerston, 416; Mary R. Fawcett, 344; Edmund S. Fowler, 360; John W. Garwood, 24; Mary A. Gardner, 40; Ellen Graham, 191, 192; Altha E. Gamble, 328; George Hussey Gifford, 396; Hannah V. Hoyle, 16; Thomas Hoyle, 16; Deborah T. Hoyle, 16; Willis D. Hall, 88; F. Hadwen Holloway, 140; Rebecca F. E. Hulme, 112; James C. Hall, 168; Hugh H. Hooton, 160; H. H. Hoyle, 208; Newby Hodson, 216, 232; Rachel C. Haight, 240; Elizabeth Hilary Haines, 256; Mary E. Harvey, 264; Benjamin J. Hobson, 264, 400; Hepsibeth C. Hussey, 304; Anna Harned, 344; Asa Hale, 392; Anna W. Lippincott, 96; Allen T. Leeds, 176; Laban Langstaff, 264; Mary Morgan, 4; Anna H. Moore, 160; Elizabeth Meekel, 231; Samuel R. Matlack, 264; Jane Miller, 287; Sarah P. Morlan, 320; James G. McCollin, 335; Samuel Morris, 336; Caroline E. Mott, 344; William Meader, 352; William O. Newhall, 319, 368; Peter M. Neale, 343; Annie M. Pearson, 40; Retura H. Purviance, 104; Mariana Yarnall Palmer, 136; Susan J. Paxson, 248; Lydia Patterson, 288; Mary A. Pinson, 296; Rachel Y. Patten, 307; Mary Randolph, 160; Ruth T. Robinson, 280; Ellis Smedley, 32; Cassandra Smith, 72; Edraina Smith, 135, 181; Nancy F. Sturges, 160; David Seabury, 167; Eliza B. Stanley, 224; Edward G. Smedley, 255, 352; Richard C. Shoemaker, 272; Priscilla Derbyshire Stevens, 288; Ida A. Satterthwaite, 312; Evan Smith, 360; Sarah P. Smith, 365; David Smith, 400; Mary Thomasson, 128; Lydia M. Tucker, 18; George T. Tatum, 412; Keziah H. Underhill, 312; Thomas H. Whitson, 353, 354; Jonathan P. Ward, 160; Samuel Worth, 250; Clayton Newbold Wistar, 304; Ann W. Wendell, 328; Jane Wolfenden, 352; Elizabeth C. Yarnall, 88; Thomas D. Yeocum, 328. Extract entitled, 268.  
 Deacon Lee's opinion. Extract entitled, 268.  
 Deception. An engaged couple, 59.  
 Decoration-day. Remarks on, 30.  
 Demoralizing effect of "furnished room" life, 166.  
 Dewees, Jesse. Brief account of the last hours of, 95.  
 Dillwyn, George. Anecdote related by, 115.  
 Discouragement. Against sinking under, 177, 315.  
 Disposition of mind. On getting rid of an evil, 15.  
 Divine revelation. The certainty of, 212, 225.  
 strength. On dependence upon, 387.  
 Not sufficiently tested for, 412.  
 The vital need of, 402.  
 Do the hardest things first, 252.  
 Do one's best, 86.  
 Dog. Intelligence of, a, 93.  
 Doukhobors. On the actions of Peter Verigin among the, in Canada, 23, 359.  
 A late pilgrimage of, in Canada, 82, 151, 215.  
 Doukhobors. On the general prosperity of the, in Canada, 97, 202.  
 The opening of the lands of, in Canada to homestead entry, 215.  
 Notes on the, in Canada, 315, 359, 367.  
 Douglass, Frederick. An account of, 138.  
 Dress. Remarks on the saying: There is nothing in, 78.  
 The changing fashions in, condemned, 90, 269, 248.  
 On praying religion into, 185, 265.  
 On plainness of, and speech, 200, 218.  
 Advice of London Yearly Meeting in regard to plainness of, 219.  
 Dundas, William. Convincement by, of the principles of Truth, 156.  
 An account of the, 106.  
 Dunn, Philip P. Letter of, 161.  
 Duty. On doing our, 44, 131, 331, 380.  
 Dymond, Joseph John. Brief account of, 81.  
 Easter fashions. On the inconsistency of, in professing Christians, 375.  
 Editorial. Our true monarchy and democracy in one, 1; Comments on recent death, 9; A stone of memorial, 9; Notice of the age of The Friend, 17; On following Christ, 17; Let our answers take the right turn, 17, 17; The glories of thy house, 17; Customs of a heritage, 25, 137; Afterthoughts, 33; Pastoral leadership is killing to Quakerism, 41; Notice of letters to the U. S. delegates at the Hague Conference, 41; Charles Wagner discusses Unitarianism, 41; The necessary discords sary in China, 4; Conversion, 49; Applied inspiration, 49; Surrendering the pulpit to Christ, 57; The possibilities of Friends of Truth, 57; The Jamestown Exposition, 65; A man made ministry, 65; On correcting evil habits, 65; Going away for rest, 65; Who silence shall you have, 65; The character of man, 67; Cleaning up war, 81; On the character of a true Friend, 89; Why does not God give us better sermons? 89; A change of rulers, 97; Shall the lame take the prey? 97; Doukhobors in the west, 97; In whose day, 105; The aspects of worldliness, 113; Gains of the Hague Conference, 113; Comments, 121; The demanded revolution in the ministry from priesthood to prophecy, 121; The tenth beatitude, 129; Our heroes of peace, 129; On the financial depression, 129; The voice of the world, 137; The voice of the world, 137; "The prince of the power of the air," 145; Subordinates of an unforeseen plan, 145; Tendencies to monarchy, and counter currents, 145; From heaven, or of men? 153; Use not vain repetitions, 153; 160; A choice between moters, 169; Farewells without parting, 169; A hopeful fellowship, 177; The Christian dress parade and merchandising, 185; Remark to contributors of articles for "The Friend," 185; On publishing notices of marriages, 185; On oaths, 185; On the expediency of substitutions, 185; To whom are we converted, 201; Minding the light and loving the Enlightener, 209; On labor, 217; The new year, 217; Attractions of worship, and the worship of attractions, 217; There is a time to speak, 225; The light of light, 233; A timely warning, 233; Mending the light, 241; Insensit not sin, but sin is insensit, 241; On circulating the address on the Sacredness of Human Life, 249; On recent deaths among Friends, 249; Severe condemnation of the theatre, 257; A name, 265; Keeping to one's gift, 265; Covering revelations more than obedience, 273; Made an organ of the Truth only by obeying it, 281; The opening campaign for the saving of the home and the nation, 281; The case of the Crow Indians, 281; Obedience to Divine revelation, the necessity of the present day, 289; "Above all, my brethren, Swear not," 297; Watch the beginnings, 298; "In God we trust," 305; The ministry, 313; On dissipating the solemnity of a meeting, 313; Comments on a contributed article, 321; After the meeting, 321, 321; Philadelphia Yearly Meeting of 1908, 329, 339. Notes, 345; On the building of more battleships by the U. S. Government, 345; On dispelling the powers of darkness, 345; Hearing though deaf, seeing though blind, preaching though dumb, 353; Expansion and radiation, 353; Comments on the description of the church, 369; "Tabooing the Bible," 377; Comments, 385; Is the Holy Spirit acknowledged for theory, or lived by in church practice? 385; Comments, 393; On "Qua-

INDEX.

- ker Studies," 393; Water lost in water, oil found at the top, 401.
- Edmunds, Albert J. Brief mention of, 191.  
Letter of, 295.
- Education. On a "finished," 62.  
Early Friends and, 93, 126.  
Friends ideals in, 126.  
Association. The fifth annual meeting of the Religious, 258.  
Powdered, 286.
- Egypt. Archaeological discoveries in, 183.  
Electrical contrivance. Warning given by an, 343.  
Elkinton, Joseph. Brief mention of, 263, 394.  
Emigrants to Australia and Canada paid, 127.
- Enloe, James. Brief mention of, 391.  
Letter of, to Edward G. and William P. Smedley, 404.
- Samuel. The happy death of, in 1799, 396.  
England. Brief mention of Edward VII. of, 15.  
Church of. The London Yearly Meeting  
Epistle read in a meeting of, 63.  
Remarks on pensioning poor clergymen in the, 79.  
"Enquire ye after the old paths and walk therein," 195.
- Epitaph. Au, 159.
- Esperanto, as a world language, 7, 80.
- The book of Ecclesiastes published in, 87.
- Estaugh, Elizabeth. Brief account of, 139.  
John. Brief account of, 221.
- Evans, Catharine. The imprisonment of, in Malta, 45.  
Thomas. Brief mention of, 394.  
Letter of, to Edward G. and William P. Smedley, 404.  
William B. Brief mention of, 343, 415.
- Evangelical doctrine defined, 320.
- Exaggeration. On, 188.  
To be avoided, 308.
- Expensiveness of credit. The, 143.
- Eye. Remarks on the, 190.
- Fai, Innocent. Rare self denial of, 58.  
Faith. On, 43, 325, 399.  
Faints. On being blind to the, of others, 207.  
Fidelity in little things. Essay entitled, 169.  
Fire. Using judgment in extinguishing a, 183.  
First-day of the week. The need of the, as a day of rest, 110, 372.  
The observance of the, encouraged by a Jewish rabbi, 238.  
On reading newspapers on the, 247.
- Florida. The phosphate deposits of, 382.
- Foot-ball. The game of, condemned, 279.
- Forestry work. Great advance in, 198, 323.
- Foulke, Hugh. Remarks on the late, 353.
- Forsythe, Davis H. Brief mention of, 226.
- Fothergill, John. Tender advice of, to the "wise in heart," 346.  
Samuel. A dream related by, 350.
- Free Masonry. Objections to, 187, 227, 299.
- France. The revolt against religion in, 282.  
Self-supporting clergy in, 335.
- Friends. Religious communications addressed to, 26, 32, 42, 80, 94, 125, 180, 195, 246, 253, 333, 341, 363, 369, 393.  
On the state of the Society of, 17, 25, 41, 73, 90, 95, 97, 103, 159, 170, 271, 274, 287, 288, 353, 377, 383, 399, 401, 407, 413.  
A history of, for younger members, 5, 13, 20, 37, 44, 52, 60, 77, 85, 108, 116, 129, 140, 145, 156, 170, 177, 196, 213, 228, 292, 389, 405.  
The meeting of, at Greenwich, N. J., 7, 180.  
Remarks on the settlement of, at Falmouth, Mass., 9, 129.  
On the persecutions of, in New England, 70, 37, 52, 60, 77, 103.  
The custodians of an heritage, 25, 137, 250.  
Advice of, in regard to the ministry among, 25, 228.  
In Ireland. A testimony respecting in, 1784, 27.  
Comments on the above, 96.  
Notice of a meeting of, in Capetown, S. Africa, 31.  
The effects of the pastoral system among, 41, 47, 57, 73, 79, 87, 103, 121, 129, 145, 151, 156, 199, 215, 217, 231, 270, 288, 358, 377, 383.  
Germantown Monthly Meeting of. Letter of to delegates at The Hague, 41.  
Notice of, in Denmark, 45, 48, 61.  
The care for young children among, 51, 180.
- Friends. The possibilities of, if faithful, 57.  
Notice of, in Norway, 61, 383.  
Remarks of Chas. F. Holder on, and comments, 63.  
Notice of Concord Quarterly Meeting of, 63.  
Temporary accommodations for, in Phila., 71, 151.  
Testimony against music in the meetings of, 71.  
Sandwich Monthly Meeting of, 87, 103, 119, 129, 158.  
An appointed meeting in New Bedford, Mass., by, 87.  
On the character of true, 89, 289, 361, 369, 393.  
Notice of Haddonfield and Salem Quarterly Meeting of, 89, 289.  
Early, and education, 93.  
A message for the unity of true, 94.  
The weakness of merely nominal members among, 97, 217.  
The constancy of early, in persecution, 105, 140, 164, 171, 211, 390.  
In Radnorshire, 106.  
On an appointment to the office of clerk among, 107.  
Dunning's Creek Four Months' Meeting of, 111.  
The need of furnishing proper reading matter to the children of, 111, 180.  
Meetings of, in Costeview, Pa., 120.  
Ideals in education, 126.  
On reproducing the literature of, 138.  
Notice of Philadelphia Quarterly Meeting of, 144, 248, 351.  
Historical account of the Western District Monthly Meeting of, 144, 150.  
The views of, not negative, 146.  
A boarding place in Philadelphia for, 151, 277.  
A meeting for, in Winnipeg, Canada, 151, 215.  
The strength of the obscure among, 162.  
The meeting of, at Lynn, Mass., 164, 167.  
The importance of faithfulness by, in so-called little things, 169, 242, 246, 265.  
On creating an influence favorable to, 170, 180, 270.  
Notice of subjects for consideration at tea meetings, &c., of, 175, 271, 311, 319, 335.  
Kingsley Centre in Philadelphia as a home for, 175.  
On Philadelphia Yearly Meeting of, 177, 178.  
The re-opening of, at Greenwich, N. J., 180.  
On the care of the records of, 185.  
Report in reference to the meeting of, in Atlantic City, N. J., 189.  
On cultivating friendly relations between England and Germany by, 199.  
In Norway, Denmark and Germany, 199.  
On plainness of speech and apparel among, 209, 218, 219, 246.  
On the silent religious meetings of, 210, 361.  
The subjects of innovations among, 217, 231, 270, 383, 401, 407.  
The meeting of, at Pasadena, Cal., 223, 295, 321.  
A meeting for, at Victoria, B. C., 223.  
A visit of, to the heads of the U. S. Government in 1863, 230.  
On Yonge Street, Canada, 231.  
On the cause of recent separations among, 237, 270.  
The significance of birth-right membership among, 241, 254, 259.  
Notice of deaths among, in England, in 1690, 251.  
Encouragement to small meetings of, 251.  
To the younger, of Canada Yearly Meeting, 253.  
Account of Devonshire Meeting of, in London, 261, 263, 335.  
A meeting of, in Devonshire House in 1852, 338.  
A London, meeting in 1908, 274.  
Comments on the above, 298.  
Bear Creek Quarterly Meeting of, Iowa, 287.  
The meeting of, at Pittsburg, Pa., 287.  
A caution to, in reference to oaths, 297.  
On reading the writings of, 308.  
On selecting county residences near the meetings of, 311.  
Notice of Corinth Academy at Conley, Va., 311, 367.  
A caution to, by Morton C. Coggeshall, 319, 379.  
Address to the rising generation of, 323.
- Friends. Expressions of several young, in regard to attending Philadelphia Yearly Meeting, 327.  
Comments on the above, 321.  
The importance of maintaining the discipline of, 350.  
On a desire for expansion among, by Caroline E. Stephen, 353.  
Comments on the above, 376.  
On sleeping in the meetings of, 364.  
The disapproval of the use of tobacco by, in 1704, 371.  
In Stavanger, Iowa, 383.  
Testimony of a non-member to the solemnity of a meeting of, 384.  
The name, Society of, drafted, in 1863, 390.  
The experience of two framed, in 1863, 390, 394, 403.  
The meeting of, at Tuckerton, N. J., 399.  
The need for the separate existence of, 401.  
Remarks on, by John Carey, 407.  
A meeting appointed by, at White Plains, N. Y., 408.
- Friend, Th. On criticisms of, 79, 231, 281.
- Friends' Peace Association. Letter of, to delegates at The Hague, 41.  
Remonstrance to, to U. S. Congress, 305, 345.
- Friends' Tract Association. Report of, 54.
- Friends' Historical Society. Notice of, 159, 311.  
"Friends' Unity," Wichita, Kansas. A gift to, 87.
- Friends' Educational Association, 231.  
Report of Auxiliary Bible Association of, 278.  
Free library. Report on Germantown, 294.
- Fisher, Abner. Brief mention of, 15.  
Susanna. Brief mention of, 59.  
Mary. The visit of, to the Sultan of Turkey, 44.
- Fowler, John S. The orphanage in Cairo, founded by, 123.
- Franklin, Benjamin. Brief account of, 70.  
From Palm to Pine. Essay entitled, 378, 388, 396.  
Fruits of intensive living. The, 50.  
Fothergill, Dr. John. On the study of nature, 195, 214.
- Fox, George. On the teachings of, 15, 212, 323.  
Imprisonment of, 116.  
A monument at Flushing, Long Island, 154, 191.  
Brief account of, 204, 292.  
The message of, as declared by himself, 212.  
The City of Jerusalem, 22.  
On the need of repentance, 231.  
Interviews of, with Oliver Cromwell, 263.  
Remarks of C. H. Spurgeon, 293.
- Furs. Our North American, 222.  
"Furnished rooms to let," 175.
- Future. On unwise anxiety about the, 110.
- Garden of God, to dress and keep it. The, 125.
- Garibaldi. Anecdote of, 23, 260.
- Garrett, Alfred C. Brief mention of, 240.  
John B. Brief mention of, 393.
- Gathers, Notman. On April 22, 1855, 71, 79, 87, 103, 117, 127, 135, 151, 159, 167, 176, 183, 192, 199, 207, 215, 223, 232, 255, 263, 271, 279, 295, 311, 320, 335, 359, 367, 391, 399, 415.
- Gay, Claude. A French Friend. Account of, 346.  
Gentlemen of the Society, 22.  
"Get down and buttle." Extract entitled, 142.
- Germany. The friendship of the emperor of, for the United States, 15.  
Affirmation not legal in, 127.
- Giant's Causeway. The dismemberment of the, 199.
- Girl. The use of useful things, can learn, 37.  
A premium given to, 93.  
Helping to save life of, a girl.  
Faith of a little, 100.  
Proficiency of a Norwegian, in dressmaking, 109.
- The guiding voice of, in a saving life, 116.  
A happy, 116, 182, 252, 340.  
A, instructed how to use spare time, 124.  
The, in the middle, 124.  
A, reproved for hasty speaking, 156.  
Kindness shown by, in reference to oaths, 297.  
A martyr to golf, 164.  
A powerful encouragement to, a 174, 317.  
A, birthday presents, 182.  
A powerful sermon by, a 196.  
Gentleness of, in saving a horse, 268.  
Who did not stop for thorns, 308.  
A, taught how to become attractive, 308.  
Conversion described by, a 324.



- bird. A, devoted to play, 324.  
 Honor bright in a, 349.  
 Kindness to animals inculcated by a, 405.  
 Truth-telling in a, 405.  
 A Japanese, a heroine, 405.  
 A, not to be pitted, 413.
- Girls adopting a grandmother, 44.  
 and a peacemaker, 76.  
 not to keep secrets from mother, 108.  
 setting a quarrel, 293.
- Girls and Boys. Extract from a letter for, by E. Alice Catford, 20.
- Gibbons, Abraham. Brief mention of, 234.
- Godliness profitable for the life that now is, 231.
- Golden rule. The, in a court room, 223.
- Good manners can be acquired, 278.
- Good deeds. On, 356.
- Graham, Ellen. The recent death and character of, 191.
- Grand Canyon of the Colorado. The, 402.
- Grellet, Stephen. The benefit to, in silent meetings, 141.  
 Experience of, in relation to some tender scriptures, 327.  
 Extracts from, 410, 414.
- Grenfell, Dr. W. T. Notice of the labors of, 8.
- Growing in love, 188.
- Grumbling habit. The, 380.
- Gayon, Lady. The humble Christian character of, 126.
- Guilford College. Notice of the burning of the library of, 231.
- Haddonfield, N. J. An account of the settlement of, by S. N. Rhoads, 158.
- Hague Conference. Letters addressed to the U. S. delegates at, the 41, 55.  
 On the, 62, 64, 81, 113, 127.
- Halleck, Persia. Brief mention of, 376.
- Happiness. A recipe for, 4.  
 On promoting, in others, 5.  
 not dependent upon worldly possessions, 319.
- Happy man. The, 379.
- Harvard University. Many action of certain students in, 71.
- Haverford College. Notice of, 120, 231.  
 A large gift to, 159.
- Hays, Alice. Incident in the ministry of, 83.
- Hawthorne, Nathaniel. Anecdote of, 340.  
 "He that doeth the will of God, abideth forever," 102.
- Healy, Christopher, and the dancing party, 203.
- Health. The agency of mosquitoes in spreading disease, 6.  
 Worry "of the disease of the age," 31.  
 Applied as medicine, 62.  
 Word shelves on the brain, 86.  
 On the, of Anglo Saxons in the tropics, 87.  
 The, of children as affected by house accommodations, 95.  
 The successful home treatment of tuberculosis, 93.  
 The value of cotton seed oil in treating consumption, 158.  
 The danger to, from dirty money, 175.  
 The International Congress on Tuberculosis, 180.  
 Moderation and simplicity conducive to, 191.  
 The vocation of a nurse, 239.  
 The effect upon, of modern living, 284.  
 The treatment of colics, 288.  
 A healing wind, 292.  
 The coming International Congress on Tuberculosis, 358.  
 The city of Guanajuato, Mex., noted for, 367.  
 A triumph of sanitation along the Panama Canal, 415.
- Heaven. An entrance into, 18.
- Heroes of peace, 129.
- Heroism. Award for, 88.  
 Present opportunities for, 215, 319.
- Heroic engineer. An, 389.
- Herman, Nicholas. The godly character of, 134.
- Hearing. How to train the, 286.
- Hong, Joseph. On the vision of, 145.
- Hobby, Remington. Short account of the conviction of, 3.
- Hoshone, Robert. Persecution of, 37.
- Holder, Chas. F. Remarks of, on memorial stones of Friends, 71.
- Holy Spirit. On living in the, 12, 322.
- The, to guide into all the truth, 127.
- Hooten, Elizabeth. Brief account of, 286.
- Horn of a cow. The, 53.
- Horse. The, knew it, 1.
- Horses. The sales of, in the National Stockyards in East St. Louis, 143.
- Holiness defined, 379.
- Holy Scriptures. The need of the, in Italy, &c., 15.  
 taught in public schools in N. Dakota, 31.  
 Essay upon the, 35.  
 The translating of the, into the Cree language, 42.  
 Thoughts on the book of revelation, 51.  
 The effects of the, in promoting civilization, 87, 208.  
 The, in 400 different tongues, 112.  
 Upon the perusal of the, 111, 201, 220.  
 The Holy Spirit in explaining the, 127.  
 Protest against the "Higher Criticism" of the, 151, 215, 258, 262.  
 Advice of Friends in regard to reading the, 180.  
 A treasury of Anglo-Saxon speech, 184.  
 The free circulation of the, in Russia, 192.  
 The reading of the, blessed, 214.  
 The influence of Tyndale's translation of the, 227.  
 A lately discovered ancient manuscript of the, 256.  
 The influence of the early reading of the, 267.  
 translated into the Kongo language, 271.  
 On understanding Paul's writings in the, 275.  
 The authority of the, 350.  
 An address upon the, by James Bryce, 374.  
 not to be read in the meetings of Friends for Divine worship, 377.
- Howard, John. Brief mention of, 43.  
 visiting prisoners, 155.  
 Characteristics of, 179.
- Howland, David G. Commencement, R. I. The Christian character of, 141.
- Home for aged and infirm colored people at Oxford, N. C., 303.
- How an old man trusted the Lord wholly, 205.
- How God speaks to man, 219.
- Humility. A false, 356.
- Hunting for sport condemned, 295.
- Hymn. The writing of a, 5.
- Ideal in every-day life. The, 6.
- Immortality through the Christian standpoint, 75.
- Inner light, and its relation to modern religious thought. The, 306, 322, 332.
- The plague in, 71.
- The leaven of Christ in, 202.
- Individuality. The service of, 100.
- Individual interests, 255.
- On the labors of Friends for the welfare of, of the, at Tunesassa, N. Y., 1.  
 On the Passamaquoddy, 39.  
 A remarkable change in a company of, 57.  
 On the Comanche, 71.  
 The last of the Modoc, 79.  
 Preservation in dangers from, 254.  
 Policy of the United States towards the, 271.  
 The case of the Crow, 281.  
 Fragmentary history of the New Jersey, 291.  
 303, 307, 315.  
 Indian boyhood, 240.
- Industry. Proverbs to encourage, 63.
- Infidelity. Reply to a, 39.  
 A letter to Ingersoll from a former, 66.  
 Strong testimony from an, 103.  
 The conversion of an, 112.  
 A cause of unbelief, 410.
- Intemperance. What's in the glass, 13.  
 A humble confession in regard to, 18.  
 On prohibition in Georgia, 23, 68, 101, 167, 174, 206.  
 An intense popular interest in prohibition, 28.  
 Express companies aiding in the sale of intoxicants, 28, 101, 206, 277.  
 A federation of anti-saloon interests improbable, 28.  
 An international exhibition without liquor, 39.  
 The evils of, affect others beside the immediate victim, 28, 310, 342.  
 The abolition of the saloon possible, 29.  
 Efforts in Pennsylvania to obtain prohibition, 39, 236.  
 Appeal to President Roosevelt against the liquor traffic, 68.  
 The death rate as affected by, 69.  
 An international bureau against alcohol, 69, 276.
- Intemperance. A striking and practical testimony against, 71.  
 The injurious effects of beer, 92.  
 The bank as compared with the saloon, 101.  
 Money offered to aid drunkards to reform, 101.  
 Prosperity following abolition of, in Kansas City, 101, 276, 342.  
 A proposed International Temperance Congress, 102.  
 A vote for local option in Delaware, 102, 342.  
 prevented by a refusal to drink wine, 133.  
 The benefits of total abstinence, 133, 276, 310, 341.  
 Palpable falsehoods respecting, 133.  
 The object of prohibition, 133.  
 Prohibition in Finland, 167.  
 On abolishing the saloon, 173, 193, 207, 276, 310, 381.  
 The proper attitude of the Christian respecting, 173.  
 The theory of "personal liberty" in reference to, 175.  
 A powerful appeal against the liquor traffic, 173, 276, 310, 311.  
 Efforts of the liquor interest against the Littlefield-Dolliver bill, 173, 277, 381.  
 The importance of a good example against, 186.  
 On classifying publications of crime due to, 206.  
 Statistics of crime due to, in 13 days, 206.  
 Prohibition enforced in Oklahoma, 206.  
 The insidious corrupting power of the saloon, 206, 310, 381.  
 A leader of whiskey forces in Mississippi as a prohibitionist, 207.  
 Conduct of saloon keeper in San Antonio, 207.  
 The testimony of John Vassar against, 207.  
 No saloon-keeper in England to hold public office, 206.  
 Efforts of saloon keepers to prevent publicity, 236, 336.  
 The sale of liquor discontinued by the Pullman Car Co., 271.  
 The E. & O. R. Y. Co. rules against, 271.  
 Efforts of Mary H. L. Armor against, 276, 281.  
 Testimony of John G. Whittier in favor of prohibition, 276.  
 Saloon keepers fined for selling to drunkards, 276.  
 Germans in America and, 276.  
 Voting against the rum traffic, 310, 341, 381.  
 The crime and cruelty against children by, 310.  
 The drain upon the national resources by, 310, 341.  
 Testimony against, from a saloon keeper's attorney, 341.  
 Why Gov. Hanley hates the liquor traffic, 341.  
 A buyer of saloons, 341.  
 Effect of moderate drinking in France to increase, 342.  
 The Maryland peninsula under prohibition, 359.  
 Why are saloons closed in times of peril? 381.  
 Ink stains. On removing, 169.  
 Institute for colored youth. Annual report of, 179.  
 Georgia teachers desire the training of, 274.  
 Items relating to bodies bearing the name of Friends, 7, 15, 23, 31, 39, 47, 55, 63, 71, 79, 87, 95, 103, 111, 119, 135, 143, 150, 158, 167, 175, 191, 199, 207, 214, 223, 231, 240, 248, 255, 263, 270, 287, 295, 303, 311, 319, 325, 333, 343, 351, 358, 367, 376, 380, 409, 415.
- Invisible leader. An, 163.
- In earnest, fervent, living prayer is our safety and keeping, 363.
- Incidents. Interesting, 191.
- Ireland. On the preservation of the ancient language of, 391.
- Italy. A laborer man honored by the king of, 311.  
 Is there not a cause? Essay entitled, 393.
- Jamestown Exposition. The, 65, 69.
- Japan. Religious convicment in, 71, 271.  
 Statement in reference to the desire for peace in, 159.  
 dispossessing Korea, 167.  
 The need of a Seventh-day of rest in, 174.  
 Sand pictures in, 187.  
 A model standard for, proclaimed by its Emperor, 200.

- Japan. A proposition in the Diet of, to prohibit  
horses, 256.  
A type-writer using the characters of, 287.  
Quaint customs in, 366.
- Jeans, Anna T. On a bequest of, to Swarthmore  
College, 105.
- Jerusalem. Festivals about, 33.  
On present conditions of, 181.
- Jews. Information concerning the, 181.  
A rabbi, encouraging the observance of the  
First-day of the week, 238.
- Johnson, Dr. Samuel. Touching story of, 148.  
Governor John, of Minnesota, 257.
- Jones, Rebecca, of Phila. Brief mention of, 27, 66.  
Just by living. On the influence of example en-  
titled, 46.
- Kindness to others, 140.  
Kindness to animals. Incentives to, 79, 204.  
On being grateful for, 84.  
Kingdom of heaven is within you. The, 259.  
Known and unknown, 3.
- Labor. Unemployed men and, 279.  
On immigration in connection with, 279.  
President Roosevelt on the dignity of manual,  
283.
- Labor unions. In reference to, 151.
- Lake Mohonk Conference. Account of the recent,  
412.
- Lancaster, Joseph, a notable school educator, 275.  
"Let him that thinketh he standeth, take heed lest  
he fall," 66.
- Letter of Philip P. Dunn, 161.  
Of Mary, of Joshua Strangman, 186.  
John G. Whittier, 191, 210.  
Maria S. Reeve, 258.  
Joseph James Neave, 262, 263.  
Catharine Phillips, 266.  
Samuel Footbridge, 309.  
Mary Capper to a child, 317.  
Thos. Scattergood (continued from vol. lxxx,  
p. 410), 2, 10, 18, 27.  
Tong Sing Kow, 38, 42.  
William C. Allen, 45, 48.  
Elizabeth C. B. Allen, 61.  
Extracts from some old, written in England,  
114, 122, 132.  
John Thorp. Extracts from, 170, 177.  
Samuel Morris, 238, 298, 334.  
Theophilus Waldmeier, 301.  
Thomas Evans, 404.  
Phebe W. Roberts, 404.  
James Emlen, 404.
- Liberty and individuality, 163.
- Life. On changing the point of view in, 36.  
On a suppressed, 38.  
 likened to a locust, 212.  
On success and failure in, 335.  
The need of a higher spiritual, 388.  
as a school, 356.  
On enjoying the pleasures of, 357.  
A holy, a blessing to others, 369.  
All, should be a Christian life, 372.
- Lincoln, Abraham. Reverence for the law inculcated  
by, 199.  
A visit of Friends to, in 1863, 230.  
The honesty of, as a boy, 277.  
Traces of Quakerism in, 349.
- Littleboy, William. Brief mention of, 23.
- Little things. The importance of, 11.
- Locke, A. LeRoy, a colored man obtains scholar-  
ships, 63.
- Lodge, Oliver. The views of, 150.  
Robert. Dying expressions of, 251.
- Longfellow, Henry W. The character of, 191.
- Lurting, Thomas. The conviction of, 85.  
delivers a captured vessel from pirates, 108.
- Luther. Incidents in the life of, 339, 412.
- Lutherans. Statistics of, 31.
- Maple sugar. The making of, in Canada, 318.
- Marriages. Rowland Cibbion and Mildred Abraham,  
40.  
George Bacon and Lucy Margaret Leeds, 104.  
Lloyd B. Jones and Luella L. Walker, 160.  
Walter S. Satterthwaite and Margaret S.  
Bunting, 184.  
John B. Satterthwaite and Edith Satterthwaite,  
184.  
Silas H. Hartley and Elizabeth J. Hall, 184.  
Frederick Leslie White and Evelyn Frances  
Nolan, 208.
- Marriages. Josiah Hewes Newbold and Alice Hut-  
ton, 208.  
Mark B. Bacon and Jane E. Haines, 224.  
J. Edward Moon and Mary Platt Brown, 224.  
Walter Edgerton and Beulah Cameron, 224.  
Clement E. Allen and Emma Matlack, 264.
- Marriages. Advice of London Yearly Meeting in  
regard to, 250.  
The so-called joke, 257.  
Madelines' message. Account of an invalid girl, en-  
titled, 252.  
Magdalen Society. Appeal on behalf of, 367.  
Magic triangle. The, 77.  
Maggie Ed. H. The recent death and labors of, 191.  
Man and his universe, 91.  
Magnet. On harnessing the power of, a, 22.  
Mars. On physical appearances on the planet, 86,  
112.  
Evidence of the existence of life on, 214.
- Marriage in London in the seventeenth century. A,  
letter, A, 293.  
ceremony. On the, 383.
- Martyr's last greeting. The, 347.
- Marsh, Harold Edward. Brief mention of, 135.  
Notice of Devonshire Meeting by, 261.
- Matches. The value of safety, 294.  
The manufacture of, 398.
- Mekeel, Elizabeth. The recent death of, 231.  
Memorial window for George Fox in Brooklyn, N. Y.,  
283.
- Men who have used their eyes, 14.  
Mennonite claims for exemption in Canada, 246.  
Metaxin—a new wall covering, 53.  
Methodists. A bishop, of, protests against sensa-  
tional preaching, &c., 31.  
The thriftness articles reduced by the, to  
twelve, 79.  
The first meeting-house of, in America, 112.  
Lay preachers among Wesleyan, 151.
- Meteor. The fall of, a, at sea, 86.
- Millin, Warner. Interview of, with General Wash-  
ington, 234.
- Might of the infinitesimally small. The, 294.
- Mileto. A testimony of, about 150 A. D., 293.
- Mill, John Stuart, released from scepticism, 215.
- Miller, Jane, of Edinburgh. The death of, 287.
- Milton, John. Bible owned by, 199.  
The retail of establishments, 293.
- Ministers. Triennial, 31.  
sons. Remarks on, 255.  
Advices of London Yearly Meeting to, 345.
- Ministry. Testimony of a non-member among  
Friends upon, 25.  
Advice of Friends in regard to the, 25.  
Gospel, free, 35.  
A man-made and man-paid, 65.  
How the, may be improved, 89.  
A, free from sacerdotalism demanded, 121.  
not received by apostolic succession, 153.  
A, understood without words, 168.  
Effects of, 192.  
Remarks on the, 399.
- Miracles of grace and of nature. On a belief in, 162.
- Molybdenum. The sources and uses of, 174.
- Mont Blanc. A fatal accident upon, and comments,  
268.
- Mohammedan colony in Worcester, Mass., 31.
- Moore, Walter L. Brief mention of, 263.
- Morley, John. Brief mention of, 59.
- Morris, Samuel. A sermon preached by, in London,  
91.  
On the ministry of, 146, 161.  
A composition by, while a boy, 202.  
Letter of, 238, 298, 334.  
Extract from ministering Friends, 7, 95, 103, 119,  
159, 199, 207, 214, 231, 248, 271, 287, 311, 319,  
335, 343, 376, 383, 415.
- Mother. The love of a young man for his, 76.  
On self-sacrifice of, a, 108, 324.  
The importance of the, recognized, 167.  
"Mother Ann's." Account of, 282.
- Monarchs in business, 263.
- Mount builders. In reference to the, 110.  
Mt. McKinley recently ascended by Dr. F. Cook, 190.
- Music. John Thorp instructed in regard to, 12.  
Eugene Cobb restrained from joining in so-  
called sacred, 106.
- My brother's keeper. Essay entitled, 313.  
"My Kingdom is not of this world." Essay en-  
titled, 155.
- McCollin, James G. Notice of the death of, 335.
- McKinley, William. Inscription respecting Presi-  
dent, 135.
- Natural History. The sense of sight in ants, 54;  
the tussock moth, 62; Moles, 109; The elephant  
in Europe, &c., 112; A bird eating spider, 142;  
Frozen butterflies, 247; A pet cat, 349; "Some  
birds I've met," 360; Electrical trees, 407.
- Naylor, James. Brief account of, 20.
- Neale, Peter M. Notice of the death of, 343.
- Neave, Joseph James. Brief mention of, 214.  
Letter of, 262, 263.
- Newhall, William O. Notice of the late, 319.  
New England. The first colony in, 21.  
Persecution of Friends in, 20, 37, 52, 60, 77,  
105.
- New Jersey. Fragmentary history of the Indians  
of, 291.
- Newspaper. Heavy damages paid by, in a libel  
suit, 55.  
Nicholson, Coleman L. and Mary P. Brief mention  
of, 63.
- Oaths. On, 193.  
Caution to Friends respecting, 297.
- Obedience to Divine grace, 129, 137.  
Love to the crucifixes to, 137.
- Obeysed orders. Incident entitled, 44.
- Occupy until I come. Essay entitled, 350.  
Remarks on the above, 364.  
Comments on the above, 395.
- Ocean. Mysterious currents of the, 182.
- Oil. The superior quality of black fish, 166.
- Oklahoma. Prohibition in, 133.  
The new State of, 184.  
Legislation in, to promote sanitary precau-  
tions, 271.
- Old age. See Rock.
- One Book. Essay entitled, The, 26.  
Originality not necessarily right, 234.
- Ostrich. The raising of the, in South Africa, 6.  
Our extra tools, 239.
- Owen, Henry Wing. Brief account of, 201.  
Oxford University. Degrees conferred by, 8.
- Pacific ocean. On supremacy in the, 23.
- Paddock, Obed. The religious character of, 117.
- Papans of Northeast Australia. The, 112.
- Patient. The continual exercise of, 9.  
Patient continuance in well-doing, 331.
- Paint-spots. On removing, 166.
- Palestine. On, 181.
- Passy, Frederick. Brief mention of, 71.
- Pasteur. An account of, and his work, 229.
- Patriotism. On, 134.  
On the teachings and character of the apos-  
tle, 83.
- Paul on Mars Hill. Essay entitled, 409.  
"Pay John Williams." Incident entitled, 111.  
Peace between nations. A precedent for, 354.  
Peace which passeth all understanding. The, 354.
- Penn, William. The troubles of, with Philadelphia,  
147.  
Efforts of, on behalf of persecuted Friends in  
England, 172.  
Sketch of the life of, 213, 228, 389, 405.
- Pennsylvania Arbitration and Peace Conference,  
359.
- Pease, Edward, as a railway pioneer, 62.  
The diaries of, 314.
- Peckover, Alexander. Brief mention of, 47.
- Peckover, John and Jane. Brief sketch of, 274.
- Penington, Isaac and Mary. Confinement of, 49.  
Isaac. Divine refreshment felt by, in prison,  
61.  
Precious openings on the mind of, 187.
- Penquite, Agnes. An example to old age, 205.
- Pension granted to widows of self-sacrificing sci-  
entists, 336.
- Petty censoriousness. On, 172.
- Phillips, Catharine. Remarks of, on the ministry,  
316.  
Philadelphia school for nurses. The, 79.  
Notice of an evangelistic campaign in, 320.
- Philippine Islands. A Presidential report on the,  
399.  
Statements in regard to improvements on the,  
415.
- Physician. The Christian, 177.

INDEX.

Photographs on apples, &c., 335.  
 335e. An account of Martha and Mary, 164, 171.  
 Plain living and high thinking, 163.  
 Plants. The camphor shrub, 6. The eucalyptus, 93.  
 The tar weed, 98; The olive, 365.  
 Plea for obedience to all Christ's commands, A, 82.  
 Plea for peace, A, 225.  
 Pleasure. On judging of the lawfulness of, 237.  
 Poetry—Original. Unto me, 7; The sword of the Spirit is gaining the day, 43; An exercise in meeting, 50; The company of the faithful, 53; Little ministers, 78; Lines on the death of Annie M. Pearson, 134; Lines by Mary B. Smith, 138e; Inspiration, 146; The flowers of thought, 156; Between the lights, 157; The last look, 171; "Oh, who will stand?" 174; Just wait, 194; For the New Year, 211; The veiled new year, 222; To a bereaved sister, 214; The morning cometh, 214.  
 Poetry—Selected. Autumn, 166; An me! 228; The ballad of Cassandra Southwick, 29; He of good courage, 108; Barelay of Ury, 196; Climbing up the hill, 84; A call to children, 171; Country boys, 196; "Come ye yourselves apart into a desert place," 236; The child judge, 356; The dear little wife at home, 3; Don't forget, 44; The dead line, 246; Don't forget, 268; Evening hymn, 10; The end of the way, 19; Easy knowledge, 252; The Fox oaks, 164; Go work in my vineyard, 106; Guess, 110; God chooses, 292; To Edward and Elizabeth, 304; The W. Letter of 77; A hymn of praise, and comments, 35; A hymn, 72; The hollow of his hand, 117; He leadeth me, 125; In time of stress, 39; Lines, 6, 23, 78, 87, 100, 227, 275, 292, 365, 381; The land of "pretty soon," 12; The lightning eye, 54; Love the shortest route, 59; Little things, 76; On Lynn meeting, 164; Monotony, 47; My Father's world, 179; My home is not here, 262; My service, 302; My Father's world, 310; A memorial of John Woolman, 350; A memory system, 389; Names of the books of the Bible, 102; Not far away, 386; Night thoughts, 388; Our hero, 24; Prayer, 28, 115; The path for my feet, 58; The presence of Christ, 62; Pink and blue, 100; Quietness as a canopy covers my mind, 226; Resolved, 14; Real sympathy, 21; Ripen for the Master's use, &c., 95; Remember—the little member, 204; The rose quill, 308; Rest yonder, 363; The start-at-home traveler, 36; A short sermon, 373; Submission, 375; To a sea-gull, 379; The things we can't afford, 131; Thanksgiving, 155; That which crowneth prayer, 171; To what went up to the temple to pray, 254; The tempest, 340; Teach me, live, 37; Under his wings, 135; Who is my brother? 5; Wait, 46; What have we done to-day? 162; The wish of to-day, 219; The watered lilies, 318.  
 Pocano Notes, 103, 271.  
 Pomeroy, Jesse, a prisoner thirty-three years, 127.  
 Post Engineers system of signalling the depth of water in a, 22.  
 Postal authorities. Destruction of obscene cards by, 159.  
 stamps. The making of the, 214.  
 Prayer. The seriousness of, 137, 415.  
 A child, 149.  
 On true, 210.  
 A shepherd boy's, 220.  
 On expecting an answer to, 228, 231.  
 The need of constant, 363.  
 A mechanical, 379.  
 Remarkable answer to, 398.  
 Presbyterians. The Cumberland, 79.  
 Twelve divisions of, in the United States, 400.  
 Prisons. The present system of, denounced, 136.  
 Preacher. A, inviting an open conference after sermons, 31.  
 A, on shifting foundations, 147.  
 Criticism upon a, 256.  
 Remarks of W. J. Bryan on a, 415.  
 Profitable reading. Essay entitled, 118.  
 Providential deliverances, 47, 166, 205, 353, 398.  
 Public. The law of, 49.  
 Punctuality in speech, 47.  
 Punishment. The object of, 119.  
 Quaker. The name, proposed instead of Friends, 151.  
 On the use of the name, as a trade-mark, 265.  
 Quakerism and criticism. Essay entitled, 295.  
 Quiet spirit. A, 12.  
 Railroad. Progress of the Cape to Cairo, 399.  
 Railroads. Recent inventions for use on, 109.  
 running through tunnels in Switzerland, 183.

Railroads. The importance of the "automatic block system" to, 364.  
 "Rare self-denial," 58.  
 Retirement necessary to a religious growth, 313.  
 Reading matter. The choice of profitable, 118, 245, 255, 294, 300.  
 Reeves, Maria S. On the "higher criticism," 258.  
 Reckett, Albert. Brief mention of, 135.  
 Rejoice in the Lord always and again I say rejoice. Essay entitled, 42.  
 Reinstating the ark. Essay entitled, 180.  
 Religion. The, worth having, 63, 345, 362.  
 False rests in the work of, 77.  
 The work of, in the heart, 98.  
 The end of, all, 100.  
 On confusion of terms in, 245.  
 Social work can not be a substitute for, 249.  
 An old woman's, 207.  
 The, of the future, 321.  
 Ornaments no part of, 367.  
 The work of, in the soul, 372.  
 defined by William Penn, 377.  
 Rest. On going away for, 65.  
 Rest. Joseph. Concern of for Friends, 63, 163.  
 Roosevelt, President, upon the vital questions of life and the family, 12.  
 Richard's birth-day present, 140.  
 Riches. On, 203.  
 Richie, Edward. Brief mention of, 359.  
 Robert, Peter W. Letter of, to Edward G. and William P. Smedley, 404.  
 Rome. The catacombs of, 119.  
 Roman Catholics. The "away from Rome" movement in Austria, 8.  
 On the, in France, 23.  
 Remarks on the pope, 39, 55.  
 Public opposition to, in Italy, 71.  
 "The Saint," a book written for, 79.  
 "Modernism," and, 183.  
 Advice to, by a bishop, 215.  
 Names of an audience by the pope, 231.  
 Latimer's controversy with, in 1529, 250.  
 On spectacular displays with, 343.  
 On the name, 246.  
 Immigration of, in the United States, 359.  
 Comments on the departure of nineteen Episcopalians to the, 391.  
 Religious teaching. Essay entitled, 289.  
 Rules. Three good, 220.  
 Russia. Religions in, 8.  
 Political freedom in, prevented by the assassination of Alexander II., 15.  
 On the present revolution in, by Leo Tolstoy, 194.  
 The hurtful domination of the established church in, 399.  
 Salton Sink. The rush of water into the, stopped, 174.  
 Salama. The meaning of, 45.  
 Salvation army. On the, 115, 391.  
 Sands, David. Incidents in the ministry of, 3, 66.  
 The last days of, 123.  
 Scattergood, Joseph. Brief mention of, 391, 394.  
 Scattergood, Jr. Brief mention of, 359.  
 Scattergood, Thomas, the minister. A prayer of, 354.  
 Scattergood, Thomas. Letters of (continued from vol. lxxx, p. 410), 2, 10, 18, 27.  
 Visit of, the Lebanon Hospital for the insane, 301.  
 School teachers in Kansas to be taught food, drug and sanitation laws, 8.  
 On life's best, 17.  
 The, no place to glorify war, 31.  
 What can the, do to aid the peace movement? 73, 219.  
 Notice of a protest against teaching rifle shooting in the, 79.  
 Results of tutorial teaching at Princeton, 87.  
 Schools. Secret societies and fraternities in, compared, 90, 295.  
 Inadequate pay of teachers of, 190, 295.  
 Remarks on Welsh, in 1848, 211.  
 Moral instruction in, needed, 256, 251, 258.  
 The wide influence of America, 255.  
 Attempt to interest, in the theatre, 257.  
 Notice of the 5th Annual Meeting of the Religious Education Association, 258.  
 Teachers, of, to inspect methods abroad, 271.  
 Teaching, but not educating in, 279.  
 President Eliot's remarks on teaching, 295.  
 The Loyal L. Smith fund for the education of boys, 295.

Schools. Statistics in reference to, 367.  
 On, in Greece and Rome, 410.  
 Religious instruction in, 115.  
 Scull, David. The death and character of, 167.  
 Science and industry, 6, 14, 22, 35, 62, 70, 86, 95, 109, 134, 142, 150, 158, 166, 171, 182, 190, 198, 207, 214, 232, 238, 247, 286, 291, 329, 333, 343, 358, 366, 382, 398, 407, 414.  
 Scientific method. The, defined, 142.  
 Scraps. A receipt for, 86.  
 Self. The mastery of, the greatest victory, 139.  
 235, 319.  
 The victory over, a great accomplishment, 380, 414.  
 Selfishness. On, 6.  
 Secret societies condemned, 90, 187, 227.  
 The witnessing of two Methodists concerning, 399.  
 Self-denial for the good of others. On, 157, 332.  
 restraint an evidence of strength, 187.  
 Self-defence. Solomon's art of, 285.  
 A civil tongue recommended as a means of, 407.  
 Self-sacrifice of an African girl, 317.  
 The rewards of, 361.  
 "Set your temper off the fire," 139.  
 Seventy years a servant. Mary Aylsworth, 230.  
 Seventh-day Baptists. A visit of Wm. Edmondson to, in 1673, 331.  
 Sharpless, S. J. Notice of his official accounts of Friends by, 287.  
 Sheppard, Clarkson. Brief mention of, 171.  
 Simcock, John. The faithfulness of, as a Friend, 110.  
 The blotting out of, through Jesus Christ, 367.  
 Slaves held by negroes, 245.  
 Smedley, Edward G. Brief notice of the death and character of, 255.  
 Experience of, as a drafted soldier in 1862, 399, 394, 403.  
 Wm. P. Experience of, as a drafted soldier in 1863, 390, 394, 403.  
 Smedley, Walter. Brief mention of, 240, 399.  
 Smith, Ephraim. Testimony of an employee to the character of, 157.  
 Smith, Alfred and Albert K. Brief mention of, 365.  
 Social work as the function of the, 182.  
 service taught in schools, 183.  
 Soul sleepers, 389.  
 Sound words. Essay entitled, 323, 329.  
 Sparring's nest. Incident entitled, The, 76.  
 Spelling. Correct, 391.  
 Speech. On conciseness in, 159.  
 Discretion in, more than eloquence, 285.  
 Sport and games occupy the thoughts of many, 356.  
 Spurgeon and the farmer, 131.  
 Stand up, 132.  
 Stephen, Caroline E. Extract from a letter of, 345.  
 On desire for expansion among Friends, 353.  
 Comments on the above, 376.  
 Extracts from, 377.  
 Stokes, Mary W. Brief mention of, 245, 287.  
 Stone, Ellen M. Brief mention of, 274.  
 suffering, the far-reaching influence of, 325.  
 Suicide as a result of moral weakness, 340.  
 Summary of Events, 8, 15, 24, 32, 39, 48, 56, 64, 72, 80, 88, 96, 103, 112, 120, 128, 136, 144, 152, 159, 168, 176, 184, 192, 200, 208, 246, 224, 232, 240, 248, 256, 341, 272, 280, 288, 296, 304, 312, 329, 330, 328, 333, 343, 352, 360, 368, 376, 384, 392, 400, 408, 416.  
 Swearing. Profane, barbarous as well as vicious, 191.  
 Sweden. King Oscar of, 127.  
 Sway of Jehovah. The, 273.  
 Sun. The utilization of the power of the, 366.  
 Taking personal depreciation. On, 237.  
 an interest in others. On, 244.  
 Taxes. On telling, 366.  
 Talkativeness. On, 224.  
 Tantalum. The uses of, 158.  
 Teacher. A wise, 70.  
 Some thoughts on the position and aims of the, 410.  
 Telephone. A school examination by, 358.  
 Temperance. Its moving influence relative to, 28, 68, 101, 133, 173, 206, 236, 236, 310, 341, 351.  
 Congress. The World's, 291.  
 Temptation. How to resist, 364.  
 Texas. Convicts employed in, 23.  
 Theatre. Newly converted Christians' testimony against the, 321.  
 That which cannot be shaken remains, 146.

INDEX.

- Thorp, John. Extracts from letters of, 170. 177. 199. 342.
- Thought-ful for highest character. The, 58.
- Thoughts. The influence of, upon character, 387.
- Thou shalt kill no one, by Leo Tolstoi, 194.
- Thoughts on a reading from the book of Revelation, 51.
- On choosing a life work, 389.
- They that turn many to righteousness, 107.
- Theatre. Severe censure of, the, 257.
- Thy will. Extract entitled, 363.
- Titan of chasms. The, 402.
- Titanium. The metal, 131.
- Tobacco condemned, 52. 391.
- Great damage caused by a cigarette, 127.
- Proposed legislation against, in England, 271.
- Tommy's apple lesson, 4.
- Too busy. Extract entitled, 303.
- Tract Association of Friends. Report of, 54.
- Trials to be expected by the Christian, 324.
- Truth. On simply obeying the, 333.
- Tolstoi, Count. Remark of, in reference to peace, 7. 174. 194.
- Too much baggage. Incident entitled and comments, 7.
- late. On life's work entitled, 37.
- Trump. The experience of a, 263.
- Trees. Electrical, 407.
- Try it. Extract entitled, 116.
- Tunesassa and its work. Essay entitled, 1.
- Turpentine. Clay cups used in collecting, 54.
- Two days from home, by Samuel Morris, 202.
- Two ways of looking at things, 300.
- Tyndale, William. On faith, charity and prayer, 371.
- Umbrella. The first, 414.
- Underground city, 14.
- Unitarian churches. Remarks on, 209.
- United States. On the observance of Seventh Month 4th, in the, 1. 391.
- The diminishing forests of the, 14. 176. 326.
- The excessive pursuit of wealth in the, 29. 72.
- On the movements of the navy of the, 31.
- On the sons of Presidents of the, 39.
- American shipbuilding in the, 62.
- Proposed changes in the postal service of the, 64. 109. 127. 128.
- Postal statistics in the, 71.
- The need of a revival of piety in the, 72.
- A judicial decision of, in reference to irrigation, 127.
- The drainage of swamp lands in the, 143.
- On the development of monarchic tendencies in the, 145.
- On the oil fields of the, 190.
- Statistics of persons killed in the, 208.
- The Government of the, as a publisher, 238.
- Is the, a Christian nation? 269.
- The need of a higher spiritual life in the, 338.
- The boyhood of Presidents of the, 356.
- University Extension lectures, 192. 232.
- of Penna. Punishment of riotous students of, 256.
- Unrenowned. The, 131.
- Vacation from what? 1.
- On recuperation in, 71.
- Vail, Abigail. Extracts from the diary of, 212. 219. 234. 245. 252.
- Vanadium. The occurrence and uses of, 158.
- Vase. An exquisite, made of clay and reflections thereon, 164.
- Vandois valleys. A letter from the, and comments, 18.
- Visitor. What a, did, 138.
- Vivisection. An appeal against, 176.
- Voice. On the regulation of the, by Divine grace, 137.
- War. The school no place to glory, 34. 71.
- Foolish and mischievous talk about, 71.
- What can the schools do to aid the peace movement? 73. 249.
- A protest against teaching rifle shooting in the schools, 79.
- "Blood against Blood," a book against, 79.
- On the efforts of the Hague Conference respecting, 81. 127. 412.
- A. between Chile and Argentina averted, 84.
- Introduction of rifle shooting into a school, prevented, 103.
- The influence of newspapers in promoting, 112.
- A captain convinced of the unchristian character of, 142.
- On the use of balloons in, 145.
- Training for, in schools in Canada, 167.
- Remarks on Tolstoi's plea against all, 174.
- A great obstacle to the spread of Christianity, 195.
- The inconsistency of, with religion, 223.
- Toys for children promoting, 232. 277.
- The victories of peace greater than those of, 232.
- Consistent action of Friends in regard to, 234.
- A plea for peace as against, 235.
- The testimony of Mennonites against, 246.
- The moral damage of, 249. 279.
- The emulation among nations for navies, 256. 263.
- U. S. Justice Brewer opposing, 257. 413.
- The mischief of the big battle fleet crew, 260. 305.
- Scripture commandments against, not debatable, 268.
- The prayer on the battleship *Texas*, 306.
- On the avoidance of, between the United States and Canada for ninety-one years, 354.
- Peace through good will, 380.
- A battle prevented by children, 413.
- "Walk with God as dear children." Incidents entitled, 373.
- Water. The witch hazel, &c., in finding underground, 134.
- The freezing of, in wells, 143.
- Two kinds of, from the same well, 239.
- Government studies on the quality of, 247.
- Flames from, 408.
- Wagner, Charles, disavows Unitarianism, 41.
- Comments by, on the above, 87.
- Wall covering. A new, 53.
- Walking with God, 255.
- Warner, George M. Brief mention of, 31.
- Washington, George. Anecdote of, 148.
- The estate of, not yet settled, 151.
- Washington, Booker T. Colonies of negroes proposed by, 127.
- Wesley, John. Brief mention of, 43.
- Westtown notes, 23. 95. 111. 127. 135. 144. 151. 159. 167. 175. 183. 191. 215. 223. 231. 240. 248. 255. 263. 271. 279. 287. 295. 304. 311. 319. 351. 358. 368. 376. 384. 392. 399. 408.
- On behalf of a new infirmary building at, 351.
- Wendell. Ann W. The recent death and character of, 328.
- Whale fishery now chiefly carried on from New Bedford, Mass., The, 182.
- Whittier, John G. The childhood of, 188.
- The hundredth anniversary of, 191.
- On the character of Henry W. Longfellow, 191.
- On the poem of, entitled "The Red River Voyager," 210.
- The moral character of the writings of, 263.
- Whitlock, Bulstrode. An account of, 3.
- Whitson, Thomas H. Brief mention of, 23.
- On the character of, 146.
- Wight, Thomas, of Cork, Ireland. The convince ment of, 333.
- Wing family. Notice of the, 23.
- Wisdom of God. The blessing of recognizing the, 11.
- Wildwood don'ts, 175.
- Willard, Frances. The early life of, 108.
- William Foster Home Association. Report of the, 265.
- Wireless Telegraphy. The wonders of, 109. 207.
- Wood. Imposition of hard, 207.
- Woman architect. Marion S. Parker a, 183.
- Women. Measures to promote the welfare of, in France, 7.
- Fields of usefulness open to, 31.
- What, do for a living? 70.
- Experiments in housing business, in cities, 175.
- A jury of, 223.
- The elevating effect upon, of children, 309.
- Recognized as helpers by the churches, 400.
- Legal don'ts for, 415.
- Woolman, John. Extracts from, 75. 206.
- Brief sketch of the life of, 149.
- A memorial of, 350.
- Word in season. The influence of a, 7.
- Work. The necessity for patient, 333.
- On the glory of faithful, 348.
- Working class is the class that works. The, 86.
- Worry. On, 66.
- Worship. On silence in meetings for, 73. 210. 332.
- Deceptive emotions respecting, 81. 270.
- Two aspects of, 113.
- Persuaders from attending places of, by the demands made in them for money, 115.
- The advantage of set seasons for, 142.
- The views of Friends in regard to, 189. 235. 377. 385.
- The spirit of every-day, 361.
- World. Around the, in forty days, 79.
- Worldliness. The effect of, in blinding the eyes to spiritual blessings, 106. 167.
- Writing machine. A rapid, 415.
- Wrong step prepares for another. One, 244.
- Yearly Meeting. California, 79.
- Canada, held at Pickering, Ont., 1907. 15.
- Address to the younger members of, 253.
- The meeting house occupied by, burned, 415.
- Dublin. Exercises of, respecting unsound doctrines in 1800, &c., 66.
- London. Extract from Australasian Committee of, and response thereto, 211.
- Advices of, 219. 228. 246. 247. 250. 251.
- Advices of, to ministers and elders, 345.
- New England. Extracts from Memorials of deceased Friends of, 102. 106. 117.
- New England, held at Westerly, R. I., 1907. 15.
- Nebraska, 287.
- N. Carolina, at Cedar Grove, 1907, 151. 158. 270.
- The reasons for the separate existence of the above, 270.
- Ohio, 1907. Notice of, 103. 119.
- Philadelphia. Comments on the approach of, 300. 327.
1908. Notice of, &c., 329. 335. 337. 1883-1887. Reminiscences of, 359.
- Western, 1907. Notice of, 135.
- Nebraska, 1908. 399.
- Yearly Meetings. The Five Years' meeting of, 31. R. I. 151. 167. 207. 214.
- Young men. Wise words addressed to, 189.

# THE FRIEND.

A Religious and Literary Journal

VOL. LXXXI.

SEVENTH-DAY, SEVENTH MONTH 13, 1907.

No. 1.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

THE FRIEND has now reached its eightieth year.

Our True Monarchy and Democracy in One. "Independence Day"\* has come and gone, and we remain as dependent as ever; dependent on each other as members one of another; nations more and more dependent on each other's products and civilization; and all dependent for every breath and every good and perfect gift on God.

We might rather call it Exaltation Day, for while we have not been made so very independent after all, yet we have been made exultant that we were clear of a kingdom and bound together in a republic. It is hard to see whether that condition has heightened our moral value as men or not. Doubtless it has been for the greater good of the greater number, in having broadened the opportunities for men's development.

The vital question is, would a kingdom have placed us at heart farther from God, and has a republic brought us nearer to God? Has the discipline and culture of the Cross been more blessed in this country, or in that? The exaltation of this nation has no ground of rejoicing except as by righteousness it has become an exaltation.

Our own ecclesiastical polity as a religious body contemplates our being subjects of a kingdom first, that we may be associates in a republic secondarily. A kingdom of God and a republic of the Spirit,—both one Church headed over all by Christ; who gave Himself for its independence of the letter, of man as man, of the spirit of error and of the works of the devil. We are, in our theory a Theocracy, receiving authority for every good word and work directly from God by his Spirit. This Spirit and witness for Truth in the individual heart is our bond and law of associated action, counsel and

law as a republic; wherein every man has his individual voice as an echo of the voice of Christ who is head over all things to his church. We are a Kingdom or a Theocracy that we may be a Christian Republic together.

And it will never be Independence Day for a nation until it seeks first the Kingdom of God, and it will never be at the same time a free republic except as the Truth makes it free, both banded and liberated in the freedom of the Spirit, a liberty which will become lost the moment it is assumed to be a freedom from the Spirit.

## For "THE FRIEND." Tunesassa and Its Work.

BY LURA L. FRAME.

Members of Philadelphia Yearly Meeting hear the report of the Indian Committee read each year, but it can be little more than a sort of statistical skeleton to those who never hear more of the work than can be given in such a document. The field is so far distant and the labor has been carried on so quietly this past hundred years that only the few who know, realize that Tunesassa has its place as a real factor (though a small one) in the Indian problem. Friends whom business, or pleasure bring to the Institution are always interested in what they find, and more or less impressed with various phases of the work, so I am presuming that others may be likewise interested in a few facts outside the official report.

Most Friends have very nebulous ideas even of the location of the place. Some wonder that it is not in the center of a reservation, others express surprise that it is anywhere near one. The Friends who founded the Institution desired to be as near the Indians as possible without taking any of their lands. They bought a farm immediately adjoining one of the largest reservations, the Allegheny. It lies at the mouth of the Tunesassa Creek valley, about a half mile from the junction of the creek with the Allegheny River, and about eight miles north of the New York and Pennsylvania boundary line.

The site was probably selected with an eye to the water power of the creek, which was used to run a grist mill for many years, but the Friends could not have chosen better if they had been looking only for beauty of situation. The horizon is formed by the crests of forest-covered hills which closely encircle the school on all sides, except toward the river. The range beyond it is far enough away to show the most beautiful blues and purples after sunset or on a

cloudy day. "South Hill," so called because it is directly south of the buildings, is the grandest of all. It rises six hundred feet above the creek flowing around its base, and visitors often refer to it as "the mountain." All the hills are rugged and steep enough to be picturesque, and with their forests make one feel that he is living in the shadow of the primeval—till he sees the daily lumber train, from the mills five miles up the creek, come creeping around South Hill.

The valley is a contrast to all this with its level, well-tilled fields. There are about four hundred and fifty acres in the Tunesassa farm. Probably half of this is cleared and nearly eighty acres are under cultivation.

The school and farm buildings are a huddled group in the center of the valley. The site selected by the early builders does not allow much expansion, so the various additions that have been found necessary as the school has grown have had to be somewhat concentrated lest the children should be deprived of play-ground room. The buildings are all frame, except the creamery which is of brick to lessen the danger from fire. All are plain and substantial, and mostly well adapted each to its particular use.

The capacity of the school is limited to twenty-six girls and twenty-four boys. In the beginning there were less than half as many and the number has been increased from time to time until the limit of present accommodation is now well reached.

The children are mostly Senecas, with some times a few Onondagas and Tuscaroras. Most of the Senecas come from the Allegheny reservation and from the Cattaraugus about forty miles distant. A few are from the Tonawanda band and an occasional one from the small Complanter reservation in Pennsylvania. The Onondaga reservation is near Syracuse and the Tuscarora near Niagara Falls.

The past century has necessarily brought about many external changes, but the policy of Indian education adopted by the early Friends is the unchanged ideal of Tunesassa to-day. Friends have never believed in educating the Indian too far above the environment that must inevitably be his, if he is not willing to break all home-ties. Often the child who is taken hundreds of miles from his home and kept for years under conditions which seem only necessary to us, but luxurious to him, must either remain an alien among whites or else find the old home conditions hard and strange when he comes back to them. He cannot change these materially—the odds against him are so heavy it is not in Indian nature to face them down, so he drops down in easy dis-

\*Written for last week's number.

couragement, usually without ability to adapt his training to circumstances so different from those in which he received it, and much of its benefit is lost.

At Tunesassa we aim to make the conditions of the children's daily life approximate in all essentials those which they will probably find after leaving us. Our ideal is to give them training that will enable them to make the best possible use of what they find at hand, and to strive for any better conditions that are attainable by honest effort. To this end it is all strictly practical.

The school-room work is quite elementary, the whole course embracing about the same studies as that of the ordinary district school. The Indians speak their own language at home, therefore the most strenuous efforts of the teachers are directed toward the pupils' acquirement of the correct use of English.

But we consider the industrial training even more important than that given in the school-room, though it is limited to house-work for girls and farm-work for the boys. The children learn in the most practical way possible—they do much of the actual work of the Institution, under the careful oversight of members of the faculty working along with them.

The girls "learn by doing" all the various duties of a household. This includes mending. No provision has ever been made for teaching any other sewing. Special attention is given to thorough cleanliness in every department. Indians have been known to say, "The girls from the Quaker school are such good housekeepers!"

The boys "do chores" morning and evening and help with other work about the farm when school hours will allow. During hay-harvest a few of the largest boys are usually kept from the school-room by relays, and are paid by the hour for the extra work.

Indian parents seem to appreciate the working habits acquired by their children at the school quite as much as the book-learning. Sometimes they try, in labored speeches on the "last day" of the term, to express their appreciation of what has been done for their people by "the Quakers." They are doubtless sincere, and their efforts are very gratifying and encouraging.

The most spontaneous testimony I ever heard came from a young girl who has since graduated from the school. Once when asked how long she had been here she replied, "Four years," then paused and exclaimed in a tone of self-reproach, "Four years! I ought to be better than I am!"—implying her own neglect of rich opportunities. She has since proved her sincerity by developing into a conscientious, useful young woman, refined in dress and manner. She has also been able to bring under control a very sullen, irritable temper—in spite of some discouragements in her home environment.

We are aware that there is a feeling among many Philadelphia Friends that Tunesassa "does not pay;" that there is not enough being accomplished to justify the expense; that there are now so many good schools for Indians that this is a sort of superfluous relic. The results of the work are not of the

tangible sort that can be reduced to statistics, but there are persons whose opinions are to be respected, who seem to think that something "worth while" is being done in this obscure corner. Friends from a distance visiting on the reservations say that wherever they find a man or woman who claims to have "been to the Quaker school" for any length of time, they also find a well-kept farm or clean, orderly house. It may be that these Friends are prejudiced in favor of the school, but their testimony is strongly corroborated by disinterested persons. I will quote two from among several who have spoken of the school in a similar vein.

The commissioner who has had charge of the reservation schools for several years past, has had ample opportunities to observe the effects of various systems of education on the home life of the Indians. He tells us that our school is "doing them more practical service than either Carlisle or the Thomas School." The latter is a finely equipped government school on the Catratugas reservation, costing nearly ten times as much to keep up as Tunesassa, but only having three times the number of pupils.

The Presbyterian missionary working on some of the reservations from which our pupils come, has been among the Indians over twenty years. He recently declared very emphatically that Tunesassa "turns out better citizens" than either of the schools above mentioned.

Are not such statements from men of such experience worthy of consideration when balancing up the subject? They not only show how the past work of the Institution appears to those familiar with this particular bit of the Indian problem, but they seem to me also to suggest larger future possibilities.

Some of us interested in the work feel that if it is to be kept up to the high standard of the past, under modern conditions, there must be a renewal of interest among Friends generally. At present a few faithful members of the committee are bearing a burden too heavy for them to carry with the greatest success. Here are opportunities for those who will give either money or service, but more especially the latter.

Work in this lonely field does not look attractive from the outside, but those who have tried it are willing to say that there are full compensations for all disagreeable features, just as in every other place of its kind. They do not consider the few years spent here as lost time, but always afterward look back over a unique experience with pleasure.

We who are now on the ground grow enthusiastic when we survey possibilities, and we believe that with the interested support of all Friends the school may have a future even better than its good past.

None can prophesy how much longer it may be needed—perhaps until the Indians are given citizenship, a date yet in the vaguest future.

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.—THOMAS ARNOLD.

### Letters From Thos. Scattergood.

(Continued from page 410, vol. 155c.)

We left Damascus Third Month 25th by train for Baalbek, where we visited the ruins and slept that night, and came on by train Third Month 26th to this place, where we received a warm welcome from T. and Waldmeier. E. Kelsey and A. Jones went with us and also partook of the welcome hospitality of T. and F. Waldmeier. 27th we drove into Beirut and found on the steamer E. Kelsey and A. Jones expected to take for Jaffa was twenty-four hours late, so they returned with us in P. M. to Asfuriyeh and proceeded the following day. We went in with them again—is a drive of thirty or forty minutes or from here—and after being at the dentist we all visited the great American college here founded by Dr. Bliss. It now educates eight hundred and eighty students and is a great power for good in all Syria and in the whole Turkish Empire. It has a magnificent plant, excellent museum, laboratories, etc., and has a specially fine staff of instructors and officials. It is a great credit to the Presbyterians of America and is very helpful morally and political, though it does not interfere directly with politics at all. The personality of the D. Bliss (father and son) and of Dr. Post (a renowned botanist) and of some others of the staff is most delightful and we enjoyed it short call very much. The two members of our party bound for Jaffa left us here and we parted with them with sincere regret. E. Kelsey expected to meet his wife at Jaffa on her way back to Ramallah from Helwan, Egypt, where she has spent several weeks on account of her health, and will probably have to go to America soon, on the same account. Fareda Waldmeier took us to Dog River on Sixth-day A. M., where we saw inscriptions on the rocks, commemorating the passage of that narrow entrance to Palestine by the armies of Sennacherib, Nebuchadnezzar, Rameses II. from Egypt and Napoleon III. of France, and an old Roman bridge and aqueduct of about 180 A. D. The visit though short was most interesting and impressive. To think of being in the presence of work done by those old Scriptural characters! We have met with the Local Committee who consult with T. Waldmeier about the asylum, many of them bright, intelligent men, one or two Germans. Some have lived in Syria many years and are thoroughly acquainted with the people and the way to handle them, and all are ardent supporters and friends of T. Waldmeier. I have not yet become used to being addressed as "Howadiji!" They are kindly and generous and so far as we have met them when we can understand them and they us, we like them. The Syrian girls are many of them very pretty and nearly all have large, lustrous eyes and dark clear complexions, with coal black hair. You all must know the Syrian type. We are fed sumptuously here on plain food of the country, with many kinds of fruit, both fresh and preserved—orange (of fine quality), dates, walnuts, raisins, preserved figs, quince, grape juice and jellies of several kinds; meats are mostly

mutton or chicken; good bread made of foreign flour and "native" bread, baked in thin round cakes, a foot or more in diameter, which is made from the flour (coarsely ground) here. The butter is passable, but not strictly prime; tea and coffee of good quality and well made. Cakes of very good quality and nicely baked. We find pistachio nuts which are excellent; we were not acquainted with them before meeting them in Egypt and here. The hospitality of T. and F. Waldmeier is whole-hearted and they are determined we shall have a good time. The weather is mostly fine, though we have had two or three showery days. Of course there is no artificial heat here, and consequently we put on our overcoats when we went to the table or sit in the parlor. We expect to go to-morrow to visit D. Oliver and E. Audi (who have both been here to see us). We go by train up the mountain and return by carriage *via* Brumana. T. Waldmeier will go with us.

THOMAS SCATTERGOOD.

ASRUYYEH, Third Month 31st, 1907.

(To be continued.)

SHORT ACCOUNT OF THE CONVINCEMENT OF REMINGTON HOBBY.—In the year 1777 of 1778, when D. Sands was on a religious visit to New England, the eastern part of which was almost a wilderness, with but few inhabitants, and they generally of the poorer class, after having had several appointed meetings in the neighborhood, a man who was a magistrate in the place and more comfortably situated than many of his neighbors, said to his wife: "I hear these Quakers are decent, respectable looking men; I believe I shall invite them to my house as they must be but poorly accommodated where they are." She readily agreed to the proposal, and a messenger was dispatched for them, and they were pleased to accept his kind invitation; when they came they were shown into the common room or kitchen, after being seated, they remained in perfect silence. The man being entirely unacquainted with the manners or principles of Friends, was at a loss to account for their remarkable conduct, and attributed it to displeasure on account of being invited into the kitchen. He immediately ordered a fire to be made in another room, for, said he to his wife, "I believe these Quakers are not pleased with their reception; we will see how they like the other room." He invited them in, and after having seated themselves, the same solemn silence ensued, at which he became vexed, and thought to himself, they certainly are fools, or take me to be one, and regretted having taken so much trouble on their account. As these thoughts were passing in his mind, David Sands turned, and fixed his eye full in his face, and in the most solemn manner said: "Art thou willing to be a fool," when he paused, and again repeated, "Art thou willing to be a fool for Christ's sake?" He continued with such power, (as the man afterwards expressed), that he could not withstand it, and in a short time became fully convinced of Friends' principles, and most warmly attached to David Sands from feelings of sincere gratitude and brotherly

love. His house was open at all times to them to hold their meetings in, and he kindly offered to attend them, while they were visiting families and meetings throughout the neighborhood, fully acknowledging the power of Truth, as he had heard it set forth, and soon after became a member of the Society of Friends, very zealous in the cause of righteousness, and a faithful laborer in the ministry, travelling much in the work, so that as he once observed, his house had become to him as an inn, where he could tarry but for a short time at once. When D. Sands paid his last visit to New England, previous to his departure for Europe, R. Hobby became his faithful and well beloved friend and companion, in his various exercises, and parted from him with feelings of the truest regard, commending him to the care of Him who ever watcheth over his faithful children, whether by sea or land.

A. F.

MALVERN, Second Month 14th, 1907.

### Bulstrode Whitlock.

Bulstrode Whitlock, was a scholar, a lawyer, and a statesman; in short, he was one of the most accomplished men of the age. In his retirement, he was visited by a Friend, to whom, after making many serious observations, he expressed himself in the following manner: "I ever have thought that there has been but one true religion in the world and that is the word of the Spirit of God in the hearts and souls of men. There have indeed been divers forms and shapes of things, through the many dispensations of God to men, answerable to his own wide ends, in reference to the low and uncertain state of man in the world; but the old world had the spirit of God, for it strove with them; and the new world has had the spirit of God, both Jew and Gentile; and it strives with all; and they that have been led by it, have been the good people in every dispensation of God to the world.

"And I myself must say, I have felt it from a child to convince me of my vanity and evil; and it has often given me a true measure of this poor world, and some taste of Divine things; and it is my grief I did not more early apply my soul to it. For I can say, since my retirement from the greatness and hurries of the world, I have felt something of the work and comfort of it, and that it is both ready and able to instruct and lead, and preserve those who will humbly and sincerely harken to it. So that my religion is the good spirit of God in my heart; I mean, what that has wrought in me and for me."

After a religious meeting at his house, he was so deeply affected with the testimony of the light, spirit and grace of Christ in man, as the Gospel dispensation, that after the meeting closed in prayer, he rose up, pulled off his hat, and said: "This is the everlasting Gospel I have heard this day; and I humbly bless the name of God, that He has let me live to see this day, in which the ancient Gospel is again preached to them that dwell upon the earth."—*Moral Almanac.*

### THE DEAR LITTLE WIFE AT HOME.

The dear little wife at home, John,  
Sue has ever so much to do—  
Stitches to set and babies to pet  
And so many steps for you,  
The beautiful household fairy  
Filling your home with light,  
Whatever you meet to-day John,  
Go cheerly home to-night.

Although you are worn and weary,  
You needn't be cross and 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 cheerly home to-night.

What though the temper try you,  
Though the shafts of adverse fate  
May hurtle 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 cheerly home to-night.

MARGARET E. SANGSTER.

### Known and Unknown.

The known is that residuum of attainment which experience accepts as authoritative, the unknown that for which we still strive. Within each unit of our race there exists a principle compelling action which is not the physique, for at the moment of dissolution, when as yet all parts are intact, sensation has disappeared, the hitherto dominant power having left the corpus a prey to the elements.

What perishes cannot be the verity of life; nothing is worthy of that designation which succumbs;—until spirit enters our realm of thought the continuity of human existence must remain an inscrutable problem.

God is spirit. Created in his image we cannot discredit spirit without impugning our real self, the imperishable *ego*, nor can we ignore its reality without impairing our power of discrimination.

From the void, all that is issued, back to it life returns. Spirit brooded over the birth of matter, the fiat of the Eternal transformed darkness into light, in Primal Cause intangible though it be, life found its source; of it we are an integral part, without its vital impulse man would grovel on the material plane, in its store-houses, "The bread ye wot not of," is found.

The power to assimilate spiritual nutriment comes from within, sustenance must be sought by each one alone, even as Christ wooed it in the silence of the solitudes. When this verity is grasped our face is toward the light.

There is no faculty within the brain that bestows spiritual light or life. Soul growth alone yields the fruitage of the Spirit. Not until after the wilderness experience did the Master come forth with its power, nor need we expect exemption from that inexorable law of life—*increase is possible only through use of function.*

The religious organization of to-day is critically exact in historical lore, but woefully deficient in those gifts of the Spirit common to the apostolic age, marvels, asserted by the Anointed as inferior to those which would follow increased ability to receive.

Has the mission of the Spirit of Truth, after nineteen centuries of incessant action upon the units of our race been devoid of result, or are we wilfully anchoring in the past?

Worshippers who gather in the humility of silence, waiting for the voice of the Spirit as directive in action dwell under the overshadowing Presence.

Is there any other way of access to the King in his glory?

Be ye receptive! Be ye obedient!

Sixth Month 24th, 1907.

### OUR YOUNGER FRIENDS.

VACATION FROM WHAT?—"Mary Ellen has gone away for her vacation," said some one at the table the other day.

Aunt Hannah dropped a lump of sugar in her tea, and looked up inquiringly. "Vacation from what?" she asked.

The peal of laughter that followed was the question's fitting commentary, for the one mentioned had never been known to have any serious work on hand, or to be engaged in any more exhausting occupation than enjoying herself. A vacation is supposed to be—that, at least, was its original meaning—a needed rest from wearying employment of brain or hand; but it has grown to be a fashion that includes a vast number who, like Mary Ellen, have been doing nothing. Busy, tired humanity, dropping its tasks and burdens for a little while to taste the sweetness of leisure, enjoy new scenes or revisit old ones, and gather fresh strength of mind and body for the useful work yet to be done—that's as it should be; it is recreation needed, earned, and worth while. But foremost among the migrating multitude of the summer time will be the great host of idlers—those who, having done nothing all the rest of the year, are weary of self and its surroundings, and are simply going elsewhere to continue the same idle existence. Comfortable health, abundant leisure, and a fair share of worldly goods are represented by every such case—a trio of talents that assuredly should be doing something worth while in the world. It would be a revelation, to many a one starting away on the summer outing to answer Aunt Hannah's question—"Vacation from what?"—*Forward.*

TOMMY'S APPLE LESSON.—"I don't see why Jamie and I may not play with Harry Barnes, father; I am sure he is not so very bad," Tommy urged. "We will try to make him better. Can't we play with him?—please, father, I don't see how he can harm us."

Without saying a word, Tommy's father took four large, fine apples, put them on a plate, and placed a badly specked apple in the centre, then he set them in the cupboard. Tommy watched him closely, and wondered why; but his father only said: "Wait two weeks, Tom, and then we shall see why you should not play with Harry Barnes."

His father always kept his word; so the boy knew that he must wait two weeks. At the

end of that time, Tommy again asked his father if he could play with Harry.

Again without a word, his father went to the cupboard and brought out the plate of apples. The good apples were bad, just like the one in the centre. The boy was surprised, and his father examined each apple carefully, looking puzzled.

"Should not four apples make one bad apple good?" he asked. "I fear, Tommy," he added, "that boys and apples are somewhat alike. One evil companion will destroy four good ones. Do you see, now, why I do not want you to play with Harry Barnes?"

Tommy's face was very red. "I think I do not want to play with him now," he said, manfully.—*Crusader's Monthly.*

A RECIPE FOR HAPPINESS.—"Then you won't come to the party to-night?" said Louise Graves, disconsolately.

"Don't say I won't; say I can't," replied Margery Drew, in her quiet way.

"What is the difference?"

"Considerable. One implies that I want to go, whereas I really have no desire, since I have found out that I can't, on account of mother's illness."

"Yet you did want to go; you said so."

"I know it," admitted Margery; "but what is the use of wanting what you can't have?"

"Perhaps there is no use," rejoined Louise; "but I am sure I would cry my eyes out over such a disappointment."

"Would you?" exclaimed Margery, with a surprised look. "Would you make yourself miserable over a disappointment?"

"I couldn't help it," said Louise.

"Did you ever try?" asked Margery. "Why, Louise, you have no idea how easy it is to make yourself contented. Do you remember the time my eyes were weak, and I thought I was going to lose my eyesight?"

"Yes. How you must have suffered!"

"More in mind than in body. I fretted and worried about all the good things I was missing, and how I would never see that again, and if I could only see this, and so on, until the doctor threatened to throw up the case if I didn't quit worrying. Then I began to reason with myself, and finally I got into such a contented frame of mind that I believe it helped me to get well."

"But see what you missed!"

"I couldn't see it," laughed Margery, "and I don't see it yet. I found that the sun had not lost its brightness, the flowers were just as sweet, the grass just as green, and nobody's face had altered a particle."

"That's an odd way of looking at it," said Louise, reflectively.

"Yes, it is a very pleasant way," answered Margery. "Now, if this party were the only one in the world, I might feel disconsolate over missing it, but there are plenty more coming, and it is so with every other enjoyment. Why, some people grumble at a rainy day, as if they thought the sun had retired permanently."

"I wish I had your disposition," Louise frankly avowed.

"Why not have one of your own?" said Margery. "No one can possibly make you discontented if you don't wish to be so."

"It seems like an easy lesson," said Louise, with unusual earnestness, "and, Margery, I do believe I'll learn it!"—*Selected.*

THE HORSE KNEW IT.—A stage driver at Smiley Heights, Redlands, Cal., loves to tell his passengers how he cured his horse bad habits. "He was about the meanest horse you ever saw," he says, "but now wouldn't wish for a better horse." "How did you cure him of his bad habits?" passenger asks. "Well, I got changed my self, and that changed him," the driver answers. "You see he had an awful temper. He would kick and rear, and I got more than one bite from him. He was a good puller; I would have sold him long ago. When I acted cranky I would lose my temper and kick him and swear at him and lay on the whip, but it only made things worse. I got where I hated the horse and he hated me. About this time I turned over a new leaf myself. I quit swearing and began praying, and my own family didn't find it out as soon as that that horse. When he began to act cranky I would speak kind to him and not jerk him around, and a more puzzled horse you never saw in your life. He would look at me as if he couldn't make out what ailed me, and after a little while he began to be as gentle as a kitten. I now have any trouble with him now, and I know that it was all my fault that he acted as he did. Horses know more than folks think they do, is my opinion."—*Selected.*

TWO WAYS OF DOING.—Everywhere in life, care in regard to trifles is the secret of success. Many young people injure the prospects seriously because they do not realize the importance of detail. Boys who are looking forward to a business career may find a helpful suggestion in these words quoted from a prominent business man:

"There is a science in doing little things just right, and I notice it in my office. I had two office boys there whose main duty it was to bring me notes or cards that were sent in to me, or to fetch things that I wanted to use. One of those boys, whenever I sent him for a book or anything heavy, would walk rapidly by my desk and toss it indefinitely toward me. If it happened to miss me and land on the desk, I was all right. If it fell on the floor, the boy often managed to fall over it in his eagerness to pick it up. Then if he had a letter or card to deliver he would come close up to the desk and stand there scanning it over with minute care. This being concluded he would toss it in my direction and depart. "The other boy always came and went so that I could hardly hear him. If it was a book, inksstand, or box of letters, he would set it quietly down at one side of the desk. Letters and cards were always laid—no tossed—right where my eye would fall on them directly. If there was any doubt in his mind about whether he ought to lay a letter on my desk or deliver it to some other person in the office, he always did his thinking before he came near me, and did



not stand annoyingly at my elbow studying the letter. That boy understood the science of little things. The other boy was discharged."—*Selected.*

"I HAPPIED HIM UP."—Agnès is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's two or three doors away.

Her eyes were so bright, her lips so smiling, that her mother smiled too.

"Do you want me, mother?" asked Agnès.

"No, dear," said her mother. "Not for anything important. I missed you, that is all. Where were you, daughter?"

"At the Brown's." And oh, mother, Walter was cross, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up; then some one stepped on the kitten's tail, and I was just going to happy her up when you called me."

The mother laughed.

"Why, what a happying time you had! It must make you happy yourself to happy up little boys and babies, and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross or sick, and soon you will find yourself so happy that your face will shine with smiles.—L. C. TULLOCH, in the *Young Churchman*.

#### HISTORY OF FRIENDS.

(Continued from page 359, vol. ix., cxx.)

AND now it is the year 1665; Edward Burrough and Francis Howgill have been desired to quit Ireland (after six months' preaching there), for the Lord Deputy, Henry Cromwell, will not suffer it longer. They have converted many; among these William Ames, a Baptist teacher, and also a military officer, who had always led a very strict life himself, and striven to make his soldiers do the same. Being now converted, however, he became a minister of the Gospel, and travelled about preaching, receiving also his share of persecution and imprisonment. He was at both Amsterdam and other Dutch cities, and in the year 1659, being at Heidelberg, he was kindly received by the Prince Elector, Charles Lodowich, who entertained him at his own table, and took no offense at William Ames's keeping his hat on.

Baron Helmont, who was at that court, used to tell afterwards, that Ames, once walking next the prince in the garden, and with his hat on, the courtiers asked the prince whether they should speak to Ames for his incivility, but the prince said, "No, for I did expect that." At another time the prince made his chaplain and Ames both dine with him, on purpose that Ames might find occasion to reprove the chaplain. And the prince allowing the jester to play tricks, the chaplain said nothing; but Ames, who loved gravity and disliked jesting, reproved

such vain actions, and aiming his reproofs at the chaplain, greatly pleased the prince.

While William Ames stayed at the Palatinate he got acquainted with the Baptists at Kriesheim, near Worms. Many of these received his doctrine, and long after went to America, and settled in Pennsylvania; guided, doubtless, by Providence, for soon after their going a war arose in Germany, by which the whole Palatinate was laid waste by the French, and thousands of people bereft of their possessions, and reduced to poverty.

The people in the Palatinate gave ear to William Ames's preaching, and a fine was laid upon those that entertained him; but when the Prince Elector heard of it, he took off that fine, and both he and his sister were very kind to him, and again received him gladly, when a year after he revisited the place.

It was in this year, too, that at Rotterdam, William Ames was shut up in Bedlam for three weeks, for this cause: he had been at the house of a cooper, named Martin Martinson, in a village called Moordrecht, to hold a meeting (the cooper having some time before become a Friend), but a multitude assailed the house; and as Ames was crossing the water to Gouwerck, he was pursued by a riotous mob of old and young, shouting, "Quake, Quake, Quake," and pelting him with stones and clods, till their own preacher came down and asked what was the matter. "It seems," says Ames, "that people are not taught better."

"They are not used," returned the preacher, "to make such ado against honest people; but I believe you to be a wolf coming among the sheep, and therefore they cry so."

"Prove this," said Ames; and going his way, he wrote soon after from Rotterdam to Martin, to get the preacher to appoint a time to prove that Ames was a deceiving wolf. The preacher was not very willing to do this; however, being pressed, he fixed the time to be a certain forenoon, after sermon, when he would prove it before all the people.

Martin sent word to Ames, but the preacher managed matters so, that both Ames and Martin were taken and locked up in Bedlam. And when they had been there for three weeks, the deputy governor gave them leave to go, for the doors were open; but they refused, without an order from the Dikegrave. When the deputy did afterwards let them go, he begged them to say that they had gone without his knowledge; but William Ames would rather have died than told a lie.

"For," says William Sewell, "in such a case he was, without question, of the same mind as formerly was Christian Languedul (my grandmother's uncle), who, when at Antwerp, he with other martyrs was led to the stake to be burnt, cried out undauntedly, 'If we would once but have told a lie, we might have escaped this.'"

William Ames and Martin both went to the Dikegrave, and told him how they got out, adding that it must not be said they had broken prison.

"That would have been said," answered the Dikegrave, "if you had not told me, for

the deputy said you got out by breaking a window."

After conversing with them, he said, "I have nothing to object to in you, neither do I wish to persecute you, but are you willing to return to Bedlam?"

They answered, "We stand here before thee; do us with us according to thy pleasure."

He said it was his wish, and he let them walk in the gallery for a time, and then locked them up, each in a hole by himself. They were often visited, and sometimes only to be scoffed at. One clergyman said that Ames was a deceiver, because he wore pewter buttons, to make people believe they were silver. At last he was set free and returned to England, where, in the year 1662 he almost died in Bridewell (in London). They liberated him because he really belonged to Amsterdam, where, being a wool-comber, he spent most of his time, and where in the end of this year, he died from the hardships he had undergone during that imprisonment. During his illness he was told that he had changed his religious opinions, but he said, "It was not so," and died in peace.

#### WHO IS MY BROTHER?

What man shall I greet as my brother,

As I pass down the world's highroad?

Shall it be he and no other

Who lives by my selfsame code?

If his hands be soiled shall I falter?

Or if in the slums he bide?

Nay! Remember—the Priest of the Altar

Passed by on the other side.

Shall I pause if his skin be darker?

And deny him the right to live?

Because he is weak shall I force him

The fruit of his toil to give?

Because he is mean is it my right

To trample on him in my pride?

No, let me forget not—the Levite

Passed by on the other side!

'Tis not the men of my country,

Nor those of the same skin hue;

Not they who move in my circle,

Nor think and speak as I do.

I proclaim every one my brother;

I cannot my brethren divide.

The despised of Samaria—none other—

Passed not on the other side!

E. G. LE STOURGEON.

THE WRITING OF A HYMN.—When Ray Palmer was twenty-two years of age, and had just been graduated from Yale College, he sat down one afternoon and wrote four verses, which he said were born "of my soul." He was deeply affected and shed tears while he wrote. Two years afterwards he was met in Boston by Lowell Mason, who had heard of his poetical talent and Christian character, and asked to furnish a hymn for a new book soon to be issued. Palmer drew out of his pocket the four verses beginning with the words "My faith looks up to thee." He handed them to Mason, who was delighted with them, as well he might be. They form one of the most precious of hymns, and they have a place in almost all, if not all, hymn collections in the English language.

IN a life professedly Christian in which no joy finds expression there is a lack that grieves the Holy Spirit.—O. P. FITZGERALD.

HAVE you ever been given the answer,  
When you went to a friend with a plan  
To improve surrounding conditions,  
And help some unfortunate man:  
"I haven't time to be bothered  
With other men's sorrows and cares;  
Indeed, it will keep me busy enough  
To attend to my own affairs?"

HAVE you ever encountered the motto  
Hung up on some prominent place,  
Where all might read it who passed that way,  
And staring you full in the face;  
"If you have worries and troubles,  
Then don't, I pray, make them known;  
I haven't the time to listen to you,  
I have troubles enough of my own?"

So many fail to consider  
How much on failure they depend—  
That life would be a failure indeed,  
If none assistance would lend.  
They forget it is part of their business  
To ask how humanity fares—  
And that looking out for the welfare of all  
Is a part of their own affairs.

The one is indeed to be pitied  
Who lives apart from his kind;  
The path to whose door the weary in heart,  
And the burdened and sad, never find.  
For the sweetest rest is under heaven  
To the truly unselfish is known—  
To him who suffers with suffering ones  
And makes their troubles his own.

M. M. B.

### Science and the Mosquito.

The American Mosquito Extermination Society seems to be prospering. Science has recognized the proposition, which was met with general incredulity, that the germs of many of the most fatal diseases are transmitted wholly or chiefly by mosquitoes. Investigation shows that there are over one hundred species of mosquitoes in the United States; that they breed only in water; that they may breed in any kind of quiet water which is not stocked with destroying fish. They develop from eggs to winged insects in from one to three weeks, more rapidly in warm weather, less so in cold. Some female insects three days old lay eggs, some species as many as three or four hundred at once. Some lay them singly. They may live several months, as is seen by their getting through the winter, but probably few live over a month. They do not breed in grass, but rank growths of weeds or grass may conceal breeding puddles and make a favorite harboring place for adult mosquitoes. Some of them are domestic, some wild and some migratory. Most of the domestic breed in fresh water, fly short distances and habitually enter houses. The migratory breed in salt and brackish marshy areas and fly long distances. The most migratory are not conveyers of malaria. Certain species are the only known natural means of transmitting malaria and yellow fever. Some other diseases are known to be conveyed by mosquitoes. The most dangerous domestic type is the malarial mosquito. They are more generally distributed and seem never to travel far, only a few hundred yards. The mosquitoes in the South and tropics which are the not natural conveyers of yellow fever, belong to the domestic class. The common idea that mosquitoes bite only once is wrong and can be proved so by observation, and is proved by their part in the transmission

of disease from an infected person to a new subject. No one has ever discovered yet what good purpose mosquitoes serve.

The American Mosquito Extermination Society maintains that their propagation can be largely prevented by draining or filling wet areas, removing, emptying or screening all water receptacles, spraying standing water with oil where other remedies are impracticable, and by paying attention to cisterns, house vases, cesspools, road basins, sewers, watering troughs, roof gutters, old tin cans, holes in trees, marshes, swamps and puddles. The idea that mosquitoes do not breed in clear springs is false. They may do so, therefore the edges of such places should be kept clean and should be stocked with small fish. The breeding and protection of birds that eat insects, such as swallows and martins, should be encouraged. Thorough screening of houses and cisterns is necessary to prevent the spreading of malaria or yellow fever.

We never denied that either mosquitoes or flies could carry contagion. The mere fact that they bring human blood is sufficient to prove it, and they may also carry taint to food; and the *cxmex lectularius*, which is found frequently where it could not be rationally expected to be ("a word to the wise is sufficient"), can do the same if it has sufficient variety of pasturage. But thus far we have survived without malaria or yellow fever and without screens, valuing pure air and taking the risk. Nevertheless, we have been in places where we should have put up screens as soon as they could be gotten, if we had been obliged to stay there.

The American Mosquito Extermination Society has now about seventy-five persons on its boards and hundreds in its membership, all over the world. It has been a ulity of the people, not to say the press, and the ridicule of almost everyone. There is one advantage: if the mosquito is not the sole cause of malaria in the way described, the provisions for exterminating him are such as will tend greatly to lessen the malaric agency, whatever it is.—*The Christian Advocate*.

**SELFISHNESS.**—The spirit of the New Testament is a standing foe to selfishness in every form. Prayer is not prayer because it takes that form, but it is real prayer when it is stripped of all selfishness, often it goes into the crucible big and comes out little. When trouble comes the ignorant pray against it and want to be free, they ask and receive not because they ask amiss. "Trothimus have I left at Miletum sick," said Paul. "Have you not power to work miracles?" "Yes! but not for my personal convenience, Trothimus was valuable to me, but I must not seek personal convenience by prayer. Self is a child of iniquity." "If I regard iniquity in my heart the Lord will not hear me."—H. T. MILLER.

THE sympathy you hesitated to offer because it was all you had at hand was the one thing most needed by your struggling friend.—O. P. FITZGERALD.

### Science and Industry.

THE IDEAL IN EVERY DAY LIFE.—Let us now go for a walk, during which we will observe the people who are pursuing their callings. Let us note their mood.

We shall come upon persons whom we cannot see sweep, hammer or dig the earth without experiencing a desire to take from them their broom or hammer or spade in order to show them how they ought to use it. This sort of worker is to be met with quite as often in the schools, in the church, in the studios of painting and sculpture, as in the fields, the mines, and the shops. Without ideals people are the same everywhere. When they teach, they make us weary of learning. They have no faith in their work. All the time they have the air of saying: "What a stupid trade I have chosen! Be sure my children shall not follow it."

Those who put the ideal into their work produce an altogether different effect upon us, whether they be manual or intellectual laborers. You see them at work, performing, at times, unpleasant duties, which you, perhaps, would not choose, but, with so much of good will, of punctuality and fidelity, and such an appreciation of "the useful flight of days" that they appear great to us, and an envy seizes us to imitate them.—*Harper's Bazar*.

CAMPHOR farms are the latest addition to the resources of the Lone Star State. At present there are only two, which are operated by the Government, but Texans confidently expect their State to become one of the great camphor-producing regions of the world. The demand for camphor has increased to such an extent that the attention of all the leading countries of the world has been directed to opening up new sources of supply. This is made necessary by the fact that in the manufacture of modern explosives which are used in high-power guns, camphor forms an important ingredient. As the Japanese Government controls the world supply of the product, and as it cannot be counted upon to supply the desired quantities at all times in the future, the growth of the camphor shrub is being encouraged in Texas, where it has thrived wonderfully well.

OSTRICH SALE DAYS.—"Sale days for ostriches are held in Cape Colony, South Africa, the same as public sales for horses and fine cattle in this country," Edward C. Baum, who recently returned from South Africa, said this morning. "Some specimens of the males sell for two thousand five hundred dollars, and from five hundred dollars to one thousand dollars each is the ordinary price. The wild ones are not so valuable as the tame ones. The ostrich likes human company and either the owner of the flock or some member of his family is with them all the time. The owners of the big flocks have recently discovered that alfalfa is the best kind of feed for them, and the alfalfa craze is on in the Cape. Prickly pears have been the ostrich feed in the past."—*Kansas City Star*.

**THE MAGIC TRIANGLE.**—A very interesting experiment is described in "St. Nicholas." It may be performed as follows:

With a wet lead pencil draw on thick paper a triangle—whether the sides are equal or not makes no difference. Lay it on the surface of a basin of water with the drawing up, and very carefully fill the space inside the dampened lines with water, so that there will be a triangular basin of water on the swimming sheet of paper. (The water will not extend beyond the wet lines of the drawing.)

Now take a pin or a needle, or any thin, smooth, sharp-pointed instrument, dip its point into this triangular basin anywhere but at its center of area—say, very nearly at one of the angles. Be careful not to touch the paper, and so prevent its free motion in any direction, and you will find that, no matter where the point is placed, the paper will move on the water until the center of area comes under the point. This center of area may be indicated before placing the paper on the water by drawing lines from any two angles to the centers of the opposite sides; where the two lines cross will be the desired place.

If a square be drawn instead of a triangle, and similarly treated, it will move until the intersection of its diagonals comes under the pin point; and no matter what figure be drawn, it will move along the water so as to bring its center of area directly under the point.

No other government has thought as intelligently concerning the condition of its workingwomen, and made the effort to improve it, as has the French. A bill has been introduced in the French Parliament, by Dr. Durand, to give married women employed by the state an hour or two off duty every day to take care of their babies. The Ministry of Posts and Telegraphs has gone a step further, and has ordered that an extra hour be given to mothers in the postal or telephone service who have children requiring their attention, and a plan is under consideration to set apart a room in every Government building for babies and a nurse to be placed in charge of it.

All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls. Man is a husbandman; his whole work, rightly understood, is to develop life, to sow it everywhere. Such is the mission of humanity; and of this divine mission the great instrument is speech. We forget too often that language is both a seed-sowing and a revelation. The influence of a word in season—is it not incalculable? What a mystery is speech! But we are blind to it, because we are carnal and earthly. We see the stones and the trees by the road, the furniture of our houses—all that is palpable and material. We have no eyes for the invisible phalanxes of ideas which people the air and hover incessantly around each one of us.—HENRI FREDERIC AMIEL.

**TOO MUCH BAGGAGE.**—The *Epworth Herald* gives an account of two passenger trains racing from Niagara Falls to Tonawanda.

They were both late, and so throttles were opened wide. One was on the Lehigh, the other on the New York Central, and "each had the same locomotive power and the same number of coaches. For a few miles they ran fender-and-fender. The passengers enjoyed the sensation, and finally became as excited as folks at a baseball game. Handkerchiefs were waved and fists shaken. The conductor on the Lehigh train came through one of the coaches and said: "They'll win, I'm afraid, for they have a lighter load." A passenger asked: "How so?" The conductor answered: "Well, one of our cars is a baggage car, chock full of Canadian trunks and satchels, and that fact will beat us in the next two miles." So it did. The New York Central train swept into the Tonawanda yards triumphant." Too much baggage lost the race. Sins are burdensome. We are in the race for immortality. Let us be careful that we do not carry too much baggage to win.—HILDEN SLOAN, in *S. S. Times*.

An international committee has been formed in Berlin with the view of selecting a universal auxiliary language subject to certain generally accepted limitations. No doubt the ingenious Esperanto will be the one selected, as it is a language with few rules and no exceptions, it has no irregular verbs, and its pronunciation, accent and spelling may be learned by any person of ordinary intelligence in one lesson. Our consuls abroad are already recommending that manufacturers and dealers should make use of this medium in their campaigns for trade with foreign countries, and chambers of commerce and trade organizations are everywhere giving it careful consideration. There are in Germany twenty-four great cities in which Esperanto is thoroughly understood by the business people, and new groups of adherents are being formed every day in other cities of the German Empire. Throughout the world there must be four hundred and fifty important towns, as well as sixty or seventy great trade and scientific organizations, conversant with the new tongue. Fourteen periodicals are printed wholly in Esperanto, seventeen partly so, and twenty or thirty well-known journals devote more or less space to the subject of the new Volapuk.

ONE of the examples of courage given to us in the Bible is that of Daniel, who stood fast in the midst of the most unfavorable surroundings. Daniel had set his standard or, rather, he had resolved to hold himself to God's standards. He went forward with the purpose to do right whatever the consequences might be. Let those who will, suppose that this did not require the highest type of courage. The name of Daniel is known and remembered to-day because of the courage which he manifested.—*Extract*.

"I KNOW not if it be because I shall soon leave this earth, and the rays that are already reaching me from below the horizon have disturbed my sight, but I believe that our world is about to realize the words, Love one Another."—DUMAS.

## UNTO ME.

I touch the heights of nobleness alone.  
When on the floor the flowers of peace are strewn  
Heart pulses still shall measure out the stem  
Of tidals that flow in those who Him possess.

The air I breathe one all entrancing prayer.  
An unseen hand doth carry all my care.  
The calmest comforts multiply the peace.  
And gleams of fairest dawn shall never cease.

My soul, reach out to dwelling of the Lord,  
My lips, pay tribute with divine accord.  
Above the summit of each selfish thing.  
With those who greatly love, I greatly sing.

With Thy saints so gathered it is well.  
Who in Thy lasting fulness ever dwell.  
If of my life when I Thy Presence see,  
I hear Thee say, "Thou didst it unto Me."  
H. T. MILLEB.

BEANSVILLE, OHIO.

## Bodies Bearing the Name of Friends.

GREENSWICH meeting in New Jersey was visited last First-day (the 30th) by three Friends from Philadelphia one of whom (Alfred C. Garrett) gathered a company there in the afternoon for a helpful talk.

IDA CHAMNESS of Iowa, Henry T. Outland of North Carolina, with other Friends, members of the smaller bodies, held an appointed meeting in Friends' meeting-house, New Bedford, Mass., on the evening of the 13th ult. They had attended the Yearly Meeting at West-erly, R. I., a few days previously.

ANOTHER SOCIETY OF FRIENDS.—A "Society of Friends" consisting of military men, so styling themselves in the year 1783 and still existing, is brought to notice in a recent monograph by Alonzo Norton Lewis, a chaplain of the same, better known now as "the Society of the Greenback." One of its articles of union adopted in 1783 after the American Independence was assured is as follows: "To perpetuate therefore as well the remembrance of this vast event, as the mutual friendships that have been formed under the pressure of common danger, and in many instances cemented by the blood of the patriots, the officers of the American Army do hereby in the most solemn manner constitute and combine themselves into one SOCIETY OF FRIENDS to endure as long as they shall endure, or any of their male posterity, and in failure thereof, the collateral branches who may be deemed worthy of becoming its supporters and members."

WILLIAM C. ALLEN writes under date of Sixth Month 20th: "We are resting three days at Fort Rush, [Ireland] after many weeks, averaging about a meeting daily besides family visits. These have included meetings for worship, not a few of which have been times of Divine favor and help. Also it includes 'Social meetings,'—generally a tea followed by an address on doctrine. The younger Friends especially seem very eager to know the biblically founded reasons for our faith and practice."

"Our sympathy has been enlarged toward Friends in Ireland, situated as they often are amongst a Catholic population, and subject to conditions little understood in our favored land. The enormous decrease in the Protestants of the country has also affected their numbers about proportionately. Many of these dear Friends are much concerned that the lamp of Quakerism does not go out. The young people are particularly hopeful. We hope to go towards the continent about the ninth of Seventh Month."

## Gathered Notes.

NEW YORK CITY is 134,500 greater in population than all the remainder of the State.

In reply to a cable inquiry by the *New York World*, as to his views on the Hague Conference, Count Tolstoi, the Russian author, replied: "The peace question was fully resolved nineteen hundred years ago. Matthew V: 43, 44."

In a single Chinese town, it is said, two hundred and thirty native converts, during the Boxer rebellion, suffered death rather than deny Christ. How many American towns, one wonders, would furnish two hundred and thirty martyrs for the faith.

KANSAS school teachers will be taught the new pure food, drug and sanitation laws. Every county in Kansas will have a normal institute this summer. The Board of Health has prepared a small pamphlet which summarizes the salient features of the new laws, and these pamphlets will be the text book for the teachers.

Dr. WILFRED T. GRENFELL, of the Deep Sea Labrador Mission, writes that he visited more than one thousand patients since Tenth Month last, and traveled over one thousand miles making a dog-sledging trip. He would be sometimes compelled to sleep on a bed of snow, with a fire on one side to keep him warm, and a temperature far below zero on the other.

The University of Oxford conferred on Sixth Month 26th, its highest distinction, "The Rev. W. Booth, General and Commander in Chief of the Salvation Army." This highest honor is reserved generally for Imperial men. Also "Mark Twain," as Samuel L. Clemens is called, received an honorary doctorate, and together with it the greatest amount of applause as well as chaff from the undergraduates, as he appeared on the platform.

A LARGE part of the peasants still go to the Czar's church, but they do not obey his priests and they have developed a morality of their own making. Another large part have not been deterred by the most terrible persecution from creating a religion also after their own ideas. The tendency to break away altogether from the priests is general. A large part of the "Old Believers," especially those who settled in outlying districts where priests were difficult to obtain, decided finally to do without them altogether. The idea spread all over the country, and, of course, led these "priestless ones," as they are called, to do their religious thinking for themselves. The result is, perhaps, as large a body of sincere and rational religious thinking as is to be found among the people of any land.—Wm. E. WALLING, in the Independent.

THE RELIGIOUS MOVEMENT IN AUSTRIA.—The latest reports of the *Fort* show agitation in Austria, since the *Independent*, that the movement has finally become a fixed fact in modern church life. The total number of converts from Catholicism to Protestantism during the past year was 3,431, making a total of 42,595, since the inauguration of the *Away from Rome* papers a few years ago. The Catholic authorities are also changing their attitude toward the converts. Instead of ignoring it as insignificant, as was the manner at first, they are working actively against it, especially through the Bonifacius Verein, which seeks to labor particularly where Protestantism is active. Now the movement is centered in Austria and Vienna, and no longer in Bohemia and Moravia. More than one-half the conversions are reported from the Archbishopric of Vienna. The greatest difficulty is to supply the new congregations with pastors. As a rule, these must come from other countries. Protestant Europe, especially Germany, but against the activity of these outsiders the Catholic local authorities do all they can. Some of the leading Catholic papers, such as the *Germania*, in Berlin, and the *Volkszeitung*, in Cologne, openly declare that the reason why the Catholics of Germany do not need success in combating this new Protestant propaganda is the intellectual and spiritual weakness of the Catholic clergy. Side by side with this movement is found a strange contingent of Jewish converts to Protestantism. During the past year nearly two hundred and twenty-seven Jews in Vienna became Protestant Christians, and nearly five-fifths of these converts join the Lutheran Church and the others the Reformed.

#### SUMMARY OF EVENTS.

UNITED STATES.—A machine has been invented by Samuel E. Carlin that, as is stated, will add, subtract, divide and multiply. It is operated by a typewriter which an electro-motor is attached, and it is expected will greatly lessen the labor of accountants.

It has been announced that all the railroad lines controlled by E. H. Harriman have adopted the policy of furnishing full information to the public regarding all accidents which may occur on the lines. The purpose of this is explained, is to have the public cooperate in the effort to fix the real cause of accidents, and to place the responsibility where it belongs, whether upon officers or employes of the railroad or upon others. One of the directors has lately stated that: "Personal

responsibility for accidents, whether of officers or laborers, should be known to the public. We must bring about closer observance of the rules and greater respect for danger signals than we now get from our employes. This can be done by the widest publicity of accidents. It is believed that a policy consistently and regularly followed of publishing complete accounts of all accidents will result in giving the public a more accurate idea of the actual causes, and so create a public opinion that will enable railroads to enforce better discipline."

John D. Rockefeller and several other officers of the Standard Oil Company have appeared before Judge Landis of Chicago, and have been sworn in by him as witnesses that Judge Landis hoped to obtain the information that will guide him in fixing the amount of the fines to be imposed on the Standard Oil Company of Indiana, recently found guilty of accepting concessions from the Chicago and Alton Railway on shipments of oil from Whiting, Ind., to East St. Louis, Ill. It is stated that according to a Wall street news agency, the Standard Oil Company is controlled by only fifteen individuals or estates, which hold ninety per cent. of the stock of the corporation. These holders of the stock are receiving dividends of over \$1,000,000, \$360,000,000. Of this amount John D. Rockefeller has received \$110,656,000, or an average of more than \$11,000,000 a year.

An interesting use of paper is in the making of gas pipes. The paper is made in strips, as wide as the length of the pipe to be made, is put in a receiver filled with fused asphalt, and rolled slowly and uniformly around a rod or core of iron until the desired thickness is obtained. After the pipe, thus produced, has been submitted to a heavy pressure, the exterior is covered with sand, and the whole cooled in water. The core is then removed, and the outer surface covered with a waterproof product.

Sixty public school playgrounds have lately been opened in this city for the use of children during this and next month. These playgrounds it is expected will accommodate about thirty thousand and two hundred and twenty-five instructors are employed to see that the children of the city enjoy themselves under proper conditions.

Dairy and Food Commissioner Foust of Penna., has issued a "hot weather" order under which the provisions of the Tustin pure food law shall go into effect on Seventh Month 1st. It is stated that the orders of the Commissioner lay down very explicitly the requirements of the law in regard to meats and fish during the hot weather, one being that all exposed for sale meats and fish be covered with wire mesh screens by screens and kept at such temperature as will prevent any decomposition. Any meat or fish kept for sale in any other manner will be held to be in violation of the law.

The statistics which have been compiled for several years and published by *The Tribune* in Chicago indicate that at least nineteen persons were killed and one thousand one hundred and eighty-three injured by various explosions on the fourth of this month. It is said that these figures, compared with those of the previous year, show a decrease of 100 per cent. for this year will be considerably larger. Many deaths were reported from lockjaw during several days after the Fourth, and reports of the injured being delayed in many cases.

It is stated that of the twelve thousand teachers in the public schools of Kansas at least ten thousand are women.

FOREIGN.—Steps have been taken by the Russian Government to hasten the distribution of the twenty-five million acres of crown, State and peasant bank lands, which it has decided to distribute in average lots of twenty-five acres to individual peasant settlers on easy payment terms. In reply to an inquiry respecting the measures which the ministers intended to take to combat revolution in Russia, Premier Stolypin is reported to have answered: "We have tried everything but we have failed. We intend to represent Russian internal administration. There is nothing left us but to continue to depend on the police."

It is stated that the U. S. consul at Berlin, Ger., in the consular report mentioned that about two and a half million small compact pens formed to perfect the pencil, and that he had succeeded in making one and exploit an invention which instead of using the wood of the expensive cedar wood for pencils, substitutes a compact mass the main ingredient of which is potatoes. These pencils are now being made and are slightly heavier than the ordinary pencil, but are the same in size, form and appearance. They admit of sharpening a little more easily and can be produced at a very nominal figure.

The civic strike in the south of France started in sympathy with the wine-growers movement is reported to be lessening and that the Mayors and Municipal Councils of Montpellier, Carcassone and other places, realizing the uselessness of persisting in their present attitude, have withdrawn their resignations.

A large deposit of the ore containing the metal vanadium has been found in the Andes mountains at an elevation of sixteen thousand feet. The cost of the ore delivered at Pittsburg, Pa., from this locality is estimated to be about forty dollars per ton. At this price it is believed that it may be possible to produce vanadium found at a price which will allow of its extensive use in the manufacture of rails for railroads, for which it seems to be well adapted on account of its toughness.

On the 4th instant President Neldloff, of the Peace Conference, received Anna Eckstein, of Boston, Mass., who presented a petition signed by over two million Americans in favor of a general arbitration treaty.

On the 4th instant, it was stated that the temperature in Lapland was seven degrees higher than in London, and that Iceland was several degrees warmer than in other places in the Irish and Welsh coasts.

Manufacturers are endeavoring to keep the market by making at Valdoie near Belfort in France, rugs, carpets, curtains, and other so-called thermopile fabrics, which are woven of wool and other materials around a network of specially prepared metallic threads. These, when subjected to an electric current, are raised to a temperature sufficient to keep the rug or carpet warm in which they are placed, comfortably warm, even in coldest weather without injuring the fabrics into which they are woven.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 81.

Abram Stratton, Pa.; Edward S. Lowry, Phila.; Dr. Chas. Williams, Phila., \$6, three subs.; A. F. Huston and for Elizabeth B. Calley, Pa.; Wm. Evans, N. J.; \$20 to for himself, Wm. C. Fox, N. Y.; Geo. Beans, Galesburg, N. Brown and W. T. Garnett, Eng., \$2, 50 to No. 14, vol. 82; John Wylie, N. J.; A. Engle Hames, N. J.; Sarah S. Carter, N. J., \$6 for Alice H. Carter, Sarah C. Satterthwait and Sarah Ellen Galloway; Mary C. Satterthwait, J. J. Roberts, per S. E. Williams, N. J.; Frank M. Normant, Pa.; Geo. W. Hartz, Phila.; Matilda Yerkes, N. J.; R. B. P. Haines, Phila.; M. and S. Doudna, O.; John E. Carter, G't'n, \$6 for himself, Rebecca S. Conard and Shelter for Colored Orphans; S. S. Kite, G't'n; Mary B. Reeve, Phila.; Wm. K. Hutchison and for John K. Hutchison, N. J.; Mary S. Walton, Pa.; Tacy M. Bines, Phila.; Walter P. Stokes, N. J.; Eliza W. Reeves, Phila.; Mary E. Cadwalader, Phila., Wm. Biddle, Jr., Pa.; James G. Biddle, Pa.; John W. Biddle, Pa.; Wm. Scattergood, Agt. Pa., \$12 for himself, Charles C. Scattergood and Enos E. Thatcher; Phoebe Ann Haffitz, Pa.; Ruth Anna Sharpless, Pa.; Jes. H. Roberts, N. J.

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

#### NOTICES.

CORRECTION.—A transposition of letters by the compositor in the notice of the death of our late Friend Henry Bruckman made his name appear as Henry.

Young woman Friend wants to do light housework in Friends' family in or near Philadelphia this coming winter.

Address "A. L." Office of THE FRIEND.

WANTED.—A young woman Friend as attendant and helper in a Friend's family in Philadelphia. Reply at once to "W" care Office of THE FRIEND.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA. During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings from 9 a. m. to 1 p. m.

WESTWON BOARDING SCHOOL.—The School year 1907-8 opens on Ninth Month 10, 1907. As rooms are granted before the end of the current spring term, application for the admission of new pupils should be made at once.

WILLIAM F. WICKERSHAM, Principal, WESTWON, PENNA.

WILLIAM H. PHILIP'S STORES, PRINTERS, No. 422 WALNUT STREET.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SEVENTH MONTH 20, 1907.

No. 2.

PUBLISHED WEEKLY.

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

subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

Push from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to  
JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

It is an unusual event to place on record, may be seen in our obituary column, that aged couple passed away on two successive days, and within fourteen hours of each other. Aged nearly eighty-eight and ninety years respectively, Thomas and Hannah V. Hoyle, of Whittier, Iowa, may be said, we doubt not, to have been "lovely and pleasant in their lives and in their death not long divided." And that the record is now added that within six weeks of their decease, an affectionate daughter-in-law, Deborah T. Hoyle, was also taken away, presents unusual occasion for sympathy with a visited family.

## A Stone of Memorial.

Here we find ourselves, awakened at four o'clock of "the Fourth,"—this morning of explosions—in a town originated by a Quakers' meeting. Its William Penn who, one evening in 1661, landed nineteen boatloads of families on this shore of Vineyard Sound to escape the intolerance of the descendants of Puritans in Barnstable, was no less a person than Isaac Robinson, a son of the very John Robinson who had been the pastor of the English pilgrims in Leyden, and had invoked a blessing on their departure in the *Mayflower*. But his son Isaac, in later years, being sent as an officer to spy out the errors of the Friends' preaching in Sandwich, became himself convinced of their doctrines, and others joining with him in a protest against the intolerance of their neighbors, betook themselves to boats in Vineyard Sound, and came at evening to a lake by this shore, where they encamped. The beauty of the scene at the morning sunrise, and perhaps a new voice added to their number by the birth of a babe whom they named Moses (for the bulrushes where his boat was hauled up), prevailed upon them to remain at Fresh Pond in the land

of Succanasset, which they colonized and found for it the name of Falmouth. These had not come into membership with Friends, but were Protestants against intolerance in religion. And Isaac Robinson himself, while a Friend in principle and supporting by his means and sympathy the Friends' meeting established about 1685 in West Falmouth, did not join himself to it as a member. His son Isaac is found one of the first names recorded among the members. In sixteen or more years later on than the beginning of the Friends' meeting, a Congregationalist pastor was found for a church in Falmouth.

They are seeking to celebrate *origins* here to-day, and especially next month, in accord with the similar zeal displayed at Jamestown over the ter-centenary of its settlement. The Robinson-Quaker settlement does not give ground for a Falmouth ter-centenary; but its neighborhood, once called the town of Gosnold, includes the Elizabeth Islands, where we behold from West Falmouth the island of Cuttyhunk, which Bartholomew Gosnold settled in the year 1602, thus anticipating the Jamestown settlement by five years. But the Gosnold settlement did not remain permanent. On an island within the island a depression is said to be still seen in the ground, made by the cellar of Gosnold's store-house. A good ancient Friend, Isaac Wilbur, an elder of North Dartmouth Meeting, once recounted to us the story of his labors as a surveyor of Cuttyhunk and the seat of Gosnold's settlement and store-house.

But Falmouth cannot wait for a ter-centenary of its Quaker origin, and has been awakened by Jamestown five years late for one of the Gosnold experiment. Yet they are seeking to draw us into an exhibition of the Quaker period by some ocular display,—of which the life and history of our religious society and principles are not susceptible. If Quakerism is anything it is spirit and life, and we know not how to formulate a parade of the invisible. Some see no deeper than that we could produce in the procession a wagon-load of men dressed in broad-brim hats, drab and collarless coats and knee breeches, and women with stiff and plaited-crown bonnets. But if the outward relics must mark a parade of our history, they must include also the gallows of Mary Dyer

and four other martyrs, and somebody getting flogged bare-backed behind the wagon. The Quaker windmill in West Falmouth, framed in the summer of 1787 while the constitution of the United States was in process of being framed, or bushes of potatoes or clams for sale heaped up at Quaker measure, could be an innocent object of display. But the palming off of outward religious curiosities as the religion itself, for a mere show as a burlesque to a gaping crowd, would be to degrade a cause which is spiritual and invisible, even the witness of the Spirit of Truth in the hearts of men. From the cheapening of such pearl of great price before an unappreciative multitude let us stand back. Let our principles have the praise of their own works, in the betterment of conditions and men round about us, and where the life goes with and animates its testimonies, they will not be a sign which will be spoken against, or popularly ridiculed.

We leave to the public a representation for which they prepare to-day on the "cross-roads green" and seem to be building better than they know. An immense boulder of thirty-seven tons is about to be moved to a spot on that enclosure, to stand as a memorial of the three century celebration. Its appropriateness to the fundamental principle which occasioned the founding of the township here, has probably not occurred to the movers. The Rock of Divine Revelation is the distinctive foundation of the Society of Friends, the same which Christ commended in Peter, when Peter had just before planted himself on it in his confession. That on which Peter planted himself was declared the Rock on which Christ would build his church. If others will set up symbols of a Quaker origin, we see none more appropriate for our native town than the Ripka rock to symbolize the Rock of Revelation

The exercise of patience involves a continual practice of the presence of God; for we may be called upon at any moment for an almost heroic display of good temper, and it is a short road to unselfishness, for nothing is left to self; all that seems to belong intimately to self, to be self's private property, such as time, home and rest, are invaded by these continual trials of patience. The family is full of such opportunities.—F. W. FABER.

## EVENING HYMN.

Slowy by God's hand unfurled,  
Down around the weary world  
Falls the darkness; oh, how still  
Is the working of Thy will!

Mighty Maker! Here am I—  
Work in me as silently  
Veil the day's distracting sights,  
Show me heaven's eternal lights.

From the darkened sky come forth  
Countless stars, a wondrous birth!  
So may gleams of glory dart  
Through the dim abyss, my heart.

Living worlds to view be brought  
In the boundless realms of thought,  
High and infinite desires,  
Burning like those upper fires.

Holy truth, eternal right,  
Let them break upon my sight,  
Let them shine unclouded, still,  
And with light my being fill.

Thou art here, Oh, let me know,  
Thou art here within me too!  
Be the perfect peace of God  
Here as there now shed abroad.

May my soul attuned be  
To that perfect harmony,  
Which, beyond the power of sound,  
Fills the universe around.

WILLIAM HENRY FURNESS.

### Letters from Thos. Scattergood.

(Continued from page 3.)

Fourth Month 5th, 1907.

We note your severe weather and are glad we have missed it, though the weather here has been cold for the season and the chilliness of these stone houses makes us feel as if the thermometer was many degrees lower than it really is: about forty three degrees does not seem so very cold, but here, where there is no artificial heat whatever and the sunshine doesn't last all night, it is very uncomfortable. On Fourth Month 1st, we expected to have gone to Ras el Metn, to visit Daniel Oliver, but there was a furious rain storm here, which prevented us from starting at seven A. M., and we afterward found what was rain here, was snow there, so we would have been in the severe cold had we gone. As it was, we drove there on the 2nd and 3rd instants, stopping to sleep two nights at Brumana, which although cold was not nearly so cold as Ras. These stations are the centers of English Friends' Mission Work in Syria, and the meeting houses, schools and hospitals, which are maintained, are doing untold good among these ignorant and fanatical people, whose condition is but little removed from barbarism. The religious element here in Syria is a prime factor among the people, and Moslems, Jews, Druses, Maronites and other Christians (?) are very bitter towards each other, though the antipathy of the priests to Friends has very much ceased. It would be no surprise here to the Protestant Christians if open war and bloodshed should occur at any moment; as the people are so inflammatory and fanatical under the Turkish rule, which they well know would not lift a hand to repress or redress any outrage they might commit. Only a few days ago in Beirut there were four Moslems murdered, and a general uprising against the Christians was only averted

by the sudden death of the murderer, who I believe was a Maronite (*i. e.* a Roman Catholic). Of course everyone lives, more or less, on the defensive, and takes precautions of walls, iron gates, strong doors, etc., which we in civilized lands know nothing about. The influence of missionary work and Christian teaching has done a great deal to ameliorate conditions, but the curse of the Turkish Government shows itself on all sides. Almost nothing is done for the people, the taxes are farmed out to publicans as in Bible times, who extort from the people immense sums, which are rarely if ever, spent as intended for the good of the public, but go to swell the private fortunes of the officials.

Brumana is four and a half hours by carriage road from here and about two thousand feet higher in altitude, and Ras el Metn is five hundred feet higher and is reached by a good carriage road in four hours, down a steep mountain side and across a deep valley, and up the mountain on the other side, and while the two places are in view plainly from each other, it takes three hours by the shortest bridle path from one to the other. The main industry here is silk raising, and thousands of acres are devoted to the mulberry tree. There are also many fig trees, vines and apricots. The houses of the people are mostly stone huts of primitive construction, in which human life is lived in a most uncivilized manner, generally the people sleep on the ground (of course there is no wooden floor) and eat from one dish, each person dipping the bread into its contents, without plate or eating utensils. There are a few very fine houses—as the rich (the landowners) are often very rich, while the poor are very poor indeed. Some of these poor people have been to America, and have earned there so much more than they can possibly earn here, that when they return they almost invariably buy houses or lands and become "rich,"—although their own ways of living are of the poorest kind, and are not improved by their taste of civilization in America.

We called on Edmund Audi and his two sisters at Brumana. They were greatly pleased with our visit. He is better than he was when he left Philadelphia, and is a pillar in the Friends' meeting there, and is a certain simple hearted and pure spirited man. They are very poor and the general fear of consumption being contagious, is so intense in this land, that he finds it difficult to get any employment. He is greatly to be pitied. His sisters are trying to earn a little by making lace work for ladies' wear,—collars, wristlets, handkerchiefs, etc., but they can earn but a poor pittance at best. The hospital maintained here by English Friends, with "clinics" at Ras el Metn and other neighboring villages, does an untold amount of good, which the people appreciate and which is a powerful Christianizing influence among them. Disinterested kindness, which is the basis of the Christian Spirit, has no place with avaricious Moslems or Jews, or Roman Catholics, with few exceptions of the sisters of charity from some convents, and the whole corrupt sys-

tem of the Turkish Government intensifies the selfish life which actuates nearly the people.

The land here is all stony to an extent, which our farmers could not cope with, 1 generations of people here have piled up stones into terrace walls, and the hillsides are thus terraced to an extent I never saw before anywhere, not even in Switzerland. On these narrow terraces often only six or eight feet wide, are planted the mulberry and fig trees and vines, which give the people their living, and sometimes a wheat six or eight feet wide is seen. The agriculture here is very different from that we know about at home. We have had a nice rest visit here and shall be sorry to leave our dear friends' hospitality. To-day is fine clear and warm.

With dear love to all, affectionately,  
THOMAS SCATTERGOOD.

A CHINAMAN'S SENSE OF CHINA'S NEED.  
In the *World's Chinese Students' Journal* not published as a Christian paper, a Chinaman thus writes of China's awful need Jesus Christ:

"The only true statesman is the statesman who has measured the subtle and powerful forces of the heart. The only true reform is the reform which attacks sin in the human heart. The vision of sin may well appal the bravest soul.

"The earnest student of history sees a black stream moving irresistibly down the ages, millions and millions of men, women and even children helplessly engulfed in its loathsome filth. Horrid idols, instead of the beautiful God; bawling harems instead of the Christian home; woman the slave of man, instead of his companion man, lecherous and lustful, women cowed and ill-tempered; the shallow philosopher and icy ethics of the world, instead of the warm and glowing teachings of heaven the tyranny of fear and superstition, instead of the liberty of truth; the slaver and appetite of passion, instead of the masterful spirit of Him that overcometh; wickedness entrenched in ancient times, in laws in languages, in the social systems, in religious forms, and fortified by the authority and prestige of thousands of years of history O, horrid ocean of sin, who shall measure thy borders? Who tell the tale of thy relentless years? Thy eastern wave sweeps man's fair Garden of Eden, and thy western shore no man knoweth. Thebes, Nineveh, Babylon, Athens, Rome, are but wrecked ships on thy shores. No time, no climate, but has reason to curse thee. Who is able to cleanse thy foul depths?

"Fellow-countrymen, shall we not view this vision with fear? Shall we not sit in the ashes, tear our hair and wring our hands in despair? Are we women or children? If we are men, then let us gird up our loins and unitedly combat our greatest infernal foe, our national ulcer, which is sapping and gnawing—and will sap and gnaw, if we do not nip it in the bud—the foundation of our national structure? Sons of Han, take this to heart! 'As we sow, so shall we reap.' Arise, put on thy helmet of Light and Truth, and go forth to conquer sin."

**The Importance of Little Things.**

What student of literature does not know at the witchery of the finest verse and the arm of the best prose are often due to the cautious use of one or more words? Of the nous passage in John Bright's speech against the Crimean War, where he says: "The angel of Death has been abroad throughout the land; you may almost hear the beating of his wings," a member of the House of Commons, who was a terner, observed, "Had he said flapping, should have laughed at once."

Gibbon, who with all his faults, was a magician of language, says truly that the pathetic always consists in the detail of the circumstances. De Quincey, whose cromancy with words is greater than the historian's, speaks earnestly of the infinite disturbance caused, in many cases, in the eye of a thought, by the mere position of word as despicable as the word even.

Many persons cannot conceive how the infinitesimal globules of medicine prescribed by homeopathic doctors can work a cure deadly diseases. The amount of medication contained in a globule of the tenth, twentieth, or thirtieth dilution, is far beyond the reach of the finest balance, and is, indeed, infinitesimally minute. But the medicine there, and the possibility, and even probability, of its working changes in the body of man, is supported by many analogies.

Who is ignorant of the subtle, imponderable nature of perfume? How infinitesimally fine must be the odor that emanates from the pouch of the musk deer, seeing that it fills a large space for years with its penetrating influence—that it fits itself to an infinity almost of substances, without diminishing its weight or volume—and at its essential action, eluding our most delicate weights and measures, defies all attempts to analyze it!

Is it not notorious that the natural medicines in some of the best mineral waters are present in very attenuated quantities? What chemist has ever weighed the aguish principle of malaria in his balance? Is it not an infinitesimally small article of hydrophobic poison that works its proper woe? How many grains, or what proportion of one grain, does a wasp inject under the cuticle with its sting? It is said that a single grain of iodine will impart color to seven thousand times its weight of water. Sir Humphrey Davy found that a nail head of zinc would protect all-a-dozen square feet of copper from the corrosive action of sea water; that is, reverse the poles of all the myriads of atoms contained in that surface. Some of the acutest pains, the deadliest diseases, are produced by causes apparently insignificant. Will not the scratch of a pin produce lockjaw, and is not a prick by a surgeon's lancet, that has been used in dissection, fatal to life?

How petty and seemingly trivial are often the circumstances that lead to the detection of crime! How often has the watermark on a sheet of paper or parchment, or an anachronism in the use of a

word, betrayed a forgery or other fraud! Alexander Hamilton and Aaron Burr were once opposing counsel in a lawsuit, when the former held up to the light a written paper introduced by Burr, and said to the judge, "May it please your honor, here comes a witness from the skies to demonstrate the forgery!" The bright sunlight, shining through the paper, showed the watermark to be of a later date than that of the instrument. Chatterton, the sleepless soul, "the marvelous boy that perished in his pride," forged a series of poems, which he claimed were the productions of one Rowley, a priest of the fifteenth century, discoloring the parchments and imitating the antiquated handwriting and spelling of that age. The cheat was betrayed by a slip in the use of one little word—the word "its," which is wanting in King James's Version of the Bible, and was first used, so far as known, by Florio, the translator of Montaigne, in 1598.

When Robert Chambers published his "Vestiges of Creation" anonymously, the authorship was assigned to some unknown Scotchman, because of the use in the preface of will for shall. No Scotchman, it is said, ever understood the distinction between these words. A supposed autograph letter of Montaigne, which had been sold in 1830 for seven hundred francs, was afterwards discredited, because it contained the word passeport, more modern than the essayist's age, and was thought dear at thirty francs.

How often has the petty circumstance of the omission of a word or even a letter in a legal instrument, in an indictment, a deed, or a will, vitiated the instrument, to the great injury of the state, a grantee, or a legatee! The celebrated Lord Lyndhurst got his start as a lawyer, by detecting a slight flaw in the indictment of a warehouseman at Nottingham, the centre of the "Luddite" movement, who had sent threatening letters to his employers. The evidence against him was conclusive, and, but for the blunder of the prosecuting attorneys, conviction would have been sure. The indictment described Nunn & Company as "proprietors of a silk and cotton lace manufactory," when, in fact they were manufacturers of silk lace and of cotton lace, but not of a lace made of a mixture of silk and cotton. The lynx-eyed Copley saw at once and took advantage of the mistake, and his client was discharged. The simple insertion of the letter "a," before "cotton," would have prevented this result. It is a fact well known to lawyers that the omission or misplacement of a monosyllable in a legal document has made many a man bankrupt. By the improper use of one word thereof, in a will made some years ago at Pittsburg, Pennsylvania, one hundred thousand dollars were diverted from the intended legatee.

Reader, did it ever occur to you that one of the most valuable products of American industry is the hen product, the eggs, that seem so insignificant compared with the silver, iron, or wool product of the country? Yet in 1884, the value of the entire product of our silver mines, also of our entire product of pig iron, and, again, the value of the entire wool clip of the United

States, was each less than the value of the hens' eggs sold in the markets of the country. The value of the combined annual product of silver, pig iron, and wool, was less than that of the eggs and poultry sold in that year. It is said that according to the last census, there were 233,598,005 chickens in the United States, of laying age, valued at seventy million dollars, which laid forty-two million five hundred thousand eggs a day, or more than a billion and a quarter dozen a year. It is further said that in our entire history there have been but two years, 1868 and 1869, when the value of the poultry and egg products fell below that of all the world's mines put together.

How few persons have any conception of the exceedingly small margins of profit upon which manufactures and trade are often carried on in this country! It is said that a difference of one sixteenth of a cent a pound in the cost of cotton decides whether a factory shall make a loss or a profit. Ex-mayor Charles A. Schierer, of Brooklyn, stated some time ago in the *Saturday Evening Post*, that the man in the tanning business who can undersell his neighbor by an eighth of a cent, is the one who can control the market.

It has been truly said that to move a grain of sand on the seashore a few feet further inland would change all antecedents from the creation, and all consequents to the end of time. For there must then have been a greater force in the wave that threw it there; and for that the storm wind must have been stronger than it actually was; and that, again, must have required a difference in the preceding state of the atmosphere, which caused the wind—a change of temperature, in fact, all over the globe; and that, again, a corresponding difference in the temperaments and characters of the men inhabiting different countries. "How can we know," asks Fichte, "since it is not given us to penetrate the arcana of Nature, and it is allowable, therefore, to speak of possibilities—how can we know that, in such a state of the weather as we have been supposing, in order to carry this grain of sand a few yards farther, some ancestor of yours might not have perished from hunger, or cold, or heat, long before the birth of that son from whom you are descended; and thus you might never have been at all; and all that you have ever done, and all that you ever hope to do in this world, must have been hindered in order that a single grain of sand might lie in a different place?"—Wm. MATHEWS, in *Forward*.

"Too good for this world," is the laugh with which many young men cover their rejection of high conscientiousness. There is no doubt that Christ was too good for this world; for proof, it crucified him after only three years preaching. The Gospel is too good for this world—and yet, is there any other way to become good enough for the next?—*Forward*.

The nations' worst enemy may be itself; its best defence is its righteousness and humility.—*Presbyterian*.

### THE LAND OF "PRETTY SOON."

I know of a land where the streets are paved  
With the things we mean to achieve.  
It is walked with the money we meant to have saved.  
And the pleasures for which we grieve,  
The kind words unspoken, the promises broken,  
And many a coveted boon,  
Are stowed away there, in that land of somewhere—  
The land of "Pretty Soon."

There are uncut jewels of possible fame  
Lying around in the dust.  
And many a noble and lofty aim  
Covered with mould and rust!  
And Oh! this place, while it seems so near,  
Is farther away than the moon;  
Though our purpose is fair, yet we never get there—  
The land of "Pretty Soon."

The road that leads to that mystic land  
Is strewn with pitiful wrecks,  
And the ships that have sailed for its shining strand  
Bear skeletons on their decks,  
It is farther at noon than it is at dawn,  
Farther at night than at noon;  
Oh, let us beware of that land down there!  
The land of "Pretty Soon."—*Writer Unknown.*

### A Quiet Spirit.

A traveler passing through the western country saw, on a new "claim," some men busily excavating.

"You mean to have a good foundation for your house," he remarked to the one whom he judged to be the owner.

"Isn't a house, it's a cyclone cellar," volunteered the neighbor and older resident who was assisting in the task. "That's what you have to build first in this region of country—a cyclone cellar. 'Tain't always needed, but whenever it is ye need it so mighty bad that nothin' else 'pears to count for much."

The requirements of our inner and outer humanity are more nearly alike than we often realize; the spirit also needs its place of refuge. One of the first things every life needs to build for itself is an inner sanctuary where some things shall be beyond the reach of storm. Disappointments, vexations, the untowardness of circumstances, and the unreasonableness of men are gusts that blow about us daily, to say nothing of the heavier storms that come, and the life that is tossed hither and thither at their mercy can never know much of peace or strength. It is impossible that griefs should not hurt, that unkindness should not wound, but it is possible that the spirit should have its refuge from the tempest—some inner quietude into which it can retreat while these things go by, and not allow them to sway and wreck at will. A quiet spirit is something to be striven for and won. It is not stoicism nor indifference, not the selfish philosophy of those who do not care what happens so long as it does not happen to them; but it is common sense and the grace of God.

There are many who misunderstand both its nature and its scope. "We are so intense," they say; "we feel everything so keenly; our likes and dislikes, our hopes, fears, and griefs are all so strong that we cannot do anything but yield to them. Calmness amid whatever befalls, and the ability to throw off worries and troubles must be a very comfortable gift, but we do not possess it." Really their out-spoken

thought would be that there can be no such quietness where there is any depth of feeling, or strength of affection; that it can belong only to a somewhat callous or shallow nature. Their own upheavals and tumults, their tears and complainings, however wearing and uncomfortable they may be, are yet to them a proof of superior fineness and nobility. We have only to watch ourselves and those about us for a little time to disprove any such theory. There is nothing so destructive to nerve and brain, to mind and body, as uncontrolled feeling—the tempests of worry, resentment, grief, and passion that sweep across the soul. We all know that they make clearness of thought, steadiness of hand, and reasonable judgment impossible, and that we cannot do our best work under their influence; they "upset" us, as we say. And as every day we meet in some form or other, in circumstances or in people, these things that disturb and irritate, it follows that if we are ever to do our best work at all it must be by escaping from their power.

"We cannot change this whirring, jarring world, but we can learn more and more to loosen its unnecessary grip upon ourselves," said a busy man recently, one whose life and work keep him where conflicts and annoyances are many. "We cannot afford to be tossed and whirled about by every wind that blows. It is absolutely necessary to learn how to withdraw into an inner quietness of spirit, and let the little fretting things go by as if they were not." It is absolutely necessary to do this if we would possess our own poise and strength, and necessary if we would be of any real value in the world.

The quiet heart is not only strong for itself, it is also a source of strength to others. In any time of danger and alarm the spirit that has learned to possess itself in calmness is the one upon which others lean, to which they turn for courage and comfort. "I will be to them a little sanctuary in the countries where they shall come," was God's promise to his scattered and exiled people wandering in many lands, far from temple and home, and surrounded by the ways and gods of strangers. It is a promise that belongs to his children through all ages, for the peace that we need is the "little sanctuary" that God's presence will make in the heart that trusts in Him—the quiet place where, believing in his love and his overruling power, we can bide and find rest even in the midst of the storm:

"Quietly holding fast  
To the things that cannot fail."

—Forward.

LIFE must be lived on the mountain heights in unceasing relation to the Spirit, who is the one and only interpreter of Christ. Some years ago I met in the south of England a dear friend, and looking at him was filled with sorrow as I saw at once he was in the grasp of an insidious disease which with deadly certainty saps away the life. After a long interval, when I was in Colorado, I saw him again, and hardly knew him. The rare air of the mountains had given him back his old strength, and

had made impossible the spread of disease. He told me, however, that while feeling perfectly well, it was necessary him to stay upon those mountain-heights or the old trouble would return. Let keep ever in the mountain air. If we scend into the old valleys, the paralysis the past will come again. We must l in the atmosphere of the Spirit, high on mountains of vision, and there the apple for the bread of heaven will be strong, feeding upon Christ we shall 'grow up u Him in all things.'—DR. CAMPBELL MORC

EVERY new discovery must raise in a fresh sense of the wisdom, greatness & power of God. He hath so ordered this that almost every part of creation is our benefit, either to the support of our ing, the delight of our sense, or the agreea exercise of the rational faculty. If th are some few poisonous animals fatal man, these may serve to heighten the c trary blessings; since we could have idea of benefits were we insensible of th contraries; and seeing God has given reason by which we may choose the go and avoid the evil, we suffer very little fr the malignant parts of the creation.' JONATHAN EDWARDS.

EXTRACT FROM A MEMOIR OF JOHN THO—The evening preceding his decease, related to his family the following circumstance. When a boy about fourteen years of age, my attachment to music and singi was such, that when walking alone in t lanes and fields on an evening, I frequen gratified myself by singing aloud; a indulged therein even after my mind became uneasy with the practice, until, in one my solitary evening walks, and when in t act of singing, I heard, as it were, a voi distinctly say: "If thou wilt discontin that gratification, thou shalt be made p taker of a more perfect harmony." Su was the powerful and convincing effect this solemn and awful communication, th he added, he never afterward indulged the practice.

A. F.

MALVERN, Eighth Month, 1907.

I REGARD marriage as a partnership, which each partner is in honor bound think of the rights of the other, as well of his or her own. But I think that t duties are even more important than t rights; and in the long run I think that t reward is ampler and greater for duty we done than for the insistence upon individu rights, necessary though this, too, mu often be.

Questions like the tariff and the currenc are literally of no consequence compare with the vital question of having the un of our social life, the home, preserved. . . . If we have solved every other problem i the wisest possible way, it shall profit u nothing if we have lost our own nation's soul; and we will have lost it if we don't have the question of the relations of t family put upon the proper basis.—THEO DORE ROOSEVELT.



## OUR YOUNGER FRIENDS.

AMONG THE TREASURES.—A little boy four or five years old met with a serious accident that splintered the bone in his leg. For weeks, he was a prisoner between his couch and chair—a patient, uncomplaining little invalid, but with the days dragging somewhat heavily because it chanced that in the busy household to which he belonged there was no one free to devote much time to his entertainment. But the tiny boy was a brave, resourceful young soul, and having been provided with scissors, papers, and paste, he busied himself for hours daily in cutting out pictures that pleased his childish fancy, and filling large cards with them as presents to his friends. Raggedly cut, and oddly jumbled together the pictures were, but one of those cards was found years afterwards, carefully stored away among the treasures of one of his near relatives.

"A queer work of art to keep," she said, smiling at it tenderly, "but I never see it without a vision of that precious crippled baby, sitting by his window and working patiently with his blundering little fingers—so sure he was making something that would please each one. Oh, he is well and strong, and a big boy now, but I never had the heart to throw that away!"

All human love is but a faint image of the Divine. May it not be that some of our efforts of service, crippled and hindered as they are, over which we mourn as worthless, may yet be found among the Master's treasures? May they not be all the dearer to Him because of the limitations under which we were patiently, lovingly, trying to do our best?—*Forward.*

WHAT'S IN THE GLASS?—It was John G. Saxe, who, fifty years ago, was America's leading humorist, who wrote this startling warning:

"You have heard of the snake in the grass,  
My boy,

Of the terrible snake in the grass;  
But now you must know  
Man's deadliest foe

Is the venomous snake in the glass,  
Alas!

The venomous snake in the glass."

And it was Henry W. Longfellow, whose "Psalm of Life" many an American boy knows by heart, that wrote:

"Touch the goblet no more!  
It will make thy heart sore,

To its very core,  
Its perfume is the breath  
Of the angel of death ;  
And the light that within it lies  
Is the flash of his evil eyes.

Beware! Oh, Beware!  
For sickness, sorrow and care,  
All are there!"

WHAT CHILDREN ARE FOR.—A speaker had shown that a watch and a pencil and a knife are good for nothing unless they can each do the thing for which they were made. But now what is a boy or girl made for? The children were silent. "There is a beautiful answer to that question which boys and girls in Scotland learn. It runs: 'The chief end of man is to glorify God and

enjoy Him forever.' That is what boys and girls are made for." The children were listening very attentively. "But if a boy or a girl does not do the very thing for which she or he was made, what is that child good for?" "Good for nothing." It came from their lips quite spontaneously. "Good for nothing," repeated the gentleman, solemnly. "I hope none of you will be like that. Good for nothing! How sad and how terrible! But if you will yield your hearts to Christ your Saviour, He will make you good for something."

## HISTORY OF FRIENDS.

(Continued from page 5.)

On the day that Edward Burrough and Francis Howgill were banished from Ireland, Barbara Blaugdone arrived there.

She sailed from England in a vessel bound for Cork, but stormy weather drove them into Dublin.

The sailors declared that the Quaker was the cause of the tempest, and wanted to throw her overboard. Knowing of their plot she told the captain, and said that if they did so, her blood would be required at his hands; so he charged them not to meddle with her.

On the First-day of the week, in the midst of the storm, she went on deck, and preached to the seamen, then prayed for them. The whole crew were very quiet and sedate, saying that they owed more to her than to the clergyman, because she prayed for them, while he, through fear, could not open his mouth to speak. And when they at last arrived safe in Dublin, the captain declared that he had never been in such a storm before without receiving some damage.

When Barbara Blaugdone landed, she went to the Lord Deputy's house to see him; this his attendants strove to prevent; and they brought her into a drawing-room, where all stood uncovered but one gentleman.

As she still kept silence, they asked her why she did not give her message to Henry Cromwell; but she having a feeling that he was not present, said:

"When I see your lord I shall give him my message."

He came in soon after, and she warned him not to fight against the innocent, but like Gamaliel, to let them alone, for if their work were of God it would stand; if of man, it would fall. Having said more than this she left him; and heard afterwards at Captain Rich's house, that the Deputy has become so serious, that he would join in no games or pastimes.

She next visited Cork, where she had some relations and friends, but her sufferings there were great. She was several times imprisoned, and once as she preached in the market place, a butcher swore that he would kill her, and had lifted up his cleaver above her head, when there came a woman behind him, who caught his arms, and held them till the soldiers came and rescued Barbara. From Cork she returned home to Bristol, but soon after she set out to revisit Ireland, and near Dungarvan the ship foundered. The master and the passengers got into the boat, except one man

and a woman who were cast away, while Barbara, who remained in the cabin, was nearly stifled by the waves beating in upon her; at length, however, she got up on the deck. The master having landed, called to her, that if she would leap into the water, he and another would venture in, and bring her ashore. Accordingly they went in, up to their necks, and she leaped down; they caught her, but as she became entangled in the ropes, she was drawn away from them again, and a wave rolling in, beat the ship out to sea; then they caught her again, and all three came safe to land.

In Dublin she was imprisoned, till her friends, Sir William King, Colonel Fare, and Lady Brown, caused her to be released. Soon after, in Limerick, she was again put in gaol, and when she got out and sailed for England, a privateer boarding the ship robbed her of all she had, and took away the captain, till he should pay a sum of money for the ship and goods. She however came safe to England, bringing Barbara Blaugdone home, after all her adventures.

When Barbara was young, she had been a governess, and had become a Friend on hearing John Audland and John Camm preach, for which her pupils were taken from her; and she was often in gaol for three months at a time. Once as she came from meeting in Bristol, she was nearly killed by a man, who stuck a knife into her side; she was imprisoned at Marlborough for six weeks, and when they released her, she went to Isaac Burges (the man who had committed her), and discoursed with him until he became converted to the Truth, though he said he could not take up the cross so far as to walk like the Quakers; but he was ever after kind to them, and never persecuted them again.

While she was in Devonshire, she visited the family of the future Earl of Bath (for she had been intimate with them before, and often spent much time with them in the days of her gayety), but now she came to warn them to leave off the vanities of the world. She asked for the lady of the house. One of the servants who knew her sent her to a back door, saying that the lady would come out that way to go to the garden. When Barbara reached the place, a great mastiff was set at her; he came fiercely towards her, but suddenly turning round, limped away, crying, while Barbara saw the hand of God in this escape.

The lady came, listened, thanked her for her exhortation, but did not ask her in, though she had often before been her guest. Then she was in prison in Exeter for some time, and shut up among a great company of gipsies, with whom she was afterwards turned out. Many other imprisonments and sufferings she underwent, but she continued a fearless and zealous preacher of the Truth.

GENUINE bodily health is not much concerned about symptoms. It enjoys its food and does its work. The same may be said of genuine spiritual health.—O. P. FITZGERALD.

"Ill fares the land, to hastening ills a prey,  
When wealth accumulates and men decay."

## RESOLVED.

[Written by one much afflicted with paralysis, and sometimes taken to a Friends' Meeting.]

I will, I roused myself, and said—Go sit among the Quakers;

They are a homely, quiet folk, with whom the Lord abides;

They of His banquet's ripest store are verily partakers; I'll see if I can gain a crumb of what He them provides.

'Tis long since I was in the room devoted to the meeting; Though in the spirit I have been their gatherings amid; Ah, can we estimate the works the Spirit is completing; Ah, can we tell what eyes behold when ope's the soul its lid?

Can I conceive the music breathed only the Spirit utters I've heard it whilom in the house of waiting, quiet Friends;

I'm sore at heart, and in their midst I'll ope the Spirit's shutters, And bathe me in the golden flood of glory the Lord sends.

My soul is like a darkened room, no beam of beauty enters;

I will unto the meeting go, and take the shutters down, And ask that spiritual help in which all blessing centers, And gain from Jesus Christ himself the sceptre and the crown.

I feel there comes upon me now a spiritual yearning; I cannot venture to explain the sweet ecstatic thrill; It is a lesson far too deep for any human learning; It is—I can't say what it is—it cometh not at will.

So to the Quakers I will go, and silent will I listen To catch the music from the harps of heavenly delights; But oh, I'm in a glen astray where not a leaf doth glisten, And truly I am in a pass the tender soul affrights!

I will—I roused myself and said—Go sit among the Quakers;

I have with them in spirit been, grazing on pastures cool;

You call the people of the world, you call them merry-makers;

I'll go and wait until a wing ruffles thy surface pool.

And then, I will be lifted down, a cripple shall be lifted, And I will in the healing lymph my vigor loss renew, The trouble weighing on my limbs by benediction shifted, The gray and gusty sky swept back to show the sky of blue!

A. W. WEBSTER.

MAIDSTONE, England.

## Science and Industry.

MEN WHO HAVE USED THEIR EYES.—"I have educated five observers," said Louis Agassiz, when asked, after he had spent fifteen years as a teacher of science in this country, what was the best result of his efforts. He thought the noblest profession in all the world was that of teacher, and that, especially in science, the teacher's most important work was to train the student in habits of observation. Lowell called it a divine art—that of seeing what others only look at. It is, however, an art that may be cultivated, not only by those who enjoy the opportunity of school and college, but by all who are willing to study in God's university.

Early in the eighteenth century a young man was plowing a field on his farm. While his horses were resting at noontime, he picked a common daisy and began to study its structure. Attracted by the great beauty of a flower that was regarded as only a weed, he felt ashamed that he had given so little attention to the wondrous forms of life he saw on every hand. His thirst for

knowledge led him to ride one of his horses to the nearby city of Philadelphia that very day. The only book to be found on plant life was in the Latin language, which he had never learned. That circumstance, however, did not dampen his zeal. He carried home the book, and also a Latin grammar and dictionary, and entered at once upon his arduous task. Not only did this young student become the leading botanist of America, but his fame extended over the ocean. When Charles Kingsley visited Philadelphia, and his host asked what he most of all desired to see, the reply was, "John Bartram's garden." The farmer who had learned to use his eyes to some good purpose had established on the banks of the Schuylkill, the first botanical garden in America.

Thirty years ago, James G. Blaine remarked to his friend, Dr. Hill, of Augusta, Maine, that there was not enough cotton and rags in the world to supply the newspapers with their raw material; and he ventured the opinion that unless the problem could soon be solved, half the newspapers in the country would fail.

Not long after this conversation, Dr. Hill stepped into the office of a paper mill with a hornet's nest in his hand, and said to the superintendent, "Why can't you make paper like this?" The doctor's trained eye had discovered what had escaped the notice of others—that the insects began the process of nest-making by chewing up particles of wood to a fine pulp.

After a careful examination of the structure of the nest, the two men reached the conclusion that what a hornet has done, man should be able to do. The wood pulp industry, which had its origin in these investigations, has reduced the price of paper from thirty cents to one and one-half cents per pound. "To produce the paper used by either one of the largest New York dailies," says a recent writer, "ten acres of spruce forest must be cleared and swept into the paper-making machines every twenty-four hours."

"Why did he make it upside down?" was the question asked by a Methodist clergyman when his attention was first called to the construction of a typewriter. He had occasion to employ the services of a stenographer, and became deeply interested as he watched the working of the machine. The mechanism seemed too complicated; he thought there was great waste of power in lifting the type from below and making it strike the platen with sufficient force to produce the impression. Why not turn the machine over and let the power of gravitation do a part of the work? The outcome of this careful observation was the construction of a new machine which is now winning its way to public favor.

When some one said to Turner, "I do not see such skies as you point," the artist replied, "Don't you wish you could?"—*Congregationalist.*

AN UNDERGROUND CITY.—In Galicia, in Austrian Poland, there is a remarkable underground city, which has a population of over one thousand men, women, and

children, scores of whom have never seen the light of day. It is known as "the City of Salt Mines," and is situated several hundred feet below the earth's surface. It has its town hall, theatre, and assembly room, as well as a church building, decorated with statues, all being fashioned from pure crystallized rock salt. It has well graded streets and spacious squares, lighted with electricity. There are numerous instances in this underground city where not a single individual in three or four successive generations has ever seen the sun, or has any idea of how people live in the light of day.

THE CRACK WAS THERE.—The camera is coming to play an important part in deciding disputed questions of fact in lawsuits. The lens, the sunlight and the plate tell the truth.

In an important damage case before a United States judge, witness after witness swore that the front of a certain Government building was not cracked on a given day. The attorney for the prosecution or plaintiff introduced witness after witness who swore it was cracked on that day.

Finally the judge said:

"A difficult situation is before me. The witnesses on both sides are men of probity. Their intent to be truthful cannot be doubted, but they swear at exact variance with each other. Was the building cracked or not?"

"If it please your Honor," said the plaintiff's attorney, "I have one more witness to introduce."

He placed on the stand a boy of sixteen, who said he was an amateur photographer, and on the day in question had taken a photograph of the front of this building in bright sunshine. He had done this because he was taken with the architectural beauty of the building. He produced the original negative, which had not been marked or retouched. The sunshine had done the work upon the plate.

The plate was held up so that the judge and jury could see every outline on it. Straight down the front of the building ran a sharply marked crack. The lad said simply:

"That was the only thing that spoiled the picture for me, and I did not discover it until after I developed the plate."—*Selected.*

SOME remarkable statements are made in Circular No. 97 of the Forest Service, which deals with the timber supply of the United States, and reviews the stuppage estimates made by all the important authorities. It states that every person in the United States is using over six times as much wood as he would use if he were in Europe, and that the country as a whole consumes every year between three and four times more wood than all the forests of the United States grow in the meantime. This country is to-day in the same position with regard to forest resources as was Germany one hundred and fifty years ago. During this period of one hundred and fifty years such German states as Saxony and Prussia, particularly the latter, have sup-





# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SEVENTH MONTH 27, 1907.

No. 3.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(Sents from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to  
JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

It was obvious that on the first page of VOL. LXXXI we should have stated that THE FRIEND had reached the age of eighty years, instead of its "eightieth year." An account of the founding of this periodical and of the worthies, all now passed away, who were instrumental in it, prepared by some one who has the facts, would be gratefully received.

OUR NOTHINGNESS in its right place becomes a member of all fulness, as a cipher, which of itself is nothing, becomes an essential figure to the meaning of 1,000,000, and a ten-fold greater part the closer it follows the leading One.

"We are nothing. Christ is all," and "our sufficiency is of Him." If we could see the glory of the fellowship of following Him, who would not be one of Christ's ciphers?

Let no one be discouraged in a sense of his nothingness. Following Christ he is not an empty zero, but a link in the power of an endless Life.

LET OUR DARKNESS TAKE IN THE BRIGHTNESS.—"Every good gift cometh from the Father of lights," and there is one light, that of cheerfulness, or comfort, or contentment, or joy of the Lord for a strength to us, often descending to overcome the discouragements of the Adversary, who is the father of gloom to make us glum. There is, let it not be forgotten, also a sorrow after a godly sort, working repentance unto salvation, which may be discerned by some sense of the love of Him who chasteneth. But the gloom of the lower kingdom is found not inconsistent with hatred, and a complaining spirit, or secret resentments, or a death-working sorrow of this world. This darkness is loth to let itself be dislodged from our hearts and dispelled by the light from

above,—the light which "shineth in darkness and the darkness did not lay hold on it" nor receive it.

But every light which is from above is meant for us to seize hold upon with alacrity, and allow to dispel our idolized darkness, that it may have free course to drive out melancholy moods or malign spirits, which would hold us in despair and blindness to Him through whose grace and free gift we are "saved by hope." That is a lovely faith which we may share with Jesus in saying, "Every thing that the Father giveth me shall come to me," and when it is light or brightness that He gives, it is cruel to reject it; it is even a condemnation to men that light is come to them and they loved darkness rather than light, because their deeds were evil. But the brightness of Christ's coming even in little things to show their sin, or in little things to cheer us up, is worth our entertaining, and "with open face reflecting as in a mirror" to others.

## "The Gladness of Thy House.

We have been hearing in a Quarterly Meeting with interest a sermon on the topic: "I was glad when they said unto me," "Let us go up to the house of the Lord,"—setting forth its outward side, "the house of the Lord," as the church or religious Society and its belongings; and its inward side, "I was glad;" and giving pre-eminence to the inward interest, or spiritual life, as that without which the outward establishment with all its efforts for entertainment or gathering permanent numbers, is powerless. Inward worship is its own best attractiveness.

It did not seem laid on any one at the time to make it clear (unless our attention was at fault) what shall produce this gladness, or inward drawing to assemble ourselves together. But as we reach this paragraph, such is the question that now comes up. And we believe that the nucleus or central Life around which the church of Christ in every land is drawn to gather itself, is Christ crucified,—who said, "I, if I be lifted up, will draw all men unto me." This means that where Christ becomes the treasure of the sinner whom He has drawn to repentance, there will his heart be; this means that it is Love that draws; this means that in the drawings of the same

Spirit to one Head over all, we are members one of another,—disposed to say, "Come brother, Come sister, let us go up to the house of the Lord. There will He teach us of his ways, and we will walk in his paths." It means an inspired yearning after the environment of his presence, a spiritual dwelling day by day, "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." We would not attempt to exhaust the inexhaustible. It is better left suggestive.

Neither did there appear room to bring to view the use to be made of going up to the house of the Lord, so far as that means a meeting for worship,—namely: "There He will teach us of his ways." Are we glad to go up together where we may meet with his immediate teaching,—needing "not that any man should teach us, but as the anointing teacheth?" The undermining of Quakerism is sadly explainable (whether numbers lapse or not) in this seeking out men to teach meetings, in substitution for the witness of Christ's Spirit being waited on to teach us of his ways that we may walk in his paths.

To the multiplying graduate\* the multiplying outwardness is saying as of old: "Speak thou unto us,—let not God speak, lest we die." But dying is just what it needs. As was in substance confessed by one or two members in that quarter after the meeting: "The exercise of our own gifts becomes dormant, while the more we lean on a pastor the leaner we become ourselves."

LIFE'S best school is living with people. It is there we learn our best lessons. Some one says, "It is better to live with others even at the cost of considerable jarring and friction than to live in undisturbed quiet alone." It is not ideally the easy way. It means oftentimes hurts, wrongs, injustices, many a wounding, many a heartache, many a pang. It requires self-forgetfulness, self-restraint, the giving up of one's rights many times, the overlooking of unkindnesses and thoughtlessnesses, the quiet enduring of things that it would seem no one should be required to endure from another. But it is best.—Forward.

\*We refer to the increasing number attending theological schools of different denominations in order to qualify themselves for the pastorate of meetings called those of Friends.

## Letters from Thos. Scattergood.

(Continued from page 10.)

Steamship *Prince Abbas*,  
OFF JAFFA, Fourth Month 8th, 1907.

## My beloved Son:

We spent some days with our kind friends, Theo. and Fareda Waldmeier at Asfuriyeh, and yesterday morning drove to this steamer at Beirut; we had two carriages to accommodate ourselves and our friends, D. Oliver and Fareda Waldmeier and our luggage. On the way one of the horses which had been overworked by his driver, fell down and died in the road. As time was precious, the luggage and people were transferred to another carriage at once and that broke down before it reached the harbor and the people in it had to walk a short distance and have the luggage carried. However, we got there in time and the steamer started punctually at ten and neither of us has been seasick thus far. We steamed nearly south from Beirut to Haifa where we stopped five hours, and then came slowly on to Jaffa during the night. We are lying off this port taking on cargo and passengers and expect to leave about four this p. m. We had on board about two hundred and fifty pilgrims, mostly from Russia and Cyprus, bound for Jerusalem. They slept on deck without any roof, but with plenty of bed covering and went ashore early this morning on their way to Jerusalem and probably other "holy" places in this country. They think it highly meritorious to visit Jerusalem, as the Moslems do to visit Mecca, and consider it improves their chances of getting to heaven. Poor, ignorant people! We know that our Heavenly Father looks upon our hearts, and how the love He has for us produces good lives and love for Him, which He will accept when the time comes for us to go to heaven. However, we do not judge these people who have had such entirely different education from that we are blessed with; no doubt the dear Lord will accept their love and devotion as being sincere and will reward them accordingly.

We are glad to have missed the cold weather. We see the snow on the tops of the distant mountains, but here the climate is warmer, and oranges, palm trees, lemons, figs, olives and other hot climate products grow in plenty. The houses are chilly because they are built of stone and there are few stoves or other means of warming them, as the people depend on sunshine, and put on overcoats, etc., in the cool evenings. We have not suffered from fleas as we thought we might, which has been a great relief. We think it is on account of the cool weather we have had. We have been a good deal inconvenienced by our fear of the drinking water in nearly all the places we have been. We have bought Vichy and other bottled waters, which are pure and wholesome. Here where oranges are plenty, we can and do get along without a great deal of water, but we cannot do without some.

Now, my dear boy, these will have passed thy ninth complete year before this reaches thee, and entered upon thy tenth. How odd it seems for our little boy—and how soon

he will be grown up into a larger boy and very soon as time flies into a man! Our prayers and our dear love are going forth for thee and you all.

Thy loving father,

THOMAS SCATTERGOOD.

FOR "THE FRIEND."

## A Letter of 1880 from La Tour in the Vaudois Valleys.

Reading the recent letter in THE FRIEND from George M. Warner, written from the locality of Lake Como and the Lake of Lugano, I am reminded of a letter received by me twenty-seven years ago from northern Italy, the writer (B. Tron) being an instructor in the Waldensian college at La Tour, Vaudois Valleys, Piedmont. When G. M. Warner says: "Doubtless the people of northern Italy are on a higher level than those of the south," he incidentally testifies to the good leavening influence of the Waldenses, who are not of the kind who whip out a stiletto at a word, their principles in a general way forbidding the shedding of blood by engagement in carnal warfare or the administering of capital punishment. Now, the immigrants from Calabria and Sicily who largely comprise those who come to this country, are much under priestly influence, having heard little of the looking to and guidance of the Holy Spirit. The missions of the Waldenses, however, are spreading increasingly over the country for its good. (At Como, aforesaid, they have a church, at Lugano a "station.") In the letter referred to, Prof. Tron, after acknowledging the receipt and appropriate bestowal of two copies of a history of the United States written from the viewpoint of the peaceful settlement of international difficulties, recurs to the welcome visit of J. Bevan Braithwaite and wife, and of their daughter, Anna B. Thomas, adding (as translated from the French):

"Their visit to the Vaudois Valleys was very agreeable to us, and it is with pleasure that we recall the remembrance of it. A long while we have had the happiness of being acquainted with your Society of Friends. It was William Allen, who, at the Congress of Verona, interested so strongly the Emperor of Russia, Alexander, on behalf of the Vaudois. Ten years later we had the visit of Stephen Grellet. In 1852, I had myself the pleasure of seeing the venerable William Forster, who had been introduced to me by my professor, L. Gausson, of Geneva. It was he who first had the thought to found in the midst of our valleys, an orphanage. Soon he quitted us to go to die in America, but his thought died not; on the contrary, his brother Josiah whom he had made well acquainted with his affairs, uniting with Dr. Gillett and — Bracebridge, pursued the idea of an orphanage, and commenced from the following year (1853) with three young orphans. In 1855 and 1856, a house, entirely new, received in it a dozen, and to-day the number of orphans so received has increased to fifty. A directress, as intelligent as she is pious, attends to all these young girls, to whom we often recall

also Robert and Christine Alsop, who seemed not able to come upon the continent without making a visit to the Vaudois, so great was their affection for us. These were those who introduced to us the Braithwaite family.

"You have the goodness to express the desire that the Vaudois may come to exercise a good influence upon their fellow-citizens of Italy. It is even for that we work with all our strength. Only, the soil is of an extreme hardness, and whilst in bringing to the Italians the pure Gospel of the Lord Jesus Christ, whilst in announcing to them the pardon of their sins by faith in His blood, we feel very well that our efforts are always useless when we have not the all-powerful aid of the Holy and Good Spirit of God. It is He who alone is capable of 'taking that which is from the Lord,' to communicate it, and it is from Him that we await all good success."

JOSIAH W. LEEDS.

"A HUMBLE CONFESSION.—Several years ago, in a Western town, a young lawyer, a member of a large church, got drunk. The brethren said he must confess. He demurred. He knew the members to be good people, but that they had their little faults, such as driving sharp bargains, screwing the laborer down to low wages, loaning at illegal rates, misrepresenting articles they had for sale, etc. But they were good people, and pressed the lawyer to come before the church meeting and own up his sin of taking a glass too much, for they were temperance people and abhorred intemperance.

The sinner finally went to the confession, and found a large gathering of brethren and sisters, whose bowed heads rose and whose eyes glistened with pure delight as the lawyer began his confession.

"I confess," he said, "that I never took ten per cent. for money." On that confession, down went a brother's head with a groan. "I never turned a poor man from my door who needed food and shelter." Down went another head. "I confess I never sold a skim milk cheese for a new one"—whereupon a sister shrieked for mercy. "But," concluded the sinner, "I have been drunk, and am very sorry for it." Whereupon the meeting very peaceably adjourned.—*Kentucky Sentinel*.

AN honest Friend of Philadelphia, who has now passed from this stage of existence, dreamed a few years since, that his wife, who had died not long before, was walking with him arm in arm on the road to heaven. They at length arrived at the gate, where they found the porter waiting, who queried with them who they were? The Friend replied, "This is my dear wife, who is a lover and follower of the Lord Jesus." The porter replied, "And dost thou think that is sufficient to gain an entrance here?" The Friend answered, "But she is washed, but she is sanctified, but she is justified in the name of the Lord Jesus, and by the Spirit of our God." The porter looked kindly upon them, and said, "Then you may enter within the gate, and a joyful time you will have." A. F.

### THE END OF THE WAY.

My life is a wearisome journey;  
I'm sick with the dust and the heat;  
The rays of the sun beat upon me;  
The briars are wounding my feet;  
But the city to which I am journeying  
Will more than my trials repay;  
All the toils of the road will seem nothing  
When I get to the end of the way.

There are so many hills to climb upward,  
I often am longing for rest;  
But He who appoints me my pathway  
Knows just what is needful and best;  
I know in His [Book] He has promised  
That my strength shall be as my day;  
And the toils of the road will seem nothing  
When I get to the end of the way.

When the last feeble step has been taken,  
And the gates of the city appear,  
And the beautiful songs of the angels  
Float on my listening ear;  
When all that now seems so mysterious  
Will be plain and clear as the day;  
Yes, the toils of the road will seem nothing  
When I get to the end of the way.

Though now I am footsore and weary,  
I shall rest when I'm safely at home;  
I know I'll receive a glad welcome,  
For the Saviour Himself has said, "come."  
So when I am weary in body  
And sinking in spirit I say;  
All the toils of the road will seem nothing  
When I get to the end of the way.

Cooling fountains are there for the thirsty;  
There are cordials for those who are faint;  
There are robes that are whiter and purer  
Than any that fancy can paint;  
Then I'll try to press hopefully onward,  
Thinking often through each weary day,  
The toils of the road will seem nothing  
When I get to the end of the way.—*Select.*

### Christ's Trial and the Law.

In his paper on "The Legal Aspects of the Trial of Christ" Edward J. Fox, of Easton, said:

"The jurisprudence of ancient Rome is considered by all students of law as of the greatest value, affording a foundation for much of our modern jurisprudence. Jurists of every nation regard with great reverence this code of laws. No less remarkable and interesting, from a legal standpoint, was the God-given code of the ancient Jewish Commonwealth, and where, therefore, these two systems united in the trial of a teacher who declared that He was the Son of God, innocent of any crime, and where, under both systems, his condemnation was accomplished and his blood was unjustly shed, the interest transcends that of any other trial.

"The trial of Jesus Christ was conducted before two distinct tribunals, and although in each there was a series of hearings, the trial may be appropriately divided into what we may designate as the Hebrew trial and the Roman trial.

"Jews had three tribunals: One composed of three judges, which had jurisdiction over minor offences and actions for debt; the second, composed of twenty-three judges, in which the jurisdiction was enlarged, but it had not the right to condemn to death, and the third, called the Sanhedrim, which was composed of seventy-one judges and had jurisdiction in capital cases.

"One of the Jewish writers has summarized from the Mishna the four great principles of criminal jurisprudence: First,

strictness in the accusation; second, publicity in discussion; third, full freedom granted to the accused, and, fourth, assurance against all danger of errors of testimony.

"There had been no charge formulated against Jesus and there was no valid legal authority for his arrest. The very fact that he was arrested after nightfall was a part of the plan to prevent the observance of due legal forms.

"A first step in this trial was the examination of Jesus in the presence of Annas. Although Annas had been a high priest, he had no official position at that time, except as a member of the general court of the Sanhedrim. There was no provision in the law under which it was proper to conduct this private examination, and Jesus, recognizing the irregularity of this proceeding, when He was questioned by Annas, said: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing.

"Then one of the followers or retainers of the high priest struck Him, saying: 'Answerest thou the high priest so?' to which He replied: 'If I have spoken evil bear witness of the evil; but if well, why smitest thou Me?'

"This was undoubtedly his protest for freedom of speech and liberty to the accused, both of which are essential to the Hebrew law.

"After his examination by Annas He was sent to Caiaphas, and while there is some confusion in the four narratives as to the order of events, it seems that still during the night Caiaphas, with some of the members constituting the Sanhedrim, continued the examination and trial of Jesus, and this was followed, either that same night or very early in the morning at the latest, by the formal trial and condemnation in the great court of the Sanhedrim. The provisions of the law, as set forth in the Mishna, are as follows:

"Money trials are commenced only in the daytime, but may be concluded after nightfall; capital trials are commenced only in the daytime and must also be concluded during the day. The former may be concluded by acquittal or condemnation on the day on which they have begun. The latter may be concluded on that day if there is a sentence of acquittal, but it must be postponed to a second day if there is to be a condemnation, and for this reason capital trials are not held on the day before a Sabbath or a feast day."

### TRIAL HELD IN THE NIGHT.

"The purpose of this requirement of the law was obvious. Where so serious a step as the execution of the criminal was contemplated, it was necessary that the utmost caution and deliberation should be taken, and that the judges should carefully consider the testimony that was offered, and not in the heat of passion, but with fairness and impartiality, and after sufficient reflection they should decide whether the accused should be condemned. This provision of the law was entirely

disregarded. The trial began near midnight. The substantial part of the trial, if not all of it, was conducted during the night; the judgment of the court, condemning the accused, was pronounced on the same day on which the trial began, and the trial itself was held on the day before the Sabbath. No indictment had been made and no formal accusation was ever prepared.

"It is singular that as they ultimately condemned Jesus for the crime of blasphemy, it was not possible for them to secure testimony which would have conformed in a slight degree to the legal requirements of their situation.

"After repeated failure, the Jewish court did finally succeed in getting two witnesses, who testified that they had heard Him say:

"I will destroy this temple which will be made with hands, and in three days I will build another made without hands."

"Mark says: 'And not even so did their witness agree together. Agreement of the witnesses was absolutely essential, and without it no conviction could be properly made. Even these witnesses perjure themselves in distorting the truth. What Christ had said was:

"Destroy this temple and in three days I will raise it up. The Jews therefore said forty and six years was this temple in building and wilt thou raise it up in three days? But he spake of the temple of his body."

"The high priest, seeing that this was not a sufficient basis on which to found a condemnation, sprang to his feet, demanding of Jesus, 'Answerest Thou nothing? What is it which these witness against Thee? But Jesus held his peace and answered nothing. Then, according to the gospel narrative, the high priest again said to Him: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."

"Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven.

"Then the high priest rent his clothes saying, He hath spoken blasphemy; what further need have we of witnesses?

"Behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

"Then they did spit in his face, and buffeted Him; and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote Thee?"

"This conduct, which the narrative makes clear, was not by mere underlings, but by members of the court, shows how far they were lost to what was proper and decorous under the circumstances. Under the Hebrew law a plea of guilty cannot be accepted from a prisoner accused of a capital crime. The Talmud says, 'Our law condemns no one to death upon his own confession.' And in the chapter in the Mishna, concerning the Sanhedrim itself, it is said, 'It is a fundamental principle with us that no

one can damage himself by what he says in judgment." Therefore, putting the question to the accused and founding a condemnation on his answer was still another violation of right and of justice.

"This conduct was wholly foreign to the letter and spirit of their law. Inasmuch, however, as the Jews were subject to the Roman power, many of their rights and privileges had been curtailed, and while they had adjudged Him worthy of death they had no authority under the Roman law to execute their sentence. It was, therefore necessary for them to go to Pilate and from him obtain the proper authorization to carry into effect their decree.

#### TRIAL BEFORE PILATE.

"This brings us to the second or Roman trial. They bound Jesus and led Him away to Pilate, the Governor." Pilate was probably trained in the Roman law, and seems to have been disposed in the first instance to conduct the trial in his tribunal in a more formal way and in accordance with legal requirements.

"Upon Pilate insisting that some accusation should be framed, they said, 'We found this fellow perverting the nation and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King.'

"Pilate then proceeded to ascertain whether the accusation that Christ had claimed to be king was well founded.

"The reply of Jesus to his questions evidently convinced him that there was nothing to be feared from this man in the way of setting up a hostile kingdom or one that would give the Roman authorities and Government difficulty or trouble. He accordingly said to the Jews, 'I find no crime in Him.'

"Then the Roman Governor seized what he thought was an opportunity to rid himself of the necessity of making a decision. A chance remark about Galilee afforded him a pretext of sending Jesus to Herod, who as Tetrarch of Galilee could assume jurisdiction to try one of his own subjects. Herod questioned Jesus in many words, but He answered him nothing. And the chief priests and the scribes stood, the gospel writers declare, vehemently accusing Him. But evidently the accusations which they made, and which are not recorded by any of the evangelists, failed to weigh with his new judge, and Jesus was returned by Herod to Pilate uncondemned.

"Pilate found that the responsibility was again thrust upon him. Another expedient suggested itself to him. It was the custom of the Jews at the time of this feast to have released to them some malefactor who had been charged with a crime. Pilate, therefore, proposed that the prisoner released at this time should be Jesus, but the Jews were unwilling that he should escape his responsibility in this way, and cried out upon his proposal that instead there should be released Barabbas, who was charged with insurrection, as was Jesus, but who was also charged with the greater crime of murder.

"By reason of the pertinacity of the chief priests and the crowd whom they

incited to join them in their cries, they compelled Pilate to release Barabbas and demanded that Christ should be crucified. Pilate, again protesting that Jesus was innocent, had Him scourged by the soldiers, and as He came out from this scourging, bruised and bleeding, wearing a crown of thorns and the purple garment, Pilate made still another effort to have Him released, saying, 'Behold the man!'

"But when they said unto him, 'If thou let this man go, thou art Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar,' he saw his own peril. A threat of this character meant that he might lose his official position. But he yielded not without protest; following not the Roman but the Mosaic code, he took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person; see ye to it.' Then released he Barabbas unto them; and when he had scourged Jesus, he delivered Him to be crucified."

"Thus we have seen, from the first steps in the trial of Jesus until the execution of the sentence, which was so unjustly pronounced, nothing was done in accordance with the forms of law or of the principles which regulated and controlled the several tribunals in which He was tried. The Roman trial was even more illegal and less judicial than the Hebrew trial."

#### OUR YOUNGER FRIENDS.

From a letter "For Girls and Boys" which E. Alice Catford writes in the *London Friend*, after reading the message which their Yearly Meeting has sent down to them:

It seemed especially to rest on the hearts of Friends that our young people (whom we cannot make soldiers because we do not believe in war) should all, boys and girls, be trained as noble servants and soldiers of our great Captain, Jesus Christ, whose "banner over us is Love."

That great and good man George Macdonald, once said, "If I can put one touch of a rosy sunst into the life of any man or woman I shall feel that I have worked with God." He meant that if, in any way, he could help to brighten and cheer the life of another, he would have been God's "fellow-worker" as Paul calls it.

Is not this something to live for? the smallest and meanest of us to be God's helper in bringing others to Him and to his love.

Often in Yearly Meeting the thought was given that it is not what we say and do that counts, but what we are.

In speaking of good men and women who have been taken from us to the life beyond, the "Message" tells us it was their character that made them great:—

"In the service of others, without thought of self, they were made able to show forth in the manifold duties of daily life as citizens and as men, the beauty of the Heavenly wisdom,—and they would tell us that their supreme inspiration was ever the Lord and Master by whose name they were called."

It is now, girls and boys, in your young

joyous days, when all life is fresh and full to you, that you are building the character that counts for so much.

Stone after stone is laid by your own hands; every act, every word, every thought, is something added to your life building. "Ye are the temple of God," Paul said, and how beautiful should be the place where God dwells!

When we come into our meetings for worship and sit in silence before Him, then especially we have time to pause and ask ourselves—what kind of temple am I building for God? Are my stones white and firm and well cut, are they truly laid and placed in just the right way? Am I letting the Great Architect have his true share in the work in carrying out the plans He has made for me?

Or, if you like better to think of life in another way, it is a piece of tapestry, that God has put into our hands to weave for Him. We cannot tell when we start whether it is to be a long or a short piece; He shows us bit by bit if we look at his pattern how we are to do it. Sometimes we have to weave in dark and strange colors, sometimes bright ones; but it all comes right at last if we follow his design, and do not willfully seek to invent one of our own.

There is a beautiful story that, once in an Eastern palace, a number of people sat weaving for the king. Some were weary, some glad, but none worked better or more smoothly and joyously than a little girl. The others crowded round her and asked—"How is it, little one, you always work so cheerfully? You never snarl and break your thread as we do?" With a smile she looked up—"I go and tell the king when I get into a middle: He told us to." "Why, so do we," they cried—"we take him all our troubles once a week!" Then she smiled more sweetly as she answered, "But I take mine at the first little tangle."

So we build, or we weave, whichever you will, and God in Christ is ever near us, nay, within us, to be our Helper, and as the "Message" says in its closing words:—"The closer we come to Him, the nearer we shall be to each other, and to all men; the more helpless we shall feel our own lives by themselves, and yet the more we shall feel that close beside us and within us is ever the endless strength and the endless love of God."

#### HISTORY OF FRIENDS.

(Continued from page 13.)

In the year 1656, James Nayler, an eminent and gifted preacher among the Quakers, was by unwatchfulness led away from the humility that belongs to Christ's minister, to a height of self-esteem, which, in the end, brought him down with remorse and agony of mind to the foot of the cross: but it pleased God to receive his repentance, to raise him up again, and to cause him to abhor his sins.

He had been imprisoned both for his preaching and (the Judges said) for blasphemy; and in punishment, on the eighteenth of Twelfth Month, was made to stand for two hours with his head in the pillory, in the Palace Yard, Westminster; then they



tripped him, and having tied him to the back of a cart, gave him three hundred and ten stripes, as he walked from the Palace Yard to the Old Exchange. The sheriff's cart slipped, as he was about to give another and the blow falling on his own hand, hurt him much. The prisoner suffered with great patience; his feet were cut by theorses treading upon them, and those who washed his wounds, said that there was not an inch breadth of his back or arms free from cuts and blood; so weak was he that he rested of the sentence could not be carried out on the twentieth, as appointed, and in the meantime many exerted themselves to raise a petition for its remission: but in vain, for on the twenty-seventh, bound at the pillory as before, his forehead was burned and his tongue bored through, with a red hot iron.

It is certain, however, that he came to great sorrow and true repentance; and so, is God forgives the sinner, James Nayler's friends could not refuse to forgive, and to receive him again, the lost and found. At the end of the year 1666 he died in Hunting-lonshire, in the hope of a happy awakening in the world to come.

Now let us see how the Quakers were received in America by the Independents, who themselves had fled thither to avoid persecution.

The first Friends who went there were Mary Fisher and Anne Austin. They came to Boston in the Seventh Month. Before they landed, the deputy governor took from them their books and burned them, ordering themselves to be kept prisoners, at first on board and then on shore. They were denied light or food for five weeks, and must have perished, had not a man named Nicholas Ushpal paid the gaoler five shillings a week for feeding them.

A month after, several other Quakers came, and met with the same treatment, being in like manner put again on board ship, while the captain was forced to bring them back to England.

Besides which, as soon as John Endicott, the governor, came home, a law was made, prohibiting all masters of ships to bring any Quakers there, and when Nicholas Ushpal reasoned with him against this, he was fined twenty-three pounds, imprisoned, and then banished; and though he was old and feeble, they made him move, in the cold winter time, to Rhode Island.

Here he met an Indian chief, who was very kind to him, and hearing his story said,

"What a God have the English, who deal thus with one another about their God."

Next year a Friend named Anne Burden went from Rhode Island to Boston, to recover some debts due to her, and with her Mary Dyar; they were immediately imprisoned. The latter was released by the great exertion of her husband; but Anne Burden, though ill, was kept three months in prison. Some friends of hers collected in goods, thirty pounds' worth of the debts due to her; and when she was to be sent away, she entreated leave to go by Barbadoes to England, because the goods she had for sale, were not suitable for the English market.

But no! the master of a ship was compelled to take her, without her goods, to England. And when he asked who was to pay for her passage, the magistrate bade him take her goods, and pay himself. He was too honest to do this, feeling sure besides that she would herself pay him, which she afterwards did in London. The magistrates seized her goods to the value of six pounds and ten shillings to pay for her passage, which money they kept for themselves, leaving her to pay the captain as best she could, and they kept seven shillings as hire for the boat that took her to the ship, though the captain had offered to take her in his own boat, and though she was really sent with the hangman, in a boat, pressed for the purpose. Lastly, they kept fourteen shillings' worth they said for the gaoler, to whom she owed nothing; and after all her toil and travel she had to return to England, without bringing home to her fatherless children anything of what was due to her.

Mary Clarke was the next. She came from London to warn them to desist from their iniquities; but with a whip of three cords they gave her twenty stripes on the naked back, and imprisoned her in the winter for twelve weeks. The lashes of their whips were about the thickness of one's finger, and they were knotted at the end; the handle was so long, that sometimes the man who used it, held it in both hands that he might strike the harder. Besides ill-using these strangers, the New Englanders punished, with fine and imprisonment, those of their own countrymen who either lodged or entertained them, sometimes even whipping them.

It would take too long to tell here of all the persecutions inflicted on them, or of all the cruel acts of John Endicott, the governor, till at last, in the year 1658, an old man, named William Beard, was chained for sixteen hours by the neck and heels so closely that there was only the space of the locks between them. In the morning the gaoler gave him a hundred and twenty-seven blows with a pitched rope, an inch thick, until the flesh was like a jelly, and the blood hanging in great clots about his back and arms, and he lay upon the boards so utterly weakened, that his senses were numbed; he could neither feel, nor see, nor hear, and the coldness of death crept over his tortured body, till God's power sent life again through his mangled limbs,—and he lived!

But the people heard it, and a cry arose, so that the governor was obliged to send his own surgeon to the prison, to see the sufferer. To him it seemed as if the flesh must fall off the bones, before the man could be healed which so exasperated the people, that the magistrates, through fear, pretended to blame the gaoler, and threatened to punish him, till John Norton, (the chief clergyman of these pious Independents) justified all the gaoler's evil deeds, and said, "The Quakers only deserved it." And the magistrates called a court, in which they made a law against "the pernicious sect called Quakers," banishing them from New England, on pain of death. This act, however, was not passed without some trouble, and was carried by but one vote; which they

would not have had, only that a man named Wozel was ill; for when he heard of it, he even wept, and said he would have crept to the court on hands and knees, rather than let it be, if he had but known.

#### REAL SYMPATHY.

"If I were queen I'd sell my crown  
To buy my starving subjects' bread,"  
She said, and straightway paid three pound  
For gaudy trimmings for her head.

"If there were war I'd go as nurse,  
And spend my time in field and tent,  
No lips should lack the cooling draught,  
No heart the comfort Heaven sent."

Yet near her door a mother, worn  
With watching by her sick child's cot,  
Wants those to share her trouble borne  
Through nights of pain when hope is not.

Ah, foolish maid! thy sympathy  
Is all feeling, not sympathy,  
Go look and home, and share, and find  
Joy in the little kindly act.

ANNA M. FREEMAN.

#### The First New England Colony.

Among the unnamed dead whose dust slumbers amid the dust of Jamestown there rest the bones of the stalwart voyager and discoverer, Bartholomew Gosnold, the first Englishman to found a colony upon the shores of New England. His name is scarcely remembered in this generation, yet Gosnold was a prominent figure in his day, and he was one of the leaders of the colony that settled Virginia in 1607. Several years before this he had led a small colony to the coast of New England, and a settlement was begun on what is now Cuttyhunk Island, near the mouth of Buzzard's Bay. The ruins of Jamestown lie over his grave, but we should not forget the bold navigator who by an accident escaped being the founder of New England.

Few of those who sail along the southeastern coast of Massachusetts or who land upon those beautiful isles of the sea in Vineyard Sound for a few fleeting weeks in the sultry summer season are aware that they are in the track of Gosnold's expedition, or that they have visited the site of the first English settlement in New England. The ordinary histories do not mention this attempt of colonization; but there on the most westerly group now known as Elizabeth Islands is the first cradle of New England civilization.

Such was the site of the colony and such was the man who projected it; let us now glance at the age and how this little settlement came to be planted. It was in the year 1602. Queen Elizabeth was reigning in England, aged and wizened, but as alert and active as ever. One of her pet schemes was the colonization of the newly discovered western world. Among the group of soldiers, adventurers and navigators who thronged at her court was Bartholomew Gosnold, a man who had grown gray in seafaring and adventurous life. Few among the worthies of that age are more deserving of remembrance than the man who founded the first colony in New England. The story of the settlement reads like a romance.

It was well along the last of [Third Month], 1602, that a small vessel sailed from Ply-

mouth, England, and crossed the ocean to plant a settlement on the shores of the new world. It was named the *Concord*, and bore a company of thirty-two persons, twenty of whom were colonists. With his humble outfit Gosnold was to attempt the colonization of New England. The voyage across the Atlantic occupied fifty-seven days, at the end of which time Gosnold's crew gazed upon the rocky coast off Nahant. Sailing southward the explorers passed the long tongue of land jutting out from the coast of Massachusetts, which Gosnold named Cape Cod, on account of the abundance of fish of this species in these waters.

He touched at a little island that lay green and beautiful with the spring verdure. From that vast quantity of vines that he found growing there he named it Martha's Vineyard. But the name has since been transferred to the larger island lying to the northward, and the original Martha's Vineyard is now known as No Man's Land.

Passing on through the summer seas, the *Concord* anchored at last before the most westerly island of the group, now known as Elizabeth Islands, but the little southern island itself was named Elizabeth by the navigator in honor of his sovereign. Its Indian name was Cuttyhunk, by which it is now known. This was the place selected by Gosnold for his colony.

The island was picturesque, attractive and inviting. Gosnold describes it as uninhabited, full of wood, vines and berries. It was the month [called] May, and the trees were filled with innumerable singing birds. On the island was seen an abundance of deer, and the waters around swam with cod. Every way it seemed a desirable dwelling place.

Perhaps the chief reason that decided Gosnold and his party to make choice of this land for the site of their proposed colony was the fact of there being upon it a fresh water lake about three-quarters of a mile across. In the lake was a little rocky islet containing an area of nearly an acre. On this islet they decided to build a fort and establish their colony. The site was such that it could easily be defended in case of an attack from the Indians, and it afforded excellent means of guarding against anything like surprise.

All through the first beautiful weeks of [six] Mo.] the English were busy in laying the foundations of the projected settlement. Cellars were dug and walled up with stone, and over them were erected the buildings formed of the logs of trees, the interstices between the logs being plastered with clay. It was designed to inclose all the buildings with a high and stout palisade, as a protection against the savages.

Only those who expected to remain as colonists were employed in the construction of the fort. Those who were to return to England were engaged while the work of building was going on in making excursions about the neighboring country, or in digging sassafras or catching fish for a return cargo. Occasionally they saw Indians, and in one instance a company of braves rowed out to the ship, where they were entertained by Captain Gosnold. "They stayed to

take dinner on board, and did eat of our baccalere" (whatever that may have been) "and mustard and drank of our beer."

While Captain Gosnold was away on one of his excursions the building party was greatly alarmed, and serious results nearly happened. Gosnold had expected to return in a day or two, and provisions had been left sufficient only for a short time. He was delayed, and the men at the fort having nothing to eat set out in two parties, hoping to start some game. But their quest was unsuccessful and one of the parties lost their way and were obliged to remain out all night in the woods. In the morning the captain returned, however, and the lost party turned up and everything was serene again.

But for some reason or other it was determined to abandon the settlement before the fort was finished. As the time approached for Gosnold to start on his homeward voyage the few colonists feared to be left behind and, accordingly prepared to depart with him. All the work ceased upon the fort, and after spending a week in providing a cargo for the ship they all embarked one "early July" day and sailed for England.

And this was the end of Gosnold's colony in New England. Had it succeeded, the island and the fort [might] have been as celebrated as Plymouth afterwards became. The remains of the old fort and stone houses are still visible on the little isle, and visitors can ramble at will over the ground that should be a sacred spot to every New Englander.—FRED MYRON COLBY, in *The United Presbyterian*.

#### Science and Industry.

A SCOTCH port has an ingenious station for signaling to incoming and outgoing vessels the depth of water in the fairway. A mast on top of a small rectangular building has a vertical cable on either side, one carrying four large balls at specific distances; the other, three. Each ball represents a foot of water, and it is raised and lowered on the cable by a float in the harbor connected to gearing in the signal-house. At high tide all seven balls are visible, but as the tide falls, one by one the balls disappear. At night a system of powerful lights in the face of the building is used. These lights are automatically turned on and off at the correct time.

**HARNESSING THE MAGNET'S POWER.**—No one has ever been able to say why a magnet should draw to itself and hold iron and steel, but every schoolboy has owned and dangled from a string at one time or another a little horseshoe, with which he picked up pins, nails, needles and other similar small objects, to his infinite delight and mystification. It is more than probable that long before Edison put into operation his magnetic ore extractor, the same thing, in all essential features, was done by barefoot boys. For this ore extractor is simplicity itself. Lay an ordinary magnet with the poles projecting beyond the edge of a table, and slowly pour past them a mixture of sand and iron filings, and you have it. The

filings will jump from the falling stream and cling to the magnet, while the sand falls to the floor.

The Pennsylvania Railroad has seized upon this boyhood plaything as means of saving thousands of dollars labor, wear and tear. But instead of needles, nails and knifeblades, now it heavy steel rails, scrap iron, car-wheel pig iron, and every other form in which iron and steel appear, that the mysterious force, a million times multiplied, is called upon to seize, lift and deposit where it operator wills.

For years the unloading or loading freight cars filled particularly with iron steel was one of the most inconvenient and comparatively expensive operations of railroad work. It always required large gangs of men, who were forced to handle each piece of the material separately. If cranes were used for the larger pieces there were chains to be adjusted, weights to be balanced and loads to be swung, all of this took time, a great deal of tin and the absolutely essential feature—successful railroading to-day is practical to annihilate time. Moreover, time means money, made or lost.

When the Pennsylvania Railroad decided to rebuild its terminal freight yards at Greenville, Jersey City, the engineers were confronted with the old problem of how to handle the iron—thousands of tons—which would be required in the construction work. The old man-labor method seemed antiquated in keeping with the progress of achievements of modern industry, and the world went forth that some better method must be found. The answer to this demand was the magnetic crane, invented by A. I. Eastwood, a device which in its very simplicity had escaped the discovery of any other men engaged in similar work.

The device when put into actual operation was an electro-magnet, having a double crown of corrugated iron and steel, its two poles strongly marked with its armature concealed, and all suspended from the chains of a heavy crane. Around the crane is wrapped the current wire, which gives the thing life, or takes it away.

To see this simple thing in operation is to witness something that can be described in no way but as marvelous. In old days when a car loaded with rail reached its objective point, there was straining of muscles and panting of lungs or the awkward clank of cranes, as the rails were transferred to the ground, a score of men sweating in grimy toil. Now a big steel car piled high with rails, or pig iron, or scrap iron, as the case may be, is shifted within reach of the crane and the man in charge swings the magnet over it. The magnet descends and touches the load, a button is pressed, and the masses of steel appear to spring into vibrant life, clinging eagerly.

The crane swings upward, lifting almost without a sound, ten tons of the car's load, and deposits the load gently and just as silently upon the ground, in a waiting barge, or other place appointed. When the load is of small material, scrap iron

h-plates, bolts, or the like, it seems as though some giant were seizing great handfuls, so rapidly is the car emptied filled, for the device is quite as useful loading as unloading.

Recently it happened that two cars, both loaded with wheels, were being unladen, one by the old method, one by the new. Six men were doing the handwork, while four men were operating a magnet. The loads were identical, but in one hour the magnet's car was empty, while the six men toiled on for half a day before their bus was accomplished.

But this thing, which is a mystery and marvel, extracts nothing more than a unit of approval from the men who do; is no great concern of theirs to know by the ten tons of rails nestle closely in orderly array as they swing through the unbraced and unchained, for merely it is their care that the gear engages; is their care that the switches lock.—**MMET CAMPBELL HALL, in The World of to-day.**

**UNTIL HE FOUND IT.**—When General aribaldi was conducting military operations in Italy he came one day to a village on which a little lamb had strayed and been lost. He became interested in the nest and sent his soldiers to assist, but they came back to their tents at nightfall saying that the lamb was really lost in some of the deep ravines of the forest. In the morning the soldier, whose duty it was to awaken the general, found it difficult to arouse him, he stepped within the tent and there the general lay in a weary sleep, his clothes torn with thistles and brambles and splashed with mud which in his bosom warmly nestled was the lamb once lost, but now found. While the soldiers slept, the general had tramped through darkness and through forest wilds until he found it." This is said of the Good Shepherd. He searches for the lost sheep until He finds it.—**Selected.**

With trustful hearts, Oh Christ, our Lord,  
We come to Thee, with one accord,  
And crave the guidance of Thy Word  
All through this day.

Thy heart with sympathy doth beat  
For all in sorrow Thou dost meet;  
Oh, hear us with Thy merciful seat,  
All through this day.

We faint would feel that Thou art near  
With power to banish all our fear,  
And loving hand to wipe each tear,  
All through this day.

Oh, keep us safe from every ill,  
Incline our hearts to do Thy will;  
With peace and joy our bosoms fill  
All through this day.

**HENRY T. SCHOLL, in Christian Intelligence.**

**Bodies Bearing the Name of Friends.**

The principal of Westtown School, Wm. F. Wickertman, with his wife, her sister, and Alfred Haines, are doing some summer work at the University of Wisconsin, and are both at a place to study to recreate. Wm. F. Wickertman and wife are going to get back for a part of the Eighth Month to Onego Lake.

The re-appearance of our aged friend Thomas H. Whitson at his meeting in West Chester lately, after such a favor had been so long regarded as past expectation, has been mentioned in a local paper as a note-

worthy event. Also that a visiting minister of similar age, Abram Fisher, was present at the same meeting, having also an exercise in religious service

INFORMATION of the death of Enoch Carter, father-in-law of Cyrus W. Harvey, which occurred rather suddenly on Sixth Month 14th, has reached us indirectly and only lately, with the further intelligence of the precarious state of the health of Catharine Carter, his widow. The love and esteem in which the memory of our aged Friend, as "an elder worthy of double honor," is held, will not soon die out.

**A FRIENDS' MEETING 250 YEARS OLD.**

The Wing family of America held their annual Reunion in Boston last week, and concluded their visit to the east by a special pilgrimage to Sandwich, Mass., on Sixth-day; a township from which the Wing family, claiming a Quaker origin here, has been so widely distributed over the States. A portion of these pilgrims remained over First-day on purpose to join, as on three former reunions here, in the Friends' manner of worship in the old Sandwich meeting house. Though not much use was made of the fact in the morning, it was discovered that morning that the present summer makes the two hundred and fiftieth anniversary of the founding of the Friends' Meeting at Sandwich. Five Philadelphia Friends were present at this meeting: Asa S. Wing (a native of Sandwich), Henry N. Hoxie and his wife (he also a native), Edward M. Weber, and the Editor of THE FRIENDS' (a native of the Monthly Meeting); and John Elwood Paige, clerk of the Yearly Meeting, was present with his family and others. Testimony was borne by others besides members to the virtue of original Quakerism.

We note that William Littlebow, of England, has addressed companies in this and in New York State on "The Vocal Ministry in Our Meetings for Worship." "He stated that the most pressing and difficult problem confronting Friends to-day was the problem of the ministry in their meetings. It was true that morning that in many meetings there was no vocal ministry. This was a great weakness, and it was a condition that ought to be improved upon. Although vocal ministry was perhaps not the most important thing to be desired in a Friends' meeting for worship, it was a fairly sure reflection of the spiritual life in the meeting. There would surely be vocal ministry,"—unless, we would add, the spiritual life was too deep for words, or too prevalent among the worshippers for the need of any man to teach them. But while spiritual life would make itself manifest in many of our meetings, can be depended upon to originate spiritual life.

**Correspondence.**

From a letter of a member of a sacerdotal church, not written for publication, but its information sends to the Society of Friends:

"I find myself more and more in sympathy with the old school Friends. I enjoyed my stay several years ago at Mt. Pocono very much. There were one of the real old stagers, and everything about the place consistent with the teachings of the Society. To my mind it is more restful than it would be where they have the formal prayers every morning; but at Pocono they have the simple reading of the Bible, and then a season of silence. Then of course on First-day mornings they have a real Friends' meeting. I was there four First-days. . . . On each of them my mind was deeply impressed with the solemnity of the worship of God and several different openings of Truth came to me in such a manner that I felt at liberty to give expression to them. . . . resolved at all times to the warmest approval of Friends, for which I was truly grateful."

"I have been a member of an organization within our church for more than a year. Its avowed purpose is a spiritual one, and as such has received my heartiest sympathy and help. . . . Recently there has been an effort to bring into play some of those worldly forces that ignore and discourage the spiritual life and power. The claim was made that men were prevented from entering the organization because they imagined that its effect was to make the members too ardent in demeanor. This is an old members too ardent men, they persuade the church so often that if it wants to get them into the fold, it must lower its standard and adopt some of the world's more attractive methods. I made my remonstrance pub-

licly as strong as I knew how; I told the members plainly that I considered the objection, the very highest testimonial to the value of the organization. When I found a majority approving of the course that would weaken the real usefulness of the society in its spiritual work, there was nothing left for me to do but to resign, which I accordingly did. . . . They will understand my position, for they know too well the inroads that have been made in thy own Society. [I once] left it altogether, and yet I believe I am to-day in many ways a more consistent Friend than many that have stayed within the membership and yet have failed to grasp its spiritual life."

**Gathered Notes.**

The decision of the Texas authorities not to lease convicts and not to work in coal mines and turpentine camps, and to send them only on plantations is one step in the right direction. The whole system is bad, and should be reformed away; but men interested in politics have the contracts and oppose any reform.

We have another Prohibition State, that of Georgia, which has now enacted State prohibition. Previously one hundred and thirty out of one hundred and forty-five counties were "dry," and it is likely that the law will be enforced generally; but we doubt about Atlanta, where the Governor is chief owner of the principal hotel.

If everyone professing the name of Christ were soundly converted, the proposition to abolish all creeds and all unite under one organization would not present such a difficult task. As it is, such a union would mean either the death knell of every Bible doctrine at a tenet of faith in the Christian Church, or a confusion rivalling that found at the Tower of Babel. The union which the Bible teaches is that founded upon a Gospel basis, never on a compromise basis. Oneness in Christ without an oneness in what He taught is not the way we understand the Bible doctrine of unity.—**The Gospel Witness.**

As to owning the Pacific, the editor of *L'Edair* says: "The position in a nutshell is, that both Powers want supremacy in the ocean called Pacific, and whichever one makes up its mind to draw back, a conflict is inevitable."

That editor has no other idea of nations than that of two dogs each of which must have the bone. We think it occurs to statesmen, both in Tokyo and Washington, that the Pacific Ocean belongs to the world and all its people and all its commerce; that no nation can crowd out any other from its waters; that Japan and the United States can just as amicably live on its opposite shores as Italy and France can touch each other on the Mediterranean Sea.—**The Independent.**

**THE AMERICAN WAY.**—One of the ablest Catholic papers in this country thus describes the American policy as to the churches:

"The American State says to the various churches: 'Organize yourselves as you wish to be. Be democratic in your faith, and we will give you the money you prefer. Follow in your method of government the Congregationalist, or the Presbyterian, or the Episcopal plan, as you please. The State won't interfere—it is your affair. You can elect your clergy or you can let your bishop appoint the clergy. You can suit your beliefs, whatever best accords with your history or traditions, you may adopt. We politicians will keep hands off.'"

That is true; and that is, as we read the new laws, just about what the condition will be in France.—**The Independent.**

An intelligent Doukholder has written a letter to "Joseph Josephovich," meaning thereby Joseph the son of Joseph S. Elkinton, of his troubles under the Verigin tyranny. "My relatives," says he, "my dear mother, my brothers and my sisters have gone to Fortkton to settle there. It's only yesterday that I saw them off. How many tears were shed, it is awful. The party of settlers who are moving and to which my relatives now belong is composed of five hundred people. Perter Verigin wishes to have them settled on a land which he has bought. He intends to locate them all in one village near the railroad."

"They move, of course, by order of Peter Verigin, who, in spite of the land being cancelled by the Government, still insists on moving all those who walk in darkness and who do not see the light. Peter Verigin makes from people all he wants. All these who are moving

are crying and are sorrowing, first of all because they have to part from many near relatives and friends, and for the second reason because each one realizes that he gets into such a difficult condition that he will be scarcely able to endure all the hardships. Each one knows that his own will and his dear liberty will be more hampered and he will be more deprived of them than when they had been. But the real reason that he goes to Yorkton—it appears to the Doukhobors who believe in Peter Verigin, as if [by not going] they were rushing into the deepest abyss, where one can be broken to atoms; because Peter Verigin has taken pains first of all to surround the Doukhobors with darkness, that they should not be able to see the light of the sun, and he shows to the Doukhobors a dim light of a smoke-covered lantern, and he makes them to believe that there is no other light but the lantern which is in his hand.

"And 'not myself' I will tell thee, I will not go to Yorkton, and about not going any more to look upon Peter Verigin as my God, as I was taught from my very childhood. I am through with it, because I see with my own eyes how he has built his life on human sufferings and has assumed a royal power upon the innocent Doukhobors. . . . I have seen the rich carriages purchased for blood-money, and . . . he discards education.

"As to those of my relatives who went to Yorkton in spite of all my arguments, they are moving, although they are being retarded. . . . I should very much like to move to a country where there is a better climate. My friends who are in California are speaking highly of the climate. . . . Some have got a bad rest in California, because they are too poor. . . . I am also lacking means because for the last four years I worked for the community, or rather for Peter Verigin."

#### SUMMARY OF EVENTS.

UNITED STATES.—It is announced that 1,285,349 immigrants came to this country during the year ending Sixth Month 30th, 1907. It is stated that the number of persons of foreign birth within the nation's boundaries in 1890 was only 9,249,560 out of a total of 63,000,000, and in 1900 only 10,341,276 in an aggregate of 76,000,000.

A law has recently been passed in Texas to regulate the liquor traffic, which prohibits the opening of a saloon in the neighborhood of a school house or place of worship, and only by the consent of the families living near by in the residence portions of cities.

The President Roosevelt has given hearty approval to rifle practice in the public schools. . . . A letter to a boy who had been successful in a contest of this kind commending his skill, he said: "In no modern war would it be possible effectively to train men to shoot during the brief period of preparation before the army takes the field. In consequence, the training must come in advance, and the graduates from our schools and colleges should be thus trained so as to be good shots with the military rifle. When so trained they constitute a great addition to our national strength and a great assurance for the peace of the country."

The Georgia Senate has passed a stringent prohibition bill by the decisive vote of thirty-four to seven. It is reported that a poll of the House of Representatives shows that at least two-thirds of the members favor this legislation. . . . A measure prohibits the sale of opium or any intoxicating liquor by retail, or by barter for valuable consideration. . . . A late despatch from Salt Lake City says: "Great Salt Lake's briny waters have been tried by the Oregon Short Line for a novel purpose and with remarkable success. . . . Stores in tanks the fluid has been hauled over the line by water tractors and pumped upon the right of way. Under this treatment the weeds have withered to rise no more. Sixteen months have elapsed since the first experiments of this sort, and the scheme has now been permanently adopted."

A despatch from the city of the 18th says: "Several lives have been lost, bridges and buildings washed away, railroad tracks swept off, trolley systems demolished and hundreds of families driven from their homes by a flood now devastating western Pennsylvania, eastern Maryland and West Virginia. The damage will run into millions."

The population of Pittsburg as computed from the number of names in a new city directory lately published is now more than six hundred thousand.

A meeting of "The Elks" in this city last week brought a large concourse of members together from various parts of the United States. This order, originally founded, it is stated, by a company of theatrical performers, and now numbers many thou-

sands. On the 18th instant a very large number of spectators from outside the city came to view a parade which was held on the 17th. It is estimated that over two hundred were congregated along its route. The day was sultry and three thousand cases of prostration from heat occurred, but few of which proved fatal.

It is stated that the city of Minneapolis, Minn., is built on the roof of a cavity which would open a parade of subterranean lakes. For several years past the city councils have appropriated money to carry on the work of making the city safe. It is considered now that the danger is past as a filling of concrete has been laid during the past three years, so that the city has a firm foundation. . . . Some of the caves were over two hundred feet long and from six to twenty-two feet high, located from ninety to one hundred and twenty feet below the level of the streets.

In a speech at Montclair, N. J., ex-Gov. Northern of Georgia said of the race question in the South: "It is a great mistake to believe that there is no kind of harmony between the better elements of the races in Georgia and the South. Quite the contrary is true. The good class of negroes is intelligent, progressive and resourceful. . . . Its religion is not a sham. . . . Its education has led it to its devotion to duty is inspired by the 'loaves and fishes.' Its ideals are good, its social standards high, and its life wholesome and elevating. If all American negroes were of this class there would be no 'negro problem.' It will be best for all parties if the white man strong and dominant, and the dependent race, and, seeing him just as he is, intelligently set about aiding him."

On the Great Lakes many of the vessels have put in wireless submarine telephone service so that danger signals can be received in case of fog. . . . The government maintains lightsips or buoys which have big bells at all the shoals or other danger points, and these are rung automatically during thick weather. But often during storms and fogs these warnings are not heard and a vessel may go ashore. By means of a wireless telephone equipment these bells can be heard at a distance of several miles, a telephone receiver being placed in the ship's pilot house.

FOREIGN.—At the Hague Conference a proposition for the limitation of armaments has been presented by the British delegation. It sets forth substantially that the arms and munition equipment that each of the conference considers the question of their limitation has now assumed an urgent character. The American delegation has presented a plan for the general arbitration of international disputes on the plan of the arbitration of the Hague. It has been adopted by several of the great Powers among which is included the suggestion that a formal declaration of war stating the reasons for it, or a conditional ultimatum must precede the outbreak of hostilities, was adopted by the Committee having it under consideration by a vote of thirty-one to two. . . . The Chinese military delegate said he wished he could find out what war is. Several European nations had attacked the forts and occupied the capital of China, at the same time insisting they were not at war. He asked: "What would happen if one nation attacked another, and the latter said 'I would not fight?' Spain, Italy, and Argentina have advocated measures to assist in the collection of debts or fulfillment of contracts by peaceful methods.

King Oscar of Sweden, is anxious to secure the return to Sweden, of the hundreds of thousands of Swedes who have emigrated to America, and is conducting an investigation to determine what were the conditions which prompted the people to leave the Fatherland and what it would be necessary for Sweden to do to induce their return. . . . Sweden is said to desire largely the return of skilled labor. . . . Sweden has a great scarcity in Sweden, owing to the better opportunities for high-grade workmen in the United States.

A recent despatch from Kingston, Jamaica, says: "The night march through the streets of Jamaica has culminated in a serious famine. There has been great loss of cattle and the crops have been totally destroyed. Hundreds of persons are subsisting on mangoes and many are dying from hunger and thirst, the tanks and wells are empty."

A despatch from Port Arthur, Ont., of the 14th says: A railroad train on the Canada Northern Railway near Kashiabow, ran into a cloud of moths yesterday, obscuring the view and covering the tracks so completely that the train was stalled. It took the train crew about two hours to clear the tracks so that the train could proceed.

The Emperor of Korea has abdicated his throne favor of the Crown Prince through the influence of Japanese in that country, who have acquired a commanding influence.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, payable to the Friends of the Western District Colored School.

Thos. D. Hoopes, Pa.; Daniel G. Garwood, A. N. J.; \$54 for Samuel L. Allen, Chas. J. Allen to no. vol. 82; Uriah Burton, Edwin R. Bell, Howard H. B. Wm. E. Darnell, Benj. S. De Cou, Henrietta Hall, Chas. G. Haines, Albert Haines to No. 12, Vol. Lydia H. Lippincott, M. R. and M. Matlack, Mary Ar Matlack, Jos. H. Matlack, Allen Maxwell, Wm. Matla J. Whitall, Nicholson, Ebenezer Roberts, Miriam Roberts, Nathan H. Roberts, Mary W. Roberts, Al. H. Roberts, Margaretta W. Satterthwaite, Jos. Stok M. D. S. N. and A. B. Warrington, Margaret C. Vena and Henry W. Satterthwaite; Lewis Forsythe, Pa. for Susan F. S. Goodwin, N. J.; Ruth S. Abbe Elizabeth Allen, G'tn.; Anne E. Piersol, G'tn.; Mac E. Bell, N. J.; Richard H. Reeve, N. J.; J. S. Roco Kans.; Hannah M. Fernon, Wash.; Emeline P. Neale, G'tn.; Esther M. Hoop, Pa.; Anna K. Woodard, Pa.; Hannah A. Webster, O.; Wm. Sattergood, A. Pa. \$4 for George Rhoads and Hannah F. Fell; An Deacon, Calif.; Wm. R. Bullock, M. D., Md.; Hann B. Horne, Ind.; Chas. F. Morlan, O.; George Standa J. A.; Geo. W. Thos. P. Fild; Rebecca W. Warrington N. J.; Esther M. Hoop, Pa.; Anna K. Woodard, N. Geo. Wood, R. I.; Anna M. Ormsby, Phila.; S. Webster, M. D., G'tn.; Ira S. Frame, Phila.; Sally Kaig, N. J.; Daniel G. Garwood, A. G'tn., J. \$16; Maurice B. Comfort, Elizabeth F. Darnell, Peulah Leeds, Amos E. Kaig, Edith Lippincott, John Roberts, John B. Rhoads and Wm. E. Rhoads, Rebecca E. Haines and for Susan L. Haines, Pa.; Samuel Bacon, N. J.; Benj. Heritage, N. J.; S. S. Cowgill, Cali Rob't R. Hulme, Pa.; Elizabeth T. Troth, Phil Jacob Carey, A. G'tn. Ohio, \$8 for Jacob Barrett, Catharine Ann Stanton, Isaiah M. Haworth and Wm. Whitcomb; Josiah Wistar and \$1 for Clayton N. Wist N. J.; Samuel Bidell, Phila., and for Catharine Shotwell; R. C. Shoemaker, Pa. \$6 for himself, Com B. Shoemaker, Jr., and Elizabeth L. Iradell; Em Pusey, Pa.; Chas. D. Ballinger, N. J.; Marianna Dubold, N. J.; Dallas Reese, J. C.; Comly B. Shoemaker, Phila., and for Edward L. Richie; E. S. Deats, N. J.; Jos. Elkinton, Pa.; Edward F. Stratton, A. G'tn., for George Blackburn, Annie C. Bonsel, Martha French and Catharine M. Thomas; Thos. K. Wilby A. G'tn., Mass. \$18 for himself, Isabelle L. Gifford, Job Gifford, S. G. W. and J. B. Brads, S. C.; Sarah E. Mitchell, James H. Tucker, Jesse R. Tucker and John S. Wright; C. F. Saunders, Calif.

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

#### NOTICES.

WANTED.—A Friend to do social work in connection with the Western District Colored School.

Address—W. L. PIERCE, 1910 Poplar St., Philadelphia, Pa.

YOUNG woman Friend wants to do light household in Friends' family in or near Philadelphia; this coming week.

Address—"L." Office of THE FRIEND.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA. will be open only on Fifth-day mornings from 9 A. M. to 1 P. M.

WESTTOWN BOARDING SCHOOL.—The School year in Friends' School No. 10, 1007 S. 10th St. is now open. The students are granted before the end of the current spring term application for the admission of new pupils should be made at once to

WILLIAM F. WICKERHAM, Principal, Westtown, Penna.

DIED.—At his home in Eartham, Iowa, Sixth Month 18th, 1907, JOHN W. SWOOP, in the seventy-ninth year of his age. A member of North Branch Monthly Meeting of Friends. He was agent for THE FRIEND for many years. A kind and loving husband and father although removed suddenly, we trust, through mercer he has been gathered home.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, EIGHTH MONTH 3, 1907.

No. 4.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## Custodians of a Heritage.

"All the speakers expressed implicit belief in the fundamental principles of Quakerism as the best thing in religion, but they all thought that Friends had been for many years proving themselves unworthy custodians of the heritage left in their care." So we quote from an account of a public conference of a variety of attenders under the name of Friends.

Professions of the fundamental principles of the Friends have come to mean nothing to us save as declared by their practice. Where the public or private performances of one man are produced on a basis directly contrary to those of another, while yet both avow the same fundamental principle,—and he often the loudest who is most off from it—it ought to be obvious that if one of these is a Friend, the other is not.

One proceeds in a work based on the Holy Spirit witnessed to be granted, another on the Spirit taken for granted. One, because a text used was given to its original writer by Divine inspiration, assumes that an enlargement on it by a preacher is a process of the same spirit. Another that because a church has laid hands on him, or ordained him, for service, construes that what he does is under the Head of the Church. And so on—the claim to be standing on the same fundamental principle has many varieties, though the first named above is the true one for a Friend. Indeed we know not what theory of worship of any other denomination is not practically embraced by some members professing our name, and their practice acquiesced in by Yearly Meetings as varieties of administration but of the same Spirit. It seems made possible for a motley membership to be all at sea in regard to the practice of "the fundamental principles of Quakerism," while yet express-

ing implicit belief in them; and for plenty of new admirers of George Fox to have that use for him which suits their preferred sentiments, and little other use for him. For things we wish to do, he is the prophet of progress; for views of his which hold in check some schemes, he is treated as "that old obstructive" and "behind the times."

For this uneasy age of experiments we find no attitude promising greater security than that of the disciples who said: "Lord, to whom shall we go? For Thou hast the words of eternal life?" And to this end was all George Fox's ministry exercised, even to invite us to "sit at Jesus's feet and hear the gracious words that proceed from his mouth," that we may do them. "The words that I speak unto you," said Christ, "they are spirit, and they are life,"—this liberates them from voice or syllables, form or letter—they are fresh quickenings in us of grace and Spirit, impulses of an understanding felt to be Divine, even of the true and holy witness.

But some will ask, will not unstable minds wrest the inspeaking word as they do the Scriptures, or the fundamental principles of Friends, to their own destruction and to the Society's confusion? The safeguard against such a state is thus expressed: "Be ye doers of the word, and not hearers [or speakers] only." In the grace of practice and obedience there is applied the true corrective against fads of wildness, or the mere notional holding of truths. The discipline of sincere obedience sobers up the visionary, and subdues early mistakes unto wisdom and steadfastness, and keeps making the distinction clearer between imagination and inspiration. And the spirits of the prophets of the word of utterance will be subject to the spirits of the prophets of experience and living obedience.

Friends have indeed, as they will confess, been "for many years proving themselves unworthy custodians of the heritage left in their care,"—which is the practical testimony of "the immediate and perceptible work and witness of the Spirit of truth in men's hearts." But because so many, under increasing worldliness, have been deficient in the work of the Spirit, is no reason why we should join in certain movements until they are to us works of the Spirit, incumbent

on us not from example of others but from the felt authority of the Divine witness. This concern preserves the heritage left in our care. It is a refuge for work and duty in Him who has the words of eternal life. The other standard of work dissipates our heritage.

ABSTRACT FROM THE MINUTES OF THE YEARLY MEETING OF MINISTERS AND ELDERS HELD IN PHILADELPHIA, FOR PENNSYLVANIA NEW JERSEY, &c., IN THE 9TH MO., 1787.—A document found among old papers.

It being the sense of this Meeting that the revival of those pertinent and weighty advices issued by our bretheren in London in their Yearly Meeting 1775, for the especial use and notice of Ministers and Elders may tend to our improvement and solid instruction, it is therefore recommended to our several Select quarterly Meetings to promote the reading and considering at such proper times and seasons as may appear to them most likely to answer the valuable purpose for which they were intended.

The Clerk of this Meeting being desired to furnish each quarter with a copy of these advices: Extracted from the minutes of 5d Yearly Meeting by Henry Drinker Clk.

1st—Against undue and restless behaviour under the Ministry of any friend whilst in the unity of the body.

2nd—That all be cautious of using unnecessary preambles and laying too great a stress on their testimony, by too positively asserting a Divine motion, and frequently repeating the same, seeing no such pretensions will obtain credit where it not manifestly so, and where it is the baptizing power of truth accompanying the words is the best evidence.

3rd—Against misquoting and misapplying the holy scriptures and it is desired that all those concerned be frequent in reading them.

4th—To be careful how they fall upon disputed points in their testimony, and making such objections as they do not clearly answer, and also against giving repeated expectations of coming to a conclusion recommending the people &c.

5th—Against hurting meetings towards conclusion by unnecessary additions when the Meeting was left well before—

6th—Against unbecoming tones, sounds, gestures and all affections which are not agreeable to Christian gravity.

7th—Against undertaking or running into employment they have not knowledge of, as some have done to their own hurt and the injury of others and the reproch of their religious profession but to employ themselves in business they are acquainted with to avoid an Idle life.

8th—Not to speak against persons or report things upon heresay but to treat with the parties concerned and thereby prevent sowing discord.

9th—That their apparel and the furniture of their Houses, their tables and way of living be with decency, moderation and temperance that they be therein good examples to others.

10th—Against men and Women traveling as companions in truths service, to avoid all occasions of offence therein.

11th—To be aware of too much familiarity; tending to draw out the effections of one another to their hurt.

12th—That Ministering friends be careful not to hinder one another's service in public Meeting but every one have a tender regard for others, that nothing be offered with a view of popularity but in humility and fear of the Lord.

13th—Against raving in their own wills to disturb or interrupt any people in their worship or presuming to prophecy in their own spirits against any Nation, City, Town, People or person.

14th—That Ministers when they travail in the service of truth, be careful not to make their visits burdensome or the gospel chargeable.

15th—That Ministers and Elders be careful to keep their whole conversation unspotted being examples of meekness, temperance, patience and Charity.

And lastly as prayer and supplication to God is an especial part of worship, it must be performed in spirit and truth with a right understanding seasoned with grace.

Therefore let Ministers be careful how and what they offer in prayer, avoiding many words and repetitions and not to run from supplication into declaration as so the Lord wanted information, and all be cautious of too often repeating the high and holy Name or his attributes in a long conclusion neither let prayer be a formal and customary way, to conclude a meeting without an awful sense of Divine assistance attending the mind.

**CHRIST IN CHARACTER.**—It is as the revelation of God to men that Jesus came into the world. The world did not know God and could not conceive of Him. The idols that men made and worshipped, showed that they were blindly trying to understand him. They could understand his power, his majesty, his sternness, but the character was not complete. Jesus came and taught them to say "Our Father." That completely changed the aspect in which God stood to his creatures. But Jesus did more than this. He showed men the character of God by his own life. The gentleness that attracted the children, the kindness and thoughtfulness that provided for the tired multitude, and the patience with which he bore the taunts and mockeries of his enemies, were the materials out of which He would have us build up our conception of the Father. It was all so superhuman that we wonder at Philip's request, "Show us the Father." Jesus had been showing the Father all the time, if Philip's eyes had not been so blind. But the Master was patient

with his dull scholar: "He that hath seen me hath seen the Father," was the plain answer that satisfied Philip and should satisfy us.

Better than an intellectual perception of the relation is that practical conduct involved in the command he addressed to his disciples, "Follow me." If we do that, the intellectual difficulties disappear. A popular writer pictures an atheist becoming a humble believer, and on being asked what had changed him, pointing to a man who had helped him in his poverty and degradation, visited him in sickness and stood by him in disgrace. "I have seen God in that man," he said, "and I cannot help believing in God now." Ah, if we could live such lives, if we could become so like Christ that others might see God in us, we would be more useful than if we could solve every difficulty that the sceptics raise.—*Christian Herald.*

#### PRAYER.

The time for toil is past, and night has come,

The last and saddest of the harvest eves;

Worn out with labor long and wearisome,

Drooping and faint, the reapers hasten home,

Each laden with his sheaves.

Last of the laborers, Thy feet I gain,

Lord of the harvest, and my spirit grieves

That I am burdened, not so much with grain

As with a weariness of heart and brain,

Master, behold my sheaves!

Few, light and worthless—yet their trifling weight,

Through all my frame a weary aching leaves;

For long I struggled with my hapless fate,

And staid and toiled till it was dark and late—

Yet these are all my sheaves!

Full well I know I have more stalks than wheat—

Brambles and flowers, dry stalks and withered leaves;

Wherefore I blush and weep, as at Thy feet

I kneel down reverently and repeat,

"Master, behold my sheaves."

I know these blossoms, clustering heavily,

Will evening dew upon their folded leaves,

Can claim no value nor utility—

Therefore shall fragrance and beauty be

The glory of my sheaves.

So do I gather strength and hope anew;

For well I know Thy patient love perceives

Not what I did, but what I strove to do;

And though the full ripe ears be sadly few,

Thou wilt accept my sheaves.—*Selected.*

#### The One Rock.

The apostle charged his brethren at Corinth that their "faith should not rest in the wisdom of man but in the power of God."

There is a great depth of meaning in that message. Does it not of necessity imply that the Power is good? and that it is beneficent? Read on farther in the same Epistle and see how he has a glimpse of the glory yet to be revealed to the children of God, and how beyond the mortal and corruptible he is given an assurance of the immortal and the incorruptible. Do we not, some of us at least, come short of this assurance? This failure to dwell in the sustaining power of faith through all the ups and downs of life is one of the greatest troubles which many of us meet with. When all goes well with us and the skies are clear it seems easy; especially when we are surrounded by the presence and example of those who are strong in faith, but in adversity and disappointment some of us lose hold and seem to

be cast adrift. I do not know of any remedy but patience and much secret prayer; and the thought that the Redeemer shared this life of ours, and suffered, beyond our conception, for the sake of all men—may oft times be a help.

But is it not of the first importance for our own safety that we hold fast to the truth that God is working good for us in all things if we do but accept what He sends us, in humility and trust? Obedience to revelation must go first of all; but how unwilling are we to let Him fashion the clay!

It seems to me that the Christian ministry among us, and among all Christians, is called increasingly to set forth the goodness of God unto Eternal life: that we all need to be reminded very often that this life is not all our hope—but that, in very deed and truth, there lies beyond the grave, for the children of God, an immortality whose riches are wisely hidden from us in the present time. What else gives patience in suffering, light in darkness, society in solitude, riches in poverty?

Looking out of the window here in this little Swiss village, the eye rests upon a wall of rock towering above the Rhine in majesty of power and of endurance which carries the mind back beyond the twilight of history to the primeval dawn. How patiently has the great Builder watched and worked through all the ages "appointing the stone that is to fall, and the pillar that is to be abased, and guiding all the seeming wildness of chance and change into ordained splendors and foreseen harmonies!"

And shall He care thus for his footstool and take no thought for the future of his children upon it, made in his image and sharing his Spirit, striving, hoping, praying suffering? Our very hearts cry out against such a conception of existence; and yet how many souls are honestly struggling for a faith whose anchor will hold! Oh! weary hearts, "Remember Christ Jesus" risen from the dead, "of the seed of David,"—your flesh and mine: "He took not on Him the nature of angels but the seed of Abraham." And though He be now invisible amid clouds and thick darkness, yet He is the Eternal Rock—the very Heart of Love—the Saviour of the world.

GEORGE M. WARNER.

THUSIS, Switzerland,

Seventh Month 4th, 1907.

#### THE STAY-AT-HOME TRAVELLER.

Others will ever wander, here live I

From year to year within one narrow room,

Unmoving, sealed with pain's unchanging doom.

Yet must I, too, be journeying; though I lie

Lump-helms, still, wing-souled and glad, I fly

To visit strange, bright markets, isles of bloom,

And storied cloisters sweet with holy gloom,

And scenes close-linked with names that never die.

Off come my travelled friends, and take my hands,

And sit beside my bed, with much to say

Of what their eyes have seen in foreign lands;

I smile, and keep my secret day by day,

For I, like them, have trod enchanted sands,

And I have sailed on fairer seas than they.

MARGARET ASHMAN.

God's presence in the trial is much better than exemption from the trial. The sympathy of his heart with us is sweeter far than the power of his hand for us.—*Selected.*

## Letters from Thos. Scattergood.

(Continued from page 18.)

Dampfer Schleswig.

EN ROUTE ALEXANDRIA TO NAPLES,  
Fourth Month 11, 1907.

## Dear Ones all:

We have now left the East and are fairly turned homeward from our furthest points. I scarcely know whether Assouan in Upper Egypt or Beirut in northern Syria is the farthest point in miles, but at any rate now that we are clear of Egypt altogether, it is very pleasant to feel we are nearer home, at least in communication, as Italy is much more accessible by cable than Syria.

We boarded the North German Lloyd steamship *Schleswig* from her pier at Alexandria, about lunch time yesterday, and by three p. m. we started promptly. We find we have an excellent state-room in a convenient location, and that the roomand service are quite equal to that on the *Celtic*, which is high praise. Our room indeed is larger and we have better furniture, i. e. we have two wardrobes, an excellent sofa and the usual two berths, and plenty of room to move about.

This ship is without cargo and consequently is at least four feet higher in the water than she ought to be to make her comfortable, and so we feel the vibrations of the screw very much, making it hard to write or read, or indeed, to sleep. We stayed on the *Prince Abbas* while at Haifa (p. m. of the 7th), and at Jaffa all next day (8th), and leaving there about 5.30 p. m. we reached Port Said early on the 9th and lay there all that day. We took a boat and were rowed to the canal entrance, where we saw several ships traversing the canal both ways. We also went ashore, viewed the fine statue of De Lesseps on the great pier, which runs a mile or more out to sea, went to some of the shops and got an idea of the place in general, and left for Alexandria at six p. m. After a fairly good night in the *Prince Abbas*, (the beds were too narrow to permit us to sleep well), we reached Alexandria at ten a. m. (10th instant), transferred our things at once to this ship and then went to T. Cook & Sons' office—a handsome building, located on a fine street, clean and well paved, almost the first really good street we have seen in the East, (perhaps excepting some in Cairo). In fact the banking district in Alexandria is worthy of any first-class city anywhere. Of course the bazars and native quarter are very oriental and dirty and the people frequenting them are foreign in the extreme; but in the European quarter we find mostly people clad in European attire, except that nearly all wear the turban, which gives them an Eastern appearance, no matter what their other clothes may be. We arranged our steamer tickets and then drove to the steamer. When I paid the driver the usual fare (four piastres) he objected vehemently that it was not enough and handed it back to me demanding more; there was a man near by, who spoke some English and I asked him to tell him it was all right and that he accept it or nothing. Finding I knew more than he thought I did, he took the money and we came aboard the *Schleswig*, and I suppose he went his

way, for we saw nothing of him further. We happened to know exactly what was right, and also knew it is the custom of drivers (and others) to demand more, no matter how much we pay.

The weather to-day is fine, temperature delightful, and the sea calm, and if it were not for the vibration of the ship, the conditions of the voyage would be ideal. There are many passengers, mostly English and Germans, with some Italians and some French, as this ship goes on to Marseilles after leaving Naples, and then returns to Alexandria, thus making the round trip every two weeks.

The five bells 10.30 a. m. have just sounded and as my watch and our dear little clock (Margery's—which has been such a home companion all the way), shows forty minutes faster, we are thus making our westward way, very manifestly, from the furthest point East. We have been about seven and one-half hours east of home time, that is, when it was twelve o'clock noon at home, we were half past seven in the evening. To-day we are only six hours and ten minutes East of home. We shall be on this ship until Seventh-day (13th) p. m., so we will keep our letters until we reach Naples and then post them; probably we will save time by leaving them on this ship to be posted in France. We will ascertain about that before landing.

It was interesting at Port Said to see the ships going to India, China, etc., by the canal route and to see those going West after their long voyages in the tropics. It certainly seemed as if Port Said was the gateway of the traffic of the world both ways. The harbor there is very small and crowded, there being scarcely room for vessels to stop and receive coal, as they nearly all have to do. There were many large English steamers laden with coal in the harbor—all nicely moored in one part of the harbor. The expense of a ship going through the canal is very heavy—about one dollar per registered ton—so that a large ship may have to pay the equivalent of \$12,000 or \$15,000 for each passage. Of course it is a question with the ships whether it is cheaper in point of time and expense to go through the canal or to go around the Cape of Good Hope. When the Panama Canal is finished many of them can take that route if preferred.

12th.—We are having an ideal voyage, bright sun and smooth sea all the way and no wind. We ran three hundred and twenty-five miles for the twenty-four hours ending at noon to-day; so you see we have not a very fast steamer, but she makes up in comfort what she lacks in speed. We are thus due at Naples to-morrow, 13th, about five p. m., rather late in the day, but probably we can get through the customs and call at Cook's for our letters before it is dark, and thence to the hotel—the "Britannique"—which is much frequented by English and Americans and is where J. W. Cadbury and family stayed when in Naples. We telegraphed for a room before we left Alexandria and expect not to be detained in getting fixed. We are thinking of you as just beginning with Yearly Meeting, and

shall be interested to learn the proceedings when it is over. . . . We do not find much sociability among the passengers. Two ladies who belong to the Mission Hospital at Jaffa are in the second cabin and we have had several talks with them, and Iddings, the U. S. Consul-General at Cairo is also aboard, but beyond speaking to him we have had no social talk as he is busy with others most of the time. T. S. Harrison wanted me to call on him in Cairo, but when I did so, he was not in, the time being outside his office hours, and as we had nothing especial to say we did not intrude on his private time. There are several titled persons aboard, according to the list, and my name is misspelled and your mother not mentioned at all, so we don't think the list is wholly dependable. Everything on the ship is German, though most of the officers speak also English and French.

We expect to pass Etna and Stromboli to-night after dark, but as we saw both on our outward trip we shall not miss anything new. The weather is pleasant and mild. I am still wearing my heavy winter suit and underclothing, but expect to change to lighter weights, after we get into Italy. . . . I have not been able to spare the only warm suit I have, which I have depended upon almost wholly except for a little time in Upper Egypt, where it was really warm. In Palestine and Syria, we were really cold.

13th. 10 a. m.—Our fine weather is past, and we have a showery morning with clouds and no wind. We have passed Etna early this a. m. and Stromboli at seven o'clock—we saw the latter. As the ship has consumed her coal and is consequently lighter, the vibration is worse than ever and I can scarcely write at all.

With dear love to all I am very affectionately,

THOMAS SCATTERGOOD.

REBECCA JONES visited Ireland in 1784, and in Memorandums of John Conran (a valued minister there), we find this remarkable testimony, which she bore in a meeting at Dublin, viz:

"The Master said to me, 'Thou came poor among this people—thou hast sat amongst them in much poverty, be content to leave them in much poverty. I have taken the crown from off their heads, let them wear dust and ashes my appointed time, then shall my light break forth as brightness, and I will be to them a crown of glory and a diadem of beauty.'" A. F.

MALVERN, Fifth Month 3rd, 1907.

LIVING AND REIGNING.—"They shall live and reign with Christ." Some live with Christ but they do not reign. Real regenerate men do. What is it to reign? To reign is to assume responsibility, take hold of affairs; know something of the principle of actual government; grade up men of ability; marshal forces; have power to demand an answer from the look-out—"Watchman what of the night?" Read the signs of the times, know what Israel ought to do. Some receive blessings and rest, they are spiritual paupers. Some rise to command, they are spiritual princes!—H. T. M.



## TEMPERANCE.

[A department edited by EDITH BARDSEY BELLOW, 350 Hancock Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

EVERY man who votes for license becomes, of necessity, a partner to the liquor traffic and all its consequences.—WM. MCKINLEY.

OLD PARTY LINES BREAKING ON LIQUOR ISSUE.—The breaking of old party ties and the formation of new political alignments for or against the liquor traffic is heralded in current events in the South. In Oklahoma the old party campaigns have already been over-shadowed by the intense popular interest in the state Prohibition issue, and the same state of affairs is rapidly becoming evident in Texas, Mississippi, Tennessee, North Carolina, South Carolina, Florida, and Georgia. This long hoped-for situation, precipitated by the most persistent agitation and educational work by the Prohibitionists is frankly recognized and emphasized in this significant utterance upon current events by Ex-United States Senator E. W. Carmack of Tennessee.

"I BELIEVE THAT WE MAY HAVE COME TO THE PARTING OF THE WAYS WITH THE WHISKEY POWER, AND THAT THE TIME FOR HALF-WAY MEASURES HAS PASSED. The saloon has sinned away its day of grace and must be dealt with henceforth as an incorrigible offender against society.

"Whenever it has been demonstrated that any business is essentially injurious to the public morals, the public peace, the public health, or in any way to the public welfare, such business should come under the condemnation of the law."—*Assoc. Prohibition Press.*

REMEDY RESTS WITH CONGRESS.—On Fifth mo. 13th the Supreme Court of the U. S. again decided that the states could not, by state enactments, protect themselves against the delivery of interstate C. O. D. shipments into "dry" territory even where persons had not ordered intoxicating liquor, but it was sent C. O. D. and the express companies notified the consignees of it and it was paid for and taken away. The Court said that "much as we may sympathize with the efforts to put a stop to sales of intoxicating liquors in defiance of the policy of a state," it was not at liberty to nullify the powers vested in Congress alone.

Under these decisions no state can pass any valid law to prevent the C. O. D. interstate liquor business, a situation that will not be overlooked by the brewers and distillers in their efforts to break down the effect of state prohibitory and local option laws. In fact, their activity in the matter is adequately set forth in the following editorial from a recent issue of *The Wine and Spirit News*:—

"Wholesale liquor dealers are having no trouble circumventing the prohibitory law in Maine. When a man wants to do a wholesale liquor business, he forms an 'express company' and does business in the

open. Under a decision of the supreme court liquors in transit are not subject to seizure, and upon this safe foundation the numerous express companies are standing prosperously and triumphantly.

"The schemer finds two dummy stockholders, or incorporators, the law requiring at least three, and with them forms an 'express company,' with president, secretary, and treasurer, all of which offices he usually fills himself. Then, having paid the fee of incorporation and filed his certificate in the office of the secretary of state, he hangs out his sign and waits for business.

"A man comes in and asks to have a case of beer bought for him in Boston, the express company acting as purchasing agent as well as furnishing transportation. The express official says, 'All right, we'll get it—but here's a case of beer that we have bought for Mr. Blank, and as he's in no hurry you can have it if you like, and we'll get another for him.'

"That strikes the customer as a good plan, and he gets his beer right off. Incidentally it may be mentioned that it makes no difference what a customer calls for—if he wanted a barrel of whiskey there would be a barrel right there, ordered for some one who was in no hurry for it, and he could have it carted away at once. Bangor has five or six express companies, two having been organized within a week."

If law abiding people are not already convinced of the absolute necessity of securing the passage by Congress of the Littlefield-Dolliver bill or a similar measure, they will find food for reflection in the frank utterances quoted above.—*Union Signal.*

AN IMPROBABLE FEDERATION.—According to a prominent liquor trade publication, the crying need of the liquor interests, the "dominant demand of the hour," is closer organization, a union of all branches of "the trade" and all collateral interests, in "a grand controlling association of national scope, like the Federation of Labor."

"Taking a cool and unimpassioned view of the situation," says this paper, "it will be seen that the forces on the side of the liquor interest are more numerous and influential than those opposed to it, and that the strength of the anti-saloonists, local optionists and prohibitionists, consists mainly in their unity of action and their solidarity or organization."

While appreciating the tribute paid to the essential unity of the temperance forces, and granting that the proposed organization might be powerful and effective, we doubt the imminent materialization of the plan. The fact remains that the recent liquor trades convention only succeeded in widening the breach between two leading liquor organizations, and it is also true that no amount of words can hide the decrease in popularity of the saloon and of every business that is allied with it.

The "more numerous and influential forces" which have stood with the liquor interests, will not stand on that side much longer. The "unholy alliance" between saloon, politics, and secular press, is weakening every day.

AN INTERNATIONAL EXHIBITION WITHOUT LIQUOR.—The International Exhibition recently closed at Christchurch, New Zealand, after a most successful season of five and a half months, has differed from all other similar exhibitions in that no alcoholic liquor of any description has been on sale either in the buildings or on the grounds. The Christchurch licensing committee refused to grant a license for the sale of liquor at the exhibition, and although the government was asked to allow drink to be sold there, the authorities very wisely decided not to interfere with the local licensing committee's ruling. So it has been demonstrated once more that absence of liquor means absence of crime and disorder. Although dense crowds assembled often in the Exhibition and vicinity, there was no disorder, and women and girls were able to attend night after night without escort and without fear of molestation from drunken men. From all sides have come praises of the good behavior of the crowds, even drinking men recognized what a boon was conferred upon the people by the absence of the sale of liquor. It was there, but only on exhibition, and while it stayed in the bottles did not harm anyone. As all liquor bars must close at ten P. M. in Christchurch, and as the exhibition was open until half past ten, those who stayed until the close were unable to obtain liquor when they returned to the city. A no-license worker remarked that it was worth while having an exhibition here, if only to prove how successfully one may be run when liquor-selling is conspicuous by its absence.—*Union Signal.*

"THE PENALTY WILL FALL UPON HIMSELF."—It scarcely seems possible that any one can still be found to believe that the man who indulges in strong drink injures only himself; and yet that outworn fallacy is still put forward. A recent liquor paper deplores the present "strong tendency to middle-class coercive laws" as subversive of liberty. "The essence of real liberty," says this champion of freedom, "is that every adult and sane man should have the right to pursue his own life and gratify his own tastes without molestation, *provided he does not injure his neighbors*, and provided he fulfills the duties which the State exacts from its citizens. If, under these conditions, he mismanages his life, the responsibility and the penalty will fall upon himself." (The italics are ours.) Not to mention the selfishness of such an ideal of liberty, its impossibility of fulfillment is glaringly apparent.

In the local newspaper of almost the same date as that of the liquor organ already quoted from, is printed a letter from a heartbroken mother, whose son, while crazed by drink, bought at the open saloon, shot and killed his neighbor and friend. For this crime he was executed, at the age of twenty-two. "He was my only support in my declining years," writes the poor mother. "I appeal to the good people of \_\_\_\_\_ to remember on the coming election day the cause of my sad bereavement."

The penalty fell "upon himself"—yes.



fell also upon his mother, and upon his neighbor and friend, and upon all who loved him. It fell too—if it be not too partless to name financial loss in the same sentence with the ruin of a young life—on the town, which doubtless paid in the cost of this one boy's trial, more than it mined from the saloon that entrapped him. A drunken young man drove an automobile headlong into a crowd of persons sitting for their car. There was no warning, no way of escape. Women and men were run down and frightfully injured when the young man fell the penalty of rest and fines and disgrace. The much heavier penalty was borne by his innocent victims. Upon the saloon that was really responsible fell no penalty at all—as yet. But it is needless to multiply instances in proof of the truth that "no man liveth himself." So long as the saloon exists, one can be so well protected from it to be sure of safety.

EVERY year in the United States eighty thousand men, who might have been good citizens, fill drunkard's graves. Since 1864 it is times as many have fallen into the pitfalls of the rum demon as perished by Federal and Confederate bullets during the civil war.

And yet national politics have been singularly free from concern as to this issue. A battle with the saloon has been left private organization, and neither of the great parties has assumed prohibition as part of its creed.

If it were shown that the ends of government were not righteousness but the material well-being of the nation, we still have sufficient reason for hostility to the saloon. It has been carefully demonstrated that the times of the poor are monuments of the sense system; that the dramshop tenants and jails and other great public institutions which are so necessary to the public safety, did yet so expensive in their maintenance. To one no doubts that the saloon is the great despoiler of national prosperity and the dispenser of most of its woes and ills.

But beyond this argument is one still more important. The saloon is responsible for immorality. We cannot hold that the property and the material wealth of America exist apart from the character of its owners and citizens, or that it is the obligation of government to provide the conditions of colossal wealth, while the reasonable provisions for the purity and integrity of the boys and the virtue and innocence of the girls are entirely disregarded. There is needed to-day for courageous statesmanship steel-clad convictions among our federal and state legislators. The abolition of the saloon can be accomplished, and the means we have faith to believe, are all in the power of government. We need only the will to hand.

A NATION MATERIALIZED.—Count Leo Tolstoy doubts somewhat the success of American democracy. He discerns and deplores a disposition to lay great stress upon wealth, and the mere circumstance of greatness.

"I grant," he says, "you were great and

strong in the days of Emerson and Thoreau, but to-day you place your trust in armies and in the treasure that is in your vaults. Great and strong! Oh! I think not. A nation, like an individual, is only strong by the faith that is in it, and to-day I fear the faith of America is the almighty dollar. A man's work is the reflection of a man's soul. A man's soul is his conception of his Maker, the Supreme Being. Of course, I do not know, but I think that the rude images of the Indians are more grateful to Deity than your rushing railways and your never-resting factories, which have enslaved the freest people. At least, the Indians had some vague idea of eternity and of a God, and with rude, trembling fingers tried to incorporate it, but you think only of fame and of 'big' men."

Tolstoy's criticism is not wholly unjust to the mode of thought that rules in the United States to-day. Wealth is the quest and ambition of the nation, and strenuousness is the means to it. The educational systems of America operate under the shadow of great fortunes, and gradually they are coming to construct and organize the methods of accumulation as courses of study. Already a number of Eastern universities have introduced business departments in deference to a distinct sentiment in this direction in industrial circles. The great public press, which to-day as never before is keyed to the popular ear, and scrupulously sensitive to the favorite currents of opinion, is often abject in its subservience to the millionaire. One great metropolitan daily, which claims a circulation of one hundred and sixty thousand, in its Sunday issue devotes a department to the wise words of these magnates and their "mature" judgment of life and character. The richest man in all the world is much nearer to the ideal of the man on the street, if popular thought can be designated in print, than the Man of Nazareth. The nation is inclined to forget the wrongs of wealth in its glamour and its imperial privilege. The highest distinctions within the gift of the people are often open to the touch of capital, and closed to a man who cannot furnish his candidature with such credentials. One who is intimately acquainted with the devious ways of politics said a few months ago:

"We've got to have money, for to go into a campaign these days without money is equivalent to giving up the fight in advance. It's impossible to get a man to do any political work nowadays without paying him for it. Every watcher, every challenger, every messenger, wants pay. They've been trained to expect it, and they won't work without it. And many a voter won't vote unless he is recompensed for the loss of his day's work."

Whatever advantage may have come to America as the result of her prosperity, will never compensate her for such base sacrifice of her natural and reasonable responsibilities, to the great god Mammon. With such suzerain authority over the ideals of the nation, wealth may ultimately undo her virtues and cost her a free government. —*Home Herald.*

## OUR YOUNGER FRIENDS.

### HISTORY OF FRIENDS.

(Continued from page 21.)

THE persecution continued, and it was at this time that they wanted to send away from New England, and sell for slaves, the son and daughter of Laurence Southwick, about which John G. Whittier has written the following beautiful poem:

#### THE BALLAD OF CASSANDRA SOUTHWICK.

To the God of all sure mercies let my blessing rise to-day  
From the scoffer and the cruel He hath plucked the spoil away.—

Yes, He who cooled the furnace around the faithful three,  
And tamed the Chaldean lions, hath set his handmaid free!

Last night I saw the sunset melt through my prison bars—

Last night across my damp earth floor fell the pale gleam of stars;

In the coldness and the darkness, all through the long night-time,

My grated casement whitened with Autumn's early rime.

Alone, in that dark sorrow, hour after hour crept by;  
Star after star looked palely in and sank abroad the sky;  
No sound amid night's stillness, save that which seemed to be  
The dull and heavy beating of the pulses of the sea.

All night I sat unsleeping, for I knew that on the morrow

The ruler and the cruel priest would mock me in my sorrow,  
Dragged to their place of market, and bargained for and sold,

Like a lamb before the shambles, like a heifer from the fold!

Oh, the weakness of the flesh was there—the shrinking and the shame;

And the low voice of the Tempter like whispers to me came:

"Why sit'st thou thus forlornly?" the wicked murmur said,

"Damp walls thy bower of beauty, cold earth thy maiden bed.

"Where be the smiling faces, and voices soft and sweet,  
Seen in thy father's dwelling, heard in the pleasant street?"

Where be the youths whose glances, the summer Sabbath through,  
Turned tenderly and timidly unto thy father's pew?

"Why sit'st thou here, Cassandra?—Bethink thee why with mirth

Thy happy schoolmates gather round the warm bright hearth;

How the crimson shadows tremble on foreheads white and fair,

On eyes of merry girlhood, half hid in golden hair.

"Not for thee the hearth-fire brightens, not for thee the kind words are spoken,

Not for thee the nuts of Wenham Woods by laughing boys are broken;

No first fruits of the orchard within thy lap are laid,  
For thee no fowers of autumn the youthful hunters braid.

"Oh! weak deluded maiden!—by crazy fancies led,  
With wild and raving railers an evil path to tread;

To leave a wholesome worship, and teaching pure and sound;

And mate with maniac women, loose-haired, and sack-cloth bound.

"Mad scoffers of the priesthood, who mock at things Divine.

Who rail against the pulpit, and holy bread and wine;  
Sore from their cart-ail scourgings, and from the pilory lame,

Rejoicing in their wretchedness, and glorying in their shame.

"And what a fate awaits thee!—a sadly toiling slave,  
Dragging the slowly lengthening chain of bondage to  
the grave!  
Think of thy woman's nature, subdued in hopeless  
thrall.  
The easy prey of any, the scoff and scorn of all!"

Oh!—ever as the Tempter spoke, and feeble Nature's  
fears  
Wrung drop by drop the scalding flow of unavailing  
tears,—  
I wrestled down the evil thoughts, and strove in silent  
prayer,  
To feel—oh, Helper of the weak!—that Thou indeed  
wast there!

I thought of Paul and Silas, within Philippi's cell;  
And how, from Peter's sleeping limbs, the prison-  
shackles fell,  
"Till I seemed to hear the trailing of an angel's robe  
of white,  
And to feel a blessed presence invisible to sight.

Bless the Lord for all his mercies!—for the peace and  
love I felt,  
Like dew of Hermon's holy hill, upon my spirit melt:  
When "Get behind me, Satan!" was the language of  
my heart.  
And I felt the evil Tempter with all his doubts depart,  
Slow broke the grey cold morning; again the sunshine  
fell,  
Flecked with the shade of bar and grate within my  
lonely cell;  
The hoar frost melted on the wall, and upward from  
the street  
Came sunless laugh, and idle word, and tread of  
passing feet.

At length the heavy bolts fell back, my door was open  
and,  
And slowly at the sheriff's side, up the long street I  
passed;  
I heard the murmur round me, and felt, but dared  
not see,  
How, from every door and window, the people gazed  
on me.

And doubt and fear fell on me, shame burned upon  
my cheek,  
Swam earth and sky around me, my trembling limbs  
grew weak;  
"Oh, Lord! support thy handmaid, and from her soul  
cast out  
The fear of man, which brings a snare—the weakness  
and the doubt."

Then the dreary shadows scattered like a cloud in  
morning's breeze,  
And a low deep voice within me seemed whispering  
words like these—  
"Though thy earth be as the iron, and thy heaven a  
brazen wall,  
Trust still His loving kindness, whose power is over all."

We paused at length, where at my feet the sunlit  
waters broke  
On glaring reach of shining beach, and shingly wall  
of rock;  
The merchant's ships lay idly there, in hard clear  
lines on high,  
Tracing with rope and slender spar their network on  
the sky.

And there were ancient citizens, cloak-wrapped and  
grave and cold;  
And grim and stout sea captains, with faces bronzed  
and old;  
And on his horse, with Rawson, his cruel clerk at hand  
Sat dark and haughty Endicott, the ruler of the land'  
And poisoning with his evil words the ruler's ready ear,  
The priest leaned o'er his saddle, with laugh and scoff  
and jeer;

It stirred my soul, and from my lips the seal of silence  
broke,  
As if through woman's weakness a warning spirit spoke,  
I cried, "The Lord rebuke thee, thou smiter of the meek  
Thou robber of the righteous, thou trampler of the  
weak!  
Go, light the dark cold hearth-stones—go turn the  
prison lock  
Of the poor hearts thou hast haunted, thou wolf amid  
the flock!"

Dark lowered the brows of Endicott, and with a deeper  
red  
O'er Rawson's wine-empurpled cheek the flush of  
anger spread;  
"Good people!" quoth the white-lipped priest, "heed  
not her words so wild,  
Her master speaks within her—the Devil owns his  
child!"

But grey heads shook, and young brows knit, the while  
the sheriff read  
That law the wicked rulers against the poor have made  
Who to their house of Rimmon and idol priesthood  
bring  
No bended knee of worship, nor gainful offering.

Then to the stout sea captains, the sheriff, turning,  
said—  
"Which of ye, worthy seamen, will take this Quaker  
maid?  
In the isle of fair Barbadoes, or on Virginia's shore,  
You may hold her at a higher price than Indian girl  
or Moor."

Grim and silent stood the captains; and when again  
he cried,  
"Speak out, my worthy seamen!"—no voice, no sign  
replied:  
But I felt a hard hand press my own, and kind words  
met my ear;  
"God bless thee, and preserve thee, my gentle girl  
and dear!"

A weight seemed lifted from my heart,—a pitying  
friend was nigh,  
I felt it draw his hand, rough hand, and saw it in his eye:  
And when again the sheriff spoke, that voice, so kind  
to me,  
Growled back its stormy answer, like the roaring of  
the sea.

"Pile my ship with bars of silver—pack with coins of  
Spanish gold,  
From keel-piece up to deck-plank, the roomage of  
her hold,  
By the living God who made me! I would sooner in  
your bay  
Sink ship and crew and cargo, than bear this child  
away!"

"Well answered, worthy captain, shame on their cruel  
laws!"  
Ran through the crowd in murmurs loud, the peoples'  
just applause;  
"Like the herdsmen of Tekoa, in Israel of old,  
Shall we see the poor and righteous again for silver  
sold?"

I looked on haughty Endicott; with weapon half-way  
drawn,  
Swept round the throng his lion glare of bitter hate  
and scorn;  
Fiercely he drew his bridle rein, and turned in silence  
back,  
And sneering priest and baffled clerk rode murmuring  
in his track.

Hard after them the sheriff looked, in bitterness of soul:  
Thrice smote his staff upon the ground, and crushed his  
parment roll,  
"Good friends," he said, "since both have fled, the  
ruler and the priest,  
Judge ye, if from their further work I be not well  
released?"

Loud was the cheer, which full and clear swept round  
the silent bay;  
As, with kind words and kinder looks, he bade me go  
my way;  
For He who turns the courses of the streamlet of the  
glen,  
And the river of great waters, had turned the hearts  
of men.

Oh, at that hour the very earth seemed changed  
beneath my eye,  
A holier wonder round me rose, the blue walls of the  
A lighter light on rock and hill, and stream and wood-  
land lay,  
And softer lapsed on sunnier sands the waters of the  
bay.

Thanksgiving to the Lord of life!—to Him all praises be  
from the hands of evil men hath set his handmaid  
free;  
All praise to Him before whose power the mighty are  
afraid,  
Who takes the crafty in the snare which for the poor  
is laid!

Sing, oh, my soul, rejoicingly, on evening's twilight  
calm  
Uplift the loud thanksgiving—pour forth the grateful  
psalm:  
Let all dear hearts with me rejoice, as did the saints  
of old,  
When of the Lord's good angel the rescued Peter told,  
And weep and howl, ye evil priests and mighty men  
of wrong,  
The Lord shall smite the proud, and lay his hand upon  
the strong;  
Wo to the wicked rulers in His avenging hour!  
Wo to the wolves who seek the flocks to raven and  
devour!

But let the humble ones arise,—the poor in heart be  
glad,  
And let the mourning ones again with robes of praise  
be clad,  
For He who cooled the furnace, and smoothed the  
stormy wave,  
And tamed the Chaldean lions, is mighty still to save!

CHRISTIAN IDEALS.—If I could look into  
your hearts and see what ideals you have  
there, I could measure with some exactness  
your future, with its happiness or its woe.  
The ideal controls the life, and one of the  
most important things to present the young  
man is an ideal.

I speak as a parent to parents when I tell  
you that the most important thing that  
we parents have to do is to give to our  
children a conception of life that is a worthy  
one and that will control their destiny.  
I believe that no ideal is high enough for  
a great life, a good life, a successful life,  
that it is not high enough to be seen from  
both sides of the river that divides time and  
eternity. I have been a member of a Christian  
Church from the time I was fourteen.  
I passed through my period of skepticism  
as a school-boy, and I was planted upon  
solid rock by the time I reached manhood,  
and as I have grown older my views on the  
subject have deepened, but I say to you this  
trip around the world has much increased  
not only my devotion to the Christian ideal  
of life, but my appreciation of its priceless  
value. We are doing more for the world  
when we give them a conception of life in  
harmony with our religion; when we hold  
before those who come into contact with us  
a Christian ideal of life, an ideal of service,  
an ideal that life is to be measured by the  
service rendered, that one is to be giving  
forth all the time, and not merely selfishly  
trying to secure the richest rewards and the  
most of individual comfort—when we do  
these things, we are doing more for our  
religion than in any other way.—WILLIAM  
JENNINGS BRYAN.

CHARACTER SEEN IN TRIFLES.—The girl  
who brings a shawl to wrap around mother's  
shoulders, who slips a cushion in the precise  
angle to relieve a tired back, or remembers  
a hassock 'for her mother's tired feet, will  
one day make a loving wife to the man whose  
heart shall safely trust in her. She will do  
him good and not evil all the days of his  
life. For true wearing qualities, warranted

last through all stress of weather, we commend the girl who is the tender, thoughtful, and deferential daughter at home.

Once knew a dear girl, in years little more than a child, whose study it was to make up all the deficiencies in her mother's.

Her father was brusque and tempestuous, but Polly always bore the brunt of his tempers, and managed to coax him into sunny mood before her mother had time to be wounded by his petulance. A baby, and the mother was much worn by interruptions the little one made in her members. Many a night the little crib was cried into Polly's room, and the daughter wept for the baby that her mother might.

**Bodies Bearing the Name of Friends.**

HOMAS DAVIDSON is reported as arrived at Liverpool on the twenty-second of Seventh Month.

THE London Meeting for Sufferings has confirmed the appointment of "fraternal delegates" from America to attend the "Five Years Meeting" in New York. Their names are Sarah J. Lury, Elizabeth Rutter, John Morland, Edward Grubb, Albert J. Guilema Crosfield.

SENDING his latest contribution to THE FRIEND, George M. Warner writes, Seventh Month 7th: "We are both at Westminster (London) meeting this day-month; a truly solemn, reverent time of taping upon God,—and we were not disappointed. A quiet simplicity and spiritual life of the congregation was most impressive."

RIENNAL MINISTERS.—The New York Yearly Meeting, which is in fellowship with that held at Fifth and Race in Philadelphia, has constituted its approved Ministers and Elders into a Meeting to be called the Meeting for Ministry and Counsel. "Any one whose gift is acknowledged by the Monthly Meeting shall be considered a member of this meeting till the three years of its service expire. The re-appointment of an acknowledged minister as a member of the Meeting for Ministry and Counsel shall be deemed the acknowledgment of his gift in the ministry as long as he shall continue to be re-appointed for consecutive years; if he should not be re-appointed he would no longer be considered an acknowledged minister. If a minister removes to another meeting he will be granted a certificate as a member, not as a minister."

Life of Samuel Morris, by his daughter, with portrait, Philadelphia. (Headley Brothers).—This, says *London Friend*, is an interesting and valuable biography, representing one of the best types of true friends, who seek to be guides, and give proof in their daily life, whether at home or abroad, that they are living to the glory and extent under His government. It is a winsome illustration of the life of a true Friend in Philadelphia. Samuel Morris travelled extensively in the ministry to the everlastingly great British Islands, the States of Asia, and Australia, and the islands of the Pacific.

In quietness of spirit and with abiding patience won his way. Such lives are an inspiration to ourselves, and as we quietly read them, we seem to catch something of that spirit which overcometh the world.

We have received the first number of *The South African Friend* published monthly at Cape Town. Its editorial preface it is claimed that "its origin as an organ of the Society of Friends in South Africa rests on the authority of the Cape Town Meeting, which is officially recognized by the London Meeting in its 18th Month last year, links it to a noble history of Christian profession that has never faltered for more than two centuries and a half; and its aim, to be a link between all South African members of the Society of Friends, and as has revealed Himself to bear witness of God as He has revealed Himself to be so ambitious that in any other cause the incongruity of the task and the instrument might have discouraged us from the attempt. We believe that God sees His Truth to those who seek it, and no measure is yet been taken of the power of a word written." It appears that the Cape Town Monthly Meeting

now contains forty-seven members and attenders—the registered members being twenty-six. Besides keeping these informed of Cape Town Friends doings and interests, this periodical contains a few solid and edifying articles on Friends' doctrines.

**Our Recent Famine Contributions.**

It is believed that the contributors to the China and the Russia famine funds would be interested to know that the distribution of these attenders to Tong Sing writes to Joseph Elkinton under date of Fifth Month 13th:—

"The famine is prevalent in the south as well as in the north, though it is not so wide-spread and has not received the assistance from kind hearts in China and India that the suffering is as intense as in any other portion of the country.

"As Providence has been so kind as to have placed it in thy heart and those of other kind friends to send us some money so as to assist us to assist others, it may be that it is the will of Providence that I should write to thee with devotion to alleviating the human pain and suffering that has been brought to our notice—some very pitiable and heart-rending cases that are continually with us, but on account of not having the means to relieve hitherto we have often had to forego the late blessing of extending help to the unfortunate pilgrim. Thousands are already every day for want of food stiff; our government has done very devoted millions of taels for the relief of the sufferers, but with the aggregate total derived from Government, Home and Foreign contributions, are proving wholly insufficient and the scenes in the famine districts have been pictured as the veritable ravages of silent war. I have just received word from Canton near my ancestral home that a veritable deluge has occurred and large districts have been submerged. Oh! this is a very anxious time to me; rice has simply flown out of price in every place in China. What shall be the income of it all!"

Isaac Sharp in acknowledging under date of Seventh Month 4th, the last remittance of the total \$3516 sent to him says: "I can only repeat what I have said before to him such we value the kind assistance. Our last remittance to Russia will go this week."

**Gathered Notes.**

THE four hundred and fiftieth anniversary of the Moravian Church was recently celebrated. The church has in this country about sixteen thousand members.

ALREADY arrangements are being made in this country to assist in 1909 in the Quadri-centennial of John Calvin, founder of Presbyterianism, in Geneva, Switzerland.

"GIPSY SMITH," the famous evangelist from London, has met with such success in his missions that he has accepted an invitation to come to the United States and conduct another evangelistic campaign.—*Record of Christian Work.*

THERE is no least one state in the Union which does not seem afraid to teach the Bible in the public schools. In North Dakota a two year's contract in the State Normal School. Recently three hundred and thirty pupils attended these classes.

A fact which does not seem to be generally known to the Christian world at large is that there are as many Lutherans on the globe as all the other Protestant denominations put together, and that in point of membership the Lutheran church stands third in the United States.—*Record of Christian Work.*

WHEN we talk of "the heathen" we usually think of men and women on the other side of the world. But there are worshippers of other gods right in this country. The largest Mohammedan Colony reported, is at Worcester, Mass. They are Turks and Kurds and are employed in the factories.—*Record of Christian Work.*

WORRY, THE DISEASE OF THE AGE.—In noticing a book bearing this title, by a gifted author, C. W. Saleeby, the *London Friend* says: "We all worry overmuch, at least the man who does not rest in his own heart, for the woman who does not is unknown." [We think we are aware of as many women who are held

in the peace of God, as men.—Ed.] "The disease being common, its treatment is a matter which concerns us all."

SOME men look upon the pulpit as a "coward's castle," where the preacher says what he will, and no one has the right of reply. J. E. Roberts of Manchester, England, is concerned about this impression, so far as his own pulpit is concerned, by holding after each sermon an "open conference." He has found men drawn to the service in large numbers by the offering to them the opportunity of expressing their own thoughts, and of discussing the subjects with the preacher himself, who has stimulated interest, and no serious disadvantage is thought to have occurred. The Divine Master is said also to have held conferences with his hearers after preaching to them. This would be safe for Him, and where sermons are regarded as, on the plane of man-made lectures, could be in keeping with that standard of ministry also. But it would be debasing to the standard of inspirational or prophetic deliverance, as the Friends' ministry ought to be.

AMBASSADOR JAMES BRYCE delivered the commencement address at Bryn Mawr College, the sixth of Sixth Month. He believes that the mental powers of men and women are practically equal and generally similar. "Two fields he finds open to educated women not occupied to any considerable degree by men. "One is the cultivation of a thorough knowledge and a fine taste in literature, the habit of reading that which is not ephemeral, the habit of study, the acquisition of a critical faculty which discovers and enjoys what is of permanent literary value. "The other field includes the study of economic and social phenomena, how to adjust more fairly the burden of taxation, how to deal with intemperance, how to improve the conditions of the large charitable institutions, with vagrants, with neglected children, how, in various ways, to help those who need help."

METHODIST BISHOP PROTESTS AGAINST EFFORTS TO CREATE EMOTIONALISM.—At Coffeyville, Kansas, Seventh Month 23.—In his morning Chautauqua address yesterday Bishop John Vincent of the Methodist Episcopal church attacked the evangelistic system of revivals now used in most of the churches of his denomination. He believes that revivals produce only temporary good, and that on account of the sensational methods used in so many of them the bad effect more than offsets the good.

The venerable Bishop expressed himself as standing for genuine revival, his efforts under discreet direction, but protests with emphasis against all sensational and spasmodic efforts to create an ill-balanced emotionalism and mere temporary devices for exciting enthusiasm. He went on to say that he stands for three hundred and sixty-five days in a year of earnest religious endeavor. He gave as his motto, "Three hundred and sixty-five holy working days every year."

The Bishop also pleaded with ministers "to stop sensational methods" in revival meetings. The address created a sensation among the ministers at the Chautauqua.

MOVEMENTS OF OUR NAVY.—The army and navy, if they exist at all, must be somewhere and must be doing something. They cannot exist like so many rocks without action, or remain in one location forever. Inactivity is unwholesome for man or beast, so while we have a navy, it must continue to be on the move. Every movement is liable to raise suspicions of some sinister design. A portion of our navy is ordered from the Atlantic to the Pacific Ocean. In the little friction that has existed for a little while between Japan and the United States, that has not yet been expected, but has excited a great deal of talk as if it were a menace to Japan. Any intention of that kind is strenuously denied by our officials. Yet such movements have been the occasion of wars in the past, and people feel that this may be again. The main cause of the war between the United States and Japan was the incident with the *Merry* and the *Albatross* in the Pacific and accidentally resulted with a similar fate, and with similar results, war between the nations. Naturally there will be a wish to conceal any warlike feeling till the nations are just ready to spring at each other. When a man has gun there is no danger of his shooting. But, when he carries a gun, and there is a possibility of his shooting a moment's notice to his victim. Both the United States and Japan, have guns and are keeping the powder dry.—*Christian Instructor.*

## SUMMARY OF EVENTS.

UNITED STATES.—A controversy has arisen in North Carolina between the Government of the United States Court and the authorities of the State in reference to the enforcement of a law lately passed by the Legislature fixing the minimum passenger rate at 24 cents per mile. Governor Glenn has ordered Judges and prosecuting officers to indict railroad agents in every county in the State at the rate of 24 cents per mile, and Judge Pritchard has made an order forbidding the enforcement of the law by the State authorities until he could determine by evidence to be thereafter taken whether it was true, as alleged by the railroads, that on new routes the rate of 24 cents per mile in them of any return on their property, and was therefore, confiscatory and violative of the Fourteenth Amendment to the United States Constitution. He subsequently stated: "This Court is confronted with open and avowed opposition by the powers of the State. The penalties prescribed by the State statute for charging more than the statutory rates are so enormous that if permitted to be enforced, they would practically bankrupt the railroads in an exceedingly brief time, and before a final hearing could be had in the case, and thus place the complainant in a position where a speedy resort to the courts would be right guaranteed to it by the Constitution of the United States. If the criminal prosecutions against the agents, conductors and employes are permitted to continue, the railroads cannot successfully operate their trains, carry their passengers or do any business in interstate commerce." Governor Glenn and the State judges contended that the law should be obeyed and enforced until the court of last resort declares it to be at variance with the Constitution, and that the controversy should be carried up to the United States Supreme Court on appeal. The usual course, without a resort to injunction, in the proceedings here was marked by much bitterness, a settlement has been finally reached by a relinquishment on the part of the railroads of what they believe are their rights in the matter.

They have recently been taken in Pittsburg to carry into effect a stringent ordinance, which has for its object the diminution of the clouds of smoke which hang over the city, both by day and night. Although these efforts have been in operation for only a month, a change for the better is already apparent.

It is stated that oxygen and acetylene in a blow pipe flame produce the highest known combustion flame, 6300 degrees, which is 1200 degrees higher than the oxy-hydrogen flame and nearly equal to the heat of the electric arc. A process of welding by this heat is a novel one, and is certainly a most valuable for replacing riveting and brazing in many instances.

In a recent statement made by the U. S. Geological Survey it is announced that: "Not including great areas of lignite, which will be mined only after the more valuable coal deposits are exhausted, the Geological Survey has determined that there are townships in the States and Territories west of South Dakota, Nebraska and Kansas, aggregating in all over 60,000,000 acres of land, each town site of which contains its entire acreage of its workable deposits of coal. When one remembers that these classified areas are most conveniently situated with reference to transportation and settled districts and that every acre of them is subject to purchase from the Government under the usual terms and conditions for several months; also that the Northern Pacific Railroad alone is reputed to have in its own possession land containing more than \$300,000,000 worth of coal and also that many hundred thousand acres of coal land scattered throughout the entire region containing coal have already been taken up, it is not surprising in many instances that there is a coal famine next winter such a famine will result only from failure to mine the coal which is easily accessible, either by grants of railroads, purchase in the past by individuals and companies, or entry at the present time under the laws."

Manufacturers in Los Angeles are getting power at rates which are claimed to be cheaper than any that exist in this country elsewhere, excepting possibly a small area in the State of California, and in the West. The power comes from Kern River, 17 miles away in the lower Sierras of California, whence through a waterway of 20 tunnels in all, water from the mountain snows and rains is led down 12 miles for a fall of nearly a thousand feet against turbines and transmitted into 20,000 horse-power of electrical energy,

which in turn is carried under a pressure of 75,000 volts a distance of 117 miles to Los Angeles. The Franco-German Peace Conference on the reception of address of petitions has presented a large number of resolutions from various peace associations, religious bodies, etc., of different countries. Count Nelidoff, president of the Conference, expressed sympathy with the aims and ideals of the numerous petitions, but said that many of them seem to have a misunderstanding of the Powers of the Conference, which was merely occupied with the study of international law, and was certainly not able to control international politics. It is reported that very little progress has been made in the various commissions, because the formulation of international rules, because there are so many reservations and amendments as to seriously weaken and practically impede any action.

It is stated from Paris that representatives of the viticultural associations in five departments in France have met and resolved to keep up the struggle until their demands have been acceded to. They have decided to continue to strike, to refuse to pay taxes, and to vote no part in the coming departmental elections.

A decision of the German Government to suppress the teaching of French in the common schools of Alsace-Lorraine, and the two provinces which were lost to France by the Franco-Prussian war has caused much bitter feeling in those provinces, where a large majority of the inhabitants use it as their native tongue.

Paris is experimenting with a concrete pavement reinforced with a steel framework. The metal part of the pavement is a plate of perforated steel with strong bolts of steel running through it between the perforations. Each section has some resemblance to a steel harrow, only the prongs project equally on each side and they are square at the blunt. It will be superior to asphalt for ultimate economy and to wood both in the footing that it affords to horses and in the fact that it will not admit of dangerous ruts developing.

Sir William Ramsay has announced his belief in the transmutation of metals, and states that he has converted copper into bismuth in the various experiments. Guillery, an official of the archive bureau of the Prussian railway administration, has prepared a comparative table of statistics of those killed and injured by railroads in various countries. He finds that both absolutely and relatively the railroads in the United States are the most dangerous. In 1897, 76,500 persons were injured in the United States, of whom 60,000 were employes, and 9,500 were killed, of whom 3,600 were employes. In the matter of travelers injured, Russia has the lowest record in the world. The United States shows a record 40 times as many injured as Russia, 22 times as many as Italy, 20 times as many as England, 8 times as many as Belgium, 4 times as many as Switzerland and twice as many as Germany.

The town of Keriava in northeastern Hungary, which at the last census is stated to have had a population of 5,300, is said to be now ruled and peopled by women only, the male inhabitants having been induced to emigrate from time to time to this country by the reports which had reached them of high wages and good business prospects here.

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for the year.

Elizabeth C. Dunn, Pa.; Joseph H. Haines, N. J., \$8 for himself, M. Emma Allen, Samuel J. Eves and Henry T. Moon; Thomas W. Downing and for Elizabeth D. Meredith, Pa.; Sallie A. Armor, Pa.; Geo. R. Chambers, Pa.; Wilson Hutchings, Mo.; Charles Lee, N. Y.; Geo. S. Hutton, Pa. for himself, Pa.; A. S. Leeds and John B. Leeds; Mary A. Maston, N. J.; Hannah E. Sheppard, Phila.; Lydia S. Thomas, Phila., and for Hannah R. Willis, Ia.; John Stamp Keeling, Ireland, 10.; James F. Reid, Pa.; Justus Robeson, Canada, \$1.50 to No. 39; Cornelius Jansen, Neb., to No. 2; Geo. S. Hutton, Pa. for himself, Pa.; Phoebe Hutton, Anne W. Thompson and R. C. Pandrich; George Abbott, N. J., \$6 for himself, George Abbott, Jr., and Henry A. Lippincott; Wm. D. Smith, Agt. Ia., \$12 for Thos. Blackburn, Renj. L. Bates, Geo. Edmundson, Edward Edgelton, Albert Edmonds and Sallie B. White; B. W. Stratton, Pa. for Thos. H. Binns, Samuel Bedell, Albert Bedell, B. H. Coppock, Wm. G. Coppock, Barclay C. Dewees, Pearson Hall, Robert W. Hampton, Jos. S. Heald, Edwin T. Heald, John E. Hodgkin, Wilson Hodgkin \$1. to No.

27, Francis Hall, Nathan P. Hill, James McGree, Abigail B. Mott, John W. Mott, Richard P. Patten, Wm. H. Pollard, Thos. E. Stanley, Morris Stanley, Milla J. Shaw, Joshua P. Smith, Wm. B. Stanley, Wm. J. Stanley, Zachaeus Test, Thos. Thomason, Russ T. Taber and Wm. P. Young; Barclay R. Lee, Phila., \$10 for himself, 2 copies, Daniel L. Lee, Wm. H. Leeds and Wm. E. Tatam; E. I. and S. Barton, N. J.; Annah Stanton, Calif.; Israel A. Lane, N. Y., \$1 to No. 27; Susannah Cox, Ia.; Wm. P. Church, Nova Scotia; Wm. A. Frame, O.; Geo. A. Keely, De Nettie M. Olson, Ia.; Joshua S. Willis, N. J., \$6 for himself, Jesse Sharpless and A. R. Sharpless; Sarah T. Haight, Agt. Canada, \$12 for Joseph H. Clayton, Geo. Pollard, Joseph G. Pollard, Mary Ann Truff, Edward Waring and Joshua Waring to No. 23 vol. 8; Mary A. Osborne and for Mary M. Frazier, Ind. Annie Mickle, Pa., \$6 for herself, Martha Mickle, Ind. Thos. Evans; Jesse Negus, Agt. Ia., \$16 for Elizabeth M. Knudson, Orlando V. Edgerton, James M. Knudson, Thos. E. Mott, Peder G. Pedersen, Margaret A. Tomlinson and Frederick Woods; Wm. Smallwood, Pa.; Elizabeth Wright, N. J.; W. Meloney, Pa.; R. Satterthwaite, Del., Wm. Evans, N. J., \$6 for himself, John Evans and William Evans; Jos. S. Meloney and for Wm. R. Henderson, N. J.; Wm. Balderston, Pa.; W. W. Dewes, Fldk; Mary W. Trimble, Pa.; Charles Wright, N. J.; David E. Cooper and for Samuel R. Cooper, N. J.; Hannah B. Evans, G'tn., and for Edith W. Silver, Jos. Brantingham, Agt. O., \$22 for John W. Brantingham, James B. Bailey, Griffith Dees, Charles C. Noble, Geo. Megrall, Louisiana Harris, Joseph Maston, D. Masters, C. W. Satterthwaite, Jos. C. Stratton and Dillwyn Stratton; Thos. A. Crawford, Agt. O., \$9 for David Elyson, Jesse Edgerton, Eliza Ann, Geo. Wilson, M. H. Lydia Warrington, Edgar Warrington and James Woolman; John W. Tatam, Pa. Wm. B. Garrett, Pa.; Joshua Jeffers, Pa.; Addison Hutton for Rebecca H. Savery, G'tn.; Sarah A. Gilbert, Pa., \$6 for herself, Ann Case and Charles E. Gibson; Amos E. Kaighn for Dr. William Martin, Pa.

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

## NOTICES.

WANTED.—A Friend to do social work in connection with the Western District Colored School.

Address, L. C. SHELLEMEIER,  
1910 Poplar St., Phila.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA. During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings from 9 a. m. to 1 P. M.

WANTED.—A well educated young woman Friend as teacher in the Friends' girls school in Tokio, Japan. Any one who feels drawn to such a career of Christian service may apply to the undersigned, and may apply for the position, may address for further information,

MARGARET W. HAINES,  
Cheltenham,  
Pennsylvania.

DIED.—At his residence, 314 East Fourth Street Chester, Pa., Sixth Month 23rd, 1907, ELLIS SMEDLEY in his eighty-fifth year, his remarkable resignation and patience, under many and severe afflictions, although several years of failing health, gave comforting assurance to those who survive, that a very peaceful close brought to him Heaven's Eternal rest.

—, at his residence near Strickerville, Chester Co., Pa., on Twelfth Month 10th, 1906, MARY J. CHAMBERS, in her eighty year, his remarkable constancy and patience of New Garden Monthly Meeting, always attending the small indulged meeting at London Britain when able to do so. She frequently expressed herself to Friends and relatives, as only waiting for the summons to join those who had preceded her. She was a true and devoted wife, and was loved from here "like one who wraps the drapery of his couch around him and lies down to pleasant dreams." She was buried at London Britain where a large number of Friends and relatives were assembled and a fitting testimony to the virtues of the deceased was expressed.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, EIGHTH MONTH 10, 1907.

No. 5.

PUBLISHED WEEKLY.

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

subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,

PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## Afterthoughts.

Some one has been scolding his Afterthought because it had not come earlier, as to be his Forethought, or else a Present thought on the occasion when he would have used it so very aptly.

But why should he murmur if he did the best that was given him at the time? That all that is required of any of us. To have done or said better than was given the man do, might have puffed him up overmuch with self-satisfaction. He did enough if he led others with himself to the Afterthought.

It is better in our speech or preaching to be suggestive than exhaustive. It is better for us and our fellows that there should be more in after-thoughts for our continued instruction and theirs, than that they should have been present thoughts, productive of no further fruit than the memory of our own shining. Afterthoughts are the fruits of our having done our best in its time. But we have turned our buds to premature fruit which would have been to rob ourselves and others of a favor which as a seed-thought should appear later in its ripe development. To say to the afterthought: "Don't come unless you come at first!" looks to us like sacrilege.

Jesus Christ laid out an unbounded future for the afterthoughts of his spoken word, and they have been fruitfully cropping up ever since. "I have many things to say unto you, but ye cannot bear them now; nevertheless when the spirit of Truth is come, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This process has given more spiritual openings to the doctrine of baptisms, of the bread and wine of heaven, of the heavenly things themselves in lieu of the images of those things, of the intended spirit and life re-

placing the symbols and forms. The long series of afterthoughts of the church which were wrapped up in the forethoughts of the days of his flesh, and are watered from age to age by the life of his Spirit, keep the openings of a progressive revelation of truth alive as a power in human history.

Often to be recognizing that one's "hind-sight is better than his foresight," is to increase in wisdom, and to be improving his foresight. And we are not excused from being on the alert with our best Forethought and our best Present-thought of presence-of-mind. We are not excused, whatever may be the service of right Afterthought, from being "quick of understanding in the fear of the Lord" as the moments fly. That putting off to after-thought the light and instant faith and sight which should be used now as the accepted time, is a slothfulness which the Lord will not honor. The afterthought that would be helpful will not be found in the heels of laziness of mind. The more faithful the forethought and the present thought the more blessed the afterthought as their consequence. My soul attend thou only upon God, for my expectation is from Him.

Oh, what a lovely world 'twould be,

If every one of us should do his best to-day,

And then do better in to-morrow's better way—

The way we then more clearly see!

"And what will mean eternity,

If doing thus our very best each day, we still—

Through all our endless days—a larger measure fill.

To measureless infinity!"

(G. A. CHACE, in S. S. Times.)

## Jottings About Jerusalem.

Probably nowhere in the world can one find so many varieties of climate. Although Palestine lies within the subtropical zone of latitude 23 $^{\circ}$  to 34 $^{\circ}$ , the levels of its surface are so varied that, out of the eight zones recognized in physiography, five are represented within this very limited area. From the Mount of Olives, 2723 feet above sea-level, one looks down into the valley of the Dead Sea, 1292 feet below it, so that in a morning's drive one may encounter an entire change of flora and fauna; one may look upon the juniper of Sweden and the palm-tree of the desert; one may hear the skylark of our own Highlands, and the longdrawn note of the grackle of the tropics. According to Humboldt, the botanical character of any scenery may be determined by references to some sixteen tribes of plants, and of these one-half are repre-

sented in Palestine; namely, palms, acacias, laurels, myrtles, pines, willows, mallows, and lilies. One finds among the joyous spring miracle of wild flowers, not only countless new varieties, of form and color undreamed of, but old friends wonderfully glorified; the mallow, and poppy, and honeysuckle, and mouse-ear, and mandrake, and star of Bethlehem; the thistle, and clover, and linus, and flag-lily, of our fields and hedges; all wonderfully varied and dignified; as well as the arums and cyclamen, crocus and anemone, scillas, and a hundred other glories of our English garden, flaunting by the wayside in glorious array and new magnificence, the very apotheosis of the humbler types at home.

The Arab best loves flowers of strong scent, and it is perhaps mainly owing to this that the stock, carnation, and violet are cultivated wherever flowers are cultivated at all; and that other plants of familiar association, not always inherently beautiful, have nevertheless a recognized place in most gardens—hedges of wormwood and fennel, or more fragrant rosemary, and rows of every variety of pot-herbs, including many new to the European visitor. As one walks along the ill-smelling streets, one constantly comes across groups of peasant-women, offering for sale great heaps of herbs deliciously perfumed and bought largely by the Russian pilgrims. There is a whole bazaar of drugs and scented herbs and seeds and woods, many probably of foreign origin; not only the aloe, balm of Gilead, calamus, cassia, cinnamon, frankincense and myrrh, all obtained from scented woods brought from still further east, but other scents belonging nearer home; the fruit stalls are decorated with garlands of orange-blossoms, jessamine, stephanotis, and tuberoses; and the carpenters' shops are fragrant with the delicious cypress-wood, of which the bridal chests are made, and which, especially when freshly sawn, is sweet as sandal-wood.

One cannot wonder—in contemplating either the good or bad smells of Jerusalem—that the Jews have special thank-givings for pleasant odors: "Blessed art Thou our Lord, our God, King of the Universe—Creator of fragrant woods, Creator of fragrant plants—Who dost bestow a goodly scent on fruits—Who createst all sorts of spices—Who created pleasantly scented oil," the addition being selected to suit the case in point.

It is only to the superficial observer that this is a barren country. It was our own first impression, not that one has any right to complain that a country does not look fertile in mid-winter, especially when the gray-green of the olive contrasts everywhere with the gray-brown of the bare

hillsides. Even then, the children were offering bunches of cyclamens, primroses, anemones, at every station on the railway; maidenhair and lady-fern were waving in the recesses of every tomb. Within a very few weeks, a delicate green hue began to creep over the faded fields, and day after day, as one opened the eastern window to the warm glow of sunrise, one noted how the spring tints became deepened and diffused. The wondrous glories of the Syrian spring are beyond all description, and now when cisterns are emptying, and rain is un hoped for, the hillsides are gloriously green with the vines, not stiffly trained as elsewhere, but lying on the warm bosom of mother earth, and clothing the rocks and bare stone walls with the fresh glistening beauty of foliage, green and fresh as lime trees, or the horse chestnuts of Bushey Park before the first summer dust has flecked their radiant youth. Golden apricots gleam under dark green leaves, in trees which shelter the roadsides; the figs are ripening, and the olives are still in prospect, and so here, as elsewhere, every month brings her own crown of delight and beauty. The peasants are leaving their homes in the narrow streets of the neighboring villages, and basking themselves to the rough stone watchtowers which shelter them when the fruit harvest is about to be gathered in.

Often, in this country, one is reminded of the customs of the western Highlands, as doubtless are those from other lands of similar habits common to all elementary peoples; and the little groups of peasants carrying a few homely household utensils, the children and domestic animals snatching their own pleasures by the roadside, the little picnics under the wayside tree, recall to mind the shealing migrations of Sutherlandshire or the Hebrides. One thinks, too, in sight of the round towers made of unheaven stones roughly piled together perched in the corner of field or garden, of "the lodge in the garden of cucumbers," which in truth it often most literally is; but the cucumbers are far more dainty than ours, and ripen so much more quickly that they have a savor especially their own; be they the ordinary cucumber of the western market or any of the varieties of cucumbers, gourds, and melons, smaller and more delicate than any known to us, which are so familiar a feature in the Syrian dietary.—*Selected.*

ONE MILLION LIVES SAVED.—Although our China Fund is closed, says the *Christian Herald*, the great life-saving work upon which the readers of this journal embarked last Second Month still goes on with ever-increasing beneficence. Their gifts to China in her time of need have already produced results of a magnitude to astonish the world. Their campaign of benevolence was brief but most effective, and, now that the active struggle is about over, they can view with satisfaction the situation as presented in the following cable message from E. R. Johnstone, *The Christian Herald's* special representative now at Chinkiang:

'All *Bufo* cargo now dispatched by vans inland, and by junks up canal. Fleet of fifty-four junks fully loaded. Fevers terribly prevalent. Missionaries almost exhausted. Canal trip shows that reports of famine were not exaggerated. Relief afforded from all sources has saved one million lives. I have interviewed Viceroy Tuan Fang of Nanking. He expressed high appreciation of America's kindness, and spoke of good feeling existing between two countries.

E. R. JOHNSTONE.

"This result of the relief work immeasurably excels all expectations, and shows with what lavish hand God blesses the simplest acts of kindness and self-sacrifice. Under Divine blessing the relief movement attained a volume and momentum that penetrated all the famine region. It became the means of rescue to multitudes whose case was thought to be hopeless.

"God never does things by halves. His work is always complete. In India the relief campaign was followed by a great revival. A similar sequel may be looked for in China. The same omnipotent hand that saved the body can save the soul also. And if even a fraction of the million rescued from physical death be brought into the Gospel light, it will be an especial cause of rejoicing among the Christians of America, and among all who have shared with them this work of benevolence these last four months."

#### School No Place to Glorify War.

On hearing Nathan C. Schaeffer deliver his admirable address before his departure for California, we hoped then for an opportunity to lay it before our readers. The outline of it which we now find published may give the tenor of it, but the righteous impression which his delivery of it made on the minds of the Philadelphia hearers, as well as the sense of its literary excellence as an entire production, cannot appear in the following abridgement which we take from the *Ledger*:

There is evil to the rising generation from the glorification of war in the schools. Worship of the heroes of peace, rather than those of strife and bloodshed, should be taught in the schools. These were the leading thoughts in the address of N. C. Schaeffer president of the National Educational Association and Superintendent of Public Instruction of Pennsylvania, at the opening session of the fiftieth annual convention of the association, on the 8th instant, in Los Angeles, California.

Doctor Schaeffer's subject was "What Can the School Do to Aid the Peace Movement?" He said:

"The greatest problem of the 20th century is the boy with one exception—the girl. As soon as the girl takes up the study of history she begins to wish that she had been born a boy. Gradually she reaches the conviction that life is not worth living unless one can attain military glory. The boy is apt to form similar ideals from the text-books on history and the methods of teaching the subject. The names of admirals and generals, the battles they fought and the victories they won; the causes and

the effects of the wars in which they were engaged, constitute a very large part of the method of instruction.

"It seems to me that our text-book examinations and our instruction should glorify the arts of peace above the art of war. Whilst it would be wrong to rob the soldier of a just share of glory it will nevertheless be wise to teach history in such a way that the pupil will write the name of the poet, the orator, the artist, the inventor, the educator, the jurist, the statesman, the philanthropist, in a place as conspicuous in the temple of fame as that occupied by the name of the victorious general or the successful admiral. The pupil can be led to see that Pasteur, the scientist, has done more for humanity than Napoleon, the destroyer of thousands; that Carnegie, the philanthropist, has done more for civilization than the admiral who sinks a hostile fleet.

"In the next place patriotism should never be taught so as to make it the means of all the virtues. It is possible to emphasize the maxim, 'My country, right or wrong,' to such an extent that the citizen will resort to anything base and contemptible for the sake of furthering the material interest of his country."

Wars for indemnity, for booty and plunder, to gratify personal ambition, such as those of Napoleon, and for territorial expansion, of which the United States, he said, was not guiltless, were denounced by Doctor Schaeffer. He added that there were two other kinds of which more could be said—wars for principle, such as the American Revolution, and in behalf of the downtrodden, such as the Spanish-American War. He continued:

"In dealing with these two kinds of war it is well to point out both sides of the dispute and to show how war can be avoided by the peaceful method of arbitration. How well posted we all are upon every war that our people have waged; how little we know of the two hundred and fifty international disputes which have been settled by the peaceful method of arbitration. How few people know the significance of The Hague Court, for whose sittings Andrew Carnegie is building a palace to cost a million and a half in our currency."

Doctor Schaeffer urged that the observance of Fifth Month 18th—the date of the convening of the first International Peace Conference at The Hague—should be made conspicuous in the schools. He denounced the proposal that rifle practice should be encouraged in the public schools "that in case of war the country can put in the field at short notice a force of volunteers skilled in the use of the rifle."

My life so full of vicissitude, savoring much of Job's, has made secondary causes of little account, focusing vision upon the Immovable Mover; rigid as that of Jonah it has not aroused his bitterness of opposition, but somehow has drawn it into unity with the Nazarene as to the needlessness of taking thought for the morrow because each day's duty has infinite tenderness on guard.

## A HYMN OF PRAISE.

An aged minister lately in addressing the young rising generation in West Chester, Pa., counselled them to commit to memory beautiful poetry and hymns, that they may be able to draw from this storehouse, the memory, in after life. The speaker then recited a beautiful hymn, as follows. But we would like that while the repeating of poetry in preaching is permissible, and in the right amounting, (as probably this instance) it should be undertaken with caution. We foster a habit which confuses the distinction between the charm of a beautiful composition procured from memory, and the inspiration of immediate from the Holy One for which poetry is no substitute.

I sing the almighty power of God,  
That made the mountains rise,  
That spread the flowing seas abroad,  
And built the lofty skies.

I sing the wisdom that ordained  
The sun to rule by day;  
The moon shines forth at His command,  
And all the stars obey.

I sing the goodness of the Lord,  
That filled this earth with food;  
He formed all creatures with His word,  
And then pronounced them good.

Lord, how thy wonders are displayed  
Where e're I turn my eyes:  
If I survey the ground I tread  
Or gaze upon the skies.

There's not a plant or flower below  
But makes Thy glories known,  
And clouds arise and tempests bow  
By order from Thy throne.

Creatures as numerous as they be  
Are subjects of Thy care,  
There's not a place where we can flee  
But God is present there.

In heaven He shines with beams of love,  
With joy on earth beneath,  
'Tis on His heart I stand and move  
And 'tis His air I breathe.

His hand is my perpetual guard,  
He keeps me with His eye;  
Why should I, then, forget the Lord,  
Who is forever nigh?

## Gospel Ministry Free.

1706.—After these journeys were over, and I had cleared myself, I was sometimes at home and followed my business with diligence and industry, and thrived in the things of the world, the Lord adding a blessing to my labor. Some people would tell me that I got money for preaching, and drew rich by it: which being a common alimony cast upon our public Friends that are travellers, I shall take a little notice of, and leave it to posterity.

It is against our principles and contrary to our known practice and rule, to take money for preaching the gospel of Christ, and publishing salvation through his name unto the people; for according to Christ's commands, we receiving it freely, are to give it forth freely. I can say, without vanity or boasting, I have spent many pounds in that service, besides my time which is as precious to me as to other people: rising early and lying down late; many days riding forty, fifty and sixty miles a day, which was very laborious and hard for my flesh to endure. I can truly say, that I never received any money or consideration on account of these services, either directly or indirectly; and yet, if any of our ministers are necessitous or poor,

we relieve them freely, not because they are preachers, but because they are needy; and when we have done those things, we have done but our duty; and well will it be for those that have discharged themselves faithfully therein. Such will, besides the earnest of peace in their own souls in this world, have a blessed reward in the glorious kingdom of the Lord and his Christ in that which is to come.

Again, I was from my family and habitation in this journey and travel, for the space of three years, within a few weeks, and had meetings every day when on land, except Second and Seventh days, when in health, and had travelled by sea and land 14,300 miles.

After this long travel and voyage, I stayed at home and looked after the little family which God had given me. Divers people when I came home, raised a false report of me, and said I had brought home a great deal of money and goods, which I got by preaching. This was utterly false and base; for I brought neither money or goods, so much as to the value of five pounds, except my wearing apparel.—Taken from *Thomas Chalkley's Journal*.

In the year 1724, Thomas Chalkley wrote on the same subject to a young friend, viz: "On the ministry of the gospel of Jesus Christ." First, the greatest part of Christendom, (so-called) calls and elects its ministers, and will not call them unless they have school learning, although Christ called and chose unlearned men, as to that sort of learning, and the apostles were called, not according to the will of man, but by the revelation of Jesus Christ, Christ thanked his Father that He had revealed the mysteries of his kingdom to babes and sucklings. The wise Jews, the scribes and pharisees admired at the apostles, who so powerfully preached Christ.

The call, election, and wages of Christ's ministers, are spiritual and not carnal; and therefore, their ministry is with Divine life and power, by which they are qualified for this service, without either study or premeditation, though it is not denied that Christ may show a minister beforehand, what he shall or is to speak, at such a time or place as He may see meet. But studying or writing sermons, to be afterwards preached or read to the people, is not the practice of the true minister of Jesus, our great Lord and Master. We do not find anywhere in the New Testament that Christ's ministers or messengers were only to speak or preach to one meeting of people, or that they were called or hired by men; for then it would have been necessary that man should pay them; but Christ says: "Freely ye have received, freely give." A. F.

MALVERN, Seventh Month 6th, 1907.

Our contributor adds in a letter: "As I was conversing recently with a member of the Presbyterian body he mourned over the condition of it and several other of the sects as named—their pride, respect of persons, worldliness, etc. He said the ministers were not allowed to work whether they received small or large salaries; and

he commended the Society of Friends, both in principle and practice. As regards Gospel ministry are we holding our own or retrograding?"

## The Bible.

If it were possible to have before us the great mass of literature, which is scattered abroad in our land to-day, we should find thousands of volumes of poetry, of history, of science and biography; thousands of periodicals and newspapers devoted to the interests of men and women in every vocation of life.

But there is one book whose contents distinctly separate it from every other form of composition and whose value is above comparison with any other book. Then to what may we liken this masterpiece of literature, the Holy Bible? As the broad and deep ocean contains endless forms of life and beauty, so the Bible, broad in its meaning and deep in its feeling, contains an almost infinite variety of living truths and precious thoughts.

Here and there throughout the Scriptures may be found many thrilling incidents and narratives in the lives of the men of olden time. Among the most familiar are those telling of our first parents in the Garden of Eden, and how Cain slew his brother. The stories of the flood and Egyptian plagues are also known, even to children. We may read how Jonah was swallowed by the whale when he disobeyed God's command; how Daniel was saved in the lion's den, and how Job patiently bore his many trials. In the New Testament we read the parable of the sower and the parable of the grain of mustard seed. We can picture in our minds Jesus, at the age of twelve years, reasoning with the elders in Jerusalem; and later in life, performing all manner of miracles, even calming the sea, healing the sick and raising the dead; and again his cruel death on the cross; his resurrection and ascension, thus fulfilling the Old Testament prophecies concerning Him. Can anyone carefully and thoughtfully read these records without being influenced by the example of the holy men of old?

These plain teachings and precious examples in Scripture, are suited alike for the needs of rich and poor, old and young, learned and unlearned. They are not for one nation nor for one age; but for all nations and all ages alike.

The Bible may be divided into sixty-six books, which contain in all, one thousand one hundred and ninety-nine chapters. If we averaged one chapter each day it would require three years and three months to read it from beginning to end.

The writing of the Bible was begun in the fourteenth century before Christ. Two thousand manuscripts are still preserved of portions of the original Scriptures. We are indebted to the prophet Ezra for the collection of these writings into the present form of the Old Testament. From the first the Jews regarded this Testament as sacred and preserved it with the greatest care. The Scriptures were read in their assemblies and the laws of Moses were the civil laws of the land.

In the year two hundred and eighty before Christ, a translation of the Old Testament was made, from the Hebrew into Greek. This the early Christians read and quoted text after text from it as a proof of their testimonies. During the fourth century after Christ, the Old and New Testaments were translated into Latin; and for a thousand years this was the standard Bible.

When the Teutonic barbarian tribes overran southern Europe after the fall of the Western Roman Empire, the Latin language was changed to such an extent that the literature could not be read by the common people. Soon after this came that dismal, barren, superstitious period of history, appropriately called the Dark Ages.

Roman civilization now decayed into barbarism, manufacturing ceased, agriculture and education sank low. Society was lawless; morals were corrupt. The religion of most sank into mere superstition. A fruitful occasion of all this debauchery and ignorance was the scarcity of books. Most of the world was without the Bible. It was available only in Latin, then almost a dead language.

This state of affairs was slowly improved from the eleventh to the fifteenth century. Then came the mighty yet terrible epoch, the Protestant Revolution. A thorough translation of the Bible was the chief instrument of power in this great change.

The first translation of the whole Bible into English was made by John Wycliffe in 1384. In 1535, Miles Coverdale issued the first printed Bible. A translation was made for the Roman Catholic Church in 1609, and is still used by that body. The version now used by all Protestant denominations, is the Bible of King James or Authorized Version. This was made by forty-seven of the most learned and pious men of that day, appointed by King James I. of England, in 1604. They were divided into six companies, two at Cambridge, two at Oxford, and two at Westminster. To each company a certain portion of the Scriptures was assigned for translation. The work was begun in 1607, and after three years of careful study and comparison, they completed this work, which both Catholics and Protestants have recognized as the best specimen of English in our language. Even the new version made by modern scholars in 1885, is not as popular as the authorized version.

The long concealed beauties of religion and morality, revealed by these translations of the Bible, burst forth like a hidden spring and spread their influence throughout all Europe. They aroused an intense eagerness in the pursuit of Truth, and created endless diversity and collision of opinion. But as the decisions were of infinite importance, many had cause to seek for that Inward Light to guide them.

It was in these perilous times that the Society of Friends sprang up. Our early Friends prized the Scriptures as a precious treasure. William Penn advised his children to make it their practice to read a chapter from the Bible each morning and evening. "Nevertheless," as Robert Barclay says: "They are only a declaration

from the fountain and not the fountain itself. They are, and may be esteemed, a secondary rule, subordinate to the Spirit." And if we have the right spirit within ourselves, in searching them, we shall be able to see their meaning, face to face before us, as in a glass. And how useless and misleading it is for us to try to interpret them without waiting for that Voice within. For again, as Robert Barclay says: "By the inward testimony of the Spirit we do alone truly know them, because according to the Scriptures, the Spirit is the first and principal leader."

It was from the Bible that our greatest authors and statesmen have found the subjects for their best books and speeches. Here Milton found the theme for "Paradise Lost" and "Paradise Regained." With the Bible as almost his only companion while in prison, John Bunyan wrote his greatest work "Pilgrim's Progress," which bears a remarkable likeness to the Scriptures in the purity and plainness of its language. Abraham Lincoln was familiar with the Bible and often quoted texts from it in his best political speeches.

How can we doubt the living truths of this book which has held the esteem of the most learned and pious men for three thousand five hundred years? Kingdoms have risen, flourished, and passed away; but the Bible remains to extend its unailing influence through all generations.

One of our greatest needs is to become acquainted with this exceptional book. Should we not carefully weave its tender thought and feeling into our lives. How can anyone feel justified to neglect the daily reading of the Bible? How can we cast it aside as dry and uninteresting, when it directly concerns our material and spiritual welfare?

Doctor Stall says: "If you desire to be intelligent, this is the book of which you cannot afford to be ignorant. If you desire purity and virtue, if you would overcome weakness and grow strong in body; if you desire to walk in the path of honor and integrity, of peace and prosperity, this is the book that will show you the way. If you would understand the mystery of life and death, here you will find its greatest [of written] revelations."

Of all books, The Bible is the best, and of all helps, other than the Holy Spirit, it is the greatest. Then, let us more earnestly search the Scriptures, remembering the words of the Apostle Paul: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."

H. S. H. JR.

PASADENA, CAL.

"I will hear what God the Lord will speak." Will that indeed? Art thou really purposed to ascertain what revelation there is of thy Creator's will, concerning thee? This determination of thine will amount to nothing, however, if there be not in thee a willingness to hear all that the Lord will speak.—GEORGE BOWEN.

## OUR YOUNGER FRIENDS.

To read about a noble action is a pleasure to almost all young people. But unless that reading gives the heart the power to recognize opportunities for nobility in personal experience and in daily life, it has stopped at mere pleasure, and not gone on to real value and action.—*Forward.*

"Oh, mamma," cried Blanche, "I heard such a tale about Edith! I did not think she could be so naughty."

"My dear," said her mother, "before you tell it we will see if your story will pass three sieves."

"What does that mean, mamma?" "I will explain it. In the first place let me ask you about your story, is it true?" "I suppose so. I had it from — White and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I am afraid it was."

"And is it necessary?"—*Christian Instructor.*

THE CHANGE SHE COULD MAKE.—"My life is hemmed in by things that I cannot change, you see," said a girl, explaining her depression of spirits to an older friend. She had been talking about the ugly little town where she lived, and how little money she had to spend, and how there were no concerts or lectures or chances for culture, how monotonous and narrow things were, week after week, how her health was not strong, and there was no special thing she could do in the world. It did sound rather hopeless, and the older woman was silent a moment. Then she said, thoughtfully:—

"No; you cannot change these conditions of your life at present. But there is one thing, Marjory, that you can change, and it will make everything absolutely different."

"But what can I change? I don't understand," cried Marjory.

"You can change your point of view," returned her friend. "That's all. But it's everything."

The girl thought it an unsympathetic answer. She went home still thinking so. But at stuck in her mind nevertheless; for she was an intelligent girl. "It is the only change I can make," she said to herself, and she tried it. Her point of view had been from herself—from what she wanted to do, and have in the world, but could not. She faced round to the point of view that God had put her where she was, had prepared blessings for her if she would recognize them, and had given her opportunities for unselfish usefulness to others in her daily life. From that moment, her life was a study in transformation—from discontent to cheerfulness, from languor to activity, from a lack of interest in life to a fullness of loving service that attracted everybody to her. "It is all absolutely different," she wrote to her friend, a year later. "Only one thing had changed. That was all. But it was everything.—*Forward.*"



**WELVE THINGS.**—Someone has suggested twelve things every girl can learn before she is fifteen. Not every girl can give pleasure to her friends, but the following "accomplishments" are within everybody's reach: 1. Shut the door, and shut it softly. Keep your room in tasteful order. Have an hour rising and arise. Learn to make bread well as cake. Never let a button stay twenty-four hours. Always know where your things are. Never let a day pass without doing something to make someone comfortable. Never come to breakfast unduly dressed.—*Christian Instructor.*

**TOO LATE.**—While the following experience seems written in the form of a fable, it is in substance true in the history of very many lives.

An angel passed over the earth one morning, and met a little child in a sunny field. "Little one," said he, "do you love your Master?"

"The child looked up with bright eyes, and said: 'Yes, I am one of his little lambs.'"

"Then," said the angel, "there is work you do to do; go and do it."

"Yes, I will do it after a while," said the child; "it's only morning now; the day will be so long, and I do love to play."

And the child ran away after the buttercups and flowers. The angel, on his way, murmured, "The day will end, the night comes, and it will be too late."

In a few years the child had grown into a schoolboy. The angel visited the earth in one morning, and passing near the school, found the boy locked out, too late to school.

"My boy," said he, "the day is passing, but will come, and your work is not yet done."

"Oh," laughed the boy, "there is plenty of time! The sun was shining so brightly, I could not stay shut up in a school-room." In a few more years the angel visited the earth the last time. He was passing down the hill one evening when he overtook an old man leaning on a staff. Slowly he plodded up the hill toward an open grave.

"My friend," said the angel, "have you completed the life work which was yours to do?"

"The night is come," said the old man, "and my work is not yet begun; the day will be so long, but now it is too late." And he tottered into the open grave.—*Ex.*

**HISTORY OF FRIENDS.**

(Continued from page 36.)

Robert Hodhson was imprisoned by the tith in New York, or, as they then called New Amsterdam, for holding a meeting and preaching. He was sentenced either to 600 guilders, or to work at the wheelbarrow with a negro for two years. They would let him make no defence, but sent him back to the dungeon, allowing none other than his Dutch people, whose language he could not understand. They chained him to a wheelbarrow, and ordered him to work; he answered that he was not accustomed to such work, and could not do it. They made a negro flog him with a pitched pole until he fell; they raised him up, and

made the negro beat him again till he fell the second time. They kept him all day chained to the wheelbarrow, faint and without food, under a hot sun, his body bruised and swelled by the blows; but, seated on the ground, amid all this agony, his soul sought rest in heaven, and found strength in his Saviour.

Thus passed several days, until he was observed speaking to those who came near him, to prevent which he was again imprisoned, and given nothing to eat but bread and water.

One morning they brought him into a private room, stripped him to the waist, hung him up by his hands, tied a great log of wood to his feet, that he might not turn, and then set a negro to beat him with a rod, which cut his flesh sorely. This they repeated again two days after, increasing the blows. But then, almost at the point of death, he asked for some English person, and they sent him an Englishwoman, who washed his wounds, and thinking that the man could not live till morning, she sent her husband to the fiscal to offer him a fat ox if he would let him have Robert Hodhson until he recovered. But no! the fine must be paid; and yet, though several of his friends would have done that for him, the prisoner could not consent to it. But after all, was it not like a miracle, that three days after his cruel beatings, God made him again whole and strong, and able to work, and work he did, until the governor's sister, who pitied him much, impertuned her brother to set him free, which he at last did without asking from him a penny of the unjust fine.

And now some of the Quakers were called to seal with their blood their testimony to what they believed to be their Saviour's commands; and, for preaching in His name, three were condemned to death by John Endicott, the Governor. These were—William Robinson, Marmaduke Stevenson, and Mary Dyer. The reading of their sentence, and what they answered, reminds one of the trial of Christian and faithful in the Pilgrim's Progress; for William Robinson said, that "when he was in Rhode Island he had heard the Lord commanding him to go to Boston, and there lay down his life: that he had also felt an assurance that his soul was to enter into everlasting peace and rest; that he durst not but obey, without enquiring further, believing that it became him, as a child, to show a willing obedience to the Lord. That this was why, after banishment on pain of death, he stayed in their jurisdiction; and that now, with sincerity of heart, he could say, 'Blessed be the Lord, the God of my life, who hath called me hereunto, and counted me worthy to testify of Him.'"

Marmaduke Stevenson warned them against shedding innocent blood, lest it might be required of them; and Mary Dyer replied to her sentence, "The will of the Lord be done."

On the 27th of Tenth Mo., 1659, the three were led to execution, Mary Dyer walking between the two young men, and holding a hand of each. Two hundred armed men guarded them, as if there was danger of the

people rescuing them. On their countenances were glorious signs of heavenly joy and gladness; and as they went, Mary Dyer said: "This is to me an hour of the greatest joy I can enjoy in this world; no eye can see, nor ear can hear, no tongue can utter, and no heart can understand, the sweet influence and refreshings of the spirit of the Lord which now I feel."

Thus went they on as to an everlasting wedding feast, rejoicing that the Lord had counted them worthy to suffer death for his name's sake; and as the two young men died, His praise was on their lips.

What now Mary Dyer is to follow them,—what cry stops the hand of the executioner? She is reprieved! reprieved! Left to work a little longer in the vineyard: yet only a little; for the next year when she came to preach, they took her, and as her son was not there now to sue for her life, they hanged her, as they had done the others; she speaking of that heaven to which she was so near, and saying that she had felt for several days as if she were in paradise, and praying God to forgive her executioners.

"Thus," says Sewell, "this honest valiant woman ended her days. By the style of her letters and her undaunted carriage, it appears that she had indeed some extraordinary qualities: she was of a comely and grave countenance, of a good family and estate, and the mother of several children, but her husband was not a Quaker."

Over the Atlantic again, though there were no steamers then to bring us quickly as they do now, but the passage was long and often dangerous, generally lasting from nine to fourteen weeks; but here we are back in old England, to find that even here Friends are not yet free from persecution; and that in this one year there were 140 persons who, for holding meetings, refusing to swear, not taking off their hats, not paying tithes, or for travelling up and down the country, had been taken up, imprisoned, and deprived of their goods. One and twenty of these died, either from sickness in prison, or by violent abuses. Among these, Richard Sale, a constable near West Chester, to whom was brought a Quaker preacher, and his pass as a vagabond; this man's conversation so convinced the constable, that he gave him both his pass and his liberty. And because Sale thought that both the clergy and the people were in a very darkened state, he came in the day-time into the church, carrying in his hand a lighted lantern. This angered them so that the mayor put him into prison, thrusting him with such violence into a narrow hole in the wall, called "Little Ease," that he was severely bruised and injured, and died soon after, in great pain.

Just now, too, George Fox was taken away from Swarthmore by a Justice named Henry Porter, and imprisoned in the common gaol at Lancaster. Whereupon Margaret Fell, feeling herself affronted by their having forcibly taken a guest out of her house, went herself to London to complain of it to the king, and with her another woman Friend, whose father had been sheriff of Bristol, and had been hanged near his own door for trying to bring in the king.

When these two women came to the king, he received them kindly, and sent an order for George Fox to come to him, that he might himself examine him. This, however, did not take place, but after some months time, the prisoner was released, to the great terror of Justice Porter, who now feared that he himself would be punished for what he had done. But George Fox, following his Saviour's command, "and returning good for evil," let him alone.

The king did liberate about seven hundred Friends, who had been imprisoned under the reigns of Oliver and Richard Cromwell. But soon again, because people chose to confuse Quakers with the "Fifth Monarchy Men," they were imprisoned in numbers, for which grievance Margaret Fell twice visited the king, who, at her complaint, ordered their release without paying fees.

Among the Friends who travelled on the Continent of Europe to preach, were John Perrot and John Love, who went to Venice, where the former visited the Doge. When they came to Rome, both were imprisoned for their preaching, and John Love lost his life in the dungeon of the Inquisition. John Perrot, after a long time, was set free, and returned to England, but he did not remain a Friend.

### Suppressed Lives.

A few years ago a man died in Germany whose name was almost unknown both in Great Britain and on the Continent. A physician by profession and an inheritor of a title, he lived a life of comparative seclusion. He was never in the front at court; he was never known where treaties and alliances were made between reigning sovereigns. In diplomatic circles his name was never mentioned. And yet no man of his time, in all Europe, had more influence in determining the destiny of nations than he. He was the power behind the thrones.

He was the confidant of princes. He rendered the most important services to England and Germany. He was one of those suppressed lives which are so often lives of commanding power. It was a suppressed life, expressed in kings, parliaments and statesmen. Such lives are by no means rare.

In our day an ampler life has been opened to woman. We have opened to her the professions. She is not suppressed simply because she is a woman. Yet, in the home, woman must lead a suppressed life compared with the life of the husband. Who can estimate the influence of these suppressed lives? Home is the most important school of character. It is there that a human being receives his best moral training or his worst. It is there the eternal impressions are made. The mother is the impressing power.

In the obscure parsonage at Epworth lived the Wesleys. The house was full and running over with children. The mother taught them all. Especially was her power turned on stupid John. In her old age she stood beside her son when he preached to twenty thousand on Kennington Common. The gray-haired, bent and silent mother

was speaking in the burning words and ringing tones of the great reformer. The mother of Washington, a woman of rare excellence, lived and triumphed in the deeds of her son.

Mothers, do you feel yours to be a monotonous, ceaseless round of duties? Washing week after week the same garments, until there is nothing more of them to wash, and then they are replaced by others, and the rubbing and wringing goes on as before. Mending the stockings with tireless fidelity, only to find a week later the same holes meeting your gaze. Every morning the rooms are put in order, to be found in the wildest confusion by the time night falls. Man's work changes as years go by. Men have pay for their work. Most mothers do the same work for years, and many feel that they get no pay. Is her life useless, without results? It is a suppressed life, but it will tell somewhere. Did you ever read the story of Abigail? 1 Samuel, xxv. The story is full of instruction to all who feel cramped and suppressed. Be patient, work on. Abigail was used to correct the king.

Woman's life has always been hidden, yet its power is largely felt. There are men whose circumstances have caused them to lead suppressed lives. For example: Here is a young man left with a sick mother, and a farm which is heavily mortgaged. Such an one feels under a heavy burden, which he can hardly carry. He feels that his life is being wasted. Dear one, it is what you are that makes you powerful, not where you live and what you do. No man ever lived, of noble qualities, but had his power. Luther was so poor at one time that he was under the necessity of earning his bread by gardening. Yet at that time he was moulding the character of his country, and he was vastly more honored and followed than all the princes of Germany. As a rule men carry the weight they ought. There are exceptions, but this is generally true. Every one's life comes out. Its power is manifested somewhere. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—*The Christian Instructor*.

THE POWER OF CONSCIENCE.—That [the Divine Spirit in awakening a] conscience is able to bring the worst of sinners to his knees, and to wring from him in open confession the awful secrets of a life of crime, is once more illustrated in the great trial which is now in progress at Boise, Idaho. Harry Orchard, the self-confessed gambler, ore-thief, bigamist, incendiary and wholesale assassin, after astounding the whole community by his revelations of wickedness, has now told what led him to make his extraordinary confession. There came an hour in his life of crime, he said, when the voice of conscience spoke. It brought before him in a moment the crimes of years. He saw his sins as a mountain before his eyes. He could get no rest, night or day. He felt that Divine forgiveness was hopeless for him.

"When I first thought of confessing," said, "I did not believe that I could get forgiveness of God. I had been too big I thought, for that. After I read the Bible for awhile, I began to believe that I really repented I would be forgiven. From that moment until now I have never hated about the course I was to pursue. I did not care what became of myself, I wanted to die, and I felt it a duty I owed society, to God and myself to confess crimes."

Orchard does not claim to be a convert. He has taken one important step in the right direction—apparently the first in his long life of evil deeds. The criminal, wincing under the lash of conscience, feels the heavy burden of his guilt. Who shall say that the same power which saved the thief on the cross may not pluck this wretched man as a brand from the burning—a convincing illustration of the whole world of the grace that "saves to the uttermost?"—*Christian Herald*.

### Extracted from Tong Sing Kow's Letter Seventh Month 1st, 1907.

MY DEAR JOSEPH ELKINTON:—I have received about 4,520 Taels (\$3,300) from thee in three remittances. It is indeed comforting to us both (myself and wife) to know that dear friends across the Pacific bear such a loving interest toward I please assure them that though we have not as yet had the privilege of meeting, we appreciate the more their loving interest.

With tender hearts and a purse pretty well lined, my mother and I came back to our country village. Here we saw signs that would have excited harder hearts than ours to action! A high flooding of the Wei River had produced a similar condition of things as we find in the North this year. Hundreds we found homeless and on the edge of starvation and of our friends and relatives not a few were among the destitute. Consequently we started upon systematic relief, most of those we supported being widows and orphans. Now the effort for help comes to us with increased force, everything in the south is selling for two or even thrice their ordinary value. The hast no doubt read that the unheard increase in the price of living has lately been the cause of serious riots in the South West! I was just at my wits' end to know how I could raise the necessary fund to give our poor villagers the required assistance; the money that our loving friends have sent shall supply their most urgent needs; and on behalf of the sufferers among myself I tender to them the sincerest thanks. The remainder I shall send to famine relief as directed,—a part to the Yunnan Famine Fund, as a very severe famine is beginning to set in throughout that Southwest Province. China and her people are now enduring very great privations and calamities: Can it be that we deserve these chastisements? It may be that it shall turn to the ultimate good of the nation one thing the famine seems to have done, it has infused into our people a union and general sympathy which has seldom been real.

in our past history. It is gratifying witness the united front that our people taken to check the ravages and ery of the famine, and the open-handed pathy of Foreign Countries as well as China shall ever remain cherished in national memory.

Thy attached Friend,  
TONG SING KOV.

**IN TIME OF STRESS.**

The storm is very rough  
It is a fearful complaint:  
I have been beaten by so many rains,  
And am not strong enough  
To set my face to meet this fresh, cold blast,  
Nor stand till it is past.

Over this dreary moor  
There is no shelter where I may abide.  
No kindly arms where I and grief may hide,  
No light from open door—  
Yet I believe, although I make my moan,  
That I am not alone.

For well I know of One  
Who climbed the mountains seeking for the lost,  
And trod the sea when it was tempest-tossed,  
And still forerth went;  
It is the Lord who will discern my plight  
And find my soul to-night.

So, while I breatheless wait,  
I shall hear presently a kind, strong voice  
Bidding me not to fear, but to rejoice,  
Although the hour be late;  
And I shall reach by ways that do not tire  
My haven of desire.

Ah! warm and lighted home,  
Where shortly I shall find my loved again,  
And shall forget dark moors and blinding rain,  
It is to you I come!  
Dear Lord, who knowest all my weary quest,  
Give to me thy sweet rest.

—Selected.

**Bodies Bearing the Name of Friends.**

BERTRUDE W. CARLAND has gone some four miles of Amesbury to spend the remainder of the summer early this season, with our granddaughter, Anna Ruth S. Abbott of Philadelphia is sojourning at Mono Manor.

A conference for Friends has been arranged to be held on the 6th instant in New Bedford on the general subject of "Our Possibilities as a Denomination." Religious meeting in the forenoon was to precede this important conference.

The movement of a number of Friends to secure a service among the Pocono Mountains for purposes of simple life in the summer season, deserves Friends' encouragement.

JOEL BEAN informs us, "Our lot is cast close by the side of the Bay of Monterey, looking out on the broad Pacific. A reduced state of health induced our coming here early this season, with our granddaughter, Anna, caretaker. Now our Cathie and her Joel, from Anolula, and Charles Cox and both his daughters, are with us. Augustus Murray and family are close beside us, and his mother (Ruth Murray) and companion (another cottage); and a number of other Friends in the grove, including Rebecca H. Smiley, Paul and Lydia Brun and Morris Cox and family."

**Correspondence.**

Harrisburg, Pa.,  
Seventh Month 30th, 1907.

Dear Friend:—

This letter concerns a situation which ought to appeal to every friend of saloon suppression in Pennsylvania, and is an earnest appeal for help in the mightiest moral conflict, which has engaged the attention of the State for many, many years.

The liquor men are already aggressive, and I have it on good authority that they have already held numerous conferences in opposition to the local option movement which is being conducted so vigorously by the Anti-Saloon League, and that they are raising a fund of \$50,000 to this end.

The Anti-Saloon League is under the necessity of appealing at once for the creation of a Special Local Option Fund of at least \$5,000, which we must have over and above the ordinary league income. I am glad to start this with a contribution of \$25 to this Special Fund. Contributions and pledges of from one dollar to \$100 and more are earnestly solicited.

Will you not at your earliest convenience send a pledge or a contribution by check or otherwise to the League treasurer, J. M. Sayford, Treas., 301-304 Patriot Building, Harrisburg, Pa.?

We have nine men giving their time now to this cause, with additional ones to be added shortly. Our field work to elect a Legislature which will give us local option is already under way. The liquor men are at it, and we must be, or lose the contest. But we must have more money. Our last campaign for the Craven bill was hampered and largely lost for lack of funds.

The same mistake must not be made again. We will make every dollar go to the last limit, but we must have enough of them to make sure of the success of this campaign now just beginning. You may or may not be now a contributor to the League, but as God prompts your heart for this mighty emergency, will you not act as suggested above. Success next year will depend largely upon the efforts this year.

Let all lend a hand to save this great Commonwealth from the clutch of rum.

Very cordially yours,  
S. E. NICHOLSON, State Sup't.

**Gathered Notes.**

JANE ADAMS has written an article entitled "Why Girls Go Wrong," for a forthcoming issue of the *Ladies' Home Journal*.

JOHN G. WOOLEY, editor of the *New Voice*, has gone to Hawaii to take charge of the anti-saloon work in the Sandwich Islands.

An article entitled "Why the Nations Cannot Disarm," will appear in the *Reader*, of Ninth Month, by Amos S. Hershey, who is now at the Hague Peace Conference.

The selection of notices appearing herein of several important forthcoming magazine articles is made from that convenient little monthly entitled, "What's in the Magazines."

"DRUGGING A RACE," will be the title of a series of articles in the *Success Magazine*, written by Samuel Merwin, who went to China last First Month to investigate the opium conditions of that country.

THE PASSAMAQUODDY Indians, of Pleasant Point, Maine, whom our friend, Joseph S. Elkinton, visited in his last extensive journey, are nearly four hundred in number, and almost all are Roman Catholic.

AMBASSADOR JAMES BRYCE'S Phi Beta Kappa oration, delivered last First Month at Harvard University, is interesting to recall that James Russell Lowell, the American Ambassador to England, delivered an oration in the same hall twenty-one years ago, which was also printed subsequently in the *Atlantic*.

It appears from newspaper dispatches from Rome that several high prelates have come to the conclusion that as a politician the present Pope's a failure. How a Pope can be infallible and still a failure in anything is quite puzzling to some people. A prominent cardinal is mentioned saying that "The time is past when the word quackery is applied to the Roman hierarchy. It has stricken terror in the heart of offenders against the authority of the Church, and we must now find other means to promote the interests of the Church."

HAVING now outlined briefly the conditions of the Negro in the South, as it exists both in the city and in the country, Ray Stannard Baker in his next articles which will begin publication in the *American Magazine* later in the fall, will treat of the northern Negro in his place in the life of our northern communities. A more careful and detailed examination than was possible

in the articles already published—the object of which was to give a swift general view—will be made later of the position and influence of the Mulatto, and there will also be articles on Negro Education, on the Negro in politics, both South and North, on the Negro in city industries, where the organization of labor prevails, and on several other phases of race relationship.

TWENTY-ONE sons of Presidents of the United States have grown to manhood and ten of them have become national figures. Of the famous sons John Quincy Adams, himself a president, was the most famous. Then comes Charles Francis Adams, publicist and statesman; Robert and Richard Tyler, big figures in the southern Confederacy; John Van Puren, entering national politics as death cut short his career; Robert Lincoln, Lincoln's cabinet minister and ambassador; Frederick Dent Grant, diplomat and major-general; John Scott Harrison, son of one president and father of another; and finally the two "Garfield boys." James R. Garfield is now Secretary of the Interior, and his brother, Prof. Harry A. Garfield, was recently chosen president of Williams College.

The Methodist Episcopal Board of Bishops has recognized Bishop Neely's Spanish Juan Wesley, El Gran Reformador Religioso as the next book in the Spanish course of study on the part of Wesley. He has written a book on "Preaching," which will be published in Spanish for the use of ministers who preach in that language.

WORO has been received in New York of the death in Paris of Julia S. Bryant, the only surviving daughter of William Cullen Bryant. She had made her home abroad since 1879, and was seventy-five years old. For the first forty-six years of her life she was the intimate comrade and associate of her father, the poet, who was editor of the "Evening Post" from 1820 to 1858, and with whom she lived in Koslyn, Long Island. In the year following his death, in 1858, she went to France.

REPLY TO AN ATHEIST.—Here is a case of iridescent thought from Alperston Crispagay. He says that to believe a thing without first investigating and satisfying yourself that it is true is to sin against your intelligence. The old story of the colloquy between the Quaker and the atheist is recalled by association of ideas. This is the story of the "Evening Post" from 1820 to 1858, and with whom she lived in Koslyn, Long Island. In the year following his death, in 1858, she went to France.

ATHEIST.—I have never seen anything of your God, I will not believe in what I cannot see."  
Quaker.—"Did the ever see France?"  
Atheist.—"No, but I have seen men who have seen it."  
Quaker.—"Did they ever see thy brains?"  
Atheist.—"No."  
Quaker.—"Did they ever see anybody that had seen thy brains?"  
Atheist.—"No."  
Quaker.—"Does thee believe that has any brains?"—*Christian Work and Evangelist*.

**SUMMARY OF EVENTS.**

UNITED STATES.—President Roosevelt has expressed his desire to aid in a movement to rehabilitate the abandoned farms in New York State. The board of directors of the Chamber of Commerce at Syracuse has issued a call for a convention of the representatives of commercial, agricultural and other organizations to consider the subject. President Roosevelt says: "Everything that the Department of Agriculture at Washington can do to aid in this movement will assuredly be done. I will gladly co-operate with the Syracuse Chamber of Commerce or with any other bodies to the extent of my ability to make the movement that they propose a success."

Judge Landis, in Chicago, has imposed a fine of \$39,240,000, the largest penalty recorded in American courts, upon the Oil Trust for accepting rebates. Seven more indictments make possible another fine of \$88,440,000. A report has lately been made to the President by Herbert Knox Smith, Commissioner of Corporations, upon the Standard Oil. The board of which he states that "the entire net earnings of this company from 1882 to 1906 were at least \$750,000,000, and possibly much more." He further says: "The history of this great industry is a history of the persistent use of the worst industrial methods, the exclusion of exorbitant prices from the consumer and the receiving of excessive profits for the small group of men who, over a long series of years, have thus dominated the business."

In accordance with a law recently passed by the Legislature of New York, which authorized draft horses which become disabled must be turned over to the Society for the Prevention of Cruelty to Animals. The society has arranged to establish a farm where the condemned horses will be cared for until they die.

A wave of crime as evidenced by murders, robbery, and arson, has been sweeping the State of New York City. It is estimated that more than one hundred women and children have been assaulted or murdered in Greater New York during the last six weeks. It is said that the police department has utterly failed to meet the crisis, and that state or Federal aid may be helpful.

A despatch from Atlanta, Ga., of the 31st ult. says: "The so-called negro disfranchisement bill was passed by the Senate to-day by a vote of thirty-seven to six. The bill will go to the House for action. The bill, which follows closely the Alabama law, provides that in order to vote a man must own or pay taxes on five hundred dollars' worth of property, or be able to read, write a paragraph of the State or Federal Constitution, or he must be descended from a man who has fought in any war in which the United States was engaged, or the United States has been engaged, or he must have a proper conception of his duty to the State and the nation. The adoption of the bill by the lower house is said to be certain. It follows the recommendations of Governor Smith, in his inaugural message."

The bill prohibiting the importation of Georgia has passed both houses of the Legislature. A recent despatch says: "The passage of the prohibition bill by the Legislature was in response to the overwhelming sentiment on the part of the white people of the State in favor of the suppression of the whiskey traffic. The strength of this sentiment was indicated by the vote for the bill. In the Senate thirty-seven voted for and seven against, and in the House one hundred and thirty-nine for and thirty-nine against." Judge Covington, one of the prohibition leaders in the Legislature, said he considers the passage of this State prohibition bill the most important act in the history of the State. Economically considered, it is of more importance than the introduction into Georgia of one hundred thousand desirable laborers. Again, the South must cease to sell liquor to negroes. This is the first step in the solution of the problem of the colored race in the South, is, therefore, a life and death case with the Southern people. The white people of Georgia, could they have voted on this measure stripped of everything else, would at any time during the past ten years have voted for the principle of the bill by an overwhelming majority."

**FOREIGN.**—An important event in the proceedings of the Hague Conference has lately occurred in the adoption of the principle that debts shall not be collected by force except after a recourse to The Hague Court. Thirty-seven nations, it is said, have endorsed this proposition, while seven did not approve it. This proposition has been urged by the delegation from the United States, and is a modified form of the Drago or Calvo doctrine, which has been brought forward by some of the South American countries. It is believed that the adoption of this principle will practically prevent war between the nations of the Old World as against those of the New. Joseph H. Choate of the American delegation on the 1st instant brought forward the American proposal for the establishment of a permanent tribunal of arbitration. In explaining this proposition to the plenipotentiaries at this conference assembled. There is certainly no time to lose. We have done much to regulate war, and very little to prevent it. Let us unite on this great pacific measure. We further said that the instructions given to the American delegates were to see that the judges of the projected permanent court of arbitration be selected from different countries, and that they should represent the different systems of law and procedure and the most important languages of the world. The court was to be of such dignity, consideration and rank that the best and ablest jurists would accept appointment thereto. The whole world must have absolute confidence in their judgments." Continuing, he said: "Nobody can doubt the supreme importance of the step in advance we ask the conference to take in developing and building up a permanent court of arbitration in 1909 a tribunal which will satisfy the world-wide demand. The cause of general arbitration as a substitute for war in the settlement of international differences has advanced with leaps and bounds since the close of the first conference. Our hope is to preserve and perpetuate the excellent work of the first conference, carrying it on to its logical conclusion."

The plan proposed by the United States does not depart from the important court already established. No nation will be compelled to come before it, but it will be open to all who desire to settle their differences by peaceful methods." He described the project article by article, dwelling on every salient point. One thing that prevented more frequent recourse to The Hague tribunal as created by the conference of 1890, he said, had been the expense, and the United States proposed that the expenses of the new court and the salaries of the judges be borne by the Powers in common. This would make the court free to whoever appealed to it. The despatch of the 1st from the States says: "Another labor war has begun in this city, and again the streets have become the scene of riot and bloodshed. Business is at a standstill, thirty-two thousand men are idle and troops and strikers have already fought one battle, in which at least thirty men were killed. The workmen's unions are prepared for a long struggle. Its immediate cause was the course pursued by the police during the past eight days in making a large number of arrests in attempts to break up the unions."

"The abolition of the summary process of dealing with the laboring classes, the trust in the law, the martial was one of the measures enacted by the late Duomo. Since its dissolution the system has again been put in force in a more stringent form than before. Only seventy-two hours for appeal are permitted to elapse between indictment and execution. A number of the workmen's unions have taken place since the new regulations have been in force."

The sisal plant which until a few years ago was regarded as a troublesome and persistent weed in the Bahama Islands has lately become a source of considerable income. It is stated that Governor Ambrose Shea, of Nassau, discovered the plant when he was when stripped of the outer covering of green was the firmest and whitest of rope fibres, and, soliciting the aid of English capitalists, he at once set to work to make the sisal an important item for commerce, and now the income is nearly \$100,000 dollars a year to the Government. The sisal industry has spread to neighboring islands, and plenty of employment is given the natives at from fifty cents to a dollar a day.

#### RECEIPTS.

Unless otherwise specified, all donors have been received from each person, paying for vol. 81.

Isabella P. Russell, N. J.; Deborah P. Mendenhall, Pa.; Margaret Maule, Pa.; H. M. S. Taylor, Pa.; Jonathan E. Rhoads, Del.; \$10 for himself, Joseph Rhoads, George A. Rhoads, Elizabeth Tattall and Stephen Rhoads, N. C.; J. Barker, Illinois; J. B. Bredt, Carolina; Caroline Blackburn, Ann Haworth, Charles W. Jones and George W. Mendenhall; Joseph Trimble, Pa., \$5 for himself; Susan H. Sharpless, Annie Hawley and T. T. Sharpless; Howard A. Mickle, N. J., and for Robert T. Cassel, Ellen Bromley, Phila.; Mary S. Bettle, N. J.; Anne W. Boone, Canada; Charles Canby, N. J.; Wm. Scattered, Agt. Pa., for Jonathan Eldridge and Edward Brinton; Casper T. Sharpless, N. J., \$6 for himself, Ephraim Tomlinson and J. Edwin James; Rebecca J. Allen, Pa.; Lydia S. Ballinger, J. J. Jones, N. C.; Mrs. N. N. Jones, N. C.; Mrs. J. M. L. Forsythe, Pa.; J. R. Haines, Gt'n.; Chas. Potts, Pa.; Guleima Smith, Pa.; Samuel A. Willits and S. Abbott Willits, N. J.; Rebecca Bailey, Pa., \$8 for herself, Joseph Bailey, Franklin G. Swaley and Susan W. Warrington; Benjamin Vail, A. C.; Sarah A. Chambers, Pa.; Wm. T. Cooper, N. J.; Lloyd Balderston and Myra A. Balderston, Md.; J. B. Battles, Ill.; Archibald Crossin, Minn.; Geo. J. Foster, Ill.; Anne G. Elliott for R. P. Gibbons, Del.; M. Eleanor Magill, Phila.; Robert Smith, Agt. O., \$40 for Caroline Branson, J. J. Jones, N. C.; Oliver S. Biens, J.; Harvey Dinns, Hall, H. Hall, Tabitha D. Hall, A. C.; Hall, Clifton P., Hall, Martha L. Llewellyn, Hannah Mary Matson, Gilbert McGrew, Edith Smith, Nathan R. Smith, B. F. Starbuck, Louis Taber, Chalkley Bundy, Gilbert Thomas, E. D. Whinery and Thos. B. Whinery; L. A. Bredt, N. C., \$28 for himself, George A. Bredt, Martha R. Binns, Edmund Budwig, Oscar J. Bailey, J. Rowland Haines, Jacob Maule, Oliver S. Neus, Nathan Steer, Lindley B. Steer, Elisha B. Steer, Louis C. Steer, Sarah Starbuck and Susan M. Thomas; Geo. P. Starbuck, N. C.; J. J. Jones, N. C.; J. J. Jones, Pa.; George P. Stokes, N. J.; Joe Coppock, Pa., \$14 for Sarah Armstrong, Jane Sidwh, Benjamin Ellyson, Lovan McGrew, Wilson T. Sidwell, Pearson Thomas and Wm. Thomas; Thomas Waring, N. J., and Stewart Waring, Ill. No. 27; Julia Palmer and Chalkley Bundy, N. C.; G. G. Galt, N. C.; N. J., for Deborah W. Buzby and Wm. J. Borton;

Nathan Pearson, Ind.; Annie H. Stokes, N. J.; A. Hoyle, N. J.; Hanson Holdsworth, N. J.; A. No. vol. 82; Henry D. Allen, Phila.; Wm. H. Moon,

☞ Remittances enclosed Third-day noon 1 not appear in the Receipts until the following week

#### NOTICES.

WANTED.—A Friend to do social work in connection with the Western District Colored School.  
Address, L. C. SHELMLINE,  
1910 Poplar St., Phila.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHIL.  
During the Seventh and Eighth Months the Libr will be open only on Fifth-day mornings from 9 a. to 1 P. M.

WANTED.—A well educated young woman Frit as teacher in the Friends' girls school in Tokio, Jap. Any one who feels drawn to such a career of Christ service and believes that it will be right for her apply for the position, may address for further formation,  
MARGARET W. HAINES,  
Cheltenham,  
Pennsylvania

MARRIED.—Seventh Month 17, 1907, at Frien Meeting-house, Birkenhead, England, ROLAND CLARK, second son of Wm. Clark, 18 Kingsway Road, North, Birkenhead (formerly of Philadelphia) to MILDRED ABRAHAM, eldest daughter of Thon Fell Abraham, Oxton, Birkenhead, England.

DIED.—At her home, near Monrovia, California, SEVENTH MONTH 13, 1907, ANNIE M. PEARSON, beloved wife of David F. Pearson and daughter of George a Rebecca McPherson, deceased, aged sixty-five years four months, five days. Her illness of pneumonia was of one week's duration, much of which time she was unconscious. She was an elder of Pasadena Month Meeting and was concerned for the growth and preservation of its members in the Truth, having hers a number of years been a devoted Christian, bearing testimonies, including those of dress and language. At one time in her life she passed through deep exile in being made willing to give up her enjoyment worldly pleasures, and to use her own language, "I make a full surrender of her own will to the Divine will," which sacrifice brought great peace to her troubled heart, and prepared her for usefulness in the church. In the unexpected parting with this dear friend, we are sensible we have sustained a great loss, and I invalid husband and six children, who grew to manhood and womanhood and were a consolation a comfort to her, will greatly miss her example and companionship. But it is accompanied with the consolation that our loss is her great gain. She was interred in Friends' burying ground at Pasadena, California.

—, At her home in Westley, Rhode Island, the fifteenth of Fourth Month, 1907, MARY A. GARDNER in the sixty-eighth year of her age. She was a prominent member of South Kingstown Monthly Meeting of Friends and had been approved as a minister for number of years. Her last illness was short, and humbly trust that she was called home to that quiet habitation where no sorrow are at rest. Her life was one of self-denial. She gave herself for others and labored faithfully without hope of reward, doing good cheerfully, bringing to the homes of many people that encouragement and help she so freely gave. Her example of self-denial and kindly deeds will always remain a sweet savor to her memory, and sink deep into the hearts of those who best knew her. She was a standard-bearer of the precious principles committed to us by our ancestors and the founders of our beloved Society, and was a mourner because of the many places in the walls of our Zion.

—, on the twenty-eighth of Fourth Month, 1907, at his residence, Cole, Cecil County, Md., GEORGE BALDERSTON, son of Lloyd Balderston, Md., born in place, in the sixty-first year of his age. A member of Colored Particular and New Garden Monthly Meeting of Friends. He had attended our late annual gathering in Philadelphia, and in less than one week was stricken with illness, the illness of which came suddenly, and was remarkably peaceful.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, EIGHTH MONTH 17, 1907.

No. 6.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

PASTORAL care and pastoral nourishment may be needed and blessed. But pastoral *adversity*, in which human wisdom supersedes the Divine, is killing to Quakerism. We have need to pray that this element be not suffered to come into dominion through our Society.—J. B.

THE LETTER to the U. S. DELEGATES to the HAGUE PEACE CONFERENCE is given for publication in our present number in the hope of inciting Friends whether in their organizations or individually to forward to each of our seven American delegates some simple expression of our sympathy with them, and of the ideals for which we hope that they will courageously labor.

It was spontaneous expression like this that so touched the delegates at the first conference, and which they said made them stronger to persevere against the difficulties of opposition.

At the present Conference the questions discussed are still more momentous; the difficulties and the opposition will consequently be greater and keener. Our delegates, then, need our help more than ever, and how shall they know that we uphold them unless we send them an expression of our support?

THE following letter was adopted by the Germantown Monthly Meeting, Penna., in pursuance of the above-named concern:—

Germantown Monthly Meeting of the Religious Society of Friends, held in Germantown, Philadelphia, this twenty-fifth day of the Seventh Month, 1907, to the United States Delegates to the second Hague Conference, sends greeting:

We cannot but believe that your faithful efforts will hasten the ultimate realization of the ideal of the world's peace.

This ideal represents a distinctive principle of our religious body and one for which

it has labored for two and a half centuries past.

We desire therefore to express our sympathy with you and our hope that, in the difficult task before you, you may be courageous to strive for the highest standard, being made strong in the Divine power and guided by "the Wisdom which is from above."

Signed on behalf of the meeting.

CHARLES WAGNER DISAVOWS UNITARIANISM.—Perhaps it was in consequence of some hopes expressed in Unitarian periodicals that Charles Wagner would attend the general Unitarian Convention in Boston, that he was believed by some to be an Unitarian in sympathy. We have seen statements during the year, that those hopes were not well founded. At any rate he deserves the credit of his own language as lately written to one of our Friends, as follows:—

"Why, dear brother, did you understand that I have become a Unitarian? Although I hold that every disciple of Christ is equal to every other disciple by the grace of the Saviour, I have never been a Unitarian. More and more I believe in Christ's divinity and his saving power. He is the companion of my days and nights and all my work and thought—the lovely spirit who never fails to lead and inspire me; and I hope that his grace will dwell in my heart and in the house I build. And just because I would let Him alone rule and lead all my things, I will never dare to think badly of one of those, even the least, who love Him and call Him Master. In the present state of our church-life here, I am with those Presbyterians who try to bind together all the churches—willing to unite Faith and Liberty and to be Christians before all."

THE NEED of a MEDICAL DISPENSARY in CHINA.—Readers of the letter in our present number from Tong Sing Kow, will note his serious concern to establish a medical dispensary for the distribution of proper medicines in that afflicted land. The Friend to whom the letter was written saw the great need of such a hospital when he was there, and does not know how money could be more humanely spent. He will receive and forward any contributions for this purpose and is sure that the money that

may pass into Tong Sing Kow's hands will reach those who are most in need, as he has taken the greatest care to apply what was forwarded to him in behalf of the famine victims. He Himself who bore our sicknesses, doubtless desires our fellowship with Him in the same spirit of sharing others' burdens, and so fulfilling the law of Christ.

LETTER of the PEACE ASSOCIATION of FRIENDS of PHILADELPHIA to the AMERICAN DELEGATES at the HAGUE.

[We hope the following communication, which has come to us by an indirect route, is not too late for the promptness in which letters and influence from Friends would be potential. If delayed they may be futile. The Secretary of the Association promises to take charge of the details of forwarding to the delegates such minutes of meetings, or words of concern from individuals, as may be addressed to No. 441 Locust Avenue, Germantown, Philadelphia.]

To the Delegates of the Government of the United States of America to the International Conference now in Session at the Hague: Hon. Joseph H. Choate, General Horace Porter, Hon. David J. Hill, Gen. George B. Davis, Rear Admiral Charles S. Sperry, Hon. Wm. I. Buchanan, Hon. U. M. Rose.

DEAR AND HONORED GENTLEMEN:—At this time when the eyes of all nations are turned toward The Hague in the hope that the efforts of yourselves and your fellow delegates may result in untold good to the world, we write to express our sympathy with you in view of your great responsibilities, and our hope that your wisdom, courage and high faith in the practicability of world peace through international friendship may triumph over the many difficulties and disappointments that will doubtless confront you.

We respectfully urge upon you the advocacy of the following measures:

1. The establishment of an international conference or parliament, to meet at stated times, through which a recognized and authoritative code of international law may be developed.

2. A general arbitration treaty for the settlement of international disputes.

3. Such changes in the Hague Court as may be necessary to establish a permanent judicial tribunal always open for the adjudication of any cases that may come before it.

4. The immunity of all unoffending private property at sea in time of war.

5. The neutralization of ocean trade routes.

6. An arrest in the increase of national

armaments and a plan to insure ultimately their proportionate reduction.

In all your deliberations, individually and as a body, may you be directed by a wisdom higher than human understanding and guided by the Spirit of Truth.

Signed by authority and on behalf of the Peace Association of Friends of Philadelphia.

JOHN B. GARRETT, Pres.  
H. W. CADBURY, Sec.  
JOSHUA L. BAILY.  
STANLEY R. YARNALL.

Seventh Month 3rd, 1907.

### In a Frozen Land.

Almost every translation of the Bible into a heathen language has a romantic history. The revised Cree version of the New Testament is no exception. It was made a dozen years or so ago, among the ice fields and the snow of the Hudson Bay country, where one brave English missionary was ministering to a district fifteen hundred miles square, through shipwreck, hunger, storm, and cold. The story of its last chapters reads like the old story of Bede's translation, centuries ago, when our Anglo-Saxon forefathers were the heathen whom missionaries sought then to reach. John Horden, missionary bishop, the translator, had worked forty-two years among the Indians and Eskimos of Hudson Bay. He lay crippled and dying with agonizing rheumatism from the cold. But in the intervals of intolerable pain, he pushed on.

"I am lying on my back in bed," he wrote to his family in England. "— Richards is sitting at a table by my side. I have my English Bible, Revised Version, in my hand. — Richards has my translation before him, which is he reading to me slowly and distinctly. Every sentence is very carefully weighed, and all errors are corrected. This is a glorious occupation, and I cannot feel too thankful that I am able to follow it in these days of my weakness." He finished his work before he died, and left the Cree version as his monument, together with thousands of converts, and several native Indian missionaries. When he had begun, the tribes strangled their sick to save the trouble of nursing them; killed the aged, and murdered for the sake of the most trifling gain. He lived to see all this completely changed, and Christian civilization established.—S. RICHARD GATE.

"It is almost as presumptuous," says Phillips Brooks, "to think you can do nothing, as to think you can do everything." God never yet created a useless human being. The moment a man becomes the loyal servant of the Lord, there will come some real use he can be put to. It is not humility, but laziness, that says, "I never can be of any use in the world."—Forward.

It has been nobly said that coming nearer and nearer to Christ does not mean creeping nearer and nearer to refuge, but becoming stronger and stronger by nearness to our Master. When we come to Christ, we are coming to a love and a strength that will transform us if we get near enough.

FOR "THE FRIEND."

### Rejoice in the Lord Always, and Again I Say Rejoice.

IN THE FRIEND for Sixth Month 29th, 1907, a short piece took my attention, headed *Visiting Meetings*, and I have read it through several times, and felt and still do feel in harmony with what is there written, with the exception of the six words quoted: "in an awful frame of mind," and must own to a sense of sorrow in reading those words, for I know no more joyous engagement in this life than to gather to worship God with the many or the few. I am not writing as a critic, but with the sense the language is wholly out of harmony with the spirit of Christ. We may be bowed down under the humbling sense of our own unworthiness and how often of the Lord's unmerited goodness. But thus to bow is under the sweet influence of God's own life-giving presence, and if we are permitted to know a being baptized for the dead, even here there is humble cause of gratitude to Him who hath preserved in life, that He will of his mercy bring to a sense of his life-giving presence and power and so make alive unto Himself those at present dead in trespasses and in sins. Even here there is nothing in my mind comparable to awfulness to the child or servant of God. I fear the use of language that militates against the sense of our Father, and his worship and service as one of our highest pleasures and privileges.

Reverence of spirit is akin to a joyous spirit, although the outer garment may not always appear the same. That which is awful is to me sinful, and the awful is the outcome of estrangement from God. Sin separates from God, separation from God brings into an awful condition of mind.

To rejoice always is not an easy matter, but if we realize we are in God's hands, that we are in his keeping, we know whatever betides us, all is well, his Spirit is over all.

A reverential spirit is a quiet spirit. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," is a very precious declaration that enables the servant to follow the Master with true devotion and without fear.

What we individually have need to know more of is purity of spirit, and if we will know of the blessedness hereof we will have to come to the possession of poverty of spirit in order to know the true enriching which is of God our Saviour. In his, God's presence, "there is fulness of joy, at his right hand there are pleasures forevermore." Blessed are they who are made partakers thereof, and who know the heavenly state here and now, however imperfect, for therein is the fulness of joy in the foretaste of heavenly good.

It is a great favor to have the heart and life so centered in God as not to desire anything but that which He has given, and only to seek to be in his will in all things. Clouds and darkness may at times appear to be round about Him, but righteousness and truth are the habitation of his throne. As we are borne along in life we mark the gracious hand that has been over us and the

everlasting arms that have been undermead and we praise and bless his holy name.

There is one word that embraces so much—love. The love of God, the love of Christ, what has it not done for us? Even what we have brought of the fruits thereof into the heavenly garner of God our Saviour. These thoughts may well humble us to bring us to his feet, but that is good, O how good, to bow at the least appearance in and to us of the Holy One, the blessed Spirit that makes one with Father, Son and Holy Ghost.

The hand that helps from on high to bring us near to God is the power which brings into unity one with another. The aspiration of the soul is for the growth and spread of that Divine leaven of the kingdom which will exalt the king in his own kingdom and in his rightful rule over all. Such is the prayer universal which must prevail and the "kingdoms of this world become a kingdom of our God and of his Christ" to which my spirit says, amen, to the praise and glory of God, when Zion shall become the joy of the whole earth. Let us so have faith in God and in his power to conquer and overcome all, keeping our own place humble, joyous service for Him, however often we may appear to be hidden away from our fellows and from association with our brethren in religious profession as the outward, God can and will make work together for good, both for time and eternity.

With love to all,

CHARLES W. THOMSON

4 Mount Pleasant,  
ROTHESAY, BUTE, Scotland.  
Seventh Month 21st, 1907.

### Second Letter of Tong Sing Kow on the Famine in China.

Tong Sing Kow writes to Joseph Elkington Sixth Month 20th, 1907: "Having thy full hand which I wished to see properly contributed, I went with my man as far as Chi Kiang; here I saw enough of the intense misery that the heart of the famine districts must be suffering. In Chin Kiang some four hundred miles up the Yangtze from Shanghai, there were hundreds of thousands of famine victims, and we could have distributed all the money right there, but we thought better to go further into the interior. In Chin Kiang I saw several who had just been to the heart of the famine districts, and from what I heard from them I can assure thee that the money that kind-hearted friends sent did a vast amount of good. Reports say that the scenes in those districts are simply heart-rending, and we who are situated far away from the scenes of such distress, should be most thankful to our kind heavenly Father who has shaped our lot so differently. Those who have seen a battle-field after the conflict had taken place, say that the suffering in the famine district is even more intense. In some places one can see, as far as the eye can reach, perishing bodies of men, women and children, lying about in the withered sun just as if the weapons of warfare had destruction had swept over them. Ho-

ver, I am glad to be able to report that the cute time is nearly over, and with the advent of the new crop which is now most promising and plentiful, I hope that the famine shall be under control. Reports, however, from the south and southwest, are informing us that severe famine is breaking out in Kwang Tung and in Yunnan Provinces. There are right here in Shanghai many who are very destitute; apparently they must have made their way from the famine districts in the north.

I am giving a part of the money to charitable institutions in Shanghai, as they do very good work and every year distribute over sixty to one hundred thousand taels in charitable work; the money is contributed by local Chinese gentry. There is a very cherished scheme that I am trying to work up, and which I would lay before thee and my friends for approval and assistance, if you art inclined to help me. In China the people suffer a great deal from the want of good medicine, and that they appreciate good efficient drugs there is no question, when I was on the borders of Tibet, the population from far and wide came to my mines to get medicines that I dispensed very freely among the poor. Thou hast an idea how the people appreciated the blessing, and the gratitude which they showed made me ever desirous to give more ample and wide-spread assistance when my means would afford. I have interested a few Chinese friends who think very highly of the scheme of establishing a general dispensing depot here in Shanghai, from whence we can send our remedies into the interior and the country about Shanghai. My prime motive shall be to furnish the needy with good medicine free of charge if necessary, but if the patients are able to pay something we shall charge a reasonable sum; by so doing I propose soon to make me enterprise self-supporting. To inaugurate the undertaking ten thousand taels (\$7,000) will be needed; this amount will be used principally for buying medicines and a small part for sending our representatives into the interior, where they may find it necessary to rent a place for dispensing. The American Government doctor (Dr. S. A. Ransom) has urged me to undertake the opening of a high class hospital in Shanghai or Chinese patients, as there is none at present of such a character. Last year when my wife was in need of a very delicate operation there was absolutely no high-class hospital to which I could take her. Dr. Ransom thinks such an institution would receive enough patronage to be self-supporting in course of time, but it will require about ten thousand taels to put it on such a basis, and he hopes Friends will seriously consider this suffering need."

We have gained that point in racial unworldment where a new standard of relationship must be recognized; geographical boundaries no longer isolate races, a common origin, a common destiny is accepted. This is not the work of man, nor, the outcropping of his desire, but Jehovah in his majesty revealing whereunto he has been leading those whom He has created.

### THE SWORD OF THE SPIRIT IS GAINING THE DAY.

Never teach any boys  
To drill or to fight;  
But let them stand firm  
For peace and the right.

When war clouds arise  
We hear men repeat  
"Just stand your own ground  
And do not retreat."

A small imposition  
We think is the cause,  
But none should intrude  
On National laws.

We have a brave Army  
Our Navy is strong  
And ready to show it;—  
We think they are wrong!

Now farther apart  
And wider the breach  
And not in the love  
Our Saviour would teach.

Both sides in the combat,  
While ending in strife,  
Spend millions of dollars  
And sacrifice life.

With Army and Navy  
Foes never should meet;  
With spiritual weapons  
We hope to defeat.

The day is just dawning  
The night nearly o'er;  
So all of the Nations  
Should learn war no more.

To peaceful tribunals  
All powers should go  
To settle their troubles,  
And stop killing men so.

The march of refinement,  
The people now say,  
Is leading to friendship,—  
Let nothing delay.

We are tired with Army  
The file and the drum,  
Since nearer the Prince  
Of Peace we have come.

War cannot abide  
In a heart full of love,  
While looking for help  
And strength from above.

The spirit of war  
Is on the decay;  
No peace loving Nation  
It ever can sway.

Not swiftly but surely  
'Tis passing away,  
The Lamb and his Spirit  
Are gaining the day.

His peaceable kingdom  
Is coming to stay;  
The sword of the Spirit  
Is gaining the day.

JOSHUA P. SMITH.

Seventh Month 4th, 1907.

DOUBT need not be sin. Unbelief is sin—unbelief that rejects Christ and denies God. But there is doubt which is only faith searching for and finding its way. It is not content to take things for granted because it finds them in a creed or hears some one state them; it would know them for itself. Such knowledge gives a much securer foundation for faith than that which is merely accepted on the statement of others.—Forward.

Notes on John Howard and John Wesley.

There are in Scotland, says John Howard in his "State of Prisons," but few prisoners; this is partly owing to the shame and disgrace annexed to imprisonment, and partly to the general sobriety of manners produced by the care which parents and ministers take to instruct the rising generation. "In the southern parts of Scotland it is very rare that you meet with any person that cannot both read and write. It is scandalous for any person not to be possessed of a Bible, which is always read in the parochial schools."

About the year 1782, Howard met with various adventures in travelling. Once, in Scotland, he came to a little public house, where the only fare consisted of black-bread, eggs and oatmeal. They placed this humble refreshment, in a large awkward dish, upon a three-legged stool, and proceeded to cut slices with a garden knife, the house furnishing neither table knives nor forks. Howard, however, was pleased with the humble hostess, for on being asked, how she could live in such a lonely place "without privileges," (a current phrase for religious ordinances), she readily replied: "Moses, sir, had greater privileges while keeping his father Jethro's flock in the wilderness than when in the Court of Pharaoh."

When at Dublin in 1787, he was introduced to John Wesley. They resembled each other in person, both were of short stature; in habits, both were ascetic and self-denying; in working power, both sacrificed sleep, food and society, to the fulfilment of their mission; in courage, both overcame prejudice, passions, and perils; in executive ability, both had clear-cut purposes, and carried them into practical effect; in self-reliance, they resolved not on other people's opinions, but on their own judgment; in entire consecration, both were above the temptations of riches and honors; and in their manner of travelling both lived on horseback, travelling by night and by day, careering through the three kingdoms, making themselves equally at home in the city and hamlet. Among the rich and the poor, they were united in a faith substantially the same. Both trusted simply and entirely to the same Saviour. Both constantly felt that salvation is all of grace. In each case religious principle was the root of enterprise, heroism, perseverance and success.

In 1779 Howard was appointed with Dr. Fothergill about the erection of two penitentiaries. Dr. Fothergill was of Quaker extraction and studied medicine at Edinburgh and afterwards distinguished himself in his profession, and to scientific attainments he added extraordinary beneficence. He paid much attention to the restoration of persons after being drowned, and decidedly opposed intramural interments.

A. F.

MALVERN, Second Month 18th, 1907.

I beseech you by the mercies of Jesus Christ, think it possible that you may be mistaken.—OLIVER CROMWELL.

"Earth's crammed with heaven,  
And every common bush affire with God."

## OUR YOUNGER FRIENDS.

## DON'T FORGET.

Don't forget the old folks,  
Love them more and more;  
As they turn their longing eyes  
Toward the golden shore;  
Let your words be tender,  
Loving, soft, and low;  
Let their last days be the best  
They have known before.

Don't forget poor father,  
With his failing sight;  
With his locks once thick and brown,  
Scanty now and white;  
Though he may be childish,  
Still do you be kind—  
Think of him as years ago  
With his master mind.

Don't forget dear mother,  
With her furrowed brow;  
All the light of other years  
Time is fading now;  
Memory is waning,  
Soon its light will fail.  
Guide her gently till she stands  
Safe within the veil.—*Selects.*

ADOPTING A GRANDMOTHER.—A group of girls stood in the school yard as the democrat wagon went by briskly, drawn by a big gray horse, which was one of the "town pair." In the wagon sat the man who ran the "town farm" and a patient, white-faced old lady, while a small hair-covered chest occupied the place of the back seat.

"They are taking old Goodell to the poorhouse," said Kate Adams in a hushed voice.

"Yes, you know her husband died last week and the folks say she mustn't live alone, so I suppose they have coaxed her to go. Nobody wants to board her, though father says likely her house will sell for enough to keep her as long as she lives," added Amy Ames, with a pitying look at the tremulous old face.

"It's the poor house all the same if her board is paid, and she'll never feel right there," nodded Jennie Annas.

"It's too bad, that's just what it is!" cried impulsive Nellie Elfis. "Have you forgotten what nice times we always had at their house? I haven't. If her son and daughter had lived she never would have been going to the poor house. Dear me, it is awful to get old and have no friends! Love is what she needs.

"Yes, she did everything to make us have a good time—always, girls! Now she is old and friendless and no one seems to care of making her happy. I know she would rather die than go to the poor house to-day," said May Winship, with a questioning glance around the circle.

"Well, say it! We all know you are thinking of something," exclaimed Belle Hughes.

"And the sooner you tell it, the sooner we'll know," laughed Nettie Stetson.

"Yes, I have a plan—but you may not like it," admitted May. "People adopt children, why can't we adopt a grandmother? We could make her lot easier to bear."

"What a queer notion! Explain it, if you please," cried Kate.

"It is simply this, girls. Some of us can go to see her every day. We can carry her books and fruits and flowers. We can fix her room so that it will be cozy and cheerful—and—we can love her," returned May, earnestly.

"It's the love that she needs most—and she is such a dear old lady!" nodded Belle. "I think she might like to have her room filled with her own things, instead of selling them as I heard talk of. Father is one of the overseers, and I can manage that."

"There are seven of us—one for every day in the week," said Nettie, eagerly. "I mean that we can take one day for our especial one, when we must run in to see her anyway, and go as often as we can besides."

"But when and how shall we adopt her?" asked Belle, with a nervous laugh.

"To-night, after school," said May, emphatically. "There's no use putting off a good thing. Then she is sure to be lonesome to-day, you know. We can ask the folks at noon, but I'm sure that they will all be willing."

The bell rang and they rushed into the school room, their girlish faces bright with the excitement of a good deed. That night—Goodell, who had been summoned to the matron's room on some pretense, returned to find her own room wearing a strangely familiar aspect, and met the smiling, loving glances of seven girls.

"We remember all the good times we used to have at your house, and we've come to adopt you as our grandmother," said May, as they crowded around her.

"What! Perhaps I'm a little hard of hearing—but I don't understand this," protested the astonished old woman, their soft kisses thrilling her white cheeks.

"Why," exclaimed May, laughing and crying at the same time, "we've adopted you, and now you're our grandmother! You are our Grandma Goodell as long as you live—and we hope it will be a long, long time."

"And we are coming to see you every single day, and make you as happy as we can," added the others in a breath.

"God bless you, dearies," was all the poor old lady could manage to say.

"And then there was a wet day of it," Kate told her mother that evening. She cried, and we cried and when she looked around and saw the things that father carried over, she cried all the more, and so did we! Then she kissed us all and declared that she was crying for joy! O, how easy it is to make folks happy!"

And Grandma Goodell lived for three long, happy years, blessed by the un-faltering love of the girls who adopted her that day.—*By E. H. Stratton.*

THERE are certain times in a young life when God comes near to the soul. Those moments are the soul's opportunities, and every one neglected is an enduring loss of joy and power. As Victor Hugo puts it: "Heaven, on occasion, half opens its arms to us; and that is the great moment."

Joy is not our business; duty is. That is why we are given a surer sense of duty than we are of joy. We cannot tell, ninety times out of ten, whether this or that joy is best for us, or whether it will last as long as we get it. But our sense of duty is pretty nearly unerring—if we honestly listen to it.

A GOOD beginning is important. To trouble with many people is that they do not begin at all. They listen, ponder, dream and resolve, but never take the first step. That is the way thousands of men, with splendid possibilities, fail to make anything of their lives, miss their chance. Nothing is more important than promptness in doing the duty that comes to one's hand. Not to do it at the moment is to lose the opportunity of doing it at all.

OBEYED ORDERS.—Some time ago, during a large fire in a great city, Fire Company, with a line of hose, was stationed under a great wall. The men could not wait for that wall and, at the same time, direct stream of water being hurled into the flames. They gave all their attention to the nozzle of their hose, and let the wall take care of itself.

But a superior officer above them, in chief in command himself, was constantly watching their perilous position. When he darted in and out, giving orders, he always had an eye on that wall.

Suddenly he saw the topmost portion of the wall begin to sway back and forth, and, jump into the centre of the street, he shouted as loud as he could, in unmistakable tones: "Fall back!"

Instantly, the men, obedient to discipline, withdrew their line and moved back to the opposite side of the street. A moment later the wall came tumbling down, covering the spot where they had just stood.

The incident is one that can be taken in the daily life of every boy. There is a child who is God, always watching the dangerous positions. In the moment of temptation he calls out in unmistakable tones, by the voice of conscience, "Fall back."

Wise is the child who heeds and steps into the place of safety before ruin overtakes him.

There is no cowardice in falling back under such circumstances. It is the right thing to do, and the warning always comes at the right time. It is then for you to obey just as quickly as did the drilled firemen.

"Fall back!" when ordered to.—*Boys' World.*

## HISTORY OF FRIENDS.

(Continued from page 38.)

MARY FISHER, (she who had been before in New England) coming to Adrianople, went alone to the camp where Mahomet the Fourth lay with his army and sent word to the grand vizier that a English woman had come to give the Sultan a message from God. He answered that to-morrow morning she might come.

She was received at the appointed time by the Sultan, who had his court around him, as if he were about to receive an ambassador. Then, having asked her by a



interpreter, whether it were true that she had a message from God, she answered, "Yes," and he bid her say on. While she still pondered on what she had to say, he again asked, whether she wished any who were present to go away? She said, "No." Then he bade her speak the word of the Lord, and not fear, for they had good hearts, and were willing to hear it, whatever it was.

The Turks listened gravely, and with much attention, and the Sultan said he understood all, and that she had spoken the truth. He asked her to stay there, for they must respect her who had come so far with the Lord's message. He offered her a guard to bring her back to Constantinople, for he said it was a dangerous road, and he would not wish that anything should happen to her in his dominions. She refused the escort, and journeying, as she had come, alone, reached safely again the Golden City, and finally her native land; while two other English women lay in the Inquisition at Malta. They had been on their way to Alexandria, when the shipmaster put into Malta, though he had no business there; and as they neared it, Catherine Evans, being in great anguish of mind, cried out: "Oh, we have a dreadful cup to drink at that place!"

And as they entered the harbor, and saw the people on the walls, she said in her heart: "Shall ye destroy us? If we obey the Lord He is sufficient to deliver us out of your hands, but if we disobey Him, all these could not save us from his hand." But then all fear of man seemed to be taken away from them.

Next day being First-day, they went ashore; the English Consul received them kindly, and lodged them at his house, where they stayed some weeks, visiting various churches and nunneries, and preaching to many. In one chapel, while Catherine Evans prayed aloud to God, the priest who officiated put off his surplice, and knelt beside her till she had done; after which he offered her a piece of money, but she, showing him that she had enough of her own, gave it back to him. After some time, the officers of the Inquisition took them from the English Consul's house, and imprisoned them in a very small room, which had but two little holes in the wall to admit light and air, and where they were nearly stifled; and were stung with gnats till their faces were sadly swelled; they suffered much with sickness and weakness, and yet at times had opportunities of preaching the Saviour's name, and were continually helping their fellow-prisoners, either by sewing, writing, or reading. Time after time came different trials to question and argue with them, and to threaten them with death if they would not become Roman Catholics. For nearly four years they were kept thus; their friends in England vainly endeavoring to gain their liberty; and though a Friend, named Daniel Baker, offered to give his life for their liberty, or at least to be a prisoner in their place, he was refused. An English captain who came to Malta said to them: "It is the Inquisitor who keeps you here, because you have preached among the people."

"We are content," they answered, "to

suffer even to the death." And notwithstanding their cruel sufferings, they used to say that they felt at times such inward joy and consolation, that their souls were in ecstasies, and all outward fear vanished.

At the end of four years they got leave to speak to the Inquisitor, who agreed to let them go, but they were detained after this for eleven weeks, at the house of the English Consul. At last they sailed from Malta in an English frigate called the *Sapphire*, and with them the Inquisitor's brother, among other knights of Malta. He often spoke to the captain (Samuel Titswell) that they might not want anything, and once said to him,

"If they go to heaven one way, and we another, yet shall we all meet together at last." To which the prisoners replied—

"Christ Jesus, the Light of the world, is the only way to the Father."

Touching at Leghorn and Tangier, they came at last to England. But I will here tell you an anecdote of Daniel Baker, he who wished so much to get them liberated.

Leaving Malta after his vain efforts for them, he returned to Italy to sail for England, but a contrary wind kept his vessel, and several others, for a month at Gibraltar. When they neared the Rock, he knew it for what he had seen in a dream, a year before, when in Worcester gaol, and he knew that he had an errand there to preach repentance; but, like Jonah of old, he wished rather to flee from it than obey. Finding, however, no peace but in obedience, he with some difficulty persuaded the captain to put him ashore.

It was "Maundy Thursday," and he went to the chapel, where the priest was at the moment on his knees, at the high altar, adoring the host. Viewing this idolatry, the heart of the Quaker filled with indignation, and turning his face to the people, he spread forth his arms, took off his upper garment, and rending it in pieces, cast it from him. He threw down his hat and trampled it under foot, and in his sackcloth dress, he in a loud voice thrice sounded repentance, and cried aloud that Christ was risen from the dead.

And thus, calling all to repent, he passed away through the people unmolested, till he came again to the sea side, where, kneeling down, he returned thanks to God, who had so wonderfully preserved him through this peril, and then re-entered the ship.

Next day arose a fair wind, so that all the becalmed vessels were able to pass through the Straits, and go their several ways.

### Salama.

This is the root-word for Islam, and it means "submit to God." Alas, the verbal contents of a sentence do not always give the full meaning. Part of the mission of Islam was to smash the idols, and the mosques of Islam are utterly destitute of images.

But the people would not obey fast enough, so they took the sword to compel them, and the pure musical "Salama" was corrupted and degraded and came to mean submit-to-man.

The steady duty of the true teacher is to divide rightly the word of truth. Cease from man whose breath is in his nostrils. God is in his holy temple, let the whole earth keep silence before Him.

H. T. MILLER.

### Two Days in Denmark.

When I heard several months ago, that a Friend who was a lighthouse keeper, lived on a remote island of Denmark, and was probably the most isolated member of our Society in Europe, I felt it would be right to try to visit him. Then when I reached Copenhagen and Johan Marcussen said the Friend had written him asking if the American Friend could not make a visit, it seemed as if the way was clearly opened. So word was sent one day only before our visit, and on the morning of the sixteenth of Seventh Month, Johan Marcussen and myself left the beautiful capital of Denmark bound for Hylle-Krog Lighthouse on a little island near the extreme southern part of that country, out in the Baltic Sea.

The sunshine was delicious after about three months of almost constant rain and chill in Ireland. It was a happiness once more to feel dry and warm. Ireland would be a most chilly land to work in were it not for the warmth of Irish hearts. That makes sweet amends for the depressing climate.

The day was passed in journeying to our destination. The trip involved being on five islands. First, Copenhagen is on Zealand. Across it we travelled say sixty miles by railway, then passed over an arm of the sea by bridge, then on the same railway crossed a little island. Here we took a ferry boat over another fjord to our third island called Falster. Then at Nykjøbing we changed railway carriages once more and crossed another body of water to Laland, which made island number four. About two hours more of continued railway travel landed us at the town of Rodby. It was now about four p. m. and we were hungry. A lively stable close to the station was found, and negotiations entered into for the drive across country to the sea. Whilst the horses were being harnessed we sought a little inn.

To look at the map of southern Denmark one would imagine a quiet, rural country, inhabited by a slow peasant folk where there is little incentive to railway travel. But all along the route to Rodby just the reverse was seen. The farms were splendid, and under the highest and often modern, scientific cultivation. The red-tiled or straw roofs covered large or small houses and barns alike. They were nestled in the greenery, very picturesquely. Pretty flower or vegetable gardens abound. The early hay was spread over new-mown fields. The grain had hardly commenced to ripen but was marvelously heavy—how rarely solid with wealth and beauty were those carefully tilled fields! Much of the country we passed during the latter part of the day, had in 1872 been several feet under water, but has since then been reclaimed from the sea.

The people in orderly throngs at the

stations were what interested me the most. For that matter we have not seen a dirty or ill-dressed child or grown-up since being in Denmark. There are no slums in Copenhagen. Education is compulsory and an actuality, up to the age of fourteen, and if desiring to pay for further education after that age it can be obtained of the most thorough description. Thus, medical students take an eight years' course. Here in Laaland the people are well dressed with just a touch of national style that is most pleasing. They are of sturdy build, with clean-cut features and fine complexions. It is a grand sight to see the energy of the young men, and to behold the erect carriage and the very many handsome and modest faces of the young women. I have never seen anything of the sort before.

We had our simple repast and then mounted the big wagon, and jogged out into the fertile country. It was a charming vista of peace and plenty. But after a while the scene changed, the broad meadows near the sea surrounded us, and finally, the even horizon made by the great sea-wall was only broken before our vision by one farm house and a wind-mill close to it, and by the top of the lighthouse two miles beyond on the little island where our Friend lives. The road now would do credit to any American western highway, and we were glad when we climbed down to the ground and started on a short walk over the big dyke where on the ocean side, a little sail-boat awaited us. The honest-faced son of Friend Sorensen was soon ready to cast off, and the splash of the water and bracing evening air that came across the Baltic, were most refreshing to listen to and enjoy.

Still another mode of travelling concluded the day. We got into a row-boat to get across the shallow water. By about eight o'clock we tied up at the little wharf where P. William Sorensen whom we had come so far to visit, gave us a hearty welcome. His first remark was that I was the only American who had ever visited his lonely island.

On the way to the lighthouse, about quarter of a mile distant, I stopped to take a snap-shot of it, for the sun was still well in the heavens and the air clear. My little camera is never permitted to interfere with weightier duties, but is often a valuable momentary source of recreation in the midst of the exercises known only to those who are engaged in of the Saviour's work. At the lighthouse I was soon introduced to the family of four daughters and to the kind-hearted wife and mother. Fried or boiled eel is a great dish on these shores, and soon I was indulging in the latter at our Friend's hospitable board.

Nine o'clock was close to hand and we were invited to go up to the lantern and witness the mysteries of lighting it. That was done, and the great light started on its humane labor for the night. These summer nights only a short watch is required, and one of the daughters—they are a lot of young girls any father could well be proud of—was consequently not with us the rest of the evening.

This family I write about, in order that other isolated Christians may be cheered. How perfectly binding and cementing is the Spirit of Christ among his people however separated by creed or tongue! So we all soon had much to talk about, and the conversation was well carried on in English, for our host is an old seaman. About a quarter to ten o'clock the domestic arrangements permitted us to settle into a little meeting for worship which was also participated in by a visitor—a fisherman who happened to be spending the night there. We had a good meeting. Our heavenly Father never fails to own his people's offerings when they wait in faith upon Him. So this service concluded with heart-tenderness, and prayer and praise.

Toward eleven o'clock I went to rest, very weary. But is there a better labor to get tired in than in the service of the King of kings? It seemed at first as if the unaccustomed feather bed beneath me, and the one over me, according to the custom hereabouts, would be trying, and as if the wild cries of innumerable sea-gulls would make sleep impossible. But my heart was much at ease, the couch most restful, love was all about me, and soon slumber came, only to be broken by the early dawning day.

We had another meeting the following morning—one of the kind that did us all good. Then warm words of regret were spoken on all sides and, commencing with the row-boat, the order of the travel of the preceding day was reversed. Our driver had driven seven miles over from Rodby to meet us, and our visit was completed. By seven o'clock that evening we were in Copenhagen.

It is a beautiful city with broad streets lined with trees and handsome houses and with parks, and quiet lakes all over its borders. Johan Marcussen, who bears much of the Quaker burden there, should be remembered and called upon by American Friends whenever they are favored to visit this charming city of the north. It will do good both to him and to any tourists who may seek him out.

Did this two days' trip pay? Most certainly it did. I only wish there were more laborers in the great, white harvest fields!

WM. C. ALLEN.

COPENHAGEN, Seventh Month 18th, 1907.

WHILST the stream keeps running it keeps clear; but if it comes once to a standing water, then it breeds frogs, and toads, and all manner of filth. The keys that men keep in their pockets, and use every day, wax brighter and brighter; but if they be laid aside and hang by the wall, they soon grow rusty. "Always abounding in the work of the Lord" is the way to keep clear from the pollutions of the world.—Selected.

Do not use thyself to dispute against thine own judgment, to show wit; lest it prepare thee to be too indifferent about what is right; nor against another man, to vex him, or for mere trial of skill; since to inform, or to be informed, ought to be the end of all conferences.

"WAIT."

"Let none that wait on Thee be ashamed."

Yes, I am waiting, and it is sweet  
To rest the while close at Thy sacred feet;  
Here writ Thy wonder and upon my head,  
My weary soul is comforted.

'Tis joy to tarry at Thy bleeding side,  
Whence flows the healing, purifying tide,  
My only hope, my perfect righteousness;  
Yes, I will wait in this dear hiding place.

For prone am I, my Lord, from Thee to stray,  
And lose Thy presence in earth's busy way;  
Yes, sometimes out on errands thine alone,  
Self rises, and I count them all my own.

So eager am I to devise and do,  
And in my frantic zeal Thy way pursue,  
That I forget I should but follow Thee—  
And hurry till Thy face I cannot see.

And Thou in love dost check my foolish haste;  
Take me apart into the desert waste,  
And bid me pause till Thou shalt point the way,  
And go before me, lest again I stray.

So here beneath the shadow of Thy wing  
I stay my steps, and as I wait I sing;  
While peace Divine through all my soul distills  
And love its blessed, perfect work fulfils.

In this dear refuge, quieted and still,  
I fold my hands and bid Thy body will.  
"Speak, for thy servant heareth," I will say;  
Ready, when Thou shalt send me to obey.  
—Exchange.

Just By Living.

"No, I don't feel that I have done much in my lifetime—at least nothing that counts much. And when I was a young chap had a head full of notions of how I was going to set the river on fire," and the o man sighed a little over the non-fulfilment of those same "notions."

But these are some of the things said by those who knew him all his life there the obscure corner of the earth where was born and brought up and lived out his days in quiet and unobtrusive goodness.

"He has been an inspiration to me; my life," said an elderly man. "I have always been inclined to fickleness of purpose and hasty, impulsive action that might bring regret later. But the very sight that good old neighbor of mine, plodding steadily along his narrow path, appointing path of duty and sticking faithfully to it little round of work that meant comfort for his family, has been a check upon my wayward tendencies, and steadied me many a time when I needed just that. Eager reckless adventure and longing for the thin outside the beaten track in which I sought to walk, died away when I saw the peace and contentment which he found in his own small world of work well done, and duly faithfully fulfilled."

"I owe my present position and future prospects, as surely as the sun rises, to that old man that has never been a hundred miles from this place in his life," spoke rising young neighbor. "When I was just through school, and full of a foolish notion that I was wiser than all the preceding generations, he took a great notion to have me come and stand around his little shop and talk to him. I was full of talk and listened to all my nonsense with great

riendliness. And every now and then managed to say something that struck me whether I wanted to remember it or not. Those occasional words of his saved me from several follies that would have set me on the wrong road, and more than that, they set me to thinking in the right direction. So I got going in the right direction, instead of the wrong, mainly because he said things to me that I needed, and said them in a way that I could take without suspecting that he was preaching at me. Just because it was he I did not mind what I would not have taken kindly from anybody else."

"A good man does good merely by living," some one has said. It is enough to be simply good, and so shed about one this atmosphere of goodness; to have ready the kindly word that will help another; to live so that the life is an inspiration to others to be good also.—Selected.

#### Punctuality in Speech.

"We, of all men," said John Wesley, "should be punctual in all we say." The ashion in words has changed so greatly since the eighteenth century that we need to reflect awhile before we take his meaning. If we know a little Latin we shall catch it more quickly, for we shall remember that "punctum" signifies any kind of point, and not exclusively a point of time. The punctual man in our present-day vocabulary is one who never loses a train, or misses an appointment, but originally the faithfulness implied by the term covered a wider range than that section of one's life which is regulated by the clock.

The context of the above quotation from Wesley's Journal is very suggestive. The great evangelist had been receiving from time to time "pompous accounts" of one of the societies, or churches, he had established. "Great numbers," he heard, were being constantly added to it. A visit to the society itself showed him that its prosperity had been grossly exaggerated. So there follows the moral: "Let this be a warning to us all, how we give in to that hateful custom of painting things beyond the life. Let us make a conscience of not magnifying or exaggerating anything. . . . We, of all men, should be punctual in all we say; that none of our words may all to the ground."

Punctuality in speech, then, is not a mere question of punctuation. It was not about periods and commas that John Wesley was concerned, important though their correct use undoubtedly is. Punctuality in the chronological use of the word means arranging our movements with regard to one particular point of time. As applied to speech, it means choosing our words in such a way that they will exactly fit some particular point of fact. The penalty for unpunctuality in either case is loss of some kind. If we disregard the chronological boundary, some desirable object is missed, or at the least, inconvenience is caused. If we trespass over the verbal boundary, some of our words, in the expressive scriptural phrase adopted by Wesley "fall to the ground." There is nothing in

the facts of the case to support them, and they are accordingly mere unsubstantial breath.

If we find ourselves given to exaggeration in our speaking or writing, it is a good rule, as Wesley suggests, to make this tendency a matter of conscience. Of conscience, remember, not of scruple. Pleasant intercourse would be impossible if everyone were afflicted with the priggishness which insists that every statement shall be mathematically exact. The degree of accuracy that is required obviously varies according to the immediate purpose. The distance between Philadelphia and Washington is a fixed quantity. But it might not be entered in identical figures in the diary of a railroad traveler, and in an official record of a Government survey. But conscience demands to be taken into account whenever it is likely that some one will be misled by a statement that has not been measured with sufficient care. It is no slight satisfaction, even though it costs us something at times, in the sacrifice of a chance of making a sensation, to have the assurance that our words are those of truth and soberness.—Herbert W. Howland.

#### A Remarkable Deliverance.

Joseph J. Neave, of Sydney, N. S. W., sends the following to the *London Friend*: "When the time came in 1906 for the deportation of South Sea Islanders (Kanakas) from Queensland, some were exempt, either on account of long residence, or having married Australians. Among these were Charlie, a Solomon Islander, and his wife Louisa, a half-caste aboriginal of Australia. Both earnest Christians, they elected to go to the Solomons to preach the Gospel. In connection with the Solomon Islands branch of the Queensland Kanaka Mission, Charlie and Louisa were stationed at Taravana, on the coast of Malayta, the largest and one of the most savage of the group, where murders and feuds are constant and cannibalism still survives. They took charge of a 'school,' as the missions are called, which had been in working for two or three years, and the following is an experience, copied from a letter dated Eleventh Month, 1906, written by Louisa, who had been educated in Queensland.

"We have seen how the Lord has delivered and helped us in many ways since we came here. One day last month, while I was teaching the children, a bushman with a rifle came to the door of the school. He could speak a little English, and said he wanted to speak to me and Charlie. I left the children in the school, and went in with the man to our house, where Charlie was busy making a coop for our chickens. A few minutes later a lot more bush-men came along. All our men were away. Some had gone to Malu, others to Gwaio; two or three were working some distance away. These bush-men had known that our men were gone. Two could speak a little English, and they asked for tobacco, meat, cartridges, &c. Of course we refused to give them anything, and they got very angry. One man tried to get into the house

to see what we had, but Charlie kept the door. The other men were standing round with their rifles, tomahawks, spears, &c. We talked to them and tried to make them understand that we could not give them these things, but they were determined to get something from us. Some of our women came around me as if to protect me, and followed me to school to let the children out. We had prayer in school while Charlie was dealing with the bush-men. It was nice to hear the little children asking the Lord to protect us. When we came out of school I got some of the children and women together. We made a line and sang some choruses in their language to the bush-men. Then I brought out a picture of David and Goliath. Our little boys are very fond of this picture, and the lesson too. Charlie had given the lesson once in school, so I asked one of the little boys to tell the bush-men about David and Goliath. He did, and shortly after the people left. I have gone a little into detail about this, because it was wonderful how the Lord restrained those people from doing us any harm. We know from certain things they did that they meant to do something; but praise the Lord, although there were no arms of flesh near us to save us, yet He kept us by his own mighty power."

#### MONOTONY.

If all the skies were sunshine,

Our faces would be fairer,

To feel once more upon them

The cooling splash of rain.

If all the world were music,

Our hearts would beat a long

For one sweet strain of silence

To break the endless song.

If life were always merry,

Our souls would seek relief

And rest from weary laughter

In the quiet arms of grief.

—HENRY VAN DYKE.

#### Bodies Bearing the Name of Friends.

THE Friends' Book and Trust Committee of New York have issued a new edition of the little booklet, "The Quakers as Makers of America," by David Gregg.

ALEXANDER PECKOVER is the first member of the Society of Friends, says the *London Friend*, upon whom a peerage has been conferred. The new peer is, and always has been, a staunch member of the Society of Friends, and thoroughly in accord with their views of Peace. Indeed when he took the position of Lord Lieutenant, it was on the understanding that no military duties should devolve upon him. He obtained special leave from the king, then Prince of Wales, to appear on state occasions in court dress instead of military uniform. During the Boer war he braved a good deal of misunderstanding by refusing to take part in any movement of a military nature."

One cannot help feeling that the men who were the moving spirits in the "General Meetings," and who were eminently successful in awakening the people to their spiritual needs, were much less successful when problems of method and church statesmanship came upon them.

In a very few years these successful evangelists were all settled as "pastors." The temptation to take this short cut to a solution of the task of shepherding the people was undoubtedly great. But it was just as certainly a blunder. A great moment had come in the history of our Society—new zeal, new devotion, new hopes, new possibilities were stirring. It was a second chance like that which broke on George Fox at Pendle Hill—a great people in white raiment coming to the Lord." Everything turned on meeting

it with clear insight and fore-vision. It was no time to catch up a stem which is a doubtful blessing in the other churches and fix a poor imitation of it on our Society. But the false step was taken, and we are suffering for it to-day.—*American Friend, Eighth Month 8th.*

WILLIAM C. ALLEN writes from Aalborg, Denmark, Seventh Month 27th:—"After ten weeks of hard work subsequent to Dublin Yearly Meeting, I was taken very unwell and obliged to leave the Irish climate for a time. After two weeks of rest, at a Friend's house and in a hotel, we resumed work on the continent and went almost three months in Germany. We have been much of the usual course of English-speaking travellers, but find this little country as interesting and wide-awake as any I have seen. About first of Eighth Month we expect to proceed towards Norway. Afterwards we hope to return to Ireland and conclude work there, as John Marcussen has been most helpful as guide and interpreter through Denmark. We have accounted it a great blessing to have him with us. The work is slow because of the way Friends are scattered. In a country where about ninety per cent of the population belong to the established church, and where dissenters, like Friends, are considered disloyal and suffer many trials of a social and legal nature, these Friends certainly are entitled to our deep sympathy. They give us a hearty welcome.

Our Yearly Meeting lasted two days and its sessions evidenced that Friends feel their isolation and difficulties. But it also seemed as if because thereof, they all the more prized the fellowship and spiritual intercourse which the meetings afforded. The spirit of love was in their midst, and not a few seasons of tenderness, even to tears, were witnessed."

#### SUMMARY OF EVENTS.

UNITED STATES.—A controversy in Alabama similar to that lately occurring in North Carolina has arisen over the enforcement of a law regulating the rates of fare on the railroads of that State. A recent despatch, however, states that the Southern Railroad and its allied lines will put into effect the two and a quarter cents per passenger per mile rate, which would mean a rate on one hundred and ten commodities. The laws in question will not be put into effect permanently, and their operation is subject to judicial determination as to their constitutionality and reasonableness. This action makes the law in Alabama practically the same as that in North Carolina, the two States gaining obedience to their laws by the railroads depriving a decision as to the constitutionality of the acts by the Supreme Court of the United States. Judge Humphrey, of Louisville, speaking for the representatives of the Southern, declared that the railroad had acted from a sense of its duty to the public. In justice to its patrons, he said, it could not afford to enter into interminable litigation, which would put the patrons of the road to trouble and embarrassment.

A report has been prepared by a commission investigating the scandals connected with the building of the new Capitol at Harrisburg which it is said will definitely point out the laws violated, giving the names of the contractors and State officials implicated, and in this way will suggest to the present State officials what course should be pursued in punishing all responsible for the gigantic fraud, in addition to the suit for recovery of three million dollars. The crimes alleged to have been committed and the proof thereof will be placed in the hands of the proper officials, and the commission of the Southern, declared that the proper course of bringing the matter into the courts.

A statement has been made by Dairy and Food Commissioner Foust of Penna., that an examination of six thousand samples of milk collected throughout the State has shown that very few of them were found to be adulterated, preserved by the addition of so-called preservatives, or low in butter fats. He says: "This inspection was the most extensive and complete ever made by the Dairy and Food division, and the results are simply remarkable. I was surprised at the small amount of adulteration. The fact that the laws is in gratifying contrast to the inspection of four years ago, when hundreds of prosecutions for use of preservatives and watering of milk occurred. At that time it was established that the use of chemicals was responsible for the sickness and deaths of many children. I am only too happy to see that things have changed for the better." In Philadelphia there were only a few scattering cases wherein formaldehyde was used. The greatest improvement noted was in western

Pennsylvania, where the use of preservatives was common a few years ago. This year less than half a dozen samples of milk were found to contain boracic acid and other chemicals.

A strike has occurred among the telegraph operators in several of the western cities which appears likely to result in large cities and may be general.

It is stated that Deputy Secretary of Agriculture Martin is arranging to put into operation a plan for the creation of travelling schools for instruction in horticulture, poultry farming and dairy work, and hopes to establish one in each of the congressional districts of the State. The first four will be located in Montgomery, Chester, Adams and Bradford Counties and will be modeled on the New York State plan, the work being done under the auspices of the farmers' institute division. The addresses will be delivered at separate meetings at the institutes, but with the assistance of local institute managers.

Chicago's population is estimated at 2,307,000 according to figures compiled in the city directory for 1907, lately published. This estimate is based on the United States census of 1900, which gave Chicago a population of 1,698,575. The same rate of directory names used in fixing the population at that time was used in reaching this year's total.

Electric omnibuses and street cars have taken the place of stage coaches in the streets of New York City during the past few days the use of the lines of stage coaches has been discontinued.

FOREIGN.—A despatch from The Hague of the 6th says: "That the institution of a permanent court is now considered definitely assured. Even if the difficulties arising from the appointment of the judges prevent the adherence of some of the smaller countries, the court will be established by the great Powers, America and Great Britain alone having enough cases to present to keep the court busy for several years. The influence and the reputation of the court, though it is intended to be gradually adopted by the countries which might refrain from taking part in its establishment." On the 8th instant, representative Armenians, Georgians, Albanians, Poles, Buaers and others held a meeting at The Hague and adopted a resolution in favor of the extension of the court to all countries which are in a state of belligerence. The meeting decided that the rights of the subject populations in time of civil war, rebellion or other disturbances should be identical with the rights of belligerents as defined by The Hague Convention, and that the rights of the subject populations should not be maintained, that the forcible appropriation of land, produce or labor be prohibited together with wrongful deportation, and that all subjects of a distinctive nationality should be guaranteed the management of their own affairs.

It is announced that the Duchess of Marlborough has taken steps to provide help for the families of convicts by providing two commodious houses for the reception of a large number of wives and children of convicts, in which they will be supported for a season and which is hoped that the burden of life may be in some measure lightened.

France has been engaged in a war with the Sultan of Morocco, in an effort to prevent outrages upon French citizens and other foreigners in Morocco, and without doing so a term of a year of the Sultan of Algiers many months ago in reference to certain reforms. On the 4th instant French warships bombarded the Moorish port of Casablanca on the Atlantic coast of Morocco, by which it is estimated two thousand persons were killed. A despatch says: "People who know the local conditions best decline to speak of the horrors to which the town of Casablanca has been subjected." The region around this city is reported to be swarming with infuriated Arabs, who are continually harassing the French troops.

It is stated that the human voice can now be transmitted from Montreal to Winnipeg, a distance of 1,350 miles. This is the greatest distance over which men have been known to talk. The line was established by the Canadian Pacific Railroad Company for their telegraphone company by which a telegraph and telephone message can be transmitted at the same time. The medium used is a copper wire.

A despatch from Canton in China, of the 9th, says: In accordance with the imperial decree recently issued, all the opium dens in Canton were closed to-day without doing violence to the proprietors. This caused general rejoicing throughout the city, the streets were decorated and a number of processions marched through the main thoroughfares.

It is said that negotiations are in progress by pers representing fifteen thousand Jews for the purchase of one hundred thousand acres of land near Esplanade, in Mexico upon which a colony of Jews proposes to settle. It is said that about two thousand of the colonists will come from California and the remainder direct from Russia. The money necessary to buy the land has already been paid in by the members of a colonization organization.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying.

Wm. F. Terrell, Va.; Samuel Trimble, Pa.; Susan Britton, Pa.; Eunice B. Clark, R. I.; Edward M. Joy, Philadelphia; Edgar T. Haines, Agt. Pa., \$16 for Hant J. Reid, Pennock Cooper, Mary A. Sharpless for her self and Lewis P. Sharpless, Joseph T. Whitson, Mary A. W. Thomas, Clarkson Moore and Zebedee Fair, Virginia K. Evans, N. J.; Mary N. Glover, \$6 for hers, Joseph Nicholson and Eliza C. N. Browning, N. J. Joshua Brantingham, Agt. O., \$4 for Martha Haas and Rebecca Price; Thomas F. Faucett, O.; Rebecca M. P. Jones, \$6 for Edward H. Jones, John H. Ballin, Wm. S. Hamilton, Geo. H. Smedley, Wm. P. Mabel A. McKewen, N. J.; Anna Hancock, Pa.; Margaret T. Engle, N. J., to No. 13, vol. 82; Hannah Smith, Kansas; Chester Mott, Agt. Ia., \$8 for hims Morris C. Smith, Joseph N. Dewees and James Mc Sarah T. Smith, Agt. O., \$24 for Elizabeth Bowen Lydia J. Eve, Jane W. Carter, Pat Patterson, Belle Shofield, Hannah P. Smith, David Smith, Martha Vaughan, Susan Worstell, Patience Faucett, Jan Penrose and Edwin Greer; Sallie T. Hoopes, Pa.; Hannah P. Rudolph, \$6, for herself, Sarah A. Longstre and James W. Cooper, Sarah G. Woolman, J. Thomas S. Downing, Pa.; Mary Tatum Evans, Phil Lydia H. South, Pa.; K. L. Roberts, N. J.; Cha Ballinger, for herself and Mark B. Wills, N. J.; M. C. Maule, Pa.; R. R. and H. C. Williams, N. J.; Joel Stanley, Agt. Ind., \$18, for Joel Newton, Albert M. W. White, Arthur B. Maxwell, Edward Maxwell, Rich S. Ashton, David Thomas, Joel D. Carter, Addi Hadley and Alpheus T. Pike; Elizabeth L. Evans, N. Clayton L. Evans, N. J.; Howard Evans, N. J.; W. Evans Ballinger, N. J.; John B. Evans, N. J.; W. Kennedy, Canada; Matilda M. John, Ia.; Phebe Hall, Wm. S. Downing, Pa.; Edw. R. Rutledge, Jr. G. T.; Mary J. Foster, for herself and Amos O. Fos R. J.; Christopher H. Jones, for himself and Nathaniel B. Jones, N. J.; Annie Garrigues, Pa.; Milton Mills, J. Joseph Henderson, Agt. Ia., \$16, for Arthur R. Rowell, L. L. Jackson, Agt. Ia., \$16, for Rockwell, Curtis Rockwell, Christian Thompson, Archibald Henderson, Walter Clayton and Daniel J. Peckham; Sarah De Cou, N. J.; Wm. Stanton, Agt. O., \$20 for S. C. Holloway, to No. 13, vol. 82; Samuel C. Smedley, Daniel E. Stanton; William Pickett; James Stearns, S. Downing, Pa.; Elizabeth, Dilly C. Bunn, D. H. B. Stanton and Allen Bailey; J. C. Holloway, Agt. O., \$16, for Joseph Bailey; Anna Hollow Asa Branson; Mary J. French; A. G. Holloway; E. Holloway; Thomas Conrow and George N. Strutt; John C. Willis, N. J.; Mary B. Clement, N. J.; Res. L. P. Del.

Remittances received after Third-day noon is not appear in the Receipts until the following week

#### NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHIL. During the Seventh and Eighth Months the Libr. will be open only on Fifth-day mornings from 9 A. to 1 P. M.

WANTED.—A well educated young woman Fri as teacher in the Friends' girls school in Tokio, Japan. Any one who feels drawn to such a career of Christ service and believes that it will be right for her apply for the position, may address for further formation,

MARGARET W. HAINES,  
Cheltenham,  
Pennsylvania

DIED.—At the home of his daughter, Cora E. V. Vieser, near Westerville, Pa., Sixteenth month 19, 1907, RUBEN BATTIN, in the eighty-second year of his age. A member of Muncy Monthly and Elkia Particular Meetings.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, EIGHTH MONTH 24, 1907.

No. 7.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,

PHILADELPHIA.

(South from Walnut Third, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

There would be no counterfeit dollars if the real were not good. So there would be no counterfeit Christians.

BEAUTY is soul-deep. That which is but skin-deep is but a mask. God "will beautify the meek with salvation."

A preacher ceases to be impressive as soon as by continuance he is oppressive. Call not that the gospel plow which turns upon its own furrow and plows the sod back.

There are many cases of conversion; but if a man wishes to know to what or to whom he is converted, let him find out that or whom he daily thinks most about. "As a man thinketh in his heart, so is he,"—converted to God if his thoughts habitually turn to Him and to the Divine in all things; converted unto property, or to reputation, or to appetites, or to mere things, if they be the leading interests of his thoughts.

What shall be the magnet of one's thoughts, to keep them drawn to the Divine? The magnetism is Love, and the uplifting magnet is He "who loved me and gave himself for me."

## Applied Inspiration.

Let us have grace, in the sense that "to him that *bath*, it shall be given." There is a sense in which, though grace be given, we do not *have* it because we do not occupy with the work that it is given for. "Let us therefore *have* grace by which we may *use* God acceptably, and with godly fear" lest we leave some remainder of it unoccupied. When it is by grace that we serve Him, that is not creaturely activity, but is serving Him acceptably. Then it is that "God giveth more grace," and we receive grace for grace. This is the appointed way to "grow in grace," and so to the knowledge of the Lord.

We are saved by grace, but there is need of godly fear lest we be condemned by grace,—that is by grace unoccupied and laid up in a napkin, to stand against us in the day of account. Grace for action, however warmly received as first presented, but laid by to enjoy instead of obey, will not keep in the cold storage of our own convenience. The question "What hast thou done with thy Lord's money?" will eventually have to be met, and the unoccupied or decayed talent leave its mark for our condemnation.

But while all grace has its special errand, every inspiration is not for outward action. There is an inward faithfulness to its pointings, as well. Sometimes we are as darkness inwardly, and when the light shineth in the darkness we should "comprehend" it,—that is, own it and lay hold on it, and let it have free course and be glorified in that for which it was sent. If it would comfort or cheer, let us not prefer to hug our gloom, but to be brightened up. If it would enlighten our understanding, let our mental faculties be exercised unto a better intelligence. If there be an inspiration of praise, let the aspiration rise to the height that grace will lift it. If it be a forgiving grace, "forgive and ye shall be forgiven." If it be unto consolation, suffer thy heart to be consoled. Suffer the joy there is in the cross where grace comes to dispel the carnal complaining.

The shortest definition of "Quakerism" which appears to us at the present moment is *applied inspiration*. The Witness for Truth conformed to in practice, is another way of saying it. Quakerism is not any sort of good works or appearance irrespective of a felt Divine authority for it; neither is it the Authority itself simply committed to a person, but lying dormant in his unfaithfulness. It is the combination of the Spirit and obedience that makes the Friend, and makes the only Quakerism that he has.

The possibilities of applied inspiration are marvellous and beyond calculation. That which has been wrought by Quakerism is indelible in human history. But only a beginning was made. Have we been frightened back into numbness by catching a sight of the stupendous possibilities of the obedience of the Spirit in this world? Better be made numb with the wonders of

grace obeyed, than numb with torpor of grace set aside on lifeless storage. But we shall not be made numb or dumb by the obedience of the Spirit, stupendous as his work may become. We shall be made alive in the greater works which we shall do, because of Christ going to the Father and shedding forth of his power upon the faithful.

## Convincement of Isaac and Mary Penington.

These were married in 1654, after about forty years, he being then about forty years of age and she about thirty. As they were walking in a park, a man that had been a little time at a Quakers' meeting spied them as he rode by, in their gay, vain apparel, and he cried out to them of their pride and such like, at which Mary Penington scoffed. This uncompromising rebuker, nevertheless, engaged in discourse with Isaac Penington, being much attracted by his face; and he afterwards sent two Friends, one of them Thomas Curtis, to call on them. Mary Penington says: "They came in the authority and power of the Lord to visit us, and the Lord was with them, and we were all in the room sensible at that time of the Lord's power manifest in them, and I. Curtis repeated this Scripture that struck me out of all inquiries or objections, 'He that will know my doctrine must do my commands.'" She could not get rid of these words. For months she was in sore distress, often saying to herself: "It is true I am undone if I come not to Thee; but I will not come, for I must leave that which cleaveth close unto me, I cannot part with it." Peace was given to her only with the willingness to be a fool, a scorn, and to take up the cross to her honor and reputation in the world, which cost her many tears and night watchings, and doleful days, but she received strength, and so went to the meetings of those people she intended never to have meddled with, and found them to be truly of the Lord, and her heart owned them, and honored them, and longed to be one of them, and minded not the cost. She had heard the objection against them, that they wrought not miracles, but she said they did great miracles in that they which were of the world, or in fellowship with it, came to turn from it. "Though infirmities beset me, yet my heart cleaveth to the Lord in the everlasting bond that can never be broken, and in his strength do I see those infirmities and bemoan myself unto Him, and feel that faith in Him which gives the victory and keeps low."

Isaac Penington also became a changed man and found in his change "No narrowness concerning sects and opinions." After

he had joined Friends, he thus expressed himself: "I am no disainer of Papists, or any sort of Protestants, nay, not of Turks or Jews; but a mourner for their several mistakes, and a breather to the God of my life for tender mercy towards them all." Before Isaac Pennington joined Friends, we may read these memorable words from his pen: "The laws of Christ were never appointed to be set up by the power of man, but by the power of his Spirit in the conscience," and after becoming a Friend he could say: "I have met with my God; I have met with my Saviour; and He hath not been present with me without his salvation." And again in wonderful words rarely found upon human lips, he tells us: "I am satisfied at my very heart." A. F.

#### Conservation of the Body.

Early writers were disposed to hold the body in contempt. Even the Apostle Paul seems to despair of it and to see hope only in the power which should "change our vile bodies." It is true that the phrase is softened in the Revised Version, but only in slight degree, to "the body of our humiliation," (Phil. iii: 21.) The early theologians regarded it as a hindrance, a weight, a clog, a burden that must obstruct spiritual growth. It was curious, too, that they did not regard the eternal state as complete until that same body was raised again from the corruption of the grave and became once more a habitation for the glorified spirit. True, they looked forward to the body thus raised being transformed and purified, but still the same body spiritualized. Out of the same idea grew the fastings and the chastisements and the irritating garb of the ancient monks.

Later thought refuses to accept this idea of the body. It is the work of God, its mechanism is beautiful and its capacity extraordinary. Better than despising it, was the determination to consecrate it; to use it in the service of God, who designed it. Say what we may to its disparagement, it is necessary to our service on earth and through it alone we can labor for God by voice or pen. We are ungrateful if we hold in contempt the body that is our necessary servant.

The misfortune is that so many persons do not recognize it as a servant. They pamper it and indulge it and yield to its cravings until it becomes a master, whose demands can be resisted only after a struggle. The conscience and the will abdicate their places when this rebellion ensues and it then becomes a question whether the man shall become a slave to his appetites and passions, or whether he shall shake off the dominion and lead a life of purity and holiness. The problem is one that, sooner or later, every man has to face. It is in this struggle that he supremely needs Divine help. He may consecrate his body, but the contract is not ratified until God has come to his assistance. The body is so completely a part of the man that he fights at a disadvantage if he depends on his own strength. He has a traitor within, which is not dislodged until Christ occupies the throne.—S. S. Times.

#### AN EXERCISE IN MEETING.

Gathered here in solemn silence  
Seeking for the "bread of life,"  
Yearning for our God's felt presence  
And a clearer gleam of light,  
Pressing on to touch the garment  
Of our Saviour and our King,  
Give us Lord to feel the quickening  
"Spirit touch" is sure to bring.  
Turning from the noise and tumult,  
From the groveling and the strife,  
From the cares and sad perplexing  
Along life's pathway ever rife,  
Give us grace, we pray thee, Father,  
That we may feel Thy presence nigh;  
And to know a fuller fellowship  
In Thy ancient sacrifice.  
Let our hearts be touched and tendered,  
Let us raise the burning sigh,  
Let us feel the fire within us,  
That will purge and purify,  
Give us of the oil and manna,  
And our needed strength supply,  
Draw us very close together,  
May we see as eye to eye,  
That our loving one another  
Is as loving God on high,  
For all love is in the Father,  
He will guide us with his eye,  
Not by striving nor by pushing,  
Not by chiding nor by scolding,  
Not by censure or suspicion,  
Shall the erring know reform;  
But by sympathetic greeting  
From a heart that's full of love,  
Kindled by a fire celestial.  
Coming from the courts above,  
Give us then the pure "Christ Spirit,"  
Give to say "Thy will be done,"  
That our eyes may be anointed,  
And the race with patience run.  
Let our lights be trimmed and burning  
Shining as the midday sun,  
That we feel by our feet running  
Always in "the way" be found.

Abraham's servant greatly prospered,  
And the reason still holds good,  
For "the way" in Christ is certain,  
And his manna is our food.  
Christ to Peter was translated,  
But he dimly understood,  
That by Spirit is the cleansing,  
Not alone by flesh and blood.  
And we too may see the vision  
And the doctrine understand,  
For obedience has the promise  
Of fruition from Thy hand.  
Then our Father, Lord, we pray Thee,  
Lead us ever in "The way,"  
Make us one with Christ, our Saviour,  
Give to see the perfect day,  
Let us walk in love together,  
And not one let go astray,  
For we are our brother's keepers,  
And we do it unto Thee,  
As we help or mar his progress,  
Let us reason as we may,  
And our lives are dwarfed or broadened  
As we spend each fleeting day.  
Give us Lord a clearer vision,  
Teach us daily how to pray.

PASADENA, CAL. W. W. PENROSE.

ONE of the most dangerous delusions of self-love is when we grow sentimental over ourselves, are perpetually self-engrossed and are absorbed in ourselves with a restless, anxious care which troubles, withers and disables the heart, deprives us of the consciousness of God's presence, and ends by hopelessly depressing and discouraging us.—FENELON.

"THERE is no greater gift or possession than to believe God speaks to us. If we believe that, we are already blessed."—MARTIN LUTHER.

#### The Fruits of Intensive Living.

One of the first things that strikes the traveler in Germany or Holland is the apparently amazing fertility of the soil. Every foot of tillable ground seems so charged with productivity. The farms are like gardens, both in respect to size and fruitfulness. They are not large, because they do not need to be large. The intensive farming of the people enables them to produce enough, and more than enough, their needs as a nation from what would seem to us like an absurdly small acreage. "Why till fifty acres," say the Germans and Hollanders, "with laborious waste time and strength, when ten will produce as much under judicious and scientific cultivation?" Why, indeed, go around Rotterdam's barn, when you can go through and reach the same point more easily and quickly?

The principle of intensive farming is to get out of the land by right apportionment of crops to soil, and by scientific tillage, that it is capable of yielding, and at the same time to keep the land up to its high level of productivity by scientific fertilization. The result is truly amazing—a relation in its way, and a suggestion for the development of life on its higher plane that is significant and valuable.

Why should we not apply the intensive principle to the art of living, as well as the science of farming? Why not bend our thoughts and energies to the inspiring task of getting marvelous crops out of our holdings of good fortune, or opportunity or equipment? It is surely just as reasonable an enterprise, and just as feasible. Most of us do not realize how inadequately we farm our lots in life—at any rate, not until there is brought home to us some striking example of intensive living, like that of Helen Keller, with the two main avenues of sense-perception closed to her for life, like that of Prescott, the blind historian, who had to write his magnificent history by the help of a contrivance of parallel wires to guide his groping hand and pen.

When we study the examples of the splendid utilizers of limited opportunities as these, we begin to understand what is meant by "intensive living." We begin to see the capacity of life, the immense, almost miraculous power of human beings to convert an apparently small and barren heritage into a life-holding, richly productive, joy-inspiring, and of immeasurable benefit to the world.

It is just as natural for the average person to question how it is possible for life to be thus unfolded and expanded, as it is for the average farmer to doubt that an acre of ordinary land can be made to produce so abundantly under intensive cultivation. But in either case, there is evidence of the logic of human example as of facts. We may not be able to imagine how life can yield so much, but surely we can learn from human examples that it does, and how it does.

The secret of large results from small beginnings consists in making the most of every opportunity that lies within.

ur grasp. We must nourish to the utmost our opportunities, as the intensive farmer enriches his soil and stimulates his crops. We must make the most of the titles, and then—many a mickle will make a muckle. Literature is full of proverbs to show how the mustard seed becomes the preading tree in whose branches the birds build their nests. The expansion of little things into great things is one of the seven wonders of the world of economics.

The first and most difficult step in intensive living is to believe that it will accomplish for any human being what it has accomplished for some. We are too prone to think that there must be some kind of magic behind the success of those who have achieved great things from small beginnings—some magic beside the potency of indomitable purpose, and intelligent and tireless effort. But in most cases, skill power and endeavor alone explain and account for the triumphs of intensive living. Even the most admiring friends of Helen Keller would hardly assume that she is possessed of genius. She is intelligence of a fine order, but not above the high average of the best American young womanhood. What she has accomplished has been due to the intensive cultivation of every power of her original endowment, in the face of very great physical disabilities. She has had the most devoted and well-nigh inspired help in doing this, but without her rare determination and courage and strenuous effort, all this help would have been in vain.

Let any courageous soul believe that intensive living will do for it what it has done for all victorious fighters against the odds of life, and its victories, too, will be all won. If we are convinced that by taking the most of every opportunity we have we can achieve a certain ideal of life, the chances—divinely ordered—are that we will do it. Marvelous are the results that follow the doing of one's best. Amazing are the fruits of intensive cultivation of human opportunity and ability. No one knows what he can do until, as the omnipotent philosopher puts it, he "has had his right good try."—*Jas. Buckham, in "Foreword."*

If we are to walk with God, we must not go nowhere that Christ will not go. Oh! how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion. They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. If you would walk with Christ keep out of all evil company, of all evil associations, keep from all evil places—or every place where you cannot go in the Spirit of Christ, and that, if upon earth, you might not expect to meet Him here. If you go out of the territory where He would go, you need not expect to find Him.—*Selection.*

WAITING, we sometimes forget to watch, and opportunity slips past uncaught.—*Presbyterian.*

### Care for Young Children Amongst Friends.

FRANKFORD, Fifth Month 30th, 1727.

*Loving Friend, Nathaniel Walton:—*

I hope thou wilt excuse the freedom which I take with thee in writing this on account of my children, in these particulars, viz: Respecting the compliment of the hat and courtesying; the practice thereof being against my professed principle. First, because I find nothing like it in the Bible; but, as I think, the contrary. Thou knowest the passage of the three children of God, who stood covered before a mighty monarch; and Mordecai who would not bow to great Haman. Second, I believe those practices derived from vain, proud man. And as to language, I desire my children may not be permitted to use the plural language to a single person, but I pray thee to teach them to say "thee, and thou, and thy," and to speak it properly, many using it improperly; and the rather I desire it, because it is all along used in the Divine, inspired, holy writings. I suppose thou art not a stranger to its rise, being from the grandeur and apostasy of the Romish Church. And also, that "you," to a single person, is not consonant to the Book of God, or the true rules of grammar. I know it is generally objected that the end of speech is to be understood; but it is understood better in and according to the language of God, Christ, and the Holy Ghost, in the Bible, and the language of kings, and all people, as we read it in the Holy Scriptures. Why then should we be ashamed of it, or shun it, and bring in and uphold a custom contrary to it? The same care I would have thee take about the names of the days and months, which are derived from the names of the gods of the heathen, and are not found in the Bible. I suppose I have the mind of all those of our Society in the above, it being consonant to our principle and profession, and I write in a motion of Divine love to all. As to the school learning of my children, I leave it to thy management, not questioning thy ability therein; and if they want correction, spare not the rod. I hope thou wilt observe this direction in teaching my children, in which thou wilt oblige thy assured friend.

THOMAS CHALKLEY.

TO THE SAME.

FRANKFORD, Tenth Month 10th, 1727.

*Loving Friend:—*

Being about to embark for Barbadoes, I leave the charge of my little children to thy care, not doubting thy management of them, by their growing in their learning. Please to instruct them to sobriety and the fear of God, and faith in Christ; and if I should never see them or thee any more, our lives being uncertain in this world, pray let them know that it was their father's will and desire that they should mind their learning, and above all things, mind the fear of the Most High. When my little daughter hath read her testament through, I would have her to go to writing, and George the same, on the same terms. Please to teach them the use of chapter and verse, that if any ask them where they are learning,

they may tell. Although my care is great for my children's learning their books, yet it is much more so as to their learning true piety and virtue.

Thy loving friend,

THOMAS CHALKLEY.

Copied at Malvern, Seventh Month 8th, 1907.—A. F.

### Thoughts on a Reading From the Book of Revelation.

BY JOEL BEAN.

Chap. 1.—The Book of Revelation is a "Revelation of Jesus Christ."

In the Gospels that go before, we have a Revelation of Him in the flesh, the record of his outward life, his teaching, his service, his suffering and sacrifice, his death and resurrection, and his ascension into heaven. Here, in this last book of the Bible, He is revealed in his spiritual and glorified body.

In this first chapter He is seen, not in heaven. A little further on, "a door is opened in heaven," and there is a vision of Him upon the throne, or in the midst of the throne in the appearance of "a Lamb, as it had been slain." His highest glory is inseparably connected with his deepest humiliation and sacrifice—as "the Lamb of God that taketh away the sin of the world." The Crown forevermore commemorates the Cross.

But here He is seen in *this world*—in the midst of the Churches. It is the Revelation of Him, as the glorified Son of Man in the very midst of his people here on earth. "His eyes are as a flame of fire," searching their hearts. "His countenance is as the sun shineth in his strength," shedding light. He is here as the light of the world, the light of our souls, the light of conscience. "God who commanded the light to shine out of darkness, hath shined on our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ." His life is the light of men. "Out of his mouth goes a sharp, two-edged sword"—the word of God. His voice is as the sound of many waters. We know that his light has shined in our hearts. We have felt his presence, and the power of his word.

Do we long to see Him as He is? When John saw Him, he fell at his feet as dead. The glory was too much for mortal vision.

The scene is described in symbolic language. The Churches are candlesticks. Christ called his disciples the light of the world, and their light was to be set on a candlestick.

The angels of the Churches are stars in the Lord's right hand. Through these, his messengers, He imparts counsel, instruction, reproof, rebuke, encouragement, comfort, hope to the Churches according to their condition and need.

There are seven Churches, localized in Asia.

But surely this marvelous Revelation could not have been for them alone. Seven is the number denoting completeness.

These Churches stand, no doubt, for the Church of God here below in its entirety, and in its diversity, and in its perpetuity through all ages. It is an inspiring thought

that all the Churches around us, and in all the world, share his presence who liveth, and was dead, and is alive forevermore.

All the spirit of true worship, every Gospel message, every uplifting word of life and power, is from Him. He has the keys of Hades and of death. He is the second Adam, the quickening Spirit, the source of new regenerated life, now and here, and of the life eternal in the realms beyond the veil of the flesh.

He to whom Christ was thus revealed was commanded to "write" what he saw in a Book. And blessed is he that readeth and they that hear the prophecy of this Book. We all need a fuller realization, a deeper consciousness of the Presence that is with us.

Chaps. 2-3.—In the first chapter of Revelation there is a vision of Christ in his glorified body in the midst of the Churches, and holding their angels in his right hand.

In the two chapters following, we have his messages to the seven Churches. The seventh, I take to stand for the differentiated branches of the One Universal Church. Let us notice briefly four things about these addresses:

First, the different aspects in which Christ presents Himself to the different Churches. To one He appears as "holding the stars in his hand and walking in the midst of the churches." To another as the "first and the last, who was dead and is alive." To another as having the sharp sword with two edges. To another as having the key of David who openeth and no man shutteth, and shutteth and none can open. To another as "the faithful and true witness," and so on with some special characteristics to each one.

I think the lesson here is that Churches as well as individuals, see only in part of the fulness of Christ, and of the whole sphere of truth. We are learning that the divisions of the Lord's people are not for antagonism or rivalry, but as complementary parts of one harmonious body. Each one with its own peculiar antecedents and surroundings, and point of outlook and spiritual training fitted for a part in the work and witness for Christ which no others can fulfil.

The second thing I would notice is the faithful dealing of the Master as He administers counsel, instruction, rebuke, warning, encouragement, comfort, hope, according to their condition and need. To every one He says: "I know thy works!" He regards their labor and patience, and tribulation and poverty, and faith and devotion, with joyful approval. On the other hand He is a faithful and true witness against all that is wrong—their lapse from their first love, the blasphemy of a false profession, the holding and teaching of false doctrine, impurity of life, and the lukewarmness and self-righteousness of those who feel that they are rich and increased with good things and have need of nothing.

To all these conditions in the Churches He is always ministering through his messengers.

Thirdly, it is interesting to notice the

successive stages of progression in these addresses:

The first to Ephesus refers to first things—a loss of first love, a call to first works—a promise to eat of the tree of life in the midst of the Paradise of God. Carrying our thought back to the beginning of life.

The last message, to Laodicea, points to last things—the promise to the over-comers to sit with Christ upon his throne, carrying our thought forward to the completion and the crown of life. The intermediate stages alike apparent. The Promises are:

First—Of life—to eat of the tree of life.  
Second—Security from the second death.  
Third—A new name in the white stone.  
Fourth—Power over the nations.  
Fifth—Purity—the white raiment.  
Sixth—Establishment—to be made pillars.  
Seventh—Enthronement with Christ in the temple of God.

The fourth thing to be noticed is the charge to every Church, and to every individual—"He that hath an ear to hear, let him hear what the Spirit saith unto the Churches." And finally his word: "Behold, I stand at the door and knock: if any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

HIGH STANDARDS FROM RESCUED SOULS.—Not all pleasure is harmful; but when a certain form of pleasure is known to be harmful to many, in its tendencies and effects, it would seem as though the loyal follower of Christ had but one stand to take in the matter. And when, added to this, the pleasure is a habit to which the normal, healthy body submits only after a struggle, and which, if persisted in, takes the form of a slavery that must be yielded to if a man is to work and live in comfort, then good sense as well as religion would seem to condemn it utterly. But all men are not ready to admit this,—even some spiritual leaders of men. A young minister, writing to a friend about a visit to a great religious conference, says: "My vacation was spent at \_\_\_\_\_. Great was my regret to learn that Dr. \_\_\_\_\_ [a preacher of marked power] uses tobacco and has the same old pretext for doing so. But some hard raps were given tobacco by the rescued men. . . . A man who has been desperately near to hell knows that for him the only hope lies in a sharp break with all body-bondage. Is that a needlessly high standard for those who are above him in the scale?—S. S. Times.

I like to hear one pronounce the name of God with a subdued awe, and to see the cast of thought overspread the features when eternal things are named. I like to see a delicate and quiet handling of sacred truths—as you speak the name of your mother in heaven.—T. T. MUNGER.

I come with precious charge and come to stay,  
In intercession's might I come to pray,  
I come with lonely burden and in pain,  
And yet I come in thy prevailing Name.

H. T. MILLER.

## OUR YOUNGER FRIENDS.

HISTORY OF FRIENDS.

(Continued from page 46.)

AND now, since we are on sea, suppose that instead of returning with Daniel Bak to old England (where he was imprisoned and cruelly treated), we take another; to New England, and see what is to do there.

It is the year 1661. William Leddra who had been banished from Boston (in pain of death, feeling himself constrained to go there again to preach, was taken prisoner, and kept chained to a log of wood day and night, in an open room, in the coldest winter weather; till one day they brought him into the court of assistants, with his chain and log. He asked the gaoler why the log would be removed, and was answered—"When thou art to be hanged."

The rulers then told him that he was guilty, and must die, because he was a Quaker; said "thee and thou," and would not take off his hat in court. But they were suddenly silenced by the entrance of Wenlock Christison, another banished Quaker.

At last John Endicott, recovering his voice, cried out to him—

"Is not your name Wenlock Christison? Were you not banished on pain of death and what do you here?"

"I am come," he answered, in a deep and solemn voice, "to warn you to shed no more innocent blood, for that you have already shed cries to the Lord God for vengeance upon you."

"Take him away, gaoler," cried out the magistrates.

But they offered William Leddra his freedom if he would return to England, an promise never more to visit America. This he refused to do, not knowing whether the Lord might send him again to preach there, so they sentenced him to death, and put him into prison again till the day of his execution.

As he was taken to be executed, an inhabitant of Salem, named Edward Wharton (who had himself been severely whipped for saying that the guilt of Robinson's sin and Stevenson's blood was greater than he could bear), seeing him pass, condemned the governor's judgment as unjust; a stander-by said: "O Edward, it will be your turn next!" and William Leddra added, as he bade him farewell at the foot of the ladder.

"All that will be Christ's disciples must take up the cross;" then turning to the people, he said:

"For the testimony of Jesus, and for testifying against deceivers, and the deceiving, I am brought here to suffer."

This touched many hearts, as did his last words:—

"I commit my cause to Thee, O God! Lord Jesus receive my spirit!" Thus was finished his earthly course, doubtless I receive in heaven the reward of eternal rest in his Lord's presence.

One who was a spectator of his execution wrote the following letter to George Lacey the master of an English ship, then lying at Barbadoes:



"BOSTON, March 26th, 1661.

"On the fourteenth of this month was me William Leddra put to death. The people of the town told me he might go way if he would; but when I made further inquiry I heard the marshal say, that he was chained in prison, from the time he was condemned to the day of his execution. I am not a Quaker, yet truly methought the Lord did mightily appear in that man. I went to one of the magistrates who (as he told me himself) was one of the jury that condemned him, and I asked him by what he did it. He answered, 'He was a rogue, a very rogue.' 'What is this to the question,' I said, 'where is your rule?' 'He abused authority,' answered he. When William Leddra was on the ladder, he looked in me, and called me 'friend,' and said, 'I know that this day I am willing to offer up my life for the witness of Jesus.' Then asking leave of the officers to speak, I said, 'Gentlemen, I am a stranger both to your persons and country, and yet a friend to both; for the Lord's sake, take not away his man's life, but remember Gamaliel's counsel to the Jews: 'If this be of man, it will come to nought, but if it be of God, ye cannot overthrow it: be careful ye be not found fighters against God.' The captain said, 'Why didn't you come to the prison?' 'Because,' I said, 'I heard that the man might go if he would, therefore I call him down from the tree: 'Come, William, you may go away if you will!' 'It is no such thing,' said Captain Oliver: 'what have you to do with it? begone!' 'I am willing,' I said, 'for I cannot endure to see this. I am in the town shared my grief, and I did them that they had no warrant from, nor precedent from our country, nor power from the king, to hang the man.

"I rest your friend,  
"THOMAS WILKIE."

T. CHALKLEY'S ACCOUNT OF HIS SON GEORGE.—When I came home from this voyage, which was the thirtieth of Second month, 1734, I met with the sorrowful news of the death of my only son, George, a dear youth, who was but ten years and seven days old when he died, and as he was much beloved for the sweetness of his nature and disposition, so he was greatly lamented by many who were acquainted with him. I live this account to leave concerning him, not so much that he was my son, as to excite other youths to serve and fear the Lord, and to love Him above all, and that they may remember their Creator in their youthful days, that it may be well with them in this world, and when time to them shall be no more. He was a lad much inclined to read the Holy Scriptures and other good books, especially religious ones; and was always obliging, obedient and loving to his parents, and ready and willing to do any service he could to his friends; any little services in his power he cheerfully performed and took delight in. He was very diligent and ready to go to religious meetings, and an entervener of religious people. In his sickness he behaved himself more like a wise man than a youth of that age, bearing his painful sickness with a great deal of patience. I

being in another part of the world, he would gladly have seen me, but said he should never see me any more, and therefore desired his mother to remember his dear love to his father, and tell him he was gone to his Heavenly Father. He was very fervent in prayer in the time of his sickness, and prayed that God would preserve his people all the world over. One time, when in great misery and pain, he prayed to Christ, saying, "Sweet Jesus, blessed Jesus! give me patience to bear my misery and pain, for my misery is greater than I can well bear! Oh, come, sweet Jesus, why art thou so long coming! I had rather be with thee than in the finest place in all the world." Many other religious expressions he spoke on his death bed, greatly to the satisfaction and melting of his friends and relations, who came to see him. One day he said, "My misery and pain are very great, but what would it be if the wrath of God was in my soul?" "We believe the love of God in Christ made him desirous of being with Him, and seeing the joy that was set before him thought the time long to be with Jesus, as knowing that then he would be out of all misery and pain. His heart was full of love to his relations, acquaintances and friends, who came to see him in his illness; and full of tender sweetness and divine love, he took his last leave of them, which greatly affected many. This was one of the most pinching exercises I ever met with; but as he said in his illness, so I now write. The wisdom of the Lord is wonderful. One time in this dear child's sickness he said, "Oh! the good hand of the Lord help me, give me ease and conduct me safely," &c., to God's kingdom. It was usual for me to advise his mother not to set her affections too much upon him, thinking he was too good to live long in this world, and too ripe for heaven to stay long on earth, in this world of sorrow and misery. This dear and tender youth when reading, to which he was much inclined if he met with anything that affected him, either in the sacred writings or other good authors, would write it down, and get it by heart. He was more than commonly affectionately concerned for his mother, doing whatever he could freely and cheerfully to serve her, and told her not to do some things which he thought too much for her, saying, Mother, let me do it; if I were a man, thou should not do anything at all; meaning as to labor. She being affected with his filial love and care for her in his father's absence, it caused her sometimes to turn about and weep. May the perusal hereof stir up other youths to obedience and love to their parents, who carefully and tenderly nourished and brought them up; and also to love and obey God, from whom they have their life, breath, and being, and to believe in Christ, who died for them; who is the glorious light of all the nations of them that are saved, and walk therein, according to sacred writ. A. F.

MALVERN, Seventh Month 16, 1907.

WE never could understand why a man who expects to land in heaven wants to travel toward hell for about nine-tenths of his years.

## THE COMPANY OF THE FAITHFUL.

The faithfulness of the past.  
How quiet and obscure and vast  
They reach behind us, making sure  
The things that rise and that endure.

All things of glory and of worth,  
In faithfulness have had their birth,  
Out of the deep of sacrifice  
The pillars of the future rise.

The faithfulnesses of to-day.  
Painful and hard and slow are they;  
Yet inch by inch from them must grow  
The nobler days that earth shall know.

From faithfulness to faithfulness  
The world fights forward through its stress,  
Duty the watchword, God the goal,—  
Art thou of those that build my soul?

PRISCILLA LEONARD.

## Science and Industry.

IT has cost one million five hundred thousand dollars to get the Colorado River back into its bed, which is a hint to engineers to be sure they are right before trying to teach an old stream new tricks.

THE HORN OF A COW.—Scientists tell us that a cow's horn is a combination of phosphate of lime, gelatin, and albumen, with these three substances in the right proportion to make the horn not only serviceable to the animal but useful to man. The lime makes the horn hard; but there is just enough to make it hard without making it brittle, and there is just enough gelatin to make the horn easy to cut and shape.

Inside the horn is a core which is bone. To get it out the horn is soaked in water for several weeks; and when the core comes out, it is ground up and made into crucibles, which are used for melting gold and silver in.

The outer end of the horn is hard and solid, and is used for making knife handles and other things. The hollow part of the horn is soaked for half an hour or so in boiling water, when it becomes soft, and may easily be split with a knife. It is then spread out flat and put between iron plates. There was a time long ago when these horn plates were made very thin by hard pressure and used in windows and lanterns as we now use glass.

When the horn is heated it may be molded into almost any desired form. That is the way that knife handles, buttons, and other articles are made. A mold of the required shape is used; and when the heated horn substance is put into it and subjected to pressure, the material takes the shape of the mold.—*Boy's World*.

A NEW WALL COVERING.—A new wall covering called "metaxin" has been invented in Germany. This new wall paper has the appearance of a silk fabric, and has some similarity with the Tecco and Salubria wall papers, but through the peculiarity of its manufacture much greater effects can be obtained, especially as regards the silky appearance and brilliancy. The fact that through forcing dissolved wood pulp through fine openings and afterwards drying it in a certain manner a substitute for natural

silk can be manufactured, forms the basis for the making of the new wall covering. The threads surpass in brilliancy natural silk. For several years the experiments were carried on, but for a long time without success, the result being not artificial silk, but very shiny paper. The great importance of the newly discovered wall covering, however, lies in the serviceable qualities of wood pulp. The stuff is laid upon a material especially suited for wall paper, such as paper, cotton, and such like, and it soon forms a firm layer which has a bright silky gloss and is so thick that one cannot distinguish the material underneath. The silk layers adhere firmly to the material they are put on, and cannot be scratched or rubbed off. It resists the effect of soda or any other acids or alkalis; like all wood pulp it is absolutely proof against wet. The "metaxin" takes any color. It is little or not at all affected by the heating apparatus, never turns black, and having an entirely closed surface, "metaxin" has the advantage of not harboring dust or germs of diseases.—*The Scientific American.*

**THE CLAY TURPENTINE CUP.**—Twenty million turpentine cups are used in the pine forests of the South to catch the flow of resin from the trees, and seven or eight million are added each year. These simple-looking cups, which are not unlike flower pots in size and shape, indicate a rapid and highly important change in the American method of gathering turpentine, due to the need of economy in using all forest products and to the application of science in an old-fashioned industry.

The old plan of cutting deep boxes in the trees, in which turpentine collected after running down the scarified trunks, was universal until a few years ago. It was wasteful and destructive. Trees so mutilated survived only about four years. They might continue to live, and they usually did not fall for years, but their value as turpentine producers was at an end and their value for lumber was seriously lessened.

The cup and gutter were devised to take the place of the old wasteful method. No box is needed, and the trunk is left strong and but little injured. Small galvanized iron gutters, attached in a simple yet secure manner to the tree, lead the turpentine from the scarified wood to the cup. The amount thus collected is greater than by the old method, it is of superior quality, and it commands a higher price. Further than this, the tree thus operated upon is productive about eight years, instead of four as under the old method, and produces more each year. In other words, one tree during its productive period gives more than the former yield of two.

**SENSE OF SIGHT IN ANTS.**—The old theory that ants could not see and were guided entirely by sense of smell has been demolished by a series of experiments reported in the *Revue Scientifique*. A little platform of cardboard was set up near one of their nests with inclined plane leading conven-

jently down to the entrance. Then a number of the insects and a quantity of their eggs were placed upon the platform.

For a few minutes the ants seemed greatly perturbed, but they very soon found the inclined plane and at once started carrying the eggs down it to the nest.

A second inclined plane was located on the opposite side of the platform, but they took no notice of it. The experimenters then twisted the platform around so that the second plane pointed to the nest entrance.

Without hesitation the ants ceased using the old plane and took to the new one, showing conclusively, it is argued, that they were not following a trail by scent, but were getting their bearings by some other sense.

The next step was to mark some of the ants with a view to seeing whether each individual always used the same path and the same entrance to his nest. It was found that such was not the case.

They all seemed to know all the entrances and to have a sense of their direction. They struck out new paths for themselves and always reached their destination without fail. This was regarded as establishing some form of vision.

Finally, an electric light bulb was set up near one entrance to the nest. It seemed to have an immediate attraction for the ants, as they unanimously used the entrance on that side coming to and going from the nest. Then it was changed over to the other side, causing great excitement apparently among the insects, which ended in their changing over to the newly illuminated way.

Changes in the brilliancy of the light seemed to have no perceptible effect on the ants, but they never failed to detect the change of direction. All possible precautions were taken to prevent the heat from the lamp from reaching them, so that it is regarded as certain that they perceived the light.

**EVA BOOTH'S POLICEMAN.**—"You are under arrest! You are disturbing the peace!" snarled a policeman, breaking off her first public prayer in the streets of London. She was still in her early teens, a slight slip of a girl with no means of resistance and as the bullying officer tightened his grip on her arm, she was dragged shrilly and with him.

But the action aroused the sympathies of the rough crowd as a lighted match fires a keg of gunpowder. In an instant the policeman and his prisoner were surrounded, and before the officer could raise his voice he was beaten to the pavement under a shower of fists.

It was the girl prisoner who forgetting his rough grip and the cell to which he would have dragged her, appealed to the throng in his defence. When the crowd finally retreated, the policeman was groaning with two broken legs and a mass of bruises from head to foot.

For weeks the little girl in the big army bonnet paid faithful visits to the helpless man in the hospital, and when he was re-

leased a warmer friend Eva Booth and her cause could not have found in all England. To this day she receives letters in a rough sprawling hand, signed simply, "Your Policeman."—HUGH C. WEIR, in *The Worker To-day*.

### THE LIGHTNING AGE.

In other times we took a car  
Drawn by horses, if going far,  
And felt that we were blest;  
Now the conductor takes the fare,  
And sticks a broomstick in the air,  
And lightning does the rest.

In other days along the street  
A glimmering lantern led our feet  
When on a midnight stroll;  
But now we catch, when night is nigh  
A piece of lightning from the sky,  
And stick it on a pole.

Time was when one must hold his ear  
Close to a whispering voice to hear,  
Like deaf men—nigh and nigher;  
But now from town to town he talks  
And puts his nose into a box,  
And whispers through a wire.

—*Science and Industry.*

### Report of the Proceedings of the Tract Association of Friends.

#### The Board of Managers Report:

That the charge entrusted to our care has engaged our attention during this, thirtieth-first year of the Association. It encouraging to note that the distribution of Tracts, while still much below that of some previous years, shows a substantial increase over the number reported last year. The distribution by localities shows that they have been sent to thirty-one of our States, Territories, and Possessions, and into four foreign countries.

One of the openings which was accepted last summer, was the sending of our books by another Committee, to the chains of forty-six of the United States Arm Posts. A few Tracts were placed in each package of books, and one of the chaplains in acknowledging the receipt of them, say "The Tracts you sent were distributed the Camp and were read by many; and I some with much profit. Please accept of thanks for your very kind interest in our welfare."

A measure of faith is a necessary fact in the distribution of Tracts, for the sowing of these seeds knows not into what soil they may fall, nor whether the ground mellow or hard; but as he obeys the gentle intimations of duty, and hands them forth with Christian love and courtesy, the little seed comparable to the grain of mustard may take root in an unawakened heart and bring forth fruit to the salvation of immortal souls.

There is no cause for discouragement because we may hear of or see no result for often our eyes are hidden from seeing the fruits of our labor. "Herein is thy saying true, 'One sowing, and another reapeth!'" That our Tracts are useful and are appreciated, may be gathered from a few extracts from letters received this past year.

A distributor in the State of New York says in regard to our Tract No. 75 which is a strong and clear exposition of t

pirituality of true baptism, "The Tracts you so kindly forwarded have been received. Accept many thanks. We purpose to make a good use of them. We regard No. 75 as especially strong, and hence desire to place it in the hands of some good people who say such great stress on certain forms, that we fear their teaching is detrimental to the work of God's grace."

Another letter from California, inquiring of the same Tract, says:

"Hope I can find the Tract somewhere. I consider it a valuable book, the best I have seen on the subject, and I don't see how a person can believe in water baptism after reading that book."

A person in Central City, Nebraska, who has distributed a considerable number of your Tracts, after requesting more for her own use, and some to be sent to two of her friends in the same State, for circulation in their respective neighborhoods, adds, "I can never tell you what a blessing I have received from your Tracts."

Writing from a point in Southern Florida, a Friend who had given some of our Tracts to a person to distribute, says: "He would like more, especially the one No. 26, 'What shall we do to be saved?' People so often ask him what they shall do. He thought that so plain and good; said he would like to have thousands of them to distribute. If you can get some of them, also, 'What hen,' 'What is it,' etc., we shall be glad to furnish them."

From Salt Lake City, the following was received:

"There fell into my hands recently, one of your Tracts on Reason and Revelation. I read it with interest and profit. I would be pleased to read more of a similar character, and would consider it a favor if you would send me a collection."

A temperance worker in Maine, writes: "Among the sample leaflets you enclosed, find this: 'Is Temperate Drinking Safe?' No. 131.) I consider it one of the best anti-re-emption articles I have seen of late—a subject that Maine is finding of vital interest at present. Maine has Prohibition—it does not want license—at least its temperance friends do not."

Another person writing from Virginia, says:

"The Tracts have been gladly received, and I have seen none of them thrown away by those I have given them to, and I trust God is blessing the many truths scattered. The people here are the most ignorant of the Gospel truths, of any I ever met; but here have been good results in the little work done. Drunkards reclaimed, tobacco which was used by men, women and children, given up; and many homes made happy by the light of God."

It has been encouraging to learn that the efforts of a former Board of Managers in endeavoring to promote the establishment of Auxiliary Associations in neighborhoods where none existed, have borne some fruit. The branch established in North Carolina near the time of the last annual meeting of the Association, is known as Cedar Grove Auxiliary, David F. White, clerk, address, George, N. C. Since the

first of the present year, another has been organized in Barnesville, Ohio, known as the Barnesville Auxiliary, James Walton, Clerk, address, Barnesville, Ohio. We believe these and other Auxiliaries may have a useful service, as they are maintained in the zeal and in the leadings of the spirit of Truth.

Perhaps the most marked growth of interest in the publications of the Association in recent years, has been that of Friends' Calendar. Issued first in the year 1884 somewhat as an experiment, 800 copies were printed; fourteen years later 1600 were issued. For the year 1903, 2000 was the edition, while for the present year 4,000 copies were printed, less than one hundred of which now remain on hand. Many kindly expressions of the worth of the Calendar have come to hand, and it has been interesting to note that the orders are coming in from a constantly widening territory. An agency for their sale was established last Fall with a firm in England, and a shipment made to them. A number of the purchasers are persons not identified with Friends, but who value the Calendar for its clear face, its excellent sentiments, and its helpful influence.

Tracts distributed during year 63,764.  
Tracts on hand Third Month 1, 1907,  
240,179. Total 303,943.

On behalf of the Board of Managers,

WILLIAM B. EVANS, Clerk.

PHILADELPHIA, Third Month 14th, 1907.

### Take Time to Consider.

A young mother who is given to punishing her children for disobedience more often in anger than kindness, was told the following incident by an older mother who chanced to be an unwilling witness when the young mother unduly punished her eight-year-old son for a slight act of disobedience. The older mother said:

"When my boy Fred was about twelve years old, he had an attack of measles in the summer which left him weak and fretful. One very hot and trying day, a friend called to ask Fred to go with him to the beach. The distance was short and the road shady, and, thinking the outing might do Fred good, I consented to his going, cautioning him, however, not to go in swimming as his friend intended doing. When the boys returned, one look at Fred made me ask: 'Have you been in swimming?' He hung his head for a moment, then looked up and answered: 'Yes, mother. I was so warm and the water was cold and I couldn't help going in.'"

"Of course you punished him severely," the young mother interposed.

The older mother smiled gently, "I was tempted to do so in my momentary anger at having my authority ignored. But I held my temper in check and simply bade Fred go to his room, deciding that I would take up the matter with him when I felt calmer. I sent his supper to him, and, when I retired, stepped into his room and found him asleep. About the middle of the night, Fred called me, saying he felt ill. For two weeks he was very ill, indeed,

and during this time, when I nursed him night and day, not a word was said about his disobedience. One day, when he was convalescent, he looked at me and said: 'Mother, I've been wanting to tell you how good you are not to punish me for going swimming that day, and you're so kind and patient, for all the trouble I'm making you, and I'll never, as long as I live, disobey you again.' He was a little fellow to make such a big promise. But he has kept it faithfully, and he is nearly twenty-four years old." Then the older mother added earnestly: "My dear, if you must punish, never do it in anger, and take time to well consider child-nature, before you punish in kindness."—Selected.

May I try on sinner's soul my skill,  
Touching the harp strings with a gentle grace,  
Or shall my silence better do thy will,  
When I reflect the light of Master's face?  
H. T. MILLER.

### Bodies Bearing the Name of Friends.

The following communication is the result of a concern of Sandwich Monthly Meeting, Mass.,—and sent to each delegate individually:—

To . . . . . Delegate from the United States to the Hague Conference.

Esteemed friend:

The Sandwich Monthly Meeting of Friends in Massachusetts held at South Yarmouth on the second of Eighth Month, 1907, desires to express its sincere sympathy with thee in thy responsible relation to future peace on earth. Whether this becomes advanced or retarded by any of the American delegates to your Conference, is doubtless a concern of serious thought in thy mind.

We would encourage thee in thy watchfulness at every turn of affairs for the things which make for peace, or for mitigation of the agonies of warfare; or the exemption of unoffending persons or property equally on land and on sea, and in all things on which the Spirit of the Prince of Peace may give thee light; well believing, with Him, that "he that doeth Truth comes to the Light, that his deeds may be manifest that they are wrought in God."

So may a foretaste of the future peace of which thou art an appointed instrument, abound in thy heart.

On behalf of the Meeting,

M. A. SWIFT, Clerk.

### Gathered Notes.

The widow of Russell Sage is making good progress in disposing of the large fortune left by her husband. Her gifts up to date reach fourteen million dollars.

It is reported on reliable authority that in consequence of the extension of the anti-clerical campaign in Italy, the Pope probably will forbid the celebration of his sacerdotal jubilee, fearing dangerous anti-clerical demonstrations against pilgrims and foreigners participating.

END OF THE COOLIE SYSTEM.—The Liberal government has ended the Chinese labor situation in South Africa. Seventeen thousand coolies will go before the end of the year, and the remainder will soon follow. It is fortunate for this country, says the *Independent*, that the proposal to dig the Canal with coolies fell through.

The remarkable result of the recent so-called "Soap Trust" Libel Action in which the well-known soap manufacturers, Lever Brothers, brought an action for libel against the proprietors of the *Daily Mail* and other newspapers, in respect of published statements regarding their methods of business, is an exceptional event, and one which is full of instruction. The Lever Brothers were set upon for weeks together and were accused of many misdoings, which were not proved. As a result of the action their trade was affected, their profits diminished, and the position of their shareholders imperiled. They took, therefore, the only course open to them, which was to appeal for the

protection of the law. So substantially were the facts found to be favorable to the firm that, as a result of W. H. Lever's evidence, the prosecuted withdrew the whole of their defence, and, without allowing the case to go to judgment, consented to pay the enormous damages of two hundred and fifty thousand dollars. It would appear from what fell from the judge that the prosecuted, even in offering these terms, acted wisely in their own interests. So ended the trial. And we trust it will be many a day before the influence of this extraordinary case is lost upon the newspaper world.—London *Frederic*.

THE AUTHOR OF THE ROLLO BOOKS.—The village of Farmington, Maine, by celebrating its "Old Home Week" during the past week, has brought into view the memory of Jacob Abbott, the author and teacher who did so much to enlarge the general intelligence and impart character-building instruction to the youth of a generation ago—most notably through his series of "Rollo Books." Although he passed his earlier days in Brunswick and Hallowell, he has always been identified with Farmington more than any other place, coming to it when young and with him to realize a plan and purchasing the place known locally as Few Acres, the home of the Little Blue school.

Before coming to Farmington he was instructor in Amherst College, leaving that work to institute the famous Mt. Vernon School for Girls. About the time of his coming to Farmington he began his literary career, writing a series of books for the young, beginning with "The Young Christian."

Jacob Abbott loved to have young people about him and always was interested in their welfare. He thought that there was a dearth of readable, interesting high-class stories for the young and with him to realize a want was to try to supply it. During the early years of his life in Farmington he wrote the famous Rollo books, the Lucy series and the Jonas books. These stories, crude as they might appear to-day, were a revelation to the young people of the country, who found in them the combination of pleasure and instruction which appealed to them. The fame of Jacob Abbott rested from that time, not upon his work as an educator, important as that was, but upon the Rollo books.

There have been many visitors in the town to-day who remember Jacob Abbott as he walked about the streets or entertained the children in his home. "I remember well," said one man, "how much Jacob Abbott used to strive to interest the children in sensible books for amusement. He would come to the house. He used to collect them about him, at his house, and by propounding questions, or suggesting games, inensibly lead them into some new and useful plan of amusement or instructive conversation, accomplishing his purpose without the least arousing their suspicions that he was teaching them. He simply guided them to think for themselves the things he wished them to think. I know one lady in Portland, to-day, who when a girl was the pride of the town for her superior accomplishments, for she actually studied French with Jacob Abbott, and she would bring for girls of those days. Many private classes met at his home on winter evenings, to carry along some line of study not sufficiently pursued in the day's work at the academy."

It is a point of most interest to the visitors is the room where Jacob Abbott did most of his writing and where it is and is located the office for the master for the Little Blue school across the way. His portrait hangs in a conspicuous place upon the wall, and facing it is the blackboard on which Jacob Abbott demonstrated his explanations and illustrated his teaching to his pupils.

It is the little wooden bookcase which Jacob Abbott made himself to contain his choicest treasures, the special and foreign editions of his books, with a complete set of his books, most of them with notations by the author.

On the ground is the Abbott school. Originated by Samuel Abbott, brother of Jacob, a minister, in 1844, it has been a landmark in Farmington and an educational institution known all over the country. It has from first to last been run as a home school for boys, and its waiting lists have been large.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has declined requests made to him to assist in bringing about a settlement of the strike of the telegraph operators. It is stated that telegraphers throughout the country often have expressed the hope that there would be Governmental interference to bring about at least

arbitration between the companies and the employees. A despatch from Chicago of the 16th says: "President Small, of the Commercial Telegraphers' Union, to-day issued a general strike order, calling out every operator employed by the Postal and Western Union Companies, the Associated Press and all interests with leased wires who have not signed the union scale."

Governor Stuart of Pennsylvania has received the report of the Commission appointed to investigate the scandals connected with the building of the State Capitol, which recommends "That this report be placed in the hands of the Attorney General, with instructions to him to advise the Governor and the public as to what, in his judgment, be warranted by the law and the fact found by this commission against any and all persons concerned in the fraudulent transactions set forth in this report and named specifically in its several findings and conclusions, and against all persons who are directly or indirectly involved, to the end that the money unlawfully taken from the State may be recovered and punishment meted out to all offenders." This report shows that upward of three million dollars was taken from the State Treasury through the fraudulent means of the contractors who were employed and certain contractors are shown to have been parties to this fraud. Upon receiving the report the Governor said: "I will transmit the report to the Attorney General for his official action, and I can assure the people of Pennsylvania that there will be a vigorous prosecution of all persons who are shown to have been guilty of any criminal offense in connection with the construction or furnishing of the State Capitol. Wherever the evidence submitted shows that there has been any money wrongfully or fraudulently taken from the State Treasury civil suits will be commenced to compel restitution."

The controversy in Alabama over the enforcement of the bill regulating railroads has not ended, with the case of the Southern Railway, but the Louisville and Nashville Railroad Co., is now in an attitude of hostility to the State authorities. The Governor of the State, Comer, in a recent statement declared that every railroad in the State must put the laws into effect pending a decision as to their validity by the Supreme Court of the United States. He asserted that the failure of any company so to do or any appeal to the Supreme Court would result in the revocation and the revocation of the licenses of offending companies. If need be, Governor Comer said, he would call an extra session of the State Legislature and assemble the State militia to see that the laws were observed. A recent bulletin issued by the Census Bureau states that in 1905 the paper mills in this country used as raw material 1,300,000 cords of spruce, poplar and hemlock logs, representing the timber product of approximately one hundred thousand acres, exclusive of the logs imported from Canada. This every working day in the year the forests of New England and the Middle States, with scattered areas elsewhere in the North and Northwest, yielded approximately 1,705,000 feet of timber, to be transformed into the newspapers and magazines required to supply the people of the United States.

In the fall, instant, a frost occurred in the neighborhood of Escanaba, Mich., doing considerable damage to crops.

A recent despatch from Wilmington, Del., says that the delivery of the mails along the shores of the Delaware River has been interrupted by the mosquitoes, and it is learned that a dozen ruff carriers who start from Dover have been made ill by attacks from the pests. The insects for a week have daily attacked these carriers and their horses in great swarms. In order to alleviate the sufferings of men and horses, it is necessary to place a quantity of lime in the Bay for salt water treatment. There seems to be no remedy, and meanwhile the delivery of the mails is hampered.

Professor Erb of the Kansas State Agricultural College is reported to have perfected a system of drying buttermilk and then converting it into a powder. This dried buttermilk contains about seventy per cent. of protein, twice as much as cotton seed meal contains, and can be manufactured for one and a half cents a pound. This a food twice as rich as cotton seed can be manufactured at approximately the same cost of the latter. One hundred pounds of buttermilk will make from nine to ten pounds of the finished product and as the estimated waste of buttermilk in the creameries of Kansas is five hundred thousand pounds daily, it is figured that the adoption of this process a saving of four hundred thousand dollars can be made yearly in Kansas alone.

FOREIGN.—A recent despatch from The Hague says: "The American project for the appointment of jud for the Permanent Court of Arbitration is gaining favor, as besides the eight great Powers having each one representative for the entire period of two years, all other countries will be fairly represented in it. A treaty between the United States and Japan has been concluded, which it is believed in Russia establishes relations between the two countries on a sound and guaranteeing unbroken peace for a long period."

Edward VII. of England has lately visited Emperor William of Germany at the home of the latter. The 14th instant he met with the Emperor of Austria Francis Joseph, in his dominions and discussed questions of international interest. An agreement upon some matters of importance is said to have been reached.

The new North German Lloyd steamship *Königin Cecilie* lately arrived in New York after her first voyage across the Atlantic, having made 1 run from Cherbourg in five days, twenty-two hours a forty-five minutes. Her length is seven hundred feet and registered tonnage twenty thousand. She is the 14th in the fleet which the company has ordered to be built to develop forty-five thousand-horse-power. The ship carries twenty-four officers and a crew six hundred and seventy-nine men.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person named.

Wm. E. Meekel, Agt., N. Y., \$10. for H. Fos Owen, Edward Wood, Arthur H. Wood, Elizabeth Meekel and Jesse Meekel; Rachel B. Dowlin, N. O., \$7; Thomas A. Wood; O. Ann Shoemaker, Phil Carey, Joseph Cope, Cal.; Hannah N. Williams, Agt., \$4. for Joseph Patterson, Ann Elizabeth Doudna, Agt., \$4. R. S. Russell, Semira L. Comfort, William Michen Caleb Engle and Isaac Vail; Samuel Alfred N. J., \$5 for himself and Dr. S. S. Haines, Edna C. Haines, Le Haimes and Pebe P. Stokes; Newlin Carter, in N. H. for himself, Mrs. M. A. Carter, Agt., \$1. for E. J. Zadock Ellyson, N. O.; Hannah Hales, O. T. Sawyer, Ia., \$12. for himself, John Knudsen Sigbjorn T. Rosdale, Ann T. Tostenon, Malin Thompson and Enos Sawyer, Ed. F. Stratton, Agt., \$30. for himself, Lydia K. Lightfoot, Rebecca S. H. Smith, Groh., Joseph J. Concock, Agt., \$1. for E. H. Madley, Ashly Johnson and Nancy T. Hadle Walter L. Moore, N. J.; Wm. D. Smith, Agt., Ia., \$3 for David Sares, David Halloway, Thomas E. Smith and Lydia S. Worthington; Anne S. Lippincott, G't B. V. Stanley, Agt., Ia., \$20. for Lewis H. Stanley, Alfred Stanley, S. M. Smith, Clark Percen Samuel Embree, George Young, W. G. Hoyle, George Spencer, Wm. E. Bundy and Zepha White; Nath. Dewees, Pa.; John M. Sheppard, Pa. and for Alice Roberts, Pa.; Ruth Harned, N. J.; Annie J. Jones, Del.; B. Dewees, for Emma Dewees, Agt., Groh., J. L. Burtt, Mass. \$1.; No. 52; James M. Moon, Pe. P. Hoopes, Phila.; Mary M. Reeve, for Wm. C. Reeve N. J.; Seth Shaw, Agt., O., \$18. for N. M. Blackburn Chas. Blackburn, Hannah Blackburn, Pebe Ellyson Guelma Nell, J. K. Blackburn, E. L. Cope, Nath. Kirk and J. H. Edgerton.

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

#### NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA. During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings from 9 A. M. to 1 P. M.

WANTED.—A well educated young woman Frier as teacher in the Friends' girls school in Tokio, Japan. Any one who feels drawn to such a career of Christiana service and believes that it will be right for her to do so, the position, may address for further information,

MARGARET W. HAINES,  
Cheltenham,  
Pennsylvania.

WILLIAM H. PILE'S SONS, PRINTERS,  
No. 62 Walnut Street.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, EIGHTH MONTH 31, 1907.

No. 8.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

**SURRENDERING THE PULPIT TO CHRIST.**—Jypsy Smith has said: "I wonder if Jesus Christ came to some of our churches where they are looking for a pastor, if he would be invited to fill the vacant pulpit."

That expresses the difference between a Friends' meeting and a stated-preacher meeting. The Friends' meeting expects Christ to fill the vacant pulpit, and the true members wait on his word, whether it be spoken in silence or through a chosen mouth-piece of his. The stated-preacher meeting invites man to fill its pulpit, and places him under an implied contract to preach something at the stated time, whether with Christ or without Him.

Plaintive was the confession of a Methodist minister heard lately, who said that he often longed for a deliverance from that bondage in which he must preach at some stated times when he was sensible the Lord had authority to do so was not with him. Oh, for freedom to preach in a free gospel ministry, and for freedom to be silent when the Spirit of the Lord is not upon me to utter words."

## The Possibilities of Friends of Truth.

A subject for discussion having been announced to us in these words: "The possibilities of our Denomination," but of having been reached during the discussion when it occurred, briefly suggested to us the following leading thought,—first the language of the presumptuous Napoleon conceived in man's self-asserting strength: "Nothing is impossible to him that wills!" and then the far better words of faith: "Nothing is impossible to him that wills the will of God, for him." But an improvement on these words was heard, as we entered the room, from the lips of an humble rayer: "We can do all things through Christ who strengtheneth us."

The possibilities of our denomination are all the possibilities of the Holy Spirit conformed to in men's practice. We know of no true Quakerism but that which means conformity to the witness of the Spirit of Truth in man. This must include the gospel of Him who said that He would send the Spirit of Truth, who "shall take of mine and show it unto you."

The trail of the Friends' imperfect though glorious accomplishments strung along through the past, are but comparatively feeble samples of the possibilities of the Holy Spirit through man,—possibilities of Quakerism still in store. Their strength consisted in the measure of the Holy Witness yielded to in action or suffering; their deficiency, or coming short of what might have been, has consisted simply in shortcomings of obedience to the further Light which stood ready for Truth's triumphant march, on disciples' feet. If way-marks of humanity to man have been set up along the pathway of Friends, if echoes of Christ's rebuke of capital punishment have been forcibly passed on, if the putting down of wars has received a swelling volume of entreaty which will not down, if a conscience against slavery has been successfully reckoned with till its public forms are becoming extinct, if the Spirit is more widely asserting itself as superior to the letter in professions of Christianity,—these movements of our principles as a denomination have been demonstrated to be realities of the Truth, largely by the persistence of its Friends in keeping its standard upheld. They stand as encouragements to Friends to resume their valor in the Spirit to "walk by the same rule and mind the same thing" amidst the now unforeseen problems of the future. If our preparations for our coming day and time be not great in the little things of every day, we shall be found unworthy to confront the greater when they come.

We have called Quakerism "applied inspiration,"—or the witness of the Spirit in man put into practice. Its possibilities are whatever the possibilities of the Holy Spirit are, when obeyed. To these no limit can be foreseen. "I have yet many things to say unto you," said Christ who is to be with us all "the days even unto the end

of the ages,"—"many things to say unto you, but ye cannot bear them now." Nevertheless when He, the Spirit of Truth is come, he will teach you all things, and guide you into all the Truth." And He will take of mine, and show it unto you: and will show you things to come."

## Remarkable Change in a Company of Indians.

The following testimony concerning a number of neighboring Indians is believed to have been written by Anthony Benezet: "These people were very earnest for the promotion of piety among themselves, which they apprehended to be the effect of an inward work, whereby the heart became changed from bad to good. When they were solicited to join the other Indians in the war against the English, they absolutely refused, whatever might be the consequence to themselves, even if the fighting Indians should make slaves, or as they expressed it, *negroes of them*: rendering this reason for it: That when God made men, He did not intend they should hurt or kill one another. Upon being further conversed with in respect to their religious prospect, he who had been the principal instrument in raising them to a sense of good, gave in substance the following accounts: 'That being by a particular providence brought under difficulty and sorrow, he was led into a deep consideration of the state of things in the world; when seeing the folly and wickedness which prevailed among men, his sorrow increased. Nevertheless, being impressed with a belief that there was a great Power who had created all things, his mind was turned from beholding this lower world, to look towards Him who had created it; and strong desires were begot in his heart for a further knowledge of his Creator. He was then made sensible that evil not only prevailed in the world, but that he himself partook much of its baneful influence; and he at last found that his own heart was bad and hard. Upon this, great dejection and trouble seized his mind, with an inquiry:—'What would become of his soul!' In this situation he cried unto that powerful Being, who, he was sensible, had made the heart of man; and after a long time of sorrow and perseverance in seeking for help, God was pleased to reveal Himself to his mind, and to put his goodness in his heart: he found he was, as he expressed it, raised above himself, and above the world; and felt that his heart had undergone some great change; the hardness and badness he had so long groaned under, was taken away; it was now become soft and good; he found so much love to prevail in it to all men, that he thought he could bear their revilings

and abuses without resentment; appearing sensible, that as the hearts of all men were bad and hard, till God made them good, the ill-usage he received from them proceeded from the same evil seed under which he himself had so long groaned. This sense of the corruption of the human heart, accompanied with a constant application to his Maker, to take away the badness and hardness of the heart, and make it soft and good, was what he called religion; and what, upon feeling the power of God to his comfort in his heart, he was concerned to exhort his brethren to seek the experience of in themselves. And further said, that under this dispensation he was made sensible, that the spirit of religion was a spirit of love, which led those who obeyed it into love to all men; but that man not keeping to this spirit of love, an opposite spirit got entrance in their hearts; that it was from hence that arose all those disorders which so much prevail amongst men. That he was also sensible that there was still an evil spirit laboring to get the mastery in his heart, in opposition to the Gospel spirit; but that those who had been visited by a power from God, and were obedient to the degree of light and love He was pleased to favor them with, would be more and more strengthened and established therein. He had also a prospect of the necessity of that baptism of spirit and fire, which the Scriptures and the experience of the faithful in all ages have testified every true disciple of Christ must undergo; whereby, through mortification and death to self, the root of sin is destroyed. This he had by the prospect he had of something like as an outward fire would be to the natural body; which he must pass through, in order to obtain that purity of heart he desired to obtain.

He further observed that whilst he was anxiously beholding this fire, he saw a very small path close to the fire, by walking in which he might go round the fire, and the painful trial be avoided. This he understood to represent the way by which those who were esteemed wise had found means to avoid that probation they ought to have passed through, and yet retained a name amongst men, as though they had been purified by it."

Thus this Indian, untaught by books, and unlearned in what is called divinity, explained the mystery of godliness in a plain and sensible manner; and in that child-like simplicity which our Saviour recommends as the badge of acceptance with God. This is the wisdom which, on account of its plainness and simplicity, has in all ages been hid from the wise and prudent, and revealed only to babes; who, in honest sincerity of heart, look solely to God in their distress.

ONLY spiritual insight can rightly interpret the signs of the time. They are always signs of more than lies upon the surface.—*Presbyterian.*

HORAS NON NUMERO NISI SERENAS.

"I number none but the cloudless hours."

[The motto on a sun-dial at Venice.]

#### THE PATH FOR MY FEET.

I cast a backward glance down life's rough road,  
O'er which my weary, earth-sworn feet have trod;  
And, midst the dark, I see the pathway strewn  
With priceless blessings from the hand of God.

What though sharp piercing thorns infest my path;  
Are there not here and there some rare, sweet flowers?  
God sends us good, and ill in love's sweet wrath;  
We need some bitter in this life of ours.

Are shadows falling? There is light above.  
Do storms descend? The sun will smite again.  
And so I recognize the hand of Love  
That guides me gently through a life of pain.

'Tis not all darkness. Some soft golden rays  
Have shed their radiance o'er my darkened life,  
And though I wander now through troubled ways,  
Their memory comes like blessing after strife.

So I accept whate'er my Father wills,  
Since He designs it for my highest good.  
For what to our weak sight are seeming ills,  
Are richest blessings if but understood.

God has been good to me, I cannot ask  
For richer blessings than his love has given,  
Until my soul is freed, and I shall back  
In the broad sunshine of his perfect Heaven.

O all wise Father, I will not disown  
The love which sends the bitter with the sweet,  
Nor will I murmur, though I walk alone  
The path thou hast appointed for my feet.

—Selected.

THE THOUGHT-FOOD FOR HIGHEST CHARACTER.—A man of God should accustom himself to have God, as much as possible, present in his mind. Keep thy spirit in the same disposition, both in the time and out of the time of prayer. Thou oughtest also, when in company, strongly to labor to keep God present in thy mind. Let not anything thou seeest or hearest (of a nature diverting from his Spirit) be retained or dwelt upon in thy mind, more than really is necessary, lest thy imaginations and thy desires be filled by strange images or a disorderly love; for what we suffer to be impressed on our minds, whether it be agreeable or the contrary, presents itself, and will disturb us when in prayer.

Thou must not be satisfied with having thought upon God, as a passing object, for such thoughts soon vanish, and where there is one thought of God, there will be ten others relating to temporal things, which drive away the first. Wherefore it is necessary that we turn our minds entirely towards God, to preserve a sense of God's presence within, with a simple and sweet inclination towards Him; so that whatever happens to us, we may always maintain an equality of soul, a fidelity and constant sincerity to God, that He in all things may be the principal object of all our actions. Thus none will be able to turn or separate us from God. And He who remains thus united to Him will not easily be drawn into sin.

And it is a surprising instance of love that when a soul has debased himself from that holy mountain, our Lord Jesus Christ should still condescend to visit him.—*The Plain Path.*

IMPATIENCE is of nature; patience is of grace. Impatience is of the moment; patience is of eternity. Impatience is of humanity; patience is of God.—*Presbyterian.*

#### "Rare Self-Denial."

1640.—M. A. Arnaud, of Port Royal, France, observes: "That a true Christian will have before his eyes the danger of wealth more than that of poverty, and the fear superfluity more than that of necessity. One of the carters of Port Royal named Innocent Fai, used always to eat the bread made for the dogs, in order to give his own portion to the poor. Being possessed of a little piece of land, he sold it for four hundred livres; one hundred he gave to deliver a prisoner, and the remaining three hundred he gave out to poor families in weekly allowances, one piece of land kept in corn, which, after his work was over he used to thresh out himself; his friend, a miller of Port Royal, having ground and his sister baked it, he gave it to the poor as well as his wages, which he laid out in clothes for them. Perceiving his charity was spoken of, he begged a friend to distribute them in his own name; but he refusing, he then begged the nuns of Port Royal to keep his wages and let them be distributed amongst the charities of the house. When his work was done, he used to go into the stable, and shutting the door spend his leisure in prayer. He was very diligent in reading Scripture, and having a little room of his own, used to copy passages of Scripture, so as to learn them by heart. These he repeated as he pursued his daily labor, and they formed the subject of his conversation with his fellow servants and the poor. He went very thinly clad and literally fulfilled the precept: "Let him that hath two coats impart to him that hath none." One winter he passed without shoes or stockings, having spent all his money, and having stripped himself to give to a poor old woman. A gentleman one day, seeing him in this condition, told him, "he was a great fool," and asked him "where he had learned to strip himself in this manner?" He replied: "In the Bible." "You are an ignorant, stupid fellow," returned the gentleman, "and misunderstand it. You are the first person for whom you should keep your little property, and not leave yourself to die like a dog on a dunghill in your old age, and to starve for want." "Sir," returned Innocent Fai, with animation, "it is not wealth that can support our real wants, but Divine Providence; and if we do not submit our desires to Him, we may, in the midst of wealth, not only suffer from real wants, but be tormented by the multitudes of factitious ones. Death will come, and when it does come, the conscientious would be more tormented by superfluity than the body by want." Just one year after this conversation, Innocent Fai died, not having one penny in his pocket but assisted by the best advice of the first physicians in France; nursed by one whose education was in courts, whose name were amongst the princes of the land. His funeral was attended with honor by a large community. The gentleman who gave him advice, lived a long and worldy life; died in a noble mansion house, situated in his own magnificent grounds, in a splendid room, on a bed of down. But his family

had flown from the scene of sickness. The tardy footsteps of the hireling alone broke the drear solitude of his empty palace, and the physician pronounced his doom to the ears of strangers. Then he found that the hand of unattached servitude which alone relieves the wants of the ungodly rich, is colder than that with which casual charity relieves the poor. A. F.

MAVERNS, Fifth Month 28th, 1907.

### Gentleness of Spirit.

Few are willing to undergo the suffering out of which a thorough gentleness comes. We must die before we are turned into gentleness; and it is not a painted death, but a real breaking and crushing of self, which changes the heart and conquers the mind.

There is a good deal of mental and logical sanctification which is only a religious fiction. It consists of mentally putting oneself on the altar, and then mentally saying the altar sanctifies the gift, and then logically concluding, therefore, one is sanctified. But the Adamic flint has not been ground to powder; the bosom has not been touched with the lonely, surging sighs of Gethsemane; the beautiful self-constructed air-castles have not been crushed to pieces.

Death must be carried out in the little hidden details of life, and this involves a vast amount of quiet suffering. Many Christians seem not to understand that, after the instantaneous work of sanctification, there is a vast stretch of progress in having the mind of Jesus; that the will can more and more sink into God's will and the thoughts can be more and more lifted to heavenly perceptions, and all the affections enlarged and flooded with the indwelling of Jesus, until every expression and tone, and manner in some way indicates the mark of God upon it.

To be filled with the gentleness of Jesus we must put it above everything else; that is, set a price on it in our hearts above all Christian activity, or cutting a great figure in the Christian world, or the visible church.

The ruin of spirituality among modern Christians is in putting the fussy doing of religion ahead of the deep, Divine inward likeness to Jesus. Unless our hearts inwardly love the humility and gentleness of Jesus, so that we appreciate being just like Him in all our inward spirit and behaviour, and esteem that first and foremost in the moral universe, then we must fail of ever knowing Him in the deep sense that Paul refers to in the third chapter of Philippians.—*Trust.*

I will try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and a habit of silence; practicing economy, cheerfulness and helpfulness. And as I cannot in my own strength do this, nor even with a hope of success attempt it, I look to Thee, O Lord my Father, in Jesus Christ, my Saviour, and ask for the gift of the Holy Spirit.

### LOVE THE SHORTEST ROUTE.

Though Christ a thousand times  
In Bethlehem be born,  
If He's not been born in thee,  
Thy soul is still forlorn.

The cross on Golgotha  
Will never save thy soul;  
The cross in thine own heart  
Alone can make thee whole.

Whate'er thou lovest, man,  
That, too, become thou must:  
God, if thou lovest God;  
Dust, if thou lovest dust.

To bring thee to thy God,  
I love takes the shortest route;  
Thy way which knowledge leads  
Is but a roundabout.

A heaven within thyself  
In calm eternity,  
Drive out from thee the world,  
And then like God thou'll be.  
—*Angelus Silesius* (1624).

### Decease of an Engaged Couple.

Some sixty years ago, Susanna, daughter of Abraham Fisher, of Youghal, County Cork, Ireland, a teacher at York Friends' School, came over to Cork to prepare for marriage to John Morley of Bolton le Mors, Lancashire. While visiting round amongst the poor she contracted the famine fever and died there. The following lines of verse were found under her pillow, copied in pencil by her:

"They came, they went, of pleasures passed away,  
How often this is all that we can say.  
Came like the cistus, with its purple eye,  
Went like the cistus, blooming but to die,  
Unheeded in their flight, they glided past,  
We wept not, for we knew not 'twas the last.  
There's no last time in heaven, the angels pour  
A still new song, though chanted evermore.  
There's no night shadowing their daylight hours,  
No fading time for fading marjoram flowers.  
No change, no death, no barp that lies unstrung,  
No vacant place, those hallowed hills among."

Not long after her death John Morley was seen attempting to cross the ford between the mainland of Wales and the Island of Anglesea, being a good swimmer he had taken off his coat to be free to swim in case of need, but was swept away by the rush of water and his body was found on the shore about three miles away, three days after. A few lines from one of his poems follow, viz:

"Homes have I seen where piety and man  
Made earth a heaven so far as mortals can  
Where various virtues blending sweetly shine  
Shade into shade, now earthly, now Divine  
As when some cloud of dark and teeming gloom,  
Whose black cold depths the sun can scarce illumine.  
Yet round its brow, a glorious fringe of light,  
Tells that its heavenward side is ever bright.  
So shines the Christian, so religion bears from heaven  
Its glories and from earth its cares, so round his soul  
play  
Joys celestial born, which 'scape to earth and cheer  
as they adorn." A. F.

### FROM MEMORY.

THE Bible has been, is, and ever will be the only standard work on holiness. No criticism to offer against reading other books, but remember that this Book is the only truly inspired text.—*GEORGE BRADFIELD.*

WAITING hours are seed times of blessing.

### OUR YOUNGER FRIENDS.

THE LITTLE EGG MERCHANT.—"There is someone rapping at the door. Oh, it is that farmer's boy selling eggs. Go and tell him we don't buy eggs from boys; we can't risk getting bad eggs. Boys at the door will say anything." But when I went to the door I saw such a bright, honest face that I could not think ill of him. I saw his eggs and asked, "Are they all fresh?" The manly little egg dealer looked me squarely in the face and said, "Yes, madam, they were all laid only yesterday." "How can you be sure of that?" said I. "Why, because I took them from the nest myself. Do you think I would tell a lie for the sake of selling a few eggs?" "Well, it would not pay you," I said, "for you would sell no more to me." "Oh, I was not thinking of that, madam; but it would not pay me in here," said he, touching his breast. "Did you never tell a lie?" said I. "Yes," said he, "I told a whopper once, but it hurt me that badly, I will never tell another." "You mean, I suppose, you were so well punished for it?" "No," said he, "although my father did whollop me soundly when he found it out, and said he did not want any lying lads about his farm; but his hurting did not last long. It was the hurting to my soul that lasted." "God can take that hurt all away, too, if you ask Him," I said. "Oh, I know He can, for I did ask Him, but the memory of it hurts me still." The brave little chap looked at me so kindly that I bought all his eggs, and found them all fresh. But how few of us remain so long tender about our first lie? The little boy's conscience was as fresh as his eggs, but there is such a thing as a rotten conscience. God save us from it.—*Friendly Greetings.*

HE DARED TO TELL THE TRUTH.—A boy once went to live with a man who was accounted a hard master. He never kept his boys—they ran away or gave notice they meant to quit; so he was half his time without or in search of a boy. The work was not hard, opening and sweeping out the shop, chopping wood, going errands and helping round. At last, Samuel Fisher went to live with him.

"Sam's a good boy," said his mother. "I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Samuel thought he would try. The wages were good, and his mother wanted him to go. Samuel had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the woodhouse with him.

"Why, of course, I didn't mean it, and

accidents will happen to the best of folks," said Samuel looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He darren't tell it; but Mr. Jones kept suspecting, and suspecting and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Samuel.

"No," said the boy, "he was afraid, Mr. Jones has got such a temper." "I think he'd have better owned up at once," said Samuel.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Samuel alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell "Mrs. Jones," but she wasn't sociable.

When his master came into the house the boy heard him. He got up, crept downstairs, and met him in the kitchen.

"Sir," said Samuel, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked the man. "I should think morning would be time enough to tell of your carelessness."

"Because," said Samuel, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Jones looked at the boy from head to foot, then, stretching out his hand, he said heartily:

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle in you. Go to bed."

The master was fairly won. Never were better friends after that than Samuel and he. Samuel thinks justice had not been done "Mr. Jones." If the boys had treated him honestly and "above board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Samuel Fisher finds in "Mr. Jones" a kind master and a faithful friend.—*Scotch Tract.*

#### HISTORY OF FRIENDS.

(Continued from page 53.)

AND now they bethought them of Wenlock Christison, and brought him to the court at Boston, where John Endicott, the governor, and his deputy, Richard Bellingham, said to him:

"Unless you renounce your religion, you shall surely die."

"Nay," he answered, with undaunted courage, "I shall not change my religion to save my life: neither do I intend to deny

my Master; but if, for Christ's sake, and the preaching of the Gospel, I lose my life, I shall save it."

His fearless resolve gave such a check to his persecutors, that for this time, they contented themselves with sending him back to prison: but in four months after they disputed in court, among themselves and about him, for two weeks, during which time the sun shone not in the firmament (a rare occurrence there, at that time of the year), and the people said, that hating their evil intentions, the sun hid his face from them. They did agree in time, however, and bringing the prisoner before them, asked what he had to say against his being put to death.

"I have done nothing worthy of death," he said; "if I love, I refuse not to die."

"Thou art come among us in rebellion," they repeated, "which ought to be punished as the sin of witchcraft."

"I came among you," said the prisoner, "not in rebellion, but in obedience to the God of heaven; not in contempt of any of you, but in love to your souls and bodies, and that you shall know, one day, when you and all men must give an account of the deeds done in the body. Take heed, for you cannot escape the righteous judgments of God."

"You pronounce woes and judgments," said Major-General Adderton, "as did those before you, but the judgments of the Lord are not come upon us yet."

Wenlock calmly answered: "Be not proud, neither let your spirits be lifted up: God doth but wait till the measure of your iniquity be filled up, and you have run your ungodly race, then will his wrath come upon you to the uttermost. And as for thee, it hangs over thy head, ready to pour down on thee, and it shall come like a thief in the night, suddenly, when thou thinkest not of it."

Again the court set about trying him: he appealed to England, but of this they would not hear; and now some wanted to let him go, and others to hang him, till the whole court was in such confusion, that John Endicott himself hastily pronounced this judgment.

"Wenlock Christison, hearken to your sentence: you must return to the place whence you came, and thence to the place of execution, there to hang till you be dead."

The prisoner replied, "The will of the Lord be done, in whose will I came among you, and in whose counsel I stand, feeling his eternal power that will uphold me to the last gasp. Known be it to you all, that if ye have power to take my life from me, my soul shall enter into everlasting rest and peace with God. And if ye have power to take my life, which I do question, I do believe you will never more take the lives of any Quakers. Think not to weary out the living God by taking the lives of his servants. He can raise up the same principle of life in others, and send them among you."

The holy confidence with which he uttered these words, and what soon after happened, made it plainly appear that they contained something supernatural; for five days after,

the marshal and a constable came to the prison, and liberated Wenlock Christison and twenty-seven other Quakers, some of whom were under sentence of death. No wonder that Wenlock Christison said, "Tha the power of God was above all their evil deeds;" and now for a while the persecution was stopped, and in this way:—

King Charles the Second had seen a book written about it, by George Bishop in which was this sentence, spoken by Major-General Denison, to those who complained of the cruelties practiced: "This year ye will go to complain to the Parliament; next year they will see how it is and the third year the Government will be changed." The king reading this, called aloud to the lords to hear it, and said:—

"Lo! these are my good subjects of New England, but I will put a stop to them."

And when the news of William Ludra's death reached England, Edward Burrough obtained audience of the king, and told him that there was opened in his dominion a vein of innocent blood, which, if it were not stopped, would overrun it all.

"But," said the king, "I will stop that vein, and speedily; call the secretary."

He came, and this mandamus was forth with written, that it might be sent to New England, addressed thus:—

"To our trusty and well beloved John Endicott, Esq., and to all and every other the governor or governors of our plantation of New England, and of all the colonies thereunto belonging, and to all and every the ministers and officers within the Continent of New England.

"CHARLES R.

"Trusty and well beloved, we greet you well. Having been informed that several of our subjects among you, called Quakers, have been, and are imprisoned by you, whereof some have been executed and others are in danger to undergo the like; we have thought fit to signify our pleasure in that behalf for the future; and do hereby require that if there be any Quaker among you already condemned to death, or other corporal punishment, or imprisoned, you are to forbear to proceed further with them; but that you forthwith send the said persons over into our kingdom of England, with account of the crimes laid to their charge, to the end that such course may be taken with them here as is agreeable to our laws, and their demerits. And thus our letters shall be your sufficient warrant and discharge.

"Given at our Court at Whitehall the 9th September, 1661, in the thirteenth year of our reign.

"By his Majesty's command,

"WILLIAM MORRIS."

Now King Charles empowered the Quakers to send a vessel to America without delay, and he gave the deputation and mandamus to Samuel Shattock, a New England Quaker, who had been banished thence or pain of death. And another Quaker, Captain Ralph Goldsmith, for the sum of three hundred pounds, made ready his ship to sail in ten days. A fair and prosperous wind brought her in six weeks to New England, and on a First-day morning she entered



the Bay of Boston, with all her colors flying. The townspeople came on board, but the captain would, on that day, tell his business to no one, nor land any of his people; and the whole town wondered at the audacity of the Quakers, who sailed their ship thus into the lion's mouth.

Next morning Captain Ralph Goldsmith and Samuel Shattock, unattended by any one else, walked through the street, until they came to the house of John Endicott, who ordered Samuel Shattock's hat to be taken off. So soon, however, as John Endicott had received from his hands the king of England's mandamus, he ordered his hat to be replaced, and doffed his own. Then consulting with the deputy governor, they said they would obey the king's order. The Quakers were set free, and the pious New Englanders sent over a deputation to King Charles, to avert his displeasure from themselves. These soon left England, however, when several of the Quakers, whom they had formerly ill-treated, appeared as witnesses against them, which made them return in disgust to their own country.

### William C. Allen in Norway.

STAVANGER, NORWAY, Eighth Mo. 4, 1907.

Last First-day evening the meeting in the theatre at Aalborg, was a very good one; about one hundred there, all settling down into the quiet as though always used to a morning's meeting. Early the next morning we drove six miles into the country to visit an old friend, a small farmer. The house was very quaint and tiny, we had to stoop going through the doors. That evening we took the train for Hjørring, reaching there about ten p. m. The hotel we had expected to go to was not running, so we soon found good rooms elsewhere. All the hotels in Denmark have been very satisfactory. Most of Third-day was spent upon nine miles out in the country, where we had a meeting in the afternoon. I have seldom seen so many beautiful wild-flowers, like a strip of bright carpet on each side of the road. The country was rolling, with frequent old wind-mills. The farmhouses and barns are generally under the same roof, very convenient in the long, dark, cold winters. Early Fourth-day morning we left for Frederiksham—left our luggage at the hotel, then on up to Hagen, an old fishing village and summer resort. But the day was a wild, stormy one, so we could not walk about much. Rain fell all that night, and the wind went down, so the next morning was fine for our start to Norway. At ten we sailed away from Denmark on the *Queen Maud*, a fine new steamer of some one thousand tons. The day was perfect, so we could enjoy it all. We were in the "Kristiania Fjord" for four hours before landing at Kristiania, at one p. m. G. and I were charmed with the great beauty. Cook's man met us at Kristiania with our tickets for a steamer leaving at eleven p. m. for Stavanger. He put us through the customs in a few minutes, then started us on an hour's drive about the city. It was still twilight when we returned

to the steamer at 10:20 p. m. She was very small, about three hundred tons; but very clean, with excellent meals. The staterooms were too small for two people to dress at the same time. We took what is called the "inside route," but frequently we were right out in the open sea, so nearly everyone was sick. William and an old lady were about all who escaped.

The boat carried the mail, so made frequent stops, time enough at some places to go up into the towns. We had some two hours at "Kristiansand."

From there to "Flikke fjord" was all open sea, but it did not make us sick. At "Flikke fjord" we left the boat, coming to this city by train, one of the grandest rides I have ever had. If you can imagine great rivers two and three miles wide, running through the Rocky Mountains, it will give you some idea of how these fjords look. We are living at the meeting-house, have four nice large rooms; a general living room, a kitchen, and two bed-rooms. Peter Fugelli's sister keeps house for us. There were about forty people at meeting this morning, Thorstein Bryne interpreting for William. The Friends here are scattered, two or three in a place. Our plans for seeing them all are not yet made.

The weather here is just about like Tenth Month at home—nothing but winter clothes needed. Much love to you, from all of us.

Lovingly,

ELIZABETH C. B. ALLEN.

DIVINE COMFORT AND SUPPORT, UNDER CRUEL SUFFERINGS FOR CONSCIENCE'S SAKE.—The first imprisonment of Isaac Pennington did not last more than seventeen weeks, but it was in the winter, and he was deprived of the comforts and even the necessities of life, so that his delicate frame suffered severely. Yet in this trial he speaks of his experience of the tender mercy of the Lord, "Who made my bonds pleasant to me; and my noisome prison enough to have destroyed my weakly and tenderly educated nature, a place of pleasure and delight, where I was comforted by my God night and day, and filled with prayers for his people; as also with love to, and prayers for, those who had been the means of outwardly afflicting me and others, upon the Lord's account." He exclaims: "Oh, how have I prayed for the lost world! For all the souls of mankind how hath my soul bowed in unutterable breathings of spirit before my God, and could not be silenced; until He quieted my spirit in the righteousness and excellency of his will, and bid me leave it to Him." Long before he had written it: "Such is the nature of God, that were it but known, it could not be trusted, so kind is God that the greatest sinner who is most obnoxious to Him, did he but know Him, would not fear to put himself into his hands."

A. F.

MALVERN, Eighth Month 9th, 1907.

"A candle that will not burn in the house would make a poor street light; and a Christian whose light does not enlighten the house does little to enlighten the world."

### Agricultural Colleges.

In an interesting article by E. P. Powell in a recent number of *The Independent* upon Agricultural Colleges in this country, it is stated that they "are getting to be the intellectual centers of America." There is about them not only an atmosphere of investigation but of application." In enumerating some of the achievements of these colleges in connection with the Agricultural Department at Washington he mentions the published bulletins upon tomato vines, experiments upon Smyrna figs with the caprifig wasp lately introduced here, the Babcock test to determine the comparative value of cows, instructions upon building silos, and says: "Recent bulletins discuss legumes, alfalfa, meats, farm drainage, irrigation, apple growing, peach growing, grape diseases, orange culture, sugar beets, forestry, poisonous plants, insecticides, country homes, marketing, all sorts of insect pests, spraying orchards and gardens, and otherwise enter into every field and branch of home life, home thrift, and national prosperity."

In speaking of the annual loss to the country by insects he quotes Dr. Howard the national entomologist as estimating them as amounting to over five hundred millions of dollars, and affirms: "We know now how to fight and how to conquer the currant worm, the curculio, the codlin moth, the pear psylla, the tent caterpillar; and although the battle must be repeated each year, we can save our crops."

Among the problems now in course of investigation are the value of the velvet bean and beggar plant in enriching the soil in Florida, the study of wilt, rust, smut, and other diseases in N. Dakota, where, it is said, the treatment of smut with formaldehyde has already saved millions of dollars to the State, the extermination of green bugs which have caused such an excitement in the wheat market in Texas and Oklahoma, and the thirteen-year locust in Kansas and Missouri; E. P. Powell states that "Professor Budd, of the Iowa College, has ransacked the world for better fruits, and has introduced into the United States a very large number, either entirely novel to us, or improvements of those we already possessed." In 1898 thirty-five American and fifty-six of his Oriental melons were tested at colleges and stations. The South Dakota College reported that the five best varieties were of the imported sorts. . . . The introduction of the olive has greatly added to our wealth as well as our pleasure. The commercial value of the orange, the melon, the strawberry, the tomato, as well as other fruits, and nuts has relied almost entirely upon the work of our professors. For instance in New Jersey the station has been able to secure an average gain of over sixteen hundred quarts per acre on irrigated plots of blackberries."

He adds that "Perhaps not least important has been the State soil surveys, carried on by a larger part of our agricultural colleges. Any farmer may have a specific soil examination by communicating with

his State experiment station or college. In this way a very large amount of labor is saved, in the way of cultivating crops least likely to produce a maximum revenue. Professor Miller, of Missouri, has been eminent in this sort of work, and he reports that the farmers of that State fall in with the idea very cordially. In Florida I found that Southern farmers were peculiarly in need of soil analysis, having in some way adopted prejudices against any effort to widen the list of crops experimented with. It is only within a very short time that the Irish potato has been one of their marketable products. The State bulletins have been eminently useful also in teaching the value of legumes, like velvet bean and cow peas, to make the sandy soil most fertile."

"The Cornell Experiment Station has at present not less than fifteen thousand plants of timothy under observation, with the expectation of developing a timothy that will furnish three to four times the amount of hay per acre over the selections commonly grown. In the dairy school it has recently demonstrated that a high quality of butter can be made from the fat wasted in whey. The value of this butter in New York State alone would be annually over seven hundred thousand dollars. It is also paying especial attention to the invention of a better system of brooding chickens in large flocks; at the same time saving seventy-five per cent. of labor."

"Summed up," he says, "we find that the Department of Agriculture is so correlated with State colleges, and these with State experiment stations, as to constitute a new American university system."

It has asserted the simple life as the true end of education. It is recreating the country home as ideal. It has gathered fruits, cereals, vegetables and flowers from all the globe, with which to create the country garden, yet it teaches the intelligent owner to improve what he receives. By the art of making soil from the air the land owner may hereafter reap his acres but never rob them." Many of these colleges give instruction in the higher branches of learning. The number lately attending them is given at six thousand, while the number of graduates is about double that number.

"FINISHED" EDUCATION.—The more a man really knows, the less conceited he will be. The student at Trinity College who went up to his professor to take leave of him because he had "finished his education," was wisely rebuked by the professor's reply, "Indeed! I am only beginning mine." The superficial person, who has obtained a smattering of many things but knows nothing well, may pride himself upon his gifts; but the sage humbly confesses that "all he knows is, that he knows nothing," or, like Newton, that he has been only engaged in picking shells by the sea-shore while the great ocean of truth lies all unexplored before him.—*Self-help.*

ONE of the sublimest things in the world is plain truth.

### THE PRESENCE OF CHRIST.

He does not seem to answer  
All my prayers,  
Nor always lift the burden  
Of my cares.  
And He has called me often  
Into night,  
And in time of battle  
Made me fight.  
Yet if I know Him near me,  
All is well;  
The comfort of his presence  
Who can tell?

What if I miss my comrades  
On the way?  
He will ne'er forsake me  
All the day.  
And though I find the pathway  
Steep and long,  
And weary of the journey,  
He is strong;  
So strong that I can rest me  
In his love,  
And see, as in a forecast,  
Heaven above.

Whatever life may bring me,  
I am sure  
The comfort of his presence  
Will endure.  
There may be gloomy valleys,  
Wind-swept heights,  
Weird noises in the shadows,  
Broken lights,  
But I will fear no evil,  
Christ will be  
A Guide, a Friend, a Saviour  
Aye to me.

—MARIANNE FARNINGHAM.

### Science and Industry.

The streets of Athens are being asphalted and tracks are being prepared for electric trolleys.

A SUITABLE COMMEMORATION.—Bath, Me., Eighth Month 5th, celebrated the three hundredth anniversary of the birth of American shipbuilding. The first launching in the United States took place at Popham Beach, at the mouth of the Kennebec and a few miles below Bath, when the pinnace *Virginia*, of Sagadahoc, the product of the disheartened members of the Popham colony, slid down the ways into the ocean. Wonderful was the career of Maine, and especially Bath, for a long time. Now very few ships are built, and very few seen. Maine is still cutting an immense figure in the lumber industry. Last winter there was cut in Maine nine million feet of timber, eight-ninths of it being spruce and the remainder largely pine. This stupendous output would reach nearly two hundred miles, more than half way across the Continent or to England. Most of the pine has been cut in the southwestern part, where a second growth of pine has developed along the Saco River and taken the place of the great pines which gave Maine the name of The Pine Tree State.—*Christian Advocate.*

LITTLE, BUT TO BE FEARED.—The caterpillar, known as the well-marked tussock moth, is appearing in vast numbers in Brooklyn and other parts of this country. The tussock moth is a brilliantly colored creature, and nature has made no effort at concealing its presence in the matter of color, as it

does with many insects. The body is about one and a half inches in length, of a brilliant yellow. On the head is a pair of feathery antennae. At the other end a short feathered tail sticks up. The tail and the antennae are black. The sides of the back are decorated with two velvety black stripes with a vivid red one between. The insect takes its name from the fact that soft white tufts that look like small paint brushes stick up from the back. From these tufts or tussocks the insect takes its name. This moth will lay its eggs on the under side of iron tree guards and courtyard railings as naturally as on the trunks of trees. As soon as the eggs are laid and covered up with the cobwebby stuff, the moth dies. Several new enemies of such trees have invaded this country within the past decade. On a small spot on which we pay taxes there are fifteen varieties of trees, which are old friends, as beautiful in winter as in summer, and there are seven kinds of enemies among these trees. We do not blame the enemies, for as the renowned Isaac Watts said of dogs, "For God hath made them so."—*Christian Advocate.*

APPLES AS MEDICINE.—Chemically, the apple is composed of vegetable fiber, albumen, sugar, rum, clylophrophyll, malic acid, gallic acid, lime and much water. Furthermore, the German analysts say that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. This phosphorus is admirably adapted for renewing essential nervous matter, lethargy of the brain and spinal cord. It is, perhaps for the same reason rudely understood that old Scandinavian traditions represent the apple as the food of the gods, when they felt themselves to be growing old and feeble and infirm, resorted to the fruit for renewing their powers of mind and body. Also, the acids of the apple are a signal use for men of sedentary habit, whose servers are sluggish in action; those acids serving to eliminate from the body noxious matters which if retained, would make the brain very heavy and dull, or bring about jaundice or skin eruptions and other allied troubles.

Some such an experience must have led to our custom of taking apple-sauce with rich pork, rich goose, and like dishes. The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chalk matter engendered by eating too much meat. It is also the fact that such fruit as the apple, the pear, and the plum, when taken ripe and without sugar, diminish acidity in the stomach rather than provoke it. Their vegetable salts and juices are converted into alkaline carbonates, which tend to counteract acidity.

A good, ripe, raw apple is one of the easiest of vegetable substances for the stomach to deal with, the whole process of its digestion being completed in eighty-five minutes.—*N. Y. Popular Science Monthly.*

A RAILWAY PIONEER.—We were shown

yesterday, says the *North American* in 1871, a printed copy of the report of some very interesting proceedings which occurred at Darlington, England, on the twenty-third of Tenth Month last, on the occasion of presenting an address, on behalf of the people of that town, to Edward Pease, an agent resident there, who appears to have been the pioneer of railways in Great Britain. Edward Pease, who is in his ninety-first year, as far back as 1818 saw "the necessity of unbroken communication by railway, and predicted the extension of that system." He acted upon his grand idea at the time, and for the address says that he projected, and by his unwearied earnestness of purpose and difficulties almost overwhelming, carried to success the first railroad, from the collieries in the west of England, through Darlington, to Stockton-upon-Tees. He, in fact, bears the appellation of "Father of Railways." His active colleagues in the enterprise were Thomas Meynell and Jonathan Backhouse, and their law adviser was Francis Mewburn, the first Solicitor, who in the year 1819, carried a railway bill through parliament.

The first engineer of this pioneer railroad was the famous George Stephenson. Edward Pease's selection in this instance was indeed, as he said in his response to the Darlington address, a marvelously happy one. Stephenson was exactly the man for the enterprise, and his vigorous intellect and perseverance achieved for the undertaking a success it might not have met with at other hands. This reminiscence is interesting at the present day, when the system begun by Edward Pease and his audacious aids spread over the civilized world, and especially to the United States, of which it has become the pride. The difficulties which encompassed such a work in the year 1818, were very greatly beyond those now encountered, formidable as the latter are well known to be, and the name of Pease therefore deserves to be cherished among those of the benefactors of the age.

#### Proverbs to Encourage Industry.

Some of the most striking proverbs about industry put the thing by way of contrast: "Idleness is the greatest prodigality;" "Idleness is the root of all evil;" "Idleness is the sepulchre of a living man." "What disease was it your brother died of?" was a question once asked of a man of rank. "He died," was the reply, "of having nothing to do." "Enough," was the response, "to kill any of us." There are other proverbs which put it even more strongly: "An idle brain is the devil's workshop;" "It is instructive to observe how the same ideas are expressed by different nations in similar phraseology. There are some Tuscan proverbs which are very much akin to the above: "A lazy man is the devil's bolster." "He who labors is tempted by one devil; he who is lazy, by a thousand." We may not trace some of the best of these, both about industry and idleness, not just to the common sense of mankind, but to that repertory of practical and inspired

wisdom, the Book of Proverbs? Here are a few of them: "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." "The thoughts of the diligent tend only to plenteousness; but of every one that is hasty, only to want." "What a beautiful picture that is of the excellent woman in the last chapter! and what a contrast is that of the vineyard of the slothful! a picture which one could almost wish the pencil of a Hogarth had thrown on his canvas; "I went by the vineyard of the slothful; and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man." (Prov. xxiv: 30, 34.)

#### The Religion Worth Having.

"Religion, to be worth possessing, must be a life-giving, life-moulding, hope-inspiring power." If it is not, if it does not make life livable, and the individual lovable, if it does not deliver us from evil and wed us to that which is good; in short, if it does not permeate the whole of us with the life of God, then our religion is vain.

Some one has well said: "We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the hired help besides paying them promptly; projects the honeymoon into the harvest-moon and makes the happy home life like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are travelling over them."

THE well defined spiritual life is not only the highest life, but it is also the most easily lived. He who has taken his stand, who has drawn a boundary line, sharp and deep, about his religious life, who has marked off all beyond as forever forbidden ground to him, finds the yoke easy and the burden light.—HENRY DRUMMOND.

#### Bodies Bearing the Name of Friends.

A clergyman of the church of England at an evening meeting in London, instead of giving his congregation the usual Bible talk, produced and read the London Yearly Meeting Epistle, which was followed by a time of silent prayer and meditation.

COLLEMAN I. and MARY P. NICHOLSON have been visiting Friends in central Pennsylvania. They attended the Lland Meeting on First-day the 18th, and Muncy on Fourth-day. They expected to be at Greenwood Meeting last First-day.

CHARLES F. HOLDER is founder and President of the Society of Descendants of Pioneer Quakers of America. He says: "We do not deliberately scuttlet our best ships, we do not reverse policies in business because they produce good results; why should we stand by and see this splendid Society die? That is what is coming unless some modern Fox or Penn springs into the breach. I believe that when a people have a legacy handed down to them, as have the Friends in their religious society, a tradition which has stood the test of centuries, they have no right to see it pass, but should adapt it to the requirements of to-day, keep it inviolate, and hand it down to their children and their children's children."

In all these good wishes we do not see the Source of Life for the Society touched upon. It is not that Fox or Penn should spring into the breach, but that the Christ, who is seeking to come in, should be received and lived in practice by the members. The handing down of the Society as a historic figure will best be taken care of by living in the same life of Christ that Fox and Penn lived.

In the recent Quarterly Meeting held at Media, Pa., one of our elder ministers had an exhortation for his brethren and sisters, which has been abridged in a daily paper, in the line of being alive in the church. It reminded the writer of a similar concern delivered by Joseph Rhoads, of Springfield, some ten or fifteen years ago in this same meeting house, when he said in substance: "It never was intended that we should be a declining or a dying people or church, but we should be alive in the truth, a working people, gathering souls unto Christ, the great Head of the church, not that He would encourage any to enter upon this great work in their own wills and wisdom. Not at all. There must be a tarrying at Jerusalem until ended with power from on high before any can enter rightly into this great work." But he wanted Friends to be up and doing, a working people, just as we read of in the Scriptures. When Andrew was assured he had found the Messiah, he hunted up his brother, Simon, and said unto him, "I have found him, the Messiah (the Christ), and he brought him to Jesus." The same might be said of Philip of Bethsaida. He findeth Nathaniel, and it is left on record of many in our own Society, no sooner were they converted and had tasted of the joys of the Redeemed than we find a desire to be ten times more holy than they were. The same precious experience, and they went forth in the life and power of Christ to gather sinners unto Jesus, who is the way, the truth and the life. The concern, expressed yesterday, was very much in line with the above, only more extended."

#### Gathered Notes.

ALABAMA is the only State in the union whose Legislature meets but once in four years. Their sessions are in the fall, and the members of the Legislature get four dollars a day.

THE SECOND HAGUE CONFERENCE.—"Let us be of good cheer; for our horizon, clouded though it be by transitory evils, is yet bright and promising compared with the skies under which the great champion of Peace lived so bravely in the past. What would not men like Erasmus, Grotius, St. Pierre, Kant, Franklin or Gobden have given to behold a spectacle like this assembly of the representatives of all nations, languages, religions, customs and laws, meeting to confer the blessings of Peace, and to prevent the outbreak, or mitigate the sufferings of war!"—The Nation.

A DESERVED RECOGNITION.—"Alain LeRoy Locke, a negro of Philadelphia, lately a senior in Harvard University, was the recipient of a scholarship at Oxford University, over four other competitors from the State of Pennsylvania. He will be entitled to study for three years at Oxford and will receive fifteen hundred dollars annually from the Cecil Rhodes fund. Scholarship, manliness, athletic ability, entered into the selection of LeRoy Locke as the son of a lawyer, Pliny Locke. His mother is a teacher in the colored public schools. At Harvard he has won three scholarship prizes. He is the first colored man to go on the Rhodes Foundation."

THAT we may feel the more at home as we read the proceedings of the Hague Conference, the list of countries represented is here given as found in *The Herald of Peace*:

Great Britain, British Colonies, France, Germany, United States, Russia, Japan, Italy, Greece, Switzerland, Argentine, Bolivia, China, Costa Rica, San Domingo, Ethiopia, Hayti, Honduras, Luremburg, Mexico, Austria-Hungary, Belgium, Spain, Turkey, Sweden, Norway, Netherlands, Denmark, Servia, Brazil, Bulgaria, Chili, Colombia, Cuba, Ecuador, Guatemala, Montenegro, Nicaragua, Panama, Paraguay, Persia, Peru, Portugal, Roumania, Salvador, Siam, Uruguay, Venezuela.

The plans of the Postmaster-General are most important. He proposes the establishment of a parcels post service throughout the country; a reduction of the first class letter rate between this and many foreign countries; the establishment of a postal savings bank system; and the revival of the postal note, and increased money order facilities. He will recommend the carrying of parcels weighing no more than ten pounds; he thinks, however, that Congress may consider ten too high; in which case it may be tried at five pounds. John Wanamaker, when Postmaster-General, urged this measure, but failed to bring it to pass. He said there were one hundred reasons in favor of it, but only six against it. The six are the large EXPRESS COMPANIES. We regard these propositions as eminently appropriate, and hope they will prevail.

CANNOT AGREE ON A NAME FOR THE DEITY.—About the year 1843, a committee consisting of several English and an equal number of American missionaries was appointed to make a complete translation of the Bible into Chinese, which was to have been published jointly by the American and the British and Foreign Bible Societies. The committee began with the Gospel of Matthew, but they could go no farther than Matt. 1: 23, where the name of God appears for the first time. The American missionaries translated it as they had always been accustomed to do, by "Shen." The English missionaries would not agree to this, and withdrew from the work. The American missionaries continued their work, and it was supported by the Society at home, and issued the complete translation of the Bible in the Chinese language about the year 1854. The war of pamphlets upon this question waged fiercely from this time. It was the great question for debate at the missionary conferences at Shanghai. It took up so much time and attention that there was no place for the discussion of other topics, until about the year 1876 it was decided that no more papers upon this subject were to be presented at future conferences. That is the reason that nothing was said upon this topic at the last conference. It is very evident, however, that it is still a live question among the missionaries of China. An attempt has been made within the past six months to settle the question by having all the Protestant missionaries in China meet up and try to settle it in this way. The vote was taken by the American Bible Society in New York, and it shows there is an overwhelming majority in favor of what is called the compromise terms, namely, "Shang Ti" for God and "Shen" for Spirit, in the phrase Holy Spirit. But there are several, at least of the more experienced American missionaries who have voted against the use of "Shang Ti" and in favor of "Shen" for God, and who say that they never have and never can use the term "Shang Ti" as a name for the true God in their missionary work.

#### SUMMARY OF EVENTS.

UNITED STATES.—In a recent speech at Provincetown, Mass. President Roosevelt alluded to the determination of his administration to attack illegal corporations and combinations of capital. He said: "It will be no more an effort to secure justice, but to pursue; no let-up in the effort to secure the observance of the law, for I regard this contest as one to determine who shall rule this Government—the people through their governmental agents or a few individuals and determined men whose wealth makes them particularly formidable." He also alluded to the breastworks of corporate organizations. "Experience has shown that it is necessary to exercise a far more efficient control than at present over the business use of those vast fortunes, chiefly corporate,

which are used (as under modern conditions they almost invariably are) in inter-state business." When the Constitution was created none of the conditions the business existed. They are wholly new and we must create new agencies to deal effectively with them." He said: "That the Government would undertake no action of a vindictive type, and, above all, no action which would inflict great suffering upon innocent stockholders and upon the public as a whole. He said that the Government's policy in its ultimate analysis meant 'a healthy and prosperous expansion of the business activities of honest business men and honest corporations'."

The Attorney-General Bonaparte has lately stated that the Department of Justice was preparing to bring to justice some of the prominent men at the head of corporations which had broken the law, and that he believed that the punishment of such persons by imprisonment would be more effective as a deterrent than the imposition of fines. A suit at law has been commenced in the Supreme Court of the District of Columbia by James W. Van Cleave, President of the National Association of Manufacturers against various leaders of the labor movement, whom he charges with a conspiracy to injure the public interest. He states in the bill that the American Federation of Labor has decided to bring a counter suit against the National Manufacturers' Association.

Rules issued by the Texas State board of health to govern sanitation in tuberculosis, it is said, are very offensive. Tuberculosis victims are not allowed employment in any public building, in any school, bake-shop or slaughter-house. Burlap is prohibited for a floor covering; passengers on trains are not allowed to wash their teeth over wash basins, and carrying water to be used for drinking is also an offense. Floors of public buildings must be swept every day after being sprinkled with saw-dust wet with formaldehyde. Boarding-house, hotel and restaurant ice boxes must be scoured with acid once a week. In jails, walls must be whitewashed every month and painted every six months.

The Schenectady plant of the American Locomotive Co. has recently constructed an enormous engine for the Erie Railroad which weighs 413,000 pounds and will draw a train of loaded cars a mile and a half long. Steps have been taken to build a canal to the peninsula of Cape Cod, an undertaking which has been under consideration at different times it is said, for two hundred years. The route of the canal is from Sandwich to Massachusetts Bay, through Bourne-dale and Bourne to Buzzard's Bay.

The Lehigh College of Norfolk, Va., has invented a machine to assist in resuscitating animals and human beings who have been suffocated. The machine operates as nearly like the human lungs as possible, the idea being in cases of drowning, suffocation, death by anesthetics, etc., to remove the poison gases in the lungs and replace them with oxygen. The apparatus that he has invented is a simple one consisting of pumps and two cylinders, one to take out the poison gas and the other to send in the oxygen. This, it is stated, places in the hands of the physician an application which makes respiration can be effectively and accurately maintained so long as it is necessary.

The Lehigh Coal and Navigation Co., has found that towing canal boats by trolley power instead of by mules has proved very successful.

After an eight months' sojourn abroad, D. Randall Macfar, curator of the Egyptian Department of the Museum of the University of Pennsylvania, has returned to this city bringing a large assortment of rare and valuable additions to the museum, which he had obtained in original excavations in Egypt and Nubia.

FOREIGN.—It is stated that Great Britain has agreed to refer this contest to the Hague, and to submit to the arbitration of The Hague tribunal the dispute which has long existed in reference to the Newfoundland fisheries. One of the chief members of the British delegation to the Hague Conference recently stated that as the British Government recognized that several Powers desired to restrict their fisheries, it was ready to communicate once a year with the Powers inclined to do likewise, its projects for the construction of new warships, as well as the expenses implied therein, believing that this exchange of news would facilitate an exchange of views between the governments concerned regarding the reduction of armaments.

A despatch from St. Petersburg of the 22nd says: "Fully a third of the newspapers of the provinces

have stopped publication as a result of the restricted measures and frequent heavy fines imposed on them during the last two months. The official news agency has lost almost half its subscribers. During last month court-martials in the Baltic provinces condemned twenty-six persons to death and sent thirty-one to exile.

The Zionist Congress, lately in session at The Hague has decided upon the exclusive use of the Hebrew tongue as the official medium of communication for future congresses, as well as for all publications emanating from the Executive Committee of the congress.

The outbreak of the Moors at Casablanca, on the Atlantic coast of Morocco is attributed in part to fanatical spirit among the Mohammedans. Some five tribesmen known as the Kabyles demanded that the local pasha stop the work of harbor improvement at Casablanca on the ground that it was a foreign and Christian enterprise. When the pasha replied that he had been ordered by the Sultan to have the work proceed, and therefore he could not put a stop to it, the tribesmen said the Sultan obeyed Christ and declared they would disregard him. They marched through the city proclaiming a holy war and calling upon the people to kill the Jews and the Christian. A number of Europeans were killed. The French troops have had several serious encounters with the native tribesmen, of whom several thousand of the latter are reported to have been killed or wounded and fresh troops from France have been called for. The situation is so serious that the country is in a state of chaos and anarchy.

A recent election in Geneva, Switzerland, has decided upon a separation between church and state in this canton.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 81.

Levi S. Thomas, Pa.; Philena Y. Smedley, Pa. R. Nicholson, N. J.; \$10, for Sarah Nicholson, Kebokee, Pa.; \$10, for Mrs. J. H. Haves, Jr., Philadelphia; \$10, for Louis W. Heacock; George L. Lincoln, Pa.; \$10, for R. Howell, per Wm. Scattergood, Ag't, Pa.; Sarah Williams, O.; Joseph Allen, for Jennie James, Ind.; No. 26, vol. 82; Kirkwood Moore, Phila.; Elizabeth C. Cooper, Pa.; J. P. Hampton, Ia.; No. 13, vol. 83; Richard T. Gadsby, Pa.; Joseph Thomason, Phila. and for Eunice Thomason, W. Va.; O. S. Calver, Barker, Pa.; \$4; Jonathan H. Hilyard, for Hannah 3 Hilyard, N. J.; No. 7, vol. 82; Wm. C. McChenee, Canada; Wm. T. Zook, Pa.; Anna W. Engle, Ia.; Mar Reynolds, Ind.; Hannah F. Smedley, Phila.; Ann Wharlow, Pa.; \$10, for Joseph H. Ashhead, Franklin T. Haines, M. D., for J. Powell Leeds; Norris J. Scott, Pa.; \$6, for himself; Margaret J. Scott and Norris A. Scott; Elizabeth H. Brinton, Fk'd; Jesse Negus, Ag't, Ia., \$5, for Louisa McIntener, Nicholas Larson and the Enlow Publishing Library, \$1; Joseph Pennell, Pa.; Catherine Jacob Phila.; Frances Garvin, G't'n; Isaac Pemberton, O. \$6, for himself; Calvin W. Thomas and Annan Hildybran, the first two to No. 13, vol. 82.

The following names were omitted from the paper dated Seventh Month 27th.—Jane D. Engle, N. J.; Ella M. Gause, Ia.; Sarah A. Wilkins, N. J.; Matilda W. Warner, Pa.

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

#### NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA. On and after Ninth Month 2d, 1907 Friends' Library will be open on week-days from 9 A. M. to 1 P. M. and from 2 P. M. to 6 P. M.

HADDONFIELD AND SALEM QUARTERLY MEETING will be held at Medford, N. J., Ninth Month 12th, 1907. Train leaves Market Street Ferry, Philadelphia, 9:04 A. M.; Camden, 9:27; Collingswood 9:55; Haddonfield, 10:20; Springfield, 10:45; and Medford, 11:00. Return leave Medford 2:05 and 5:05 P. M. Lunch will be served at the Meeting-house.

DIED.—At his residence in West Chester, Pa. the 21st Month 21st, 1907, JOSEPH ELDRIDGE, son of J. C. M. Gause, of Elizabethtown, Pa., in his twenty-seventh year. He was a member of Birmingham Monthly Meeting of Friends.

WILLIAM H. PETER'S SONS, PRINTERS, No. 492 Walnut Street.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, NINTH MONTH 7, 1907.

No. 9.

PUBLISHED WEEKLY.

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

Subscribers, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
NO. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

We did not expect an evident Divine blessing, even as expressed in terms of financial success, to rest upon the James-own Exposition; because its main policy was contrary to the spirit of Christ. It tooed for the aggrandizement of war. We're glad that this feature did not appeal successfully to the moral sense of the people.

A clergyman writing in the *Wilkesbarre Record* on the inadequate pittance accorded o ministers, as explaining the dearth of candidates for the ministry, says: "One day, bur years ago, I wrote this in my diary: It is my purpose henceforth to undertake o Christian work in which I am wholly r directly dependent on my Christian onstituents for financial support. I have opt to that and I mean to keep to it. r a calling I will preach the Gospel, as t has been the joy and inspiration of my fe. For a living, I will do something else, rhaps cobble shoes as Cary did, or make ents as Paul did. I advise young men o take up the greater ministry of Christian work, more largely, more heartily and with leeper consecration than ever. But as to ntering the ordained ministry of the rotestant church as things stand to-day, say to young men, 'Don't do it, unless the aymanship of our church wakes up to its luty in this matter of ministerial support nd respect.'"

That distinction is good. As a calling et a minister preach the Gospel, for a iving let him do something else. And let ll ministers strike for liberty to do something else. It may curtail the preparation of lectures as sermons, but it will not cur-ail the preparation of the heart and the nswer of the tongue to the experiences f life. It will not limit the qualifying

operation of the Holy Spirit. Ministry will be fresher from the Fountain. Preaching will be spirit and life rather than brain work or lecture, especially if emancipated from the slavery of stated time as well as of money. And it will leave room in the congregation for a new discovery in worship,—the hearing of God as well as of men, the preaching as of one having authority, and not as the scribes preach. Voluntary contributions are encouraged by the apostle, where the service necessitates lack of a living. But the mercenary element of wages or hire is not advised. A man-made ministry must be man-paid, but a Spirit-made ministry needs all the freedom of the Spirit. But to accomplish this revolution in worship, worship must be placed on a spiritual basis.

J. C. MORGAN, the London evangelist who is arousing some attention in this country, confesses he has habits which other ministers hold as wrong. "He did not state," says a daily paper, "that these things were right in all men, but he distinctly avowed that for him they were proper enough, because he had received the Divine word that such was the case—or rather he failed to receive the Divine word that such was not the case. 'If you really want to know, ask God about it,' is his injunction as to the various forms of personal indulgences, those that are not generally recognized as wicked, although occasionally denounced as tending toward evil.

"But the enthusiastic evangelist failed, we fear, to make entirely clear how the Divine message was to be received. After all, it is a matter of conscience for most men as to what they shall or shall not do, although conscience is very often sent to sleep by powerful narcotics. But ultimately conscience, or the inborn feeling that such and such a thing is wrong, must rule. Therefore, Dr. Morgan's advice is perfectly proper and logical. If a man prays to his Divine Maker for guidance as to smoking, that answer can come in no other way, nowadays at least, than by a conviction in the soul that should settle the matter."

Conscience is not to be spoken of as the Spirit of Truth, but as that faculty in man through which the Spirit works.

## Going Away For Rest.

We sympathize with those whose surroundings will not let them rest while they are kept within sight of them. Until a multitude of people are newly constituted (which must be by grace), a multitude of things must be "out of sight" to be "out of mind." So a physical rest-cure may be promoted. Let no one begrudge that to those who need it.

There may be a rest thus to travel for, but there remains a rest to travail for. It is the rest of absolute trust and submission in God our Saviour. "Let us labor to enter into that rest." "Come unto me," says that Saviour, "all ye that are weary and heavy laden, and I will give you rest." Bear his yoke with Him and He is found bearing our yoke with us. "And ye shall find rest to your souls."

The secret of the *thorough* rest, to the body and the spirit together, is rest to the soul. How many who spend their thousands to get peace from their dispositions by running away from themselves into foreign climes, find that they have obtained the soul-rest? A pagan has answered, "None," for thus says a line of Horace: "They change their clime but not their heart, who run across the sea."

But for fear of plagiarizing an extract from *Zion's Herald*, we give as follows its own language:—

"It is gratifying to know that a goodly proportion of toilers are able for awhile to break the tension and in this heated season, at the "old home," by the sea, or at the mountains, somewhere, get a little time for rest. And yet, in our cities, how large a number of those who bear the burdens of necessary daily work are unable to secure any vacation! It is the well-to-do and the leisure class largely that in these summer months are in quest of change and rest. It is comforting, therefore, to remember that resting, after all, is largely an attitude of soul towards the things with which we have to do, the discomforts we have to bear, the people we meet, and our relationship to God. If our personal attitude is wrong, then we shall not rest, however much we may be favored with resting time and with pleasant surroundings. But if right in ourselves and right toward our

toil and towards God, we may rest where we are, rest while we work. Sitting in the fifth story of one of Boston's hottest buildings, and under special pressure of work that must be done, the writer learned anew the wholesome lesson, as he read again these lines in an exchange under the title, 'Rest Where You Are':

"When spurred by tasks unceasing or undone.

You would seek rest afar.

And cannot, though repose be rightly won.

Rest where you are.

"Neglect the needless; sanctify the rest;

Move without stress or jar;

With quiet of a spirit self-possessed,

Rest where you are.

"Not in event, restriction, or release,

Not in scenes near or far.

But in ourselves are restlessness or peace;

Rest where you are."

### A Letter to Ingersoll.

"My Dear Old Friend:—I see that tonight you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted; perhaps you know that I disgraced my home and family; perhaps you know that I lost my character, and all that a man can hold dear in this world almost. You may know that I went down and down until I was a poor, despised outcast, and when I thought there was none to help and none to save, there came one in the name of Jesus, who told me of his power to help; of his loving kindness and his tender sympathy, and through the story of the cross of Christ I turned to Him. I brought my wife back to my home, and gathered my children together again, and we are happy now, and I am doing what good I can.

"And now, old friend, would you stand to-night before the people of Pittsburg and tell them what you have to say against religion that will come down to the lowest depths of hell, and find me and help me up and make my life happy and clothe my children and give me back my home and friends—will you tell them what you have to say against a religion like that?"

Ingersoll read that letter before his audience, and said: "Ladies and gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about a religion that is being preached by the preachers."

You can find fault with the Church, but let me say that there stands One supreme—and that is the character of the Son of God. His name shall be called Wonderful, because no man has ever dared to point his finger at the character of Christ and find any fault with Him.—*Episcopal Recorder.*

LIFE'S burdens are surely heavy enough without any addition of worry. If we persistently refrain from fretting over small things, we have all the more strength of patience and fortitude to bear the really great troubles. If we do not let little things disturb our equanimity, we shall be the less moved by the real misfortunes.—**RUTHERFORD.**

"Let Him That Thinketh He Standeth Take Head Lost He Falleth."

IN THE FRIEND of Eighth Month 3rd last, there is a prediction from Rebecca Jones made in a meeting in Dublin, Ireland, in 1784. In 1795 Nicholas Wain, a minister from Philadelphia, while on a visit to Ireland, attended the Province Meeting for Leinster, held at Mountmellick; where, without any previous information, he spoke of an intimation which had impressed his mind with great exercise and painful concern. Showing that, however disguised and hidden, there was a spirit at work that would divide and scatter, and draw off many that were in high stations into self-sufficiency and disbelief of the truths of the Gospel. And when Wm. Savery came to the same place three years after, the same rending spirit was impressively felt and detected, soon after which it showed itself more openly. The Half Year's Meeting in appointing a committee to visit one of its Quarterly Meetings where unsettlement prevailed, required the committee to "confer together" and report if any expedient may occur to them as an attempt to remedy the many existing deficiencies obvious among us. In the midst of such a storm, expediency was a very unsafe anchor. In Jesus Christ alone, "the Master of Assemblies," all recovery lies.

In 1798 the national Half Year's Meeting was changed into a Yearly Meeting for Ireland, and acknowledged some degree of subordination to the Yearly Meeting of London, by sending representatives, and answers to the Queries. In 1797, in the Select Monthly Meeting of Carlow, the clerk, Abraham Shackleton, an Elder, and son of that worthy Elder, Richard Shackleton of Ballitore, then deceased, openly objected to the long established practice of reading the advices attached to the Queries for Meetings of Ministers and Elders. This circumstance was almost immediately followed by similar objections being made in the Select Monthly Meetings of Moate and Mountmellick. In the Quarterly Meeting for discipline, when the answer to the Queries from the several monthly meetings were under consideration, it was found that in the answer from Carlow, respecting the Holy Scriptures, the word "Holy" had been omitted. In 1798, Wm. Savery had an opportunity at Waterford, Ireland, of conversing with Robert Greer and Abraham Shackleton.\* The latter objected to the five Books of Moses in particular, and in general to the accounts of the Jews in the Old Testament, and various parts of the New Testament; spoke of Christ as a good man, the leader of the people, "because He was wholly obedient to the Divine Light."

About this time David Sands, from the \*One of the striking characteristics of Wm. Savery's ministry was its firm and forcible acknowledgment of the divinity and various offices of our Lord Jesus Christ. In 1797, he and David Sands fell in with Thomas Paine and spent about an hour and a half in conversation about his opinions and writings. He made many assertions against Moses, the prophets, Jesus Christ, etc., which had more the appearance of passionate railing than argument, to all which they replied.

Yearly Meeting of New York, was travelling in Ireland in the service of the Gospel, an being very clear in his appreciation of these disorders and unflinchingly faithful in his public testimonies against them, and th wild spirit of unbelief which was producing them, he became a particular mark for the arrows of the disaffected. They accuse him of pretending to know their names by revelation, and many would not unite with his offerings in prayer by standing with head uncovered. One man went so far as to mention him by name in a scurrilous paper addressed to the Select Yearly Meeting, which it declined to read. Hanna Barnard another minister from New York, but of a very different spirit from David Sands, was also travelling in Ireland about this time, developing such sorrowful unsoundness of principle, she did much mischief, greatly encouraging the spirit of unbelief and disorder by her public declarations.

In the year 1800, the Select Yearly Meeting in Dublin was induced by some mean to issue a clear returning Minute to the said Hannah Barnard, certifying that she believed "it was her concern by example and precept, to inculcate the doctrines of the Gospel, during her religious labors among them, and that she had meeting with those of other societies in several parts, they believed to general satisfaction." Abraham Shackleton whose influence was very considerable as an Elder on account of the great veneration still he for his father and grandfather, was probably engaged with others in turning aside the judgment of the Select Yearly Meeting. As to Hannah Barnard, she attended the Yearly Meeting in London in 1800. David Sands and Joseph Williams (an Elder from Ireland) were also there, and made known on this occasion the deep exercise and trial which her unsond sentiments had produced to faithful Friends in Ireland, and a committee was appointed to confer with her, on whose report the case was referred to the morning Meeting of Ministers and Elders. After bestowing much labor on her, she was advised to refrain from travelling or appearing as a minister and to return home. Eventually she lost her membership in the Society, dying in comparative obscurity in the year 1828. In alluding to Wm. Savery's exercising labors while travelling amongst Friends in Ireland, it is stated that a great withering and falling away overtook nearly all of the principal promoters of those unrighteous doctrines, of whom an awful blast was evidently brought down.

Now, again referring to Rebecca Jones I find that when the yellow fever was raging to a fearful extent in the year 1793, Philadelphia, she was seized with it, and when recovering said to Thomas Scattegood, "I have been an exercised woman for thirty years past and often grieved to see the pride and forgetfulness of many of our Society, the multitude of pleasure carriages, the formal visiting, etc." At another time she said "There is another dispensation in store for this people depend upon it," repeating it more than once, "people are not humbled by the present.

Those who are acquainted with the state of things in Philadelphia for the next few years will know how fully this prediction of Rebecca Jones was verified. Years after when she was near her release, I find these remarkable words by her biographer, "She had beheld those with whom her soul had enjoyed sweet fellowship, who had labored with her in the Gospel of her dear Lord, who had been as bone of her bone, fall from their stability, lose their spiritual gifts and graces, and even bring reproach on the blessed Truth."

A. F.

MALVERN, PA., Eighth Month, 21st, 1907.

"We may well remember Jesus's words: 'Think not that I am come to send peace on earth; I came not to send peace, but a sword.'"

### On Modern Belief.

"There is an immeasurable gulf between the strength of a man who does right because he thinks others are watching him, and the strength of the man who does right because he knows God is seeing him all the time. For the former, the time will come when he thinks that he is not seen, and then he will fall; but if a man believes that the eye of God is always on him, he has the strength and support that he cannot have who disbelieves in the existence of a personal God.

"I passed through a period of doubt and skepticism when I was in college, and I am going to speak to you of it because some of you may be passing through that very stage at this time. I was studying theories of the creation and I got somewhat perplexed about it and in my perplexity I went back to Genesis and found it written here that in the beginning God created the heavens and the earth; and I took my stand on that proposition and determined to stand there until I found some theory of creation that went back of the beginning and I am still waiting. I found that the nebular hypothesis holds that, force working upon matter produced the world. I prefer to assume a designer back of the design, a creator back of creation; and so long as God stands back of the beginning and back of creation, I care not how long you draw out the processes of creation.

"Now as to miracles, we have only two questions to answer: First, could God perform a miracle? and, second, would He want to? The first is easily answered; a God who can make a world can do anything he wants to with it. If God is the creator then we will not put limits to his power to cause a miracle. Would He want to? The difficult part of that question is that some people think they know so much about God, his purposes and his affairs and methods that they assume to say what God would or would not do. The older I grow the less disposed I am to speak positively in the negative, for I have found it so difficult to decide certainly what God wants done to-day that I am not presumptuous enough to look back over the ages and tell what God wanted at some time in the distant past. I have seen so many things about me more mysterious than any

miracle, that I am not willing to allow a miracle to stand between me and the Christian religion.

"I do not understand all the mysteries of the Bible, but if we live up to all the things in the Bible we can understand, we will be kept so busy that we will not have time to worry over the mysterious. My observation is that the people who are all the time worrying about the mysterious things are little concerned about the plainest things in the Bible that they could apply with profit to themselves. Living in the midst of mystery, I shall not, for that reason refuse to accept a religion that will mold our lives for good.

"There are some who cannot conceive of a plan of salvation which rests upon the idea that one shall die for others. Is that so strange a doctrine that one shall sacrifice and suffer for others? That is the most familiar thing in the world. From the time we know anything till we die, we are in the presence of illustrations of this willingness of men to suffer and die for others. Each generation in turn sacrifices for the generation that comes after.

"Nor is this confined to domestic life. It is true in history. Every movement has behind it the sacrifices of people willing to sacrifice. We do not call a man great till he understands how small he is in comparison with the things with which he has to deal. 'He that saveth his life shall lose it.' Is that a strange doctrine? It is an epitome of history. The man who is trying to save his own life leads a little life. It was a citizen of your own State, Wendell Phillips, who expressed the same idea in other words: How prudently most men sink into nameless graves, while a few forget themselves into immortality.

"How could Christ better have reached the human heart than by the method that he employed? Sacrifice is the mark of love, and what greater love is there than the love that would prompt one to give his life for another? Because this is the mark of love, it has touched the heart of the world.

"If I were to attempt to prove the divinity of Christ, instead of beginning with mystery or miracle or the theory of the atonement, I should simply tell you the story of his life and how he lived, and then I would ask you to explain it by any other theory than that He was divine. Reared in a carpenter's shop, having no access to the wisdom of the other races and people, He yet, when about thirty years of age, gave to the world a code of morality, the like of which the world had never seen before, the like of which the world has never seen since; then He was put to death. He was nailed to the Cross in shame, and those who followed Him were scattered or killed; and then, from this little beginning his religion spread until hundreds of millions have taken his name upon their lips, and millions have been ready to die rather than surrender the faith that He put into their hearts. To me, it is easier to believe Him divine than to explain in any other way what He said and did."—WILLIAM J. BRYAN.

### An Example of the Believers.

[From a Memorial of Purchase Monthly Meeting, N. Y. In his latter days he resided in Burlington, N. J.]

Richard Mott was of a cheerful disposition, and was fond of social intercourse. Possessing a well cultivated mind, his conversation was enlivening and instructive, and his social visits would frequently prove seasons of rare intellectual enjoyment. Hence his company was regarded as a privilege, and was particularly prized by young people, towards whom he was very open and affable. Often near the close of such seasons, serious impressions would overspread his mind, and religious communications would follow, adapted to the state of those to whom they were addressed; and springing as they did from the fresh flowing of Gospel love, could scarcely fail to leave its impress upon the heart.

From an apprehension that the abundance of light literature of the present day was calculated to draw the attention from more profitable reading, he was often engaged to recommend the perusal of the writings of Friends, both historical and doctrinal, and for the purpose of encouragement would allude to the usage of former times, when a large portion of the reading in Friends' families was supplied by the approved writings of its own members.

He highly esteemed the Holy Scriptures, as being given by Divine inspiration, and designed for our instruction in righteousness; and was often concerned to recommend to Friends the diligent and daily perusal of them, with their families collected—a practice which he steadily observed in his own.

On such occasions it was interesting to see his wife, whose hearing was greatly impaired, seated by his side, and intently tracing the lines with her eyes as the reading progressed.

The constant encroachment on the rights of the aborigines of this land, and the slavery and sufferings of millions of the African race, excited his sympathy and compassion; and he was ever ready, in the true spirit of philanthropy, to unite with Friends in earnest endeavors to remove these great national evils. Believing that the use of the produce of slave-labor was the principal support of the system of slavery, he was frequently concerned to urge this consideration upon the attention of others, and to press upon them the inquiry, whether, in thus using these articles, they could be fully clear of contributing to the support of the system itself.

Richard Mott was attached to the doctrines of our religious Society; and, convinced that they are the doctrines of primitive Christianity, he was, through life, their firm and zealous advocate; yet his zeal was tempered with charity towards those who differed from him in opinion. He was earnestly concerned for the support and faithful administration of our discipline, a work for which he was eminently qualified; and the wide departure, in numerous instances, from the testimonies which distinguish us as a people, was cause of deep regret and sorrow to him. Hence he frequently urged upon Friends his views in

this respect, and particularly when addressing the younger portion of the Society.

In the exercise of the ministry he was careful not to move without a clear evidence of duty, and he maintained a watchful concern not to extend his communications beyond proper limits, or to interfere with the labors of others who were travelling in the same service.

His ministerial labors were lively and frequent, and were attended with a clearness and force that rendered them instructive and edifying. He was, in the language of the Apostle, "a workman that needeth not to be ashamed, rightly dividing the word of truth." He withheld not the awakening or warning voice from those among whom he labored, when he believed himself called thereto; at other times the language of encouragement or consolation flowed from his lips, greatly to the comfort of his hearers. Frequently his feelings would be drawn forth in affectionate concern towards those in early life, as the class upon whom his hopes of a succession of faithful laborers in the militant church principally rested; and when, with a heart enlarged with love, he was earnestly pleading with them, the glistening eye or trickling tear have furnished evidence that corresponding emotions had been produced in the bosoms of his hearers. May these impressions never be forgotten.

At one time while pleading with the youth to dedicate the morning of their life to the service of their Creator, he adverted to his own early life, with feelings much affected, and said that, notwithstanding his many missteps, he had been mercifully favored to hold fast the covenants then made; and that the promise that, to those who seek first the kingdom of God and his righteousness, all things necessary shall be added, had been abundantly verified in his own experience. In the last meeting he attended, he dwelt particularly upon the text, "I know that it shall be well with them that fear God, which fear before Him; but it shall not be well with the wicked, neither shall He prolong his days, which are as a shadow; because he feareth not before God."

In an afternoon during his last sickness, he seemed pleased with the visit of a friend who called to see him, and embraced the opportunity to send messages of love to several friends at a distance; and expressed his disappointment in not being able to visit them, and attend the approaching Quarterly Meeting. On parting with this friend he sweetly said, "I am persuaded that neither heights nor depths, principalities nor powers, nor any other thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

A living, loving, Gospel sermon, however unlearned in matter, and uncouth in style, is better than the finest discourse devoid of unction and power.—SPURGEON.

Mine be the reverent, listening love  
That waits all day on Thee,  
With the service of a watchful heart  
Which no one else can see.

—A. L. WARING.

## TEMPERANCE.

[A department edited by EDITH BARDLEY BELLEWS, 350 Hancock Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

To be steadfast, immovable, in our loyalty to the vision of truth revealed to us, this is our privilege and duty. Results are not ours, neither are times and seasons in our hands. But unflinching devotion to the truth we have seen, and faithfulness in the discharge of the duties that fall to us, these are our portion; for these we are responsible.—FRANCES E. WILLARD.

THE Atlanta Georgian has nobly avowed itself the champion of prohibition sentiment in the South. In face of the criticism and open opposition of its friends and in defiance of the vested interests, who were fighting the prohibitory measure, F. L. Seeley, the proprietor, has summoned the influence of his organ on the side of morals and temperance. It has been a brave resolution and the cost has been considerable.

Most men who in business life to-day represent righteousness, have learned their principles in a godly home, under a godly mother's care. F. L. Seeley is not an exception. After he had reached the decision that allied his paper with the prohibition cause, he sat down and wrote a long letter to his mother, who has reached the age of sixty-seven, and for many years has taken an active interest in her son's career. "Mother, this is your victory," he said. "The little white ribbon you used to wear on your bosom, your prayers and love and tears for the right have all come to a head to-day. If two and a half million people in Georgia shall be free from the curse of the saloon you have some part in it, mother. I have felt all along that if I should take any other course, it would hurt you. It is your life, your victory, mother, speaking in the life and purpose of your boy and *The Georgian* to-day."—*Home Herald*.

THE LIQUOR TRAFFIC HAS OVERSTAYED ITS OPPORTUNITY.—The following significant words which conclude an editorial discussion of "Prohibition In Georgia" in "Beverages," the *Official Organ* of the National Liquor League of America, Eighth Month 2nd, will be read with interest by every home-lover and saloon fighter.

"THE RESULT IN GEORGIA PRESENTS NO PLEASANT OUTLOOK FOR ANY SECTION OF THE BUSINESS. That State in its judgment has treated all alike, and NO FALSE NOTION THAT BEER IS A TEMPERANCE BEVERAGE AND SHOULD BE ALLOWED TO HOLD ON HAS BEEN ENTERTAINED OR BROUGHT FORWARD.

"WE DISLIKE TO ACKNOWLEDGE IT, BUT WE REALLY BELIEVE THE ENTIRE BUSINESS ALL OVER HAS OVERSTAYED ITS OPPORTUNITY TO PROTECT ITSELF AGAINST THE ONWARD MARCH OF PROHIBITION, which in some sections of the country is advancing like a prairie fire with not a hand raised to stop its progress.

"Five years ago A UNITED INDUSTRY MIGHT HAVE KEPT BACK THE SITUATION

THAT NOW CONFRONTS IT, BUT TO-DAY IT IS TOO LATE.

"MIGHT AS WELL TRY TO KEEP OUT THE HUDSON RIVER WITH A WHISK BROOM."

THE following item appeared in this department on Eleventh Month 25th, 1905. It is reproduced at this time not with the intention of bringing to view in a discouraging way the apparent futility of such appeals to the executive courage and sense of right, but with the desire to impress upon all "who agree with the contents of the declaration" the great necessity for continued efforts along this line.

The National Temperance Congress of the Lewis and Clark Exposition, representing most, if not all, of the temperance and prohibition organizations, when in session at Portland, Oregon, on Ninth Month 22nd made a declaration concerning the federal taxation of the liquor traffic, which contains the following statements and resolutions "Whereas, The federal government, when it created the bureau of internal revenue in 1862, laid special war taxes upon the products of nearly every business, including the liquor traffic; and

"Whereas, All these special taxes were repealed immediately following the war with the exception of the federal taxation of the liquor traffic, which has continued to the present day; and

"Whereas, The internal revenue system has developed and fostered the liquor traffic beyond the fondest dreams of its early promoters, until its invested capital exceeds \$500,000,000, and its retail cash income from the people of the United States is nearly \$1,000,000,000 yearly; and

"Whereas, The internal revenue receipt from all alcoholic liquors is less than \$200,000,000, and the license and tax receipt of all state and local government is less than \$200,000,000 annually, while its cost directly and indirectly to the whole people exceeds \$2,000,000,000 yearly in money value alone; and

"Whereas, The highest religious, educational, scientific, insurance and commercial authorities of the age have unequivocally condemned and denounced the liquor traffic as the greatest and most terrible curse of modern civilization and the Supreme Court of the United States, recognizing this judgment of the world, has officially declared (Dec. 5, 1887) that "we cannot ignore the fact, established by statistics accessible to every one, that the disorder, pauperism and crime prevalent in this country are in large measure directly traceable to this evil."

"Resolved, That, we as citizens of the United States in this Congress assembled do hereby appeal to Theodore Roosevelt President of the United States, that he break the official silence of the present and past administrations for more than forty years upon this direct and criminal complicity of the national government with the legalized liquor traffic, and with the same magnificent courage and manly independence that has characterized his statesmanship to the present hour, champion the



people's right of protection from this nation-wide curse, and in his next message to the National Congress, declare that this alliance must be broken, and the internal revenue bulwark of the liquor traffic abolished at once and forever."

The Congress earnestly desires that all who agree with the contents of the declaration should write personal appeals to the President, emphasizing their views in this regard.

**RACE SUICIDE AND THE DEATH ROLL.**—I notice in yesterday's *Journal* the reiteration of President Roosevelt's ideas on race suicide. I wonder if it ever occurred to the President to take the other horn of the dilemma and see what he could do at lowering the death rate. The same results would be obtained, and the latter seems to me a more fit subject for legislators to grapple with than the former.

On the average, for a number of years, one hundred thousand drunkards die annually—a wholly unnecessary proceeding if legislators would stop the manufacture and sale of alcoholic beverages. Last year three thousand wives were murdered by drunken husbands. They might be living yet and possibly bearing children had it not been for the licensed liquor traffic. The lives of two thousand and three hundred little babies were crushed out in 1903 by drunken mothers who overlaid them in the night. Many of these might have grown to manhood and womanhood and produced their kind, had it not been for the licensed liquor traffic. Hundreds and thousands more babies die annually for lack of nourishment because their fathers spent for intoxicating liquor what should have bought nourishing food for the mother and given more wholesome environment. Isn't it as important to save the people we have as to have more born to be killed off at this fearful rate? Gladstone said: "Strong drink kills more people than war, pestilence and famine combined." Strange that men, from the President down to the city aldermen, do not dare lift up a voice in protest against this evil which is ever alert, encroaching nearer and nearer until it even bridges four hundred feet of clean area about our public schools.—*BESSIE LAYTHE SGOVVELL, In The Minneapolis Journal, Fifth Month 2nd, 1907.*

In connection with this, The Jamestown Exposition, as with all former ones, there are some features which are far from pleasing to temperance reformers; but there is a fuller recognition of the temperance cause and the temperance people as the months and years go by. One of the most attractive restaurant buildings has been erected by a man from Kentucky. Outside is the old corn mill wheel, and one of the specialties is corn bread made from the meal which is ground on the spot by the old wheel. The Kentuckian was offered twelve thousand dollars if he would permit the sale of liquor in the building, but he would not give permission, saying that he did not believe in liquor selling; that he had a boy thirteen years old, and if he should do such

a thing he never again could look that boy in the face.

The conscience of the people is being touched as never before, and the conscience of the people will some day control the action of our nation.—*LILLIAN M. U. STEVENS.*

The eleventh World's Anti-Alcohol Congress closed its sessions at Stockholm, Sweden, Eighth Month 6th. One of the notable results of the Congress is an International Bureau Against Alcohol, the purpose of which is to collect anti-alcoholic documents and supply them to Governmental, Municipal, Sociological and Scientific Societies and others interested, and to work for international anti-alcoholic reform.

Dr. Crothers of Hartford, Conn., is the American representative in the Bureau. Its head office is to be in Lausanne, Switzerland.

### The Inward Publican.

Publicans were classed with sinners because, as tax-collectors, they were sinful, unjust, mean and exacting. It was a disgrace to be a publican, also, because the Jews believed it unlawful for them to pay tribute; therefore, that a Jew should so unkindly stoop as to be an exacter of tribute and custom from his brethren, under the hated Roman governments, was intensely dishonorable and despicable.

But not less at this day are we beset with publicans exacting tribute at every turn. We are oppressed with publicans because we are sinners. I speak of the immense tax-gathering of luxury. To whom pay we tribute? Is it not to our own lusts which bear rule in our members—of the flesh, of the eyes, and the pride of life?

If, from our ten hours' daily toil, the wages of one hour should go to the Government as taxes, we are told that our case is the same as if, having finished nine hours' labor each day for ourselves and families, an officer came up and compelled us to work still another hour for the Government.

Now, leaving the taxes of civil government aside, is the whole remainder of a man's labor demanded for his needs alone, or the comfort of his family alone? Nay, no small part of it is toiled out in obedience to the insatiable publicans of his own bosom, compelling him to work an hour for this nonsense, a time for that vanity, and other spaces of time for this and that superfluity. So far as working for his actual needs and comforts goes, one might be done with his manual labor much sooner every day than he is. But his coveting of superfluities, the vanities of himself and family, are the publicans which laboriously tax the sinner. Escaped from them, and with his family beholden in their hearts to comfortable simplicity only, they need labor day by day no more than enough to fulfil the natural demand for exercise, health and happiness. Their strength would not be wretchedly dragged out or knocked down as it is by the publican-officers of the government of luxury and vanity which is set up in their hearts. But "they would run and not be weary, they would walk and not

faint," because they wait on that government which renews and not exhausts their strength.

What now is the case? At the end of the few hours of salutary labor, here comes up publican sin, of Vanity Fair, demanding of the workmen ten minutes more labor for Magenta dye, half an hour a day through two months, for the fall style of a hat for his eldest scion of "the cano-necktie species;" other time for that fine felicity of a ferocious flounce, this "loud" watch chain, or the stripe of those touching pantaloons. Then there is that tobacco publican, taxing one's earnings and the health through which he earns them; or his more polished and seductive brother, "sluggard, as smoke to the eyes," to whom his dupes yielding, "into smoke shall they consume away."

There is the gastric publican, craving unwholesome delicacies, sweetmeats, confectioneries, pastry, treats, entertainments, drinks not for thirst or medicine; there is the piano, the theatre, the dance, or the cards; and not least of all the lust of display, of style, of hollow pretence, by gilt and glitter, by furs and feathers, by equipage and mansion. Such are but few specimens of thousands of deceitful and hurtful lusts taxing the straining energies of the professional or manual worker, grinding the poor, distressing the heads, nerves, and hearts of mothers and daughters, whether they be fashionable drudges or obscure toilers. The taxation of luxury and vanity is at the bottom of it all. There is no single superfluity of our lives that is not at the cost of labor. We have made some person or persons labor unnecessarily by every needless thing which we adopt; and we ourselves have lost our time in which we worked for it. If there are classes of men, women and children who find an early grave in the manufacture of our superfluities, are we not consenting unto their death, and in some sense responsible for it, by patronizing their unwholesome occupation?

Is then labor an evil, that I should speak of so much unnecessary work being done in the world? Wherefore this concern that men should have more leisure? It is too much labor for the things that perish that is spoken against. We want men should find time, day by day, for higher occupations—of the mind, and heart, and soul—than they thus do, bound down unto daily tasks for unnecessary, or worse, articles. Any labor is an evil, where it crowds out a higher employment. As for the needs of mankind, human bodies are overworked, so that their minds and souls are underworked. So labor generally dwells with ignorance and uncultivated minds, not giving time for reading, reflection, domestic enjoyment, the care and training of children, the indulgence of refined tastes, the study or admiration of nature, and passive or active waiting on the Lord. Most are too busy to be educated, too busy to instruct their children, too busy to pray. There is not a laborer, who, were it not for the superfluities of men, might not enjoy a life of learned leisure, or, better still, of educated action, in healthful vigor of body, fitted for the exquisite enjoyment of all

the blessings of life,—moral, intellectual and physical. It is such a consummation which a testimony for simplicity, or plainness,—call it what we may—devoutly wishes, and promises. "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

J. H. D.

Haverford, 1871.

### OUR YOUNGER FRIENDS.

THE PRINTER BOY.—About the year 1725, an American boy, some nineteen years old, found himself in London, where he was under the necessity of earning his bread. He was not like many young men these days, who wander about seeking work, and who are "willing to do anything," because they know how to do nothing; but he had learned how to do something and knew just where to go to find something to do, so he went straight to a printing office and asked for employment.

"Where are you from?" inquired the foreman. "America," was the answer. "Ah," said the foreman, "from America—a lad from America seeking employment as a printer? Well, do you really understand the art of printing? Can you set type?" The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John: "Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate proof so appropriate and powerful that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer and strong drink, saved his money, returned to America, became a printer, publisher, author, post-master-general, member of congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, Fourth Month 17th, 1790, at the age of eighty-four, full of years and honor, and there are now more than a hundred and fifty counties, towns and villages in America named after the same printer boy, Benjamin Franklin, the author of "Poor Richard's Almanac."—*Presbyterian Standard*.

OWEN: A TRUE STORY.—It was a day of delight for little Owen White, for was he not going with his Aunt Mary to grandma's? Even parting with his dear mamma could only for a few minutes cloud his gleeful spirits. When he reached the large country house overlooking the broad, low grounds of James River, Virginia, he found truly numberless pleasures awaiting him, and his grandma was as glad to see him as he was to be with her.

A special joy to Owen was riding behind grandma's old gray, sitting beside good-natured Dick, the colored man-of-all-work. Sometimes, too, Dick would let him take the reins and make believe the big horse was managed by his small hands. Then Owen felt as grand as if he were a General Washington.

Owen was so good and polite that everybody, from grandma down, petted him.

—Bryant, who had charge of his grandma's plantation, soon became a fast friend. One morning, — Bryant invited him to see a new corn-house put up, and get blocks to make himself a playhouse. The obedient Owen forthwith ran in to his grandma, and begged to be allowed to go with — Bryant. Grandma considered a moment, for she suspected the workmen might let slip some words not good for her sweet little grandson to hear.

"Please, dear grandma, let me go," he pleaded. "— Bryant says he'll take care of me."

"Yes, I know," she answered, hesitatingly, "— Bryant is very kind, and I can trust you." Then she added, after a glance into the eager face, "You may go if you promise to come right back if you hear any of the men say bad words."

"I promise," said Owen, firmly, and away he sped, glad of heart, with — Bryant.

This same blue-eyed, small boy Owen did what it is so blessed to do, whether we be little or big—he loved God and his fellow-man. A heart full of love won him a welcome wherever he went, and he never meddled with people's things. The carpenters, as they went and came among the timbers and planks, noticed him pleasantly and he was very happy watching them work. Presently, however, one of them let a plank fall on his foot and swore. Owen jumped up from where he was sitting and started home.

"What's the matter?" asked — Bryant. "I have got to go home right straight," answered Owen with decision.

"Oh, no," called out the men, "We like to have you here, little man."

"Don't you think it is nice to see the house going up?" asked the man, coaxingly, who had uttered the oath.

"I think it is very nice, but I promised grandma to go back if I heard bad words, and I must go."

"Well, well," smiled the man rather shamefacedly; "that was one bad word, but you stay, and all of us will promise not to say another bad word while you are here." "So we will!" called the workmen.

Owen stayed, and there were no more bad words. The man respected the child who kept his promise and turned his back on sin. When — Bryant laughingly told his grandma of the good influence he was having on the workmen she felt free to let him go every day to look on while the carpenters built. It was a dear delight to him, and then he often played at building with the blocks and strips of plank given him; and it gave him joy to have the carpenters pat him on his head and tell him he beat them at their own words.—*Christian World*.

WISE TEACHING.—"Does thee remember our teacher, Lydia Hinckley?" said an old school-mate of ours lately. "Well, she did me more good than any teacher I can remember. 'Compositions' were a tedious thing for us to think of. The girls could

write about 'Spring,' 'the trees,' and 'Black birds'; but we boys needed different subject to handle, and I for one gave up trying to write a composition. But I could run home after school with the greatest eagerness to build a little windmill like the one I had drawn on my slate.

"One afternoon, Lydia Hinckley kept me after school, and tried to find out the secret of my aversion to 'composition.' She said at length: 'I see I have not understood you. Now you need not write this composition on 'The Black-bird,' but I subject I will give you is 'Gas.' I protested that I had never seen any gas, nor how it was made, nor how it burned. But she kept me to that subject. At length asked my father who was a blacksmith what he knew about gas, for I had to write a composition on that subject. He said 'I don't know about illuminating gas, but I will think it over and tell thee in a day or two.'

"In due time my father said to me 'Daniel, I want thee to get a white cast-iron tobacco pipe and stuff the bowl of it full of my soft coal, and then get some wet clay and plaster it over the mouth of the bowl. At dinner-time my father said: 'Daniel has thee got that pipe ready?' I said 'Yes, father, all ready.' 'Well, now put the bowl of it through the front grate of the stove into the live coals, and let the pipe-stem stick out into the air.' What that had been completely done, he said: 'Now light a match and hold the flame at the end of the pipe-stem.' I did so, and out puffed a jet of brilliant flame, which saw at once to be one of those mysterious gas jets. In the twinkling of an eye saw through the whole philosophy of gas making by retorts, and its illumination in gas-pipes. My father said not a word more but the turn of my mind was changed, and I made an interesting composition on 'Gas' and there has been no difficulty since writing up what I knew by experience."

Our friend has since become a large and wealthy manufacturer, and a benefactor to many, and believes the course of his useful life all turned on the insight of his teacher, and the wise guidance of his father in that one experiment.

### Science and Industry.

"One plow in Labor's honest hand is worth ten thousand swords."

MOST of the furs used throughout the world come from the Russian Empire. The hunters of Russia and Siberia annually capture three million ermines, sixteen million marmots and twenty-five million squirrels.

WHAT WOMEN DO FOR A LIVING.—The four million women workers in the United States are engaged in no less than two hundred and ninety-two distinct occupations will be surprising news to some says *Harper's Weekly*. No women, naturally, are reported as United States soldiers, sailors, or marines; nor were any reported as members of the fire department, or street car drivers (though two were reported

as motormen), or as telegraph and telephone linemen, or as apprentices or helpers to roofers and slaters, or as helpers to steam-boiler makers or to brass-workers. But the reader may note with interest, and perhaps with some astonishment that five women are employed as pilots; that on steam-railroads ten were employed as baggage-men, thirty-one as brakemen, seven as conductors, forty-five as engineers and firemen, and twenty-six as switchmen, yardmen, and flagmen; that forty-three were carriage and hack drivers; that six were reported as ship-carpenters, and two as roofers and slaters; that as many as one hundred and eighty-five were returned as blacksmiths, and five hundred and eight as machinists; that eight were boiler-makers; that thirty-one were charcoal, coke, and lime burners; and that eleven were well-borers. Of course these figures have little significance beyond indicating that there are few kinds of work from which the female sex is absolutely debarred, by either nature, law, or custom. There were one hundred and twenty-five occupations employing over one thousand women each, and sixty-three employing over five thousand.—*Christian Advocate.*

IGNORANCE is not the mother of devotion, as some have said, but ignorance is the fruitful mother of superstition and deception.—*Christian Advocate.*

### Bodies Bearing the Name of Friends.

It may often be a preference for Friends coming to mind when they are met temporarily (accommodations in a Friends' family or house). A comfortable home is available at the home of Randolph I. and Mary W. Chappell, 330 Spruce Street.

CHARLES FREDERIC HOLDER, complains in the *American Friend* of the lack of attention paid by Friends to memorial places of the pioneer Friends: "The Hollow," Christopher's Hollow at Sandwich where the Friends first met in America, is to-day marked by dead horses, at least this is what a lively man told me. [And we were ashamed, on guiding an English and a Philadelphia friend to the spot, to find it so.] I saw the spot—a beautiful ravine which should belong to Friends, and have a big graniteoulder appropriately marked, on Boston Common, where, I believe, Mary Dyer and others still lie, their bodies having been thrown literally to the dogs. There is not a stone or tree to mark their memory, while the Endicott birthdays are celebrated, I understand, every year in Salem. The only real recognition these martyrs have had is the monument at the old manor house at Shaker Island, where the late Prof. Horsford of Harvard, has had a monument on the site in the names of George Fox, Founder; Educated in Boston, Mary Dyer, William Robinson, William Ludda, Maraduke Stephenson; Despoiled, Lawrence and Cassandra Southwick; Lashed, David Gould; Scourged, Edward Wharton; "The mutilated, Christopher Holderness; "The martyr, Humphrey Norton"; "The named, John Rous"; "The Champion, Ralph Goldsmith"; "The Shipmaster, Samuel Shattuck"; "These heroes are a Testimony."

### Correspondence.

Dear Editor of THE FRIEND:—During a discussion on our Monthly meeting a short time since, upon the subject of instrumental music (the organ) in our meetings or worship, I was led by the truth and by the truth to declare:—That instrumental music was an intoxicant of the devil which he was bringing into the spiritual worship of God in our meetings, harmonizing and exciting our emotions and feelings into a false religion, thereby defeating the spiritual and true worship of Christ.

ARTHUR PEACOCK.

CULLISON, Kansas, Eighth Month 27th, 1907.

### Gathered Notes.

"He knows nothing about authority who has not first learned the lesson of obedience."

"No intoxicating drinks sold on these premises to-day because of the visit of General Booth." Such was the sign displayed on the closed doors of a public house when General Booth arrived at the Yorkshire town of Beverly.

DR. TALMAGE used to tell how one day while he was questioning his theological professor about some mystery of the Bible the professor turned on him and said: "Mr. Talmage, you will have to let God know some things you don't."

THE BOSTON *Transcript* describes the late Old Home Week of that city as "a gaudy and somewhat vulgar excrescence," which "if it hasn't injured" Boston's "reputation, certainly hasn't helped it." Solid men of Boston, "thoughtful and responsible citizens," hope that "the experiment will not be repeated."

FREDERICK PASSY, the indefatigable leader of the Peace movement in France, and dean of the entire body of European peace workers, celebrated his eighty-fifth birthday on the twentieth of Fifth Month. Though almost entirely blind, he still retains remarkable vigor of thought and speech, and frequently addresses large audiences with great force and effectiveness.

THE excellent address delivered by Nathan C. Schaeffer, Superintendent of Public Instruction in Pennsylvania, as President of the National Educational Convention at Los Angeles, is now published in the *Advocate of Peace* for this month. What can the School do to Aid the Peace Movement? Without assuming responsibility for every word of it, we may give it place in our columns.

THE talk of war between this country and Japan has been exceptionally absurd and groundless, but it has been full of the seeds of mischief and possible danger. Not a few wars in the past have been talked into existence, on insignificant pretexts, with a much smaller volume of reckless prophecy and conscienceless invention than that to which we have been treated the past month.

MAY NOT the observance of anniversaries be overdone?

Francis Joseph, Emperor of Austria, on the fortieth anniversary of his coronation showed good sense. A large sum had been raised so that the day might be honored with much magnificence. The Emperor requested that the money be spent on certain public charities instead. Wise old ruler! Long live the memory of this deed.—*Christian Instructor.*

THE high-water mark of the plague in India was reached in the first six months of the year, with the appalling total of 1,060,670 deaths reported.

The monthly total is at present decreasing, however, the total for Sixth Month being placed at 69,064. The total for the first six months of 1907 already suggests that for the entire twelve months of 1904, when 1,022,000 persons died. This total is the highest ever recorded previous to the present year.

THE *Christian World*, of London, reporting General Booth's impressions of Japan, has only this very moderate statement: "If he did not find Japan making a great profession of religion, he found her interested in the subject, and has known no people who were more seriously and thoughtfully anxious to hear him discuss the theme. The old faiths have largely lost their hold on the heart of the nation. Japan may be said to be seeking, or at least waiting, for a new religion."

In Fourth Month of this year the presidents of the four classes of Harvard University, in a public place where the night before some disorderly students had created a disturbance, and made a public and manly apology for the bad behavior of their fellows. As one newspaper remarked, these four student representatives of Harvard, proved that "there was no reason why a university man should not be as good as his word in his public and private relations." The action was in striking contrast to the attitude that some young men take in college or high-school matters.

HABITUAL readers of serials, says "What's in the Magazines?" will look back on the year 1907 as one of the most exhausting of their experience. Five leading magazines are offering their readers novels of soul-harrowing tenseness, and the emotional state of the complete "serialist" after consuming his or her monthly instalments, must be one of advanced bewilderment—due largely to the extremely complicated nature of the "love interest in most of them."

THE average number of letters per inhabitant in the United Kingdom during the last year was seventy-eight according to post-office statistics, while in the United States it was only sixty-seven. In New Zealand, it was sixty-six; Switzerland, fifty-nine; Germany, fifty-five; Denmark, forty-one; Austria, thirty-eight; Argentine Republic, thirty-seven; Luxembourg, thirty-four; Holland, thirty-one; Belgium, twenty-eight; Sweden, twenty-six; France, twenty-six; and Norway, Italy, Spain and Portugal, below twenty.—*Trib-Bits.*

AT the present time it is a sad truth that no ecclesiastic, from a Cardinal to the lowest parish priest, is safe in the streets of the towns of Italy. The movement so far seems to have ignored the country villages, where the parish priest is still beloved. The cleric elsewhere may be unmolested or stoned, or spat upon, or bodily attacked; he simply must take his chance. Churches have been set on fire, shrines at street corners destroyed, crosses insulted by the scum of the towns, while Socialists and Communists have not only managed serious riots, but are trying to arrange the day for a general strike from the Alps to Sicily as a protest.

DECLINED TO WEAR A SWORD.—William Randal Cremer, when he went to Buckingham Palace at the invitation of the king to receive the honor of knighthood, declined to wear a sword, giving as his reason that as a pacifist he could not conscientiously do so. The king readily acceded to his wish. Where one of our Boston dailies sneeringly remarks that this refusal "shows how mighty particular and eccentric an earnest disciple of peace can become by prolonged meditation on the subject of non-resistance." It shows that there are men who will not touch their principles even when it makes them seem peculiar to do so.

ONE of the most striking, and at the same time most practical, monuments ever erected to the cause of temperance, is the one erected at the village of Street, Worcester, England. A certain man who had spent much money on intoxicants suddenly awoke to his folly, and determined to save the sums he would have otherwise frittered away in this direction. With the money thus saved, he erected a fine row of cottages, giving instructions to the builders for certain bricks to be so arranged as to form the words "The blessing of God on total abstinence from all intoxicating drinks." One may see the inscription running along the wall just over the windows.

THE following clipping is timely in connection with the subject of vacations: "What will your vacation mean to you? It ought to be a period of recuperation. This is secured by selecting some place where you can rest from the duties you have been accustomed to do, but not be entirely free from duties or obligations. Too many people make their vacation a time of slavery to society and social customs. They seek fashionable resorts where the talk is too general for certain bricks. Too many summer resorts answer the description given by a lawyer recently who said, 'A summer resort is a place where you pay for the privilege of being denied the comforts of home.' Better is it to spend your vacation in the place where you can gain in the greatest degree, the recuperation which body and mind so sorely need."

EIGHT hundred persons, Indians and whites, attended the annual meeting of the Indian Baptist Missionary Association of Oklahoma, says the *Kansas City Star*. More than half of the Comanche tribe of Indians belong to the Baptist church. The other half are followers of the chief, Quannah Parker, and have as their religion the eating of the mescal bean. Quannah sends to old Mexico for his religious drug and then distributes it among his disciples free of cost. This mescal bean, after it is prepared by the "medicine

man, "is a highly intoxicating beverage, acting upon the user something like morphine or whiskey." While the recent revival meeting at the Protestant Church, the same leader came by the mission. He sent his message to his people asking them to embrace the faith as taught by the Christian religion.

**A WALL STREET IDEA OF PIETY.**—The following remarkable editorial is credited by an exchange to the *Wall Street Journal*: "What America needs more than railway extensions, and Western irrigation, and than a low tariff, and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily prayers before breakfast, right in the middle of the harvest, that quit work a half hour earlier, so as to get the horses done and go to prayer meeting. That's what we need now to clean this country of the filth and graft and greed, petty and big; of worship of fine houses and big lands and high offices and grand social functions. What is this thing which we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before the light went off? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. The thing on earth that looks most good to us is generous for a man or nation to handle as quick, easy, big money. If you do resist it readily influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria."

## HYMN.

For the laying of the cornerstone Eighth Month 20th, 1907, of the Memorial of the Pilgrim Fathers of New England, who landed at Provincetown, Mass., Eleventh Month 21st, 1620.

From their mother-land outgoing,  
Our fathers fled to find a home;  
Loud dwelt they guests, in conscience free,  
Within a State without a throne.

Thou wast their King, their Judge, their Law,  
Their Guiding Star across the deep,  
Here on this strand they bent the knee,  
And vowed thy covenant to keep.

They reared a beacon for our faith,  
And we would follow them, as they,  
Marched with the Captain of their souls,  
On service sweet in freedom's way.

Spirit of truth, lead us thy sons,  
Let light e'er break forth from thy Word,  
Our hearts incline, with grace inspire,  
Our souls to dare and do, O Lord!

WILLIAM ELLIOT GRIFFIS.

## SUMMARY OF EVENTS.

**UNITED STATES.**—A despatch from Washington the 20th ult. says: "Representative Richard Bartholdt, president of the American group of the Interparliamentary Union, arrived in Washington from the Hague to-day." He said: "This conference will lay the foundation for the permanent peace of the world. The world generally is laboring under the wrong impression as to the conference, which is now moving along right lines and will be prolific of results. The first result will be the holding of the Hague conferences. The second will be to make The Hague a great and permanent institution with seventeen permanent Judges, to receive salaries not from one nation, but from all nations combined, so that they will be enabled to act independently and impartially of the countries they represent." This is strictly an American proposition and will be surely carried. Thirdly, there will be an arbitration treaty which will specify the questions in which arbitration shall be obligatory, and these questions will include the collection of debts, "in which Americans are particularly interested."

On the 20th ult., large part of the great cantilever bridge in the course of construction over the St. Lawrence River, near Quebec, collapsed causing the death of sixty or more workmen. The bridge carried down by the weight of its own weight. The bridge was about a mile and a half in length and was built of steel at Phoenixville, Pa., in sections, which were sent to Quebec, and put together on the spot. It is stated that over three quar-

ters of a mile of the imposing structure was transformed into a tangled mass of twisted steel. About two hundred workmen were employed upon it at the time.

A corporation, known as the American Suspension Railway Company of Philadelphia, has been organized. The object of which is to acquire improved traction and high-speed rapid transit lines. As the name indicates, the company will build suspension railroads to be operated by electricity, and which, the incorporators say, can attain a speed of one hundred and twenty miles an hour. The cars used by the corporation in operation in Germany. The superstructure upon which the cars and rails are suspended is built of open steel lattice work. Automatic crossings and switches are used, operated by the motorman on the approach, without stopping the cars.

Work is reported to have been begun in the effort to drain the Everglades, the great tract of submerged land in the southern part of Florida. A series of canals is being cut from the swamps to rivers which flow off to the east and west. Eventually it is hoped that the whole of several million acres of the tract will be drained.

It is reported that at Fond du Lac, Wis., an ordinance has been put into effect requiring the portraits of habitual drunkards to be hung in all the saloons and requiring saloonkeepers not to sell drinks to persons whose portraits are hung. The ordinance is expected to bring the confirmed drunkard sober by having intoxicated refused him and is expected to restrain those who are tending that way for fear of having their likeness thus exposed.

**FOREIGN.**—President Roosevelt has been co-operating with President Diaz of Mexico in an effort to bring America. It is announced that responses have been received from Nicaragua, Costa Rica, Salvador, Honduras and Guatemala, the five republics comprising Central America, and no doubt remains as to the success of the movement. It is stated that the responses amount to an unqualified acceptance of the proposal. It is likely that the convention will be held some time during the coming winter, either at Washington or at Mexico City.

An effort has been made in France to prevent the frauds of the strong districts which were made lately the subject of concerted action by the peasantry against the Government. It is announced that 4203 prosecutions have been made by the authorities for violations of the law, resulting in 3640 convictions. An attempt is being made from Paris to get the list has been compiled of Paris priests who have been compelled to find some employment of a manual character since the withdrawal of the stipends which they formerly received from the State. Bookkeeping has been resorted to by many, others make or sell sewing machines, acetylene lamps and iron railings. Seven repair watches and jewelry. The list includes a tailor and embroiderer, a wood turner, chemists, two poultry farmers, a snail farmer, an envelope maker, a painter, a sculptor and numerous photographers.

Under the bill legalizing marriage with a deceased wife's sister finally passed the British Parliament, after having been under consideration at many different times during the last seventy-two years. This bill makes valid all marriages with a deceased wife's sister accomplished since 1895. Parliament has also enacted an Eviction Bill, intended to relieve tenants in Ireland from some of the oppressive powers of the landlords.

Emperor Nicholas of Russia entered St. Petersburg on the 1st instant for the first time since First Month 1907, on the bill legalizing marriage with a deceased wife's sister finally passed the British Parliament, after having been under consideration at many different times during the last seventy-two years.

The newly proclaimed Sultan of Morocco, Mulai Hafid, has undertaken to lead a large body of Moors against the French. On the 29th ult., an attack was made upon the French camp near Casablanca, as is reported, by twelve thousand Moors, who were obliged to retreat after heavy losses.

A recent despatch from Tokio, says: "Recovered homeless by the flood, 79,644 persons are receiving public relief in this city, and about the same number are homeless in the Saman provinces. There are thousands of others homeless elsewhere. The entire town of Fukuchiya, near Kioto, was submerged. Many persons are missing."

The occupation of Korea by Japanese has been attended by very serious disorders. It is stated that whole villages have been burned, and hundreds of rebels shot by the Japanese, while the latter have been the victims of murderous attacks in all sections of the country.

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 81.

Mr. Mary Gifford, Mass.; Emma L. Braddock, N. J.; R. W. Thomas, F. W. Stanton, Ag't. Oh. \$16. For Joseph S. Hoge, Charles Livezey, Percy Peck Barclay Penrose, Henry Stanton, Robert H. Smith, Wm. H. Sears and Lewis J. Taber; Margaret Watt Canada; Samuel Forsyth, Pa.; W. C. Mort, Ia.; Iva Olson, Ia.; Mark H. Buzby, N. J.; Abi L. Smith, Ag't. Kan.; Sarah Ann Hinshaw and Hannah N. Hinshaw Robert P. Elmer, M. D., Pa. to No. 13, vol. 82; Mar. H. Ridgway, Ia.; Susanna E. Ramsey, Ia.; \$4. Sara C. Roberts, Pa.; Wm. C. Warren, G't.n, and for Eliza Warren; John S. Brown, Ag't. Pa. \$6. For himself, Abel McCarty and John H. McCarty, W. P. Utter, Pa.; Emma Jones, N. J.; Laura A. Osborn, Conn.; Mai Anna Jones, Pa. for Myra W. Foster and Isaac Morgan Wm. C. Coperthwaite, N. J. \$6. for himself, El Coperthwaite and Wm. N. Moland; Peter J. G. Galloway, Ag't. N. Y. for Charles A. Lippincott; Amel Dillon, Kans. \$1 to No. 27; Susan Pearson, Pa. James H. Moon, Pa. \$10. for himself, Everett Moody W. W. Moon, M. D., R. T. Moon, M. D. and Henry Conard; Ethel Sharpless and for G. Walden, Ag't. N. J. Margaret E. Herrick, Pa.; Joshua L. Bailey, Pa. Emma Jones, N. J.; Laura A. Osborn, Conn.; Mai Anna Jones, Pa. for Myra W. Foster and Isaac Morgan Wm. C. Coperthwaite, N. J. \$6. for himself, El Coperthwaite and Wm. N. Moland; Peter J. G. Galloway, Ag't. N. Y. for Charles A. Lippincott; Amel Dillon, Kans. \$1 to No. 27; Susan Pearson, Pa. James H. Moon, Pa. \$10. for himself, Everett Moody W. W. Moon, M. D., R. T. Moon, M. D. and Henry Conard; Ethel Sharpless and for G. Walden, Ag't. N. J. Margaret E. Herrick, Pa.; Joshua L. Bailey, Pa. J. Abin Thorp, Pa.; Edgar T. Haines, Ag't. Pa. J. J. Adrian Moore and Jesse M. Bundy.

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

## NOTICES.

FRIENDS' SELECT SCHOOL, PHILADELPHIA, will reopen Ninth Month 16th.

J. HENRY BARTLETT, Superintendent.

HADDONFIELD AND SALEM QUARTERLY MEETING will be held at Medford, N. J., Ninth Month 12th, 1907. Train leaves Market Street Ferry, Philadelphia, 9 A. M., 9:30, 10:30, 11:00, 11:30, 12:00, 12:30, 1:00, 1:30, 2:00, 2:30, 3:00, 3:30, 4:00, 4:30, 5:00, 5:30, 6:00, 6:30, 7:00, 7:30, 8:00, 8:30, 9:00, 9:30. Returns leaves Medford 2:05 and 5:05 P. M. Lunch will be served at the Meeting-house.

WESTWON BOARDING SCHOOL.—The School yet 1907-08 will begin on Third-day, Ninth Month 10th 1907. New pupils should take the 8:21 or 11:12 A. M. train from Broad Street Station for Westwton, so as to allow time to be established and to have class so determined on opening day. Old pupils should reach the School not later than the arrival of the 4:32 A. M. train from Philadelphia.

WM. F. WICKERSHAM, Principal.

DIED.—At the residence of his niece, Mary Stanton, in Philadelphia, Eighth Month 20th, 1907 ISAAC MORGAN, late of Tallahassee, Fla., formerly of this city, in the eighty-third year of his age. A member of the Monthly Meeting of Friends of Philadelphia for the Western District. For a number of years taught in Friends' Select School for boys, at former location in Cherry Street above Eighth, at some of his pupils' grateful recall his earnest concern for their spiritual as well as for their temporal welfare manifested not only in his direct instruction by an exemplary walk and conversation. He afterwards served acceptably as Librarian of the Apprentices' Library where, through his deep interest in young people he was made an instrument for good to many with whom he was thrown into contact. Although during the latter year of his life, almost entirely isolated from Friends, he always was concerned for the maintenance of their principles, and there is good reason to believe that, through great tribulation he has gained an entrance "through the gates into the city" which they that he wisely shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever.

At her residence, Parkesburg, Pa., Eighth Month 27th, 1906, CASSANDRA SMITH, daughter, Martha and Jane Brinton Smith, in the forty-six year of her age. A few weeks before her death, she was seized with a fever which well as a few days of her life looking bright and beautiful before me, and another time to a friend sitting beside her: "I feel continual flow of peace," and shortly before the close "Nothing but perfect dedication pleases Christ."

WILLIAM H. PILE'S SONS, PRINTERS,  
No. 622 Walnut Street,

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, NINTH MONTH 14, 1907.

No. 10.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## Whose Silence Shall Worship Choose, That of Man or of God?

There may be silent meetings whose time is full of words, and there may be a preaching to empty benches full of people.

If the message falls on deaf ears or hearts spiritually insensible, as if blocks or stones filled the benches, these, so far as the preaching is concerned, are empty. So if the sitting there is merely perfunctory, a habit to be gone through with, in an idle attendance or with a heart occupied elsewhere—the man, or the Holy Spirit alone, preaching to a listless company is preaching to vacant benches.

But those seasons set for Divine worship, yet occupied with human language—what a risk they run of being silent as to the Divine voice though filled, and perhaps because filled, with the human voice. The silence of the Divine word is the silence that is to be dreaded by the true worshipper. We enter worship for his communion alone; we dread the withdrawal, or the superseding of his in speaking Word and presence and the fear of the true worshipper is that of David: "Lest if Thou be silent unto me, I become like them that go down into the pit." In the sense of the silence of God, produced by a meeting's lethargy or else by substituting its own voices for his, a silent meeting is not well pleasing in his sight, its silence being a deafness to Him. If He be made silent unto a meeting for worship, whether by men's voices or their sloth being in dominion, it becomes a dead meeting, "like them that go down into the grave."

The silence of all flesh is called for that of the words of the Lord, which "are spirit and life," may be heard. But preaching in general, by dint of the human effort

which it mainly is, has so forfeited the people's confidence in it as being the word of the Lord, that "church attendance" is widely mourned over as lamentably deserted, and young men are increasingly shy of entering that which is called the ministry, because of their instinctive preference for a genuine thing. Man-made and voice-made worship must be sinking to its own level, as genuine truth goes on asserting itself in fresh and honest hearts. So long as our young truth-lovers see but a mass of human opinions in the manufactured sermons of the times, so long they will be going about independently in the world for that which meets the witness for Truth in themselves. The "church" must be a living echo of the same inward witness, if through it young men will consent to mount upwards.

And as for the forlorn hope pushed on under our name in order to hold assemblages together as Friends' meetings by insuring an unremitting vocal service to the exclusion of waiting on the in speaking word of life,—what better do we do than the tribes round about us who are tired of being fed on the husks which we are copying? Let our profession, now experimenting in its chosen far-country arise and return to the Father. Instead of pushing on the tendency of our members having itching ears to hear unto themselves teachers, and thereby create a system of meetings silent of God because trained to be deaf to his immediate voice, so that their cry is now heard practically saying as was cried to Moses, "Speak *thou* unto us—let not God speak,"—let us take to heart the word of prophecy: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of *hearing the words of the Lord*. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

"YOUR fathers, where are they, and do the prophets live forever?" Many of these have been taken to their eternal homes, and those on whom the burdens are now resting must ere long pass away, and if the precious testimonies committed to us to bear are supported, it must be by those who are in the middle or early stages of life.—ELLWOOD DEAN.

## What Can the School Do to Aid the Peace Movement?

BY NATHAN C. SCHAEFFER, SUPERINTENDENT OF PUBLIC INSTRUCTION IN PENNSYLVANIA.

Inaugural Address as President of the National Educational Association Convention, Los Angeles, Seventh Month 8th.

The greatest problem of the twentieth century is the boy, with one exception—the girl. As soon as the girl takes up the study of history, she begins to wish that she had been born a boy. Her text-book magnifies the achievements of men and devotes very little space to the deeds of women. Gradually she reaches the conviction that everything great and heroic belongs to the other sex, that life is not worth living unless one can attain military glory, and that her greatest misfortune is to have been born a girl.

The boy is apt to form similar ideals from the text-books on history and the methods of teaching the subject. The names of admirals and generals, the battles they fought and the victories they won, the causes and the effects of the wars in which they were engaged, constitute a very large part of the material of instruction. The examination questions which are supposed to emphasize the most important portions of the school curriculum bristle with wars and the things of war. The boy loves power and admires every exhibition of personal and national strength; he admires the heroes whose names are immortalized upon the pages of history; he gradually conceives the notion that the wearing of a uniform, the carrying of a sword or a gun, the shedding of blood and the acquisition of military renown are essential to a life worth living.

It seems to me that our text-books, our examinations and our instruction should glorify the arts of peace above the art of war. In other words, history should be taught from a more rational point of view. Whilst it would be wrong to minimize the sacrifices and services of the army and the navy, it will nevertheless be wise to emphasize the victories of peace above the victories of war, and to teach history in such a way that the pupil will write the name of the poet, the orator, the artist, the inventor, the educator, the jurist, the statesman, the philanthropist, in a place even more conspicuous in the temple of fame than that occupied by the name of the victorious general or the successful admiral.

How can this be accomplished? In the first place, let us instil proper ideals of life and of heroism. The pupil can be led to see that Pasteur, the scientist, has done more for humanity than Napoleon, the destroyer of thousands; that Carnegie, the

philanthropist, has done more for civilization than the admiral who sinks a hostile fleet; that the men who by experiments upon their own bodies showed how yellow fever is transmitted and can be prevented were as great heroes as any soldiers that ever faced a cannon's mouth; that the woman who serves in the hospital as a nurse displays as much heroism as the officer who serves his country in time of war; and that in the sight of God the drying of a tear is more than shedding seas of gore. As soon as the girl realizes that a life worth living does not turn upon fame or fortune or official position, nor even upon science and literature, but upon the personal relations which human beings sustain to one another and to their Creator, as soon as she grasps the truth that it is in the domain of personal relations where woman truly reigns as queen, she grows proud of her sex and no longer wishes that she had been born a boy.

In the next place, patriotism should never be taught so as to make it the meanest of all the virtues. It is possible to emphasize the maxim, "My country, right or wrong," to such an extent that the citizen will resort to anything base and contemptible for the sake of furthering the material interests of his country. Rulers and governments hesitate to begin an unpopular war. Our teaching of history should create the kind of public sentiment that will make it unpopular, if not impossible, for a ruler or a government to commence war, except as a last resort for the maintenance of justice, law and order among the nations, especially among the partially civilized tribes in distant portions of the globe.

Whilst the teacher is inculcating proper ideals of patriotism, heroism and public service, the pupil can be taught to despise not only the bully who is ever anxious to pick a quarrel with weaker companions, but also the nation that is ever ready to go to war at the expense of weaker nations. Both teacher and pupil should distinguish between the different kinds of war. First, there is the war for tribute. No nation can now afford to carry on war for blood money under the guise of exacting a war indemnity. The second is the war for booty and plunder, such as the wars carried on by the robber barons during the Middle Ages. Third, is the war for the gratification of personal ambition, such as the wars which the first Napoleon was continually waging. Fourth, is the war for territorial aggrandizement. Of this kind of war our country has not always been guiltless. No teacher in the classroom and no orator on Memorial Day or the Fourth of July hits the mark if he glorifies or even excuses any one of these four kinds of war.

There are two kinds of war for which more can be said. One of these is the war for principle, of which the American Revolution was a type; the other is a war in behalf of the oppressed, the down-trodden, the defenceless, like the Spanish-American war. In dealing with these two kinds of war, it is well to point out both sides of the dispute and to show how war can be avoided by the peaceful method of arbitration. How

well posted we all are upon every war that our people have waged; how little we know of the two hundred and fifty international disputes which have been settled by the peaceful method of arbitration. How frequently we discuss the Monroe doctrine which has brought us again and again to the brink of war; how seldom we speak of the arrangement made during Monroe's administration for the limitation of armaments along our Canadian boundary—an arrangement that has secured peace between the United States and Great Britain in spite of all the acute disputes which have arisen since the war of 1812. How few people know the significance of the Hague Court for whose sittings Andrew Carnegie is building a palace to cost a million and a half of dollars.

The teaching of history can be made to culminate in the proper observance of the eighteenth of May and of Washington's birthday. The teachers of France have resolved to observe these days by appropriate exercises, and the schools of America will do well to follow the example of the Third Republic. The publications of the American Peace Society furnish abundant material at small expense for the proper observance of the eighteenth of May—the day on which the delegates to the first Hague Conference assembled,—a day which certainly marked an epoch in the world's history. In the not distant future this day will be as universally observed as Arbor Day and the festival days of the church year. Some of the colleges now observe Washington's birthday in such a way as to strengthen the sentiment for peace and justice in dealing with other nations. Several years ago, at the Mohonk Lake Conference, Chancellor McCracken pointed out that the most popular text-book on international law devotes more space to the conduct of nations in time of war than to the conduct of international affairs in time of peace, whilst not one page is devoted to the ways in which nations may avoid war. Since that meeting a movement for the study of international arbitration has been inaugurated in most of our colleges. Just as the light which first illumines the mountain tops gradually reaches the valleys, so the light which the higher institutions are now beginning to disseminate will gradually illumine the teaching of history in the lower grades of schools.

We hear much of the emancipation of the high school from the dominating influence of the college. In the direction of fraternities, festivities, athletics and courses of study there may be room for change, but I hope that at no distant day the kind of history which our colleges now teach and which emphasizes the movements for the uplifting of the masses will replace the drum and trumpet sort of history which eventuates in hatred of red-coats, distrust of other nations and a species of patriotism that is the meanest of all the virtues.

Peace has become so great a shibboleth that the introduction of rifle practice into the public schools is now advocated as a peace measure. The experience of our recent wars, it is held, has pointed out that,

while there is no difficulty in case of war in getting all the volunteers that the count requires, and they can be given a reasonable amount of drill in a few weeks, it takes them a long time to learn to shoot, and thus unless they can shoot accurately they are of little value as soldiers. If, however, the young men who are graduating from the high schools in the different States should be skilled riflemen, the country rests content with a small standing army, knowing that in case of war it can put in the field at short notice a force of volunteers whose skill in rifle shooting will make them to be fully the equal of any army which may be brought against them. This system is therefore a great factor for national peace. As a teacher from the State which William Penn founded, I must put a brief interrogation point after this theory. Wherever anything goes wrong in the life of the nation people look to the school for remedy. If the reports in the daily papers are correct, there were 6,258 desertions from the army last year; and out of a total of 24,083 enlistments not more than 8,800 were re-enlistments. The invention of smokeless powder, machine guns and modern explosives and service in tropical countries have robbed the occupation of the soldier of its former attractiveness and glory. The fact that boys at the age of thirteen can learn to shoot with marvelous accuracy should be correlated with the fact that at the same age, and even earlier, boys can be taught all sorts of breakneck acrobatic no one would, on account of the skill which may thus be acquired, be justified in advocating the introduction of either acrobatics or rifle practice into the curriculum of our public schools. There is a limitation to the kinds of skill which a human being may acquire, and the development of skill in these directions interferes seriously with the development of skill in other and more useful lines. The development of skill in shooting is desirable on the part of those who join the army or the State constabulary but if during a strike every striker were skilled rifleman, the difficulties in maintaining order would be infinitely multiplied. It was therefore a source of gratification to learn from the Secretary of War that a scheme for the inauguration of a policy to establish a system of rifle practice throughout the schools of the country at present under consideration by the War Department.

At this time three great meetings are in progress. Delegates from every civilization are in session at The Hague for the purpose of lessening the evils and the frequency of war and of promoting the use of arbitration as a means for the settlement of international disputes. On the shores of the Atlantic the Jamestown Exposition advertises the greatest military and naval display the world has ever seen in time of peace. On the shores of the Pacific, in the city of "the Angels," an association which represents the large body of educators in the world has met to discuss the latest problems in education. Shall we plant ourselves on the side of peace or of war? Will the advocacy of peace

raise a generation of weaklings? Has any one ever dared to call William Penn a weakling? He was as brave and courageous as his father, the admiral. Self-restraint is often more difficult than combat. Perhaps for police purposes, if not for national protection, we shall need a small army and a navy during coming centuries, but as soon as the three and a half millions of teachers in the schools of the civilized world shall begin in earnest and with skill to inculcate sentiments of peace and the principles of justice and fair dealing in the treatment of weaker nations, we may hope for the limitation of armaments and the dawn of an era of peace that is worthy of the disciples of the Prince of Peace.

#### A Life Brigade.

In *Peace and Goodwill*, a paper published in England, my attention was attracted to a picture of boys, and in connection with the picture I found this account of a life-saving service:

"The object of the Life Brigade is to give the boys a healthy, vigorous training apart from the military spirit, realizing that the noblest patriotism and the highest interests of mankind are incompatible with the spirit of war. Temperance is promoted and courtesy, patience and forbearance inculcated, with excellent results upon the conduct and character of the boys, as testified by their parents and Sunday-school teachers. They are taught how to aid the injured, simple physiology, hygiene, physical drill, and life saving from fire and drowning; so as to be capable of dealing with accidents or sudden illness in workshop or factory, in the street or on the farm, or in the colonies where medical aid is scarce. We seek to attract boys from the street and lead them to useful lives.

Two of the lads have helped to save life. One, by artificial respiration restored a person apparently drowned in the canal, Victoria Park. The other strapped up an artery accidentally cut, the prompt treatment being highly commended by the doctor at the Children's Hospital, Shadwell.

Eighty boys are now in training on these lines at the Friends Mission Institute. These boys are drawn from the slums, and are of a class whose evenings are often spent at the public house. How important it is to bring before them brighter ideals, and create a healthy desire to be of service to their fellows, and to become intelligent and useful citizens." Far better such teaching as this in our public schools than the rifle practice which has for its ultimate aim the attainment of skill in the destruction of human life.—*In Messenger of Peace.*

He is a wise man who knows the way of salvation, and is found in it; the path of duty, and walks in it; the dangers of the way, and avoids them; the provision of the way, and enjoys it.

Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—RUTHERFORD.

#### Immortality from the Christian Standpoint.

"Who hath abolished death and hath brought life and immortality to light through the Gospel." (1 Timothy 1: 10.) "Dignified with immortality and crowned with eternal life." It is well known that the thought of immortality did not have much place with the Hebrew writers, previous to the Christian era.

The Old Testament, apart from the light of the New, gives little evidence that man was destined to possess eternal life, but with such a revelation of the Father as was manifested in the Saviour of men there was brought to view another and a larger conception of life—both present and future. It is interesting to note the way in which some modern writers treat this subject—so vitally affecting the race in all that it suggests and supplies.

The importance of personality has grown upon the moral and intellectual consciousness of the world during the past fifty years. Personality, conscious or subconscious, involves much that has preceded us and is inseparable from the influence we exert upon the future. So in a sense it is from everlasting to everlasting in its essence.

The event which we call present would be impossible if it did not connect with the past, and all that contains virtues certainly cannot lose its value by the incident of time. If it were not for this truth the moral and spiritual order of the universe could not be sustained.

"God is omniscient," says Josiah Royce, because his insight comprehends and finds unified, in one eternal instant, the totality of the temporal process with all of its contents and meanings. He is omnipotent, because all that is done is, when viewed in its unity, his deed, and that despite the endless varieties and strifes which freedom and the variety of individual expressions involve." And the same writer asserts "A human personality has many aspects, psychological, physical, social, ethical. But a man is a significant being by virtue, not of his body or his feelings or his fortunes or his social status but by virtue of his will. So the concept of personality is an ethical concept. A man as an ethical being is what he *purposes* to be, and so far as his will is not yet expressed his life belongs to the future. Ignorantly as he now expresses himself, his worth lies not in the extent of his knowledge but in the seriousness of his intent to express himself."

Thus the very purpose of our lives requires a future and something beyond the incident of our physical being. This has had its demonstration in every life where hope and faith have existed. Yet in no such degree as where the human mind and spirit have been pervaded and truly enlightened by the will of God as revealed in Jesus Christ, both historically and experimentally. He brought immortality to light by the triumph He exhibited over the powers of this present world—both in his spiritual teachings and resurrection. And He brings immortality into every soul that recognizes

Him and resigns its limitations to his control. The effect of realizing one's spiritual union with Him is at once to add another sense to our powers of perception. And this may be called the timeless sense, for it measures all that it perceives by virtue of its quality rather than by the conditions of duration. This inspired the utterance, "A moment in Thy presence is worth a thousand elsewhere."

The convictions pressing upon our hearts and minds increasingly confirm the preciousness of his Presence and certainty of completing a plan designed by eternal Wisdom, which cannot be dependent upon the event of physical death, for our bodies are but the cradle of our immortal spirits.

J. E.

#### A Gospel Call for the Times Now Present.

Hath He, who gave me a being attended with many wants unknown to brute creatures, given me a capacity superior to theirs, and shewn me that a moderate application to business is proper to my present condition; and that this, attended with his blessing, may supply all outward wants while they remain within the bounds He hath fixed, and no imaginary wants proceeding from an evil spirit have any place in me? Attend then, O my soul! to this pure wisdom, as thy sure conductor through the manifold dangers in this world!

Doth pride lead to vanity? Doth vanity form imaginary wants? Do these wants prompt men to exert their power in requiring that of others which themselves would rather be excused from were the same required of them?

Do those proceedings beget hard thoughts? Do hard thoughts, when ripe, become malice? Does malice, when ripe, become revengeful, and in the end inflict terrible pains on their fellow-creatures, and spread desolations in the world?

Do mankind, walking in uprightness, delight in each other's happiness? And do these creatures capable of this attainment, by giving way to an evil spirit, employ their wit and strength to afflict and destroy one another?

Remember then, O my soul! the quietude of those in whom Christ governs, and in all thy proceedings feel after it!

Doth He condescend to bless thee with his presence?—to move and influence to action?—to dwell in thee, and walk in thee? Remember, then, thy station, as a being sacred to God; accept of the strength freely offered thee; and take heed that no weakness, in conforming to expensive, unwise, and hard-hearted customs, gendering to discord and strife, be given way to. Doth He claim my body as his temple, and graciously grant that I may be sacred to Him! Oh that I may prize this favor! and that my whole life may be conformable to this character!

Remember, O my soul, that the Prince of Peace is thy Lord: that He communicates his unmix'd wisdom to his family; that they living in perfect simplicity, may give no just cause of offence to any creature, but may walk as He walked!—JOHN WOOLMAN.



## OUR YOUNGER FRIENDS.

## LITTLE LIFTERS.

"BEAR YE ONE ANOTHER'S BURDENS."  
 Did you know, my darling children,  
 There was work for you to do,  
 As you tread life's flowery pathway,  
 'Neath skies of brightest blue?  
 Your tiny hands so feeble,  
 May powerless appear,  
 But they often lighten burdens,  
 The strongest scarce can bear.

You all are "Little Lifters,"  
 Who with loving zeal will try  
 To help the weak and weary,  
 And dry the tearful eye,  
 And though you lift but little,  
 Faint not, but lift again,  
 The hardest rock is worn  
 By the constant dripping rain.

And when you sing to baby,  
 Till he gently falls to sleep;  
 Or comfort little sister  
 Till her blue eyes cease to weep;  
 Or tie up Johnnie's shoe-strings,  
 And brush his tangled hair,  
 You are lifting mother's burdens,  
 And shielding her from care.

And when father, tired and weary,  
 Comes home to rest at night,  
 Draw up for him the easy chair  
 And make the fire burn bright,  
 Though small the deeds of kindness,  
 And low the words of love,  
 The recording-angel writes them  
 In glowing lines above.

—Frank Leslie's Paper.

"LIVING EPISTLES."—You know what an "epistle" is. It is a letter. When you are away from home, your father's and your mother's letters tell you whom to believe and what to do. They are full of good advice and kind counsel, and if you carry out their excellent principles in your own conduct, people will have occasion to say, "How well that child is brought up. What excellent parents he must have." It is thus that *you*, in *your* life, become, as it were, a *living letter* of the mind of your parents. And in the same way, every one who loves God will try to mind Him, and thus become a living letter of the mind of God. We should be able to read in their conduct every day the temper and disposition which God loves us to have.

Are you who are now reading this a living letter of God's will to your little brother, to your sisters both older and younger, to your parents, to all your playmates? At home, at school, at play, do they read in your tone and manner the love and gentleness and sweet obedience of God's child? They could not help seeing it if it is there; and seeing it may lead them into God's ways, which, we know, are ways of pleasantness and peace. "I am afraid I should be an awfully blotted letter," somebody says. "I could never live good enough to be like a letter from God."

There is one person who is a perfect, a living letter of God's mind to us. We can copy Him. It is Jesus, God's dear Son. There was not a single blot in Him; not a single mistake; not a crooked line. And He came into the world to be our copy. We needed a pattern to go by.

Whether we will or not, our lives are living letters of somebody. If not of God,

then of sin and Satan. If not of gentleness and truth and love, of disobedience, unthankfulness, and guile. How precious and honored to be a letter of the heart and mind of God—a "living epistle, known and read of all men."—*Child's Paper*.

THE SPARROW'S NEST.—A pretty story told by one of the daily papers is told by the *Christian Observer*. It is the story of a sparrow that built its nest in a freight car that had been ordered to the shops for repair. When the car was in order and started again into service a nest full of young sparrows seemed about to be robbed of a mother's care. But though the car travelled several hundred miles, the mother bird would not desert her young. The sympathy of the trainmen was touched and they notified the division superintendent, who ordered the car out of commission until the little birds were able to care for themselves. If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of his children?

THE PEACEMAKER.—"That flower's mine!" cried Jennie, her voice rising a little; "I saw it first."

"But you didn't pick it," retorted Mary. "You were going right by. It's the prettiest flower we've seen, and I picked it. It's mine."

"No, it isn't. All this land round here belongs to my father."

"Well, I'm your guest, I'm sure. Guests always come first; that's what my mother says."

"Cheery, cheery, cheer-up, cheer-up!" sang a robin in the bushes close beside them, and both girls turned quickly; the voice was so near, almost as though it were speaking to them. "Cheer, cheer, cheer-up!" the bird sang blithely, and the sunshine dropping through the leaves seemed to rest lovingly upon his black head and rusty red breast.

Jennie flushed a little self-consciously and looked at Mary through the corners of her eye. "Maybe I'll not take the flower this time," she said a little doubtfully, "even if it did grow on my father's land. I—I forgot for just a minute about you being a guest."

"O, I don't want the old flower," shortly. "Here take the thing. It doesn't matter about being a guest. The land's yours." "Chee-chee-cheer-i-ly!" sang on the robin. "Cheer-up-up-up!" The sunshine slipped from his back as he hopped to another branch, and glistened down through the leaves to a nest just below. It was so near the girls could see the blue eggs. Jennie made a resolute effort, and the last vestige of shadow left her face.

"Don't you mind a word of what I've said, Mary!" she exclaimed contritely. "I was just cross, and got out the wrong side of the bed, I guess. Of course the flower is yours. It was only my—my distemper, and I'm sorry. Now let's be friends again."

"It was my distemper, too!" cried Mary quickly. "I was as cross as could be."

Then the lips of the little girls met lovingly, and the robin sang happily on for had he not helped to make peace between these little friends?—*S. S. Messenger*.

THE RIGHT STOCK.—She was small and frail, but sitting a few seats behind her, I could not see her face. Soon a handsome manly young fellow opened the forward door of the car and looked from one to another as though expecting to meet some body. At once, on seeing the lady I have mentioned, he quickened his steps and a happy look came into his face. On reaching her he bent down and kissed her tenderly and when she moved nearer to the window he deposited his coat and handbag, and seated himself beside her. In the seventy-five mile ride which I took in the same car with them he showed her every attention and exhibited his devotion by anticipating her smallest need for comfort; and once he put his arm around her in such a lover-like way that I decided they were a newly married pair enjoying the honeymoon. Imagine my surprise on reaching Chicago to discover her to be old and wrinkled. *But when I heard him say, "Come, mother," and saw him proudly lead her out of the cars and gently help her to the platform, banishing her slightest anxiety and bearing her many packages, I knew there was not money nor romance behind the exhibition, but that there was a young man who loved his mother.—American Motherhood.*

A HERO.—This little incident, which comes to us from over the sea, teaches us what a true hero is:

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.

One poor man was in greater trouble than his neighbors even. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"Oh, my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."—*S. School Gem*.

THE BEST PREPARATION for the future does not consist in thinking about it, nor in planning for it, but in doing the work to-day with the largest intelligence and the keenest conscience.—*The Mennonite*.



## HISTORY OF FRIENDS.

(Continued from page 61.)

NEXT year again in New England, Friends were imprisoned and beaten. Three women were sentenced to be tied to a cart tail, and made to walk through eleven towns (a distance of eighty miles), receiving at each town, ten lashes on the bare back. At the third town, through the kindness of a man named Walter Barefoot, they were liberated. Bruised and hurt as they were, they went to New Quechawanah, and held a meeting, to which came the clergyman, Shubal Drummer. The meeting being over, he said:

"Good women, ye have spoken well, and prayed well, what is your rule?"

"The Spirit of God is our rule," they answered, "and it ought to be thine and that of all men to walk by."

Having returned to Dover, and being on a meeting on a First-day morning, two constables rushed in, seized Alice Ambrose, each taking an arm, dragged her nearly a mile through the snow, over stumps and old trees, with her face downwards, and packing her up in a house, returned for Mary Tomkins, whom they treated in the same manner, as well as Alice Coleman. Cruel young men these two constables were, so that their father said when he saw their eeds (for they were brothers), "Woe that ever was father to such wicked children!" Even to him they were unkind and unfeeling, having taken away from him the cow which helped to support him and their other.

Next day they got a canoe, threatening to drown the women; and taking Alice Coleman into the water, dragged her along it, while she clung to the side of the canoe. All this while there stood by, an elder among the people, named Hate-evil Nutwel; how wisely named his actions show, for he incited the constables to their wicked eeds. A higher power stayed them, for suddenly a mighty tempest arose, which drove them all into the house; but at midnight they turned the poor women out into the frost and snow, so that their clothes were frozen quite stiff and hard; yet did the Lord watch over them, and keep them through all their afflictions; as well as an English woman named Elizabeth Hooton, who being brought before John Endicott, warned him to spill no more innocent blood. "I will yet hang more," said he.

"Thou art in the hand of the Lord," she answered, "who can take thee away first." This so angered the governor that he sent her and her companion, Joan Broksup, way two days' journey into the wilderness, and caused them to be left there among wolves and bears; but God guarded them safely out of this danger, so that they returned to England again; and in a second visit to Boston, Elizabeth Hooton and her daughter were treated in the same way, except that greater severity was used; yet did she live to praise God who kept her safe through such miseries; as did also other women who had been cruelly eaten, whom Wenlock Christison and Edward Wharton came to visit; for which

the latter was himself seized and flogged, till they said that peas could lie in the holes made in his arms and back, by the knots of the whip.

This was Endicott's last act of cruelty he took away no more lives, as was said above; the measure of his crimes was full, a most loathsome disease had taken hold of him, his body decayed away, and he sank into the grave, the horror and disgust of those around him.

Major-General Addertton, too, having on a certain day exercised his soldiers, and turned to ride towards his own house, was passing the spot where the Quakers were generally loosened from the cart-tail. A cow crossing the way, frightened his horse, and it threw him so violently that he died. His eyes being started out of his head, his brains through his nose, his tongue out of his mouth, and his blood through his ears. So came upon him, as Wenlock Christison had said, "God's judgment unawares."

And John Norton, the clergyman who promoted the death of those at Boston, and who had so often urged on the people to cruelty, also died suddenly. He had been to "church" in the morning, and, intending to go again in the afternoon, was walking in his own parlor, when groaning heavily, he laid his head against the mantel-piece, and saying:

"The judgments of the Lord are upon me," would have fallen had they not caught him as he was sinking down into the fire.

The Deputy-Governor, Richard Bellingham, who succeeded John Endicott as governor, went mad ten years after, and so died.

Let us leave all those bad and cruel people, and see if they be more quiet in Old England, in the year 1662.

George Fox was travelling in Cornwall near the Land's End, where there were many Quakers. There lived there a Colonel Robinson who was a great enemy of these people; and who used to follow them to their meetings to annoy them, and call it "Fanatic hunting."

One day he had appointed with a neighboring Justice to meet him, that together they might hunt the Quakers. He had sent on his man to a certain place, where he was to meet him with his horse, while he walked as far as a farm he owned, where just then the servant maids were milking. He went into a field, to play as he was accustomed to do, with a bull which was rather a pet; but as soon as he approached, the bull ran fiercely at him, stuck his horn into his thigh, threw him high up into the air, and when he fell, gored him fearfully, roaring, and licking up his blood. One of the servant maids came running in, and catching the animal by the horns, strove to pull him away; but he, putting her gently by with his horns, turned again and gored his master, still bellowing and licking his blood; nor could the men who were called, drive him away, till some mastiffs were brought into the field, on which the animal fled. Colonel Robinson's sister came to him, in great grief, saying:

"Alack, brother, what a heavy judgment is this!"

"Ah, sister!" he answered, "it is indeed heavy."

They could only kill the bull by shooting him; he had become so outrageous, that no one dared to go near him, and his unhappy victim died soon after.

During the year 1663, George Fox spent much of his time in Lancaster gaol, being falsely accused of sedition in the North. And at Colchester the people were busy carrying away Friends out of their meetings and beating them black and blue. One day a trooper beat a man till his sword fell from his hilt; the beaten man handed back the sword, saying, "I desire that the Lord may not lay this day's work to thy charge." Both men and women they beat with clubs from which iron spikes projected. These barbarities continued, till the persecutors themselves seemed more wearied than the sufferers, who grew valiant under tribulation.

FALSE RESTS.—Thou canst not do the work of thy ancestors, and, neglecting the duties of to-day, Satan may lull thee to sleep. There may be false rest even in activity and excitement, if any become absorbed in proclaiming truth, in active works on behalf of right, should the laborer fail to maintain the deep quiet of his own spirit, and fail to resort continually to the spring of interior life which will qualify for what is really called for. That only is a testimony which represents and supports a vital principle. Let us cherish the principles of Truth, and on all fitting occasions, and by all proper means testify to them, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of Truth, by the power of God, by the armor of righteousness on the right hand and on the left." The present is a day of progress and of much effort. It is especially important that all who seek to promote the Lord's work and to spread his kingdom, should keep their firm footing upon him, the Rock, that all their fresh springs should be in Him, remembering not only that "He is all," but also the correlative truth "that we are nothing." Thus there must be no self-obtrusion—no exaltation of the creature—no boasting or inflation; but the profoundest humility must blend with the highest thanksgiving, and ALL the praise must be ascribed to God, even for the instrumentality He may be pleased to employ.—WM. J. ALLISON.

It will hardly be denied that there are Christians, perhaps a good many, outside the Church. Personal faith, love and following for Jesus Christ are what make a Christian, rather than enrollment in the books of any one church. It is possible to be a Christian without being a church member.

But it seems to us quite clear that our blessed Lord wished his disciples to be organized into a company, and that all those who would confess Him before their fellow men should belong to that company.—Presbyterian.

I have no gift of eloquence  
To preach, exhort, or pray;  
I cannot point with glowing words  
To Christ, the living Way;  
But I can tell how wondrous dear  
My Jesus is to me,  
And let his light so clearly shine  
That all around may see.

I cannot cast the fisher's net  
Into life's deep, dark sea;  
The wisdom for that heavy task  
Was never given to me;  
But I can kneel upon the shore,  
And pray for those who toil,  
And when the boats come slowly in  
Help gather up the spoil.

The Master sees the lowliest work  
Of all his children true,  
And in the crowning day will give  
To each his honest due;  
And when the sheaves are gathered in  
From fields that I have sown,  
I then shall take from his own hand  
The palm, the robe, the crown.

—Unknown.

### Christian Loyalty or Separation from the World.

The question of "separation" involves the quality of loyalty to the Lord. It is no new subject, for as soon as God had a people who might either be loyal or disloyal, it was the question of the day. All human relations, such as man and wife, father and child, master and servant, king and subject, friend and friend, are bound by certain requirements of faithfulness. The Scripture abounds in figures of these relationships to express our duty of loyalty to God. Idolatry is a general term used to express allegiance to other than the true God, but when all unfaithfulness and disobedience has passed its final analysis it may be termed idolatry in the language of Deut. 32: 17. "They sacrificed to devils, not to God."

It is therefore an understood matter that every child of God is to be faithful and separate from everything that in any way would be disloyalty. Nevertheless, the fact stares us in the face, that many professed followers are very disloyal to their Heavenly Father and Jesus Christ their Lord. It is this fact that has brought forth the admonitions in all ages and that now necessitates a continual call to remembrance. It may very often be ignorance of how certain deeds affect the honor of God that causes the offence, but a faithful person is always grieved and penitent as soon as he knows. Ignorant disloyalty does much harm, but is still a hopeful state for the offender; while wilful disloyalty does equal harm and puts the offender in great danger. Let us turn from wilful sin and strive to escape ignorant sin by diligent attention to God's Word. Jesus said, "If a man love me he will keep my words." If we cannot find enough loyalty in our hearts to be willing to thus prove our love, we may as well not pretend to be his children. Let us examine some of the teachings of Christ and his apostles, that point out some lines of worldliness still in practice. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon"

(Matt. 6: 24). Perhaps no form of worldliness is more common than the service of "mammon." It is something so closely allied to our physical life and makeup, that we easily drift into that channel. What shall we eat, drink and wear? (Matt. 6: 25). How shall I provide for ease and pleasure? (Luke 12: 16, 19). These questions so take the thoughts of men that the most important part of our being is forgotten. In the struggle for temporal gain men trample upon one another's rights and make life seem a field for covetous grabbing. Anxiety, care, disappointment follows and ends with such an ideal. But how nobly our Saviour puts this confusion to rest when He makes the kingdom our primary end, with what we eat, drink or wear, added as a necessity to temporal existence, but not the most important factor.

"All their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in synagogues, and greetings in the markets, to be called of men, Rabbi, Rabbi" (Matt. 23: 5, 7). Here are several forms of worldliness under the spirit of—"To be seen of men." 1. Wearing apparel—broad phylacteries, enlarged borders of garments. Indeed, both phylacteries (Deut. 6: 8) and borders (Num. 15: 38, 40) were given for a noble purpose and had they been used for that purpose only they would have glorified God; but when the personal, self-seeking element entered they forgot the glory of God in the desire for self-praise. It is the same to-day. The dress of the people characterizes marks of worldliness. Some say there is nothing in dress, yet themselves disprove their statement. We have the uniforms of officers, societies, religious orders; we have the multiforms of mixed classes from the tramp and criminal to the high society devotee; and yet they say there is nothing in it. We must meet the question of putting on clothing of some kind. Our Saviour did not condemn the clothing so much as that self-seeking element that expressed itself in some touch of the clothing. There is nothing offensive in the clothing attracting attention provided they call our duties to God in remembrance (Num. 15: 38, 40). Likewise a plain garment to-day that has been conscientiously stripped of all the superfluities even if it attracts the gaze of worldly eyes, it is good because it calls attention to an important Christian principle (1 Pet. 3: 3, 4). What we should be concerned about is that we do not so completely lose the principle that our life makes the clothing a mockery. Adopting the garb of the majority when it has superfluities does not relieve us of responsibility because we can thus escape notice. "Ye are the light of the world." "Let your light so shine . . . that they may see." Let us catch the distinction between, doing "all our works to be seen of men" and "letting your light so shine before men that they may see your good works and glorify your Father which is in heaven."

2. Seeking position; recognition, etc. Some men are tempted in one line and some in another. Not all seek the same line

of applause, yet in every case it is a man of worldliness to seek the "uppermost rooms," "chief seats," and to "be called of me Rabbi, Rabbi." Translate these terms in the positions and honor that men look now and you have made the teaching practical. The worldly mind seeks the applause of men and covets a station that will bring it, however worthy or unworthy the station may be. Leading Generals; Leading Statesmen; Leading Educators; Leading Speakers; Leading Christian Workers! A. M.! D. D.! LL. D.! Rev.! Prof., etc. Now let us come to the Master way of gathering up the misdirected power and try to see the beauty and nobility the contrast, "He that is greatest among you shall be your servant." "And whosoever exalteth himself shall be abased; but he that humbly himself shall be exalted."—J. R. SHANK, in the Gospel Witness.

### LITTLE MINISTERS.

When we gather into stillness  
On the Meeting day;  
In our quiet place of worship,  
From the world away;

Strains of sweetest bird-song music  
From the maples pour  
In the early summer weather  
Thru the open door.

Wood-thrush song, content and thankful,  
Fit for Meeting days,  
Song of quiet, sweet assurance;  
Song of prayer and praise

Only music fit for worship,  
Falls upon the ear  
When God's handiwork He tuneth  
To the heavenly sphere.

Tho we settle into silence  
On our Meeting day,  
Varied trials, varied burdens,  
On our spirits weigh.

Thoughts of friends and thoughts of pleasure  
Thoughts of work and care,  
In our quiet hour of worship,  
Claim too great a share.

Then upon the silence ringing,  
Clear and sweet and strong,  
Leading us to Him who made it,  
Comes the thrush's song.

Comes a message from the maples  
Through the Master's birds,—  
Eloquent as any sermon,  
Clear as any words.

In the nature world about us,  
In the field and wood,  
Everywhere are little helpers,  
Ministers of good.

May the song thy life is singing  
Ever thankful be,  
There will be, where much is given,  
Much required of thee.

Tho thy life hold much of suffering,  
Still, thru darkened days,  
Strive to feel a sweet assurance,  
Song of prayer and praise.

1907.

W. W. G.

JUSTICE and Love must ever be the basis of principles of Peace.

"TROUBLES come to him who has the right frame of mind to entertain them." Japanese Proverb.

**Bodies Bearing the Name of Friends.**

CALIFORNIA YEARLY MEETING is said to have reconsidered the decision (adopted a year ago) to test the religious beliefs of its ministers by means of a set of questions, and the method has been dropped.

If the ideal of worship is that all the members of the Church have a duty to discharge regarding it: if the souls of a few are reverently waiting in Heaven, and if the world is absolutely known or arranged beforehand who shall pray or prophesy, or teach, it is surely probable that some spiritual faculties will be trained and developed which are atrophied where one man stands between the congregation and God, taking on himself to offer the prayers, and to utter the prophecies, and to give all the instruction that is needed.—THOMAS HOLLINGRIM.

ARTHUR ROWNTREE, in England, has published what is regarded as an excellent statement, from the educational and moral standpoints, of the case against the introduction of rifle shooting into the schools. He maintains that "it is lack of loyalty to the profession to allow a new wing to be added to the educational system of the country on grounds which have nothing to do with education; that the aim of education is to do such ethical uplifting, that the aim of war is not spiritual uplifting; and that, in the words of Balfour, it always has the effect of retarding the progress of humanity and civilization. 'The protest is a timely one,' both for Great Britain and our own country also.

So rare is the occurrence, that we are glad to get a word from Canada, even if it be a reproof of instruction. We now have a letter from an esteemed Friend, in which he remarks:

"I am very much surprised to hear when asking Friends if they take THE FRIEND, some say, 'No,' and give as a reason, that there is very little news concerning the Society in Canada in it. I am well aware our Yearly Meeting is small; so also, are our subordinate meetings and it may be that this is not the corresponding cause from Canada to THE FRIEND for insertion. For one, I think THE FRIEND would have much larger circulation throughout this Yearly Meeting if there were more news printed under the heading of 'Bodies Bearing the Name of Friends.' We in Canada are always interested in the smaller bodies, and I think their members are doing in other parts for the spread of the Gospel.

"There was a very meagre account given of Canada Yearly Meeting, which I understood was one of the most favored that has been since the separation. I am not writing to find fault by any means, but I would there were more Friends who would correspond with THE FRIEND and send 'items concerning the Society'. I believe it would be the means of doing much good.

"We would re-echo the same concern which our 'Ladies' Friend expresses both for Canada and other subordinate meetings. We have solicited such correspondence at different times heretofore. These Friends that are hungry for their news items are 'swift to hear, but slow to speak' them; and however far a true Friend of ours is expected to reach, we confess ours fall short of the facts which occur in relation to meetings where we are not present. The silence concerning smaller bodies' meetings is theirs, not ours. What they wish to see printed we once more cordially invite them to write and send. Depth of life is not indifference, with which they of larger bodies charge us smaller.

**Review.**

"THE SAINT."—A powerful book with this title was written last year by Antonio Fogazzaro, an Italian and a Roman Catholic, and was translated into English this year. That it is already one of the most popular of books is a proof of the hold it has taken of the thoughtful people. The fact that it has been proscribed by the Roman Catholic Church. The author pictures the life of a modern man of the world, surrounded by all the fascinations and temptations of life in Italy, and how he broke away from it all, feeling a yearning towards a higher life, and he learns by experience that it is possible to commune with the living Christ in the silence of his own soul, and to try to lead others into the same knowledge. He believes that he is required not to join the priesthood, because he can be used of God better in the ordinary life of the world, and gains an interview with the present Pope to

plead with him for more liberty of thought amongst the people. He is evidently a devout lover of his Church, and hopes to help to relieve it of its burden of ecclesiasticism that it may return to its early simplicity of teaching. Much of the book is what we love to call "pure Quakerism," showing how wide-spread is the yearning for liberty to worship God, as revealed to us in Jesus Christ, in simplicity and purity, to feel after Him in the silence and to realize his presence, and to draw near to the Father, and to draw us into the bond of peace with all men. Such books should make us realize our own freedom and stimulate us to use it to the deepening of our own spiritual life, that we may be strong enough to give others the help they need out of our own experience.—E. L. B., in the *Australian Friend*.

**Correspondence.**

*To the Editor of the Australian Friend.*  
 "Dear Friend,—I am rejoicing in every word and work of God. The teaching of this teaching and visiting his Church fresh to-day, and is leading them on to great things in the near future for the spread and establishment of his Kingdom of Truth and Righteousness in the earth. I am also painfully conscious of a tendency in some quarters to lower the character and undervalue the works of our Lord and Saviour Jesus Christ, "in whom dwelt the fulness of the Godhead bodily," and who in His dual nature became the willing sacrifice for the sins of the whole world, pouring out His soul unto death, and tasting death for everyone. Accepting salvation as little children, and allowing Him to work in and through us, I see no limit to the treasures or revelations of His grace and good Spirit; but no one can overlook or ignore these things without serious loss to themselves and those who hear them. I send two extracts that I hope may prove helpful to some who may be in danger in this respect, and remain with love to all.  
 Thy friend truly,  
 CHATSWOOD, Sydney.—JOSEPH J. NEAVE.

The basis of the New Theology is human reason. The basis of fanaticism is unreason, and while these two unscriptural extremes are each pushing their incorrect ideas to the front, the Gospel, which is the power of God unto salvation, is neglected.—*Evangelical Friend*.  
 Canon Scott Holland says:—  
 According to the phrase adopted by what is called the "New Theology," we must each one of us be a Christ; but this theology removes all the ground on which the possibility of our so becoming depends. We cannot become 'Christ's' if Christ is no more than we ourselves are.—*English Tribune*.

**Gathered Notes.**

LAST OF THE MOODS.—Placidly smoking the pipe of peace, apparently care-free of the eventful past, the weary Indian relations and survivors of the renowned Modocs, who took part in the most interesting Indian rebellion in American history, are living on allotments near Miami, Indian Territory. These fifty are, perhaps, the only survivors or descendants of the once powerful tribe.

The Church of England and its daughter church in America, hold but do not hold to the Thirty-Nine Articles. The Methodist Church has reduced the number to twenty-five, and now uses only thirteen. In nearly two hundred thousand members, cuts them down to twelve.—*The Independent*.

POSTERS are placed in public places throughout Massachusetts warning people who are about to change their residences for the winter, against abandoning their cats or other domestic creatures, that are so apt to be left behind, usually to perish. Heavy fines are prescribed for such cruelty. Some who need no outward law have travelled back long distances to release a forgotten cat from a house.

The Bishop of Rochester recently announced at his diocesan conference in London that the ecclesiastical

commissioners had decided to set apart \$1,250,000 for the purpose of Pensioning Poor Clergymen. He also made the statement that nothing so effectively hampers parochial work as the continuance in office of aged and infirm clergymen, who cannot be called upon to resign, since thereby they would be deprived of a way of earning a living.

The Cumberland Presbyterians who have refused to follow the movement of that denomination for union with the Presbyterian Church North are said to number eighty thousand communicants with six hundred ministers in thirteen synods and seventy-seven presbyteries. Representatives of this body held a general assembly at Dickson, Tenn., which was culminated by a pastoral conference of the "North Church" and by scenes which older participants regarded as a revival of the camp meetings of the early days of the denomination.

I wish some one would write the history of the second century in the Church. It would be a hard work for it was chiefly a century of waning faith and lessening love; but it is, I think, a necessary work to be done as a part of that great and melancholy story, "The Decline and Fall of Christianity," which is far more interesting in its details than the Decline and Fall of the Roman Empire. Yet through the long centuries Christ has been, as the aged Simeon foretold, "set for the fall and rising again of many in Israel."—THOMAS HOLLINGRIM.

"BLOOD AGAINST BLOOD" is a book against war. It seems to be making a sensation in England. It is an appeal to Christians to follow the example of primitive Christians by refusing to bear arms. Its idea, it is said, may yet shake militarism to its foundations. The opening chapter gives the key to the whole. It is a book which is especially bold story of the Franco-German War. A French soldier had bayoneted a German, whose dying cry was, "O God, my wife and children." The Frenchman had picked up enough German in the campaign to understand that cry of anguish. It drove him mad.

THE PHILADELPHIA SCHOOL FOR NURSES announces a two years' free course recently established wherein the student is provided with room, board, laundry, nurse uniforms, and all the refinements of a good home, with suitable training, instruction, and technical training in home nursing, for the use and among people of moderate income, and at the end of the course the student's fare home is paid.

The term can be shortened to eighteen months by a course of six months' reading and study at home—a course which is very valuable in itself. A short course is also provided for the woman who wishes to quickly prepare for self-support and a substantial income. Enrollment is now in progress for a class of four hundred students in the resident course next year. Young women of the small towns and counties distant from the city, and the distributors of scholarships, with a view of conveying his knowledge to all rural communities.

AROUND THE WORLD IN FORTY DAYS.—Julius Verne's imaginary record for encircling the globe has been halved by the actual performance of a British army officer. The United States was not traversed in this trip, the officer selecting the Canadian Pacific route. Says *The Scientific American* (New York, Seventh Month 20th):

"The prophetic and lively imagination of the late Jules Verne recorded one of its most daring flights when he wrote that entertaining work 'Around the World in Eighty Days'; and it is probable that none of us who read his chapters supposed that he would live to see the day when the Frenchman's estimate of eighty days would be cut in half by an enterprising officer of the British Army, who set out to test the speed of modern round-the-earth travel for himself. In a recent letter to the *London Times* Lieut.-Col. Burnley Campbell wrote that he landed at Dover on June 13 at the completion of a trip around the world in forty days. He left Liverpool on May 25, and one-half which occupied at Liverpool on May 3 at 7:20 P. M., reached Quebec at 3 P. M. May 10, and was at Vancouver on the Pacific coast at 5 A. M. on May 16. Leaving there about noon of the same day, he reached there by way of Seattle on May 25, and arriving Yokohama on May 26, Tsuruga on May 28, and leaving Tokyo on May 30. Here, after a wait of about four hours, he took a Trans-Siberian train, reaching Harbin on May

31, Irkutsk on June 4. Moscow on June 10, and Berlin on June 12. On the following day he was at Ostend, where he landed at 7-30 A. M. and at 2.50 P. M. of the same day he reached an English at Dover. Throughout the whole trip Lieutenant-Colonel Campbell was remarkably fortunate in making connections; otherwise his time would have been several days longer.

**ESPERANTO.**—People used to laugh at Volapuk. After that they laughed at Esperanto—for a while. But now there is a tendency to admit that it may be possible, after all, to demonstrate the usefulness of a purely artificial language. Evolution still seems to assert itself in things linguistic, even when they are artificial, says the Cleveland Leader. It may be that Volapuk died because it was not adapted to its purpose. By the same token Esperanto shows robust symptoms of having "made good."

The delegates to the third Esperanto congress, at Cambridge, England, sur-doned with the new tongue. They made speeches in it, converted in it, recited original poems, and even turned well known lyric and dramatic masterpieces into Esperanto. The language is presumably so fluent and facile that it can be adapted to almost any purpose by one who has mastered its principles of structure. Esperanto grammar is a thing of foundation in a knowledge of common Latin and Anglo-Saxon roots.

There is little doubt that Esperanto is easier to learn than any other language, and the task is rendered vastly easier if the learner is already familiar with two or three tongues. Esperanto grammar is a thing of joy in its utter simplicity, although in conjugation, declension and word composition it may at first appear complex and puzzling to one who is ignorant of any language more highly inflected than the English. The maintenance of a rigid regularity in every possible respect admits of no irregularities in the use of energy usually expended in learning and applying "exceptions." As the language stands, it is somewhat better adapted to the Latin races than to the Anglo-Saxon, and is learned with greater facility by a Spaniard, Italian or Frenchman than by an American. But even the American, unused to the acquirement of foreign tongues, can pick it up easily enough if he has a proper grasp on the logic of grammatical distinctions.

Esperanto is musical, and falls easily into verse form. It is likely, however, that the chief use of the language for some time will be for scientific purposes. Scientific terminology is so largely Latin in origin, and the new language admits of such precision in expression and such slight possibility of misinterpretation, that it is probably the only language in which publication of scientific and philosophical works. Any general use of it for conversational purposes in foreign lands is still far in the future.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—Efforts have been made to ascertain the cause of the late destruction of the bridge near Quebec, but a complete solution of the problems involved does not yet appear to have been reached. **The Engineering News** in an article upon the subject remarks: "Public confidence in engineers and engineering constructors and in the safety and reliability of their works is an asset of the whole engineering profession. To have this confidence shaken by a disaster such as this at Quebec is a loss almost incalculable. For decades to come, the Quebec disaster will be quoted, in public and in private, as an unanswerable proof of the unreliability of engineers and their works—as even the best engineers." "At Quebec the work was in the charge of men of long experience and of high professional standing, so much more, therefore, must the profession bear the responsibility." "We know of no engineering structure anywhere whose failure would have been a greater surprise to the profession than this collapse at Quebec."

The Dairy and Food Commissioner Foust of this State, declares the house fly to be "an unclean insect," a "carrier of disease" and "highly dangerous." He urges storekeepers, in his latest bulletin, not only to eradicate the pest by proper netting to keep flies off vegetables and fruits, but also to use disinfectants not only as a good business proposition, but on pure food grounds, saying that it is in the interest of the public health to keep flies from food exposed for sale.

An attack was recently made in Bellingham, Wash., by a company of American agents, a body of Hindu laborers at night, in which some of the latter were seriously injured, and the remainder were so frightened

that about seven hundred and fifty of them left the neighborhood for British Columbia. It is the staff of a despatch from Bellingham that "For months past there has been bitter feeling on the part of the whites against the Orientals, who came here in constantly increasing numbers to work in the mills. As rapidly as the mills were opened, men and women were discharged to make way for them, as they are willing to work for very small wages and they live on little or nothing." In some instances the Hindus attempted to resist and were beaten into submission. The police were helpless against the mob and all authority was paralyzed. The Hindus are subject of Great Britain.

It is estimated that fires started by carelessly dropped matches and cigarettes cause a loss to New York City of about \$2,500,000 yearly.

The progress of prohibition in Ohio has been such that one thousand and one hundred townships out of a total of one thousand and three hundred have now no legal saloons, and four hundred and seventy out of eight hundred municipalities have voted against the sale of liquor. A law passed in 1906 excludes the sale of liquor from residential districts in large cities, not more than fifty per cent. of the qualified electors in the given district. The Judge or Mayor to whom the petition is submitted decides whether the petition contains the requisite number of bona fide signatures. If sufficient, the sale or distribution of liquors is prohibited. The petition is submitted to the county board of petition for the removal of the ban. The result of this legislation is that large portions of the residential areas of Columbus, Cleveland, Cincinnati and Toledo have excluded saloons.

A method of treating typhoid fever patients, by which the patient is the subject of immersing them in ice water, or applying ice cold water to them by sponge baths is avoided, has been lately tried with much success. It consists essentially in wrapping the patient in a sheet which has been soaked in ice water, and then directing upon him a current of air from an electric fan. The temperature as desired, and the patient's baths is avoided, has been lately tried with much success. It consists essentially in wrapping the patient in a sheet which has been soaked in ice water, and then directing upon him a current of air from an electric fan.

The use of corn cobs in producing an illuminating gas has been practically tested, it is said, in Beatrice, Neb., where an experimental plant has been established. The gas produced is said to have a greater heating power than that of coal gas, and can be made at a price to compete successfully with the coke which remains in the retort is used for fuel.

The rule giving special delivery service to any letter containing ten cents' worth of stamps, and marked for special delivery, has lately gone into effect and has been the cause of much controversy. Special delivery stamps are not necessary now. The mere placing of the proper amount of postage on the letter, with its marking "For Special Delivery," assures that service.

A decision has lately been rendered by the Department of Agriculture prohibiting the use of more than 1-30 of 1 per cent. of sulphites in the manufacture of molasses. Manufacturers have heretofore used about 1-10 of 1 per cent.

**FOREIGN.**—Much excitement has been caused in London since the recent arrival of a Vancouverian of thirteen hundred Japanese from Honolulu and the report that vessels had been chartered to bring ten thousand Japanese in all to that country. Public meetings have been called and demands made that the Government should take steps to prevent this immigration.

From facts gathered by members of the United States Immigration Commission who have been investigating conditions abroad, it appears that European countries are greatly disturbed because of the great number of their productive classes who are emigrating to America. Measures are being taken by the Governments of the Continental countries to curtail the migration of the farming and laboring classes to the United States.

A recent despatch from Paris in reference to the war in Morocco says: "The seriousness of the fighting has brought home to the French Government the necessity of the persistent resistance of the Moors and a realization that France may be only at the threshold of a protracted campaign that may easily prove costly in both men and money." It is understood that Spain is preparing to ally with France in an endeavor to restore order in Morocco.

It is stated that in and around Paris there has been with much success a new system for putting foundations in unstable soil. The system is known as the "gun down" and consists in making holes in the soft ground and to the solid earth with a pointed

ram which is driven in like a pile-driver; after the earth is reached, layers of rubble are firmly rammed, and what is practically a monolithic block is the result. The Emperor of Germany is reported to have addressed to an audience in Berlin on the 31st ult., after expressing his interest in the welfare of all classes: "I inherited from my grandfather a mission to care for the welfare of the people, and would like to see a conciliatory policy extend all over the empire. To whoever is ready to work with me toward this end I am prepared to lend my hand. During my long reign I have often had to endure humiliations from others. When they have arisen from my grandfather, I said to myself: 'I am German, as I am, and although they humiliate me, I have souls illuminated by Heaven, and in their souls there is a portion of the Creator.' Whoever thus will is thus will always judge his fellow men charitably."

A party of American manufacturers and professors, who have lately been visiting the industrial centers of Belgium, Switzerland and Germany, report an extraordinary prosperity and extreme industrial advancement exist in Germany. Among the features noticed was the great use of gas engines and of water power. The use of the microscope in America is in obtaining the best results from tools and machine tools.

Professor Koch of Germany, has during the last eighteen months, been engaged in an inquiry in Central Africa, respecting the causes of and the cure for the "sleeping sickness." A despatch of the 5th inst. from Berlin says: "The professor, accompanied by Doctors Kudicke and Feldman, travelled in native boats to Bukaba, and thence went by caravan inland to the great village of Kigaranaana, consisting of about one thousand huts. The German physicians were joyfully received by the natives and huts were erected for every one of them. The professor's house is built for the microscopic work of Professor Koch and his assistants. Within a few days two hundred sufferers were brought to the hospital enclosure and injected with atoxyl, and the usual excellent results followed. In all the professor and his assistants treated about four hundred natives. Professor Koch also visited the Shirati region and treated between sixty and eighty natives. His fame appears to have spread throughout Central Africa, as appeals for help have come to him from remote districts where it is impossible for the professor to go."

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 81.

Caleb Wood, Phila.; Edmund Wood, N. J.; Elwood Spence, N. J.; Stanton Agt., Ill.; Anna P. Chambers and Alford S. Chambers, Pa.; Maria Wilkins, N. Y.; John Cole, Ky.; James W. Olin, Mass. and for Horace B. Foster; Samuel Benington, Ia.; D. G. Garwood, Agt., for Anne W. Leeds, N. Y.; Wm. Bishop, N. Y.; Marianna Eastburn, N. Y.; J. G. Hill, Ont.; J. R. Carter, Ont.; Geo. M. Warr, Ont.; B. B. Bortol, Hayes, N. J.; Wm. B. Harvey, Benj. Briggs, Ia.; Anna M. Shearman, O.; W. Stanton, Agt., O. for Hannah R. Carter and Thos. Dewees; Margaret Benington, Pa.; Phily Grege Califf; Elias H. Edkin, Pa.; R. B. Lowry, Phila.

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

#### NOTICES.

FRIENDS' SELECT SCHOOL, PHILADELPHIA, will open Ninth Month 16.

J. HENRY BARTLETT, Superintendent.

WESTWON BOARDING SCHOOL.—The School year 1907-8 will begin on Third-day, Ninth Month 10, 1907. New pupils should take the 8:21 or 11:12 A. M. train from Broad Street Station for Westwton, so as to allow time to be established and to have class well determined on opening day. Old pupils should reach the School not later than the arrival of the 4:32 train from Philadelphia.

WM. F. WICKERSHAM, Principal.

WESTWON BOARDING SCHOOL.—The stage men training at Broad Street Station, Philadelphia, at 6:48 and 8:21 A. M., 2:49 and 4:32 P. M., other trains will be met when required; stage fare fifteen cents after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent.

WILLIAM H. FILE'S SONS, PRINTERS,  
No. 426 Walnut Street.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, NINTH MONTH 21, 1907.

No. 11.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## Cleaning Up War.

Thus far the Hague Conferences have been employed in cleaning up War, rather than in cleaning it out. Indeed, it could not be cleaned out without being destroyed. But we wish to praise those conferences for doing what they could. It is something for the doctors of a subject who is a mass of disease to the core, to succeed in removing an outside sore here and there, even though the root of the disease remain. Governments unconverted to Peace did not send their delegates for the purpose of curing War out of existence, but only to tone down some of its more revolting developments. We are pleased that the American contingent thus far bids fair to rescue this year's Hague Conference from vague inconsequence.

It does not make a change of heart, but it helps pave the way for it,—it helps reconcile the public mind towards the principle at stake,—when efforts at reform are made by proceeding from without inward. This tends to meet Christian conversion part way, but it is not Christianity's own method.

The Gospel's procedure is to "cleanse first the inside of the cup, that the outside may be clean also." As likewise the counsel of right medicine (if only it could apply it) is: "cleanse the system's heart-blood, if you want the cancerous growths to disappear from the surface." And as for all sin the gospel prescription is, that "the blood of Jesus Christ cleanses us from it all, if we walk in the light as He is in the light."

Again, it is not by throwing the hatchet at the demijohns of the saloon, it is not by knocking down the outward fruit, but by laying the axe at the root of the corrupt tree, that it is destroyed, or the corruption eliminated. The Gospel lays its axe at the root of War by changing the heart of man

to the spirit of the Prince of Peace. The root of Peace for a man, for a family, and for the world, must be Christ in man. The true Hague Conference for the nations, is the Heart Conference with his Spirit: which ought always to be in session. And where He is really in dominion, how unhesitatingly do questions of atrocity, of private property on land and sea, of firing on hospitals or non-combatants, of debts due to foreigners, subside and vanish with the dispositions that create them.

And even for the keeping aloft of an ideal, we hail the very existence of the Hague Conference, whether it shall score achievements to our liking this year less, or at another session more,—we hail its perpetuated existence now before the eyes of the nations as a permanent ministry and reminder that will be keeping the Peace cause in evidence in men's consciences. Its testimony, its teaching, its suggestiveness of the mind of Christ, will be continually accosting men's hearts,—not simply while its infrequent sessions are in activity, but throughout the length of their vacations. And though that Tribunal has not the heart-changing power which alone can "make ways to cease unto the ends of the earth," yet it serves as a bell sounding out to gather the minds of the people of the earth into a facing of the cause of Peace, under conditions where Christ may the better revive his work in the midst of the years.

It is easy to slip insensibly from the spirit into the form, and have a comfortable feeling that because we observe the rites of religion we have religion itself. This danger may attend the barest rites, but it becomes greatest when the rites grow elaborate and rich. Esthetic forms of worship are luring and seductive. Because we feel good in the midst of sensuous surroundings we may think we are good. A glowing picture of Christ in a stained-glass window may lead us to think we have the image of Christ in our hearts. A strain of beautiful music which sets our nerves athrill may persuade us we are experiencing the raptures of the redeemed. A rich service may stir our artistic sensibilities, and make us feel we are saints. But all this art and emotionalism have no necessary kinship with spirituality and holiness, and from such worship men may go and plunge into sensuality and feed at the swine trough.—*Presbyterian Banner.*

Joseph John Dymond.

In a review of the life of the late Joseph John Dymond, a nephew of Jonathan Dymond the Essayist, the London *Friend*, among many other services, refers to his ministry of fifty years. "In 1892 he contributed a series of thirteen letters entitled "Thoughts on Gospel Ministry," which well expressed the spirit which animated his own service for the Church. A few sentences from the first and the last letter will indicate the tone of the whole.

"In an age like the present," he wrote, "when every thing is being called in question, from the highest to the lowest, and when, in place of that true conviction of a former day, that the highest attainment of human wisdom was to submit itself to the revelation of Himself made by the Infinite God, many leading thinkers have landed themselves in the dismal dogma that it is impossible for man to know anything about God, there is surely a crying need for a clear outspoken testimony by living witnesses who have themselves been plucked 'out of the horrible pit and the miry clay,' and in whose hearts is found the 'new song,' to the power of Christ to put away sin, to dispel darkness, to confer the new life, and to bestow 'the peace of God that passeth all understanding.' It may be laid down I think as a truth, that the ministry which is to accomplish this end must be, first of all, one that is full of the Holy Ghost and of faith; one that is instructed unto the Kingdom of God; that bringeth forth out of the treasury things new and old; that knows how to bring forth fruit in its proper season; that can offer milk to babes, and strong meat to those who are of full age; and avoid the error which the Saviour rebuked when He said, 'Neither cast ye your pearls before swine!'"

"And again: 'Let us all continually remember that Christian ministry is the service of Christ; that Christian testimony is witnessing for Christ and of Christ; that our constant aim must be to bring men to Christ, and to seek to build up the believer upon Christ. Wherever upon the broad circumference of religious truth a discourse may begin; through whatever labyrinth of human error, sin, or sorrow, it may have to pass, there should ever run through it a golden thread leading to the centre, which is Christ. 'The testimony of Jesus is the spirit of prophecy.' The witness anointed by the Holy Ghost will proclaim, not men, not theological opinions, not ritual, not sacraments, not churches, but Jesus Christ and Him crucified, 'for it pleased the Father that in Him should all fulness dwell.' This is the ministry for which the world is waiting. This is the ministry which the Lord is waiting to bless."

### The Latest Doukhor Pilgrimage.

The latest pilgrimage of Doukhobors is in small compass, not more than forty of them having left their homes at present. The *Winnipeg* papers of the last two or three days of Seventh Month contained extended accounts of the arrival of a contingent of the travellers in that city. On the morning of the 29th ult. six men and six women of the party arrived in Winnipeg, having journeyed, on foot and penniless, some three hundred miles from their homes at Swan River, which they left on Seventh Month 6th. The twelve, who were described as clean and healthy looking, with bodies well-nourished notwithstanding that they eat and drink little except bread and water, ranged in age from forty-two years to sixty-six; but some other members of the party arriving later, were younger.

Men and women were similarly dressed in long blue gowns, and most wore straw hats. Their demeanor was serious, and anything light in the conversation of those who addressed them was discouraged. Their declared aim is to find a warmer land where it will be possible to live without work, not because they dislike work but because they love Christ better; they believe they must do nothing that will for a moment divert their attention from the great object, the search for Christ. Man, they say, was not created for material things, for physical toil, but for spiritual life. Peter Veregin they describe as a machinery man, but such business is not for them.

In answer to questions, the pilgrims declared their belief that all things should be free; that cows should not be milked or horses worked; that oxen should be unburdened by the yoke and without danger of being killed for food. Fruit, which they believe to be the natural food of man, should not, they say, be forced from the earth by man's toil, but rather be the result of the free processes of nature; and men and women should live together as brothers and sisters. They are making south to find a land where they can live according to these beliefs. They have broken off family ties, and have relinquished comfortable homes and such property as had accumulated as their share in the Doukhor community. Their leader, they say, is God, and they want no other. These Doukhobors seem to be singularly ignorant of the difficulties they would be likely to encounter once they crossed the border of the United States. It is obvious that the pilgrims are sadly misguided, but it is satisfactory to reflect that the number is a very small fraction of the eight thousand Doukhobors now in Canada.

In the course of a sensible and sympathetic editorial the *Toronto Mail and Empire* says: "While the idea which impels the Doukhobors to wander, rather than to apply themselves to industrial efforts, is repellent to most of us, no one can feel otherwise than sympathetic and sorry for the poor people who, as a consequence of that notion, are losing great opportunities and are becoming nomads. It is idle to reproach them, and useless to attempt to force them. What

they need is education, the exercise of a gentle influence, a training in ways that are reasonable, and instruction in practical religion. There is missionary work to be done among the Doukhobors, just as there is missionary work to be done among the Indians, and the church that undertakes the task will render service to the people themselves and to the State, for the Doukhobors are with us now, and it is important that they should become rational citizens." —*London Friend*.

### A Plea for Obedience to All Christ's Commands

Lovingly offered to those from various parts, in attendance at a five years' meeting to be held at Richmond, Indiana, Tenth Month, 1907, and to all who profess to be Friends the world over.

"Ye are my Friends if ye do whatsoever I command you."

"Blessed are they that do his commandments that they may have right to the tree of life," etc.

When Jesus had sent forth and commanded his twelve apostles to go and preach, saying "the kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give," they departed, and went through the towns, preaching the Gospel and healing everywhere. And afterwards when Jesus the Lord had appointed other seventy also and sent them two and two before his face into every city and place whither He himself should come, it was under the same command to "preach freely as they had received freely." And after Jesus had completed his ministry on earth, and had conquered death, hell, and the grave, He shewed Himself again to his disciples, after his passion, by many infallible proofs, and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, etc. So when the day of Pentecost was fully come, and they were all with one accord in one place, the Spirit was poured forth: and they were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance. They were now under the special leading of the Spirit, a free gift, not to be exercised in man's will or wisdom, not to be used as a trade to get money by, or to be placed under human control or government; the call and preparation for the ministry being from the Lord Jesus; and Paul testified "that he neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," and as the preaching of the Gospel is free, so all the offices thereunder are to be free whether Elder, Overseer, Clerk, or Committee man, or to the call for distant services, all are to use the means with which the Lord has entrusted them for use in this world and for his service, "freely," as a free people, faithful, disinterested, aggressive. They are to be a working people. Jesus worked as carpenter, Paul with his hands as a tent-maker, and he writes in his epistles, "neither did we eat any man's bread for naught but wrought with labor

and travail night and day that we might not be chargeable to any of you," and he directed that if any would not work neither should they eat.

Several of the early Friends who were paid for preaching, voluntarily surrendered their incomes, and when they came under the free teaching of Christ, worked for the living, and when called to the work of the ministry, went forth and preached freely. They were redeemed from the spirit of the world, and for faithfulness to Christ commands suffered greatly in person and property. They were changed men and women before they went about to change others, directing people to Christ who had come to teach the people Himself, and his Spirit given to every one to profit with as a light shining in the dark heart of man, but not under the control of man or of man a swift reprover for sin, and when needed as a comforter, and restorer of paths that dwell in, free to all. Earlier in the world history we have this testimony from the pen of D'Aubigny that in the Reformation in Luther's day, "Preachers were not required for its propagation, it acted on men's minds, and aroused them from their slumbers without anyone having spoken. So it was in George Fox's day, and is down to the present, that if any man will do his will, he shall know of the doctrine, whether it be of God. Men everywhere are refusing to obey, like the man who came to Jesus with the question, "What good thing shall I do that I may have eternal life?" And Christ's reply, "If thou wilt enter into life keep the Commandments;" and these Ten Commandments referred to, are obligatory on all who believe in God, whether Jew or Gentile, Mohammedan, Buddhist, bond or free; to which Jesus added another: viz. "To love one another," "the badge of discipleship," for by this shall all men know that ye are my disciples if ye have love on to another. My plea extends to all who call themselves Christians. Do you keep the Commandments when you uphold war, swearing, and lead covetous and lustful lives? Why will you continue to ignore and resist the inward law written by God on the fleshly table of the heart? If so, you cannot be a free people, but are under the bondage of sin.

"They are slaves who fear to speak,  
For the fallen or the weak,  
They are slaves who will not choose,  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the Truth they needs must think,  
They are slaves who dare not be  
In the right with two or three!"

And this brings me to worship, and to the words of Jesus to the woman of Samaria at Jacob's well. God is a spirit and must be worshipped in spirit and in truth, to which Jesus added "If thou knewest the gift of God, and who it is that saith unto thee Give me to drink, thou wouldest have asked of Him, and He would have given thee living water;" this living water is free, without money and without price. The glory of this latter day dispensation is the simplicity of worship required under it no outward temple adorned with costly

stones and gems, no mitred priests with their attractive vestments, no pealing organ with its choir of well-trained voices to disturb the quiet; all costly, and using the money so much needed to relieve sufferers by famine, earthquake, fire and flood. "But the two or the three gathered in his name," as well as the large assemblies of men, women, and children, waiting in the silence of all flesh before the Lord, worshippers in spirit and in truth, rejoicing in Christ Jesus, having no confidence in the flesh; of whom I believe are to be found some in all professions of religion, whose sincerity God accepts, but the homage of the heart must be won to Him who is King of kings and Lord of lords; who is nath immortality dwelling in the Light; to Him be all praise and adoration.

Now as to the duty of parents and all who have the care of children and young people in Friends' schools and colleges, my heart goes out, having raised a large family, and been one of still larger. The words of Holy Writ still hold good. "Train up a child in the way he should go and when he is old he will not depart therefrom." The first lesson a child should learn is obedience. Friends ought not to be ashamed to teach the Bible truths which they profess; to learn of Jesus, to keep all his commands, to attend to and be obedient to the manifestations of the Light from Him, take up the cross and deny themselves, and follow Jesus, comply with all the requirements of our profession, in simplicity and godly sincerity; teaching the positive truths of "repentance towards God and faith in our Lord Jesus Christ," as well as the disuse of forms and ceremonies; Jesus having blotted out the handwriting of ordinances that were against us which were contrary to us, taking them out of the way, nailing them to his cross. So if we are under his leadership who is the Shepherd of the sheep, who watches over them, and cares for them at all times, and are abiding in Him, we will be found bearing fruit to his praise, "free men and free women," who know the truth and are made free thereby, living unto Him who called us out of darkness into his marvelous light.

A. FISHER.

MALVERN, PA., Eighth Month 16th, 1907.

Written under a sense of duty while recovering from intermittent fever in the eighty-fifth year of my age.

A. F.

"I love life," said Mencius the sage, "and I also love righteousness. If I cannot keep the two together, I will let life go, and choose righteousness." Every soul that has made that choice, down the long ages of struggle and development, has helped the world forward. It is not wrong to love life. Probably the martyrs were just as fond of their lives as we are. Only, when the choice came, they loved righteousness better still—as we must do if we want to be numbered among those who have made life worth living for the race.—Forward.

"As the child is led so the grown man will run."—Japanese Proverb.

### A Seventeenth Century Wedding.

Some time about the latter part of the seventeenth century there was a marriage in London between a member of the Barclay family and one of the Lloyds. Both families being people of wealth and consequence in the Society of Friends, and (as it would seem) being degenerated from the spirit that had gathered the Society, they had arranged, to their minds, everything relating to the marriage, even to the selection of the text from which a compliant minister of the Friends was to preach on the occasion.

The Queen of England, with the Bishop of London, attended the meeting incognito, and in order that there might be no interruption to their plans the parties to the wedding engaged the gentlemen who attended the queen to guard the door and keep out Alice Hays, a faithful minister of the Society, who was described to the guard as a little old woman in a blue apron. Accordingly when she presented herself she was told they had orders not to admit her. "Oh, dear!" said she, "the order cannot be meant for me. I am a member of this meeting and always come here." A gentleman stepping up, said, "Why this is mother Hays; she is our preacher! You must let her in certainly." So she went in and took her usual humble seat in the back part of the meeting. The marriage ceremony was finished and the minister arose and preached from the text, "Wives, obey your husbands, setting forth the necessity of obedience and entire subordination on the part of the wife, as established by Divine appointment. After he had finished Alice Hays arose and exclaimed, "We are told a virtuous woman is a crown to her husband, and you know, Friends, the crown is set above the head." She then went on and preached such a wonderful discourse on the true relation of wife and husband as helps to each other, not only in all matters pertaining to earth, but on the way to heaven, that after listening to it attentively, the queen turned to the bishop and exclaimed, "You must confess, my Lord Bishop, that my sex has far excelled yours to-day."

The queen was so much interested that she made inquiry for the place where Alice Hays resided, and riding out in her private carriage, she called to see the old woman. As she entered the cottage Alice arose to receive her visitor, dusted the chair with her blue apron, and presented it to the queen, civilly asking her name. The queen gave it, adding, "They call me Queen of England."

Alice gave her a most respectful welcome, and remained standing until the queen compelled her to be seated and entered into conversation with her. Alice displayed so much simplicity and ignorance of worldly learning that the queen afterward expressed herself as convinced that only the immediate influence of the Holy Spirit could have enabled one so humble and ignorant to preach such a discourse as that to which she had listened at the marriage. The queen offered Alice Hays a hundred pounds, which she refused.—From the Friends' Intelligence.

### "The Lord's Freeman."

"Where the spirit of the Lord is, there is liberty," said St. Paul. This was the deliberate comment of "the first of the Christian theologians and the last of the Jewish prophets" upon the religion of Christ. The words, however, contain something besides a comment. They sum up St. Paul's position with regard to "authority" in matters of faith. . . . Bred a Pharisee, he became a Christian; but he did not throw off the bondage of the Jewish law to enter the service of the Apostles and elders at Jerusalem, much as he owed them for the knowledge of Christ they imparted to him.

Literalism, he assures the Corinthians, makes for the death of true religion. The absolute authority of Moses is passing away. His was a "glorious" rule, but it was for a time. It was the rule of the scribes. There is a revelation which is not written in books, a revelation which God makes to the heart. Christianity, he asserts, is not a code of literal laws, but a spiritual force preserved in motion by God Himself, and not ultimately dependent upon the absolute consistency of men's systems. . . .

What did St. Paul mean when he spoke to the Corinthians of "the epistle of Christ," which was "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart?" Is not this an assertion that God speaks to and through men, not only in the past but now? Again, did he not mean that the Church must rely upon the perpetual guidance of God, and not insist on any infallible authority to which she could point, when he said:—"Such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life?"

Men must teach Christianity in accordance with their own character, their own genius, their own inspiration, if they are to teach it effectually. There will always be a Christian Conservative party who live by faith, and a Christian Liberal party who live in hope. Both are needed in the Church as in the State, only let both remember that "other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." St. Paul's building has stood well. It still shelters an immense proportion of Christian worshippers. He converted the gentile world without the help of any ultimate literal authority. He remains the Apostle of Protestantism, even though Protestants should come to protest that they were not "baptized into the name

of Paul." He upheld the right of private judgment; he asserted the fact of a direct communion between God and man; he struck off the shackles of Moses and without Peter to his face; and lived and died the champion of religious liberty and the "bond servant of Jesus Christ."—*From the Spectator, (England).*

## OUR YOUNGER FRIENDS.

### CLIMBING UP THE HILL.

BY JAMES WHITCOMB RILEY.

Never look behind, boys;  
Up and on the way!  
Time enough for that, boys.  
On some future day,  
Though the way be long, boys,  
Fight it with a will;  
Never stop to look behind  
When climbing up the hill.

First be sure you're right, boys;  
Then with courage strong  
Strap your pack upon your back  
And tug, tug along;  
Better let the lag lout  
Fill the lower bill  
And strike the farther stake pole  
Higher up the hill.

Trudge is a slow horse, boys;  
Made to pull a load,  
But in the end will give the dust  
To racers in the road,  
When you're near the top, boys,  
Of the rugged way,  
Do not stop to blow your horn,  
But climb, climb away.

Shoot above the crowd, boys;  
Brace yourselves, and go!  
Let the plodding land pad  
Hoe the easy row.  
Success is at the top, boys,  
Waiting there until  
Brains and pluck and self-respect  
Have mounted up the hill.

**LITTLE ON LITTLES MAKES A LIFE.**—A mother and her little girl are sitting at work. The parent gives the child from time to time little bits to do, as she has the ability, and the child does them as well as she can; but presently, when the garment is completed, the mother holds it up before the little wondering eyes, and says, "There, darling, that's what mother and you have done." So your life is given you piecemeal, and you are called to be faithful in odds and ends and scraps, one piece here and another there. But some day God will draw aside the veil, and show you all, and you will start back, draw a long sigh, and say, "Father, what is that?" "Ah," will be the answer, "my child, that is your life. You knew not what you were doing by your gentleness here, your patience there, your tenderness to the poor and dependent, your faithfulness in little things. No one noticed, no one praised, and you often thought that you were doing nothing, and that your life was a failure; but you were weaving this fabric, you were building this temple, you were achieving this ideal."

Have you ever thought that the main point in your daily life is not *what* you do, but *how* you do it; not the *quantity*, but the *quality*, not the *bigness*, but the greatness of the motive that inspires and prompts,

In the daily round of common tasks you have at least an opportunity of showing forth the passive side of Christianity, its patience, its obedience, its modesty, its power of endurance; and out of it all, God is giving you the chance of laying down, day by day, the gold, silver and precious stones of character, which some day He will bring to light.

Always do your best—whatever your hand finds to do, do it with your might. Never pass slurred work; never have mercy on or excuse yourself; be lenient to all others, but never measure your own work by a lower standard than the highest. Live up to your loftiest ideals. Constantly act as you would like to be acting if suddenly the Presence in which you always live, were to become visible.—F. B. MEYER.

"THANK YOU."—Little Jack was only four years old and a great pet of his Aunt Ruth, on account of his sweet, affectionate ways. One day, his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field while he finished his story. Little Jack worked away until his fingers were sore and his face was very hot. When at length, he returned to the house, his aunt said to him: "Jackie, what have you been doing?"

The tears came into his eyes, and his lips quivered, and for a moment he did not speak. Then he said: "I've been kind to Cousin Frank; I worked dreffly hard for him and he never said 'Thank you,' to me."

"Poor little Jackie! I felt sorry for him. It was hard lines not to have a word of thanks after all his hard work. But that night when I put him in his little cot he said to me: 'Aunty, this morning I was sorry that I pulled the weeds, but now I'm not sorry.'"

"How is that," I asked. "Has Cousin Frank thanked you?"

"No, he hasn't; but inside of me I have a good feeling. It always comes when I've been kind to anyone, and do you know, I've found out what it is?"

"What is it, darling?" I asked.  
"Throwing his arms around my neck, he whispered 'It's God's thank you.'—*Selected.*

"THE CHRIST OF THE ANDES."—Thinking that we have never yet placed in our columns so full and distinct an account of "The Christ of the Andes" as we now find given in *Our Young Animals*, we deem it opportune to the year of the Hague Conference on Peace to supply the omission:—

Not many years ago Chili and Argentina were on the verge of war. An old boundary dispute had broken out anew, and was intensified by the discovery of an unsuspected value in the eighty thousand square miles of territory involved.

The two nations grew more hostile. Each was goaded by the other's warlike preparations to make more provision for a war believed to be inevitable. Their standing armies were increased to a burdensome size, and their navies were enlarged by new and expensive ships. The tax for these wasteful preparations amounted to five dollars per capita in the two nations.

To the honor of Christian men in both nations, let it be remembered that the demonstrations did not go on without protest. On both sides of the line clerical men of the Roman Catholic Church, as well as the representatives of the English government in both countries, labored earnestly and kindly for the averting of so great a disaster. Bishop Benavente of Argentina and Bishop Jara of Chili were foremost in their pleas for peace. They journeyed back and forth in their respective countries, rousing the clergy and laity to their pleading for the tangible expression of abiding peace between the nations, in the form of a monument on the boundary line.

It was this movement that gave focus to peace sentiment. The plan to erect a statue of Christ between the nations rebuked the clamor for war. At last the boundary dispute was referred by agreement to the King of England; and his decision, which awarded to each nation a part of what it had contended for, gave general satisfaction.

Then the two nations, gratified by the result, signed a treaty, agreeing that for term of years all controversies between them should be submitted to arbitration, and that they would reduce their armies and navies.

The women of the two nations took the movement for the monument. A sculptor, Mateo Alonso, modeled the statue of Christ, which was cast in bronze product from old cannon. It is twenty-six feet high, and is supported by a granite column surmounted by a globe, on which the map of the world is outlined. In his left hand the Christ holds a cross, rising five feet above the statue. His right hand is outstretched in blessing. Below are two tablets. One gives the history of the monument, and the other says, "Sooner shall these mountains crumble into dust than shall the people of Argentina and of Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

On the very summit of the Andes, ar on the boundary line settled with mutual satisfaction and without strife, the statue was erected Third Month 13th, 1904, as benediction to the nations that erected it and a lesson to the world.

*The new battleships were sold, and the proceeds turned to peaceful uses. Regiments have been mustered out, and the men have returned to their productive vocations. The arsenal of Chili has been converted into school. The roads and harbors of both nations have been improved with the money saved from war. The great transandean railway is tunneling through the mountain and bringing the nations nearer together in time and commercial interests. Taxes are reduced. The people prosper. Best of all the Spirit of the Christ has shown the world a better way than war.*

**A NEW PURPOSE FORMED.**—Are you discouraged at failures? Trample discouragement under foot. Failure only brings the wisdom that teaches how to conquer.



It is the man or woman who strives, even in the face of discomfiture, who fails only to rise again, that reaches success. Hear this story of the boy who failed at the first trial, only to try again and succeed, and take encouragement.

A gentleman traveling in the northern part of Ireland heard the voices of children, and stopped to listen. Finding that the sound came from a small building used as a school-house, he drew near. As the door was open, he went in and listened to the words the boys were spelling. One little fellow stood apart, looking sad.

"Why does that boy stand there?" asked the gentleman.

"Oh, he's good for nothing!" replied the teacher. "There is nothing in him. I can make nothing of him. He is the most stupid boy in the school."

The gentleman was surprised at his answer. He saw the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hand on the head of the boy who stood apart, he said: "One of these days you may be a fine scholar. Don't give up. Try, my boy, try."

The boy's courage was aroused. His sleeping mind awoke. A new purpose was formed. From that hour he became anxious to excel; and he did become a fine scholar. He was Adam Clarke, who became the eminent Wesleyan minister and commentator.—*Selected.*

#### HISTORY OF FRIENDS.

(Continued from page 77.)

Now we come to the story of Thomas Lurting, who had once been boatswain's mate in a man-of-war, and often escaped in imminent dangers. Once with Admiral Blake, at the Canary Isles, when some Spanish galleons were to be taken, he was sent to blow up three of the galleons in the bay, which he did by setting one on fire, and it burned the other two. As they returned, passing by a breastwork, they received a volley of small shot, which killed two men and wounded another, who were both beside Thomas, and yet he remained unhurt. Leaving the bay, they came within four ships' length of the castle, which had forty guns; these were fired at them, and a shot hit the bolt-ropes over his head, without hurting him; through many other perils was he kept safe, but we have not space for them here.

It happened that in the year 1654, there was among the soldiers in his ship, one who had been at a Friends' meeting in Scotland. Two of the young men in the ship had conversed much with him, before he was removed into another vessel, and these two seemed inclined to Friends, inasmuch as they would not take off their hats to the captain, nor go to the clergyman to hear him. Which vexing the clergyman, he said to Thomas Lurting, "Oh, Thomas, an honest man and a good Christian, here is a dangerous people on board, the Quakers, blasphemers, who deny the ordinances, and word of God." Thomas grew angry too, and beat and abused these men when they met together to pray. But the remembrance

of his own many deliverances haunted him, so that he felt constrained to cease from beating them; and feeling himself condemned, he made many promises to the Lord, but as he kept them not, they were little use to him. Now there was one of the Quakers in the ship whom he loved so that he never struck him, and even the looking at him made him abstain from beating the rest.

But feeling no peace in his mind, and longing to be alone, that he might more freely pour out his soul to the Lord, though he felt himself condemned, yet his heart became tender and contrite, so that he could sometimes cry out, "O Lord." And now, too, the ship's crew called him mad, and mocked at and ridiculed him. One evening praying very earnestly to the Lord, and asking to what people he should join himself, he was startled at finding it must be the Quakers; he thought he would rather die than live and join those whom he had so often beaten and abused. Again and again came to his mind, his manifold preservations at the Lord's hand, till at last, softened, he said, "Quaker or no Quaker I am for peace with God; many a sigh and a tear did the resignation cost him, but the Lord's inward reproofs followed him so close that he at last gave up. And then he told his friend Roger Dennis, who spoke so to the purpose, that he felt peace. On the First-day of the week, he went to their small meeting of six persons, but this so surprised the ship's company that many left their worship to go and look at him; and when the captain asked, and heard the reason of the noise, he sent for Thomas Lurting and said to him, "Thomas, I took you to be a very honest man, and a good Christian, but I am sorry you are so deluded;" then he endeavored to prove from the Bible that Friends were no Christians. Thomas stood silent, and the more they strove, the more still he was, till at length being dismissed, and returning to his friends he said, "I was scarce half a Quaker when I went to the captain, but by their lies and false reports they have made me almost a whole Quaker, at least I hope to be one." They met for prayer regularly, till at the end of six months they numbered twelve instead of six. And now there were none on board who would abuse them, though the captain tried to do it, by getting some men from other ships; but how fiercely soever these behaved themselves, they were limited by a higher power.

After a while there was a sickness in the ship, of which in a short time above forty men died. The Quakers had it too, but though very ill and weak, none of them died; they nursed each other carefully, and shared whatever they had, so that even some of the rest would cry out, "Oh carry me to the Quakers, for they take great care of their sick, and will do so too for me." This visitation of sickness changed the captain, so that he was kind to Thomas, and gave him the use of a cabin for a meeting room, and sometimes he would say, "Thomas as take thy friends, and do such or such a thing;" for these Quakers had not yet refused to fight; they used even to surpass the captain's expectations when they were sent

on his errands, and were so brave, that he would say that "he cared not if all his men were Quakers, for they were the hardest men in the ship." But their time of probation came, for when they returned to the Mediterranean, and were gone from L'eghorn to take a castle at Barcelona, and Thomas Lurting was very busy at the guns, and stripped to the waist, working away as hard as he could, these words flashed through his mind, "what if now thou killest a man!" And he who can change all hearts at his pleasure, changed his in one moment, so that he would have fought no more, were it to gain the world; and putting on his clothes again, he walked quietly away. He spoke to the other Quakers, who agreed with his convictions, and they told the captain, who (though he was a Baptist preacher) beat him sorely with his fist and a cane.

Again in the year 1665, being at L'eghorn, they went on a cruise, and meeting what they supposed to be a Spanish man-of-war, the decks were cleared for fighting. Now came the Quakers' trial; they prayed earnestly to the Lord for strength, and Thomas told them, that "though things seemed with him very dark and cloudy, yet his hopes were that the Lord would deliver him, and all who were of his faith;" adding, "I lay not this as an injunction on any one, but leave you all to the Lord, moreover, I must tell you that the captain puts great confidence in you, therefore let us be careful that we give no just occasion of offence; and let us all, who think alike, meet in view of the captain on deck, that he may not afterward say that we deceived him, by not telling him that we would not fight, and letting him put others in our places."

So they stood on the deck, Thomas leaning his back to the gear capstan, and his friends a little behind him; till the lieutenant coming up said to one, "Go down to thy quarters." "I can fight no more," said the man quietly. On which the officer went to the captain, and said, "Yonder are the Quakers, I don't know but they will mutiny; and one says he cannot fight." The captain came up, seized the man by the collar, threw his hat overboard, and beating him with a cane, dragged him to his quarters. Then he in a great fury drew his sword, and hastened towards the other Quakers. This word from the Lord entered Thomas's mind, "The sword of the Lord is over him; but if He will have a sacrifice, proffer it Him." Trembling at the power that possessed him, he advanced towards the captain, being kept calm, and with his eye quietly fixed upon the furious face of his commander, who, growing pale, turned round, and handing his sword to his man, walked away. The supposed enemy proved to be a friendly Genoese; and before night the captain sent the clergyman to ask Thomas's pardon, who replied that he bore him no ill will, but that such passions should be guarded against lest if this took away life, he might seek repentance and not find it.

After this, Thomas went into a merchant ship, but as he was sometimes pressed into the king's service, he had his share of suffer-

ing. There was one time at Harwich, where he had been working in a merchant vessel, that he was pressed and brought before the captain of a man-of-war, who began to curse the Quakers, and threatened that either he or the Duke of York would hang Thomas. The next night, however, a cry was heard through the ship of "where is the Quaker? where is the Quaker?" And Thomas was summoned to the captain's presence: "I cannot sleep," said the captain, "thou must go on shore;" and so he was sent on shore in the boat, though the captain had said that hanging was too good for him.

#### Science and Industry.

The only right, comfortable, safe thing to do anywhere or under any circumstances is our best. However discouraged we may be, however gloomy the outlook, however others may have failed in their part and left us to serve alone, the one thing that remains to us—the one right thing—is still to do our best.—*Forward.*

The South African diamond fields were known to the natives for years before the white man came. But to the savage, diamonds were only pebbles in the blue clay. It took the trained eye and the keen search of the diamond seeker to find fortune in that seemingly barren land. Before we lament that our lives are barren and narrow and dull, suppose we train ourselves to find value in them.—*Forward.*

It is told of a Scotch baker who had risen to affluence that some one questioned him as to how he had managed to make such a fortune. "Hoot, mon, I was na tryin' to make it at all," he answered. "I was only tryin' to make the very best bread in the United Kingdom, an' the money just made itself." It is a way money has of doing for those who are determined to give their best effort regardless of its rewards. The very best of anything the public needs means rich returns to its producers.—*Forward.*

There is a great deal said about the "working class," that is misleading as to its position. The working class is simply the class that works. It is found among the rich and poor. It does the work and takes the hard knocks and the responsibilities, and keeps the world going. It always will carry and care for all the rest of the world. The "aristocracy of labor" is the one class that every man and woman may be proud to belong to. It is also the one class of which every sincere Christian ought to be a member.—*Forward.*

We almost said "Scissors and paste," but a much better method than the old-time scrapbook, is a set of strong, manila envelopes, about twice commercial note size. Mark one "Temperance," one "Apt Illustrations," etc., and when in your reading you find something helpful, clip it out at once and put it in the proper envelope. This will be surprised what a "gold mine" these will prove. A slip or picture can

be taken out, used, and returned, which is impossible with a cumbersome scrapbook. If you wish to do it just right, paste the envelopes together at the bottom so they will open pocket-book fashion, make a cover of linen or denim for entire outside, bind with narrow tape or ribbon, leaving two ends to tie across the top in a neat bow, and you have a thing of beauty and of very great convenience, for desks, suit case, or individual use in the home.—*Selected.*

PICTURES OF MARS CAUSE FOR WONDERS.—A special telegram to the Philadelphia *Public Ledger*, dated London, Eighth Month 30th, says:—"Three remarkable photographs accompany Professor Lowell's account of his observations of the planet Mars, appearing as a part of the report which was cabled yesterday. These photographs show with striking clearness the northern and southern ice caps and the various canals hitherto unknown in Europe. It was the evolution of these canals that confirmed Professor Lowell in his theory of the presence on the planet of intelligent life.

"Both photographs and article were the subjects of interesting comment to-day at the Royal Observatory at Greenwich. While paying high tribute to Professor Lowell's contributions to astronomy, the chief assistant astronomer royal said that he was not prepared yet to accept the American savant's theory as final.

"I cannot quite see," said Mr. Eddington, "that Lowell has proven his case. He has taken some wonderful photographs, and they show the evolution he predicted in his work on "Mars and Its Canals." But we are more inclined here to accept the theory of Professor Pickering, of Harvard, that the canals are not artificial at all, but the result of the planet's natural shrinkage. This view is generally held in England. We are inclined to believe that the planet's career is finished. There may have been intelligent life on the planet many millions of years ago, but this is a mere speculation.

"I cannot quite follow Professor Lowell when he says that, when the canals were evolved along the predicted lines, it is a direct sequitur that the planet is the abode of constructive life.

"As a matter of fact we have no right to discuss the question here, as practically all our information regarding Mars must come from America. We are not situated where good observations are possible. For us, Mars barely rises above the tree tops, so we are wholly dependent upon the observations of our friends in America.

"Alfred Russell Wallace, whose essay, 'Man's Place in the Universe,' has given his name to the theory that life exists on the earth only, was also asked for an opinion of Lowell's thesis. From his country home in Dorset, Wallace telegraphs as follows:

"Lowell's recent observations confirm his last book, published in 1906, but the main facts are unaltered. My own opinions are unchanged. I am preparing for publication a book on all questions of climate and habitability of Mars and probably

a scientific interpretation of the canals at other natural features.'

"The subject was variously discussed London newspapers. For example, the *Daily Telegraph* declares:

"Nothing of such profound human concern ever before has been presented of equal authority with so much definiteness and assurance."

"On the other hand, the *Pall Mall Gazette* says: 'The truth is, we know too little about it to form one theory or another. The science of astronomy waits very wisely fully upon science of telescopic photography which declines to hurry up.'"

METEOR NARROWLY MISSES STEAMER.—A Boston, Mass., special of Eighth Month 20th, says: A narrow escape from destruction by an immense meteor was reported this morning by officers of the steam *Cambrian*, which arrived from London. The huge fiery mass struck the water with fifty yards of the *Cambrian's* starboard bow last Friday evening when the ship position was longitude 51.10 west, latitude 42.05 north, several hundred miles south of Cape Race.

On the bridge of the ship at the time were second officer Thomas Hughes and third officer Daniel Vittery, both of who are now firmly of the opinion that meteor may have sunk vessels that have never reached port and whose fate has been problematical. Daniel Vittery said:

"A great many stars seemed to be travelling from horizon to horizon in a directic northeast to southwest. Thomas Hughes remarked that there was something out of the ordinary doing up aloft.

"Suddenly out of the sea away off toward the northeast there flared up something that looked like a rocket such as we see up in need of assistance. But it was whiter than a rocket, and the train of fire that followed the glowing head trailed away like a horse's tail. Bits of stars flew away from it like a shower of spray, wit now and then a larger one that dropped towards the sea with greater speed.

"The air was filled with a deafening din such as a thousand railroad trains in tunnel might create. The hiss of droppin fragments gave me the fleeting impression of the ship's boilers leaking in every platt.

"With a crash that shook the ship the monster struck the sea not fifty yard away, and the upheaval was terrific. No rope nor a spar was scathed when the meteor, big as a fair sized house, wensquarely over us and struck the sea."

WORD SHELVES IN THE BRAIN.—Disorder of speech, due to physical damage in the brain, show that words are there arranged somewhat like books on library shelves. When a man, therefore, learns a new language, he has to provide a new shelf for it. This is proved by the case, among many others like it, of a man who, beside his mother English, learned French, Latin and Greek. He became word blind in English, but still could read French, though with some mistakes, and Latin with few

mistakes than French, while Greek he could read perfectly—showing that his English self was ruined, his French self damaged, his Latin self less so, while his Greek was escaped entirely.

Other instances show that the books may be so jammed sidewise, so to speak, that not one of them can be got out, in which case the event proves that on each shelf the verbs are placed first, the pronouns next, then the prepositions and adverbs, and the nouns last. A man was brought to my clinic who could not utter a word, a diagnosis ascribed his disability to a minor-lead swelling in the speech area, which might be absorbed by giving him chloride of potassium. I then had him removed so that he could not hear what was said, while I told the class that if he recovered he would very likely get his verbs first and his nouns last. When he returned two weeks afterward, on my showing him knife he said, "You cut," a pencil, "You write," etc. Three weeks later he had all his prepositions, but he could name no noun for several weeks afterward. The reasons are that verbs are our innermost and first learned words, because we know that we see, hear, etc., before we know that it is that we see or hear; while nouns present things outside of us, to which we later give names. The nouns that we learn last, and therefore forget soonest, are the names of persons; that is why derly people are ever complaining that they cannot recall names.—DR. WILLIAM ANNA THOMSON, in *Everybody's*.

JULIA WARD HOWE once wrote to an eminent Senator of the United States in behalf of a man who was suffering great justice. He replied, "I am so much taken up with the plans for the benefit of a race that I have no time for individuals." He pasted this into her album with this comment: "When last heard from, our maker had not reached this altitude." If we have no interest in individuals, says an exchange in this connection, then we have no real interest in Christ, and he who sits till he can save many souls will never be one.—*Ex.*

"The world is very evil,  
The times are waxing late,  
Be sober and keep vigi,  
The Judge is at the gate;  
The Judge that comes in mercy,  
The Judge that comes in might,  
To terminate the evil,  
To diadem the right."

**Bodies Bearing the Name of Friends.**

FRIENDS' UNIVERSITY," Wichita, Kansas, has only received from Andrew Carnegie a gift of \$5,000 for its permanent endowment fund, besides only \$40,000 from other sources, the total endowment having been now brought up to about \$1,400,000. It is not the first educational establishment bearing the name of Friends to benefit through the liberality of the Scotch-American millionaire.

At a recent session of Sandwich Monthly Meeting Massachusetts, it was concluded to note on its minutes the present session as marking the 250th anniversary of the beginning of the Sandwich Meeting of the Society of Friends (perhaps the first Monthly Meeting) in America. Arrangements were also ap-

proved for holding, after the close of the coming session of Sandwich Quarterly Meeting in the Tenth Month, a bi-centennial observance of the event, at which it is hoped a competent historian, and other interested Friends, will deliver appropriate addresses.

LESSONS ON MORALITY, by Mary Ward of West-town Boarding School, is an attempt to condense and simplify the matter of that excellent work of Jonathan Dymond, Essays on the Principles of Morality, and so to "modernize the expression" as to produce a valuable class-book "for the use of young persons in school."

We think, says the *Evangelical Friend*, the attempt not only a laudable but a successful one. The book is upon the whole, well adapted to its purpose, and worthy of careful study by young ministers, missionaries and teachers. An intelligent student and faithful practice of Christian morals, is second in importance to Christian experience only, and to this it would generally prove a strength and a safeguard.

On sale at the Friends' Book Store, 304 Arch Street, Philadelphia. Price 50 cents; postpaid 55 cents.

The *Rev. Bedford Evening Standard* of the 7th instant in a report of the City Mission work of the Seventh and Eighth Months, says: "The evening meetings have not been large in numbers, but of good interest. The meeting held by Job S. Gidley of the Friends' order of meetings, being held in accordance with the customs of the Society of Friends, and it proved very helpful and interesting to all. While this was the first meeting of the kind in our new building, we hope it will not be the last."

On account of several light attacks of illness this summer, Jos. H. Branson has not been able to make much progress in visiting meetings, etc., for which he holds a Minute. It is hoped he may soon be able to move forward in the work as way opens for it.

**Correspondence.**

Walzenhausen, Sept. 2nd, 1907.

To the Editor of THE FRIEND, Philadelphia:  
Dear Brother in Christ—In No. 6, vol. LXIII of THE FRIEND, which I received today, I have been very surprised to read an article with the title: "Charles Wagner Disavows Unitarianism." The article contains quotations taken from a "private" letter written by me. Although the quotation is clearly expressing how I feel in disavowing any kind of formal Unitarianism, I feel bound to protest strongly. Some people reading that aggressive title under which my strictly confidential and peaceful words are published, could be led to misunderstand my thought, and to take from me a bad example. I try, by God's grace, to become every way more a Christian man, simply,—and will never bear to be called by anyone a member of a church-sect or a theological party. All my life, all my books, stand for that cause. SURELY I AM NOT A UNITARIAN. BUT I HAVE NOT TO DISAVOW UNITARIANISM. It only he is in his heart a very disciple of Christ, an Unitarian in spirit to any other disciple. No Christian man, no church has a right to reprobate or condemn him. It would be a crime against the Spirit acting in him as in every child of God.

As the respect and brotherly love for all kinds of disciples of the same Divine Master has ever been a strong principle among the French liberal Presbyterians and now in the recently created "Union des Eglises reformees de France" I am only too glad to be a member of such an open church organization, where with God's gracious help the old and awful theological "anathema" shall no more be. By the same reason I am a member of the same Unitarian Union, and I shall be glad to attend the congress of Boston, now assembling, where religious people are called to join from all over the world? It is only because it was not possible for me to go. Otherwise I would have gone there and brought the most Christian message I could,—sure to be received with joy, even unto unfolding the Unitarian flag.

With very best love, and asking to be published as quickly as possible,

CHARLES WAGNER.

[The editor alone is responsible for words in the above which may appear to be ill-chosen, viz: "Disavows Unitarianism," since Charles Wagner does not acknowledge any ism to disavow. We also supposed that the publication of the former letter was desired for his protection.]

**Gathered Notes.**

In the Presbyterian Church of Ireland there is a minister in his ninety-sixth year, I. Buck, Ahoghill, Antrim County.

MEN of large experience are now testifying that the efficiency of organized labor has of late years become less as the rate of wages has become higher.

ECCLESIASTES IN ESPERANTO.—Dr. Zamenhof, the author of Esperanto, has written a beautiful translation of this part of Scripture, which appeared, under the title of "La Predikanto," in the French Esperanto journal, "La Revuo." In reply to a request, the publishers of that journal state that he is preparing to issue this separately, with some corrections, and with his grammar in English. This promises to be the best Primer of the Lingvo available for all Christian and Jewish lovers of the English Bible.

The man who practically exterminated yellow fever in Havana, is Colonel William C. Gorgas. He has since made the Panama Canal Zone, it is thought, a healthy place to work in.

He says, in a recent address at Cornell University: "I think that sanitation can now show that any population coming into the tropics, can protect itself against disease. It assures that are both simple and inexpensive; that life is longer and more comfortable in the tropics; and that gradually within the next two or three centuries tropical countries, which offer a much greater return for man's labor than the temperate zones, will be settled by the white races, and that again the centres of wealth, civilization and population will be in the tropics, as they were in the dawn of man's history, rather than in the temperate zones as at present."

The Board of Trustees say they have witnessed within the past few years the creation of a new Princeton. They thus show the change that the new tutorial system has wrought in two years:

By it we meant to secure that the intellectual life of a college did not consist of attendance upon class exercises or preparation for recitations, but consisted rather of constant contact with study and the intimate association of teacher and pupil outside the classroom, where the tradition of lectures and recitations was forgotten, and that a thorough personal relationship, the relationship of fellow-students substituted. And that meaning has at once been made evident to the whole country. The contrast to the old order of things is most marked in the case of the intercourse of undergraduates with those preceptors who invite them often to their houses or who live in the same dormitories with them. A natural and easy social relationship, an informal, frequent exchange of calls, the easy, unconstrained, talks of ordinary comradeship, make study itself seem a thing natural and human."

You will hear men who are impatient of what they call the sentimentalism of labor for the heathen, ask us if we are insensible to the fact that the people to whom we are sending instructors and Bibles, have each one of them, a religion of its own—in most cases much older and more widely believed than our own, and that Buddhism and Brahminism, and Confucianism were faiths in oriental lands before Christ was born? No, my brother, I am not ignorant of that fact; nor of another which it will be pertinent here to recall. And that is these ancient faiths, after having done their utmost for the lands in which they have prevailed, have, one after another, failed in the failure of those pagan civilizations, of which they claimed to be the supreme inspirations. In a volume which I desire to commend to everyone within the sound of my voice this afternoon, entitled, "Contrasts in Social Progress," by E. P. Tenney, you may find the history of what the religion of the new Testament has, and the nations that have long groped in darkness. The story of the young Neesima, the founder of the Japanese "Doshisha" has much that is common to pagan experience all around the world. By chance he read two papers written by an American missionary, the one a brief history of the United States, and the other the story of the Bible, and then ran away to America, praying, as he journeyed, all the way, "O God, if thou hast eyes, see me; if thou hast ears, hear me. I want to be civilized by the Bible!"—*W. C. Potter.*

The Carnegie Hero Fund Commission has given awards to twenty-one persons for bravery. One of these, a boy of seven years, who saved the life of a full-grown man was given a bronze medal and \$2,000 for educational purposes. A boy of thirteen received the same. John Morris, sixty years of age, was killed in attempting to save a woman from death under a train. His widow was awarded a silver medal and forty dollars as a memento. A portion of the award cabin parted from the hull and was carried away with about thirty of the boats' passengers and several members of the crew, who had taken refuge on this part of the vessel. The temperature registered eight degrees below zero, waves twenty feet high swept over the raft, and many life refugees were drowned. Driven before a fifty-mile wind, the raft passed out into the open sea. At Old Harbor, the crew of the fishing schooner Elsie, manned by the Smith family, heard of the disaster and the floating raft. An attempt was made to rescue the crew in difficult conditions that almost resulted in the death of the Elsie, and set out in two dories. Reaching the raft, the crew boarded it and found seven frozen bodies and eight persons, two women and six men, who were almost dead from the fare for passengers. The crew perceived great difficulty in reaching shore, which they did in an exhausted condition. Only one of the eight survivors died. Captain Smith and his crew, and all his relatives, received medals, and money to educate their children. The latter amounted to \$22,000.

#### SUMMARY OF EVENTS.

UNITED STATES.—A decision has been rendered by Judges Willson and Audenried of the Common Pleas Court in this city in reference to the Act of the late Legislature of Pennsylvania requiring railroads in this State to deposit a cent for each mile for passenger fares. The decision of the court applies only to the Pennsylvania Railroad in this county, but the language of the opinion is general, declaring that the act is confiscatory, unfair and unreasonable, and that it is in violation of the provisions in the Federal and State Constitutions. The act, the court says, seeks to abrogate a lawful contract between the railroad and the State which allows the former to fix passenger fares at not more than three-and-a-half-cents a mile and, also, that it precludes the taking of the company's property without due process of law. An appeal to the Supreme Court is to be made.

Dr. Robert Abbe, of New York City, in the course of an address on "The Specific Action of Radium as a Unique Force in Therapeutics," delivered before the International Dermatological Congress, said he believed that radium had solved many problems connected with the treatment of cancerous growths and other lesions. It is possible to say positively that cancer at a certain stage can be cured by radium. Radium has been described as a stream of rays charged with intense negative electricity that kills and destroys the vital force of that growth with which it comes in contact.

A recent despatch from Pittsburg, Pa., says: "Tests made here are said to demonstrate beyond doubt that a practical wireless telegraph system has been perfected by Frederick Collins, of South Bend, Ind., who has been well known in the scientific world for years, particularly as the author of several works on wireless telegraphy and telephony. He says he has his device ready to send to talk to friends. He has set up his appliances in two offices in the Mackay office building, the offices being separated by other offices, and hundreds of Pittsburgers daily flock to the building to talk through many solid walls to friends at the other instrument, without the least connection except the air."

An automobile lawn mower is used in Washington to mow the grass on the forty acres of lawn surrounding the Capitol buildings. A twenty-horse-power gasoline motor mows the grass evenly in about three hours, which is a broad improvement over the old method.

At a recent conference of the American Portland Cement Manufacturers, J. H. Long, a Chicago producer, started his Eastern colleagues by announcing that concrete may eventually take the place of coffins for burial purposes. As an experiment, a prominent resident of a Western city, it is stated, was recently

interred in a block of concrete, which is expected to outlast the most elaborate metallic caskets invented. There has lately been discovered in the "bad lands" of Eastern Montana, parts of the fossil skeleton of a gigantic lizard, which has been named the *Tyrannosaurus*. The hind limbs of this animal have been mounted in the Museum of Natural History of New York City, and indicate that in life it stood about twenty feet in height, and was the largest carnivorous animal known.

FOREIGN.—The *Lusitania*, a new steamship of the Cunard Line has lately made the passage from Queenstown to Sandy Hook, 2780 nautical miles, in five days and fifty-four minutes, an average speed of 23.01 miles per hour—which is the shortest time ever consumed in making this voyage. This vessel is 700 feet long and has four turbine engines of 68,000 horse-power in all, and can accommodate 2350 passengers. The crew numbers over eight hundred men. The interior has been fitted up in an elaborate style for the accommodation of passengers. It is said to consume eleven hundred tons of coal daily.

A total of 47,000 victims, of whom 19,144 were killed, is the total of the casualties of the revolutionary movement in Russia, as drawn up by Doctor Zhdankoff, a noted Russian physician, in a report which was the result of encounters with the soldiers or police. The anti-Jewish riots numbered 7962. The geographical distribution of the victims was as follows: European Russia, 20,611; Caucasus, 7304; Finland and the Baltic provinces, 4029; Poland, 4385; Southwest Poland, 7434; Siberia, 2468.

The French Cabinet has decided that the Moroccan Government should be held responsible for the massacre at Casablanca, as well as for the damages suffered as a result of the pillage or the repression of disorders, and that the indemnities should be fixed by an international commission. It is stated that the French assents to the occupation by France of the eight Moroccan ports, provided this step is merely of a provisional character and without prejudice to the terms of the Algeiras convention.

NIGHT STRAYS OF NEW YORK CITY in an appeal before a late meeting of the international milk congress in Brussels, advocated the pasteurization of milk as an aid in diminishing the death rate in young children and stated: "In Philadelphia I was able to supply the means to make a practical demonstration of the value of pasteurization." It is stated that Dr. H. H. have had the satisfaction of seeing that nine infant milk depots, maintained by the Modified Milk Society, in 1906, distributed 991,166 bottles of pasteurized milk and that the percentage of mortality of children under five years of age has been reduced from sixty-four per cent. in 1905 to thirty per cent. in 1906. Dr. J. H. Coit, of Newark, N. J., stated that pasteurized milk is not so desirable as clean raw milk and that it is actually unsafe unless consumed within twenty-four hours, and kept at or below a temperature of fifty degrees Fahrenheit.

The Chinese Government has lately taken what is regarded as an important step in the direction of introducing the customs, etc., of Western nations by appointing three prominent officials to be Imperial Commissioners, with instructions to visit Japan, Germany and Germany for the purpose of examining and reporting on the constitutional systems of those countries.

Three women, wards of the Emperor of China, two of them of royal blood, arrived at Wellesley College to begin a four years' course. They are said to be the first Chinese women ever sent by the Government of that country to America to be educated, and their aim is to gain knowledge to be used in the social uplifting of China.

A recent despatch says: "M. H. Saville, professor of geology at Columbia University, who has returned from a recent tour of the Pacific coast, has discovered the ruins of cities near the coast which contained many evidences of races hitherto unknown. His researches extended along the Pacific coast about fifty miles to the north and about the same distance to the south of French Frigate Shoals. Somewhere between those points and to a distance of about one hundred miles inland, he found evidences of a city of antiquity. The city, he said, had streets lined with houses of skillful construction. Though the dwellings had been made of light material, a sort of palmetto or thatch, they had been covered with a material with a high resistance to the shocks of the frequent earthquakes of the coast and were intact. In them were found utensils for cooking and other domestic purposes made of pottery, wood and the like. He said he believed the city had

contained three thousand or more people five hundred years ago."

The Panama Canal cost the American Government \$84,449,000 up to Twelfth Month 31st, 1906, according to a statement of expenditures lately published. The bulk of this expenditure was the fifty million dollars to the French company and the Panama Government for canal property, right of way and franchises.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 81.

L. O. Stanley, Agt. Ind., \$8; for Joel W. Hodson Irene J. Pickett, W. C. Stanley and Elizabeth B. Carte to No. 13, July 8; Anna C. Collins, N. J.; Walter E. Vail, Calif.; Wilson Townsend, Va.; G. E. Hampton, Agt. Kans., for Elizabeth Hoyle; Arnoldi Haight Canada, \$6; for himself, Lydia P. Moore and Lydia A. Clayton; S. R. Pearsley for Mary C. Pearsley, N. Y.; Edward G. Smedley, Pa.; Joseph Henderson, Agt. La., \$8; 40; for Oman N. Tow, Sewing Tow, Julia Tjos sem, Lars Stangeland and Ruth A. Rockwell, 40 cents to No. 10; Sophia R. Pusey, Pa.; Josiah Wistar Jo Mary W. Thompson, N. J.; Joshua Barton, per Edit Barton, N. J.; Joshua Brantingham, Agt. O., \$16 for Rachel G. Cope, Alice G. Cope, Mary H. Brown Lindsey, Ill.; Joseph Hall, Hannah P. Olyphant, Wm. D. Olyphant, and Wilson J. Keer.

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

#### NOTICES.

A Friend desires position as companion or house keeper. Will do sewing, light nursing or housework.  
ANNA K. SMITH,  
122 N. Lambert St., Phila.

WANTED.—A teacher for Mill Creek Monthly Meeting school, Indiana.

Apply to:  
LUNA O. STANLEY,  
Danville, Indiana, Route 5.

WANTED.—Young women Friends to assist in Sewing Room for children of the Tenement District. For particulars regarding hours, compensation, etc., Address

COMLY B. SHOEMAKER,  
603 Harrison Building, Phila.

WANTED.—A well educated young woman Friend as teacher in the Friends' Girls' School in Tokai, Japan. One who can make herself generally useful. Any one who feels drawn to such a career of Christia service and believes that it will be right for her to apply for the position, and desires further information, will please address

MARGARET W. HAINES, Cheltenham, Penna.

WEST TOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:49 and 4:22 P. M., other trains will be met when requested; stage fare fifteen cents per person, twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and D after 7 P. M.

WM. B. HARVEY, Superintendent.

DIED.—In the city of Los Angeles, California, at the morning of the nineteenth of Eighth Month, 1907 WILLIS D. HALL, son of Charles P. and Melissa C. H.; (both deceased), aged twenty-two years. A member of Pasadena Monthly Meeting of Friends. This de young man so generally beloved by all who knew him passed through an illness of near five months, during which time, he manifested remarkable patience and cheerfulness coupled with a kind and gentle manner and marked thoughtfulness for the comfort of those who cared for him, conspicuous traits in health. This lamb-like spirit passed peacefully away, and we tru through mercy is safely housed in the quiet habitation where the weary are at rest in the Arms of the Shepherd who is the light thereof. The interment to place at the Friends' Burial Ground, Pasadena, on the afternoon of the twenty-first, at her residence at Middletown, Pa., Fif Month, 16th 1907, in the ninety-fifth year of her age. ELIZABETH C. YARNALL, a beloved member of Chest Monthly Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS,  
No. 42 WALNUT STREET.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, NINTH MONTH 28, 1907.

No. 12.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to  
JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

No words can bring forth the Holy Spirit, but the Holy Spirit brings forth right words.

A person is not a Friend, or a Christian, because he is an exact imitation of true Friends or Christians in all outward details or behavior; for, as, "if any man have not the spirit of Christ, he is none of his;" so if any man have not the spirit of the true Friend (which is obedience to the spirit of revelation in the knowledge of Christ) he is no "Friend." Yet he that is a true Friend or Christian in spirit, will resemble such in outward characteristics. The signs do not create the Friend, but "the Friend" that is in him creates its own signs.

Why Does Not God Give Us Better Sermons?

If the sermons we hear are not given of God, that is the reason why they are not better.

But when they are given of God, it is useless for Him to make them better, where he has so well learned that they will be thrown away,—disregarded except as a furniture of the hour. "To what purpose is this waste?" says the economy of Grace.

It rests with the hearers how God shall speak to them through sermons, or in any other way. He will temper the wind of His Spirit to the response of the heart upon whose ears it falls. "To-day, if ye shall near his voice, harden not your hearts."

As a congregation shall come under spiritual obedience to the truth of God which they hear, his word will have freer and freer course among them, and be glorified in the spiritual life of that church. The spring of the ministry, if ministry it be, will rise with the rising life of the people, and deepen with their deepening life. Utterance may not for that reason be more frequent, but it will be less in the human notion, and more in the Divine life. And if a lifeless, though

talented and entertaining ministry was in dominion before, and remains a stranger to the renewings of the Holy Spirit despite the people's prayers for its revival, it comes to have no place among them.

"Like people, like priest." It rests with the people, what the quality of the ministry among them shall continue to be. "The Lord will have a willing people in the day of his power," and their acceptable ministry will be of the same will. There may be a difference in talent, a difference in culture, but there must be the same dedication, the same laying hold on eternal life.

As a rule, the preaching will be as good as the people's obedience. If we want to make it better, let us obey the truth better. The best possible is thrown away, where we do not obey;—and it declines in discouragement. Even the Sermon on the Mount becomes tedious to those who have no heart in it; but where obedience keeps pace with knowledge, there is the glory of that Sermon, and of any right ministry exalted. The cause of the Lord not sending better sermons is in ourselves.

And how many of us who love to complain of this or that one's preaching are ever interested enough in its improvement, to pray for it? This exercise, heightening thy own spirituality, if abode in, will flow as from vessel to vessel in the church, raising the spiritual standard of life and worship, and telling effectively on the ministry of the Word: till we find that the Lord is sending better sermons in proportion to our obedience of them; and sending to us more and more of his own which are the best, even offerings of his in speaking Word, as he finds us disposed to practice it.

PRESENT gain in numbers, in a church, is no evidence that the new methods are approved of by God. It is most surprising to find learned ministers preaching this; Mohammedanism can be justified in that way. Christian Science, Mormonism, Spiritualism and all the successful delusions of ancient and modern times can be justified in the same way. The plea is too thin. "To the law and to the testimony." If they speak not according to this word, it is because there is no light in them." This is God's rule by which things are to be tested, and we marvel that any other should be seriously proposed.—*Christian Instructor.*

Haddonfield and Salem Quarterly Meeting. Heaven's blessing seemed to fall in the gift of a delightful day—that of Ninth Month 12th, when the sequestered village of Medford, N. J., once more welcomed to its fine old meeting-house with capacious enclosure the large company of Friends, who by special train, carriage, and even the now ubiquitous "Auto," were winding thither for the holding of Haddonfield and Salem Quarter. For, since 1831, once in the year—the season of the bladed corn, of the melon and of deepening hues on peach and apple the meeting has there assembled.

To those who understand and appreciate its meaning, there is in the initial stillness of one of these large gatherings an impressiveness that strikes even the indifferent, and, in the case of the earnest seeker after Truth, reaches down and takes hold of one's best life in a manner that is oftentimes more powerful and persuasive than that of the spoken message. The first instinct of the really dependent creature in worship is one of receptivity; or, as the Psalmist expresses it, the soul's first act in the sincere worship of God is to scan its needs and measure its fitness or unfitness to appear before Him, by direct appeal to the Divine regard. "My soul, wait thou only upon God; for my expectation is from Him."

The number of "public" Friends visiting the meeting was unusually small, which doubtless had the effect of deepening the sense of responsibility on the part of its own membership for the authorship, weight and dignity of the vocal exercises.

It is both instructive and interesting to watch the rise of life in a religious meeting, and to be permitted to feel wherein a word that is spoken raises or lowers that life; but it is a high privilege to be present when message supplements message in sustaining a definite exercise which seems to go forth to that particular occasion, until with realization of what is actually taking place one after another in the congregation yields to the heavenly influence, and as a united body true worship is performed and the church is strengthened both in the experience and in the remembrance of it. And so we advert to no particular message as a crowning feature of the meeting, for it was the community of the exercises, and not their extent or variety that made the meeting what it was. The main theme was presented early and ran the course of the meeting for worship—To the soul seeking redress for its unhappy state, due to the sin of indulgence against its best life, the Saviour addressed himself when He said, "I am come that ye might have life, and that ye might have it more abundantly."

Again, He said: "He that hath the Son

bath life, and he that hath not the Son of God hath not life." The way of acceptance with God is through Christ, the alone way of salvation; the way that leads by the cross to natural inclination, but which is the only way; to the crown. Let none despair; by following in the footsteps of the lowly Jesus, our compassionate Saviour, difficulties will be removed, the mourner will be comforted and the faint hearted cheered. The same old story, which the centuries have passed on to us beautified and illumined by those faithful ones who have believed and repeated it, rehearsed once again in our hearing, that we too may profit by becoming "doers of the Word," and not merely hearers thereof.

The session for business sustained the expectation awakened by that for worship; the felt presence of the Heavenly Father being manifest in that which drew brother to brother, as the affairs of the church were transacted as in his sight. The answers to the first Query having manifested remissness upon the part of many in not fulfilling their high obligation regularly to assemble with their brethren in meetings for worship, called forth tender admonition to this class, that they might strengthen their own lives and that of the Church as well, by greater carefulness in this the bounden duty of the Christian believer. In this connection, a Friend having made the suggestion of the appointment of a standing committee in each meeting, for the recovery of the indifferent members, the way was thus unexpectedly opened for a full and instructive explanation of the duties of Overseers; showing how in the beautiful order of our branch of the Church these differed from those of the minister, and how the life and health of the spiritual body depended upon the consecrated service of those officials of our meetings. The exercise was as lively as it was unexpected, and helped to solemnize the occasion until it was reposed in the hands of the Great Head of the Church through a tender offering in prayer.

Among the items of business was one of general interest, that of the suspension of the meeting for worship at Woodstown during the late fall and winter months.

The meeting having ended, as it began, under the cementing influence of our Heavenly Father's felt presence, those present were invited to partake of a bounteous lunch which had been provided in a building on the shaded lawn. Here Friend met Friend with extended hand or nod of glad recognition, until it seemed as though the outward meal with its accompanying fellowship came as a reminder of that spiritual repast whereof all had but recently partaken; for, amid the enjoyment of needed outward refreshment, more than one individual, with chastened countenance was observed to remark, "We have had a good meeting to-day."

The church life is to be preferred, for there we see the works of God; but in cities, little else but the works of men; and the one makes a better subject for our contemplation than the other.

### High School and College Fraternities.

Late last autumn, a telegraphic despatch from Reading, Pennsylvania, stated that there were fifteen Greek letter fraternities in the boys' department of the two high schools in that city. Of the four hundred and fifty pupils, about three hundred and twenty-five belonged to those organizations, and it was said that the pupils felt "very resentful" because the school board and the faculty had decided that they should be broken up. It appears that this purpose continues to be kept in view, as it has been publicly announced that on the re-opening of the schools this week, the intention of the school authorities to suppress secret societies in the institutions, because they impair their efficiency, will be carried out. As this matter of secret societies in the high schools has been a good deal agitated in various quarters during the last two or three years, it may be interesting to present the information under the article "Fraternities," to be found in the New International Encyclopedia.

The first college fraternity is stated to have been one that was organized at the College of William and Mary in 1776. There are now about eight hundred "chapters" in existence in this country. Remarkable on the founding of the Delta Upsilon fraternity at Williams' College in the year 1834, the article says:

"One society, the Delta Upsilon, was, in its foundation at least, entirely anti-secret. The advent of the fraternity system hurt the prestige of the literary societies through competition for membership and in other ways, and on that account four literary societies met in convention in 1847, and formed the anti-secret confederation. A fraternity was effected out of this confederation, changing its status and adopting the monogram badge of Delta Upsilon. In time this society became only nominally non-secret, "to-day ranking practically with other secret fraternities. It is believed," says the article, "that no other non-secret fraternity could be successfully started."

"The chapter house is the most notable part of fraternity life. Statistics show that there were in 1883 but thirty-three houses owned and occupied by the general fraternities. In 1890, there were seventy such houses. But in 1898, four hundred and twenty-five houses were owned or occupied by the national, local and women's fraternities of the United States." Such statistics as these certainly show a very rapid growth in the appreciation of secretism, so that it will be no occasion for wonderment should the Reading city school board and the high school faculty realize, that with a progressive example of this sort on the part of their seniors before them, the lads will be likely to protest that they are unfairly discriminated against, and that if the element of secrecy is bad for them, it can hardly prove salutary for their elders. Confronted with the same parity of reasoning, how have school boards everywhere realized the difficulty of making progress against the cigarete-using habit. The example of the cigar-loving parent and

teacher has largely neutralized the dissuasive argument and rule of prohibition.

"The legal status of fraternities," says the Encyclopedia article, "has in several States been in litigation. In one case hinging upon the right of a college faculty to debar a student because of his fraternity membership, the Supreme Court of Indiana (1881) decided: 'There is no doubt whatever that if an applicant for admission into a public college is otherwise qualified, and there is room to receive him, he cannot be denied admission by reason of membership in a college fraternity.' And the court held further that the requiring by the faculty of a written pledge from the student that he would not join a fraternity, as a condition precedent to his matriculation, implies discrimination against a class of inhabitant of the State.\* On the other hand, it appears to be established that a private, endowed and managed college may exact and enforce such a pledge. In May, 1901 the Arkansas Legislature enacted a law 'to prohibit the organization of (and membership in) secret societies in the University of Arkansas, and for other purposes.' The legality of this law is to be tested in the courts."

Where an educational institution is under the control of a religious denomination such as that of Friends, whose principle are altogether unaccommodating with secretism whose discipline or advices condemn it and whose adult membership (it is to be hoped) consistently uphold the affirmative standard, the secret fraternity epidemic is not likely to prevail among the student nor will any pledge test thereabout be required. Meanwhile, the issue is one of no little moment, and should it stimulate inquiry on the part of teachers and parent into the propriety of offering Christian allying themselves with oath-bound secret lodges, it may not be without beneficial results.

JOSIAH W. LEEDS.

A concern has rested with me for some time, to bring before the readers of THE FRIEND the third chapter of Isaiah commencing at the sixteenth verse. And although we may be familiar with its contents yet I feel it required at my hands.

"Moreover, because the daughters of Zion are haughty, and walk with out stretched necks and wanton eyes, walk in and mincing as they go, and making tinkling with their feet; therefore I will smite with a scab the crown of the head of the daughters of Zion. In that day the Lord will take away the beauty of their anklets, and their cauls, and their crescents; the pendants and the bracelets and the mufflers; the head tires and the ankle chains and perfume boxes; and th amulets, the rings and the nose jewels; the festive robes, and the mantles; the hand mirrors, and the fine linen; the turbans and the veils. And it shall come to pass that instead of sweet spices there shall be rottenness; and instead of a girdle,

\*The reference here is doubtless to Purdue University, an institution under State control, whose faculty were mainly opposed to the secret fraternities.

rope; and instead of well set hair baldness; and instead of a robe a girding of sackcloth; branding instead of beauty."

Surely we are living in that day here portrayed by the prophet Isaiah. And does not concern all who have their faces toward Zion? I firmly believe that just as soon as we run out into the changeable customs and fashions of this fleeting, perishing world, the Lord will smite with a rod the crown of the head of the daughters of Zion. Which by Divine revelation means that He will take away from us that spiritual judgment and authority in the blessed truth that has so characterized the servants of the Lord in all generations, and our beloved Society in the days of its obscurity. For does not the smiting of a crown of the head mean that the whole body will feel its effect? And will be brought to much sorrow and much enquiry as to why we are becoming so lean in the spiritual life. Let us look into this matter with a single eye to the glory of God and the redemption of souls. For our blessed Saviour made Himself of no reputation. And his truly anointed servants will be willing to obey their Divine leader in all things.

H. U. WEBSTER.

99 High Street, Westerly, R. I.

**Sermon by Samuel Morris at a Meeting in London.**

*Notes taken by a Friend [or one present who could not hear.]*

"Thy shall call his name Emmanuel, which, being interpreted is 'God with us.'" (Matt. 1: 23.) Among all the epithets which have been applied to our Redeemer in the Scriptures, I have felt this to be one of the most precious and helpful for us to remember. When we contemplate the tributes of the Most High and think of His majesty, power and holiness, He in heaven, we on earth, poor, sinful and weak, with all the powers He has given us, exposed to many trials and difficulties, with so much to make life a very chequered experience, and in the end, a closing of every thing here below; yet there is this precious promise, it is for us to accept it in all its fulness; if we do not do so, we are not receiving the entire blessing. It means so much to us, taking on Him the seed of Abraham, that He might succor them that were tempted.

Oh, this precious promise, of Holy Writ, concerning Jesus! I sometimes feel that I dwell unduly on the things concerning His miracles, death, ascension and resurrection, while we are in danger of limiting Him to that period. We love to dwell on all the details of those three years, but we need to take a broader view of his offices and of his relations to us. He is not changed, at the same loving, tender, merciful avowal.

Dear friends, the more we understand our own hearts, the more we shall desire to partake of his blessing. We shall know him to be still near us, and to do exceeding abundantly to those who trust in Him.

We need Him in the riches of his grace, every day and in all our concerns. The more we know of our life, and what He would be to us, if we would allow Him, the more we shall let Him in, for He says: "Behold I stand at the door and knock." He does not mean to be a transient guest, but He makes his home in our hearts in all that concerns us,—joys, sorrows, and duties—He wants to take possession of us, and so when we understand his intention and mission, that He is to be known as "God with us," we shall desire to know what He meant when He said: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you" And then He tells us that the Comforter is another name for his Holy Spirit, which makes such a change in the heart.

"God with us," this is by no means intended to separate, but we should accept the idea that He is what He intended to be, and is now to be made manifest in our hearts. Accepting his love and mercy, we shall not rest, until we know his life-giving power in our souls. In this work of change and regeneration, all things will become new, if our poor, sinful hearts are to become his home. Instead of shrinking, we rejoice, and desire that the plan may be carried on and perfected. "If any man be in Christ, he is a new creature; we see how this teaching is meant to go on, we long to know more and more of this change, for only thus may we bring forth the fruits of the Spirit. When they are matured on our branches we shall want Him to continue the pruning until we are grafted unto the Living Vine.

Some will say this savors of mysticism. Do we not find such a view set forth clearly by holy men of old, both in the Old Testament and the New? We shall not be confused by the term Trinity—it will become more clear to us. The mystery banishes, and we say it is all good, finding no difficulty in understanding why our Redeemer came and suffered, there was no conflict between Him and the Comforter, for "He shall bring all things to your remembrance." So there is no contrariety in the doctrine of the Three in One. These doctrines will become more precious, though I am quite aware that they may have been stumbling blocks.

As illustration is often better than argument, I feel free to narrate what I received from a Christian Indian of North America. He told me that a friend of his who was an open unbeliever, tried one day to unsettle him in his faith. The wise Indian simply said: "Here is the Allegheny River beside us—you see the snow lying on the ice, and the ice on the water, the sun shines and they three become one element. This is a mystery but not past our comprehension." The more we open our hearts, the less difficulty there will be in recognizing the Saviour. His Spirit reproves the world of sin; receiving this in its simplicity, we shall grow, learning as we are able. He is very tender and gives us one lesson after another, as we are able to bear it, until we can say: "He hath the key of David,

and when He openeth, no man shall shutteth." These are sealed on our understanding by the Spirit of Truth. So dear hearts, I am in sympathy with some here who have learned something, desiring that they may sit like Mary at the Master's feet. Then the Lord will be lifted up among us, and we shall bear a testimony which is needed in the church to-day as it is made clear to us.

Whatever our calling may be, Christ can be exalted and then the blessing will come. It is his work, not ours, and He will work in us, as we are willing. The more we are thus taught by Him, the more precious will become the truths of the Gospel, and though there may be much that we cannot understand, we can leave that; He will teach us and we can afford to wait his time. "I have many things to say unto you, but ye cannot bear them now." His prediction then is realized: "Neither height nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Ninth Month, 1904.

**Man and His Universe.**

"They are ill discoverers," wrote Lord Bacon, "who think there is no land when they can see nothing but sea." So they are poor speculators who project into the living universe about them the inertia and the deadness which is their own defect, and see no possible life ahead but the physical life they are living. Wherever the senses are sharpened, by every new gateway of knowledge, by every opening which lets in new interest, man sees a broadening universe, wonderful, glowing, incomprehensible, vast. It is himself that is needy and confined, helpless and dull. The fate of speculative thinking has not changed so greatly since the days of Job. When a man contents himself with believing in a universe no larger than the one he can see, he is still at a point where the divine intervention may speak to him at any moment from the whirlwind.

For who sees a dead universe is himself dead. As man becomes alive, it is more and more life that he perceives. As instruments to sharpen the senses are invented, it is more and fuller life we perceive. More life, more light, more creation swims into our ken as we sharpen sight and hearing, as we stretch the bonds that confine us. How different, how much faster is the structure of the mere physical universe since the time of Copernicus! How differently we must feel toward this great stretch of worlds in space since we no longer feel ourselves the centre and the chief creation! As we awaken from the inertia and selfhood which form the prison-house of mortality, we emerge from the narrow walls of death. Inertia, indeed, is the most baneful disease of man; it is the one overwhelming blow dealt at his body—the body that tends back ever to the dust, whence it arose in pain. Living is to counteract inertia, to come awake, to see, to hear, to feel, to perceive, to act, to control the ever recurring tendency to sleep.

"Men are born beasts," jotted down the great pot painter, in his note-book, centuries ago. "and how many, dying, have been no more than sacks through which nourishment has passed. . . . Is it not unworthy to spend a life in thinking of food and drink and to set one's glory in having one leg clothed in red and one in green, as is the mode?" And this true humanist sums up: "Noble desire alone is spiritual, virtue and knowledge lift us above luxury which bestializes."

For by a power not ourselves, man is coming slowly, slowly, through aeons of effort, alive. Rewards and chastisement, the glow of hope and gloom of disappointment, the glimpses of beauty and invading ugliness, the glow-worm leading of the ideal and the swamps of reality, the unending demand for effort, the black mystery of being, the dark before and after, and the lighted banquet of the present, all these tend to the awakening.

Man grows in consciousness by reaching out in every direction for some explanation of his world. Let the imagination never weary of higher and further flights into the unknown, undaunted by false trials and deceptive senses. For when has true being presented itself to the senses? Do we ever see things as they actually are, in size, in color, in form? Intellect and reason continually correct the falseness of the senses. And yet no man has ever found himself content with the universe sense and intellect supply. There has never been a time when the moral nature has not marched on in advance, correcting, amplifying, offering new sets of valuations, demanding irrational sacrifices that higher satisfactions may be born.

For true joy is no temporal overcoming, no immediate success, but so to have overcome the tendency to inertia and self-imprisonment that we welcome suffering for the sake of its vitalizing power, its liberation from fear and desire, its power to strengthen the great body of humanity.

Man's universe is infinitely greater than the realm of his consciousness, and human life is but a slow awakening into reality.

What is the real nature of the swiftly fleeting vision we call human life, we do not know, but we know it is a leading from illusion toward reality, from death toward life, from dimness into ultimate effulgence. —*Christian Advocate.*

MARTIN LUTHER ON BEER.—"The man who first brewed beer was a pest for Germany, I have survived the end of genuine beer, for it has now become small beer in every sense; I have prayed God that He might destroy the whole brewing business. There is enough barley brewed in the breweries to feed all Germany." A bartender complained because he had to rub congealed drops of sticky beer off the bar. "But if I let them remain," he said, "they rot the wood." "They rot the wood, do they?" fiercely repeated the beer bibber. "Then, what in the name of common sense do they do to my stomach?" "It is beyond me to tell," replied the manipulator of drinks. "Of one thing I am confident,

and that is, that man's stomach is made of cast-iron, otherwise how could he withstand the amount of beer that he pours into it?" "Let me show you something." He placed a piece of raw meat on the counter and dropped it into a small measure of imported liquor. In five minutes the meat had parted into little pieces, as though hacked by a dull knife.

#### After Four Months' Drought.

This is the first day of the Ninth Month. With the exception of a few trifling "sprinkles" in the Fifth Month, we have had no rain in Pasadena for more than four months. I suppose "back east" people imagine this far-famed vintage land as literally "baked dry," and gasping with thirst under a torrid sun. But vegetation, like most healthy children and all men and women who have learned the secret of contentment, is wonderfully resourceful in adapting itself to circumstances.

The apricot trees have born their fruit without having been irrigated, and are still laden with a dense foliage of rich green. But some of the leaves are falling every day and drying upon the ground. The same may be said of the nectarine trees. The peach trees, all of which lost the first crop of leaves in the spring because of the leaf curler, present much the same appearance as in other States at this season of the year. The prune trees have just been stripped of their abundant crop and look rather forlorn. A pear tree in my neighbor's yard has yielded its crop without conspicuous change. The fig trees are laden with heavy leaves and green colored ripe fruit, soft and succulent. The flower of the fig is inside the fruit, so that literally the fig tree never blossoms. It "putteth forth" figs exactly as it does leaves.

The English walnut trees are scattering their leaves and beginning to look dull and parched. They are one of the last trees to leaf in the spring and one of the first to shed leaves in the autumn. The almond trees, with the hulls of the nuts gaping open and the scanty foliage mostly gone, look rather forlorn. One is led to wonder why almond bearing should seem to be so exhausting, while the tree that yielded bushels of delicious Satsuma plums should still retain its freshness and beauty. Perhaps the almond tree has too many "hard nuts to crack." I wonder if the writer of Ecclesiastes had in mind a ragged almond tree when, naming some of the afflictions incident to old age, he says: "The almond tree shall flourish and the grasshopper shall be a burden," etc. The strawberry bed in neighbor Daniel S. Hodgin's well-filled lot looks promising enough, but this no doubt is due to the frequent watering it has received. I know a man of veracity who says he has, during the past three months, sold more than three hundred dollars' worth of strawberries from a piece of ground fifty by one hundred and fifty feet. By systematic culture and irrigation the vines may be kept in bearing for many consecutive weeks, and, to a limited extent, every month in the year.

But to observe the effect of the four

months' drought let us get a carriage and drive a few miles towards the base of Mt. Lowe. Of course the children must go along, so they may learn about the trees and flowers too. But, except for the help of our friend, C. F. Saunders, who submits most gracefully to interviews regarding flowers and Indians, I fear our "learning" would be a case of the "blind leading the blind."

The splendid canna bed in our lawn makes amends somewhat for the law itself, which is painfully suggestive of the "enemy that sowed tares," and the husband man who said "let both grow together." It has been truly said that to start a nice lawn in California two things are essential—unceasing vigilance and plenty of water. It seems that we did not mix the vigilance and the water in the right proportions, for the wild grasses, especially the Bermuda grass, have gotten quite beyond eradication. However, I rather admire the perseverance of the Bermuda grass. It is a tree type of the genuine westerner—it strikes root at every joint and keeps going ahead despite all adverse conditions. It is coars and harsh, but it makes use of its opposite qualities. Its good qualities will no doubt be cultivated, and in time it may do a great deal to make the arid wastes rejoice. Our banana tree is growing well. Its long green leaves are rich and cool-looking, but the first strong wind that comes will tear the leaves to shreds; and winter frosts will blast the unripened fruit. Not so with roses and geraniums, that flourish all the year. The calla lilies are resting now, but with the winter rains to cheer them, they will bloom in great profusion.

Across the street is an umbrella tree, (which there are many varieties in Pasadena) It is a deciduous tree, and when in leaf has the densest foliage of all the trees we have here. With compact rounded top an limbs all radiating from one place like the shorter ribs of an umbrella, the appropriateness of the name is at once apparent.

Passing other objects of lesser interest visible from our cottage, let us go east to Lake Avenue, a main thoroughfare; no for the electric cars from Los Angeles to Altadena and Mt. Lowe. A tall acacia tree is interesting as being a shade tree without leaves. To the casual observer this black wood acacia would seem to be in full leaf all the year, but botanists tell us that what we would call its leaves are only flattened leaf-stalk, and that the true leaf is fine, pinnate, and disappears when the tree is quite small. An older banana tree that ours displays a stem of small green banana in the midst of the whirl of purple leaves the bunch or cluster hanging in an inverted position as compared with the way the are hung, ordinarily, in a fruit store.

Turning northward on Lake Avenue we cross "the wash." This is the popular name here for the dry bed of a stream. This particular "wash" very seldom has any water in it; and, except for the deep, torn water way through the adjacent property, one who passes on the avenue above the stone arch-way, might have a suggestion of the mad waters that, in time



of heavy storm in the mountains, come rushing down this boulder-strewn gulch. A grove of tall, scantily leaved, eucalyptus trees gives a pleasing background to the "corner grocery" at Orange Grove Avenue. The eucalyptus is not indigenous to California, but was brought from Australia largely through the influence and efforts of Ellwood Cooper of Santa Barbara, California. It grows readily without irrigation, makes wood very rapidly, and is therefore an exceedingly valuable tree. The seed of the tree is as small as a poppy seed, yet in six years time the tree may attain a diameter of eight or ten inches with a height of fifty to seventy-five feet. The wood is very hard to split, but does not last long as fence posts or ground sills. It is used chiefly as stove-wood, being sold at fourteen dollars per cord at the present time. The tree is sometimes called the "gum tree," but with long, pointed leaves, and light colored deciduous bark like the sycamore, it has but little in common with the gum tree of the East.

Turning east on Orange Grove Avenue to escape the car tracks, we pass a small orange grove with the green fruit hanging amongst the glossy green leaves that seem never to wither or grow sear. But these California evergreens, though bearing the appearance of deciduous trees, have their time for shedding leaves. They put forth fresh leaves, however, at all seasons.

Turning northward again on Mentor Avenue, we pass some pretty homes and perfect lawns and soon are in the more sparsely settled part of the city, where weeds and the price of land grow to an extravagant height with very little, apparently, to sustain them.

(To be continued.)

### Early Friends and Education.\*

George Fox while testifying against the practice in vogue in his day of granting livings to clerky men who had intellectual qualifications without regard to their spiritual fitness was keenly conscious of the advantages of education for the youth of the Society. As early as 1667 he had recommended the establishment of a boarding school for boys and another for girls for the purpose, as he quaintly puts it, "of instructing them in all things civil and useful in the creation," and we find the school for girls set up at Shackwell and that for boys at Waltham. A number of Fox's friends, followers and associates, were highly educated men, and though Barclay is the most generally recognized scholar of those early times among Friends, he was by no means alone among the adherents of the new sect. Isaac Penington, William Penn, Thomas Ellwood, and many others show marks of their early training and later care for such matters.

Among Friends then as now there was difference of opinion as to the subjects which should be taught. Barclay, who was a thorough classic, wrote as to the study of the classic languages, "and therefore, to answer the just desires of those who desire

to read them, and for other very good reasons, as maintaining a commerce and understanding among divers nations by these common languages and others of that kind, we judge it necessary and commendable that there be public schools for the teaching and instructing of such youth as are inclinable thereunto in the languages;" while we also find an elementary book for teaching Latin was prepared and published by Friends, so as to avoid what they called the "heathenish books generally used."

Opposed to Barclay we find William Penn, in his "Fruits of Solitude," saying: "The first thing obvious to children is what is sensible; and that we make no part of their rudiments. We press their memory too soon, and puzzle, strain, and load them with words and rules; to know grammar and rhetoric, and a strange tongue or two that it is ten to one may never be useful to them; leaving their natural genius to mechanical and physical, or natural knowledge uncultivated and neglected which would be of exceeding use and pleasure to them through the whole course of their life." In the pages immediately following the above, Penn makes a strong plea for the study of nature, making this beautiful suggestion: "The world is certainly a great and stately volume of natural things; and may be not improperly styled the hieroglyphics of a better."

In 1695 John Bellers, a member of London Quarterly Meeting, issued a tract entitled, "Proposals for Raising a College of Industry of all Useful Trades and Husbandry, with a Profit for the Rich, a Plentiful Living for the Poor, and a Good Education for Youth." After quoting Sir Matthew Hale that "a sound, prudent method for industrial education for the poor will give a better remedy against these corruptions than all the gibbets and whipping-posts in the kingdom" (highly modern teaching as applied in our own trade schools at Tuskegee and Hampton and elsewhere), he appeals to Parliament to encourage the enterprise, and to the thinking and public-spirited to contribute money, "which E. Skeat and H. Springet will receive." He concludes in a frank way which some of us dare not use in our arguments, "that to answer all objections would be to empty the sea."

Thomas Ellwood, who was at one time a secretary or assistant to the poet Milton, gives the most striking testimony to the regard which early Friends had for learning, when he writes of his regret at having forgotten so much of what he learned as a boy. "Nor was I rightly sensible of my loss therein until I came amongst the Quakers. But then I saw my loss and lamented it, and applied myself with the utmost diligence at all leisure times to recover it. So false I found that charge to be, which, in those times, was cast upon the Quakers, that they despised and decried all human learning because they denied it to be essentially necessary to a Gospel ministry, which was one of the controversies of those times." Thus early did the discussion of this topic which has disturbed every Yearly Meeting at some time find place in Friends' writings.

In 1607 the question which faces us to-day had already arisen, and as they quaintly phrased it, the "breeding up of school-masters" had been considered; and later it was acknowledged "that the want of proper persons amongst Friends qualified for schoolmasters has been a great damage to the Society in many places." Meetings were recommended to take care that some wealthy, suitable Friends go and inspect schools and families of Friends in the several counties; and see that the advice of Friends be duly answered in this great concern. In 1711 they had a teachers' meeting in connection with Yearly Meeting, as is shown by the following minute: "The Friends who are schoolmasters signifying that they desire to have a meeting among themselves on Second-day in the afternoon at the third hour in the next Yearly Meeting week to advise each other concerning the education of youth, the Meeting approved of it." From 1700 to 1740 the minutes almost invariably contain some mention of "godly care for the good education of children in the fear, nurture, and admonition of the Lord."

### OUR YOUNGER FRIENDS.

A LIFE-SAVER.—When I was a child, in our old Cornish home, we had an ancient pointer, who used to roam about the place much as she liked. One day a stable boy, washing a carriage noticed old Bess evidently trying to tell him that she wanted him to do something for her. She ran round him, whining appealingly, and finally took hold of the leg of his trousers, and tried to pull him in the direction from which she had previously come. He at last followed her; and she led him joyfully up to a little pond just out of sight of the coach-house, where a small sluice-gate let the water down in a little stream as it was wanted. In this sluice-gate a large duck was caught by the neck, and the boy was only just in time to save it from drowning. It had evidently been diving for food, and had jammed its head under the gate. Bess, in her wanderings, had seen its struggles, and gone for help. As soon as the duck was liberated, the old dog capered about and barked her thanks to the boy.—*London Spectator.*

BETH'S PREMIUM.—It was very hot to sit still and sew. The needle would get sticky in spite of all the little emery strawberry could give it, and Beth's fingers had never felt so clumsy and uncomfortable. If only May and Billy would play a little farther off, it would help some, but there they were in plain sight, under the very shadiest maple, with all the games Beth liked best.

It was an apron she was making—white cambric with wee cunning pockets and bretelles that were to come quite up to her shoulders, and narrow, delicate taiting over-handed every bit of the way around only the belt. It wasn't at all like the aprons little girls wear nowadays, but it was very pretty. Beth had made it, every stitch,—seams and facing that had to be hemmed down so carefully, that it was all

\*From a Paper read by L. Hollingsworth Wood in North Carolina.

done except a part of the tatting. But oh! there had been such a lot of that—yards and yards it seemed to Beth, as she glanced longingly out once more at the shade, and May, and Billy, and the games. When you are only eight years old there are things that seem more interesting than over-handing, Mamma, busy at her own sewing, heard a long-drawn sigh and looked up to smile comfortingly. "I think you'll be through by five o'clock, Bethy," she said. "You know we must send it off tonight so as to have it entered on time. You've done beautifully, dear, and you deserve a premium whether you get it or not." Beth smiled back and decided that, after all, it wasn't so dreadfully hot, and five o'clock wasn't very far away. "Do you think I'll get it, mamma?" she asked, for the twentieth time.

"I don't know, dear. If mamma was judge, you surely would, but they haven't invited me to award any prizes. You mustn't count on it too much, for you may be disappointed, but your time has not been wasted even if you get nothing but the pretty apron, and the pleasure of knowing that you made it yourself, and very neatly."

"What is this talk I hear of premiums and mysteries?" demanded Uncle Ed. coming in from the porch.

"It's the county fair, Uncle Ed.—next week—and they offered five dollars for the best sewing under fourteen years old, and I'm trying to get it," explained Beth, excitedly.

"Which you surely ought to do, for I can testify that your sewing is considerably less than fourteen years of age," declared the roguish uncle. But Beth was too full of her subject to heed teasing. Uncle Ed. had been away for a month, and it was such a comfort to find somebody who hadn't heard the matter discussed over and over again.

"I'm only eight, Uncle Ed, but I've been most as careful as fourteen, don't you think?" and the needle-roughened forefinger pointed to the tidy hem. Uncle Ed hunted for his eyeglasses—"because I can't see them at all without," he declared. "Of all the ridiculously small stitches—why, Beth, I'll be surprised if those nearsighted judges don't think you've glued that petticoat together."

"It's an apron, Uncle Ed," explained the small seamstress, patiently. "It's very important, because if I get the money it's to go into the bank to help my education, so I can be a teacher, and mamma won't have to work."

"I see. And if you don't get it you'll have to be an ignoramus all your life. I should think it is important!"

And then May and Billy clamored at the window, and Beth set the last careful stitch and the clock struck five.

The county fair began as usual; just as if Beth's apron were not a part of it. It was too far away for mamma and the children to attend, but Uncle Ed. went on the last day, and he was to bring back word of the result. Beth was certain she should not sleep a wink until he came, no matter

how late that was, but mamma insisted on her going to bed as usual, and the next thing she knew it was broad daylight. Uncle Ed. was down in the dining-room, but he didn't say much—just looked over his eyeglasses and talked about premium pigs and mowing machines and pretended he hadn't heard a word about aprons. Bethy crept away by herself. She understood—she hadn't gotten any premium, and Uncle Ed. didn't like to tell her. Well, if she couldn't ever be educated she'd have to be a dressmaker like mamma, and sew, no matter how hot it was.

And then breakfast was ready and Uncle Ed. called her to come quick before he starved.

She slipped quietly into her chair and slowly lifted her plate to release an edge of the napkin; and there, under it, folded neatly, lay her very own cambric apron with a blue ribbon pinned fast, and across it a smooth, gray-green, fascinating five-dollar bill.

And this isn't a made-up story at all, for it every bit happened.—*Elizabeth Price, in Ninth Month St. Nicholas.*

**HELPING TO SAVE LIFE.**—A fatal accident happened recently to a little Philadelphian that is so sorrowful it is only spoken of here because of the lessons it teaches to boys and girls.

The little girl who lost her life was just ten years old. She had no mother, and she had coaxed to give a birthday party. Her father had consented, and her little friends were invited in and were all enjoying themselves greatly in the care of the little hostess' older brother. There were games, and there was to be ice-cream and cake, and then a magic lantern show.

While little Minnie's older brother was absent, the child undertook to hasten the magic lantern show, and in some manner upset the lamp within it. Her flimsy dress caught fire and she ran screaming, while the other children hid in fright. Neighbors found her in a back room upstairs so badly burned that she died.

It is all a pitiful ending to a birthday party, and one of the saddest features of it all is that perhaps she would have been saved if she and her little guests had not done just what they did.

In the first place, little Minnie, when she found her clothes on fire, should not have run. Every child who reads this story should remember that if his or her clothes begin to burn, running only fans the flames and makes them sharper and fiercer. The best thing to do is to drop on the ground or floor and roll over and over, trying to smother out the flames under the body, for a fire cannot burn if it gets no air. If a rug is near, lie down upon it and roll up in it. Anything woolen, such as a blanket, a couch cover, or overcoat, will do just as well, for the flames are smothered because they get no air, while wool is so slow in burning that it does not easily take fire.

How sad the little guests must feel when they realize that they might have helped Minnie if they had not all become panicky. To be sure, there was great danger that little Minnie's burning clothes

might have set fire to the thin dresses of any little girl who came near her, but if those girls or boys had only known to throw a rug over the child as we have described, instead of hiding away in terror, perhaps her life could have been saved.

These are things all boys and girls should think over enough to remember quickly what to do and how to do it. Even a child of six or seven years could save the life of a baby brother or sister if such an accident should befall it, and every one should be ready to act promptly and wisely to try to save his or her own life if it ever is endangered in this way.

To be sure, these were only little children, and grown people often "lose their heads," as we call it, from fright. That is why we wish to impress this on our young readers so they can get ready for a time that may come to them or their friends.

Last year the writer of this saw a school-boy about twelve years old save a little girl of about six from injury and perhaps death. The little girl was alighting from a car. She was so little the conductor, who was forward collecting fares, thought she was off and started the car. Her hand still clasped the rail, but she was dragged forward with the car. The boy on the platform, like a flash, caught her by her sailor collar and threw the other arm around a support. "Hold on," he called encouragingly, "I've got you, but hold on!" The car was stopped before it had dragged her very far and she was not hurt in the least, but her safety was due to the quick thought and action as well as the strong arm of the boy, who was the only person near enough to help her.—*The Presbyterian.*

#### A Message for the Unity of True Friends.

I am very feeble, not likely to remain very long in mutability. I have been impressed, I trust, with the right spirit, to leave a short message for my dear friends everywhere, those that are walking in the faith and by the same rule numbered with the Israel of God—no longer to stand separated from each other. If we are one in Christ Jesus there is no separation; we are bound together in the love of God in Christ Jesus, who gave Himself to suffer and die on the cross for you and me. He came not to call the righteous but sinners to repentance; and if we follow his precepts and holy example we will love Him with all our might, mind and strength, and our neighbor as ourselves, and pray for our enemies: "Father, forgive them, they know not what they do."

If the love of God is shed abroad in our hearts, there will be no ill will in them towards a brother for whom Christ has died—no divisions there. Let us look back to our worthy forefathers and see what they endured for the precious cause of truth; look at the prophets and the apostles, whose blood is the seed of the Church; how can we then hold each other at arms length? Oh let us come together and put shoulder to shoulder together in building up the walls that have been torn down by the enemy, for the want of that love that binds together as the heart of one man in that faith that

works by love and purifies the heart and gives us the victory over the world.

Oh, the many, many waste places to be seen! The flock has been scattered. Where are many of our dear children? They have been discouraged and gone into captivity and hung their harps upon the willows. The world can no more say, "How they love one another!" Dear friends, let us with all diligence return to our first love, that we may be as we once were, a power in the earth, lights in the world, as a city set on a hill that cannot be hid. I firmly believe that as long as the little company of Friends remain as they are, separated one from another—I mean sound Friends—there will not be much gathering. As the fathers and mothers are laid away, they will become smaller and smaller. Arise, my dear Friends. Let your lights shine in the love of the Truth, that we may indeed be numbered with the Lord's people, gaining glory and honor to this holy name, and a peaceful close in the end.

MARY ROBINSON.

BELLEVEILLE, Ontario.

### Science and Industry.

THE HOUSING OF CHILDREN.—Statistics gathered in England are remarkably convincing with respect to the bad effect of contracted housing accommodations upon the physical and mental welfare of children. In an address delivered by George Cadbury, the best authority on housing reform in England, before the International Housing Conference, representing almost all the Governments of Europe, the statement was made that in Bourneville, an improved industrial settlement near Birmingham, the death rate for the last six years had been 7.5 per one thousand, against a death rate in Birmingham for the same period of 17.9 per thousand. The infantile mortality at Bourneville during the period was 78.8, as compared with one hundred and seventy per thousand in Birmingham. The boys at the Bourneville school, on an average, are four inches taller than those in Birmingham, and their chest measurement is three inches greater.

If the data for such a disturbing generalization be regarded as meagre in the case of Bourneville, there can be no appeal from the thorough investigation conducted on an immense scale with respect to the twenty-two thousand children in the Glasgow schools. The London *Chronicle* says that the dependence of growth on social conditions was worked out in Glasgow with mathematical precision. A similar inquiry was made in the Edinburgh schools by the Charity Organization Society, with the same results. The Edinburgh investigation showed beyond question that the boy or girl bred in one room is invariably, on the average, distinctly smaller and lighter than the child who is bred in a two-room dwelling, and the child coming from three rooms is more robust than one coming from a two-room house. According to the Edinburgh report it cannot be an accident that the boys from two-room houses should be nearly twelve pounds lighter on the average than boys from our rooms, and nearly five inches smaller.

Girls are even more dependent on their environment. Among them the difference is fourteen pounds and 5.3 inches. The Edinburgh statistics show, too, that on the average there is an equivalent difference in mental power. The classification made by their teachers demonstrated "beyond a doubt" that the proportion of dull to bright children follows the same rule as the proportions of weight and height. It is a question of air, light, food and comfort. Such investigations show the immense importance of maintaining good housing conditions in cities. In England this matter is becoming insistent. Sixty years ago seventy-five per cent. of the population were living in rural districts and twenty-five per cent. in cities. To-day the position is exactly reversed.

"Ripe for the Master's Use and Ready to be Gathered."

VERSES BY A WOMAN FRIEND ON THE EVE OF DISOLUTION, THOUGH WILD AS A GILF, YET REACHED AND MELLOWED BY DIVINE GRACE.

Silence reigns, the earth is slumbering,

I, the angels' vigils share;

Naught is left, none of the cumbering

Of th' earth's lightest joy or care.

Jesus, Thou art watching with me,

And I cannot feel alone.

Not as Thou, once all forsaken

E'en by those Thou called'st Thine own.

True, the heavy drops are coming,

But they are not drops of blood

Such as flowed from Thee, my Saviour,

Out from Thee, a precious flood.

Soft my pillow, Thou hast crowned me

With Thy mercies numberless.

Everlasting Arms are round me

And eternal their caress.

Ne'er to be estranged their shelter,

'Till to Abraham's bosom borne

I shall walk in bliss unclouded

On some bright and happy morn.

But for those I leave behind me

E'er I rest beneath the sod,

Each to Thee I would commit them,

Take and keep, my Saviour, God.

Feeble are my arms to guard them,

Though my love is deep and strong.

Woe my heart and my rest to error

E'en its love might lead them wrong.

Take them, Oh Almighty Saviour,

Ever in Thy grace to share.

With a mother's love I give them

To Thy promise's love and care;

Knowing I at all shall find them

For Thy words of promise true

Are not only for our grown ones,

But include our children too.

And for our loved ones scattered

O'er earth's surface wide apart,

Yet together fondly cherish'd

In this weak but loving heart,

I would ask Thy richest blessings.

And whate'er of sin in me

May have marred our Christian union,

Canceled now, Oh, let it be.

Thus in peace with all around me,

Peace within which few can tell,

Severed every tie that bound me,

Calm, I bid this world farewell.

True, the valley and the river

Lie between me and my rest;

Nature calls, the foot may shiver

When the first cold wave is pressed.

But I know that He, whose mandate

Said, "Thus far, no farther go,

He, who to its brink has led me,

Will not let its waves o'erflow.

Thus to Him, my end committing

I may calmly yield my breath,

Ease or pain as is most fitting

Choosing naught, for life or death.

From memory), A. F. MALVERN, Ninth Month 2nd, 1907.

And still better says David:  
"O send thy light forth and thy truth;  
Let them be guided to me,  
And bring me to thy holy hill,  
Even where thy dwellings be."

### Bodies Bearing the Name of Friends.

BENJAMIN WOOD, Mary Waring and Ada Vanderburg from Pickering attended North Quarterly Meeting held on the 13th and 14th instants.

FELIZ H. VARNEY was at the regular first-day morning Meeting at North Dartmouth, Mass., the 15th. Notice having been given there was a good attendance of members and others.

This meeting, as also a gathering, at the home of Job S. Gidley in the afternoon were seasons of renewed visitations to us.

Newmarket, Ninth Month 15th, 1907.  
Jeremiah Lapp from Meriposa Monthly Meeting, Canada, attended Yonge Street Meeting last first-day. The meeting was small. Friends felt that it was owned by Him who has promised to be with the two or three who are met in his name.

On Fourth-day following at our mid-week meeting, the Church Friends having previously expressed a wish to hold the anniversary of the hundred and first Monthly Meeting held on Yonge Street in the old meeting-house, permission being granted, sixteen came in and sat with us until the close of the meeting. After which one of them made a minute to that effect. Several of them expressed their pleasure as they termed it, of once more sitting in an old-fashioned Friends' Meeting.

### Westtown Notes.

DURING the summer vacation five of the teachers attended summer courses at universities or summer schools and two others traveled in Europe.

The granolithic walk has been extended to the east entrance, thus furnishing a fine walk, eight feet wide, to the end of the boys' lane. This has been done very largely by private donations.

The teaching staff remains the same as last year, with two exceptions. J. Wetherill Hutton withdrew at the close of last spring term and Ernest F. Jones was added to the corps, and Rebecca L. Savery succeeds Jane A. Page as substitute teacher.

WESTTOWN reopened on the 10th instant and has two hundred and twelve pupils enrolled, of whom sixty-seven are new this year. This is the largest enrollment for ten or twelve years, and it has also been years since the boys outnumbered the girls by sixteen, as is the case this fall.

SEVERAL improvements in the material equipment were made this summer, chiefly on the boys' side. These advance the school decidedly along the lines on which the best boys' schools of the country are moving. The dormitories are now divided into four sections, wash-room accommodations have been added and a large locker-room, with shower baths adjoining, has been fitted up under the boys' collecting-room.

### BRIEF ACCOUNT OF THE LAST HOURS OF JESSE DEWEES.

In Second Month, 1906, our beloved companion and father, Jesse Dewees, had an attack of la grippe from the effects of which, his already gradually failing physical powers, did not fully recover. Again in Second Month, 1907, a similar attack left him still further reduced, and complications ensued, which at times caused considerable suffering; and though in speaking of the future, he sometimes seemed to have pleasant anticipations, for the coming summer at least, he several times concluded with the remark, that he could not see farther than "another fresh grave," beside that of his brother Aaron, to whom he was closely united in this life, and from whom he was not long separated—he having preceded him about five months.

Once in a "dream or vision," he was not sure whether asleep or awake) he saw as he thought, his brother at the head of a long steep, but beautiful ascent, with a beaming countenance, beckoning to him to come, saying: "This is the place, come up here."



# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY TENTH MONTH 5, 1907.

No. 13.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

"FRIENDS, it is easy to adulterate, but it is difficult to refine."—*A Voice in a Yearly Meeting.*

DEATH came by man who sinned; but the resurrection from it by man who knew no sin.

In the church I had rather speak five words with my understanding that I might instruct others also, than ten thousand words in an unknown tongue.—PAUL.

A CHANGE OF RULERS.—That "the voice of the people is the voice of God" is the pretense of politics; but that "the voice of God is the voice of the people" is the standard for religion. In neighborhoods where Christ was once the confessed head of the church we have witnessed in these latter days a reversal of the leadership from Christ to the people. What the people prefer governs the church and its ministry. Practically the people become head over all things to their churches and the exercises thereof, and the ministry must be subject to the call and pleasure of the people. "Is he the minister of Christ?" "What do we keep him for if he isn't *our* minister?" is the sentiment of many a meeting now, which was once a Friends' meeting. "Say what you may about the worship of God,—we intend to employ a worship which suits us." So have meetings changed hands, changed heads, changed their spirit. It is their artificiality which is their degeneracy. "Return,—why will ye die?"

## Shall the Lame Take the Prey?

Where one has from youth up taken a satisfaction in his membership in a religious association on grounds of tradition only, all

may seem comfortable standing until a test comes which reaches his foundation,—or the sand where foundation fails to be found.

One may profess with Friends for years, and know not what he professes. He accepts as a fact that he is a Friend because he has been brought up under that name and its usages, like the rest of the family.

A hearsay foundation accompanied by fair signs of doing the observances, is a sandy foundation that will not stand when persecution arises because of the word, or when plausible new religions are presented, undermining the surface of a borrowed but not experienced foundation.

Some of these titles to being a sound Friend do not lack for length of root,—but there is a difference between roots that are rooted and grounded, and roots that are rooted and extended. One may say, "The roots of my Quakerism extend back to grandparents and great grandparents who sat in the gallery,—and I don't know how long an ancestry back of that." All this may be, and still the roots extend along very near the surface, even in a no deeper line than that of physical descent. Of another it may be true that he bears fruit upward because his root descends downward, rooted and grounded in the truth of a living experience which lays hold on the bed-rock itself. These know whom they have believed, and what. The novel faiths that come along find them steadfast, ineradicable, not easily swaying to winds of doctrine that whistle Christian notes as if an improvement on the inbreathing of the Holy Spirit.

There is Christianity enough in many bids for our faith, to color them; but not enough to deceive the well-grounded. To the surface-rooted they seem to have more life and depth than they personally have known. These become an easy capture to infirm reasonings and sophistry. "The lame take the prey."

We welcome the revived interest which is springing up among our younger members, to present afresh a literature that will help ground our youth in the principles for which we stand; also to search in our original literature to learn the original teaching of our religious Society. This cul-

tivation needs to be watered much with Divine Grace, and God to give the increase if growth is to be the result.

## Doukhobors in a New Role.

As we are about to proceed to press, a mass of information comes to us in newspapers from Canada, called out by the attempted emigration of small and unsettled parties from among the Doukhobors for parts unknown. Arrests by the authorities to save these tramps from impending ruin have been attended with telling fist-blows from some of the women. But we can best at this time give a summary of the general situation of that people by inserting a fair and unprejudiced editorial of the *Winnipeg Free Press* of Ninth Month 25th, as follows:

The two Doukhobor pilgrimages of the past summer have brought those people before the public eye rather prominently. However, the participants in these absurd demonstrations are by no means representative of the colony. It seems that a large portion of the public, when they hear of a few fanatics breaking loose, at once jump to the conclusion that the members of the sect, as a whole, are affected. "The Doukhobors are out again" is the usual comment. How far wide of the mark is such a surmise is at once seen when one stops to think, for less than a hundred people were in the pilgrimages of this summer, and there are over eight thousand Doukhobors in the west. The majority of these people are not thinking of racing over the prairie in fantastic array, but are diligently working in the interests of their community.

In fact, this summer the Doukhobors have given evidence of much initiative and enterprise. At Yorkton they have established a brick making plant which is among the largest and best of the kind in the Dominion. There a large number of Doukhobors are constantly employed turning out vast quantities of excellent bricks under the supervision of an expert brickmaker, himself a Doukhobor. This plant is complete and modern in every way and is an object of great interest to visitors to the town who are one and all surprised at the magnitude of the undertaking and the thorough way in which it is being carried on. As yet the plant has not been worked to its capacity, which is fifty thousand bricks per day. The profits of this big enterprise go to the community, and its executive managers are the community leaders.

Besides being an enterprise of considerable importance to the West, this Doukhobor

brick yard at Yorkton is striking and signal proof that the Doukhobors, as a whole, are not a restless, discontented, wildly visionary people, lacking in enterprise and executive ability, and liable to become an incubus or menace to the State. It seems to point to a resolve on the part of the people to make up for the loss of lands by instituting industrial enterprises in which their communal system will give them certain very obvious advantages.

### The Home Treatment of Tuberculosis.

An interesting article appeared in a late number of *The Independent* by Grace Joy White describing a method which has lately been adopted in Boston, Mass., for the treatment of consumptive patients in their homes, based upon the theory which Dr. Joseph H. Pratt, the originator of the method has adopted, that "to effect a cure in tuberculosis the patient must give up everything to rest in the open air." In the effort to carry out this method a class of patients was formed who were to conform absolutely to the directions of the physician. She says:

"The physician in charge was to become absolute director of the lives of the class members, who, each one in his own home, was to carry out instructions under penalty of losing his opportunity, while a visiting nurse further enforced the discipline.

"The patients were required to live out of doors, and for the purpose flat roofs in the city and back yards in the suburbs were utilized. There was provided for each one a tent and a reclining chair and whatever else was necessary to comfort and cure. The tent covered the patient's bed and sheltered him on stormy days, for there was no such thing in the class as a fair-weather member. Waking hours were the hours of rest, which each one was required to spend in his chair in a reclining position. There has never been any difficulty experienced in keeping the patients quiet, for they acquire the rest habit after a few weeks, and their gains encourage them to persevere.

"When there is evidence that the disease is nearly arrested, the patients may exercise by prescription in gradually increasing amounts until they can approximate their former activity without bad effects.

"Every class member has a record book. . . . These books have proven a most important help in the work, as it is by their means that the doctor in charge keeps very closely in touch with the patients. There is a page for every day, and on it the patient is required to record his temperature, taken every four hours except at night, the number of hours spent out of doors, the food eaten, including the exact amount of milk and oil taken, the pulse rate, details concerning coughing and expectoration and any other matter which may be required by the physician. His instructions are positive. The members of the class are to eat, sleep and live as he directs. The one important factor is adherence to the rules of treatment. The class is taught the truth of Brehmer's

motto that "The most profitable work for a sick man is to get well."

"The work of seeing that the patients carry out the doctor's requirements is that of the nurse, who visits them in their homes, and becomes far more to them than her name would imply. She encourages and cheers all the family, she counsels them, knowing the resources at their command, and the command of the physician, she arranges the details to make the doctor's instructions a living possibility, and through it all she maintains a firm discipline.

"The patients have every possible encouragement to adhere to rules, and generally live under greatly bettered conditions while taking the treatment. There is no question of exile from home and friends, and they are upheld by the courage and interest which is lent them, no less important than more material loans.

"When the disease is arrested the patients are graduated from the class, leaving room for new applicants to fill their places, but they are asked to return at intervals that the doctors may see they are not subject to a recurrence. Hygienic habits have been established in their homes, and so far they have all preferred to go on living the life which has benefited them.

"The record of the class as a whole shows that it will bear comparison with the results of any sanatoria. Up to the present time all early cases have recovered, many of the patients having been able to return to work in six months. In a year and a half, working with small numbers, it has returned ten members to work, and in these instances there has been no recurrence of the disease. There have been but two deaths.

"The Home Sanatorium Treatment has many points to recommend it. It is economically valuable, having been proved a saving to a community. It is practicable in all parts of the country, and its simplicity has won the commendation of those who are engaged in combating tuberculosis.

It unites the efforts of the physician and social worker instead of dividing them in the attainment of a single aim. The large value of the movement lies in the fact that it is a practical solution of the problem of treating consumption among the poor."

MEN tell us that these hours are hours of great restlessness and impatience and surrender of old forms of faith. My brother, I more than partly believe it! The religious history of mankind is inevitably the renunciation of misconceptions, or half conceptions, or false conceptions of the truth for that clearer vision and that simpler faith which are the gift of the Holy Spirit! Step by step, and often losing its feeble footing, and sliding backward in its path, the soul climbs up to God. But out of failure comes a surer progress, and out of struggle the final and glorious triumph!—POTTER.

THE Bible was not inspired to inform people upon subjects that they would be able in course of time to acquaint themselves with without inspiration. God does not waste the Holy Spirit.—Selected.

### After Four Months' Drought.

(Concluded from page 93.)

The vacant lot district is not necessarily without city improvements. In many instances the curbing and paving have been completed for many blocks beyond a group of houses, and occasionally an electric car line is extended for no other purpose than as an inducement to buy and build in the section it traverses.

Conspicuous amongst the wild flowers on the lots and in the wide parking between the curbing and pavement, is the *beliantia annuus*, or sunflower. This is the original plant from which our garden sunflowers have been derived. It grows to a height of four to five feet with a profusion of flowers three to six inches in diameter. It is said that the Indians once used the seeds for food, also to make an oil for dressing their hair.

The hard, "oiled street" would seem an impossible place for vegetation to take root, yet here are weeds seven feet in height that have grown since the last rain. I seized one while passing and broke it loose from the ground. The flower is a yellow composita, quite similar to the golden aster, to which it is botanically related. The leaves are attached closely to the stem and are thick and gummy with a very unpleasant odor when crushed. The proper name for the plant, we are informed, is *heterotheca grandiflora*, "just as easy a name as chrysanthemum" after it has been once learned. The gummy nature of this plant is due to glandular sacks that cover the plant and may be seen readily with a pocket microscope. These, and the disagreeable odor are not characteristic of the heterotheca, but belong, more or less, to nearly all plants of the arid region. It seems to be the nature of plants that grow in dry places to collect moisture in their sacks; sometimes, however, as large little drops of dew. A firm grasp will crush these sacks and produce the effect described. Accordingly many different kinds of plants are popularly known as "tar-weed." Conspicuous amongst them is the Turkey mullin (*croton setigerus*) one of the euphorbia family, not a true mullin at all. It is a low, bushy plant of an ashy gray color, that springs up long after the rains are over and the bar fields have been cleared.

Another of like character is the "black curls" (*trichostema lanceolatum*) equally abundant on the vacant land. The flow of this plant is shaped like a dragon's head with curved and long extended stamens and pistil. It is pale blue in color and curious beautiful. The flowers grow on one side of the stem only, with the leaves back of them. This plant and the one previously described have narcotic properties that the Indians are said to have employed in catching fish. By crushing a mass of such plants and then placing them at the head of a quiet pool where fish abounded, they found the game were shortly stupefied and floated down stream on the surface of the water. This method of fishing, we are informed, has been prohibited by law.

A very interesting plant to us is the *lephananaria virgata*, the last part of the name meaning wand-like. To the casual observer this is a weed without leaves, imply a many branched wand growing as high as seven feet with little delicate lavender flowers springing from the bare stem and branches. Like the chicory and lettuce, to which it is related, it blooms in the morning and scatters its downy seeds in the heat of the day.

Great clusters of rag-weeds, (*ambrosia*) quite similar to the common rag-weed of the East, grow in places where one might think the ground is dry as an ash heap and hard as a "salmon" brick. The star thistle (*centaurea melitensis*), not a true thistle, abounds in neglected spots. Its dry burr-like flower receptacles cling to the clothing or crackle under foot when trodden upon. Clumps of "life-everlasting," two and three feet in height, and light gray in color, blend well with the somber hues that prevail at this season. The lotus *bosacea*, often called the wild pea vine, though not a vine at all, still blooms by the wayside in delicate beauty, although seed pods are now more numerous than flowers.

We have climbed a long grade, and are now at Denver street. Turning east we cross the city boundary and face the open country with "the poppy fields" to the northward. The poppies are not now in that lavish profusion of bloom that in the second Month of the year makes these open acres one dazzling yellow sea of flowers, but there are yet plenty to admire or rather for a bouquet.

Denver street is bordered by a row of pepper trees, the most graceful and beautiful, it seems to us, of all shade trees. The foliage is always a rich green and the delicate, compound leaves, can be used for any manner of floral decoration. The fruit, clusters of red berries, is just ripening now, and gives an added charm to the pendant boughs. Under one of these delightful trees, directly in front of their snug and cozy cottage, we found our friends Josiah and Frances Standing, with their two happy children and some friends who had called to visit them. We stopped to exchange greetings and admire the beautiful view across the great valley to Los Angeles and the Pacific Ocean.

Passing on, we soon are beyond every indication of city influences except occasional sign boards set up by enthusiastic real estate agents. We have left the oiled road and are experiencing sand and dust and hard ground at irregular intervals as we traverse a district of characteristic California ranches. The absence of fences is a conspicuous feature to one accustomed to the dairy farms of Pennsylvania and Ohio. The figs are ripening now. We pulled some from a tree as we passed it. In the fruit orchards we noted the small flocks of purple finches, that, frightened from their depredations, flew away as we approached like a bevy of English sparrows. The latter are not seen here. Of course the mocking bird is abundant. The shrike or butcher bird also is common; likewise a brown bird popularly called the tohee or chewink.

Like the dusky blackbird, it is quite tame and sociable, but has very little in common with the eastern chewink. We miss our eastern robin, but the mocking bird, when doing his best, seems to cover the notes of nearly all the different birds and fowls we ever heard, except the goose and chanticleer. Ground squirrels of a dusky brown color and as large as an eastern gray squirrel, scampered across the road or darted into their burrows in the ground. At one place we passed a "dryer," and learned some of the secrets of drying peaches, pears, prunes, figs, etc., in the open air, on trays spread over the surface of the ground. Except for the remarkable stillness of the atmosphere, the fruit would be covered with dirt and dust, but I do not recall a single time during the past four months when the wind blew strongly enough to carry the dust in perceptible clouds. Yet, strange to say, there is always, in warm weather, a gentle breeze where there is any shade.

The sight of a reservoir for water with one side of it apparently elevated some three feet above the level of the other side, is merely proof that on a vast sloping plain the untrained eye is easily deceived. Many are the places here-abouts where water appears to flow up grade. Not far from the reservoir, and surrounded by a beautiful grove of many kinds of trees, we came to the home of the rancher, with its ample lawn and many attractions, reminding me, however, of some of the many beautiful homesteads in New Jersey. Further on we passed from the fruit orchards and orange groves into many hundreds of acres of vineyard. The grapes are now ripening and the wineries will soon be running at full capacity, but the "finished product" of these famous establishments is, unfortunately, not so much advertised and commented upon as the dangerous beverage that is put in bottles and labeled "California Wine."

Far up the slope, at the very base of the mountains, we have been noticing for more than a year, a group of red roofed buildings and cottages, as seen by day, and a glittering galaxy of electric lights by night. One object of our drive was to visit this settlement—Esperanza it is called. We entered through the gateway of stone pillars and followed the winding drive past a dairy barn, poultry house, stock corral, etc., up to a cottage overhung by a beautiful pepper tree. Here we were met by an immense mastiff dog, and a highly "accomplished" German lady who asked of us whom we desired to meet. In response to our call for the proprietor, we were met in a strictly polite and business-like manner by Dr. F. C. Melton, General manager. We were shown the reception hall and dining-room of the main building, and the charming verandas overlooking the vast plain. We were told how complete are the pretty little tent cottages, and how exceptionally favorable is the climate of this particular three hundred acres, with the great mountains rising abruptly in the rear to northward, and the wondrous landscape in front. The altitude is given as eighteen hundred

feet, and it is claimed that the average daily temperature does not vary twenty degrees winter and summer. We were given illustrated literature regarding the place and method of treatment. Of course the sanatorium is for bronchial and pulmonary affections. Dr. Norman Bridge of Los Angeles is the medical director. Prices for patients are quoted as "twenty-five dollars per week and upwards." We drove away from the grounds under a sense of profound gratitude that we are not in need of Esperanza for ourselves; and our sympathy for those who do need such institutions was deepened. There are many of us, no doubt, like the prisoner of Chillon,

"Whose souls are of that mould  
That in a palace would grow cold,  
If our free bosoms were denied  
The range of the steep mountain side."

We returned to Pasadena by way of Altadena, passing on the way some places renowned for the beauty of the lawns and floral decorations. At one place a gracefully curved driveway was lined on either side by tall Mexican palms, with bare trunks and tufted crests like grim sentinels standing guard beside the portal. Who could have so little regard for the artistic, as to liken a beautiful palm tree to an inverted dust brush stuck upright in the ground?

Eastern people admire the castor oil bean, and think it remarkable if their treasure plant overpreads a five foot fence. Here we have them as shade trees with stems six to ten inches in diameter.

Somehow we drifted homeward by way of the cemetery, which is west of Altadena. A graveyard is at best a solemn place, but if you are three thousand miles from "home" and the sun is sinking behind unknown hills, and the mountains bend over you in weird, mysterious light, a graveyard is an awful place. And if, as you ponder its awfulness, you stand beside the fresh mounds where lie the mortal remains of four whom you knew and loved in life until our last rain fell, and contemplate the solemn fact that here rest an innocent child, a bright young man of promise and worth, a meek and patient woman in the prime of her years and usefulness, and another but little past her three score years, will not the human heart pulsate with emotion too deep for utterance? It was so. But as we journeyed home—how sweet is home in any land!—the beauty of a glorious sunset dispelled the thoughts of gloom and sorrow. And as the livid splendor gleamed from sunset gates ajar, the rocky heights threw back the light in beams of glory over all.

"Thus all the jarring notes of life,  
Seem blending in a psalm;  
And all the angles of its strife,  
Slow rounding into calm.

And so the shadows fall apart;  
And so the west winds play;  
And all the windows of my heart  
I open to the day!"

B. F. WHITSON.

CONSIDER that he who falsely reproaches thee, reproaches an imaginary person.

## OUR YOUNGER FRIENDS.

## PINK AND BLUE.

When she went to the party, Elizabeth Lou Had her hair tied on top with a ribbon of blue. But she hadn't a very good time, and I think "I was because of a girl with a ribbon of pink." "For all the girls chose her, the whole evening through, just because she wore pink!" sobbed Elizabeth Lou.

At the very next party Elizabeth Lou Wore a ribbon herself of a roseate hue. But would you believe it? That same girl was there With a bow-knot of blue tying up her brown hair. And the very same thing proved again to be true: "They still liked her best!" wept Elizabeth Lou.

Now between you and me, it had nothing to do With those crisp little loopings of pink and of blue. But one little girl wore a smile on her face. The other a frown in the very same place. A smile and a frown! Now which of the two Do you fancy was worn by Elizabeth Lou? —From "Scattered Seeds."

## UNSPOKEN SYMPATHY.

*Little Children Who Were Remarkably Careful Not to Hurt an Uncle's Feelings.*

He was a big, burly, good-natured conductor on a country railroad, and he had watched them with much interest as they got on the train. There were two handsome, round-faced, rosy-cheeked boys and three sunny-haired, pretty little girls of various sizes and ages. A grave, kind-looking gentleman, evidently their guardian, got in with them, and the conductor's attention was soon caught by the fact that the apparently eager conversation was carried on by means of a deaf and dumb alphabet, the gentleman joining in so pleasantly that the conductor beamed on him with approval. Naturally kind-hearted himself, it pleased him to see this trait in others, but his honest eyes were misty as he thought of his own noisy crowd of youngsters at home and contrasted them with this prim little company who smiled and gesticulated but made no sound.

It was plain they were off on a holiday jaunt, for they all had satchels and wore a festive "go away" air, and the conductor, whose fancy played about them continually, settled it in his mind that they belonged to some asylum and were going with their teacher for a vacation trip. He couldn't help watching them and nodding to them as he passed through the car. They returned his greeting in kind, being cheerful little souls, and he began to look forward with regret to the time of parting.

At length at one of the rural stations the gentleman kissed the young ones hurriedly all round and got off the train. They leaped out of the windows and waved enthusiastic farewells as the car moved on. Then the biggest "little girl" took a brown paper bag from her satchel and distributed crackers in even shares. The conductor in passing smiled and nodded as usual as the little girl held out the paper bag to him. "Do have some," she said.

He started back in sheer amazement. "What!" he exclaimed. "You can talk, then—all of you?"

"Of course!" they cried in chorus. The conductor sank into the seat across

the aisle. "I thought you were deaf and dumb!" he gasped.

"Oh, how funny!" cried one of the rosy-cheeked boys. "Why, that was Uncle Jack, poor fellow! He was born that way. We wouldn't talk while he was with us; it might hurt his feelings, you know. Hello, here's our station! Come on, girls!" And the five trooped noisily out and waved their handkerchiefs from the platform as the train moved on.—BELLE MOSES.

## FAITH FOR A SIXPENCE.

I was walking along the streets of London one cold and wet night with a despondent friend, trying to cheer him, and longing to see a spark of hope kindled in his heart. In our walk we arrived at Victoria Station. While talking together a little child stepped forward and said, "Any lights, sir?"

"No, Topsy," I replied, "I don't want any; I don't smoke."

"O, but please, sir, do buy a box!" she persisted in a pleading tone.

"No, no; run away, Topsy," I continued, "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past ten o'clock.

"Oh," she replied, "I go to school in the day, and after four o'clock I come out here." "But why do not your father and mother take care of you?"

"Father has run away, and mother is ill in bed."

"And what do you come out here for?"

"I come and stay here till I have taken sixpence."

"But you don't always take sixpence, do you?"

"Yes, I do, sir."

"But you won't get sixpence to-night."

"Yes, I shall, sir."

"Well, how much have you now?"

She seemed inclined not to let me know, but I said: "Come, Topsy, you must tell me all about it." So, half afraid, she drew some coppers from a pocket in her cotton dress and counted out threepence half penny.

"Well, now, you will never get sixpence to-night," I said.

"O yes, sir," she answered, "I shall, I always take home sixpence."

"Now, Topsy, tell me what makes you so sure of getting sixpence."

For some time she could not answer, but after a little pressing she said: "Because, before I come out I kneel down by mother's bed and say the Lord's prayer, and mother says our Father will help me to get sixpence; and he always does."

"O, but I thought you said your father had run away?"

"Don't you know, sir," she simply asked, "that we have a Father in heaven?"

"Yes, but you don't mean to say He hears you about a sixpence?"

"Yes, He does, sir, and He will send me sixpence."

"Well, if I were to give you twopence half penny, what would you do?"

"Why, sir, I should run home to mother,

because my Father had given me all asked for."

It is needless to say that the twopence half penny were produced, and the stoutly acknowledged by the little one, who merrily tripped home. I turned to my friend, who all this time had stood by without saying a word; our glances met, and my only remark was, "There, H—, you have got your lesson."

We forthwith separated—I to my bachelor chambers, he to be led into hope and righteousness by the faith of a little child.—JOHN SHRIMPTON, in the *Christian*.

The end of all religion is, so to live, not to be afraid to die, and so to die, if it shall please the Lord, that we may live before Him forever. "One of the brightest young men I ever knew," said Wm. Savery, "who was the delight of his acquaintance the pride of gay company, and the life when he visited for gayety, humor and when laid on a sick bed and brought to see that he had not many days to live, wished to see someone who was religious. His heart was tortured and he said: 'I have seen abundance, I know men and things. Have been at different courts and have tasted much of what the world calls enjoyment, was educated in religious principles; but they were too narrow for me. I read Bollingbroke and Hume, etc., but now I have pleased the Lord to bring me upon the bed of sickness.'" While he was in this state Wm. Savery went to see him and found him wet with tears. He said that his former companions "neglected him and even if they had not, they would have been but stings to his conscience and as daggers to my heart." This was a sorrowful and afflicting scene to me.

Ninth Month 12th, 1907.

A. F.

To be our best selves should be our ambition, not to be somebody else. A carver needs tools of different sizes and temper and shapes of cutting edge. The perfection of his work depends on them not being all alike. So God may use us to help conform humanity to the image of His Son. We owe it to that work to respect our individuality, and to keep ourselves at the highest point of efficiency. To be used in the perfecting of one line in that work is reward enough for any tool's being itself and being worn out in the work.—MALTBY D. BARCOCK, D.D., in "Thoughts for Every Day Living."

That far dim yesterday, by Galilee The deaf were made to hear, the blind to see. The lame to walk, the dumb to speak and sing; The dead were called to life, new joy to bring. To broken hearts. 'Twas thus He walked with men. O wondrous yesterday! Would it were now, as then.

The buds begin to burst, the streams to sing. The sparrows' eggs to unfold feather wings; The ripened fruit swift follows billowy flower. The garnered sheaf now marks the autumn hour; The fall of dawn will cover winter grain. The sun return us mist, and snow and rain.— And we stand idly by, nor pause to say, "We thank Thee for the miracles to-day."

—Selected.



## TEMPERANCE.

[A department edited by EDITH BARDSLEY BELLONS, 350 Hancock Street, Brooklyn, L. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

THREE arguments against the saloon: the economical argument—we can't afford it; the moral argument—it injures the character of our people; the political argument—it corrupts our politics.

THE BANK OR THE SALOON.—The frequently repeated claim of the saloon to be the title of "the working man's friend," sounds futile indeed when confronted with the facts in favor of the bank as an aspirant to that honor. A correspondent of the New York *Evening Globe* makes this striking comparison between the two institutions:

At the crossing of Eighth avenue and fourteenth street in this city, there is a most suggestive arrangement of the buildings. On each of the two eastern corners there is a liquor saloon, on each of the two western corners there is a bank.

"And what is to be impressively observed, that these establishments are also directly opposite in every other respect. The bank represents thrift, the saloon waste; the bank represents forethought, the saloon negligence; the bank represents future comfort, the saloon future distress; the bank represents supply, the saloon want.

"It is interesting and ought to be instructive to note, that to the degree that the saloons go out of commission, the banks get busy. In four weeks' enforcement of the Sunday closing law in Newark, N. J., the Mondays' deposits of the workmen in four banks increased more than \$7,000. This is at the rate of \$140,000 of the ten saving institutions of that city. These figures signify that Sunday closing is good for an annual increase of \$2,000,000 deposit for the workmen of Newark alone.

"Observe, too, that the saloon means a shortened life as well as a shortened purse. All life insurance companies and vital statistics show that the total abstainer has early twice the average life of the liquor drinker. Dr. Willard Parker teaches that total abstainers have an average of sixty-four years, liquor drinkers an average of thirty-five years and six months. The saloon means not only less money for work, but also less time for work.

"Young man, when you are considering whether you will indulge in the useless, expensive, destructive practice of drink, stand at the intersection of Eighth avenue and Fourteenth street, and ask yourself, 'The Bank or The Saloon, Which?'"

THE SAVING OF MONEY AS A HELP TO THE SAVING OF LIVES.—Judge Cleland of Chicago, whose parole plan for persons arraigned for drunkenness has attracted so much attention, has been enabled to provide his "wards" with an additional motive or reform. Through the wise generosity of someone whose name does not appear in the published accounts, the judge now

offers a savings bank credit of five dollars, on condition that the individual promise to lead a reformed life for a year, and to make small deposits every month. If the year passes without any violation of the parole, and there have been monthly deposits of at least two dollars, then the original five dollars is to be paid outright on proper certification from the paroling judge. Boys and girls, as well as men and women, are included in the scheme, and already a great many persons have availed themselves of this opportunity to "make a new start."

Says the *Chicago Tribune*:

"The chances are many that a year of sobriety and industry will mean permanent reclamation, and that a successful experiment of the kind will make one more good citizen for the community.

"If the many fall again and again and only the few are led into paths of rectitude and habits of thrift, the experiment will have ample justification."

The principle of Judge Cleland's plan is the same as that which led the W. C. T. U. to adopt the department of School Savings Banks; namely, that habits of thrift are preventive of intemperance—that the building of a bank account may go far toward the building of a character.—*Union Signal*.

THE EXPERIENCE OF KANSAS CITY, KANSAS.—One of the most notable battles for prohibition enforcement, which has attracted the attention of the whole nation has been that of Kansas City, Kansas, where up to a little over a year ago in that city of about one hundred thousand, a corrupt "machine" had perpetuated the liquor business in defiance of State law for upwards of twenty years. Finally, the people rose and wiped out the liquor despotism that had so long held undisputed sway. The brewers have since on several occasions attempted to misrepresent the results by sending out anonymous dispatches detailing the alleged ruin and bankruptcy that enforcement was bringing upon the city. But here is the very latest word regarding the situation there in special correspondence of Assistant Attorney General Trickett to the Associated Prohibition Press:—"Kansas City has increased in wealth and population at a rate never before known in its history. During the past year our population increased more than thirteen thousand, and more new buildings were erected in this city than in the larger Kansas City across the state line. During the past year the manufacturing products of this city increased fifty million dollars, making a total of more than two hundred million dollars.

"During the past year the deposits of the banks have increased by two million dollars, and almost every merchant has had to employ additional clerks. Recently the *Leavenworth Daily Post*, a paper opposed to law enforcement, sent a member of their staff to this city to interview the business men hoping to find them dissatisfied, but on the contrary found them satisfied and was honest enough to publish their state-

ments, and in doing so quoted the largest real estate dealer and owner in the city as saying that the merchants of this city would raise twenty thousand dollars a day to keep the saloons closed as they are now."

PLAN TO DEFEY PROHIBITION IN GEORGIA.—Cincinnati news dispatches state that a leading distiller is flooding Georgia saloon-keepers with circular letters containing the following extraordinary announcement:

"We have a plan which will enable you not only to continue your present income after January 1st, 1908, but triple it if you have a least bit of energy, ability and application. We do not care to make it generally known, but if you are at all interested we will give you full particulars whereby you can continue in a legitimate, legal manner to sell goods without risk to yourself or your customers. Write us for details and you will hear from us promptly." Upon which text "Beverages" makes the sage comment:

"How this Cincinnati house is going to have Georgia saloon-keepers sell whiskey after January 1st, and not break into the chain gang is a mystery."—*Assoc. Prohibition Press*.

To make the benefits from State Prohibition sure, National legislation is necessary. Congress controls interstate trade. We must demand from Congress the passage of a law which will make it illegal to ship liquor into a State where the sale is prohibited.—Gov. HOKE SMITH, Georgia.

C. O. D. LIQUOR SHIPMENTS AND THE CONSTITUTION.—It is contrary to the constitution of the United States to seize a shipment of liquor that has been sent from one state into another, before the consignment has been delivered. The liquor is safe from seizure so long as it is in the possession of the common carrier. So says the United States Supreme Court. The fact that the liquor was not ordered by the consignee, or that the express company holds the shipment for the accommodation of the consignee, makes no difference. A liquor dealer can secure the name of a drinking man, and ship him a case of liquor, C. O. D. without his order. The express company naturally expects the man to accept the liquor and pay for it. And the officers of the law must not interfere until the liquor is delivered. Then they may prosecute the consignee, if they wish. The liquor dealer is safe; the express company is safe; both have received their profit from the transaction. The sacred right of interstate commerce has been preserved! If the Littlefield-Dolliver bill is not passed by the next session of Congress, it will not be because the liquor interests have not made clear the necessity for such a law.—*Union Signal*.

The current issue of *The Sling*, Philadelphia, Pa., says that State Chairman McCalmont was in the city Eighth Month 15th and 16th, and succeeded in getting every daily paper in the city, except *The Inquirer*, to accept Associated Prohibition Press dispatches of the campaign this fall.

WORLD'S TEMPERANCE CENTENNIAL CONGRESS.—The plans for the great International Temperance Congress to be held at Saratoga Springs, Sixth Month 15th to 30th, 1908, are rapidly assuming concrete form. All the nations in the world have been invited to send representatives to this Congress, and it is expected that out of it will grow a great federation of temperance societies which will hold meetings at stated times for discussion of the great international questions that grow out of the liquor traffic.

Full information may be obtained from J. H. DURKEE, Chairman Committee of Promotion, 186 Grand Avenue, Rochester, N. Y.

GEORGE A. RHOADS of Wilmington sends the following interesting items concerning the coming fight for Local Option in Delaware:

"Delaware is to have a chance to vote for local option on Eleventh Month 5th. The whole State votes but it is divided into four districts: Kent and Sussex Counties each forming one and Wilmington (city) and Rural Newcastle Co., the others.

"The temperance people are doing good work publishing sentiments against license in the daily papers about twice a week, paying for the space. They are also holding meetings in the churches, which are addressed by prominent temperance people.

"The liquor men are also very active and a good deal alarmed.

"The temperance element feel pretty confident that they will carry Sussex and Rural Newcastle Counties, Kent Co., and Wilmington are more doubtful.

"The election is for the decision of this question only and is, therefore, free from the element of party politics and resultant prejudices."

#### Extracts from Memorials of New England Yearly Meeting, published in 1841.

From a Testimony of Rhode Island Monthly Meeting concerning DAVID BUFFUM.

He possessed a sound discriminating mind. Benevolence, sympathy and genuine hospitality were distinguished traits in his character, and on the subject of these and other valuable endowments, much might with truth be said. Our object, however, is not to eulogize departed worth, but rather to magnify the great and excellent name of Him who "giveth gifts unto men," and by his power can incline their hearts to consecrate them to his service. By the operation of this power, the mind of our departed Friend became early convinced of the reality of true religion, and the necessity of yielding to the convictions of the spirit of Truth in the heart. But it was not an easy thing for his strong mind to bow to the simplicity of the Gospel, yet being visited and revisited by Divine grace and the inshinings of that Light, which "maketh manifest," he was enabled clearly to see that the way of the cross was the only way to the crown; thus after much self-abasement and conflict, he was strengthened to make the sacrifice required, and to

offer an offering in righteousness. On the subject of his internal exercises, he did not often converse; yet there were seasons wherein he very feelingly and instructively adverted to those solemn "days of preparation." In one of these, he left the following testimony to the importance of a strict attention to manifested duty, even in things considered by too many as of minor importance. "That if in the day of smaller things, he had not yielded to the comparatively minute sacrifices demanded of him as tests of his obedience, he never could have known an advancement in a religious course."

After this surrender of his will to the Divine will, a gift in the ministry was committed to him. This he frequently exercised to the comfort and edification of his friends; and many of us can feelingly bear witness to the humility of spirit, the earnestness and solemnity which marked his communications, when expostulating with his fellow pilgrims on the necessity of unreserved obedience to the requirements of truth as manifested in the secret of the soul. On this subject, a subject so forcibly and frequently inculcated in the Holy Scriptures, he was often evidently exercised, and appeared deeply to feel the solemn import of the memorable charge given by Mary, the mother of Jesus, to the servants at the marriage in Cana of Galilee: "Whatever He saith unto you, do it." The due observance of this command, together with that of often repairing to and keeping on the watch-tower, were points to which with much weight and energy he frequently endeavored to direct the attention of others. Through the efficacy of this watchfulness he was favored to keep in proper subjection a mind inclined to philosophical researches, and a disposition naturally cheerful.

The introduction of unsound principles into our once united Society, occasioned him much painful exercise. In an interesting conversation, which an intimate friend of his had with him of latter time, on subjects relative to the Christian faith, he emphatically and with great reverence declared his full belief in the plain Scripture account of the miraculous birth, life, miracles, death, resurrection and ascension of our Lord and Saviour Jesus Christ; and that He is now our Mediator with the Father, and also expressed his full assurance of the Divine authenticity of the Holy Scriptures.

#### The Names of the Books of the Bible.

A number of persons have asked for copies of the following lines, which seem more learnable than other attempts of the kind. A contributor now supplies them with a note as follows:

"As the different schools are about opening, many of the pupils may be required to learn the books of the Bible as they come in rotation. The following, which is in rhyme, may help more readily to remember them.

ELIZABETH H. KIRKBRIDE."

In *Genesis* the world was made  
By God's creative hand;  
In *Exodus* the Hebrews marched  
To gain the promised land.

*Leviticus* contains the law,  
Holy, and just, and good;  
*Numbers* records the tribes enrolled,  
All sons of Abraham's blood.  
*Moses*, in *Deuteronomy*  
Records God's mighty deeds;  
Brave *Joshua* into Canaan's land  
The host of Israel leads.  
In *Judges* their rebellion oft  
Provokes the Lord to smite;  
But *Ruth* records the faith of one  
Well pleasing in his sight.  
In *First and Second Samuel*  
Of Jesse's son we read;  
Ten tribes in *First and Second Kings*  
Revoluted from his seat.  
*The First and Second Chronicles*  
See Judah captive lead;  
But *Ezra* leads a remnant back  
By princely Cyrus's aid.  
The city walls of *Zion*  
*Nehemiah* builds again  
Whilst *Ester* saves her people  
From plots of wicked men.  
In *Job* we read how faith will live  
Inneath affliction's rod,  
And *David's Psalms* are precious songs  
To every child of God.  
The *Proverbs* like a goodly string  
Of choicest pearls appear;  
*Ecclesiastes* teaches man  
How vain are all things here.  
The mystic *Songs of Solomon*  
Exude sweet Shalome's rose;  
Whilst *Christ the Saviour and the King*  
The "rapt *Isaiah*" shows.  
The warning *Jeremiah*  
Apostate Israel scorns.  
His plaintive *Lamentations*  
Their awful downfall mourns.  
*Ezekiel* tells in wondrous words  
Of dazzling mysteries;  
Whilst kings and empires yet to come  
*Daniel* in vision sees.  
Of judgment and of mercy  
*Hosea* loves to tell;  
*Joel* describes the blessed days  
When God with man shall dwell.  
Among *Tekoa's* herdmen  
*Amos* received his call;  
Whilst *Obadiah* prophesies  
Of Edom's final fall.  
*Jonah* enshrines a wondrous type  
Of Christ our risen Lord;  
*Micah* pronounces Judah lost,—  
Lost, but again restored.  
*Nabum* declares on Nineveh  
Just judgment shall be poured;  
A view of Chaldee's coming doom  
*Habakkuk's* visions give.  
Next *Zephaniah* warns the Jews  
To turn repent, and live.  
*Haggai* wrote to those who saw  
The temple built again,  
And *Zechariah* prophesied  
Of Christ's triumphant reign.  
*Malachi* was the last who touched  
The high prophetic cord;  
His final notes solemnly show  
The coming of the Lord.

#### THE BOOKS OF THE NEW TESTAMENT.

*Matthew*, and *Mark*, and *Luke*, and *John*  
The holy Gospel wrote,  
Describing how the Saviour died,—  
His life and all he taught.  
*Acts* prove how God the Apostles owned  
With signs in every place;  
Saint Paul in *Romans* teaches us  
How man is saved by grace.  
The Apostle in *Corinthians*  
Instructs, exhorts, reproves;  
*Galatians* shows that faith in Christ  
Alone the Faith loves;  
*Ephesians* and *Philippians* tell  
What Christians ought to be;  
*Colossians* bids us live to God,  
And for eternity.  
In *Thessalonians* we are taught  
The Lord will come from Heaven,  
In *Timothy* and *Titus*  
A bishop's rule is given.  
*Philemon* marks a Christian's love

Which only Christians know;

*Hebrews* reveals the Gospel

Prefigured by the law.

Anges teaches without holiness

Faith is but vain and dead;

And *Peter* points the narrow way

In which the saints are led.

In three epistles *Job* breathes forth

The love that dwells within;

And *Ezra* gives sad warning

Of punishment for sin.

The *Revelation* prophesies

Of that tremendous day

When Christ—and Christ alone—shall be

The trembling sinner's stay.

### Bodies Bearing the Name of Friends.

JOSEPH EKINGTON having returned from a summer at Pocono Lake, attended last week the Fourth Month's Meeting in Ledford County, Pa., but failed to reach who Yearly Meeting.

FRIENDS will be interested to learn of the arrival of William C. Allen and wife in Boston on the 20th. "We left Norway," he writes, "the twenty-ninth of the Eighth Month and went directly to Ireland to complete the work there. This concluded in Dublin on the first-day the 15th instant. Two days after we started for home, in a steamer about almost half a year ago. There have been not a few trials of faith connected with this trip. But an open door has been opened with place to place. The sympathy and kindness of Friends whom we visited is held in loving remembrance.

PASTORALISM IN AMERICA.—Having recently quoted in *American Friends*, a characterization of the introduction of the preacher-pastoral system among Friends a mistake, we now turn to the *British Friends'* expression to the same purport, as follows:—"We are extremely thankful for a leading article which appeared in the *American Friend* of the 8th ult., in which the Rev. of Lake Woodard's recently published sketch of his own life, deals very plausibly with some of the mistakes of the 'pastoral system,' speaking of the wave of spiritual life which manifested itself in the 'General Meetings' of 1875 and later. Rufus Jones says:—

"One cannot help feeling that the men who were the driving spirits in the 'General Meetings,' and who were in the position of awakening the people to their spiritual needs, were much less successful when problems of method and church stamenship came upon them.

"In a very few years these successful evangelists were all settled as 'pastors.' The temptation to which they were subjected in the matter of their spiritual needs, were much less successful when problems of method and church stamenship came upon them.

"A new pastoral method was necessary, a more efficient provision for edifying preaching was also necessary, but there were and are all kinds of difficulties and dangers in a one-man system, into which we should not have been carried if there had been a wiser leadership."

"Those are much wiser words than we find in a booklet which has reached us, 'The Problem of a Consistent Quaker Pastorate,' by Prof. Elbert Russell. [by 'pastorate' is meant a system of paid preachers, and the question of equating the circle and no more. Quakerism and preaching for a salary are no common measure and never can have, and it seems to us useless to pretend anything else,—to try to show, for instance, that the salary is all right if only it is small enough, or if it pays for other things as well as for the salary. There are many things which will aid in the booklet, but its main argument seems to us thoroughly unsound.

"We do not close our eyes to the fact, which is constantly before us, of unsolved problems in the Quaker polity. We have not, in most of our English Meetings,

discovered how on a purely voluntary basis to feed the flock through a truly effective ministry, nor how to shepherd it with loving care and oversight. And, because we have not been neglected, and are difficult to secure in this age of strenuous business, there is a strong temptation to take the easy cut and to say, "Rather than this neglect we must set apart someone to do the work, and guarantee a maintenance." It haste and obvious results are the things at which we aim, and which, as a result, have been secured, it has appeared to many) irresistible. But those who take longer views, and believe in the reward of patience, will not despair of arousing Friends to the need of such sacrifice of time and labor, of thought and spiritual preparation, that the needs may be met by voluntary agencies, which means maintaining teachers, organizers and secretaries; but do not let us put any man or woman into the position in which preaching must be done if the salary is to be earned, or in which spiritual services, whether public or private, are in danger of being marred by professionalism."

FRIENDS remaining at Pocono Manor will generally refer to the beginning of the next year, when (on the 8th instant) the Inn is to be closed for the season. A visit last First-day found about fifty present at their meeting, and the information that the meetings throughout the season had been seasons of solemnity and living favor, in which from time to time several of our preachers, of various denominations, found a much appreciated service, some continuing through three or four meetings, and others for one or more sittings. The season has been felt to be prosperous in other features also, especially in the good feeling everywhere abounding of one toward another, and in the financial condition of the work.

THIS YEARLY MEETING again convened on the 28th instant. The number in attendance is somewhat smaller than at former times but the interest of those present seems as great if not greater, than usual. We can record the attendance of only two ministers from our recent Yearly Meetings, viz.—Cyrus W. Harvey from Kansas Yearly Meeting and William Lapp from Canada. The Representatives were all present except three, satisfactory reasons being given for their absence, one of whom has since arrived. Epistles were received from New England, Canada, Western Kansas and Iowa Yearly Meetings.

At the opening of the Yearly Meeting's epistle was the information that hereafter that Yearly Meeting would hold its meetings in joint session.

A committee was appointed to essay replies to these epistles if they were opened for it. Committees were appointed to assist in the seating and maintaining of good order at the public meetings on First-day, and to settle with the treasurer. The meetings on First-day were well attended. The solemn stillness of the forepart of the morning's meeting being a refreshing season;

At the opening of the Yearly Meeting's epistle was the information that hereafter that Yearly Meeting would hold its meetings in joint session. A committee was appointed to essay replies to these epistles if they were opened for it. Committees were appointed to assist in the seating and maintaining of good order at the public meetings on First-day, and to settle with the treasurer. The meetings on First-day were well attended. The solemn stillness of the forepart of the morning's meeting being a refreshing season;

At the opening of the Yearly Meeting's epistle was the information that hereafter that Yearly Meeting would hold its meetings in joint session. A committee was appointed to essay replies to these epistles if they were opened for it. Committees were appointed to assist in the seating and maintaining of good order at the public meetings on First-day, and to settle with the treasurer. The meetings on First-day were well attended. The solemn stillness of the forepart of the morning's meeting being a refreshing season;

PRACTICAL PEACE EFFORT.—At Darlington Monthly Meeting, England, 12th ult., mention was made of an attempt to introduce rifle shooting into the curriculum of the Durham County Industrial School. A letter urging this course had been sent by Lord Roberts, and warmly supported by some members of the Committee. Our friend John Thomas Douglass, who is a member of this committee, succeeded in getting the question postponed for a month. During this interval he distributed Peace literature among his colleagues with such purpose that, at the adjourned discussion, out of twenty members present, only one voted in support of Lord Roberts's proposal.—*London Friend*.

THE SANDWICH FRIENDS' BISEQUI-CENTENNIAL.—On next Fifth-day, the 10th instant, a rare observance is expected at the old Spring Hill Meeting-house of Sandwich, Mass., being a commemoration of the

two hundred and fiftieth anniversary of Sandwich Friends' Meeting. In the year 1657 Christopher Holder and John Copeland were instrumental in gathering thirteen families into a Society of Friends, there being, at that time, but one first Monthly Meeting of Friends in America. It is expected that after the close of the business of the Quarterly Meeting, the attenders, and interested public will reasonable and listen to an historical presentation to be made by Dr. EDWARD T. JACKSON of New York, who has been asked to give the Quarterly Meeting; and also the editor of the *Friend* may accept the invitation which has been extended to him to read an address embodying reflections springing from such a history and event. Our friend WILLIAM EVANS of BROOKFIELD, N. J., feels an interest to compare the present with the past, and that Quarterly Meeting and commemoration.

### Gathered Notes.

AUTOMOBILISM AND MORALS.—The automobile as a new disturber of the ethical and religious balance of communities is treated in an editorial in the *Christian Advocate*. Among other things it has this to say:—

"Ethics requires persons who cannot afford to buy automobiles to resist the mania. In one city of moderate size within two months fifty men mortgaged their homes to get money to buy automobiles. These were probably not all, but all that could be ascertained. Since that time, in the same State, but in a smaller place, twenty-nine did the same thing. Ordinary drunkards do not go much further than that. Every person who is a Christian should resist with all his moral power the growing tendency to spend Sunday in automobilism. It is as right for a Christian who lives at a distance from church to ride there in an automobile as it is to do so in a carriage, but thousands who never thought of spending Sunday on excursions, beginning gradually, next First-day in the place, and then attempting to spend the night under a classification of hygiene. To allow young men to make night excursions to morally or otherwise uncanny regions is a violation of parental ethics. The old 'road-houses' are coming back, with some added evils. Fearful accidents are occurring, and, in many instances, ending in the breaking up of families, are becoming numerous.

"We should say that at least twenty-five per cent. of all automobilists that we have seen have been guilty of one or more of the following infractions of public rights: Illegal speed, dangerous proximity to other vehicles, too great risks in passing, failure to foot their horns, or tooting them so loud as to frighten horses, indifference to the actions of horses, and disregard of common decencies, such as going at great speed through town, where public services are breaking up and the horses of attendants are drawn up in a row along the sidewalks; also, in addition to great speed, making all sorts of noises as they pass through the towns and laughing at the dismay of persons in carriages, or racing on the highways, also indifference to accidents which they have caused. It is not infrequently seen in automobiles a number of persons intoxicated, and in the aggregate a large number of automobiles, under the management of small boys, and sometimes of girls.

"The automobile 'has come to stay.' But that is no reason why decency, humanity and law should go.

It is said that the aged General Booth continues to do pretty effective business along the lines of the old-fashioned Gospel as he hits about from land to land on the eye of his high-top boots. He is an excellent automobile all throughout Great Britain was of the whirlwind type. In thirty-three days he held one hundred and forty-one meetings, addressing on an average six thousand people daily and talking on an average five hours each day. It is estimated that between two and three million persons came out to him as he went by in his car. If he needed any other distinction to draw the multitude it certainly was afforded by the conferring of the degree upon him by Oxford. Straight talk the general gave his out-door audiences. He warned them against hypocrisy and dissimulation in their lives, and in their relations with their daily relationships, and his words went home with great effect.

### SUMMARY OF EVENTS.

UNITED STATES.—A recent despatch from Washington states that President Roosevelt in his expanded tour in the Western States will hit his public addresses, not only reiterate his policy in regard to the trusts

and show his intention to follow it to the end but will also sound a note of warning as to the condition of the country. He will refer to the history of Rome and show that a close parallel may be drawn between its economic situation in its later days and the state of affairs in the United States at the present time.

The President will also refer especially to the power wielded by the railroads. He will argue that they are already a menace to the republic and must be restrained. He will declare that the only solution of the difficulty that he thinks possible is Federal control, and he will strongly recommend this to be applied. He will advocate much the same kind of control of railroads from Washington as is already exercised by the Federal authorities over the national banks. By this means he will suggest the companies be held in check and prevented from exerting their power to the detriment of the public. In New York City an organization of Roman Catholics complained to the police that indecent theatrical lithographs were posted on the billboards of the town. Billposters continued to thus deface fences and billboards, and the officers of the society caused the following announcement printed on strips of paper, to be pasted over many of the objectionable bills: "We have protested against the exhibition of such vile pictures until our patience has been exhausted—HETLY NAME SOCIETY, St. Bridget's Church, New York City, has announced that hereafter will be notified the theatrical billposter that henceforth he would be obliged to submit all lithographs to him for censorship before the bills could be posted in public places.

In a recent meeting of the Penna. State Medical Society in Reading, Pa., Dr. Isaac G. Cable of York stated that in this country \$75,000,000 are annually spent for the purchase of patent medicines. He said: "It is highly satisfactory to note that a militant organization, known as the 'Public Health Defense League,' was launched, with an enrollment of four thousand, which has for some time past been engaged in the prevention of all forms of quackery and charlatanism, the prevention of food adulteration and drug substitution, and the prevention of the sale of narcotics and alcohol disguised as patent medicines. It is estimated that in consideration of the vast sum paid for so-called patent medicines, not to mention the quantity of quackery, alcohol, an appalling amount of opiates and narcotics, and a wide assortment of varied drugs, ranging from powerful and dangerous heart depressants to insidious liver stimulants."

Dr. Harry and Dr. Commissioner Foust, of this State has ordered prosecutions of grocers in Clearfield and Blair Counties in whose stores had been found dried and evaporated fruits containing sulphurous acid. It is said that the bulk of the fruit which comes to this State is pressed in this manner. On the 23rd instant, it was reported that forty-three cases of the bubonic plague had occurred in San Francisco, of which twenty-six resulted in death. Steps have been taken by the State Board of Health to combat the disease.

A recent despatch says: "After spending three months traveling in Manitoba and Saskatchewan in search of traces of the prehistoric mound builders. Prof. Henry Montgomery, of the University of Toronto, has concluded that this mysterious race inhabited the continent as far west as the hundred and forty miles above the international boundary line. He said: 'I have devoted twenty-five years to the study of mound builders and cliff dwellers, and I believe that the mound builders were related to the cliff dwellers of New Mexico and Arizona and to the Aztecs of Mexico.'"

Some of the bisons in the Zoological collections in New York City are to be forwarded to certain parts of the West. It is stated that this shipment of bison from the Zoological Park to the Wichita reservation in Kansas is one of the largest ever made in the history of the American fauna. Exterminated by the encroachment of population and the limitation of their ranges, these animals are to be taken back to selected places in the West and an effort made to re-establish herds of sufficient size to insure their permanency.

On the 23rd ult., the first electric tunnel was dug through the north tube of the new Belmont tunnel between forty-second Street in New York City and Long Island City, under the East River. The time occupied was but eight minutes. It is expected that this line will be open to traffic in a few days.

FOREIGN.—A convention between Russia and England has been ratified in St. Petersburg. This, it is understood, regulates the respective interests of Great Britain and Russia in Tibet, Afghanistan and Persia.

Russia maintains her position in the north of Persia and Great Britain in the south. Other governments have been assured that the convention does not threaten the integrity of the country nor interfere with the vested interests of any one. The convention also maintains the present position of Tibet and Afghanistan, each Power agreeing not to endeavor to obtain any advantage over the other.

All the dormitories connected with institutions of higher education at St. Petersburg and Moscow were closed by the maintenance of the most recent discoveries of revolutionary literature and arms concealed by the students in their rooms.

It is said that nearly half of the cases of alcoholic insanity in France are directly traceable to the use of absinthe, according to the synopsis of reports made by the director of the French Department of Public Assistance and Hygiene. Of 90,322 cases of madness due to drink, Mirman says, 4882 are due to the "curse of the youth of France." The report shows that the public asylums hold 71,547 lunatics—guaranteed by a fifty-seven per cent. in ten years.

Several of the leading hostile tribes in Morocco have opened negotiations with France for peace, which has been arranged for. Some of these tribes have undertaken to disperse all armed bodies found in their territory with hostile intent toward the French. Colonies of the Sultan continue. In a recent despatch from Geneva says: "Professor Joly, who has completed a geological examination of specimens of the strata collected from the borings for the Simpon tunnel, is reported to have found rich traces of radium, indicating larger quantities than hitherto discovered in Europe. He believes that the presence of these deposits caused the abnormal heat experienced in building the tunnel."

It is announced that a young Lyons scientist claims the discovery of means of transmitting electric energy without wire. A miniature apparatus, the size of a pea, is said to be capable of transmitting a distance of two hundred yards from an electric transmitter. Details of the process are withheld for the present, and patents are being taken out.

Minister Rockhill at Peking has reported to the Department of State, in Washington, that the Chinese government has issued in the Seventh Month last ordering the establishment of a school for the study of ceremonies and the revision of the present customs prescribed for the people in regard to sacrifices, funerals, dress and marriage. The despatch also contains the following: "We hereby further command the Ministers of the said Ministry of Rites to take the lead at the head of their subordinates in the said school of national ceremonies, to carefully go over ancient and modern customs and to study the everyday life of the community, select the best among them and bring them to our notice, in order that we may promulgate these recommendations as law to the people of the empire. This is a proof of our earnest desire to prepare the way for granting a constitution and parliamentary representation to the country."

Prof. Todd of Amherst College has lately performed some experiments on one of the Andes Mountains at an altitude of fourteen thousand feet above the sea in order to determine the effect of such altitudes upon the human system. It is said that the experiments so light as to produce incapacity for work, prostration and sometimes death. On the surface of the earth the air pressure is approximately fifteen pounds to the square inch. At an altitude of fourteen thousand feet it is about nine and a quarter pounds.

At a late meeting of the Congress of German Scientists a remarkable statement was made by Prof. Hergesell, of Strassburg University, that the atmosphere at high altitudes is the coldest over the Equator and the warmest above the Poles. This, he explained, was determined by balloon ascents made under the auspices of the international committee which has been studying the atmosphere in high altitudes. Balloons which reached altitudes of eleven to twelve and one half miles in the tropics were found to have registered about one hundred and forty-eight degrees below zero Fahrenheit, while in the latitude of Central Europe the temperature was only seventy-six to eighty-five degrees below zero at the same heights. Professor Hergesell concludes that the atmosphere conditions affecting the weather do not reach higher than seven miles.

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for the Philadelphia Convention, July 23-24, 1897. William Trimble, Pa.; Eli C. Reeve, N. J.; J. C. Starbuck, M. D., Mass.; Ellet Willits, Calif. No. 13, vol. 82; Alva J. Smith, A. P. for Ai Channess, Kansas; Josiah W. Leeds for Lucy Bacon, N. J., \$1.50; no. 52; Andrew Roberts, Ida W. Fisher, Pa.; Levi V. Howard, Canada; T. M. No. 52; J. D. Smith, Ag. Ia.; for Joseph Edgerth C. Anna Kirk, Pa.; Joseph E. Barton, N. J., \$5 for J. Self, Charles D. Barton and Joseph Barton; Edgar Sewell, Mass. No. 27, vol. 82; Wm. M. Parker, Mary Ward for Abigail F. Wake, Canada.

Remittances received after Third-day noon 1 not appear in the Receipts until the following week.

## NOTICES.

The Seventy-seventh Annual Meeting of THE PHI DELPHIA AUXILIARY BIBLE ASSOCIATION OF FREE will be held at No. 25, Twelfth Street on Fourth-Tenth Month 9th, 1907, at 2 o'clock p. m.

B. W. BEESLEY, Secretary.

THE CORPORATION OF HAVERFORD COLLEGE.—Annual Meeting will be held in the Committee Room of Arch Street Meeting House, Philadelphia, on Thursday, Tenth Month 8th, 1907, at 2 o'clock p. m.

J. STODOLSKY, Secretary.  
1011 Diamond Street, Philadelphia

Members are particularly requested to bear appointment in mind. The charter requires it. Please notify the Secretary of any change of address.

WESTWON BOARDING SCHOOL.—The stage meet trains leaving Broad Street Station, Philadelphia at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other times will be met when requested, steps fare fifteen cents per person, including baggage, each way. To be reached by school by telegraph, wire West Chester, D and phone 114 A.

Wm. B. HARVEY, Superintendent.

MARRIED.—At Birmingham, Pa., Ninth Month 20th, GEORGE BACON, of Allentown, N. J., son Samuel A. and Elizabeth B. Bacon; and LUCY M. GARET LEEDS, daughter of Josiah W. and Deborah Leeds, of Birmingham Township, Pa.

DIED.—At the home of George W. Stratton, Flush Ohio, Eighth Month 30th, 1907, RETURA H. PURVIA in the sixty-eighth year of her age. A member since 1871 of the Friends of the Friends of Friends of Friends Monthly and Particular Meeting of Friends of Friends of Friends of Friends, a sweet and cheerful disposition enduring a short, but painful illness with much patience and has now, we humbly trust, "entered into the life of her Lord."

—in Detroit, Michigan, Eighth Month 28th, 18 JAMES ARMSTRONG, of Westtown, Pa., in the sixteenth year of his age; student of the Month Meeting of Friends of Friends of Friends of Friends.

—At his home on Cook Creek, Iowa, on the first of Eighth Month, 1907, F. HADWEN HOLLOWAY son of David and Eliza M. Holloway, in the eighteen year of his age. Deceased had been in delicate health all his life, and for the past six years his disease was pronounced incurable by his physicians. At different times, as the malignancy of the disorder would seem abate, hopes were entertained, and even shared by his physicians, that his strong tenacity to life would overcome the malady; even so recently as the autumn and winter when he was able to attend school and make commendable progress in his studies. But near the close of the term, though his strength seemed to fail, and he gradually to decline, until he claimed its victim. During the time of four weeks confinement to his bed, he seemed fully aware of condition, was very patient and resigned, and furnished through comforting expressions, that was being prepared for a happy exit, saying to his mother at one time, "I have great joy," and at another, "I think I had rather go than stay." Quite contrary to the expectation of his physician he retained senses clear, until near the last. We trust following is applicable.

"Early gathered to the mansions Of celestial glory bright,  
There to wait the kindred coming  
Who shall know and do the right."

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, TENTH MONTH 12, 1907.

No. 14.

PUBLISHED WEEKLY.

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

subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(south from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

## A Timely Testimony.

A movement which was already under serious consideration by the management of some of the best universities and colleges has been given an effective impetus by the Anna T. Jeanes in her large bequest to Swarthmore College, conditioned on its rising from intercollegiate games.

The abuses to which these performances have run, and their substitution of lower and unworthy standards for college life in the place of higher education,—physical contests taking the place of mental athletics have become a scandal in the minds of the friends of true culture, and have been pointing in a wrong direction in the aspirations of our youth. The bequest of Anna T. Jeanes seems to be calling a halt to the excessive zeal for the animal and pugna-cious life in education to which the intercollegiate physical conflicts often outrageously minister.

If the Swarthmore managers take this as their opportunity to testify for true higher education in preference to the system of animal and belligerent victories, they will be in good company, for that is what Columbia College and other high-minded institutions have done and Harvard has been trying to do. We hope it will be found at Anna T. Jeanes in this piece of wisdom is builded more wisely and more widely than she knew in giving an incentive to a much needed reform for higher education.

## There Were Giants in Those Days.

In the past summer the writer passed the site of a house which two and a half centuries ago was dwelt in by a man who is permitted about the earliest Friends' Meetings in America to be held in it. For this site was fined time after time till, it is said,

he had little left but his house and farm. All his cows being taken away, his neighbors gave him another cow. The sheriff came and took this away, on his continuing to accommodate Quaker meetings; and the last thing the officers could find to take was a brass kettle. "If thou takes this away," said the wife, "there will be nothing that we can have to serve ourselves with food." Yet he took it, and William Allen's wife said: "The time will come when thou wilt have to be served by me with food from this same kettle." And so it proved, for George Barlow passed his latter days as a drunken beggar, many times helped with food at Priscilla Allen's door.

William Allen was not the greatest sufferer. "Edward Perry who was wealthy, a man who had been well educated, the first clerk of the Monthly Meeting, suffered more. Robert Harper had his house and lands and all that he owned taken, and suffered many cruel imprisonments and punishments. Thomas Johnson, a poor weaver, was stripped of all he had." Others, pioneer preachers of Friends' doctrine, were branded, or scourged on their naked backs as they walked at a cart's tail, or were bored with a hot iron through ears or tongue.

Such was the cost in former days of holding or attending meetings for a waiting communion, from which, if held at evening or mid-week in these days, most members keep away. What makes the difference between those days and these, in eagerness of members to attend a Friends' meeting? The difference is in faith and in spiritual hunger.

In those days men *believed* something. They believed it more than skin-deep, as the welts on their backs would show. We believe in our mode of worship perhaps one carfare deep, they believed in it to their bottom dollar. They believed in it house-and-land deep, pain-deep, and life-deep. They knew whom they believed and what, and believed in it as their life.

It takes trials like such persecutions to measure the depth of a man's principles. It takes persecutions to deepen them in many. What a sifting among us such trials and tests would make now! A property-test by fines and distrainments might quickly

clarify our Quakerism, and decide who are Friends and who are not. Prosperity supplies us with a sufficient multitude of current-following, time-serving, indifferent, and colorless Friends of the universally accommodating part, who are ever lowering our standard of heroism for the Truth. We do not covet further times of sifting from without, but they might be wholesome for the Society. The heroes of faith would remain steadfast. Persecution would be their clearest provers. It would strengthen the moral fiber of some of the nominal Friends, and slough off others into the world which has really been their element all along.

The reason why there were giants of principle in those days, is because they believed something. A gigantic faith could stand a gigantic suffering. They believed evident principles of truth as against all sacrifice and self-interest. "By faith the elders received a good report." Abraham believed God as deeply as he loved his son, and it was tested by sacrifice. The lacerated pioneers of Quakerism in America believed God in his inspeaking word, and it was made to them into righteousness, into the courage of their convictions, into faithfulness unto death, into the heroism of property-losing, of pain-bearing, of the Cross of victory. Strenuous times that try men's souls to their centre, drive them to lay hold on central Truth in its very life, and to hold it unflinchingly. Is not Love enough to draw us to God in this our day to believing deeply, or shall we wait for persecutions to drive us into the openings of his revelation?

To apprehend the life that is to be we must learn to think more largely and sacredly of the life that is now. We must enlarge the scope and measure of to-day, must identify to-day with what we call eternity. —CHARLES CUTHBERT HALL.

WHEREVER God's law is supreme, life and property are safe. Wherever the Bible is despised or discarded, neither life nor property is secure. When infidel friends were discussing theories around the dining table one day, Voltaire said: "Hush, gentlemen, till the servants are gone. If they believed as we do, none of our lives would be safe." The influence of the Bible in restraining sin and restoring righteousness is one of the evidences that it is a supernatural and divine revelation.

## GO, WORK IN MY VINEYARD.

I claim thee for mine.  
I bought thee with blood.  
Thou and all that is thine.  
Thy time and thy talents,  
Thy loftiest powers,  
Thy warmest affections,  
Thy sunniest hours,  
I willingly yielded  
My kingdom for thee,  
Left the song of arches  
To hang on the tree,  
In pain and temptations,  
In anguish and shame,  
I paid thy full price  
And my purchase I claim.  
Go work in my vineyard,  
There is plenty to do,  
The harvest is great  
But the laborers are few.  
There is plowing and sowing  
And gathering the fruit,  
There is weeding and fencing  
And clearing of roots.  
There are foxes to take  
And wolves to destroy.  
All ages and ranks  
I can fully employ.  
There are sheep to be tended  
And lambs to be fed,  
The lost must be found,  
The weary ones fed.  
Go work in my vineyard  
Oh work while 'tis day,  
For the bright hours of sunshine  
Are hastening away.  
And night's gloomy clouds  
Are gathering fast,  
Then the laboring time  
Will forever be past.  
Blessed, thrice blessed  
Are the diligent few  
Who finish the work  
That is given them to do.

Reprint, by request.

## Extracts of New England Yearly Meetings.

From a Testimony of Falmouth M ntbly Meeting in 1834 concerning EDWARD COBB.

When quite young I learned the rules and was very fond of what is called sacred music, sparing no pains to attend school for that purpose, and the prayer of my heart to be directed aright regarding worship, seemed to receive the first intelligible answer by the way of reproof in this exercise. And when at the head of a choir of singers, words have occurred that through the enlightening influence of heavenly goodness (which had long been operating on my mind) appeared evidently inconsistent with my own state, I have, to be unobserved by the company, kept the tune along while I feared that taking the words into my mouth and uttering them as worship to Him who requires worship of his creature man in spirit and in truth, could be nothing short of solemn mockery from that mind which had been so far enlightened as to believe that nothing could be acceptable worship to Almighty God, but what came from Him, and, through the medium of his own Spirit, was breathed out to Him again as that Spirit should dictate, whether in prayer or in praises to his great name."

By continuing to live in accordance with these views of worship and seeking instruction from his heavenly guide he became established in some of the fundamental principles of the Society of Friends some time before he knew what doctrines they professed, particularly in the inconsistency

of war and the taking of the life of our fellow beings in any way, and came to the conclusion to suffer bonds and imprisonment even, if it should be for life, rather than carry his gun into the field as he before had done. His natural disposition led him into much lively company, and caused his society to be much sought by the gay and fashionable. But he now felt that the Spirit of Truth required him to take up the daily cross of Christ and to withdraw from the vain company, customs and fashions of the world, and being faithful, he was supported under his various trials and enabled to bear the scoffs of his former associates, some of whom thought him insane, others called him a fool; thus verifying the truth of the saying, "The wisdom of God is foolishness to the worldly wise."

But some were so awed by his serious deportment, that after calling on him to join their gay circles they left him without asking his attendance, saying, he is too religious, he will not go.

After seeking among various denominations for a spiritually minded people without feeling a full unity with any, his mind was turned (much in the cross to his own will) towards the Society of Friends. The first three of our meetings which he attended, were held in silence, and in them his mind was so over-shadowed by Divine goodness, that he could do no less than inwardly exclaim, this is what my soul wanted, and without hearing any vocal preaching he became fully convinced of the correctness of our principles, and was received a member of our Society the twenty-first of Sixth Month, 1797.

From this time he was a diligent attender of our meetings, and manifested a living desire that we might, as a people, live up to our high and holy profession. And after some time, as he abode under the forming hand of Divine goodness, which only can rightly prepare any to publish the glad tidings of the Gospel of Christ, he believed it to be his duty to engage in that great work, and in it he was an example of watchfulness, being very careful not to utter words in his own wisdom, which rendered his communications, though generally short, acceptable and edifying.

"Why do we say in the Lord's prayer, 'Who art in heaven,' since God is everywhere?" asked a minister of some children. For awhile no one answered. At last, seeing a little drummer boy who looked as if he could give an answer, the minister said, "Well, little soldier, what say you?" "Because it's headquarters," replied the drummer.—*Selected.*

If we go on making the world more convenient, and comfortable not only, but more luxurious, we are not likely to possess that "purged vision" of which John Milton speaks, and which makes us competent to see the higher things. My quarrel with modern life, so far as it makes us selfish and self-indulgent, is not merely that it develops, out of all just proportions, lower and meaner hungers, but that it makes us insensible to higher ones.—BISHOP POTTER.

## Friends in Radnorshire.

Happy days for the young people we Monthly Meetings years ago at the Pal in Radnorshire. Up early we must need be in order to reach Hindwell, sixteen miles away, for breakfast. That was the time the head centre of Quaker vitality in the county of Radnor. Boating on t lake in front of the house was a choi amusement, and was usually accompan by a visit to the tiny summer-house. Walton, where on the first day of the we the Friends held their meetings for worshi The head of the family was known all ov the countryside as the best judge of catt and looked up to as a thriving, trust farmer. His wife was the nursing moth of the Quaker Church. She was the ove seer and elder of the flock in the count Merry and attractive daughters added the hearty welcome for all friendly visito As soon as breakfast was over and t horses had eaten their oats, a long an romantic drive over Radnor Forest followe

The next halt was at Llandegley. He there was a wayside inn that year after ye was occupied by cheerful groups of Friend In the parlor such Friends as precede t comers of the day assembled for fami worship and the serious reading of t Scriptures after breakfast. The peopl the house were sympathetic, and wh prayer was offered the landlady knelt t the door-mat outside the parlor that s might unite with the worshippers. T Friends, when they became aware of invited her inside. The inn has since be closed, as the owner, who had himse joined the Society of Friends, realized th drink was a snare and a danger to ma in the neighborhood, and it has now f some years been a private house. T legend with regard to the ordinary meetin at the Pales on the First-day of the wee that they were kept up for years by a lar old man and his dog. Some of the relativ of the old man were buried in the adjoinn graveyard, and the lame man had to n his stomach in order to cross the riv by the footbridge, which consisted of t trunk of a tree flattened on the upper sid His faithfulness was rewarded, for in aft years William Knowles and Yardley Warn did good service at the Pales meeting-hou in maintaining a day school, where ma yeomen of the present generation receiv their education. An ancient meeting w thus re-established.

In the neighborhood of this village. Llandegley, probably on the open commo George Fox held the camp meeting chro dled in his Journal, "where there was meeting like a leaguer for multitudes He says, "I walked a little aside wh the people were gathering, and there can to me John-ap-John, a Welshman, who I desired to go to the people; and if he h anything from the Lord to them, he mig speak in Welsh, and thereby gather m together. Then came Morgan Watkins me, who was become loving to Friend and said, "The people lie like a leagu and the gentry of the country are com I bade him go up also and leave me; for

ad a great travail upon me for the salvation of the people." After a time George Fox spoke to them at length, and says, "The criptures were opened to them and the objections they had in their minds answered. They were directed to the light of Christ, the heavenly man, that by it they might see their sins, and Christ Jesus their Saviour, their Redeemer, their Mediator." Many were that day turned to the Lord Jesus Christ and established in the truth. Monthly Meeting once a year is still regularly held at the Pales, had a large tea meeting, to which the people come from all quarters, is held in the evening.

About twenty-eight years ago there was a remarkable revival amongst Friends in Radnorshire. The membership prior to that date had been steadily declining for many years, and the meetings at the Pales meeting-house—the only one in the county at the time—was mainly attended by members of about three or four families. There was under a feeling of deep concern and with a realization of the needs of the district, that Yardley Warner was drawn to arrange for a series of tent meetings on the open common near Penybont twenty-eight years ago. The Lord blessed the special effort, and for five or six years in succession a remarkable series of special meetings were held in the summer months, sometimes in tent and sometimes in the iron room. Hundreds of people were gathered to the meetings, and the Lord worked with his servants in great power. Fragrant and precious are the memories of those meetings to many still. Of the ministering Friends who assisted many have gone home, and the working day of others is nearly over, but several still remain in active service. Amongst others who assisted in these meetings were Josiah Newman, Stanley and Sarah Pumfrey, Sarah S. Bell, Alfred Wright, Lucy E. Pumfrey, Henry Newman (who generally acted as host), Elizabeth and Hannah Southall, Henry Stanley Newman, Frederick Sessions, Howard Nicholson, Martha Storr, Thomas Houston (a blind minister), Yardley and Annie Warner, George Wood, and William Henry Wilson.

The quickening which was then experienced by Friends was of no passing character. The work was deep, true, and strong. Many of the young people of the best families in the neighborhood of Penybont were truly converted, and not a few stand true to this day. Friends had a share of the fruit, but only a share. The converts in many cases allied themselves to the churches of their parents and relatives, often Baptists or Calvinistic Methodists, and in these churches in the district there are still to be found earnest workers who gladly confess that it is to the Quaker revival in Radnorshire they owe their first real spiritual awakening. Most of the best workers amongst Friends in the county have ever since been men and women who have tasted of the graciousness of the Lord, and it would not be an exaggeration to say that this visitation of grace of twenty-eight years ago resulted in the saving of the Society in Radnorshire. The meetings

continued to be held in the power of the Spirit annually for five or six years, and there was much blessing. A few years later, however, there was a falling off in attendance and interest. Those who had joined other churches very properly gave the best of their service to their own denominations, thus quickening spiritual life and activity in other circles. Radnorshire people being largely of the Baptist persuasion, Friends' particular views of truth have never been popular in this county, and that, alongside of the sad facts of rural depopulation, largely accounts for the fact that Friends in the neighborhood of Penybont are not so numerous to-day. Nevertheless, it is a matter for deep gratitude that in the ancient Pales meeting-house—commanding charming views of rugged landscape, and nearly one thousand feet above sea level—the worship of God, for upwards of two hundred years, so far as we know, has never failed. The historical records of the earlier days are full of inspiration and of absorbing interest. From the Pales meeting house good and faithful men of Radnor were marched straight to gaol, meetings were broken up, and much suffering caused to Friends in the county by the hardships which were put upon them by the rigorous and often heartless administration of the law. That story lies in the past, and is beyond our scope at the moment; but there the old building stands to-day in its quiet dignity—itsself a witness for the truth—and thither every First-day a godly company of worshippers still gathers to hear the same old Gospel, and to worship the Unchanging and Eternal One.

One outcome of the revival was the building of a new meeting-house at Penybont. Many of the great meetings of the revival years were held in a large hired assembly room annexed to an hotel in Penybont village, and perhaps it was a mistake to move away from the "place of blessing" which God seemed to have chosen. However, in due course the "Iron Room" at the hotel was given up, and a simple brick meeting-house built about three-quarters of a mile away from the village at a spot where three roads meet.

There are now four meeting-houses in regular use in Radnorshire, besides meetings in a farmhouse at Talcoed. The membership of the Radnorshire meetings at date, is as follows: Penybont, thirty-one, including Pales; Llandrindod Wells (including Llanrye), fifty-eight. At all the meetings there are "Sunday Schools" and other aggressive work going forward.

The whole world is near of kin, and it is instructive to recognize how closely these border counties in the homeland are linked with the great United States of America. Persecution and sacerdotal demands in Wales drove many of the early Friends to Pennsylvania and New England for religious liberty. There they thrived and multiplied. Their descendants inherit the good old names of their yeoman ancestors. The present membership in our Monthly Meeting includes the familiar names of Evans, Davies, Jones, Jenkins, Hughes, Lloyd,

Owen, Morris, Morgan, Powell, Price, Pritchard, Rees, Rogers, Thomas, Williams, Watkins. We find the same family names to-day in America.—*London Friend.*

### Reflections on being Appointed to the Office of Clerk in a Meeting for Discipline.

BY SARAH GRUBB.

The meetings for discipline of women Friends became exceedingly weighty to me, as the Friend who was clerk last year declined the office, and my name was mentioned by divers for that service. I sought to object, under an awful sense of the weightiness of that station, especially in so large and newly established a meeting and with the feebleness of my qualifications for it; but I soon felt all resistance chained down in me, and a secret, fervent breathing begotten for that holy assistance, which I knew to be superior to every effort of my own without it. For though a degree of exertion is necessary, and the natural faculties of the mind called upon to service, yet I saw they are no longer instrumental in helping forward the cause of Truth and righteousness, than whilst they are actuated by Divine love and life, and abide in the faith, without the government of which, they are no better than sounding brass, and a tinkling cymbal. Under this humbling persuasion I took my seat.

In the present mixed state of things, occasions cannot fail of being furnished for the trial of Christian virtues. I was newly convinced of the necessity which those who act in the station of clerks have to be clear in their views, by dwelling near enough to the Spirit of the Gospel, so as to receive qualifications therefrom, in pure wisdom, to strengthen or make way for that lowly plant which is righteous, and boasts not itself in the garden of the Lord; but to which the promise and the blessing belong, "For all the trees of the field shall know, that I, the Lord have brought down the high tree, and exalted the low tree," yea the valleys are exalted and the mountains reduced, when the seed of immortal life reigns and sways its pure sceptre in the assemblies of the people of God.

The attention of my mind was, therefore, secretly attracted to the Father of lights, by whose powerful discoveries I saw myself; and notwithstanding the busyness of the meeting almost constantly employed me, yet I was favored to feel a frequent abstractedness, and ample opportunities, under a prevailing sense of my own weakness, fervently to petition the Lord to be with my spirit, to keep me patient in my present employ, meek in my demeanor, and truly a servant to his cause and people. And I may with thankfulness acknowledge, to the praise of this grace, which is sufficient for all the wants of his children, that, however deficient in many respects for the station, I comfortably felt Divine strength and wisdom underneath; wherein the precious unity of the one spirit, not only with the present, but divers absent friends, consoled my often drooping mind.

Few love to hear the sins they love to act.

## OUR YOUNGER FRIENDS.

## BE OF GOOD COURAGE.

Here's a hand to the boy who has courage  
To do what he knows to be right;  
When he falls in the way of temptation  
He has a hard battle to fight.  
Who strives against self and his comrades  
Will find a most powerful foe;  
All honor to him if he conquers,  
A cheer for the boy who says "No!"

There's many a battle fought daily  
The world knows nothing about;  
There's many a brave little soldier  
Whose strength puts a lesson to rout.  
And he who fights his single-handed,  
Is more of a hero, I say,  
Than he who leads soldiers to battle  
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,  
And do what you know to be right;  
Stand firm by the colors of manhood,  
And you will overcome in the fight.  
"The Right" be your battle-cry ever,  
In waging the warfare of life,  
And God, who knows who are the heroes,  
Will give you the strength for the strife.

—Selected.

**NO SECRETS FROM MOTHER.**—The moment a girl has a secret from her mother, or has received a letter she dare not let her mother read, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer secrets that lie in the hearts of women the better. It is almost a test of purity. She who has none of her own is best and happiest. In girlhood, hide nothing from your mother; do nothing that, if discovered by your father, would make you blush. Have no mysteries whatever. Tell those about you where you go and what you do.

Those who have the right to know, we mean, of course. The girl who frankly says to her mother, "I have been there. I met so-and-so. Such and such remarks were made, and this and that was done," will be certain of receiving good advice and sympathy. If all was right, no fault will be found. If the mother knows, out of great experience, that something was improper, or unsuitable, she will, if she is a good mother, kindly advise against its repetition. It is when mothers discover that their girls are hiding things from them, that they rebuke and scold. Innocent faults are always pardoned by a kind parent. You may not know, girls, just what is right, just what is wrong yet. You cannot be blamed for making little mistakes; but you will not be likely to do anything very wrong if, from the first, you have no secrets from your mother.—H. L. HASTINGS.

**SELF-SACRIFICING MOTHERS.**—A friend from Ohio writes she has received quite a shock because she "lately met a young woman who acted as though she was ashamed of her mother." This writer seems to blame the daughter. She says, "The mother makes the daughter's beautiful clothes; denies herself all the comforts of life to keep the girl in school; does all the laundry work of fine skirts and white gowns, often sitting up late at night to do this; and the daughter is not only seemingly thankless, but also heartless, treating her mother with no more

respect than other girls treat their maid-servant or man-servant in their homes. What do you think of such a daughter?"

"I think such a girl sows to the wind and will reap a whirlwind. I never knew a case where a child ceased to honor the self-sacrificing mother, but such a one at some time in her life, bitterly repented her unthinking and selfish words and deeds," answered the wise one to whom the letter was read.

"I am not sure that the daughter is wholly to blame," added an up-to-date woman, who also heard the letter. "If a mother begins her life of a mother by being a servant to her child, what can she expect when the child grows older? A woman who is looked upon as drudge by husband and children cannot expect to be honored as though she were friend, companion, guide. A woman who will run at every whim and whimper of husband and child may, at first, enjoy self-effacement, but the time will come when this sort of abasement will clothe her in sackcloth and place her on the ash-mound."—*Christian Observer.*

**A GIRL WHO BECAME FAMOUS.**—This is the story of a girl who went from New York State to live on a farm in the backwoods of Wisconsin sixty years ago. There was no railroad then, so the family traveled in white covered wagons called "prairie schooners," in which all their household goods were packed. The father drove one wagon. The girl's brother, twelve years old, drove the second wagon.

The last wagon was driven by the mother, in front of whom, perched on a writing desk, sat the little girl. She was seven and her sister beside her was four. A big Newfoundland dog trotted behind the procession. It took the family three weeks to go from New York State to the new farm home in the "Wild West."

No other children lived near, so as the little girl grew older, she roamed the woods and made acquaintance with the birds and squirrels.

The Willard children had no toys except what they made for themselves, and Frances and little Mary learned to use their father's tools and made things to play with. They were busy all the time. They helped mother. They studied and read. They made up wonderful games and played them.

At times Frances used to go off by herself and climb up to her seat in the limbs of a tree, which she called "Eagle's Nest." There she wrote stories and rhymes and hid them away.

Reading the papers about the doings of the great world, she would often ask her brother and sister, "Do you suppose we shall ever go anywhere or be anybody or see anything?"

When Frances was eighteen years of age the family moved to Evanston in order that she and her sister might go to college. She studied hard. She became a teacher, and when she was thirty years old she was made dean, or head of the college from which she graduated. But soon she gave up the honor of a career as an educator to devote her life to the services of others in the temperance cause.

For over twenty years she traveled preaching and writing, in all parts of the United States and in foreign countries. She was honored in all lands for the good she did. When she died, seven years ago, thousands of people passed in line around her bier to look for the last time on her loved face.

The State of Illinois voted to place a statue in the Hall of Statuary at the nation's Capitol. This statue has been put in place at Washington, and many great people made speeches describing the good, great and useful life of Frances Willard, who the first woman in the United States receive so great an honor.

"This was the history of the little girl who wondered, so long ago, if she 'would ever go anywhere, be anybody, or see anything.'"—*Philadelphia Record.*

**DON'T EXAGGERATE.**—Unconsciously grows into a habit, which, once confirmed, besmirches the otherwise good character. To feel compelled always to make alliances in the representations of an intimate friend, impairs friendship by weakening confidence. Absolute truth is always more interesting than discoloration by superlative adjectives. "Awful bad," may do sometimes, but "awful good" right afterwards spoils the talk.

## HISTORY OF FRIENDS.

(Continued from page 86.)

Would you like to hear how a Friend took a ship from the hands of pirates, without ever fighting.

He was mate to another Friend named George Pattison, they were coming from Venice, and near the Island of Majorca were chased by a pirate of Algiers, who took the captain and four of the men in his own ship; placing eight armed Turks in the Quaker's vessel. Now there was only Thomas Lurting (the mate) to command, but he felt strength and courage from God come into his soul, and fearing nothing, knowing that the Lord could keep them even in this danger, he received the invaders in friendly manner, desiring the sailors to obey them as they had obeyed him. The Turks were also kind to the men, remaining quietly in the ship; and now the mate wished that he had the captain safe outside the pirate ship; earnestly he desired of the Lord that he would lead him back safe, as well as the four sailors; and his prayer was answered, for the Turks actually set them again to their vessel. Then the mate rejoiced, and no longer feared that they would be sent to Algiers. "If," he said, "ye will be ruled by me, I will act for ye, delivery, as well as my own;" though he as yet saw no way, and the Turks were all armed, while they themselves had no arms. The men wished to kill them, but the mate said, "No, and if I knew that of you would touch a Turk, I would myself be the first to warn him of it." Then he advised them to conciliate the Turks by willing obedience, as that would gain them leave to be more together; to this all agreed, and the captain let them have their own way, when they promised that they would



had no blood. Now the weather was changeable, so that they lost sight of the pirate ship, and the Turks in our ship were very content and careless, seeing how diligent and willing the Quaker sailors were. One very rainy night, the mate persuaded the Turks to come into the cabin to sleep, and when he had got them all, one after another to sleep in different places, he crested their arms and put them away, and keeping the men themselves below decks made for Majorca, with a fair gale, which brought them there in the morning. Thomas allowed two of the prisoners up on deck, and then watched the effect of their return to the cabin; but when the other Turks heard from these in what place they were they fell on their knees crying, and besought that they might not be sold for slaves. It was promised that they should not: and Thomas Lurting related all this to Captain Pattison; he again told the Turkish captain who had been all this time in his cabin, that the vessel was once more their own, and that they neared Majorca. Weeping, the Turkish captain begged that he might not be sold. They hid the Turks in a vessel, lest any Spaniards coming aboard should find them; and, having finished their business, might have left Majorca safely, had not another English captain come into the vessel, and heard all this story, under promise of secrecy; which promise he broke, and wanted to take away three of the Turks with him to England. So when Captain Pattison would not let him have them, though he called him a fool, and said the men would each bring two or three hundred pieces of eight, he told the whole story to the Spaniards, who threatened to take the Turks by force. But Captain Pattison and his mate having heard this, called out to the Turks, "You must help us, or the Spaniards will take you from us!" Thus to save their enemies, the Quakers risked their own lives, and hovered about for several days, rather than put into any port of Spain. At last, after undry adventures, it was judged best to make for the Barbary coast. Once they were obliged to put the Turks below again, because they became unruly, and threatened the captain; and now, when they were about fifty miles from Algiers, and five from land, they thought of landing their prisoners; but how was this to be done? It was a calm evening, and Thomas Lurting took on himself to set the dangerous prisoners on the African shore; yet he pondered much on the perils attending it, for the Turks were ten in number; but at last, saying to the captain, "I believe the Lord will preserve me, for I have nothing but goodwill in venturing my life, and have no fear upon me, but trust that all will do well." So with three seamen, he took into the boat the ten Turks, unfettered, unbound, and their arms lying in the bottom of the boat. He had made his own men promise not to hurt the captives, till he had done all he could do; and for a further precaution, he placed the Turks thus in the boat: their captain in the stern, the next man in his lap; then one on each side, and then one in each of their laps, till all were in. This

plan was to prevent their suddenly rising up. As they neared the shore, it seemed as if there were men hidden in the bushes; which frightened the sailors for a moment, and made them cry out, "Lord have mercy upon us, there are Turks in the bushes on shore." The prisoners rose, but the mate's courage did not desert him, and touching the Turkish captain's arm, with the boat hook, he bade him sit down again, which he and all the rest did instantly. There were no men on the shore after all, and as soon as they were near enough to land, he made the Turks get out, and giving them some loaves of bread, and all their arms, bade them go. They tried to persuade the mate and his men to land, but however friendly they were, or seemed, that would have been a very great risk; so the Turks waved joyfully their farewells from the top of the hill; and praising God for his protecting care, Thomas Lurting and the three other seamen returned to their ship, and with a fair wind to London, where (this strange story having preceded her), the Quaker's vessel, on entering the Thames, was met by the king in his barge, and holding in his royal hand the entering rope of the ship, he heard from the mate's own lips the whole wonderful adventure, and the goodness of God in delivering them. The king, however, thought it would have been wiser to have sold the Turks, and so made money, and went away smiling at the foolishness of these Friends, who had acted in accordance with their Saviour's command, "Love your enemies; do good to those that hate you." Though indeed the Algerines themselves did not copy this, most likely from not having heard it, but several times after, kept in slavery for a long time Quaker seamen and others, whom they took out of various ships; yet they came to trust the Quakers above all other professions, since the slaves who were of that persuasion were the most faithful and diligent they had.

#### Science and Industry.

WONDERS OF WIRELESS TELEGRAPHY.—The following item, clipped from a recent newspaper, tells a most remarkable account of the wonders of wireless telegraphy. Coming, as it does, close upon the record of the new Cunarder, *Lusitania*, which, on its east-bound voyage recently was only eighteen hours "out of touch" with either shore, we are ready to think that marvels will never cease.

The *Kaiser Wilhelm II.*, of the North German Lloyd service, has almost equaled the wireless telegraphic feat of the battleship *Pennsylvania*, which communicated with Manila station 1350 miles off the Philippine coast, and with the Pacific coast 1200 miles distant at sea. The "Big Kaiser," as the liner is familiarly known, communicated with the Cunard Line steamship *Caronia*, which was then three hundred and eighty nautical miles from Gibraltar and about one thousand miles distant from the *Kaiser Wilhelm II.* Three days later, when the *Kaiser Wilhelm II.* was in the North Sea, off Haak's Lightship, wireless communication with the *Caronia* was re-established. The *Caronia* was then south of Cape Spreone, on the

south point of the island of Corsica, and was 1250 miles distant from the *Kaiser II.* The feat was all the more remarkable because the communication between the steamships was effected across the European Continent, with the high barrier of the Alps in the way of the electrical waves. Of course, the record was equally that of the *Caronia* as well as of the *Kaiser Wilhelm II.* The communication between the two merchant vessels, as well as the demonstration of the wireless operator on the battleship *Pennsylvania*, in establishing communication with the station at Savannah, Ga., while the battleship was in the Pacific, apparently confounds the theory that the high mountains are an impediment to wireless communication.

"NEXT MONTH," says the *Woman's Home Companion*, "we shall begin a campaign for clean grocery stores. For months we have had trained experts and writers at work investigating grocery-store conditions in different sections of the country, and we are now ready to produce definite facts of conditions more truly baneful to the health of you and your family than the 'Jungle's' loudly-heralded abuses."

POSTMASTER-GENERAL MEYER will soon begin the preparation of his annual report. It will recommend the establishment of a postal savings system; a parcels post; the restoration of the postal note for the transmission by mail of sums less than five dollars, and the simplification of the money order system; the introduction and installation of stamp vending machines as a convenience for the public, and the extension of the sea post-office system for the distribution of mails during ocean transit.

The *Baptist Argus* states that John H. Davis, son of B. J. Davis, of Shelby County, Ky., a minister of the Baptist Church, has within his hands one million dollars as a result of an invention by him of a new and superior street car brake.

"His most remarkable invention is a train dispatcher's switchboard, upon which move electric bulbs, each of which is connected with a running train, which moves its special button along as it progresses on the track. At a touch of a button any train can be instantly stopped. Collisions are made impossible."

GURID LAATE, a Norwegian girl who is working her way through the University of Minnesota, can make her own clothes in their entirety, from the spinning of the thread to the cutting and putting together of the materials. She learned spinning and weaving in her native country and dress-making in the United States.

GROUND MOLES.—A distinguished naturalist carefully examined the stomachs of fifteen moles, caught in different localities, but failed to discover therein the slightest vestige of plants or roots; on the contrary they were filled by the remains of earthworms. Not satisfied by this fact, he shut up several moles in a box containing sods of earth, on

which fresh grass was growing and a smaller cage of grubs and earthworms. In nine days two moles devoured three hundred and forty-nine white worms, one hundred and ninety-three earthworms, twenty-five caterpillars and a mouse (skin and bones), which had been alive in the box. He next gave them nothing but vegetables. In twenty-four hours two moles died of starvation. Another naturalist calculated that two moles destroyed 20,000 white worms, or grubs, in a single year. If this is correct, it is a strong argument in favor of multiplying rather than destroying the moles.

**NEED OF DAY OF REST.**—Some time ago, a keen-witted journalist sent this paragraph to his principals at New York from the French capital—"Sunday is not a day of rest in Paris; it is a day of activity. I have heard some Americans applaud this manner of spending Sunday, as they ridiculed the old-fashioned American way of hallowing this day. They do not know the sequence of this feverish activity. There is no old stone mason, no old shoemaker, no old carpenter, no old painter, no old artisan in Paris. Medical men say this premature decline is owing absolutely to the want of a day of rest once a week. Going to museums, poring over books, amusements of every sort—'improving the mind'—are equally pernicious as hard work." Facts of this kind may have weight where Christian arguments would fail.—*Lutheran Observer.*

A SEATTLE teacher has climbed the highest peak of Mount Olympus, being the first woman to succeed in the feat, as the peak is almost inaccessible. She reached an altitude of 8,250 feet.

AFTER spending three months traveling in Manitoba and Saskatchewan in search of traces of the prehistoric mound builders, Prof. Henry Montgomery, of the University of Toronto, has decided that this mysterious race inhabited the continent as far north as one hundred and forty miles above the international boundary line. Prof. Montgomery who has devoted twenty-five years to the study of mound builders and cliff dwellers, says he believes the mound builders were related to the cliff dwellers of New Mexico and Arizona, and to the Aztecs of Mexico.

AN outbreak of blindness among horses in Australia was discovered to be due to the presence of a wild tobacco plant on which the horses fed.

THE crosses which we make for ourselves by restless anxiety as to the future are not the crosses that come from God. We show want of faith in Him by our false wisdom, wishing to forestall his arrangements, and struggling to supplement his providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us, and keep in reserve in the treasures of his deep counsels. Let us worship without seeing; let us be silent; let us abide in peace.—**FENELON.**

## GUESTS.

Sunflower tall and hollyhock, that wave in the wind together,  
Cornflower, poppy, and marigold, blossoming fair  
and fine  
Delicate sweet-peas, glowing bright in the quiet  
Autumn weather,  
While over the fence, on fire with bloom, climbs  
the nasturtium vine!

Quaint little wilderness of flowers, straggling hither  
and thither—  
Morning-glories tangled about the larkspur gone to  
seed,  
Scarlet runners that burst all bounds, and wander,  
heaven knows whither,  
And lilac spikes of bergamot, as thick as any weed.

And oh, the bees and the butterflies, the humming-  
birds and sparrows,  
That over the garden waver and chirp and flutter  
the livelong day!  
Humming-birds, that dart in the sun like green and  
golden arrows,  
Butterflies like loosened flowers blown off by the  
wind in play.

Look at the red nasturtium flower, drooping, bending,  
and swaying;  
Out the gold-banded bumble-bee breaks and goes  
booming anew!  
Hark, what the sweet-voiced fledgling sparrows low  
to themselves are saying,  
Pecking my golden oats where the cornflowers  
gleam so blue!

Welcome, a thousand times welcome, ye dear and delicate  
neighbors—  
Bird and bee, and butterfly, and humming-bird  
and fairy fly!  
Proud am I to offer you a field for your graceful labors;  
All the honey and all the seeds are yours in this  
garden of mine.

I sit on the doorstep and watch you. Beyond lies the  
infinite ocean—  
Sparkling, shimmering, whispering, rocking itself  
to rest;  
And the world is full of perfume and color and beautiful  
motion,  
And each new hour of this sweet day the happiest  
seems and best.

CELIA THAXTER.

## The Problem of To-day.

There must be something radically wrong with the earth, with that which it produces, with the man who dwells upon its surface, elsewise it never would have been necessary for the Author of life to send thereto one corrective of its conditions, one whose mode of life was so at variance with worldly concepts as Jesus of Nazareth wrought and lived.

Whilst a youth he forsook his parents to question the priests of the synagogue, children he revealed a higher standard of authority than parental control, when a man he placed personal revelation above Temple authorities, such seeing in Him only the incarnation of evil. For the first time in the history of our race one of its units escaped the penalty "dying thou shalt die;" one of our kind having through oneness with Jehovah become the victor of death,—this same oneness his prophetic heart sought as our portion, but thus far "the last enemy" is still the reaper of human life.

This unique representative of Jehovah whose doings and sayings were common property to all Judea exercised a control of the elements, over life inanimate and inanimate which was not due to material appliances, but seems to have been that

dominion which was given to man in the origin of our race, before Adam's assumption of leadership, ere he had started on struggle for supremacy which has ever since been our chief racial characteristic.

With Jesus a new potency entered the earth sphere, spirit which in the beginning moved over matter, now, became the life force of one born of woman; under this transforming process a man ceased to be swayed by the malign influences of earth rose into lordship of creation, conqueror death, regained a lost inheritance—was God manifest in the flesh. Since the departure of the Nazarene and the advent of the Spirit of Truth a quickening, cleansing procedure has ceaselessly wrought into the fabric of human life a spirituality of apprehension which has opened the heavens to the earth and enabled the earth to heal the heavens as never before; wherever man dwells old standards are passed, weights are laid aside, other heights are being scaled, cessation there is not, nor can it until His likeness appears in us.

Unto us the restitution of all things foretold by the holy prophets of old has come; what was dimly seen in the apostolic age, has, under the Teacher needing no assistant become clear, the human soul fed from its life source has grown strong for use,—not will power nor might that is part of a perishing physical organism, but the breathing of life from Jehovah, the subtil essence beyond the reach of death—equipped for service, waiting only the command to go forth conquering and to conquer even as the Anointed of nineteen centuries ago gave what pertained to his era to world helpless to rescue itself.

There never would have been a prophesy if the past had sufficed for the normal expansion of the human race,—the prophesy is an opener of seals, a revealer of mysteries, the forecaster of that which is to be; he shows the way in which Truth walks. Such Jehovah sends when past standards have wrought their purpose, have opened the way for another revelation to those whom Jesus taught to say "Our Father." In this invisible realm of God lies our promised land, where "we thy people, the sheep of thy pasture, will give thee thanks forever.

What say our scouts of this precious heritage? the glorious fruitage of the kingdom—ripe for the gathering—our bread of life! Has not the training of generation brought that which makes our heart to burn within us? With us the problem rests—it cannot be thrust aside! Doe sufficiency lie in an organization—or in the baptism of the Spirit? O man! judgment is required of thee.

JOHN SIMCOCK was a nursing father in Israel, tender over the seed of God, and wherever he saw it, in the least appearance he was a cherisher of it, without respect of persons; but he abhorred deceit and hypocrisy. His ministry was sound, edifying and helpful to many, he being endued with spirit of discerning and wisdom. He was a great sufferer for Truth's sake, both by imprisonment and loss of goods. He travelled much in Truth's service, and notwith-

ending all his sufferings he was in no way arguable to any, but rather helpful to use who stood in need. He was once imprisoned one year and three months, for accompanying his wife to a steeple-house, a sign and testimony against their false ways and worship. His persecutors, at different times, distrained from him to the amount of several hundred pounds sterling preaching, taking nineteen cattle at a time and twelve at another, besides corn, cheese and other goods; all which he bore patiently. Once when they were driving away his cows, his maid-servant, who did not profess amongst Friends, said to him: "Master, how can you stand by and see them drive away so many cattle?" He replied, "It did not trouble him more than if they had driven away so many more."

He removed to Pennsylvania in early years, and settled in Chester County, and when the spirit of division began to appear George Keith, he was active in visiting him, to endeavor to recover him. In the time of his last sickness, he appeared to be in a heavenly frame of mind, and at a certain time said: "I have had many hard settlements with the enemy of my soul since I knew the Truth; but the Keeper of the gate is near to all them that wait upon Him and truly put their trust in Him, and their faith is made strong in Him, whereby they are enabled to make war against the giants of souls, and to light the crown of faith, for whom is laid up a crown of endless joy, peace, and heavenly comfort and glory." The day before his departure, his wife and son, with some other ends, being present, he bore a living testimony to the necessity of dwelling in love, even that holy love which labors for peace, welfare and everlasting good to all; desiring as the earnest prayer of his soul, that the heavenly spring of true love should stream of Divine life may ever be down to run amongst those who would be counted children of God and followers of Christ Jesus, our blessed Lord and eternal saviour, who laid down his life to be a ransom for fallen man, and to be an atonement for all them that would come to God by Him, who is the living Word and promised seed of the Covenant. He died the twenty-seventh of First Month, 1793.

A. F.

The argument that children acquire an aversion to the church by being forced "to go to meeting by their parents is ridiculous." Children are "forced" by their parents to do all sorts of things, such as eating good food and abstaining from food that is harmful, attending school, and going to bed. It is not apparent that they thereby acquire a rooted aversion to wholesome food, to sleep or to an education. Nor is it a matter of observation that children who are trained up by their parents to go to church are the people who, when they come to more mature years, constitute the sentience class from church attendance and service.—*Grand Rapids (Mich.) Banner.*

He conquers who endures.

"Pay John Williams."

At a church prayer meeting not far from Boston, a man whose credit was not the best, and who was somewhat noted for his failure to meet his obligations, arose to speak. The subject for the evening was, "What shall I do to be saved." Commencing in measured tones, he quoted the passage, "What shall I do to be saved?" He paused, and again more emphatically asked the question, "What shall I do to be saved?" Again with increased solemnity and impressiveness of manner, he repeated the momentous inquiry, when a voice from the assembly in clear and distinct tones answered, "Go and pay John Williams for that yoke of oxen you bought of him!" The remainder of the gentleman's address was not reported. All present appreciated the fitness of the unexpected word in season, and were saved from hearing a lengthy exhortation from a swindler's lips.

The incident has led us to think that there are a good many people who before they make much progress in walking in the way of salvation themselves, or guiding others therein, will have to "Go and pay John Williams," or John somebody else, the money that they honestly owe them. There is no man shrewd enough to pursue a course of dishonesty and trickery, and still retain the favor of God in this world, or a good hope of glory for the world to come. It is best to settle up, square up, and pay up, and then it may be in order to talk in the prayer-meeting.—*The Army.*

THE GYMNASIUM OF AFFLICTION.—It is in the gymnasium of affliction that men are modelled and fashioned in the beauty of holiness, and all their spiritual powers are trained for harmonious action. It was meet also that they should suffer, in order to complete their service. Like their Lord, they had to be made perfect through suffering; and if they had not suffered they had not finished the work which he had given them to do. They needed tribulation, moreover, that they might be made like their Saviour; for a saint untroubled, how can he be like the man who wore the thorn crown? Never smitten, never slandered, never despised, never mocked at, never crucified, then how could we be like our Head? Shall the servant be above his Master, or the disciple above his Lord? They who have gone before us passed through tribulation, and they needed it as much as we do. Let us think of all this, for it may encourage us to press forward. They were knights of the same order as ourselves, and by the self-same methods obtained the honors which they wear.—C. H. SPURGEON.

Bodies Bearing the Name of Friends.

Several English delegates to the Five Years' Meeting at Richmond, Indiana, will visit Philadelphia in the course of the next five weeks. Edward Grubb, editor of the British Friend, John Morland, Edith Morland and Albert J. and Guiljelma Crossfield are to be in the party.

DUNNINGS' CREEK Four Months' Meeting, belonging to Baltimore Yearly Meeting, and held at Fishertown, in Bedford Co., Penna., on the 20th and 30th ult., was an occasion to be remembered with thankfulness.

John Way, Samuel R. Neave and Jos. Elkinton were in attendance, and the community assembled to the number of one hundred and fifty. The spiritual covering, realized at both meetings for worship First-day, the 20th, was most comforting. The Gospel was preached in the demonstration of the Spirit and with power so that some acknowledged it had never come home to them so directly and helpfully.

This part of our state was settled by Friends in the last decade of the eighteenth century.

The Monthly Meeting of Dunning's Creek was set up in 1861 by Metallen. There were one hundred miles to the south in Maryland. Thomas and Abigail Penrose were first appointed to serve the meeting as clerks.

Two meetings held respectively in Clearfield and Centre Counties, are associated with this Monthly Meeting, composing the Four Months' Meeting.

If one goes through these valleys in the Allegheny Mountains, with their eyes open, there is much to inspire. The writer went en route to Carlisle, some twenty miles southwest from Harrisburg, and examined the far-famed school for Indian children with its departments of handicraft. Captain Pratt, who built up this Institution through several years of devoted labor is now succeeded by Major Mercer.

The educational interests so well planned by John Dickinson during revolutionary days, including the concern which resulted in Westtown Boarding School, has left a college at Carlisle bearing his own name.

The main building was first erected in 1783 and again in 1803, by the architect who built the Capitol at Washington, D. C. This is a fine colonial structure, surrounded by trees such as beauty the grounds at Westtown.

John Dickinson and Dr. Benjamin Rush conceived the plan of a central university of Penna. in Philadelphia, with colleges situated in the outlying districts of the State, thus extending the circle of its influence, and they showed much foresight in locating these centres of learning.

Westtown Notes.

Among recent visitors were Sarah and Mary Pumphrey, of Wallford, England.

The height of the "Camp Supper" season is now over, though for some weeks to come it is likely that one or two parties of boys will be out on Seventh-day evenings. One evening not long ago one hundred and seven pupils, in several groups, enjoyed this kind of outing supper.

On the fifth instant three class reunions were held at the School and between forty and fifty old scholars were present, belonging to the classes of 1882, 1906 and 1907.

The course in agriculture and the "Business" course which are offered this year for the first, are running successfully and evidently meet a need.

Correspondence.

Thou and I seem to be agreed that the way to rejuvenate the church, is for its members to experience a change of heart. But I am apprehensive that the trifling books written for children that I sometimes meet are undoing this great work at its fountain head. I think that those who should have the oversight of our reading matter all the way from infant primaries to Westtown, should bring a sound discretion to bear against this evil. It is so common to find center tables piled with popular magazines. I have sometimes commended an example I witnessed in the parlor of Joseph S. Elkinton. There lay upon the table just one book, that was "Letters of Thomas C. Upham."

Gathered Notes.

New York has a new Japanese magazine called the *Atlantic Monthly*, which will contribute to the cause in both Japanese and English calculated to appeal to the one hundred thousand subjects of the Mikado scattered through the United States.

The present experiment of some popular magazines in the way of offering reduced rates on subscriptions for two years or more, seems to find more than its match in the *Success Magazine* which offers a life subscription for ten dollars.

MANY people may be surprised to know that the Bible is now translated and read in four hundred different tongues. W. G. Fitzgerald relates in *Harper's Magazine* for Tenth Month how this vast undertaking has been accomplished. It has cost many lives and millions of dollars. In addition to the first cost of translating there is the expense of revising. There are two thousand linguists continually employed by the British and American societies which have this work in charge.

ALL Baltimore Methodists claims that the first Methodist meeting house in America was erected in Carroll County, Maryland. The tract of land near the present village of New Windsor, on which that building stood, has long been held in sacred memory by Methodist people and many pilgrimages have been made to it as a Mecca of Methodism. The site has now been conveyed to the Methodist Historical Society, at Baltimore, by David E. Stern, owner of the farm containing it.

In Seventh Month the planet Mars was distant from our earth "the mere trifle" of thirty-eight million miles,—the nearest it has been in thirty years. Naturally it was the subject of unusual interest among astronomers.—In this country, Professor Lowell, who from his Arizona observatory has discovered a large part of all that is known about the red planet. In an early issue of *McClure's*, Professor Lowell will tell what he saw during the Martians' recent excursion earthwards.

The most remarkable feat of travel in the whole history of creation, with a single exception, is the invasion of Europe, Asia, and the Americas by the elephant family, whose birth was in Africa. New light has been thrown upon this interesting chapter of the natural history through the discoveries of the American Museum of Natural History, and the paleontologist in charge of the Museum's recent expedition to Egypt. Prof. Henry Fairfield Osborn, has written fully for the Tenth Mo. *Century* of "Hunting the Ancestral Elephant in the Fayum Desert." The article is illustrated with photographs and restorations by Chas. R. Knight.

WILLIAM T. STEAD recently remarked at a Peace Conference in this country, says that "Common People," that in Europe he had been told that all the governments wanted peace, that most of the people wanted it, but that the newspapers were continually stirring up strife. If twelve editors were out of the way, W. T. Stead was assured, "we could have permanent peace."

The events of the past few weeks have suggested a similar situation in this country. The people want peace; but a few hoodlums on the Pacific coast, and a few newspapers scattered over the country seem bent on plunging them into war with a friendly people.

The *N. Y. Tribune* well observes: "It is a time there was an end of all this jabber about warships and 'cat's paws' and holy wars and what not else. If men cannot talk and live in peace and patriotism, at least they might talk and write sense on some subject."

BARON UKRULL, a Russian Baptist, who is in this country now in the interests of his denomination, is described by a Baptist exchange (*The Watchman*) as follows: "A gentleman of large estates and an atheist, his attention was called to the New Testament by reading the writings of Count Tolstoy. He was anxious to learn more about this Jesus whom Tolstoy said was the best man who ever lived. He was deeply impressed in reading the New Testament with the exalted spirit and morals there set forth. But the particular verse which decided him to become a disciple of Jesus was John 13: 35. 'By this shall all men know that ye are my disciples, if ye have love one to another.' He allied himself with the Baptist Church composed partly of the peasants of his estates, and in the death of preachers, and having a better education than they, he was chosen to be their teacher, though he had no religious training.

THERE is a Moravian mission in Northeast Australia among the Papuans, a teaching and a crew tribe of cannibals. Twenty years ago no vessel dared to venture there. Now vessels put in there for repairs. Fifteen years ago a shipwrecked crew was rescued from nearby cannibals by these Christian Papuans.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt recently delivered an address in Memphis, Tenn., before an assemblage interested in deep water ways, which included governors of sixteen States, United States Senators, representatives in Congress, naval engineers and prominent business men representing the entire middle West, from the Canadian line to the Gulf of Mexico. He declared in his address that the time had come when the inland waterways must again be utilized for transportation of the great natural highways, he said, "can never be monopolized by any corporation. Wherever a navigable river runs beside railroads the problem of regulating the rates on the railroads becomes far easier because river regulation is rate regulation." He declared that the improvement of rivers and canals is a national project, and that the government, just as harbor work was done, and cautioned the advocates of the project of a deep channel from the Gulf to the Great Lakes that other means of utilizing the rivers must not be lost sight of, that one comprehensive scheme could include improving navigation, guarding the banks and timbering of the river banks, providing of pure water supplies, preventing the washing away of fertile soil and providing unlimited power for manufacture.

The visit of Secretary Root to the capital of Mexico is said to have been successful in promoting good feeling between the United States and Mexico, the extension of trade and a more stable condition in Central America, which both countries are interested.

Thirty-two persons in all have been indicted at Harrisburg, Pa., charged with aiding in defrauding the state of millions of money in connection with the building and finishing of the new Capitol.

By the will of Anna T. Jeanes, a wealthy city lately deceased an estate of about three million dollars is to be distributed, largely for charitable and educational purposes. By one of its items a tract of coal lands is devised to Swarthmore College upon the condition that the college should abandon intercollegiate athletic sports. The acceptance of this bequest by the college is under consideration.

The Commissioner of Immigration lately stated that "During the last twelve years more than eight millions of immigrants have entered this country, and for the most part they will be well assimilated and will be on a fair way to appropriate assimilation." He further said that ninety per cent. of the eight million immigrants had been absorbed in the factory, the mill, the mine and the callings incident to rapid transportation, and that the remaining ten per cent. had taken up occupations incident to agriculture, stock raising, and so on. Eight per cent. of the total volume of immigration, he affirmed, has found its way into seven States, leaving only twenty per cent. for all the other States or Territories.

By a recent change in the postal laws, the rate of postage upon letters going abroad to the usual points will be five cents for a letter weighing one ounce or less, and three cents for each additional ounce or fraction of an ounce.

The Postoffice Department has announced an agreement with practical all foreign governments for the establishment of an international reply coupon system by which persons in one country may send to correspondents in another country coupons which are exchangeable for the postage of that country. The purpose of this arrangement is to facilitate the prepayment of replies to correspondents. The reply coupons are of the denomination of six cents, and can be exchanged for foreign stamps to be used for reply postage.

From statistics recently published by the Census Bureau respecting the area of many of the large cities of the United States, it appears that New York had the largest land area—290,217 acres, followed by Kansas second, with 125,600, Chicago third, with 117,717, Philadelphia fourth, with 81,828, and Duluth fifth, with 40,566. The five cities named were the only ones with more than 40,000 acres of land surface.

FOREIGN.—Joseph H. Choate, one of the delegates to the Hague Conference from the United States, has lately made a powerful appeal in that body for obligatory arbitration between nations. He showed what high civilization it would be on the road to peace, and that high civilization if the Second Peace Conference was able to boozed of having for the first time not only gathered together in one assembly representatives of all the world, but of having bound the whole world with a universal treaty of obligation, which might be considered as a basis for the final and abandonment of the employment of force in international disputes and substituting justice therefor.

A standard measure, thirty-six inches in length, lately been constructed in England made of nine parts of platinum and ten of iridium, a combination which it said is not affected by either heat or cold. It is to be preserved in the government collection of standard weights and measures, and is to be examined every year for several years, and if found to vary length by the one millionth part of an inch, it is rejected.

It is said that the Swiss hotel business has become so important, in view of the large number of tourists that statistics are now being kept to show the different nationalities represented among the guests. Of it it appears that thirty-one per cent. are Germans, twenty-two per cent. are Swiss, fourteen are English, twelve are French and six per cent. are Americans.

It is announced that the international postage stamp which was adopted at the Rome Postal Congress last year will now come into use. Its value is five cent and it will be sold in every country in the postal union so that a correspondent may prepay a reply from any of these countries.

Secretary Taft has lately visited Japan and interviews with several of its prominent statesmen whom he was cordially received. In reference rumors of an approaching conflict between these two nations were recently stated at public gathering in Tokyo: "War between the United States and Japan would be a crime against modern civilization and wicked as it would be insane."

An imperial edict dated the 30th ult. decrees compulsory education for everybody in China. It declares furthermore, that the people to be taught the principles of constitutional government in order that they may be better fitted to elect representative when a Parliament is created. The Department of Education has been ordered to issue text books for the instruction of scholars and the municipal boards have been instructed to prepare for the experimental local self-government.

A large iron industry is reported to exist in China. Han-yang on the Yangtze River several hundred miles from the coast. It is stated that the mills there are already competing with Europe and America in production of iron. The great railroad system is being built in China. With an unlimited supply of labor, and cheap rates that labor-saving machinery is at a discount, without any fear of strikes or trade combination with an abundance of iron ore and coal within a few miles of the works, and with mines all owned by the companies, it is twenty cents a ton, less in less than at lower prices than the articles can be imported.

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:49 and 4:32 P. M., other trains will be met when requested; stage fare fifteen cents after P. M. twenty cents each way, and telegraph to the school by telegraph, wire West Chester, D. and phone 114 A.

WM. B. HARVEY, Superintendent.

DIED.—At her residence, Colerain, Ohio, Eighth Month 7th, 1907, MARTHA R. BINNS, in the seventy first year of her age. She was a protracted illness which she bore with much patience and resignation and trust is now a partaker of that rest for which she longed. — at his residence, West Grove, Penna., Twelfth Month 16th, 1906, ALFRED F. CONARD, in the seventy first year of his age. He was a member and diligent attendant of New Garden Ministry and West Grove Baptist Church, Meigs Co. For some time before his death he felt he would not be with us much longer, and his earthly work was nearly finished. Desiring to serve his Saviour and be ready for the heavenly call of his life forbearing spirit, gave many evidences of the New Birth. Though the summons came very suddenly, we feel he has been safely gathered into heaven's Rest.

— at Germantown, Penna., on the 26th of Sixth Month, 1907, REBECCA F. B. HULME, widow of John Kirkbride Hulme, aged sixty-four years. She was a most conscientious and devoted member of the Monthly Meeting of Friends of Philadelphia, for the Northern District. The influence of her daily walk and quiet Christian example, was felt by many.

"My presence shall go with thee,  
And I will give thee rest."

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, TENTH MONTH 19, 1907.

No. 15.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

(Contributed.)

## Two Aspects of Worship.

Sitting with a mere handful of Friends is one of the declining meetings of our Yearly Meeting, closed for the most part save when some visitors like ourselves make a special effort to open it, one's thoughts naturally turn to the religious environment in which the meeting is located. The community is an old one. Two hundred years of history give some ground for the assumption that the vitality of institutions and beliefs can be in some measure judged by what one finds surviving about him. The Society of Friends after a hundred years of activity and apparent success has finally reached the threshold of extinction in the locality. Methodists and Presbyterians with a much shorter reach of history are what might rightly be called flourishing organizations to-day, and this morning while the few of us sit and worship "after the manner of our fathers" in the mostly forsaken meeting house, the many flock to the services of singing and praying and reaching hardly a stone's throw away. Is it at all surprising that the thought comes to some minds of the few Friends, "Is it worth while thus to separate one's self from zealous neighbors and leave them to suspect that we may have some feeling of superiority?" "Isn't their motive and ours like and haven't we enough in common to make it possible for us to meet together?"

Reflecting thus, a new vision, or more likely a very old vision comes to us with new force and sets at rest any disquietude of mind aroused by the previous reflections. We see worship in two distinct aspects, so distinct indeed that it would be quite impossible for us not to make a definite choice between them. Sitting in the Friends' Meeting under the ancient covering of silence, a silence not at all likely to be broken

as we well know, our attitude toward God is undoubtedly that of waiting for Him to do something for us—to give us a vision of service, to fill us with a sense of his love or to put prayer and praise in our hearts. With the other two companies near by the attitude is definitely that of making an audible and visible offering to God,—doing something for Him. Prayer and praise and preaching, representing the very best of man's performance make a full programme of activity until the benediction is said.

Much doubtless can be urged for both attitudes. Some characters entirely able to join in the activity of expression would feel entirely at sea in the attitude of subjection and could recognize no service in it. And so we find ourselves questioning once more what relation there may be between silent worship and active Christian service. The crux of the whole matter, it suddenly seems to us, must rest in this question.

When one has a good feeling, a noble impulse, one of two things happens. It stirs and warms our soul either to fade into uselessness or else it seeks some outlet of expression in conduct or service. Under the lively programmes of our Christian neighbors this expression is immediate and not infrequently vigorous. The good impulse discharges itself at once in singing, in prayer and in praise. Under our less demonstrative system the question is whether there is any discharge in action at all seeing how often the usual signs of it are withheld. The test, the final test after all is the result in Christian character. Is there a distinct difference in the two systems in the effect upon character? Once more we are reminded that science has apparently demonstrated that the immediate discharge of an emotion or impulse in action leaves the individual either inert or else the victim of reaction. On the other hand it seems clearly true that a personal emotion once stirred and renewed under the weight of Divine influence gains power until the discharge in action having the nature of compulsion proves most effective.

Both systems have made saintly characters, but the results of the one under which we were that First-day morning gathered seemed, as we reflected upon them, wholly out of proportion to the number so engaged

to worship. How many of the institutions of society at large are traceable to the stirring of hearts in a silent meeting? How many of the best things we have ourselves been able to do have had such an obscure origin? How wholly transformed our lives would be if only we were regularly faithful in action to the soul stirrings of silent communion? Such an impulse might be no more than to make a call at a friend's house or to give a word of solicitation to the unwary, but it would surely give us definite progress in the Christian life.

So our separateness in going apart from our brethren seems not only justified for us but necessary to our progress, for who can go forward wisely without choosing the best path open to him?

There is finally one further consideration. The habitual expression of religious emotion according to fixed programme often carries the participant much beyond the limits of what is strictly an honest expression for the time being. There are of course possibilities of dishonesty, more especially in withholding expression, where the aim is to have such emotions realized in life, but according to our vision of it that morning the difference in favor of the Friendly plan seemed very great. So without any exultation, in view of our many short-comings, but with sincere thankfulness that the way for us seemed so plain, we found compensation for small numbers and apparently lost zeal in the conviction that our way at least brought us into more close and personal co-operation with the kind Father of us all.

## Gains of the Hague Conference.

Following our hopeful view expressed in a former number, of the beneficial influence of the Hague conference for the cause of peace, we are pleased to publish the following remarks of "Holland" from the Philadelphia Press.

"One happy result of this conference will never be disclosed upon the record, but from some points of view it is the most important. For, returning Americans who know, report that the conference has led to the establishment of very close, cordial and important relations between France and Germany and particularly between Germany and England. Every dele-

gate to the conference knows this and will so report, although unofficially, to his home government, or to those at home whom he represented. These cordial relations which have taken the place of friction cannot fail to be of the utmost immediate importance and indirectly of great importance in maintaining the world's peace.

"Another highly important result is that contained in the determination that hereafter The Hague conference shall meet automatically, so to call it. It is to be a permanent organization, meeting by virtue of its own authority and without any separate call, once in five years. It is the expectation, therefore, that the next meeting will be in the summer of 1911, and will require no summons from Emperor, King, President, Parliament or Congress. It will meet because it has been authorized to meet, and that is a great gain.

"Another result deemed of the utmost importance is the understanding that the permanent court to be established at The Hague, no matter how established, how many judges there are to be, what their salaries, or in what proportionate way the court represents the various nations, nevertheless, it is to be a court with judicial functions rather than those of a tribunal of arbitrators.

"There may be difficulty in determining the constitution of the court. When the Americans sailed from Europe they were under the impression that the court might be established through the representation upon it of a majority of judges representing the great world Powers and a minority of judges representing groups of small Powers, as, for instance, one representing the Scandinavian Powers. These are details which, it is believed, will ultimately be well worked out, but it is regarded as well worth the gathering of these delegates at The Hague that there should be at last understanding, first, that the tribunals are to meet once in five years, and that without any call, and second, that the permanent court is to have judicial functions instead of those of a mere arbitrator."

**READ THE LETTER THROUGH.**—What would you think of a person who had a letter from a dear friend, and who should sit down and read a page, or a sentence or two in it now and then, never reading the letter from beginning to end? What idea would a person get from such a perusal of a letter?

About half of the New Testament is composed of letters, but how few persons there are who ever read these letters entire. They read by snatches and sentences, and of course do not grasp the grand thoughts which run through the whole letter.—*The Armory.*

### Some Old Letters

#### PRELUDE.

[The following extracts culled from letters written from England to Philadelphia, have been selected, in part, as showing the contrasted conditions wrought in sixty-six years. The writer was eighteen years old, and her bi-monthly letters to her parents were chiefly devoted to matters concerning the large family circle she entered. Each letter of single sheet was of goodly size, 15½ x 10½ inches, closely written over except the space for folding and address. Postage for the half-ounce, one shilling. As each newspaper sent her from home cost her between one and two shillings, these were stopped. The seal of old letters, as is well known, often worked havoc with a word or two.

She sailed from Boston to Liverpool *via* Halifax, Fourth Month 17th, 1841, in care of Thomas Mellor and wife, and landed Fifth Month 2nd, going direct to Birmingham from whence most of these letters are dated. She left Liverpool Sixth Month 4th, 1842, by her previous route in company with the widow, Lucy Sturge and her children as far as Halifax. The return passage cost £41.

The mention of Friends whose names are familiar may contain nothing new, but the glimpses given possess the freshness of contemporary history. A journey to Scotland and other sight-seeing find no place here as such details vary little in half a century. It will be remembered the railway was a new mode of travel; the middle-aged woman offered as escort on one journey had never before been on a train and was glad to have even so young a traveller as companion.—S. C.]

Fifth Month, 1841.—I thought of sending letters home every two weeks by the Boston packets; there is more certainty in these than in the New York steamers. They talk somewhat of building some more vessels and having a weekly mail of Cunard's Line. Uncle told me that he heard in Liverpool that they had raised the price in Cunard's Line from £32 to 38, but I calculated that we only paid £28. We did not deliver up the bills till a few days before the end of the voyage, and it is the same price from Halifax as it is from Boston. We were very fortunate in having our trunks in our them put in the hold and did not see them till the next to the last day. They say that Lady Arthur and family did not have all clean clothes till then as they were all in immense chests.

The penny postage makes such a difference in the number of letters [written], but like everything else it is abused. They find that the red marks which were put on the black stamps could be effaced and they used again, so that now red stamps are used marked with black.

Sixth Month, 1841.—Fourth-day, Quarterly Meeting—Before meeting I spoke to Eliza Kirkbride, Joseph John Gurney, Hannah Kirkbride and her daughter Jane. We invited them to dinner, which they

accepted. As soon as the meeting had settled J. J. Gurney appeared in supplication, then James Backhouse spoke, then Hannah Backhouse and J. J. G., then two other Friends, then H. B. appeared in supplication, then Mary Capper spoke and then the general epistle was read, so that it was one o'clock when the first meeting brot and 2.30 when the second ended. H. Backhouse and family have taken a house in Leamington for the summer; she has minute for holding public meetings. One party to dinner consisted of J. J. Gurney, Eliza Kirkbride, H. Backhouse and daughter, Samuel Tuke, son of S. Tuke, of York and John Barclay, son of the Friend who compiled Barclay's series of which we have the "Life of Dewsbury." Before we had quite done dinner J. J. G. expressed a desire to walk in the garden and soon returned with a full blown moss rose which presented to E. K. who sat at his right hand. He with Samuel Gurney and Joseph Forster went to see the King of France last week. They waited a short time and we then told the king was ready; they expected to see him in state but instead of that we shown into a drawing room where the queen, princess and several other ladies were seated at their embroidery. After introducing them to the ladies the king requested them to be seated, and then they had a conversation on the subject of slaves in the islands for about an hour.

The Friends left as soon as dinner was over to go to "Farm" to tea. A large carriage, six inside, four horses and two outsiders, they came from Leamington this morning and return after tea.

How convenient the penny postage is! A few weeks since a friend who is staying at Leamington and who is acquainted with grandfather, wrote to him to say that he was going to take a run over there to some of the manufactories and that he wished him to think over some. This accordingly came and [dined with us]. The next morning a very handsome tortoiseshell comb was found and grandfather enclosed it and sent it by post, it costing no more than a penny. Flowers are often sent in boxes, and I have heard of an inflated bladder being sent from one end of the kingdom to the other.

Lancaster, Ninth Month, 1841.—[After a cold, rainy summer.] We have had a delightful warm weather for about two weeks which has been taken advantage of in gathering in the harvest. Aunt and I went to visit a large Lancastrian school for the instruction of children who work in factories. We then went into the cotton mill. The machinery is beautiful; they are making faster than they are selling, but I hope better times will come, and there is a poor consolation in knowing they are no worse than the rest engaged in the trade. At a manufacturing village near Manchester there are seventy factories of different kinds closed.

Birmingham, Tenth Month, 1841.—On Seventh-day evening arrived here Sara Grubb, her daughter and John Bell of London. S. G. has a certificate to visit all the Quarterly meetings in the kingdom and holds public meetings. She delivered a remark

ble sermon First-day morning and then appointed a meeting at six for those not members of which public notice was given; we understand it was satisfactory. She has been twice before here to hold public meetings but was prevented. She is considered the most extraordinary minister in the Society; is small of person, nearly blind and very deaf, but her voice is powerful and delivery clear and impressive. She and her companions left us on Second-day afternoon.

Tenth Month, 1841.—Little did I think of often riding on father's foot to "Banbury Cross" that I would ever ride here in reality. On Third-day at 6.30 it looked discouraging, dark and rainy but as we had aside places (on the coach) it did not much matter. Soon after it cleared off and we had a pleasant ride of twenty miles from Birmingham to Warwick, which is a neat, respectable town, but very busy owing to the County Assizes being held that day. Two miles farther at Leamington we changed coaches, and having half an hour to spare walked about the town, and into the Pump-room. From there we came twenty miles to Banbury at about two o'clock.

Yesterday was market day, which amused us very much. It begins at twelve and lasts till five. Stalls are put up in the morning and the people collect in great numbers and there was quite a busy scene. In one part is what is called "statutes," where are a number of young men and women waiting to be hired, and old women in red cloaks (which make me think of witches), and men, women and children, made up this motley group. Uncle's house [with shop at the front] is in the corner of an open space where the market is held. Three young men and one woman serve in the shop, and they were very busy all market time. In the parlor back of it, cake and fermented wine were given the customers; a bottle of this wine always stands ready to hand to customers.

On Third-day we were awaked at four and having our candle lighted managed to dress, had a cup of coffee and got into a carriage at five to go to Oxford, twenty-one miles. The first part of our ride was dark and we had to call up the people to open the toll gates for us. We reached Oxford at 7.30, and having ordered breakfast called forth to get an appetite. The bells were ringing for morning service, while the streets were so quiet that many birds were hopping about in the middle of the street. After breakfast a person uncle knew acted as our guide. Visited eight colleges, [and other places, including the Clarendon University Press], to two libraries, one being the Bodleian, the second largest in the world, the first being the Vatican in Rome. We left Oxford at 3.30 for Woodstock, six miles. . . . took tea at a Friend's who lives there, and after a ride of about two hours arrived at Banbury quite ready for bed.

(To be continued.)

"To do usully is a noble thing, to love mercy is a beautiful thing, but to walk humbly with God is the best thing."

### PRAYER.

If all the breath we spend in sighs  
Was spent in earnest prayer,  
We then should have few weeping eyes  
And know but little care.  
Alas! when in deserted lands  
No human help appears,  
We turn away from angel hands  
To waste our strength in tears.  
Oh music, light and glory lost  
To human ears and eyes—  
Oh love unchilled by that cold frost  
Which on our spirit lies—  
Awake our thankless hearts,  
Reveal the wonders near and far  
And grant us grace to know and feel  
How loved, how watched we are,  
Then would our cloudy hearts grow light,  
Our visions crowned with song  
And shadows of celestial light  
Be with us all day long.  
And as a sailor after long  
And dreary months at sea  
Knows land though yet unseen  
Is near, by winds that seem to be  
Sweet breath from lovely myrtle bowers  
On yonder southern shore,  
Sweet odors from the terrestrial flowers  
We never saw before,  
So we upon the wings of prayer,  
Would know that heaven is near.  
By fragrant draughts of heavenly air  
That come to meet us here.

From memory.

A. F.

### Shall "the Collections" be Abolished?

A subscriber on forwarding to us the following extract from the *Literary Digest*, says: "The tenor of the article sent herewith may be somewhat different from that of most of the articles in THE FRIEND, but probably many persons who do not see the *Literary Digest* would appreciate an opportunity to learn the trend of present day thought in regard to a subject considered so vitally important by the membership of Philadelphia Yearly Meeting generally.

"The collection, as it is taken in the majority of churches to-day, is an 'ill-mannered proceeding, . . . tolerated in civilized communities only by force of a long-continued custom.' In speaking in these terms *The Watchman* (Boston) voices its belief that the method ought to be changed, since in effect 'it is a public demand on every person in the congregation for a contribution, and subjects every person to the necessity of a public refusal to give, or of a willing or unwilling compliance with the demand.' 'Money for religious or charitable purposes extorted from reluctant hands may benefit the cause in which it is used,' reflects the writer, 'but not those who have parted with it unwillingly.' We read further:

"Many churches have abolished it, and placed small boxes in every pew, and at a certain point in the service, after a moment of silent worship, each person places a contribution in the box if he or she desires, or refrains from doing so. This plan is far preferable to the method of passing the contribution-boxes. Even the Roman Catholic way of placing boxes at the entrance to a church, to receive the offerings of those who wish to give, is preferable, and it has the good precedent of the method used at the Temple in Jerusalem by divine direction. In other of their methods for raising money, however, the Roman Cath-

olic Church is far from deserving commendation.

"We have also felt that the methods of raising money for benevolence in our churches have been trending toward the mechanical and away from the voluntary spirit, which should be predominant. Many churches which do not report a single conversion in a whole year point proudly to an increase of benevolent contributions. In many churches there is far more effort and activity in raising money than in winning souls to the Saviour. This is an inversion of emphasis, and will result in spiritual desolation. The atmosphere of the church should be such as to make it easy and agreeable for people to attend the services, and easy and natural for them to become disciples of the Lord. There should be no pressure or constraint to induce the giving of money for religious purposes, but giving should be the cheerful and voluntary act of ardent love for the Lord."

"*The Watchman* is led to these reflections by a recent editorial in *Leslie's Weekly* asking if church-going costs too much. *Leslie's* is quoted as asserting 'that many people who would like to go to church are prevented from doing so by the many calls for money, involved in regular church attendance.' It says further:

"Even when sittings in church are low-priced or entirely free, it is claimed that there are so many calls for money in other ways that self-respecting poor people who are unable to respond to these requests remain away from church rather than be subject to the shame of declining to give, and it is said that the class of people who are most affected by this are the bright, intelligent young men and young women who are just beginning active life on small salaries, but who are the most promising material for the future strength of the churches."

GEORGE DILLWYN a minister who resided in England in 1802, and returned to live in America, was particular to take all the members of his family with him to meeting, saying: "He did not find his meetings did him much good, if he could reflect upon having left any person in his service unnecessarily at home." He related an anecdote of a member who resided near Philadelphia and was negligent in the attendance of religious meetings. His son being diligent in going to meetings and walking several miles thereto. One day Joseph Hemphill, a distinguished lawyer of Philadelphia, and afterwards a judge and member of Congress, came into the store and enquired for the young man. His father replied, with a sneer: "Gone to meeting." "Gone to meeting," said Joseph, "the more to his credit, for he gets no help from his father, mother, or sister! I tell you what, if I was in your place, if I could not live up to the principles I professed, I would request to be released from membership." This unexpected rebuke had a powerful effect, and he could not get from under its weight, and at the time of his death sat head of the meeting he belonged to.

A. F.

## OUR YOUNGER FRIENDS.

A GUIDING VOICE.—A touching story comes to us from Minnesota. A farmer living on the edge of one of the lakes of that state started to cross it in a small sail boat one evening after dark. The wind changed, and a gust overturned the boat when he was in the middle of the lake. The surface of the water was covered with large masses of floating ice. The farmer was an expert swimmer and he struck out boldly toward the shore, where he thought his house stood, but he grew confused in the darkness; the ice formed rapidly over the whole lake.

He was in a small, quickly narrowing circle, in which he beat about wildly, the chill of death creeping over his body. He gave up at last, and was sinking in the freezing water, when he heard a sound. It was the voice of his little girl calling him: "Father! father!" He listened. The sound of her voice would tell him which way home lay. It put fresh life into him. He thought "If she would only call once more! But she will be frightened at the dark and cold. She will go in and shut the door—"

But just then came the cry loud and clear: "Father!"

"I turned," said the man afterwards, in telling the story, "and struck out in the opposite direction. I had been going away from home. I fought my way; the ice broke before me. I reached the shore and home at last. But if my dear little girl had not persisted in calling me, though hearing no reply, I should have died there alone under the ice."

What a multitude of souls about us, like that poor man, have lost their balance, and let go their grip on the lifeboat, and are struggling amid the cold, icy waves of sin—soon to sink to the bottomless pit and be forever lost, unless some one goes as near to them as possible, and calls them in the right direction. Just one word spoken in Jesus' name may show them the right way, and be the means of their salvation.

Dear brother, the sound of your voice, the words you may speak, the kind action you may do, may show some fallen brother the right way home. Oh, let us not be weary in well-doing, for in due season we shall reap if we faint not.—*Christian Observer.*

A SWEET DAY.—A little girl was being put to bed one First-day night, and her mother asked her how she had enjoyed the day. She had been to "Sabbath School," and to church, and had had some Christian stories read to her.

She replied to her mother, without prompting of any kind, "It has been a sweet day. Mother, I love God."

Jesus said, "Of such is the kingdom of heaven." He would have our love to Him spring up like the bubbling fountain by the force of an inner propulsion, and the expression of our appreciation of Him and his works arise like the exhalation of a flower.—*Selected.*

AN HONEST LITTLE BEGGAR.—On one of the most beautiful market places in Brunswick, Germany, is a fine residence, very curiously ornamented. On the most conspicuous corner, facing the market place, is a life-sized statue of a ragged beggar boy, placed just above the first story window. The holes in the knees and elbows are so perfectly cut in stone, that you would almost think you were looking at Carolo himself. Over each window of the first and second stories a beggar's hat is carved in the stone, instead of the ornaments usually placed there.

The man who had built the house did this because he wished never to forget that he had been a poor boy, and to remind all who saw it that "honesty is the best of policy."

A great many years before, a German count, living in the same town, took a journey to Italy. One day, while driving through the streets of Rome, he found himself pursued by a crowd of half-famished children, begging for money. He took no notice of them, and by degrees they all went away but one, little Carolo, who, perhaps, more hungry than the rest, persevered, until the count, to get rid of his cries, threw out a handful of small coin into the boy's ragged hat. The boy, turning away satisfied, sat down in the shade to rest and count his money.

As he took the coins one by one out of his lap, to his surprise he found a large and valuable gold piece among them. The Italian children are too often thieves as well as beggars, but Carolo was not. His mother had taught him to be honest; so his first thought was to find the man again, and return to him the gold piece. All day long he ran through the streets, and at last, toward night, he found again the gay carriage of the count standing before a shop, and he soon told the nobleman of his mistake.

The man was so pleased with the honesty of the little child that he obtained the mother's consent, and took him with him to Germany. There he educated him, adopted him as his own son, and finally left him all his large fortune.

Carolo has been dead many years, but the old house still remains, keeping ever fresh the story of his early need, and the pure teaching of his humble mother; proving, too, the truth of the proverb, "Honesty is the best policy."—*New York Orb* writer.

TRY IT.—A famous English gardener once heard a nobleman say complainingly: "I cannot have a rose garden, though I have often tried, because the soil around my castle is too poor for roses."

"That is no reason at all," replied the gardener. "You must go to work and make it better. Any ground can be made fit for roses if pains are taken to prepare it. The poorest soil can be made rich."

It was a wise saying, and it is true in other places than rose gardens. Some young people say, "I can't be cheerful," or "I can't be sweet-tempered" or "I can't be forgiving," as if they were not responsible for the growths in their soil

garden because the soil is poor. But 'an ground can be made fit for roses,' and an heart can be made fit for the loveliest blossoms of character.—*Young People.*

## HISTORY OF FRIENDS.

(Continued from page 109.)

At this time the Countess of Derby held in a close prison at Derby, a poor sick man, named Oliver Atherton, who for conscience' sake had refused to pay some tithes which were on her property. When it had been for two years and a half in the little dark prison, he grew so ill, that a letter was taken by his son Godfrey, to the countess herself, beseeching for his freedom lest if he died in prison, his innocent blood should be required of her; but she said "No;" and when the young man came again and told this at the death-bed of his father the latter answered: "She has been the cause of much bloodshed, but this will be the heaviest blood to her that ever she spilt. He soon died, and as his friends carried him to Ormskirk to be buried, they posted up at the market cross, both at Garstar and at Preston, this inscription, which was also on the coffin.

*"This is Oliver Atherton from the Parish of Ormskirk, who by the Countess of Derby was persecuted to death, for keeping a good conscience in not paying tithes to her."*

Now there were three other men in prison for a like cause; but the countess instead of liberating them, when she read of the man's death, threatened to punish the friends for posting up the above inscription but her threats were unavailing, for her own life was ended exactly three weeks after Atherton died.

Another Friend, named Humphry Smith died in Winchester gaol this year, he had had, three years before his death, a vision of the great fire in London, which did not occur until three years after he died.

This year, too, George Fox was in Lancaster gaol; and one day while walking in his room, he saw the power of the Lord turn against the Turks, with whom at that time there was war in Hungary; a month after, came the news of the defeat of the Turks.

They brought George Fox into a court of justice one day, and required him to take an oath on the Bible, but he confounded them all by asking, how they could expect him to swear by a book which forbade him to do so? And if he were to be imprisoned for obeying it, why was not the book imprisoned too? To which the justices had nothing to reply, but put him into gaol again, until the middle of the year 1667 when they removed him from Lancaster gaol to the little town of Bentham, in York shire; thence to York, and finally to Scarborough castle, where he lay in great discomfort; and was very ill and weak from his long confinement, and the various trials he had gone through.

While at Scarborough he had many visitors, who came to argue with him on religious matters; one time General Fairfax's widow came, attended by a large



company of gentlefolks; but very few of his friends were allowed to come near him. The governor was kind to him, and once, when he was going up to attend Parliament, George Fox asked him to speak to quire March, Sir Francis Cob, and others, out his liberation, he on his return told George Fox that March had said:

"I would go a hundred miles barefoot to see George Fox free," and that several others at court had spoken well of him.

After a year spent in Scarborough castle, George Fox wrote a letter to the king, asking to be released, and Esquire March, who was a gentleman of the bed-chamber, told him he could to help it, and at length obtained an order for his liberation. On his way to London, George Fox held a meeting in Yorkshire, and coming near the house of Colonel Kirby, who had been the chief cause of his long imprisonment, the latter would have taken him again, but (like Giant Despair, when about to strike Christian and Hopeful in Doubting Castle), he was suddenly seized with gout, and confined to his bed. Sick and weak, George Fox reached London just after the great fire, which had laid waste so large a part of it.

Now we come to John Camm of Camsil, or Kendal in Westmoreland. He had been convinced of the truth by the preaching of George Fox, and was now himself a minister among the Quakers, in which work he exerted himself so much, that he fell into a decline, and died at home, surrounded by his wife and family. To these he once remarked, "How great a benefit I enjoy, having so much time to prepare for death, dying daily that I may live forever with my God in that kingdom that is so speakably full of glory. My body wastes away, mouldering down towards its place of centre; but my soul revives, and mounts upward towards its place and habitation in the heavens." On the morning of his departure, he called his wife, children and family to him, exhorted them to fear the Lord, to love his truth, to walk in it, and to be loving and kind to one another; adding that his glass was run, the time of his departure was come, he was to enter into everlasting ease, joy, and rest, and arguing them all to be patient and content in parting with him. Then fainting, he passed into a sweet sleep, but by the weeping and crying of those about him he awakened, and asking to be lifted up a little in bed, said: "My dear hearts, ye have wronged me and disturbed me, for I was at sweet rest; ye should not so passionately sorrow for my departure; this house of clay must return to its place; and this soul and spirit to be gathered up to the Lord, to live with Him forever, where we shall meet in everlasting joy." Then taking leave of them all, he charged them to be content in parting with him, and lying down, soon entered his eternal rest.

His beloved friend, John Audland, who grieved for his loss, also died of consumption; brought on by raising his voice so high as he did in preaching, that all present might hear. In a meeting which he held in a field near Bristol, he arose to speak

with an awful and shining countenance, and lifting up his voice like a trumpet, he warned the people with such strength and power that many fell to the ground, overcome by the sense of their transgressions. His wife, Anne Newby, of Kendal, was tenderly attached to him, yet did she willingly give him up to do his Master's work, rejoicing, as she said, "that he was found worthy to labor in the work of the Lord." And he truly did serve God, to his utmost ability, till his bodily strength failing, he was confined to his room by a fever, which in three weeks ended his life in this world. He entreated of his wife to give him up freely to God, whether it was for life or death—and she was strengthened to do it; but how great a trial it was to her, may be seen by a letter which she afterwards wrote concerning him:—"The Eternal God," she said, "who by his providence, joined us in marriage in our young days, in his wisdom, caused also his day to spring from on high upon us—in the marvellous light, and bright shining whereof, he revealed his Son Christ in us; and gave us faith to believe in Him, the Eternal word of life, by which our souls were quickened, and made alive in Him; and also by his holy power we were made one spiritually, our hearts being knit together in the unspcakable love of truth, which was our life and joy; by which all our temporal enjoyments were sanctified, and made a blessing to us. How hard it was, and how great a loss to me to part with so dear and tender a husband, is far beyond what I can express: the dolour of my heart, my tongue or my pen is unable to declare. Yet in this I consoled myself, that it was the will of the Lord to take him from the evil, and that my loss, though great, is not to be compared to this eternal gain."

"BLEST BE THE TIE."—A pathetic and yet charming story is told of the origin of the well-known hymn, "Blest Be the Tie That Binds," which was written by John Fawcett, an English Baptist, who died in 1817, having spent nearly sixty years in the ministry.

It was in 1772, after a few years spent in pastoral work, that he was called to London. His farewell sermon had been preached near Moinsgate, in Yorkshire. Six or seven wagons stood loaded with his furniture and books, and all was ready for departure.

But his loving people were heart-broken. Men, women and children gathered and clung about him and his family with sad and tearful faces. Finally, overwhelmed with the sorrow of those they were leaving, John Fawcett and his wife sat down on one of the packing boxes and gave way to grief.

"O, John," cried his wife, at last, "I cannot bear this. I know not how to go."

"Nor I either," returned her husband, "and we will not go. The wagons shall be unloaded, and everything put in its old place."

His people were filled with intense joy and gratitude at his determination. Fawcett at once sent a letter to London explaining the case, and then resolutely returned to his work on a salary of less than two hundred dollars a year.

The hymn was written by John Fawcett to commemorate the event.—*Pittsburg Press*

THE HOLLOW OF HIS HAND.

When tossed upon the billows

Afar from friendly land,

I will look to Him who holds me

"In the hollow of his hand."

Though rayless be my pathway,

By night the heavens spanned,

I will trust in Him who holds me

"In the hollow of his hand."

Though raging winds may drive me

A wreck upon the strand,

I will cling to Him who holds me,

"In the hollow of his hand."

Though deadened sails hang o'er me,

By hast'ning winds unheld,

I will wait on him who holds me

"In the hollow of his hand."

When strength is spent in toiling,

And wearily I stand,

I will rest in Him who holds me

"In the hollow of his hand."

When by the swelling Jordan,

My feet in sinking sand,

I will cry to Him who holds me

"In the hollow of his hand."

Ah, there is bliss in walking,

'E'en though a desert land,

In knowing that He holds me,

"In the hollow of his hand."

—Selected.

Extracts from New England Monthly Meeting.

From a Testimony of Sidney Monthly Meeting (Maine), concerning OBEDY PADDOCK.

When it became his painful duty to admonish the unfaithful and disobedient, he was peculiarly careful to seek after the proper authority, being well assured according to the prophet's testimony, that the Lord alone was a spirit of judgment to those that sit in judgment, and strength to those that turn the battle to the gate; and when any differences arose among Friends, he was unwearied in his endeavors to end them, and if possible to effect a reconciliation in the minds of those that did not see eye to eye. After he was confined to his house he would send for such to come and sit down by his side, in order that they might be induced to labor after that peaceable and quiet spirit that would end all differences.

Being a great lover of peace, he used all his endeavors to promote it in the neighborhood where he dwelt, so that his loss is sensibly felt by many not of our Society. Being for a long time out of health, he knew how to feel for those that were under similar sufferings, and as he could not go to their relief he did not always feel himself clear until he had written, encouraging them to bear with Christian patience and fortitude, whatever might be laid upon them.

Many of us will remember his sitting by his window fronting the road, on meeting days, observing his friends as they passed on their way to meeting, saying, that although his body was confined at home, yet his heart went along with them, and he was made to partake with them in the blessings which the great head of the Church is often pleased in condescending goodness and mercy, to grant to his humble and de-

voted followers. At a certain time having a severe attack of illness, he expressed to some friends who called to see him, that he was apprehensive the close drew near, and that if it was the will of the Lord to call him away at that time, he felt nothing but a quiet acquiescence therein, having as he said, an unshaken hope that when his soul left this body, he would find an eternal resting place through Jesus Christ, our Lord and Saviour. And at another time on a similar occasion, he expressed to a friend who called to see him, that he saw no cloud in his way.

He was confined to his house for nearly thirteen years previous to his death, where he took great delight in the company of his friends, many of whom called to see him, not only his immediate friends and acquaintances, but also friends who were travelling in the ministry, used often to call and spend a little time with him. Being often favored with the Divine presence to his own tendering and comforting, and to the strengthening and edifying of those whose lot it was to sit in his company.

#### Profitable Reading

The fact that the memory of early impressions is retained to old age, emphasizes the importance of guarding those impressions from all admixture of evil. So far as the books then placed before us were innocent and instructive, it was cause for special thankfulness in after years. And in as much as the ideas acquired by reading and the very words by which they were conveyed, not only linger in the mind, but gather strength with time, it redoubles the importance of a careful choice of books and companions in childhood.

The books compiled by Lindley Murray for school reading, were selections from the works of different authors, then recent. Our style had been undergoing a change that left little to be desired in the line of improvement. In subject matter there were among those writers some things that were debasing. Such productions our compiler carefully omitted. So far as other publishers also omitted them, it has contributed to pass them into merited oblivion. But I fear that what was good has in modern hands been too much left to perish with them. The selections of Lindley Murray had not been written especially for children. Many of those who used them having become habituated to pronouncing sentences while ignorant of their meaning, gathered but few ideas as they read. But this was a fault of the teachers rather than the books. There were at the same time other books in the school, whose style was not brought down to suit infantile ideas, but written in the language of mature years, to the use of which it was the purpose of the schools to train the expanding mind. These related to "Common things," embracing history and geography, and were calculated to leave ideas that would enrich the mind through life.

The foregoing has reference to reading at school, but it is reasonable to assume that the habits there acquired will have an influence on our choice of books through life.

Just here, is the critical period at which a right choice is invaluable. If we duly estimate the hold which knowledge now acquired takes upon the mind, it should add to our regret that anything then learned should need to be forgotten.

Some persons have undertaken to classify works of fiction, according to the degree of their evil influence, but they find they are alike in at least one feature, a total abnegation of religion. We have on record a parallel remark by Hannah More. As she was herself a distinguished writer, the consecutive works of Walter Scott were sent to her. She says she looked into one of them to be sure of a right estimate of its character, and had opened no more. She remarked "They may not be bad, but they are the absence of all good." If Friends are true to their principles they must reject works of fiction, and it is much to be regretted that we should have in our schools reading books for children that lead directly to the perusal of such literature.

The sort of reading suited to the different stages of life changes with advancing years. In early life we need to know what is transpiring in the world in which we may be called to take part. Such things are proper subjects for conversation and become themes for the books that fall in our way. All this should be encouraged with proper limitations. We may sift the views thus held forth, and rejecting the evil, appropriate the good for future use. We might almost say that when a young person leaves school his or her education is but just begun. The experience of life enlightened by reading and conversation is continually adding to our stock of knowledge and to our aptness in making use of that knowledge on suitable occasions. I can remember when a young man, if about to meet some small social circle, being troubled in thinking of some fitting theme for conversation. If haply we found there one or more of well-stored minds and apt to communicate, it greatly relieved the conditions. It always appeared as a poor expedient to bring up some game to beguile the time.

It were better in such cases to take up some book, whether of travel, or something else, containing points of interest that might instruct a company. As one should read, the others should be encouraged to inter-rupt at any point where an inquiry might be made, or some light thrown upon it. If the ensuing converse should be free but orderly the whole company might be the wiser. But if even good books are read, to be closed and not again thought of, it is a great waste of opportunity. In reading it is an advantage to have at least one listener with whom we may exchange ideas. If it should become common to make such use of our reading, we would find the more striking parts of every book stored away in our minds to be evoked on occasion, or pondered in private thought. As age comes on we might lose a portion of our ability to do this. But if the years of intellectual vigor have been well improved it will be cause of thankfulness that we have this store of good ideas to draw upon.

At this period of life religious reading should claim an increasing share of time devoted to books. It is a happy circumstance that in the decrepitude of age we can feel excused from an active interest in the many new things brought to notice.

The leading purpose to be recommended by this essay is the selection of suitable reading matter for the years of active life. If these books are of biography or of travel we would not expect the writer to be repeatedly speaking about religion, but by such works fail to make the best impressions unless we find the religious idea somewhere to pervade them. If the mind of the writer is not measurably under its influence we will find him sometimes using vulgar, slangy phrases, or still worse thrown blasts of contempt upon exhibitions of piety. A few such outbursts justify us in putting aside such books. Truly Christian writers seldom fail in some way to express positive approval of that which alone can change the human heart.

It is to be feared that among the authors of our modern books there are few of this character. There is so little that is edifying to be found in our magazines, that it were better to reject them altogether. When we find writers, none of whose utterances do violence to our best feelings, we need not be afraid of anything from their pen. Among such I would embrace C. Gordon Cumming. She was, or is a woman, not only of chaste diction, but was an excellent judge of what was suitable to be put into a book. Our librarians should be able to answer questions generally about writers that are instructive and elevating, and having once made the acquaintance of such a writer we may not hesitate to read any of his productions.

Of course I would expect those who may see these lines to read approved writings. Friends, wherever they may find them. But there is a wide field outside of the perusal of which would make us yet more satisfied with our allotment in this world with G. Fox. The pure-spirited T. Upham was one of this description. As if in our research we should go yet further back among old writers, the treasures we find will be none the worse on that account.

Among the poets of a former period James Montgomery is prominent as a true Christian writer. Reverting to the notice of him in the Biographical Dictionary, I found a prose work credited to him as history of missions in the South Sea Islands. I obtained the book and found it made up mostly of the voyage of Tyerman and Bennett, who went to inspect the mission to those islands. They narrate much that was not strictly the work of the missions. It was all deeply interesting and I here notice to illustrate the treasures we may find by little search into the past history.

Among Christian biographies I know none more instructive than the life of Hannah More, whose estimate of novel reading has been alluded to. She was a woman of remarkable talents. Her company was solicited by the learned, the wealthy, the nobility and the clergy of England. It was

voluptuous age in which she lived, but by the help of Divine Grace she gradually withdrew from the seductive influence of the world. She still freely mixed with a choice associates and exerted with her, and in other ways, a greater power for the welfare of mankind than the clergy did on their pulpits.

Bishop Taylor wrote a life of this woman, which he clearly brings to view by what eans she so far overcame the world. I wish that the young generally would carefully read it. I trust some old copies may yet be had. But it is to the reproach of our age that such a book should be lost.

LLOYD BALDERSTON.

10th Month 30, 1907.

### The Catacombs of Rome.

In the year 1578 some laborers, digging or building materials in a vineyard in the suburbs of Rome on the Salarian way, broke to a long subterranean corridor, containing inscriptions, pictures, graves, sarcophagi, niches for lamps on either side, and extending a long way underground.

The discovery produced a sensation. Rome had forgotten the multitudes that lived and died and were buried there. Soon investigations were commenced. Alfonso Giacomoni and Philip de Wingle were the first explorers; Johannes Macarius afterwards spent twenty years exploring the catacombs; Antonio Fosio spent thirty-six years investigating these abodes of the dead; and De Rossi has since published an account of many of the discoveries made.

The original entrances to these catacombs were in obscure places, in sand pits, or something of the kind, and here the persecuted saints found shelter for the living and burial for the dead, cutting out long galleries, and excavating little chapels in the soft tuff or volcanic stone.

In the Roman campaign were forty-three catacombs, whose names are recorded in the scriptures of martyrlogy and pontifical registers. It is now reckoned that there are about sixty catacombs extending far and near.

The catacombs of Rome have been supposed to be 500 miles in length. Marchi has more recently calculated their length at between eight and nine hundred miles, and estimated that between six and seven millions of bodies have been entombed there. De Rossi estimated that at the lowest calculation there must be more than four millions buried there.

These catacomb galleries are from fifty to eighty feet below the surface, there being in some cases five galleries, one under the other. No sunlight penetrates their dense darkness, and a man who ventures alone into those depths need never expect to return. Roberts, a young French artist, as once lost in the catacombs, but after long wanderings dropping down in despair is hand touched the string that he fastened to the entrance, and taking this as a clue, he went safely out. In 1837 a professor and sixteen students started on a holiday excursion to investigate the catacombs but one of them ever returned.

The passages are from six to twelve feet

high, and from three to six feet wide. On either side niches are hollowed out of the tuff rock like births on a ship, one above another, in which the dead were laid, from three to six persons being placed on each side.

All the passages and galleries are thus lined with coffins, and many of them end in chambers, often of large dimensions, some of them being artistically adorned, the walls and ceiling extensively sculptured, and beautifully painted, while sarcophagi of bronze and porphyry and rare marbles, contain the bodies of the dead. On their lids and sides are graven the forms and features of their tenants, whose portraits have thus come down to us. Around these were placed rich vases of gold and drinking cups of silver, and treasures dear to the departed when alive.

In the Vatican is the Lapidarian gallery, 800 feet long. On one side the walls are covered with memorials of the pomp and splendor of Pagan Rome. On the other side the walls are covered with inscriptions, pictures and epitaphs taken from the catacombs.

In these silent chambers of the dead are quotations from Scripture, pictures of the scenes, transactions and miracles recorded in the Bible, and epitaphs telling of the simple faith and blessed hope of those who rest there in hope of the resurrection at the last day.

Among them inscriptions were frequently found words like these, "He sleeps in peace;" "The sleeping place of Elpis;" "The sleeping chamber of Aurelia;" "Irene sleeps in peace;" "Arethusa sleeps in God;" "Zoticus laid away to sleep;" "Domitella's pure soul sleeps in peace," and scores of similar epitaphs which clearly show the faith and hope of these faithful witnesses for God, who being dead still speak.—*Christian Safeguard.*

### Where Silence is Golden.

A young woman whom I have known ever since she was "so high," made me a sort of "mother confessor" one evening when we were alone in a cosy sitting-room. Her talk ran something like this: "One of the trials of my life is self-consciousness. I sometimes feel conscious to the tips of my ears and fingers and toes. It's a genuine nuisance, too, for it spoils my enjoyment many a time. I hate to confess it, but this habit of thought is largely due to my mother's way of talking to me when I was a child. You know I was an 'ugly duckling,' and it was such a disappointment to mother with her pride and her really artistic eye. She did what she could to dress me well, but nothing was ever really becoming, nothing ever made me look pretty like other children. I was ungraceful in the best made clothes. Mother just talked it all out to me as she saw me and my defects. She used to tell me how awkwardly I walked, how faulty my complexion was, what my hair was that it should not be. I can't get over the feeling yet that everyone is taking notice of my looks, my clothes, my manners."

I was sorry for the poor girl, though I did hate to hear her blame her mother. As I thought the matter over very carefully,

however, it came to me that the mother who wants the plain child to be at its best does well to be very careful about letting the child know how it looks to others. It is best to let the child be natural, wholly unburdened with thought about self. Natural unconsciousness is the first essential to grace and to that happy way which in itself is at least attractive. To make any child self-conscious is to deprive the child of many pleasures.

One mother I know dresses her plain little girl with care, sees that the clothes are on well and firmly, then gives the child a hug and a kiss, and says, "You are all right now, go and have just as good a time as you can." Another mother whose daughter is very plain, makes it a point never to mention hair or complexion or appearance in the child's presence. If anyone mentions the matter before the child, she answers, "One kind for one, another for another. There's beauty in variety, you know," then changes the subject. This little girl, though not at all pretty, is natural, graceful and happy.

Always with reference to the possibility of making a child self-conscious, of burdening it with thought of its own peculiarities of imperfections, mother's silence is truly golden.—JEANETTE N. PHILLIPS, in *California Voice*.

"The purpose of punishment is not to inflict pain, but to awaken the soul of the offender to its own folly. It is just as much a manifestation of God's paternal love and care as the more pleasant experiences of life. Punishment must be inflicted that is long and severe, but underlying it is God's unconquerable purpose to save."

### Bodies Bearing the Name of Friends.

JOE S. GIDLEY and JAMES H. TUCKER of North Dartmouth, Mass., have obtained minutes from their Monthly Meeting to visit the Eastern Yearly Meeting of North Carolina in Eleventh Month, the latter having also a prospect of a more extended service.

The two Friends from Philadelphia who visited Sandwich, Mass., on the 10th instant on the occasion of the historical observance of the two hundred and fiftieth anniversary of the gathering of the first Friends' meeting on this continent, have returned, reporting the occasion as a very interesting one. Further report may be given in THE FRIEND. Among those who came from other parts were Charles and Arthur Perry, with their wives, of Westery, R. I., Quarterly Meeting and part of the family of Job S. Gidley of N. Dartmouth.

OHIO YEARLY MEETING.—(Continuation of account begun in No. 13.)—Second-day morning.—The meeting convened near the hour to which we had adjourned. Thomas A. Crawford, on behalf of the Representatives, reported they were united in offering the name of Jonathan Binns for Clerk, and that of James Walton to assist him. Also Pearson Hall and William G. Steer as messengers to Women's Meeting. (Women's Meeting united with the names of Elizabeth B. Stratton for Clerk, and Eliza H. McGrew for assistant, also Ellen G. Steer and Anna E. Dewees as messengers to Men's Meeting.)

The state of the Society was brought before us by the answering of the Queries which noted some deficiencies. The answers to the first show that nearly all our meetings have been held as directed, although our mid-week meetings are usually small. There were a few small meetings not held regularly.

The answers to the third brought forth considerable exercise owing to their apparent low state. More encouragement in the reading of the Holy Scriptures is needed among us.

Much good advice was given during the time, and after the answering of the Queries, after which the reports of the committee to the approved writings of Friends was read. The committee has distributed more books than were received, during the past year, and we trust much good has been done in the distribution of calendars and almanacs. Owing to the long standing of the committee and there being vacant vacancies, a new committee was appointed. They also asked for an increased appropriation to supply the demand for calendars and almanacs. A nominating committee was appointed to bring forward names for a new committee and there being a Third-day morning meeting opened with considerable speaking and the first business was the reading of obituary notices of deceased Elders. Those who have passed away during the past year are—Martha R. Binns, Cyrus Brantingham, Anna M. Pearson and Jesse Dewees.

A very interesting report was read from our boarding school committee calling forth much comment. The conditions noted and the bright prospects for the school are very encouraging. The interest manifested by the younger members throughout the meeting was a fitting and worthy commendation.

The reports on primary schools show that there are 439 children of school age within our limits—a gain nine over last year. There were also schools taught within the limits of nearly all of our Monthly Meetings during the past year.

The minutes for the meetings of the Meeting for Sufferings for the past year were read and approved.

The committee appointed at last meeting to bring forward names of Friends to constitute a committee to distribute the approved writings of Friends reported the names of a shorter list than that of the Quarterly Meeting. The nominations were approved.

A committee was also appointed to have two hundred copies of the Yearly Meeting's minutes printed and distributed.

At the conclusion of the meeting Third-day, mention was made of the death of James L. Gorton, which occurred at his home west of Barnesville on Second-day. The funeral was held from Ridge Meeting House, Fourth-day at 2.30 p. m. on time.

The public meeting on Fourth-day morning was held as on former occasions, to good satisfaction.

At the reading of the Minutes, each evening at the boarding school building where many are entertained throughout the week, were considered times of favor, as also the social mingling was much appreciated.

On Fifth-day morning, the committee to prepare resolutions to the annual meeting, each evening, produced one for each Yearly Meeting with which we correspond. They were read and approved, and directed to be signed and forwarded on behalf of the meeting. This being the last sitting of the Yearly Meeting, a solemn covering was felt to be over us, and much counsel and exhortation hailed from each earnest desire that we might return to our several homes feeling that it was good for us to be here, and endeavoring through Divine help to strengthen those of our brethren who were unable to be present and partake of these privileges.

The meeting then concluded, to meet at the same time and place next year, if so permitted.

At the annual meeting of the corporation of Haverford College, which was held at Arch Street meeting-house on the 8th instant, J. Wistar Brown was re-elected president, Asa S. Wing, treasurer, and J. Stoddell Stokes, secretary. Eight managers, whose term of office expired, were also re-elected for a further term of three years. During the past year nearly two hundred thousand dollars were added to the interest-bearing endowment, increasing the available investment income to over one million dollars. Over one hundred thousand dollars of this was derived from the sale of vacant ground received through devise of the late Jacob P. Jones, fifty thousand dollars as a legacy from the late Joseph E. Gillingham, fifty thousand dollars as a legacy from the late Henry Norris, and the eight thousand dollars as consideration for a right of way to the Philadelphia and Western Railway, which was located through the back of the college farm. The conduct of the Institution also resulted in a small gain during the year, contrary to the expectation of a large success of previous years. The new college year has opened with a freshman class of thirty-nine, and with a total enrollment slightly below that of last year, the loss being in special students and day students. Altogether the student body is regarded

as strong, and the outlook of the Institution encouraging.

FRIENDS at Coatesville, Pennsylvania, have rented a room for their meetings the coming winter, and it is expected that meetings will be resumed with the opening of the coming month. The room is centrally located, at Third Avenue and the main street. Lancaster and Coatesville walk to the Pennsylvania Railroad Station. The trolley line to Downingtown and West Chester passes the corner, and that to Parkesburg and points west is within a few minutes walk. It is hoped Friends in more favored neighborhoods, take this little body in mind, and that it will be strengthened by occasional visits of sympathy and spiritual help. A fund is already started for the purchase of a suitable lot and the erection of a meeting-house, adapted not only to meetings for worship, but for those of the Monthly, and it may be also of the Quarterly Meeting. Coatesville is the centre of industrial activity in the territory of Caln Quarterly Meeting, and the permanence of this meeting is largely involved in the firm establishment and healthy increase of the local meeting. Several families of Friends reside in the town, and an attendance of twenty to thirty-five persons was maintained throughout last winter.

#### SUMMARY OF EVENTS.

UNITED STATES.—Attorney General Bonaparte has given his opinion that the paying of the passage money of certain immigrants out of the Louisiana State funds, constituted an unlawful solicitation of immigration to settle in the State. This is expected and believed to some extent a movement to bring in desirable immigrants that was making considerable progress in the South. The Attorney General holds that a State does not differ from an individual with respect to the violation of the immigration laws.

State of Tennessee has issued orders directed to put a stop to the spread of the Southern cattle fever through Pennsylvania. The orders provide that between Second Month 1st and Tenth Month 31st no cattle can be shipped into this State from States having a cattle fever quarantine line established by the United States Government, without the cars being labeled "Southern cattle."

The parents of a boy in Moorestown, who are Christian Scientists and who permitted their seven-year-old son to die without medical attendance following an attack of measles, has lately been found guilty of manslaughter. Judge Horner in his charge to the jury said: "If a parent neglects to provide medical attendance for a sick child, with a knowledge of the child's needs, and the child dies as a result of that neglect, he is guilty of manslaughter, although he may have been actuated by religious motives and believed that he should have depended upon prayer and faith alone. The law will not excuse a parent from neglecting a legal duty to supply medical aid to one dependent and requiring it, where he has the means to provide it, because of religious belief that it is irreligious to do so. It is necessary for the State to show that death was due to neglect."

Dr. Lawrence Flick in a recent statement in regard to the progress of the efforts to lessen tuberculosis in the community declared, that the element of knowledge which the world will be most indebted for the elimination of tuberculosis is the discovery of the mode of the implantation of the disease. The consensus of opinion, it was shown plainly, was that the method of infection was both by respiration and through the alimentary canal. Every precaution must, therefore, be taken in the control of the spores from the moment it is given off to prevent infection by the former method, and equal care must be taken to prevent the use of food of infected animals. No animal which has tuberculosis in a fully developed form, should be used for food or for giving food without use of every precaution. In Washington, D. C., the government has prevention that Pennsylvania excel. If only the knowledge already gleaned by science in prevention along these lines is applied the elimination of consumption is assured. This result will be hastened because of the rapid results in attacking the disease.

In the territory of Washington, a new mode of operation which provides fines not exceeding three hundred dollars, and imprisonment not exceeding one hundred and eighty days for selling cigarettes.

A decision has lately been rendered by Judge Christman in the public nuisance case of the "Liquor selling" upon the question whether saloon-keepers are liable for the public nuisance of the liquor which is drawn to the inevitable conclusion that the busi-

ness of selling intoxicating liquors at retail to be done on the premises where sold is dangerous to the public health, and that the public health is thereby and therefore the place where such business is conducted is *per se* a nuisance and needs no proof as to its injurious effects upon the public."

In response to an order from the Philippines, 50 boxes of bumblebees have been sent from Washington, D. C., to Manila, for the purpose of localizing. Experiments by the Department of Agriculture Luzon in the cross fertilization of certain plants have shown that the honey bee is unequal to the task, that it was accomplished by the aid of the bumblebee. W. Clark, the late Director of Public Works at Pittsburgh, ordered seventy thousand snails to be distributed in the ponds around Pittsburgh park, but in the reservoir, having been advised that the snail would devour mosquitoes and germs of all species thus reducing malaria and typhoid fever. These have lately been received from the State hatchery distribution.

FOREIGN.—A method of treating cancer by a current of electricity, has lately been shown by Dr. Harri Paris before a company of more than fifty surgeons, many of whom expressed doubt of the efficacy of the method, but before they decided on the conditions. They examined the patient before and after treatment, and pronounced the cure complete. It is explained that a Gaiffes electric transformer connected with the city's electric supply sends through an insulated probe a current varying from 18,000 to 240,000 volts. From this probe the electric spark is five inches long, which is applied with a "fulgurator" or flashing effect on the cancerous growth, thus destroying all the diseased tissues. After fulguration the electric spark is used in lieu of the knife in volarizing affected parts. After if operation the wound is washed with water and a simple antiseptic dressing is applied.

Havoc is reported to have been caused in France, renewed floods, especially in the valleys of the Mass, Rhone, Tarn and Lovie. Many lives have been lost, houses swept away, cattle drowned and crops destroyed. It has been decided to convolve Parliament for measures and to give financial help to the flood districts of France. The Lovie has reached the highest stage since 1866, and the valley is reported to be vast lake. Cities are inundated, while scores of villages have been abandoned.

The new steamship *Lusitania* of the Cunard Line, is lately made her second voyage across the ocean to the Sandy Hook lighthouse in four days and two weeks, which is nearly five hours less than upon her first voyage. It is claimed that the superior speed of this steamship is due largely to the use of turbine engines. It is stated that to drive this vessel on its way across the deep at a speed of about 27.6 miles an hour, a horse-power is exerted nearly forty times that of the locomotive that does the work of drawing a train of several cars on land. The steamship displaces in the neighborhood of forty thousand tons, and carries over 2,000 passengers, fifteen hundred tons of cargo and all the fuel and supplies for the voyage.

Secretary Taft has been cordially received in China, and it is expected that his visit there will promote friendly relations between the two countries. If a reception given him in Shanghai, Chinese women high rank were present, and 4,322 other women have long prevailed forbidding such action. He stated that the Chinese consider the United States to be the only Power not wanting to annex a portion of the territory of China and as being disinterestedly concerned in China's welfare.

#### NOTICES.

NOTICE.—All meetings both for worship and discipline heretofore held at Caln, will be held at No. 3 South Third Avenue, Coatesville, Pa., from the First-day in Eleventh Month, 1907, to the first Friday in the Fifth Month, 1908, inclusive.

WESTTOWN BOARDING SCHOOL.—The stage to meet trains leaving Road Street, Philadelphia, for Westtown, will be at 4.30 p. m. and 7.30 p. m. Other trains will be met when requested; stage for other cities after 7 p. m., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D. arch, phone 114 A.

WM. B. HARVEY, Superintendent

WILLIAM H. PILE'S SONS, PRINTERS,  
No. 402 WALNUT STREET.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, TENTH MONTH 26, 1907.

No. 16.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

THEY who would abide in the Spirit of Truth should be watchful not to compromise it in the letter.

THEY who would maintain their abiding in the Truth will be positively pursuing its openings and dictates.

A prophetic church has a future to anticipate, as well as a past to remember and a present life to fulfil.

THE past is not preserved by resting on it in the present, but by going forward in the present; and not by going forward from former truth but by going forward in its true developments.

ABANDONING a position for that which once abandoned as untrue, is not progress.

THE best argument for soundness is found, not in railing against unsoundness, but in being so positively sound as to have no time for railing.

## The Demanded Revolution in the Ministry, from Priesthood to Prophecy.

The *Atlantic Monthly* for the present month contains two notable articles of interest to Friends. One by Charles Cuthbert Hall, an eminent, well-trained observer of religions all round the world, is entitled "The Ideal Minister." We will presently give, in his own language, an idea of the keynote of his article. The other, by Isaac Sharpless, is headed, "A Pennsylvania Quaker Boy." Justice could not be done to the latter interesting article by any description on our part, or by selections. It should be copied entirely on our pages to give it a satisfactory presentation.

We may say of C. Cuthbert Hall's article, that its general effect is to show the waning influence of the minister as a *priest*, and the gaining esteem of a minister as a *prophet*, when he has that inspirational gift. In substance, the Society of Friends has anticipated this contention, as in most other cases of modern religious enlightenment, by two hundred and fifty years—though we may not claim to have worthily exemplified the required ministry in these latter days, in its life.

The vein of sacerdotalism which runs through somewhat of the ministerial position of all, even the non-sacerdotal denominations, except the Society of Friends—and is creeping in, too much belated for respect, under our name among the "stated" functionaries wherever these are introduced, is regarded as the weakness of the position of the modern minister.

Also the effect of mental seclusion in the ministry, says C. C. Hall, "is intellectual self-deception. Living too much apart from men, an anchorite of the study, haunted by watchwords of a 'school of thought,' strained by mental over-production, a minister may establish a purely subjective, and quite morbid ideal. Obedient to this ideal, his mode of thinking may grow away from that of his brother men, and his life, wounded by the indifference of others, may shrink into itself, to tread henceforth with melancholy persistence, the lonely path of an intellectual Ishmaelite."

The cross-examination which the ministry is now undergoing is attributed to the spirit of social democracy. "It ought not to escape. Those who love it best will pray that, at all cost of sentiment and tradition, the ministerial ideal may so change with changing generations, that it shall keep close to contemporary human experience; being not an antiquarian survival, but an immediate and indispensable force in the life of man."

The sacerdotal idea was conspicuous by its absence under Christ's teaching. "At first, and so long as the simplicity of Christ's example prevailed over men's memories, they who were set to rule in the church exercised their authority as in no whit above their brethren. One of the greatest of the leaders accounted himself to be 'less

than the least of all saints.' In the same spirit the laity submitted themselves to every ordinance for the Lord's sake; esteeming very highly in love them that were over them in the Lord. But as the church, no longer a little persecuted flock, moved into the sunlight of imperial favor, the ministerial idea took on new attributes. From precedents set in Judaism and in non-Christian faiths, it assimilated the essence and donned the insignia of priesthood. It esteemed itself to hold the keys of the kingdom of heaven, to be the arbiter of conscience, the mediator of destiny, the dispenser of holy mysteries, the vessel of hidden grace."

The author observes that as a matter of fact the decay of faith in the priestly conception of the ministry has been going on for fifty years. "It may take fifty years more to consummate it; but the ultimate issue of the process is foreordained under the laws of the human mind. Less and less can men bow down to their brother men believing them to be other than themselves or in any sense spiritual custodians of the mysteries and grace of God. This is not iconoclasm. It is not irreverence. It is in part the postponed reversion of nature to spiritual reality; and in part the useful outcome of scientific study in the field of personality."

He thinks we make a great mistake in attributing to irreligion the breaking away from church life of large numbers of intelligent and pure-minded persons. There is much revolt against the authority of the ministry that arises from a vague sense of unreality in its position and claims. "People have studied the psychology of human experience. They have looked out more broadly upon the world; they have pondered the phenomena of spiritual life appearing outside of Christian boundaries; they have sought and found communion with God immediately by sacerdotal permissions and authorities; and their lives have, in consequence, grown away from a ministry hedged about with unnecessary survivals of unverified theory. There is nothing new in this. It is as old as mysticism. It is merely more general to-day than ever before. True mysticism, which rests on belief in the immediacy of access to God, has found a powerful ally in true psychology. Moving

into a larger freedom of the Spirit, the enlightened religious consciousness slips, with less compunction, ties of ecclesiastical custom that seem no longer essential to reality."

"Wherever a man arises of such simple excellence that the people dare to trust him, and preaches, without ecclesiastical accent, a Gospel of the Living God that appeals to life, and an interpretation of life that leads men to the Living God,—that man never lacks an audience, an influence, and an answer from human souls. The common people hear him gladly. The pre-occupied ear of culture is arrested by his words. The blood of high minded youth leaps beneath his message. The storm-swept heart of sorrow listens and finds peace."

"Humanity outgrows its priests but not its prophets. Sacerdotalism is a thing that we can live without, but the seed of God within us creates kinship with the Infinite that answers wherever the voice of man rings true to the things of God.

He is a minister, not because he is a priest, but because he is a prophet; a man who speaks for God and for his brother man."

### Numbering the Church.

The U. S. Census department has been writing to Lyman H. Johnson, of Everett, Mass., publisher of the *Stambridge Stone*, asking him for the statistics of the religious body to which he "belongs," and requesting to know the year in which it was organized, number of church edifices, value of parsonage, debt, salary, etc. He says in his paper, "I have written in answer the utter impossibility of complete statistics of Christ's church, now or in Bible times, since the only record is that kept in heaven, mentioned in Hebrews xii. 23; Luke x. 20; Phil. iv. 3; Rev. iii. 5; xviii. 8; xx. 12, 15; xxi. 27.

"Governments of this world can know nothing of the spiritual or true church of Christ, but only of religious corporations. They can, however, ascertain the places where Christians meet for worship, together with their preacher and elders, if any, and chapels, halls or private houses in which they assemble if meetings are held.

"It is just that the world should know that there is a numerous and increasing body of Bible believers who hold to no other church than that described in the Bible as in the address of the epistles of Paul, Peter and Jude, and Revelations, second and third chapters.

"I am not ashamed to own the facts that Christ has a visible church on earth outside of Babylon, and that I can name some of the places where its members can be found. I cannot speak positively of the spiritual state of many who profess a Bible faith outside of sect organizations. Jesus had a Judas among his twelve, and the church had its Ananias, Simons, Hymaneus, Philetus, Alexander, Diotrefes. But notwithstanding, now as then, Christ has known churches and saints in hundreds of towns, who are not organized by man.

"The church of Jesus Christ being altogether spiritual, cannot be computed numerically, as many of its true members may

be in existing denominations, and also many among so-called 'come-outers,' are manifestly not Christians. The governments of this world cannot distinguish between the true and the false. But the fruits of the spirit constitute the visible distinction which Christians recognize wherever seen, but cannot be made the basis of human organization, or of calculation by earthly governments."

### Some Old Letters

(Continued from page 115.)

Twelfth Month 1st, 1841.—We left Birmingham for London in the railway. It is a line I have not been on before; I was much interested in our ride which occupied about five hours. There are eight tunnels, one of which is the longest in the world and was very difficult to cut as there was a quagmire which made the earth rise up as fast as it was dug away. The country was covered with water, many cottages were entirely surrounded so that those who lived in them would have to use boats. We travelled in a car which holds only four, so that it is very roomy; they are called mail carriages and the price in them is higher, but they do not generally fill, so we were put in. I find by the newspaper there is a vessel sails Twelfth Month 4th and the next will be the fourth of First Month.

Peckham, near London, twelfth day of 1842.—From all I hear the sweet potatoes you sent caused a great deal of discussion among the good people of Birmingham, some liking them, others not, and they were suitable to eat only with particular kinds of meat and were considered very rich. Among other wonders of the day are American cheeses, which are become quite the rage; they are three feet in diameter and weigh two hundredweight, sold at from three to nine pence a pound.

On Second-day our party took omnibus to the City and went as fast as we could get through the crowd to King Street [and front window seats] to see the procession. The husband of our queen was coming to lay the first stone of the new Royal Exchange. Splendid equipages and footmen dressed off with pink silk stockings, gold and crimson, passed. The sheriff's carriage is a grand affair, coachmen, 2 footmen and one inside. The Lord Mayor's state coach is composed of gilt work and glass, with six white horses. In due time came the Prince Consort himself with many attendants in splendid dresses. He was on his way to Guild Hall there to look over the plans for the Exchange; and then the procession began with flags, people and carriages. In one carriage we saw Sir Robert Peel; the Lord Mayor and prince were in the state coach which came last of all, and the prince kept bowing to the people. The coach shook tremendously.

On Sixth-day the King of Prussia was expected to land to be present at the christening of the royal infant. Prince Albert was to go to Greenwich to meet him, and my five companions and I went into the road to see him pass down to Greenwich. . . . After waiting an hour on the road we were informed by some police officers

that the king was not to land till the next day, as the steamer met with an accident by running foul of another; but the prince was coming back. Accordingly we ranged ourselves in a row close to the side of the road and were honored with a bow from the prince as he passed; we thought ourselves quite conspicuous as there were six Friends bonnets in a row. On the next afternoon we went into the road, where, after waiting one hour walking up and down as hard as we could, we heard the twenty-one gun fire a royal salute and then set ourselves in order to see the royalty pass. On his landing the king was received by Prince Albert at the water's edge and conducted by him to the governor's house where he partook of refreshment. They then set off for Windsor, and we had an excellent view of the whole affair. The King of Prussia and Prince Albert went first in a chariot which has places for only two in it and glass in front, with four horses and postillion; two outriders before and about a dozen life guards on horseback around the carriage. One of our party says she saw the prince speak to the king just before they came to the king turned his head towards the prince, but immediately rode towards us and bowed, while the prince lifted his hat. We stood in the same place as the day before all in a row, and we fancied the prince recognized us.

There are many accounts in the newspapers of the visit of the King of Prussia to the sights of London. One day he with his suite went to Newgate where they were met by Elizabeth Fry, Samuel Gurney and wife and sheriffs, Lady Mayoress, etc. They went into one room where were the female prisoners waiting their trial all sitting at table. E. Fry sat at the head of it and the king on her right. They had a part of the Bible read and then E. Fry knelt down in prayer, the king followed her example and all knelt together, the monarch of great empire and the poor women convict. From Newgate the king handed E. Fry into the carriage and then got in himself and they drove to E. Fry's house where the talk lunch.

Second Month, 1842.—I gave in my last account of the visit of the King of Prussia to Newgate and will now give an extract from a letter from Peckham. "After leaving Newgate the king and some of his attendants went to Upton, the residence of E. Fry. Several of her relations had previously assembled, also the Friends of the committee who were appointed by the Meeting for Sufferings to present an address to the king, but owing to the shortness of the notice all of them could not be collected. The company stood round the room as the king entered with E. Fry upon his arm the latter introduced to him each of the Friends by name, and then the address was read to which he paid great attention. At that part where a hope was expressed that a peaceful relation might long subsist between the two countries, he said, 'God grant it may,' and when at the end the king was a kind of prayer that a blessing might be upon him and his consort and country and that lasting happiness might be his

portion, he was very much affected and shed tears. He enquired of William Allen whether he drew up the address and on being informed it was drawn up by a committee, he said, 'They are divine words.' William Allen, John Hodgkin, Jr., and Elizabeth Fry each had something to say in the way of ministry. It was altogether an impressive time and the king evidently felt it to be so, saying he should never forget it; he also said: 'I shall come again and bring my Eliza,' to which E. Fry replied, 'We shall be glad to see thy Eliza.'

We saw yesterday a letter from Elizabeth Fry to M. S. L., who had written to her about going to the banquet at the Mansion House, in which she gave her reasons for so doing. The Lord Mayor and wife are very intimate and dear friends of E. F., and they are very serious minded people. Being obliged to have this dinner company they pressed E. Fry to be present, which she at first refused, but on repeated entreaties she consented on condition that she was well enough. Some time ago she had a concern to have an interview with the queen, which was granted, but it was only for five or ten minutes, standing, and to speak only in answer to questions, so that it was no relief to her mind. Here, then, was an opportunity when she would be on a level with the prince, and she felt that when the time came if she were well enough it would be right for her to go. At dinner she sat between Prince Albert and Sir Robert Peel, the first minister, and had two hours conversation with them on religion, state of the country, prison reform, etc. Little wine was drunk, she did not rise at any of the toasts, but explained her [topic] to the prince and Sir R. Peel. The music was annoying, but she heard quite of a harmless kind. At the conclusion of the day she felt the reward of peace; she thought she had never passed a [day] in which she heard so few idle words. No cards were allowed, but some of the gentlemen brought them but did not take them out of their pockets. She spoke to nearly one hundred of those present including all the great officers of state. At the luncheon on First-day at the Mansion House with the King of Prussia the conversation was entirely religious, and she seems to think he is a very serious minded man.

[In connection with E. Fry an extract from a letter of earlier date, is inserted here.]

Elizabeth Fry and her sister were visiting families here [Birmingham] when I came.

On S venth-day morning we had her company to breakfast. After the [Bible] reading she addressed the servants very beautifully; we then went into the drawing-room where we had a sitting during which she spoke particularly to me. She presented me with a little book of texts compiled by herself in which she wrote my name. She desired her love especially to you both. Uncle B. has the care of fixing her visits which makes him very busy. She had the young men in situations, twenty-five in number, at his house and afterwards eighteen more at another Friend's house.

Grandfather had his choice and preferred the young women of whom we had fourteen. We had tea at six and after tea she addressed them. Grandmother, two aunts and I remained in the room during the time. Before she left she gave each of them a little text book, and one to me which she told me to end to my sister. I accordingly asked her to write E.'s name in it, which she did. This E. must consider as a great honor, as she does not write in every one. My book is a collection of her own, but the other is not. E. Fry is a very large, fine looking woman and is very interesting in conversation. She and her sister [in-law] attended the Monthly Meeting at Stourbridge and ate tea with us at David Brewin's. The next day they went home and the sister has been very ill since her return.

CORRECTION.—In second paragraph, under date Sixth Month, 1841, "Two outsiders" should read two outsiders.

To be concluded.

"MARK the perfect man and behold the upright, for the end of that man is peace."

As the time for David Sands' departure drew near, his greatest anxiety seemed to be for an increase of the kingdom of Christ, and of the religious Society of which he had long been a deeply exercised member, and to whose religious principles, identical as he believed them to be with genuine Christianity, he was deeply attached. About this period, 1818, a number of Friends met after a monthly meeting at Cornwall, to which he belonged, to whom in a religious opportunity, after suitable counsel and encouragement he said, "I wish, my friends, everywhere to know that I am like the children of Israel, when passing through the wilderness; my shoes are not waxed old, nor my garments rent; but the same living exercise and travail of spirit that I have witnessed in early life is yet my experience; and the prayer of my heart is, 'that my sword may remain bright and that I may go down to my grave in my harness.'"

After attending meeting on First-day, in which he was remarkably favored in testimony, when passing by the burying ground, he queried of his wife whether everything did not appear unusually pleasant, remarking, "I do not expect to pass this place again;" and though he was then in nearly his usual health, yet within a week his earthly course was terminated. The powers of his mind appeared bright, and his zeal to increase. He often expressed the belief that his time in this world would be short. He knew that nothing could take away the sting of death but freedom from sin and transgression, through the power of the Holy Spirit, and the sprinkling of the blood of Jesus. His nights were painful, and he was often heard supplicating at the throne of Grace that they who sat in darkness might be brought to have faith in that Divine power which caused the blind to see and the lame to walk. On his return home from the last meeting he attended he said he had taken a final leave of the meeting. He feared that many felt a disposition to withdraw their necks from the yoke of Christ, and that though he should be re-

moved from works to rewards, he believed the cause would make progress, though many might "fall out by the way," yet the Truth was the same that ever it was, and all who are clothed with it, would rise superior to all the power of an unwearied adversary. He remarked that he had never felt such happiness before, that he felt himself surrounded with heavenly spirits, that his sensations surpassed description. "I think," said he, "that some great change will soon take place with me; come life or come death, my joy and happiness seem complete. My cup has been made this day to overflow; I never experienced such a meeting as I have had this day." On Second-day morning, he was very feeble, and his general appearance indicated the approaching change. It was proposed to call in a physician, to which he consented, but said it was to gratify his friends, for he considered his case beyond the reach of medicine. He remarked that his day's work was done, that he had nothing more to do. He desired that all mankind would be willing to labor as he had done. "Behold I have left all to follow thee, the only true God, and thee alone have I worshipped and adored. Thou hast been my morning song and my evening prayer has been to thee.

"How is my soul replenished with thy sovereign grace; Thou hast preserved me by sea and land; Thou hast never forsaken me, though my trials have been many."

He proceeded also to speak of his experience, saying, "I have also been persecuted by false brethren, and many proving dispensations have been allotted to me; but blessed are they who are persecuted for Christ's sake. I have rejoiced that I was found worthy to suffer in so glorious a cause. If I know my own heart, from the commencement of my religious exercises, I have preferred the experience of the mercies of a gracious God, to all other things. By Him have I leaped over the walls of opposition that at times have encircled my path; but now the time draws nigh, the curtains of the evening of this life will soon be drawn. I have many precious friends who will lament my loss, and I am sensible that I have had their tender sympathy; though many of them are in a far distant land, yet I seem to feel their tender spirits hovering round my dying bed. But I must resign them with a confident hope of ere long meeting them in the realms of endless bliss."

He had often expressed a desire that he might be released from the suffering of much bodily pain in the closing hour; and he was favored to have his desire granted. In much quietness and composure he breathed his last, like one falling into a sweet sleep, on the Fourth day of the same week, being the fourth of Sixth Month, 1818. He was seventy-two years and eight months old, and had been a minister about forty-four years. A. F.

"CHARACTER is not taught, but caught; not fully inborn, but awakened, roused, kindled by the contagious touch of another of a little longer development and maybe of larger growth."

## OUR YOUNGER FRIENDS.

**AN ODD TEACHER.**—The whole family worried about Helen and her restless ways, but Aunt Emily provided the cure. One day she sat watching her niece as she scolded and stormed because she had to wait for a friend, and the very next day a dainty, pink-covered hamper was seen in the sitting-room. Aunt Emily explained that it was a present for Helen, and raised the lid to show pockets filled with scissors, thread, needles, thimbles and pins, while the hamper itself held some common crash towels. She explained that this work was to be done exclusively while the girl waited, and said that there was no particular hurry about any of it.

Helen did not care very much about sewing, but Aunt Emily had been very kind to her, so she tried the plan. In an instant the work could be pushed into the basket and the cover dropped without danger of crushing, and day after day, to please her aunt, she spent the forced waiting periods with the needle in her hand. She did not concern herself very much about the fact that the bottom of the hamper never came into view, because she learned to enjoy the quiet moments that she spent with the common towels. Her face lost its fretful look, and her fingers grew quite skilled with the needle.

But the day Aunt Emily went home she led her niece to the kitchen closet to show her the result of the weeks of work. Piles of dish towels, hand towels and dish rags were neatly arranged on the shelves, and Helen gave a little gasp when her aunt insisted that she had done them all. She could scarcely believe it, but when she was finally convinced, she begged her mother to refill the hamper. "I want to help you," she said, simply. So now some of the mending that is in no hurry—pillow-slips and other household articles—are in the hamper, and Helen is speedily working toward finer needlework, while she is learning to be patient, helpful and contented with the help of the hamper.—*The Girl's Companion*.

**THE ANCHOR HOLDS.**—A number of years ago in a town in Germany there lived a chain-maker unknown to fame. He was poor, but an excellent workman, and very conscientious in all that he did. Day after day he labored on quietly, doing most faithful work. He might have shirked his work. He might have done poor, imperfect work; but no, each link of the great chains he made must be right, and so he labored. Years pass, and on the great ocean there sails a large vessel, with many passengers. On the deck is coiled the great chain, attached to the sheet anchor. It lies there unnoticed, unthought of. Suddenly a storm arises and grows in intensity. So fierce does it become that the ship is in danger. Anchor after anchor is cast over, but the storm is so severe that chains snap like cords. Then comes the captain's order: "Let go the sheet anchor!" Now is the moment of suspense. It is the last hope of safety. Will it share the fate of the others?

Down into the deep it goes. In a moment the chain is out its length. The vessel quivers from stem to stern between the grasp of the two orces, the storm and the anchor. The old German chain-maker is battling with the elements. He wins. The anchor holds. The vesse is saved. Honor to the faithful old man! His work stood in the great moment of trial. In the last great day, "every man's work shall be tried," and faithfulness, faithfulness alone, will win the crown.—*Selected*.

**LEARNING TO WORK.**—"I don't know whether you can do anything with this boy," said Judge Mack, of the Chicago juvenile court when he placed a lad under the care of — Milliken, principal of the Jewish Manual Training School. "He has been in court time after time, and seems incorrigible; but I don't want to send him to the reformatory. He'll be a good object to test your theories upon."

"What can you do, Jim?" asked — Milliken, when the boy presented himself at his office.

"Nawthin."

"What would you like to do?"

"Nawthin."

"Wouldn't you like to work in the carpenter shop?"

"Naw."

"Do you want to study?"

"Naw; I don't ike studyin'."

"Well, then how would you enjoy seeing other people work?"

"I guess that would be all right," answered Jim, with a sudden gleam of unusual interest.

"Very well, I'll get you a comfortable chair, and you may sit in the workshop and watch the boys work," said — Milliken.

For three days Jim lolled in his seat while the boys sawed, planed and hammered the raw material into all kinds of useful articles. During all this time he looked bored and unhappy, while the rest of the boys were cheerful and gay. On his fourth morning at the school he said, rather shamefacedly, "Say, — Milliken, my mother says she'd like a box to keep things in. Can I make it?"

"Yes, certainly. How big a box?"

"I don't know."

"You must find out the measurements, so we can get the lumber for it."

The next day Jim appeared with a soiled scrap of paper, on which his mother had written the dimensions of the box she wished.

"Two and a half by three and a quarter feet," read — Milliken. "You must add that to see how much material will be needed."

"I can't add," muttered Jim.

"Don't you know any arithmetic?"

"Naw."

"Well, then, how are you going to find out how much lumber you want?"

"I s'pose I could learn that much arithmetic if any one would teach me."

When Jim returned to the workshop from the classroom he was smiling.

"Say, that teacher showed me how to add them figures easy. She's all right, she is! I guess I'll learn some more from her."

The box was a successful effort, and Jim's pride in it was great. — Milliken," he

said, when it was done, "the boys say they learn how to make a lot of things from books. I kind o' wish I could read 'em."

"Would you like to learn to read?"

"Sure," was the enthusiastic reply, and

Jim's "sure" was certain, for to the satisfaction of all his teachers he learned to leap and bounds, and in one year did the work of four grades. Then his mother moved away from the vicinity of the manual training-school, and he was unwilling to go to the regular grade school, where there was no manual work to keep him interested and — Milliken secured him a position in a large mercantile establishment. The his quickness and faithfulness are proving the efficacy of the theories tried upon him — *Youth's Companion*.

**A FAITHFUL JAPANESE SCHOOLBOY.**— Missionary of Japan relates that in Nagasaki there is a large school of about one hundred and fifty boys, only one of whom is a Christian. This boy has rather a hard time of it. He lives at a distance from the school, and has to bring his dinner with him. His enemies were watching for a chance to persecute him, and when they saw him fold his hands and say grace before eating they went to the master of the school and accused the boy "of something in the way of magic." He was called up by the master and asked to explain what it was that he did. It was a trial of faith. The little fellow answered nobly before the whole school, saying that he was a Christian, and that he was thanking God and asking him to bless the food. The master put his head down on the desk and burst into tears. "My boy," he said, "I am a Christian; but I did not dare to let men know that I was one. Now, plea God, I will try to live as a Christian ought to live."—L. D. B., in *Missionary Alliance*.

**THE ONE IN THE MIDDLE.**—"It seems me I'm always in the middle," sighed young girl. "I'm the middle sister, for one thing, Jean gets some things because she's the oldest, and Madge because she's the youngest, but I'm in the middle. As so often I have to help on both sides, because I'm in the middle."

"Well," said the listening friend, "you are to be envied because there are three on both sides of you to help. It is the blessed thing in the world to have chance to do things for others, and the one who has the best place for doing it, is in the happiest place of all. The Bible speaks of those who 'do evil with both hands earnestly,' but you have a chance to do good with both hands earnestly because there are always some one on each side of you, for you to reach a hand to. Why, its beautiful, if you only look at it as you should. What if you stood alone?"

"Oh, I'd rather be the one in the middle, truly, now you make me see all it means, cried the girl, radiantly. And who wouldn't let us get in the middle when we can, no matter if we have to be crowded a little by those above and below in their need? help. It is a royal place where one can reach out helping hands on both sides.—*Selected*.



**HE LEADETH ME.**

In pastures green? Not always—Sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night,  
I oft would faint with sorrow and afright,

Only for this—I know He holds my hand,  
So, whether led in green or desert land,  
I trust—although I may not understand.

And by still waters? No, not always so;  
Offentimes the heavy tempests round me blow,  
And o'er my soul, the waves and billows go.

But when the storms beat loudest, and I cry  
Aid for help, the dear Lord standeth by,  
And whispers to my soul, "Lo, it is I!"

Above the tempest wild I hear Him say:  
"Beyond this darkness lies the perfect day,  
In every path of thine I lead the way."

So, whether on the hill-tops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie, what matter? He is there.

And more than this, where'er the pathway lead,  
He gives to me to help and to be led,  
But his own hand, sufficient for my need.

So, when He leads me, I can safely go,  
And in the blest hereafter I shall know  
Why, in his wisdom, He hath led me so.

—Selected.

**The Cairo Orphanage.**

As it has been some time since those who indly contributed to the above concern, and others who were also interested in it, have had information relative to its progress; it was thought that some extracts from a letter from the individual who has been principal care of the Orphanage, and who is so uselessly devoted to the work might be of interest to many. The letter is dated at Cairo, the sixteenth of Seventh month, but having been from home without as much before me as could well be attended to, has occasioned the delay in sending the account. The extracts are as follows:

"It is some months since I have written to you, although I have often wished to write to you and let you know how we are progressing, and I have put off longer than should have done. . . . Some months ago a Mr. and Mrs. Scattergood called to see us. Their kind interest and gift of \$2) two pounds was much appreciated and was quite a help to us. The Lord has been very good to us and has sent us help often when we were needing it very much, but not once has He allowed these little ones to suffer or want any good thing.

"We now have twenty-three girls whose ages are from three-and-a-half or four to twelve or thirteen. Nearly all of them had been very much neglected. They are willing to do almost anything for those who love them. Six of them wished to join the church. Our pastor thought they were too young, and they have been kept back twice in this account, and also, that they may learn more before being accepted; but I am so glad they love the Lord and are trying to serve Him and perhaps it is good for them to wait a little longer. We have had several severe cases of illness, one case of phoid fever, one case of meningitis, and

one of diphtheria. These sick ones were all brought into my room, until we finally sent them to the Hospital where they were treated free. Our matron's only child died, which brought deep sorrow into our home.

"The committee refused to admit any new ones last month as our house is full and there is a debt on the Orphanage; but I hope we may not have to turn any needy ones away. Six or seven are now waiting to be taken into our home. I hope you may be able sometime to visit us, and I feel sure you pray for us. We need much wisdom and tact, and much love to manage such a family with such a lot of their poor friends who come to see them. We need a revival of God's Spirit and presence."

If there are any who feel like contributing to the relief and carrying on of the work it will be thankfully received and promptly forwarded.

JOHN S. FOWLER.

WINONA, OHIO, Ninth of Tenth Month, 1907.

FOR "THE FRIEND."

**The Garden of God, to Dress and Keep It.**

A garden is a place of fruitfulness. It may be productive in fruit or flower or of abundance of weeds. To dress and keep it is the work of the cultivator.

The garden of the soul or mind of man is not a new or original thought, but one that may rightly lead us to ponder the work of God within the sphere of our own being, and how we have profited thereby. There are few, if any, who cannot look back and mark how the hand of God by his Spirit has in different ways and at different times striven with them. The purpose of that striving was that they should be more attentive and diligent in their attention to the word of instruction—the Master mind—in his speaking unto us of his will and pleasure. The keeping of the garden of the heart is a great matter, our attention is so apt to be wholly to the outward. The outward has its place, but the controlling power is from within and the true balance can be kept only as we are balanced by the unerring Balancer, the Lord our God himself. The end and purpose of our Saviour's teaching surely was to bring us near to God, and the application of Christ's work and sufferings upon earth all are intended to reveal God unto us as one nigh at hand and not afar off.

Where then and how are we to realize the nearness and presence of God and his purpose of goodness toward us, but by attention to the work of his own grace and truth in our hearts? If the blood of Christ cleanses us from all sin, how can it be known but by the application of the power thereof to our individual experience? Our Saviour's teaching was practical, hence we are to be builders upon the rock and not upon the shifting sands of opinions, even of the best of men. Thus blessed are the pure in spirit looking only to Him for guidance and help, comfort and consolation.

The Master furnishes his servant with a sufficiency to fulfil his every requirement. The dressing and keeping of that committed to us is abundantly provided for as we are faithful to our trust, but here is where the falling short comes in, we are inattentive

to the secret injunction, so that the weeds grow apace and deface the garden of God in our own souls, and this is often seen by those around us.

I judge the truth still applies where it is so, "Repent and do thy first works," which means faithfulness and diligence to the call of God in every particular in our journey through life, for we pass this way but once, and the one opportunity missed may never come again.

At this point I broke off my writing and in the interim had occasion to go with my wife to Glasgow to attend the funeral of a friend of ours, a young wife of forty-two, cut down and thus laid aside, and the sorrowing husband with his three young boys are left to walk without her, who was to them the centre of their daily existence. Her day's work is over on earth, the garden of the heart is now in a higher region, but her beloved ones and we are left to fill our allotment still on earth, and, O that we all may realize we are in the Almighty's hands, and so may know of God's keeping power in Christ from day to day, enabling us in mind to live up to Him, who is ever near.

The keeping of the garden of the soul is a sweet occupation to all who live in the life that is from God. The redeeming life that makes all constantly anew—the heavenly nature that is in true harmony. How much of real joy and of abiding peace are missed by those whose lives are disjointed and so out of harmony. There is but one hand can make every bitter cup one of blessing, and that such is the design of our Heavenly Father I cannot doubt for one moment, and his one purpose of love in all his dealings with us, to draw us nearer and still nearer unto Himself. Christ is the expression of the Father's love in all that He has done and is the manifestation of the same in all that He is doing in dealing with us in various ways. The purification of the temple of the heart, as the seat and centre of our being is in order that He may come in and take up his abode with us. It is truly a taking of us out of our own littleness and nothingness and introducing us into the boundless fullness of his own holy being. The "I in them and Thou in me," is understood only as we are thus drawn out of ourselves and are made to feel and to know the unsearchable riches in Christ. It is not a name, it is a nature, and hence is as ointment poured forth which overflows the soul, from whence the breathing arises for all,—"thy kingdom come."

O that man did but know how near God is unto him, not in dread and fear, but in love and in goodness. The wrath of our nature done away by the harmonious work of his, God's power and Spirit, which embraces all that Christ has done and is to us. God over all blessed forevermore. Amen. How truly the end crowns all when God through Christ has got the victory over all, and all is laid at his feet, and then He is crowned Lord of all to the glory of God the Father.

The Alpha and Omega in all sweetens all so that the prostrate creature not only says, thy will be done, but rejoices therein. Yes, grace can make us triumphant, and

will if we abide in Him. Here I feel my pen must stop, so all praise be to God's holy name forever and forevermore. Amen.

CHARLES W. THOMSON.

4 Mount Pleasant, Rothsay, Bute, Scotland.  
Ninth Month 18th, 1907.

### Friends' Ideals in Education.

In that admirable letter of William Penn, addressed to his family on his departure for America, he writes thus to his wife concerning his children:—"For their learning be liberal. Spare no cost; for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind; but ingenuity mixed with industry is good for the body and mind too."

In this brief statement we have almost a compendium of the principles of education, and I suppose no one would attempt to gainsay it. The difficulty would be one of interpretation and application. What is liberality in providing for learning? What is "useful knowledge"? Obviously, the answer to these questions will be modified by material circumstances, as well as by the standards and ideals of scholarship in the minds of parents and teachers.

Again, the well-founded objection of Friends to what is merely showy and superfluous, and their noble testimony to the superiority of spiritual knowledge, may sometimes have given a warp to their views on matters of really useful learning. On this subject of education, I apprehend the position of early Friends has not been altogether understood. True, they found themselves called upon to make careful discrimination between thing and thing, and to reject vain accomplishments and pastimes. True also, there were among them some highly useful and spiritually gifted persons who were quite illiterate; and such men as Penn and Barclay could rejoice that the Divine Power was thus manifested and exalted, and the wisdom of the world laid low.

William Penn, in his remarkable characterization of George Fox, speaks of him as "a naturalist and a divine, and all of God Almighty's making."

I have no doubt that George Fox's "openings" into the plan of creation and into "the virtues of the creatures" gave him an understanding, at once clear and satisfying; yet we find him forwarding the establishing of schools for the children of Friends, where they might be instructed "in whatsoever things are civil and useful in the creation." When he declared that being bred at Oxford or Cambridge "was not enough to qualify men to be ministers of Christ," he did not thereby affirm that literary education is of no use to men as members of civil and religious society; and he could not fail to see that the scholarship of Robert Barclay, William Penn and others was of positive service in the cause of Truth.

Thomas Ellwood's autobiography contains the following significant paragraph:—"I mentioned before that when I was a boy I had made some good progress in learning, but lost it all again before I came

to be a man. Nor was I rightly sensible of my loss therein until I came amongst the Quakers. But then I both saw my loss and lamented it, and applied myself with utmost diligence, at all leisure times, to recover it; so false I found that charge to be, which in those times was cast as a reproach upon the Quakers, that they despised and decried all human learning, because they denied it to be essentially necessary to a gospel ministry, which was one of the controversies of those times."

Thomas Ellwood's own contributions to literature, especially his autobiography and the Sacred History, are so valuable that we should not want them to pass into oblivion.

Amongst those Friends who have been most distinguished for spirituality combined with culture, were the Shackletons of Ballitore, in Ireland. Abraham Shackleton, the founder of Ballitore School, was already twenty years of age when he began the study of Latin; yet he became so proficient in it that he "even wrote pure and elegant Latin," and his boarding school received the patronage of prominent families of Friends, and of other denominations as well.

Richard Shackleton, in a letter to his daughter, expresses solicitude that his grandson should be properly grounded and trained in Latin, it being the foundation of literary learning, and especially of the principles of the English language.

"The store of learning is no burden," he says; and he hopes his grandson will be permitted "to cultivate that literary knowledge, which, when kept in due subordination, is an useful ornament to society." Richard Shackleton was himself no mean scholar for his time; and his character well illustrates the truth of Jonathan Dymond's remark, that talent and education are sometimes "valuable and beautiful auxiliaries of the Christian cause."

It is, after all, a question of what most effectually makes for service and for happiness. This principle and this end will justify some painful and patient steps in the way of preparation, and an expenditure of time and means proportionate to our circumstances. In this work of development, not only mathematics and the sciences will have a place, but history and literature and language also. Whatever enriches the mind, improves the judgment, and strengthens and refines the diction, may be laid under tribute,—always "in due subordination," be it remembered. There are many things in popular literature that the world could well spare; but, rejecting the weak and the vitiating, we may still find large stock agreeable to our needs. This discrimination is important; for although the ground is to be tilled and the garden dressed, there will be for every one of us some forbidden tree; and great advantage will accrue from attention to individual guidance and prohibition in this particular. Rightly to combine industry with quietude, and mental culture with religious life and simplicity, is the secret of the development of a well-rounded and well-balanced Christian character; for general ignorance is not essentially the stronghold of virtue, nor is

the safety of religious truth in the neglect of a sound education. Only, let heavens be kept above the earth." and things avoided which, as Stephen Chrysostom said, "drink up the spirit, and tire soul."—MARY WARD, in the *Olney Curs.*

JEANNE MARIE BOUVIERES DE LA MOT (nee Guyon) from the twenty-second Seventh Month, 1668, when she was a little more than twenty years of age, having gifted herself to the Lord in the inner spirit well as outward action, writes: "I bid farewell forever to assemblies which I visited, to plays and diversions, to dancing to unprofitable walks, and to parties of pleasure. The amusements and pleasures so much prized and esteemed by the world now appeared to me dull and insipid. Two years previously she had left off curling her hair, (a very general practice at the time); and in connection with this, she expresses an opinion which others who wish to honor the Saviour in a Christian life might do well to remember that she abandoned a practice, which does not really contribute to the attractions of personal appearance. Without going into particulars, it may be sufficient to say, that from this time it became her object, in her dress in her modes of living, in her personal habits, as well as in her interior dispositions, to conform to the requisitions of the Inward Monitor, the Comforter, and Guide of his souls, who now began to speak in her heart, or rather now began to be attended to. Previously she had written: "I found that Thy truth, O my God, springing from the original source, as if Thy divine eternal voice were speaking truly, yet audibly in the soul, made its impression on my heart, and there had its effect, without the mediation of words."

Jeanne Marie Bouvieres de la Mot Guyon died in the year 1717, aged sixty-nine years. Extract from her will: "I bequeath to Thee, O Lord God! that I owe all things, and it is to Thee, that I now surrender all that I am. Do with me, O my God whatsoever thou pleasest. To Thee in act of irrevocable donation, I give up both my body and my soul, to be disposed according to Thy will. Thou knowest that there is nothing in heaven, or on earth, that I desire but Thee alone. Within my hands, O God! I leave my soul, not relying for any salvation on any good that is mine, but solely on Thy mercies, and thy merits and sufferings of my Lord Jesus Christ."

A. F.

MALVERN, Ninth Month 11th, 1907.

"Christ is and ever will remain the greatest educator, the only Saviour, of the world. To Christ, then, must our century turn for inspiration. He alone can be its Saviour."

"The aim of life, the aim of religion, the object in view underlying the building of churches, . . . is the restraint and the suppression of the material and earthly wisdom, arising from the awe-inspiring conviction that God is ever watching us and that our heart ever yearns with love for us."

Shall Guide You Into All the Truth.

When we have no minister, we still have the Holy Spirit. Whenever you cannot find to understand a text, earnestly refer it to Him, and if it is not opened to your understanding try again. If prayer does not explain it, it is one of the things at God did not intend you to know, and you may be content to be ignorant of it. There is no college for holy education like that of the blessed Spirit, for He is an ever-present tutor. Now, man can guide us to truth, but it is only the Holy Spirit who can guide us into a truth. There are many who hearers who are brought to the truth through depravity, but they are not brought to it and made to feel it. Some of us are brought to know the truth that God keeps from day to day but we rarely get into it so as to live in continual dependence on God and draw fresh supplies from Him. The thing to do is to get inside of it. A Christian should do with truth as a snail does with its shell—live inside of it as well as carry it on its back.

There are thoughts that dwell in our minds that are not born there, but are brought from heaven and put there by the Holy Spirit. Have we not at times had a thought concerning God and heavenly things, and could not tell whence it came? Some after time have we commenced a meditation on a certain doctrine and, unaccountably, we were gradually led away to another and we saw how one doctrine unfolded upon another, as the stones in the arch all hang on the Keystone, Jesus Christ, there is nothing like reading an illuminated Bible. We may read all our lives and never learn anything, unless it is illuminated by the Holy Spirit, and then the words shine like stars. The Spirit never says one thing once and the opposite another time. Some persons say, "I find one thing in one part of the Bible, and another thing in another, and though it contradicts itself, I still believe it." All quite right, if it did not contradict itself, but the fault is not in the book but in the carpenter. Many carpenters do not understand dove-tailing, so there are many preachers who do not understand putting truths together. The true will of God will not be led into some truth into all the truth. When first he begins to learn he will not know half the truth, but he faithfully continues to learn and obey, the Spirit will present the truth and make clear for the true child of God to understand.—*Gospel Witness.*

Westtown Notes.

THOMAS EDMUNDSON and three other Irish Friends were interested and interesting visitors at the school hour this back.

ANNA BALDERSTON, of Philadelphia, gave the girls Library talk on Interior Decoration last Seventh-day evening.

On First-day evening, the 20th, Thomas K. Brown capped the half hour "Reading Collection" with a talk on the Queries, especially as applied to young people, and Mary R. Williams spoke to the girls on the principles of Quakerism.

The girls' new hockey field, northwest of their end of the school building, is now finished and has been

seeded down with oats until next spring. It is the gift of the W. S. A. through the efforts of its Committee on Playgrounds of which David R. Richie is chairman and leading spirit.

A new "Maple Grove" has just been planted out between the girls' end of the house and the new hockey field. The flowers, in number, are in some places, and were planted by the Class of '82 in commemoration of their twenty-fifth anniversary.

Gathered Notes.

JESSE POMEROY has been in jail thirty-three years—ever since he was fourteen years old—and has never been able to get out. He is now in the Westtown Prison, working with them at the benches, nor even to attend Divine services. He has never seen an electric car, talked through a telephone nor ridden in an elevator.

A protest against keeping this Jesse Pomeroy in solitary confinement in Charleston State Prison, Mass. was filed Ninth Month 7th, with Governor Guild, by the Secretary of the American Society for the promotion of Criminal Anthropology.

New South Wales is offering thirty dollars toward paying the passage of each approved agriculturist and domestic servant removing to that colony and twenty dollars per head for each desirable emigrant. The great majority of those, however, who seek a new country flock to the United States, regardless of premiums paid in Canada as well as in Australia.

It has been decided by the Supreme Court of the United States that Kansas cannot prevent Colorado from using the waters of the Arkansas River for irrigation purposes, even though the former State may suffer somewhat, the gain to Colorado being too large to be offset by it. It is considered an important decision, and irrigation enterprises in the West will be helped by it.

KING OSCAR is said to be the most democratic king in Europe. The poorest subject may call upon him at any time, and he will receive him under the name. Some years ago he was called by chance at a sailor's home at the West India docks, sat down with the men to their humble dinner and talked with English, German, Norwegian, Swedish and Dane each in his own tongue.

The principle of so-called Apostolic Succession is "that no man in the church can validly exercise any ministry, except such as he has received from a source running back ultimately to the apostles, so that any ministry which a person takes upon himself to exercise, which is not covered by an apostolically received commission, is invalid."—GORE.

THE HAGUE CONFERENCE.—Even those who measure the value of an international conference, like that at The Hague, solely by definite results embodied in formal treaties, admit that the second Peace Conference has not been so nearly fruitless as many have believed. It is true that most of the conventions agreed upon, not all of which will receive the adherence of all the nations represented, fall far short of the wide reforms which the peace advocates had hoped for. The more encouragement of their subjects is significant of the long advance that has been made, in these successive conferences, not only toward the recognition of "humanitarian principles" in the conduct of war, but toward such international relations as tend to make wars increasingly infrequent.

These several conventions relate to the two classes of subjects—the avoidance of war and the conduct of war. Of the first class are those for "the peaceful regulation of international conflicts," providing for an international prize court, and relating to the collection of contractual debts. While each of these has the unsatisfactory character of a compromise, they are all developments along the line of the first conference—further steps toward the ultimate triumph of law and justice over arms.

Of the second class are new conventions more clearly regulating the rights and duties of neutrals on sea and on land, the laying of submarine mines, the bombardment of towns from the sea, the transformation of merchantmen into warships, the treatment of captured crews and the customs of war on land. Others define "the inviolability of fishing boats," and prohibit the use of force against the sea, the application of the Geneva Convention and the Red Cross.

Granting that none of these conventions is binding except upon such Powers as may become signatory and that the most important that have been at least satisfactory, none the less they all contribute to the formation of what may be called international public opinion, and to the gradual development of a body of international law of incalculable advantage to humanity. The Hague conference has thus abundantly justified itself, and the good results to flow from it are not to be measured by the text of its resolutions.—*Ledger.*

THE Dowager Empress of China in 1898 knew that the time had not come for the reformers. She herself is more or less of a Liberal, but when her only nephew, a youth, tried to accomplish the work of years in a few weeks, she saw the unwisdom of it. According to the custom she beheaded certain radicals, and would have beheaded them all if some had not escaped. But she saw that something had to be done and proceeded quietly, without arousing the enmity of ultra conservatives. She has aided in modernizing the Chinese army, in establishing schools and colleges; she has "posed for photographs and oil paintings, thereby shattering the ancient belief in the sacredness of the sovereign." She has discarded the barbarous practice of feet-binding among Chinese women. She has introduced electric lighting and the automobile into the "Forbidden City." She has abolished many ancient and cruel methods of punishment, and she assisted Sir Robert Hart, Inspector-General of the Chinese Customs, to formulate a system of land tax to prevent the people from being oppressed by tax farmers and collectors. She has sent students abroad to study, and introduced into China such progressive measures as will improve the condition of the people. She certainly has encouraged by every possible means the Commissions that have been abroad for the purpose of studying trade conditions in this country and Europe.—*Christian Advocate.*

It is estimated that the number of American tourists in Europe this summer has been one hundred thousand each, having spent on the average four hundred dollars each, making a total of forty million dollars.

GOVERNOR COMER, of Alabama, has sold his plantations in Barber and Bulloch counties, consisting of eighteen thousand acres, to the late Collector Thompson, of the Alabama District, for one hundred and sixty-two thousand dollars. It is understood Collector Thompson is acting for Booker T. Washington and that it is the latter's intention to establish colonies of negroes on the land, nearly all of which is under a high state of cultivation.

THE German law does not allow a person to affirm before a court. By refusing to take the legal form of oath, which is permitted, a witness is deemed to put himself wrong from the start. In view of this fact, August Babe, the leader of the social-Democrats and an avowed atheist, recently took the prescribed oath before the Berlin court, calling God to witness, and as a result the religious papers are calling for a change of the law, on the ground that the present law encourages blasphemy.

THE international postage stamp which was adopted at the Postal Congress last year came into use on the 10th instant. It has been printed in Switzerland. Its value is five cents, and it will be sold in every country in the postal union, so that a correspondent may prepay a reply from any of these countries.

AFTER burning steadily for eighteen months, the fire in the Englewood coal mine, one of the most valuable and largest properties of the Colorado Fuel and Iron Company, has been extinguished and the big colliery will again be worked. The fire was started by a Mexican boy who lighted a cigarette in a gasoline chamber, where smoking was forbidden. His smoke cost the company over one hundred thousand dollars.

A striking instance of the effect of one official's views of personal obligation was the action of the President of the People's Bank of Philadelphia, when it closed its doors after the default of its production of \$1,000,000 some years ago. It was quite possible for the corporation to await endless litigation, at the hands of depositors, with resulting embarrassment, vexation and ultimate loss on their part. The bank president's counsel, Judge Gordon, might have considered himself employed by the bank president to prosecute the corporation for the defense of the corporation against its depositors. But acting as counsel, he advised — McManes, the

president, to make immediate payment to the depositors from his own private funds, which was done, to the amount of hundreds of thousands of dollars. This is a noble deed, one in advice which he need not have given, and the other in action which he need not have taken, stood upon the ground of personal responsibility and personal ethics. Honor is due them for their high view of the responsibility resting upon any single officer of the corporation.—*The Presbyterian.*

The new foreign postal rate, adopted at the last Universal Postal Conference in Rome, became effective Tenth Month 1st. Foreign postage hereafter will be five cents for the first ounce and three cents for each additional ounce. The new rate will count the same except in Canada, Mexico and Cuba, where the domestic rate of two cents for each ounce will be continued.

An imperial edict dated Ninth Month 30th, decrees compulsory education for everybody. China, it declares, furthermore, that the people are to be taught the principles of constitutional government in order that they may be better fitted to elect representatives when a Parliament is created.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has spent several days in Louisiana in an hunting expedition. On his return towards Washington he is expected to give an address in Vicksburg, Miss., and go to Nashville, Tenn., arriving there on the 22nd inst.

Thomas A. Edison has been engaged in the construction of iron moulds, which he proposes to use in making houses of cement which will be of uniform size three stories high, twenty-five feet in front and forty-five feet deep. He is reported to have said: "Now that my model is completed I am having a set of moulds made for the construction of a full-sized house next summer. It will be a massed dome, with the exterior coat of building this house which will be big enough for three ordinary families." As fast as the concrete is made, it is poured into the moulds which fit together from the cellar to the roof. The workmen keep on pouring in the concrete until it overflows at the top. Then they go away, and six days later they go back and take off the moulds, piece by piece." Roofs and floors will be solid concrete and the building will be practically indestructible.

On the 15th inst., the town of Fontanet, Ind., was destroyed by four explosions at the factory of the Du Pont Powder Company about a mile south of the town. A despatch says: "Where this morning was a prosperous village of one thousand inhabitants, tonight is a tangled mass of timber, mortar, brick and stone. The streets that were lined with shops and prosperous homes have been reduced to windows of dilapidation. Cottage and mansion went down alike before the awful blast. So great was the force of the explosion that buildings rocked in Terre Haute and Brazil, nearby, and Indianapolis, sixty-five miles away. Even in Cincinnati the shock was felt. There it was regarded as a slight earthquake." Thirty-six persons are reported to have been killed.

On the 16th inst. the instruments in Washington, D. C., used in recording earthquake shocks were violently affected, leading to the belief among scientists that an earthquake of unusual severity had occurred within a distance of probably three thousand miles from that point.

A building which is said to be the highest in the world has lately been erected in New York City by the Singer Manufacturing Company. It is forty-seven stories high, and has eighteen elevators. It can accommodate two thousand and five hundred persons as tenants in its numerous offices. On the building is a pole the top of which is seven hundred and twenty-three feet above the ground.

The Presbyterian Synod of New York has lately adopted this resolution: "We express our hearty disapproval of sports, games, amusements, vaudeville and theatrical entertainments on the Lord's day, and respectfully petition the President of the United States and the Secretary of War against the continuance of the Sunday baseball and other amusements." It is the first time in the history of this synod that such action has been taken.

A report issued by the New York Automobile Association shows that between Sixth Month 21st and

Ninth Month 21st, 1907, forty-one persons were killed and three hundred and thirteen injured as the result of automobile accidents in Massachusetts. This covered two hundred and eleven collisions, an average of two-and-a-half daily. In the same period three hundred and forty-five other serious collisions were reported by the newspapers, and that many horses and cattle were killed or injured.

At the regular fall meeting of the Carnegie Hero Commission was held in Pittsburgh and the secretary, announced that twenty-four persons throughout the country had received awards for bravery. The number is the largest in the history of the commission. With these awards one hundred and twenty-six persons have been benefited by the Hero Fund.

Representatives of a Federation of women in New York City consisting of thirty-five thousand members have lately passed resolutions to promote the sale of pure milk by the weeding out of tuberculous cattle from dairy herds and the pasteurization of all milk that cannot be certified as free from the germs of tuberculosis and other infectious diseases. It was stated that "Within the last week the town of Montclair, N. J., has taken the most advanced step in this campaign for pure milk by forbidding the sale in the town of cow milk that has been from a tuberculous cow. It proved free from tuberculosis by the tuberculin test, which is an infallible means of determining whether a cow has consumption."

FOREIGN.—On the 17th inst., wireless telegraphic communication was established between Glace Bay, Nova Scotia, and Clifden on the coast of Ireland. During the day, thirteen thousand words were transmitted by the great European and two thousand words were received in return. The inventor of the system, Marconi, was present at the American station and has stated that "Transmission across the ocean is now regular and accurate and will be continued." A despatch from Glace Bay says: "The first communication was made from a black projection of the Cape Breton coast, immediately overlooking the ocean. A high wind was blowing, but the condition of the weather apparently made no difference in the wireless communication. The station cost one hundred thousand dollars and includes two masts, two towers, two towers and two twenty-four pine masts, one hundred and eighty feet high, arranged in a circle of three thousand feet diameter. The masts are wired and connected with the four towers forming the centre of the circle. The towers are wooden, two hundred and fifteen feet high and are situated on a black projection of the Cape Breton coast, immediately overlooking the ocean. A despatch from France mentions that tumultuous scenes have been witnessed in some localities in consequence of the refusal of the priests to quit their presbyteries, which reverted to the communes under the Church and State separation law. The priests have been expelled by the aid of gendarmes. At many places resistance was encountered.

Great storms have lately occurred in Southern Europe and after a succession of unprecedented rainfalls and floods the last three weeks, a tremendous storm swept southern Europe on the 16th from Morocco inland over Portugal, Spain and southern France. The wind was high and was howled at sea or in the raging rivers, while the material damage is immense. The recently flooded rivers in the south of France are again rising, and many houses, weakened by the previous inundations, are falling.

A despatch from London on the 18th says: "England has been enduring an extraordinary succession of gales and rainstorms in the last three days. Three inches of rain fell in Lincoln in sixteen hours, the greatest precipitation noted since records have been kept. In Sheffield the rainfall was the heaviest in fifty years. The low tracts of the lowlands in Scotland are under water."

Secretary Taft has visited the Philippines and on the 16th formally opened the first assembly in Manila which had ever met in those islands. It is stated that he reiterated his former statements regarding the islands, declaring that his plan of two years ago regarding the independence of the Philippines had not been changed. He declared that the matter of self-government was entirely in the hands of Congress and denied emphatically that the United States had any intention of disposing of the islands. He asserted that the United States had no intention of relinquishing and acknowledged the necessity of supporting the American Government.

The Hague Conference ended its deliberations on the 10th inst. Near its close the President Nelidoff,

with the permission of the delegates sent a message of gratitude to President Roosevelt for having been instrumental in bringing about the meeting of a Conference. It was in session about four months.

#### NOTICES.

NOTICE.—All meetings both for worship and discipline heretofore held at Calm, will be held at No. 20 South Third Avenue, Philadelphia, Pa., from the 1st of First-day in Eleventh Month, 1907, to the first First-day in the Fifth Month, 1908, inclusive.

WESTWORN BOARDING SCHOOL.—The stage-meetings leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other train will be met when requested; stage fare fifteen cents after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D. and phone 114 A.

WM. B. HARVEY, Superintendent.

#### BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

NOTICE.—The annual meeting of THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA will be held in the Committee Room of Friends' Meeting-house, Twelfth and Arch Streets, Philadelphia, on the 1st of Eleventh Month, at 4:30 o'clock P. M. Friends generally are invited to attend the meeting and take part in its proceedings.

WM. T. ELKINTON, Secretary.

NOTICE.—NORTH CAROLINA YEARLY MEETING FRIENDS (Conservative), opens on the first Seventh-day in Eleventh Month, at eleven o'clock A. M., in the town of Woodland. Meeting of Ministers and Elders Sixth-day preceding at 2:30 P. M. Friends who wish to attend, coming from the North or West, show come via Baltimore; take the old Bay Line steam at the foot of Light Street, which leaves about 9 o'clock P. M.; take the train at Portsmouth next morning for Woodland, where they will be kindly met by Friends of this vicinity. The train arrives at Woodland about one o'clock P. M.

For further information please address  
B. P. BROWN,  
George, N. C.

DIED.—In San Jose, California, on Ninth Month 29, 1907, ELIZABETH (BARKER) DAVIS, widow of Charles Davis, in the eighty-sixth year of her age. She was sudden and peaceful, like one going to sleep. A her patient and cheerful spirit and ripened Christian character gave evidence of her readiness for the summons to the heavenly home. She was true to her convictions and faithful to her duties as a Friend throughout her long life, and by an attractive personality endeared herself to many.

—, at her home in Pasadena, Cal., twenty-first of Eighth Month, 1907, MARY THOMASSON, in the fifty-fourth year of her age. A member and minister. President. Monthly Meeting and youngest daughter, Eunice and the late John Thomasson. She was of affectionate and self-sacrificing disposition, endeared her to a large circle of friends and acquaintances. Although a great sufferer, she bore her last illness more than eight months with patience, courage and resignation, frequently expressing a desire that the will of the Lord be done, saying: "I feel nothing my way," thus leaving her friends a consoling hope that her days' work had been done and that through the mercy and forgiveness of Christ, she has gathered to the rest of the just. Blessed are the servants whom the Lord when he cometh shall find watching."

—, Tenth Month 5th, 1907, ANDREW AUSTIN, who was born Eighth Month 9th, 1837, on the island of Renness, near Stavanger, Norway. In 1856 he came to America and resided two years near Sweden. In 1858 he settled near Le Grand, Ia., and has lived in its vicinity the greater part of the time ever since. In 1868 he was married to Bertha Stensland of Sweden, Norway. They early joined the Society of Friends and were members of it at the time of her death. He passed away from this life aged seven years, one month and twenty-six days. He leaves mourn his loss, his wife, two sons and a daughter. He exhibited much patience during his illness and appeared to be engaged in silent prayer quite frequently. He gave evidence of the blessed hope which has been the reason to believe that he is now quiting the redempt

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, ELEVENTH MONTH 2, 1907.

No. 17.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## The Tenth Beatitude.

Not only was it true for the Psalmist say: "I will run in the way of thy commandments when thou shalt enlarge my heart," but it is also true when one can say: "Because I have run or walked in the way of thy commandments, thou hast enlarged my heart." Enlargement, development of powers, follows faithfulness; and qualification for every good word and work is made by the enlarging inspirations of holy help. We work together. If we seem to have grace for works, it is still grace for grace, because it is grace received for grace occupied, when "He addeth more grace." According to Paul, we are saved by grace; according to James one is saved by works; and as, by obedience to grace; so the two are in accordance. "Not by works of righteousness which we have done," and without them, are we saved by Christ's grace. Faith works with works and by works is faith made perfect.

We once looked to see if there were not ten Beatitudes to match the number of the Ten Commandments. Lately we have recognized a tenth beatitude: "If ye know these things, happy are ye if ye do them." Happiness and even the best of knowledge do not live together in the same heart which will not connect them by doing. If ye know these things, unhappy are ye if ye do them not. If obedience always keeps pace with knowledge, what a happy world we should be living in! He that will do the will of God, shall also know the doctrine, whether the teaching be of God or not. To this is the connecting link between revelation and happiness.

## Our Heroes of Peace.

Within two days of our recording the fact, a young woman of slight bodily frame, a member of our religious Society, felt unaccountably turned to go from Broad Street to Fifteenth and Arch Streets, Philadelphia. She found there a crowd of people, and at the same instant a horse with cab or hansom being driven almost furiously round the corner into the crowd. In a moment some persons would have been knocked over under hoof or wheels. Instantly she yielded to a saving impulse to grasp at the bit of the bridle and there she held unflinchingly to the horse's head, however it might sway her, and checked his pace while people in the way could spring aside. The horse was lashed by the driver to make him go on, while the heroine was plied with a volley of his oaths, but she would not yield. She felt herself held to her right place by a higher power.

When safety was assured a gentleman took her hands away, and said, "You have not only saved your own life, but have saved the lives of others!"

No reporters are present to chronicle the obscure heroisms of many who through habits of prompt obedience are led by the swift witness of the spirit of God. No Carnegie fund incites them, but they take part unhesitatingly in the saving spirit of their Saviour. He is their sufficient reward, Christ in them their satisfying hope of glory.

His heroes of peace coming like Him to save men's lives, are of purer motive than they who serve in the opposite spirit to destroy men's lives.

WHILE some early rumblings of a possible financial earthquake in our land have been heard, we prefer to trust that they need to be only premonitory. If the warning they utter shall suffice to turn men whose hopes have been placed in material wealth, over unto durable riches and righteousness; and a revival of spiritual life shall take the place of the march of covetousness which is idolatry—then the warnings may take the place of the earthquake, and render it unnecessary for the effecting of a spiritual awakening. It has heretofore been noticeable what a lively interest in the welfare of their souls comes upon men during or after a season of financial depression.

Much restiveness is reported as apparent among meetings of many neighborhoods over the abnormal condition in which they find themselves in consequence of having adopted methods inconsistent with the fundamental principle of our religious Society. Sincere men are looking for a way out of these departures, others are determined to persevere in the line to which they have committed themselves and their churches, withersoever it may lead them. It would seem presumptuous to claim that Philadelphia holds the key to the general situation, but she can at least abide more thoroughly in Him who hath the key of David, and who can in his own time bring out the right solution. It has been prophesied that when the true restoration of unity in the principles of Friends is generally accomplished, it will come to pass in a way which man cannot have the glory of.

## THE TWO HUNDRED AND FIFTIETH ANNIVERSARY OF THE SETTLEMENT OF THE FIRST MONTHLY MEETING OF THE SOCIETY OF FRIENDS IN AMERICA.

BY WILLIAM EVANS.

Largely through the religious labors of Christopher Holder and John Copeland, of England, (the former a resident of Gloucestershire, described as a "well-educated man of good estate;" and the latter a Yorkshire man, also spoken of as "well-educated"), the residents of the neighborhood of Sandwich, Massachusetts, a village on the north-east side of the ankle of Cape Cod, were convinced of the principles of Truth as held by our religious Society. Both of these young English ministers were unmarried at the time they felt the duty laid upon them to preach the Gospel in America. They sailed in company with six other Friends, and arrived at Boston on the seventh day of the Sixth Month, 1656. "They had been brought here," they said, "in the will of God, having been made sensible of the cries and groans of his seed, which was crying unto Him for help and deliverance under cruel bondage." After a return to England they again sailed for America, in 1657, and after having visited Rhode Island felt it required of them to proceed to the island of Martha's Vineyard, where they landed on the sixteenth of the Sixth Month, 1657. They thought it right here to attend the place of worship of the English settlers, Puritans, and when the priest had concluded

speaking one of them said a few words to the company, which gave great offense, and the Friends were thrust out of doors. In the afternoon they again assembled with the congregation, and "had some dispute" on doctrinal points, and were allowed quietly to withdraw. The governor of the island, participating in the prejudice against Friends, ordered them the next day forthwith to leave the island. But the two Friends replied, that "in the will of God they stood as He made way." The governor endeavored to induce the Algonquin Indians who then formed the principal part of the population of the island, to set the Friends on the main land by the use of their canoes; but they manifested no haste to do his bidding, especially as the weather was stormy, and they entertained the two ministers for three days with marked kindness and hospitality. At the end of this time the Friends felt no longer required to remain, and themselves requested the Indians to ferry them over. Before leaving, the Friends offered to remunerate the natives for their kindness, but they declined to receive any reward, saying: "You are strangers, and Jehovah has taught us to love strangers."

Dr. Tucker, in his address in the anniversary meeting at Sandwich, held Tenth Month 10th, last, said that "It is worthy of note that we have complete evidence for believing that several of the substantial and influential dwellers in Sandwich were becoming uneasy and dissatisfied with their relationship to their own church and its government, even before representatives of the Society of Friends appeared within their borders. The people in this town of the old Plymouth Colony welcomed John Copeland and Christopher Holder to their hearts and firesides, as exponents of a purer faith and a more spiritual worship." These two Friends landed on the coast of Massachusetts on the twentieth of the Sixth Month, 1657, and proceeded to the town of Sandwich. To those who were prepared to receive them they were enabled to offer the word of consolation and encouragement. But the town of Sandwich had its advocates of religious intolerance, and no small commotion ensued, when it was generally known that two English Quakers had arrived amongst them. "A great fire was kindled, and the hearts of many did burn within them, so that in the heat thereof some said one thing, and some another; but the most part knew not what was the matter."

After a short stay in Sandwich they proceeded to Plymouth, where their presence seems to have caused much consternation, among the rulers and ecclesiastics of the place. They were arrested and taken before the magistrates, but as no legal ground for their committal to prison appeared, they were discharged, with orders from the bench "to be gone out of their Colony." The next day they left for Sandwich, but were arrested, turned about, and conveyed six miles towards Rhode Island, which interruption, however, did not deter them from attempting to reach Sandwich. Another arrest followed, and a copy of the

governor's warrant being asked for and refused, it was noteworthy that William Newland, of Sandwich, in whose dwelling the meetings of the newly convinced had been held, insisted that it was illegal thus to commit the strangers without acceding to their demand. A severe rebuke, and a fine of ten shillings, was the result to him of his exertions on behalf of the prisoners. This incident shows the strong hold which the preaching of the pioneer ministers of our Society, under Divine inspiration, had taken upon the minds of some in the new colony.

Later, Christopher Holder and John Copeland underwent "a frivolous examination" in the presence of the Governor and commissioners at Salem, and were sentenced to receive thirty lashes, which were administered with a three-corded knotted whip. The executioner, to make more sure of his blows, "measured his ground," and then "fetched his strokes with all his might." This cruel treatment was followed by an imprisonment of nine weeks in a cell where these faithful men were often exposed to damp and cold. In the Fourth Month of 1658, they again attended a little meeting of Friends at Sandwich.

Edward Tucker, in his address stated, that "we are not informed as to the exact time when the Monthly Meeting of Sandwich was organized, or when the first meeting-house was built. The written records appear soon after 1670, and the number of members is conjectural. Bowden, the historian, speaks of eighteen families as identified with Friends in 1658, and we may assume a steady increase in years following, at the present spot and at Falmouth and Yarmouth, which were included in the Monthly Meeting."

The successors of the Friends who have maintained a Monthly Meeting continuously at Sandwich, from its origin in 1657, felt interested to meet on its historic ground, near the date of its two-hundred and fiftieth anniversary; and the tenth day of the Tenth Month was selected by them, which proved to be as favorable for weather as could have been desired. About one hundred and fifty assembled in the neat and comfortable house, a successor to the ancient building, on the same site. Two addresses were made, the first by Dr. Edward T. Tucker of New Bedford, followed by John H. Dillingham, a native of West Falmouth, about fifteen miles southwest of Sandwich. Both of the papers possessed much of interest to the listeners, so much so, that by common assent, it was agreed that they should be preserved in pamphlet form. As the readers of THE FRIEND may thus have the opportunity of sharing in the pleasure and profit of the entire productions, it may not be best to occupy more of the columns of this paper than to copy the following extracts from the second address: "Sentiment is not religion, though so often made its substitute; nor religion sentiment, though divinely productive of it. Yet sentiments evoked by the high standards of days that are past, incite noble days'

works in the present and high ideals for the future. Veneration is uplifting, reverence is upbuilding, admiration is a mean of grace; but let all these come under the inspiration that is Divine, coadjutors to the greater glory of God." "And to-day also let us discover as never before, that the past is not to be made light of more than the present, where it enlarges the heart, sympathy with the hearts of any day time." "And this is the victory that overcomes the world, even our faith. T. Friends by their passive resistance first out, wore out, and shamed out the arm, persecution and the ordinances that we against them, and by their sufferings purchased liberty of conscience for their who country. The blood of the four martyrs of Boston Common, sealed the victory of religious liberty in America. Whereas, had the Quakers resorted to armed defence, carnal resistance, they would speedily have been wiped out of existence. So, naturally would the early Christians have been exterminated, had they not in their steadfast testimony during their first three hundred years, declared: 'I am a Christian, and therefore I cannot fight.' If the principle of worship and life, and their essential consequences in practice, which were proclaimed and suffered for by our founders in their day, are not fundamental truth, nor are they were not fundamental truth; then a square honesty requires that if we disown their standing as erroneous, we should disown their name from off our shoulder. But if we profess their principles as true, the same honesty requires that we accept their consequences in practice as true. 'I believe that close adherence to the same principle that built us up as a religious society, to be a light in the world as in former days, is the only principle that can rebuild the Society,—I mean on which the Head of the Church would rebuild it,—namely, simple and uncalculating conformity to the immediate and perceptible influence of the Spirit of Truth in the heart.' That which made Quakers, can remake them complaining that, by neglecting this, the Society of Friends has become something else, or been reduced to a handful, will no reproduce it. And so we can best commend ourselves to the word of his grace which is able to build us up."

"Accordingly we have not come all this distance to preach the funeral sermon of Quarterly, or of a Monthly Meeting of the Society of Friends. But whatever may become of these, or even should they become nullifiers of the principles for which the first Monthly Meeting was planted, it were impossible to preach the funeral sermon of Quakerism itself. That must live so long as the Holy Spirit lives among men. For that is what Quakerism is—yesterday, to-day and forever—obedience to the moving of the Spirit of Truth. It began when first the Spirit of God moved upon the face of the waters, and said 'Let there be light! And there was light, because there was obedience. Light itself is a mode of motion in that upon which the spirit of life moves and moves—the ethereal fluid in its special

brations trembling at the word of the Lord, and the spirit that is in man, which George Fox called upon to 'tremble at the word of the Lord,' gets the light of its vibrations by that same obedience which is so appropriately called Quakerism. And while we never welcomed the name, yet the scoffers who caught up that expression of George Fox and dub us 'Quakers' did but adorn us, and would better than they knew." Trembling and moving at the in speaking word of the Lord, the spirits of Quakers of his word have been made illuminants and electrifiers in the midst of a crooked and perverse nation among whom they shone as lights in the world, holding forth the word of truth; all this being comprehended in the gospel experience, that 'God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ.' Organizations, I say, may perish or assume other forms, but Quakerism will never die so long as there is a spirit in man and the inspiration of the mighty giveth them understanding, which they obediently apply to the duties of their life."

**THE UNREOWNED.**—In every community there are good men and women who are unnoted and unrenowned. They hold no offices, they serve on no committees. When officials are to be elected, their names are not suggested. When honors are to be bestowed no one thinks of them. They are quiet keepers at home, or patient daily laborers in honorable vocations, living humbly in some quiet street, with few flowers by the door. But God keeps his own tally-ent of the citizens of a town; and there is a possibility that when the day of honorable promotion comes the fortunate ones will be of those who saw but little of honor at the hands of their countrymen. God's estimate of man does not depend upon how much he pays per front foot for his property, or how many stations of responsibility he is held, or how costly an automobile he drives.—*United Presbyterian.*

**SPURGEON AND THE FARMER.**—Spurgeon was once riding in the country, and at a farmer's barn he saw a weather vane, on the arrow of which were inscribed these words: "God is love." He turned in at the gate and asked the farmer: "What do you mean by that? Do you think God's love is changeable—that it veers about at arrow turns in the wind?"

"Oh, no!" cried the farmer; "I mean that whichever way the wind blows God still is love."

It would be a blessing if all Christians had this simple faith. When the wind is in the truth and everything is prosperous, when cotton is ten cents a pound and our children are well, we say: "God loves us." But when the wind comes around to the east and trouble falls, when collections are slow and business poor and our children are sick, we are apt to say: "God doesn't love us any more." But He is loving us just the same. His very nature is love and cannot change.—*Selected.*

**OUR YOUNGER FRIENDS.**

**THE THINGS WE CAN'T AFFORD.**

We can't afford to win the gain  
That means another's loss;  
We can't afford to miss the crown  
By stumbling at the cross.  
We can't afford the heedless jest  
That robs us of a friend;  
We can't afford the laugh that finds  
In bitter tears an end.

We can't afford the feast to-day  
That brings to-morrow's fast;  
We can't afford the face that comes  
To tragedy at last.  
We can't afford to play with fire,  
Or tempt a serpent's bite;  
We can't afford to think that sin  
Brings any true delight.

We can't afford with serious heed  
To treat the cynic's sneer;  
We can't afford to wise men's words  
To turn a careless ear.  
We can't afford for hate to give  
Like hatred in return;  
We can't afford to feed a flame  
And make it fiercer burn.

We can't afford to lose the soul  
For this world's fleeting breath;  
We can't afford to barter life  
In mad exchange for death.  
But blind to good are we apart  
From Thee, all-seeing Lord;  
O grant us light, that we may know  
The things we can't afford.

—*Christian Instructor.*

**DUTY.**—"Duty is always near at hand."  
"The path of duty is the way of glory."  
"Do your duty and leave the rest to God."

"The windows of heaven open directly over every post of duty."

"The real duty is neglected when we step over one duty to perform another."

"Simple loyalty to to-day's duty is the only preparation for to-morrow's greater one."

"When God gives a duty, He is ready also to give the grace needed for the doing of it."

"The boy who succeeds is not the boy who insists upon his rights, but the boy who attends to his duties."

"Only the combined sweetness of all the flowers in the world can compare with that which comes from duty performed for Christ."

"The highest duties oft are found  
Lying upon the lowest ground;  
In hidden and unnoticed ways;  
In household works, on common days.  
Whatever is done for God alone,  
Thy God acceptable will own."

**COUNTRY BOYS.**—That boys reared in the country are the hope of the world was never more clearly illustrated than during the past winter by a fourteen-year-old boy who lives five miles from the city, and walks in for school, starting often at half-past six, to be on time. One stormy morning, having to help do the chores before starting, he forgot his undercoat until coming to town, when on taking off his overcoat he missed it, but determined to go to school in his shirt sleeves rather than be marked down for absence. A friend finally borrowed a neighbor's coat which was several sizes too

large, but better than none. Of course the schoolboys made sport of him, asking if he had a "corner on coats," and other foolish questions, all of which were trying, but the boy kept his temper, only replying that he "didn't come to school for a beauty show." His moral courage in thus braving public opinion will be a valuable lesson to him.

His character is being developed by the trials endured in getting his education. Beds of "flowery ease," which are usually enjoyed by the city boy, can never give him the vim and stamina acquired by country boys in their experience of hard work and little play. Country boys may appear unprepossessing and unfashionable for a time, but the future holds for them premiums which are only paid to experience gotten by hard knocks on the farm, and overcome only by faithfulness and industry. The lasting impressions on the heart by country life are so deep that they can never be effaced and are creative forces on the character of individuals.—*Exchange.*

**CHILDREN.** I want to talk to you a little this afternoon. The subject of our talk will be a bright path. I want to tell you of a little boy I met the other day in one of the street passenger cars. He was a little fellow about seven years old. I was on the next seat and I heard his mother tell him that he must always give place to older persons. Soon after the car stopped, and a feeble old man came in. The car was so full there was not one empty seat. The little boy got up and offered the old man his place. I saw him look up smilingly at his mother, as if he felt very happy at being able to make the old man comfortable.

I thought how kind the little boy's mother was to try and make a bright path for him to walk in. Do you know what I mean by making a bright path? I mean that a little boy, who was taught to be so kind and polite to a poor old man, would be much happier than if he grew up selfish and only thought of his own comfort, and, in always doing as his mother taught him, he would get the habit of thinking of others, and, as he grew older, this habit would grow stronger and stronger, so that he would often find opportunities of doing good; and you know that we are happier for having made others happy. So you see now how it was that this little boy's mother, by teaching her darling child to give place to older persons, was preparing a bright path for him to walk in through life.

Now I want to tell you of another ride, when I met three little girls coming in from Fairmount, where, I suppose, they had a very pleasant time. That car was also very full, quite a number were standing, and some of them looked very tired, but the three little girls talked and laughed with one another, and did not appear to think of offering their seats to any of them. Perhaps their mother had never taught them that it was right for children to give place to older persons. After a while they were asked if they would give their seats to some who could not very well stand. I am sorry to tell you, they were not willing to do so. They were pretty little girls, and very nicely

ressed; but I could not help feeling sorry for them; for I thought, if they began life by being so selfish, they would not have a very bright path to walk in, but very likely would have a very gloomy one, without making many friends. The bright, happy face of the little boy, who gave his seat to the poor old man, is much pleasanter to think of, and looks to me now much prettier, than the faces of the three little girls who were so selfish.—*Scattered Seeds.*

STAND UP.—Every child of God should stand up—the lower animals do not stand up. But you and I ought to stand erect. Throw back your shoulders, carry your head firm on your body. This is one of the lessons that we should learn in our new gymnasium—we should learn how to walk erect, for it is healthful, it is one of the great lessons of human life.

Stand up straight in your studies. Stand up at the blackboard with a mastered lesson. Do not go stooping through the world, getting down in your standing among the D's and E's. Make it your purpose now, at the very beginning of this new year, that you will stand up in your intellectual work, in your debates, in your class-rooms, in all your intellectual exercises. You ought not to go with a curved spine intellectually.

Stand up in moral character, in conduct. Stand up straight in your Christian life. You come here, possibly, as a professing Christian. Are you going around with a bowed head, as if your Master was some one to be ashamed of; or are you going to stand erect, holding up your head to the glory of your God? Stand up in your moral conduct. Scorn everything that is mean. It is unworthy of you to be a trifle in this world of duties and responsibilities. Young people, in your Christian life, in your religious exercises, in your literary or Christian Associations, stand up straight for God and duty; and let it be known everywhere that you are not under the cloud, that you are not a deformed Christian character, but that you are erect in the spirit of your Master.

If you will read Paul's Epistles, how often he exhorts us, "Having put on the Christian armor, to stand; stand fast." Let us take it as our motto, physically, intellectually, spiritually and morally. "I will stand up. If you do that, what a blessing it will be to you when you go home, and your parents look at you, erect, all your steps and all your conduct and all your spirit erect and normal; and what a joy it will bring to your home, and what a blessing to you! For you know it is a blessing to the heart of a teacher to have a pupil improving, and to see him going on. Do you know that it is about the greatest joy that a teacher can have to see the work in which he or she is engaged bringing about precious results in young lives? God bless you, but do not forget to stand up this year; and, having done all, to stand."—D. C. KNOWLES at Tilton Seminary.

GRACE perfects but never sours or spoils nature.—PENN.

### Some Old Letters

(Concluded from page 123.)

Third Month, 1842.—Sarah Grubb died about the middle of this month. She was at home but had on hand the visiting of all the Quarterly Meetings in the kingdom, which she had only partially done. She was called home by the illness of her daughter and never again left it. Poor dear woman, I am very glad I saw and heard her as I did.

On Third-day evening aunt and I went to Joseph Sturge's; a company of about thirty were present, a very pleasant evening. J. S. is taking an active part in [public affairs]. He was speaking of his visit to France where he went to join in an anti-slavery convention which the government would not allow to be held. J. S. says that the very female servants in the hotels are paid spies who watch every word you say.

On Second-day, . . . . . I started early to town to Uncle B.'s to spend the day. We had a bustling morning, it was the annual meeting of the Fire Office, so twenty chairs were borrowed from uncle's house. After a little tour of the neighborhood uncle said he wanted my help as there were eighty favors (which are white ribbon tied in bows) for the waiters in the evening at the Temperance Tea Party. In the midst of this the temperance procession passed, consisting of men, women and children and about a dozen cars full of women. In one of the cars was a respectably dressed man with a long pole, at the end of which was an immense loaf, the size of four quarter loaves, and another man dressed like a drunkard, and at the end of his pole was a penny loaf, his portion. At 4:30 H. and I started for the Town Hall to the Tea Party. We went behind the scene and saw piles of cake and bread and butter two or three feet high, and three large vessels full of tea, there being a fire under them. Grandfather was to be in the chair, so we [uncles, aunts and cousins] followed him on to the platform, where we had tea, not the most comfortable place to eat tea. I should think the company numbered about fifteen hundred, and they seemed to lay in a good stock of food; the average was about three-quarters of a pound of cake to each, one thousand pounds provided and only eight left; and some people drank as many as fourteen cups of tea. . . . Before the speeches began we moved off the platform into the side gallery so that we saw and heard better. It was a good long sitting from five o'clock till near ten.

Fourth Month.—At meeting on Fourth-day dear Mary Capper exhorted us not to stop and talk in the lobby after meeting. She knew that at least I did not get into mischief for she enlisted me to take her [home] into Bull street, examining by the way the shop windows and wondering who could wear the showy things there.

Fifth Month 17th, 1842. Peckham, near London. To-morrow we commence Yearly Meeting. On our arrival yesterday uncle and aunt were attending Select Meeting. R. Collins was there, so were Anne Jenkins (who had on an English bonnet), Joseph John and Eliza Gurney, &c. I intend to

write to aunts in Birmingham and give the sketch of Yearly Meeting, the only account I will keep. I suppose this will be the last letter I write to you. After Yearly Meeting grandfather and I go to Cheltenham & Great Western railway and coach, for two days, then [with the relatives stopping there] all return to Birmingham together, an leave there we hope not later than Sixth day. Grandfather, Uncle B. and Aunt J. to Liverpool to see me sail on Seventh-day Sixth Month 4th. There has been a very dreadful railway accident near Paris at which one hundred and twenty persons have actually been burned to death; at the city of Hamburg has been almost destroyed by fire: so that is the news of the day, to which is added all sorts of murder &c., &c.

[It may be of interest to hear of the story of dress suitable for a young Philadelphia Friend when "plainness of apparel" was in vogue on both sides the sea. In a note to her mother Tenth Month 1841, five months after landing she writes:]

As yet I do not wear any cap [as my young cousins did—a veritable Friend cap and not the modern construction of ribbon and lace], but one under my bonnet which every body else does, and I find it disagreeable task quilting the borders, which are done like the baby caps. As to bonnets that silk one is not such as is worn and never can wear it. The Florence straw wore till mid-summer and then got a straw for three dollars and seventy-five cents which I finished on our journey to Scotland, having left the other bonnet to be done up and altered to a cottage shape. I expect I wear straw all winter as is the custom.

I got a cloak without any wadding which kind are much used here. [I have a small hat shawl, light crepe, lined with white silk with wadding between, and have just bought a cloth shawl, fawn colored with silk binding, for twenty shillings. I shall now wear this at home. My merino shawl have worn nearly all the time I have been in England. Instead of my dotted lace and muslin collars I have made a number of plain lace ones and of crepe. Sometimes wear a white scarf a couple of yards long and a quarter of a yard wide thrown over the shoulders. These latter are much worn even by aunts, but I can't help thinking them smart. [The handsome white silk fringed scarf worn by elderly English Friends as some of us remember in later days, we dressify if not "smart."]

If any one would like to send an order for gloves, when I go to London I can get them as very superior ones are made there.

M. A. C.

THERE is nothing in the sphere of feeling so distinct, and at the same time so profound as the response within us to a personification of holiness. That is why, in the first age ever since, Christ's call to men has been ever irresistible. For he calls to the something in us which is akin to himself. And it is that which answers him. The divinities in the heart responds here to a divine which hails it from without.—*The Christian World*



TEMPERANCE.

[A department edited by EDITH BARDSLEY ELLIOWS, 350 Hancock Street, Brooklyn, N. Y., on behalf of the 'Friends' Temperance Association of Philadelphia.]

Why, it is asked, are there so many tares? That we may not fly low, but may seek the things which are above. For just as birds, so long as they cleave the upper air, are not easily caught, so thou also, as long as thou lookest at things above, wilt not be easily captured, whether by a snare or by any other device of evil.—*Chrysostom.*

NO, THANK YOU.—I heard two collegians discussing the subject of wines, apropos to college dinner.

"Of course," said one, with a consequential touch of self-complacency, "if a fellow hasn't wit enough to know when to stop, he'd better be careful at first. Some heads are built weak, you know."

"Careful in what?" interpolated I.

"Why, drinking, of course," said the speaker. "A fellow has to take his seasoning sooner or later; some can stand it, some cannot, at least for a while."

He was a freshman. His friend, a bearded senior, the only son of a rich man, appraised him good-humoredly on the shoulder. "When I was your age, old fellow, my father said to me, 'If I had my life to live over, I would never take a glass of wine or smoke a cigar.' I answered, 'It would be foolish not to profit by what such sensible man says.' I have never tasted wine nor touched tobacco, and I am glad of it—gladder every day I live. I might have been built with a strong head, and then gain I might not."

"What do you say when you are offered treat?"

"I say, 'No, thank you, I never take it, generally that settles the matter, quietly.'"

"And if they poke fun at you?"

"I let them poke, and stand by it to be ready to put them to bed when their heads fly out."

There are—for the comfort of others—it is said—many strong enough to maintain this stand; sensible enough to see that the risks are not worth taking.

If we could only divest boyish minds of the idea that there is something "knowing" and dashing in tipping; make them comprehend that bravery, cleanliness, purity, and health and strength are with him who refuses to debase the temple of his body to even the first stages of dissipation, the work would be done. Our boys do drink in the beginning, nor for a long time, drink because they love the beverage. When the desire for liquor has come to them, the terrible danger has already fastened upon them.—*Watchman.*

TOTAL ABSTINENCE AND CHRISTIANITY.—It is a libel on temperance to pretend that it usurps the place of the Gospel. Teetotalism is not the light of heaven, but it is often the unsealing of the eyes; it is not the Word of Life, but it has unstopped a thousand ears to hearken to that Word; it is not

Christianity, but it is often its forerunner. The real strength of the Temperance, as well as every other moral reformation must come from above. It must be by prayer and faith that all the strongholds of evil will eventually be overthrown, "Except the Lord build the house they labor in vain that build it." The Gospel seems to point to a special way in which the evil of intemperance is to be withstood and the drunkard to be rescued: "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth, or is offended, or is made weak."

The example of Dr. Collette, of Guernsey, is worthy of note. He had been about five years in practice when a journeyman shoemaker called to consult him. When advising him as to his diet, the doctor ordered wine. The shoemaker quietly said that, being an abstainer, he could not take wine. "But," said the doctor, "You require the wine to support and nourish you and to give tone and strength to your system." Very respectfully the man replied: "Will you pardon me if I ask where this wine is to get its strength and its nourishment from?" Unable to answer this question, Dr. Collette hesitated in confusion, seeing this his questioner continued: "Pardon me if I make so bold as to offer to lend you a few tracts I have recently purchased." The doctor read the tracts, carefully examined the question and, he says "The result was that I went to the secretary of the Total Abstinence Society, now more than thirty years ago (1871), and signed the pledge. From that hour not one drop of intoxicating drink has passed my door. My father and mother, seventy-six and seventy-four years of age, who for more than fifty years had been in the habit of taking these drinks in moderation every day, signed the pledge. Do you ask if they were injured? No, they were benefited by it, they both attained the age of ninety-one years, and both, within a few days of death, were able to walk a mile from their home." A. F.

MALVERN, Eighth Month 27, 1907.

A NEW ARGUMENT.—*Mida's Criterion*, liquor organ, quotes from "a recent despatch from Washington, D. C.," which purports to give the words of "a high official of the immigration bureau" (whose name is prudently omitted), to the effect that foreign immigration, now so much desired in the South, will be hindered by prohibition law, as the foreigners, such as German, Austrian, Swede, Finn and others, will not go where they cannot have liquors. The negro, too, according to this "high official," will be led into drug taking, and, even worse, into "hypocrisy," because of prohibition. He will "become an imbibor of the cheapest and most fiery grades of mean whiskey."

If the "high official" did not want us to know that his connection with the immigration bureau is purely imaginary and his connection with the liquor men very real and intimate, he should have stuck to immigration matters and left the negro problem alone. Also he should have avoided certain hall-marks of the professional liquor-trade

writer, such as that much-abused word, "hypocrisy," and that often-repeated falsehood concerning the prevalence of drunkenness in Maine.

Says the "despatch": "Commissioners from Finland who recently came here to study license laws in this country were horrified at what they saw in the prohibition state of Maine. They saw more drunks in Maine cities than any place else they visited." This will be a surprise to those who heard the leader of these Finnish visitors, Dr. Helenius, as he extolled prohibition, before the World's W. C. T. U. convention and elsewhere. Besides, if liquor is thus easy to obtain in prohibition territory, one would suppose that those immigrants, Finns and others, who must have their liquor (according to the "high official") would flock to prohibition states, rather than to places where the purchase of strong drink is so hedged about by beneficent license laws.

The liquor business must be in a bad way, when it is compelled to make use of such palpalable falsehood for self-defense.—*Union Signal.*

TEMPERANCE VOTERS DO NOT EXPECT TO "MAKE MEN GOOD BY LAW."—Prohibition does not propose to make saloonkeepers and rum-sellers good by law. Temperance voters know very well that that would be a hopeless task. But they do propose, by prohibiting the licensing of saloons, to prevent them and the devil's agent who run them from seducing innocent boys and young men of the country, converting them into drunkards, and ruining them. It is this devilish drunkard-making business that they propose to prohibit and destroy, by having wholesome prohibitory laws enacted and enforced—by legally punishing the saloonkeeper and rum-seller for violating every principle of brotherhood and justice. They do not propose to make them morally good by law, but they do propose to punish them for ruining innocent boys and impoverishing and debauching society through the legalized saloon as their agent.—*Religious Telescope.*

A NOTABLE SCIENTIFIC WORK ON THE LIQUOR PROBLEM.—"The Drink Problem In Its Medico-Sociological Aspects," edited by T. N. Kelynack, M. D., Hon. Sec. of the Society for the Study of Inebriety, and editor of the *British Journal of Inebriety*, E. P. Dutton & Co., New York, consists of a series of fourteen articles from the pens of the highest authorities in Great Britain on this vital and most important question. Each writer is said to be a qualified expert and the articles are written in such a manner that the lay man is not confused by a mass of technical terms. The authors have treated the subject so exhaustively and thoroughly as to render it a valuable textbook for the instruction of all who are interested in the cure and prevention of intemperance.

OKLAHOMA AND WOMAN'S SUFFRAGE.—It is a matter for discussion in some quarters

that the new state, Oklahoma, in preparing a constitution so surprising in many directions, did not include full suffrage for woman. Instead of this, it confines female suffrage to the school board.

Woman is not so clamorous for self as some appear to think. To have secured prohibition for Oklahoma, protection for husband, son, and brother, is more to her than any honor or power secured to herself. She can wait, as her Finnish sisters have waited, until an enlightened and grateful public willingly accords her full privileges with her brother. These battles with the liquor power in states working for prohibition are preparing her way. Woman's place beside man for the betterment of social conditions, is being recognized more fully than ever before. She will yet come to her own.—*Union Signal*.

They say saloons help a town. Did you ever see a real estate man put in his circular something like this: "THIS TOWN HAS TWO SMELTERS, TWO BRICK FACTORIES, GAS AND ELECTRIC PLANTS, A CARNEGIE LIBRARY, Y. M. C. A., FOURTEEN CHURCHES AND TEN SALOONS?" If saloons help draw people to a town, why do not towns advertise the saloons more?—*Canon City (Colorado) Record*.

"TALK about the power of Cæsar, Napoleon, Alexander, and other great generals and warriors of this earth, why, it is nothing compared to the power of a man in communion with God." Years ago God's omnipotence suddenly dawned upon the mind of a boy named Nicholas Herman. He was an awkward, uncouth lad seemingly fit for the most menial service, but so firmly did his belief become fixed upon God's power, wisdom, and abiding presence that he entered a monastery and began to live as if these three things were the only realities of life. As by his awkwardness he broke everything he touched, he was put into the kitchen to wash the kettles, pots and pans. But that kitchen became such a holy place that men traveled long distances enduring many hardships, to converse with Nicholas Herman. Some of his conversations and letters were published and were a power in the church many years after he was dead.—*Moody*.

MILITANT patriotism is a drug in the market; plenty of men are willing to fight for their country who would rob it every time they got a chance. Governor Folk tells of a man who actually shed tears during the singing of a patriotic song because he had no chance to fight for his country, and three weeks later confessed that he was a member of a syndicate that was selling legislation to the highest bidder. At Gettysburg Governor Hughes said: "I would not disparage the patriotism or the courage of men who faced the belching mouths of cannon, but the kind of courage needed now is that of men who will face a public job with the same patriotism." Ah, yes; civic patriotism is a good deal harder to find than the fighting sort.—*Philadelphia Record*.

### Lines

Written by Mary Thomasson on learning of the death of Annie M. Pearson.

Yes, she moves "in the green pastures,"  
Where the living waters flow,  
Yes, her heart is with the Saviour,  
For in life, 'twas surely so.

When the Lord in love and mercy  
Makes our hearts a home of grace  
We have entered heaven's portals,  
Naught can move us from our place.

We may walk in white with Jesus  
While we press this lower sod.  
We may be e'en thus translated,  
To the kingdom of our God.

In their robes of quiet whiteness  
Christ arrays the lilies fair,  
Gives them of his grace and sweetness  
While they rest in Him their care.

None may know the "new name" written  
In the "white stone" on the brow,  
None may see how white the garment,  
But on chastened spirits grow.

That the great and good Refiner,  
Seeks to purify the heart,  
So that He may dwell within us,  
And in all our hopes have part.

And He watches o'er his children,  
Over all the erring race,  
And when any seek Him truly,  
They will surely see his face.

In his matchless beauty own Him,  
Crown Him King and Lord of all;  
And forever love and serve Him,  
With obedience to each call.

Then we know his way is perfect,  
Then we know his way is best,  
Then we joy to do his bidding,  
And in this find peace and rest.

What more rich and precious blessing,  
Could we win by any prayer?  
Peace and hope while here we tarry,  
Peace and joy forever there.

So beloved, while the angels  
Mingle joys around the throne—  
As a holy, happy people—  
We, in Him may be as one.

He can bind the tender spirits,  
By their love unto his heart,  
And through fellowship and labor,  
Give them in his life a part.

And the "Word" with tenfold power,  
Reaches to the heart and mind,  
When the "veil" has thus been "taken,"  
And rich treasures there we find.

Treasures that will fill with rapture  
Hearts that beat in union  
With the wisdom of the Father  
And the Spirit of the Son.

Lay her then—the loved and honored,  
Tenderly beneath the sod;  
For the life that grew in beauty  
Surely rests at peace with God.

As I contemplate the future, I rely more than ever on the old panacea for lessening the ruins, inequalities and tyrannies of the world, namely, the regeneration of the individual by the power of God.—*Gen. Booth*.

"It is not denunciation we need, but development. The church's mission is to teach religion. It cannot be the competitor of the cheap theater, but it can incite desires for holier hungers."

\*As has appeared in our obituary notices, the writer of this poem has also deceased—which occurred Eighth Month 25th.

### Science and Industry.

USE OF THE DIVINING ROD.—Numerous devices are used throughout this country for detecting the presence of underground water—devices ranging in complexity from the forked branch of witch-hazel, peach, or other wood, to more or less elaborate mechanical or electrical contrivances. Many of the operators of these devices, especially those that use the home-cut forked branch are perfectly honest in the belief that their working of the rod is influenced by agencies—usually regarded as electric current—following underground streams of water—that are entirely independent of their own bodies, and many uneducated people have implicit faith in their ability to locate underground water in this way.

In experiments with a rod of this type one of the geologists of the United States Geological Survey found that at points it turned downward independently of his will but more complete tests showed that the downturning resulted from slight and—until watched for—unconscious changes in the inclination of his body, the effects of which were communicated through the arm and wrists to the rod. No movement of the rod from causes outside the body could be detected, and it soon became obvious that the view held by other men of science is correct—that the operation of the "divining rod" is generally due to unconscious movements of the body or of the muscle of the hand. The experiments made show that these movements happen most frequently at places where the operator's experience has led him to believe that water may be found. The uselessness of the divining rod is indicated by the facts that the rod may be worked at will by the operator, that he fails to detect strong currents of water running in tunnels and other channels that afford no surface indications of water, and that his locations in limestone regions where water flows in well-defined channels are rarely more successful than those dependent on mere guesses. In fact its operators are successful only in regions in which ground water occurs in a definite sheet in porous material or in more or less clayey deposits, such as the pebbly clay or till in which, although a few failures occur, wells would get water anywhere.

Ground water occurs under certain definite conditions, and as in humid regions a stream may be predicted wherever a valley is known, so one familiar with rocks and ground-water conditions may predict places where ground water can be found. No appliance, either electrical or mechanical, has yet been successfully used for detecting water in places where plain common sense or mere guessing would not have shown its presence, just as well. The only advantage of employing a "water-witch," as the operator of the divining rod is sometimes called, is that skilled services are obtained, most men so employed being keener and better observers of the occurrence and movements of ground water than the average person.—*U. S. Geol. Survey*.

TITANIUM.—Titanium, although generally

oken of as one of the rare elements, is ally one of the more common ones. According to Dr. F. W. Clarke, chemist of the United States Geological Survey, it forms 43 per cent. of the surface rocks of the lobe, and is much more plentiful than lead, iron, copper, and other metals classed as common." A great many schists and gneisses carry titanium, and it is found in appreciable quantities in clays—not only in clayey beds but also those that have been redged from the sea bottom.

Many iron ores contain titanium, and res containing one per cent. or more have generally been avoided by miners, owing to difficulties experienced in smelting, due to thick, pasty slags; but it is claimed that when properly handled titaniferous ores give no more trouble with slags than other iron ores. It is said that steel and iron made from iron ore smelted in a blast furnace running on the titaniferous ores of the Adirondacks took a prize at the London Exhibition of 1851. The addition of titanium to cast iron greatly increases its strength and an alloy called ferro-titanium is now manufactured at a number of places in this country and Europe for use as an agent by which to introduce the titanium into the iron. It is believed that titanium is used by various firms to increase the tensile strength and elastic limit of steel, and though much secrecy is maintained concerning the matter, it seems probable that some steels that are imported as vanadium steels are in reality titanium steels. As titanium, unlike other metals used for the same purpose, such as vanadium, molybdenum, and tungsten, is plentiful and cheap, its successful use in steel hardening should establish a large market for it.

Several firms are now experimenting with titanium filaments in incandescent electric lamps, but the reduction of titanium to a metal is so difficult that the lamps have not yet been extensively placed on the market.

Titaniferous magnetite and titanium caride, the titanium of which is derived from rutile, are used as electrodes in arc lamps. When one electrode is made of these substances a block of carbon is used for the other. The best known rutile deposit in this country, the one which produced the greater part of the titanium output in 1906, is at Roseland, Nelson County, Va. A few pounds were produced in Chester County, Pa., where the product is said to occur in comparatively large crystals and to be very pure.

A new use for titanium as a detector of minute quantities of fluorine has been worked out in the chemical laboratory of the United States Geological Survey by George Steiger.

The statistics of production of a group of rare metals, including titanium, are given in an advance chapter from "Mineral Resources of the United States, Calendar Year 1906," by Frank L. Hess, geologist of the United States Geological Survey.

A **HEATHEN** philosopher once asked a Christian, "Where is God?" The Christian answered, "Let me first ask you where is he not?"

**UNDER HIS WINGS.**

He shall cover thee with his feathers and under his wings shall thou trust.—Psalm.

Covered with feathers of mercy,  
Covered with feathers of love,  
Covered from all that might harm me,  
Safe till God calls me above.

Under his wings am I trusting,  
Under his wings do I hide,  
Safe in this beautiful shadow,  
Let me forever abide.

Here is my refuge and cover,  
Under the wings of my God.  
Here am I perfectly resting;  
Trusting his love and his rod.

Under the wings of his healing  
Under the wings of his might,  
Keep me forever, dear Saviour,  
Sheltered by day, and by night.

—Selected.

As long as men remain strangers to their own souls, and are content to let others feel and think and believe for them, they must be more or less ignorant of the realities of religion. Religion must have depth as well as breadth.—JOHN HUNTER.

**Bodies Bearing the Name of Friends.**

The alleged letter of Cotton Mather to John Higginson (advising the capture of the ship which is bringing William Penn from England, and to sell the Quaker passengers as slaves) which has lately been going the rounds of newspapers, has been proved again and again to be a fraud.

It is truly refreshing to find a magazine article about Friends by one who knows whereof he writes. In this month's *Atlantic* Isaac Sharpless, president of Haverford College, Pa., tells of the life of a Pennsylvania Quaker boy fifty years ago. We quote one paragraph: "For truly the Pennsylvania Quaker farm and homestead was a great place for a boy to grow into a man. The old conditions lasted till the Civil War. Since then there has been a gradual scattering of the old families, and their places have been taken by another type. This type will be largely extinct in another generation; but many a man now in middle life or beyond, who has made his mark in Philadelphia or elsewhere in business or professional life, blesses the fate that gave him the physical and moral basis of such a boyhood."—*Friends' Intelligencer*.

The past week has witnessed the funerals of three among the heads of their several meetings; Ephraim Smith of Philadelphia Monthly Meeting, Thomas H. Whitson of West Chester Meeting, Pa., and Isaac Bishop of Merchantville Meeting, N. J. All these were unusually beloved and useful in their respective places.

ALBERT RECKETT of London, son of the late James RECKETT who was well known to English Friends of a generation ago, is spending some weeks in this country, and visiting about Philadelphia. This is the family who have more than a national reputation for the quality of their starch and blue.

HAROLD MARSH of the family into which our friend Anna Warner Marsh married in England, is visiting for a fortnight in Philadelphia.

CIRCLES of young Friends are announced as forming for mutual encouragement in acquainting themselves with the doctrines and history of our religious Society.

RECENT improvements in Twelfth Street Meeting-house of Philadelphia have stimulated a desire to know more of the history of the building; and it is reported that such history is the subject of a Tea Meeting announced for next Second-day evening, the 4th inst.

WESTERN YEARLY MEETING convened at Sugar Grove, Indiana, Tenth Month 5th, by the Representative meeting, and the meeting of Ministers and Elders held on Seventh-day, with public meetings for worship

on First-day at ten A. M. and two P. M., which were largely attended, and much counsel and advice were handed forth, and education and edification of those who were rightly gathered. The meeting for business opened on Second-day the 7th, as usual with open shutters for a season of Divine worship, we believe a very necessary preparation for entering upon the business of the Society. Among the subjects considered, epistles were read from the Yearly Meeting correspondence (except one), which bore testimony to the witness for Truth in our own hearts, renewing the bonds of fellowship, and reminding us that we are of the same household of Faith. A committee was appointed to draft resolutions to be presented.

On Third-day the Representatives proposed the appointment of Luna O. Stanly for Clerk and Arthur B. Maxwell for Assistant Clerk, who were united with. The Women's Meeting united with Sarah Ann Johnson for Clerk and Delphina Haworth for Assistant as proposed by their Representatives.

The committee of last year to visit, in the love of the Gospel, subordinate meetings, families and members for their encouragement made a satisfactory report of their labors. Under the continued concern of the meeting for the welfare of its membership, the committee has met to consider the service as Truth opens the way in the ensuing year, with the addition of the names of three women Friends.

In the reading of the Queries and Answers some deficiencies were noticed, which called forth counsel and advice to the strengthening of those who were ready to faint by the way. Two meetings for worship were held on Fourth-day at ten A. M. and two P. M., which were felt to be seasons of refreshment to the sincere seekers of the Truth.

Fifth-day the report of the Book and Tract committee was considered, showing some way opened taken in the distribution of the literature of the Society.

The Trustees of the Education Fund reported on the condition of the funds in their hands for the support of Friends' schools in the Yearly Meeting.

The Committee on Education made a satisfactory report on the subject, which is one of vital interest to the Society. Epistles addressed to all the Yearly Meetings in correspondence were read and approved.

The meeting was favored by the company of Cyrus W. Harvey of Kansas, with credentials; also James Henderson and William Wm. Satterthwait, and Mrs. H. C. Wood and wife, and Elizabeth Blackburn of Iowa.

The meeting closed with feelings of thankfulness for the unity and harmony that prevailed throughout all the deliberations of the various sittings.

**Westlown Notes.**

DR. RACHEL R. WILLIAMS gave the girls an interesting Library talk on the subject of Personal Hygiene on Seventh-day evening last.

The Westlown Literary Union continues to hold meetings every Fourth-day evening. At last week's meeting Cora Everett, of West Chester, gave a reading of "Ballads, Old and New," much to the enjoyment of the audience.

An address on "The Practical Value of Education in Agriculture" was given at the school last Sixth-day evening by Thomas F. Hunt, the new Director of the School of Agriculture of Pennsylvania State College. Prof. Hunt's presentation of the possibilities now open to educated farmers greatly interested the Westlown pupils and a score or more of visitors from its neighboring farms.

The station road, between the Chester Creek bridge and the railroad bridge, received a liberal top dressing of crushed stone last week; also the sides of the road and the gutters were put in order. This is an improvement which the school has long been trying to get the public authorities to make and which is much appreciated.

**Gathered Notes.**

The words of the inscription on the new mausoleum of President McKinley at Canton, Ohio, are as follows: TO WILLIAM MCKINLEY, PRESIDENT OF THE UNITED STATES, A STATESMAN SINGULARLY GIFTED TO UNITE THE DISCORDANT FORCES OF THE GOVERNMENT AND MOULD THE DIVERSE PURPOSES OF MEN TOWARD PROGRESSIVE AND SALUTARY ACTION, A MAGISTRATE WHOSE POISE OF JUDGMENT HAS BEEN TESTED AND VINDICATED

IN A SUCCESSION OF NATIONAL EMERGENCIES; GOOD CITIZEN, BRAVE SOLDIER, WISE EXECUTIVE, HELPER AND LEADER OF MEN, EXEMPLAR TO HIS PEOPLE OF THE VIRTUES THAT BUILD AND CONSERVE THE STATE, SOCIETY AND THE HOME."

[Adapted from the words used by President Wheeler, of the University of California when conferring the degree of doctor of laws on Wm. McKinley.]

The Bishop of Washington has said: "Life in Christ among the Protestant denominations is too manifest, too unmistakable, for us to dare to deny its presence." But how is that life to be accounted for? *The Churchman* (New York) has said editorially: "It is nothing short of a prescription, for it is the only remedy to deny the fruits of the Spirit to those whom He has used as instruments for telling the world of his salvation."

At the meeting of the National Prison Association in Chicago, the satanic recipe for manufacturing crime which is legally and systematically followed in this country, whereby a man is forced into idleness and then given thieves and degenerates for companions, was called by its proper name—"Our wicked jail system."—*Boston Traveller*.

From China come tidings of great cities *en fête* welcoming the closing down of opium dens with processions, music and banners. It is difficult to imagine a similar ending to the reign of dramsphages here.

NEW YORK, Tenth Month 21st.—Urging the necessity of a high purpose in life to the pupils of the De Witt Clinton School, William Jennings Bryan to-day criticized those who regard money as above everything else and declared that there were more sacred obligations to be fulfilled than those measured by riches. He said, in part:—

"If I were not in a money center, where many of the people regard money as greater than anything else, I would say that there are some obligations more sacred than those measured by money. The obligation of the child to the parent, for instance. The obligation to those who have furnished you with free schooling. The obligation to those who have provided the government, in which we can participate; and, higher than all else, is our obligation to our Heavenly Father for all his blessings."

"It strikes us it would be a nobler testimony delivered before the boys and girls of the 'Big Boy' and 'Big Girl center,' rather than 'If I were not in a money center I would say,' etc."

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt in a recent address in Nashville alluded to the statements which have been made respecting his action in causing a settlement in values of railroad stocks, etc., and said: "There has been trouble in the stock market, in the high financial world, during the last few months. The statement has frequently been made that the policies for which I stand are responsible for that trouble. Now, these policies of mine can be summed up in one brief sentence—'I do not believe in the policy of successful dishonesty.' I doubt if these policies have had any material effect in bringing about the present trouble, but if they have it will not alter in the slightest degree my determination that for the remaining six or seven months of my term these policies shall be persevered in unswervingly. If to arouse that type of civic manhood in our nation it were necessary to suffer any temporary commercial depression, I should consider it cost but small. All I did was to turn on the light. I am responsible for turning on the light, but I am not responsible for what the light showed."

Excitement and distrust in several large cities in regard to financial matters have lately caused the closing of several banking institutions following the demands upon them by depositors which they were unable to meet at once owing to a deficiency of ready cash on hand in sufficient amount. In order to give relief and restore confidence the Secretary of the U. S. Treasury has placed several millions of dollars on deposit in New York city and elsewhere, and several wealthy men have done the same. This prompt action has had the immediate effect in enabling the banks to surmount these difficulties, which it is believed are now near over. In reference to the causes of this excitement Secretary Cortelyou has said: "Those familiar with the facts have known that the situation was made serious largely because of the circulation of unfounded rumors

and the unreasoning anxiety of many who thought only for the moment."

Richard D. Keller has said: "I think that the existing alarm among investors is not warranted, and I hope the good common sense of our American people will control the situation. Personally I have absolute faith in the future of the values of our securities and the soundness of underlying conditions. Instead of my withdrawing my money from the market, I am co-operating with others in helping to meet that which I firmly believe to be only a temporary crisis. Every one having the good of the country at heart should by word and deed lend a hand now to re-establish confidence, and I propose to do my part to the full extent of my power."

A despatch of the 21st ult. from Washington, says: "The second Hague conference accomplished more than I had any reason to expect. I am well satisfied with the result of its work," said Secretary Root. He was disposed to attach especial importance to the agreement reached relative to a permanent international court. The details still remain to be filled in, such as the means of selecting the members of this tribunal, yet the agreement upon the principle is considered a great achievement. In the agreement to settle the public collection of contractual debts, except in the event of the refusal of arbitration, a great victory has been won, according to officials here, as it is found, upon inspection of the convention, that the nations have really agreed to the compulsory arbitration of all disputes growing out of contracts. An important point in the provision authorizing the arbitration in such cases to consider the time and manner of payment of an award. That, in effect, gave the force of international law to such arrangements as that under which the foreign debt of San Domingo is being collected through a term of years, and by the segregation of a percentage of the customs receipts."

On the 21st ult. nine balloons representing the United States, England, France and Germany, started from St. Louis, in competition for a prize. Two of these landed in New Jersey at an estimated distance of 880 and 875 miles, in an air voyage of 108 hours. Six others went from 650 to 790 miles. The German balloon went the greatest distance. In 1856 the aeronaut Wise went from St. Louis to New York, a flight of 1100 miles.

From statistics recently published it appears that the consumption of meat in this article of diet in the United States has steadily declined in the last twenty years. It is asserted that in 1840 meat constituted about one-half of the national dietary, and that now it is about one-third. In the United States the consumption of dressed meat per capita annually is given as 185.6 pounds in Australia, 160 in Germany, 108 in France, 70, and in the United Kingdom 121.3 pounds. The Building Department of New York city has lately found that there are five hundred and thirty-eight buildings in that city of ten stories and upwards in height. Seventy-three are of fifteen stories and upwards.

The bubonic plague has been said to have caused the death of forty-eight persons in San Francisco during the past few weeks. With the view of preventing the spread of the disease, the Board of Health has offered a reward for the destruction of rats, which are believed to assist in carrying it.

Anna A. Rogers writing in *The Atlantic Monthly* has lately stated that in this country there are two thousand nine hundred and twenty-one courts that have power to grant divorces; in France there are seventy-nine, in Germany twenty-eight, and in England one.

Hundreds of women are said to leave Providence, R. I., each morning in the summer and walk or ride out into the country seven miles or more to work in the cultivated fields all day and then walk or ride back again at night. Most of the women are Italians, and are engaged to work in the fields by the Italian farmers. In some cases women are managing the farms; and the claim is made that in this country there are more women farmers than in the old country where, as many reports of women doing work in the fields, are made. Earthquake shocks occurred in Calabria, Italy, on the 14th ult., by which the houses in several villages were destroyed, and many persons were buried in the ruins. It is estimated that the number of persons killed may reach six hundred.

A recent conflict between the rival Sultans of Morocco resulted in the defeat of the forces of the Sultan Abd-el-Aziz.

A late despatch from St. Petersburg, states that the parliamentary elections are now sufficiently advanced to show that the third Parliament will be strongly

Conservative in composition. The pacification of country has made great progress during the last 11 months. Outbreaks of disturbances on a large scale are admittedly out of the question for a long time come. The universities, which formerly were nurseries of revolt, are now quiet, for the first time three years, and the studies are proceeding normally. The wireless telegraph station to-day affords more than possible that the imperial family will occupy Winter Palace, where they have not stayed for several years.

A despatch from Glace Bay, Nova Scotia, of 23rd says: "At a public demonstration given at Marconi wireless telegraph station to-day a message was sent from here to Clifden, Ireland, and a reply received in five minutes. Independent persons were stationed at both ends, and the accuracy of the transmission was confirmed by cable. The local station is transmitting about three thousand words a day to Ireland."

#### NOTICES.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDU CHILDREN at Tunessau, New York. A Friend a his wife are wanted as Superintendent and Matron this Institution.

Application may be made to  
JOSHUA WISTAR, Woodbury, N. J.  
JOHN B. GARRETT, Rosemont, Pa.  
OR GEO. J. SCATTERGOOD, 626 Spruce St., Philadelphia.

WANTED.—A lady with some knowledge of nursing to wait upon an invalid, who would be a cheerful companion, and able to read aloud.

Apply after Eleventh Month 1st, at 1227 Spruce Street, Philadelphia.

NOTICE.—All meetings both for worship and discipline heretofore held in Caln, will be held at No. 300 North Third Avenue, Coatesville, Pa., from the first day in Eleventh Month, 1907, to the first day in the Fifth Month, 1908, inclusive.

WESTTOWN BOARDING SCHOOL.—The stage meets trains leaving Broad Street Station, Philadelphia at 6:45 and 8:21 A. M., 2:49 and 4:32 P. M., after train will be met when requested; stage fare, fifteen cents. Tickets, twenty-five cents. Telephone No. 114, and the school by telegraph, wire West Chester, D. and phone 114 A.

WM. B. HARVEY, Superintendent.

#### BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

NOTICE.—The annual meeting of THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA will be held in Committee Room of Friends' Meeting-house, Twelfth Street below Market, on Fourth-day, Eleventh Month 6th, 1907, at 4:30 o'clock P. M. Friends generally invited to attend the meeting and take part in proceedings.

WM. T. ELKINTON, Secretary.

NOTICE.—NORTH CAROLINA YEARLY MEETING, FRIENDS' (Conservative), opens on the first Seventh day in Eleventh Month, at eleven o'clock A. M., in town of Woodland. Meeting of Ministers and Elders Sixth-day preceding at 2:30 P. M. Friends who wish to attend, coming from the North or West, should come to Baltimore, take the old Fox Line steamboat to the foot of Light Street, which leaves about 3 o'clock P. M.; take the train at Portsmouth next morning for Woodland, where they will be kindly met by Friends of this vicinity. The train arrives at Woodland about one o'clock P. M.

For further information please address

B. P. BROWN,

George, N. C.

DIED.—Suddenly at her home in Germantown Eighth Month 23rd, 1907, MARIANA YARNALL PALMO wife of Henry Palmer, Jr., and daughter of Edward and Sidney S. Yarnall, in the thirty-fourth year of her age. Though expressing a short time before death the fear that she was not good enough to die we believe it was her daily concern to walk aright at that whatsoever things were true and lovely and good report in the hearts of the angels and men and Sidney will long live in the hearts and minds of those with whom her life has been so closely associate so that the poetic language, "she is not changed & glorified," is the comforting hope of her family and friends.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, ELEVENTH MONTH 9, 1907.

No. 13.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

Sent from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to  
JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

BECAUSE God never sleeps, therefore the world with trust can say, "Now I lay me down to sleep." Because Christ never dies, therefore his believers can die in a life in which they forever live.

SAMUEL BETTLE, JR., was heard to say, "There are some who have just religion enough to torment them, but not enough to comfort them." Accordingly, we repeat, at obedience is the connecting link between knowing the will of God and happiness.

It is a privilege to have had forefathers in the Truth, if for no other reason than that they may make them complete by fulfilling the work which they began, and to which we owe their heirs. Of such it is said, "These all died in the faith. God having reserved *some* better thing for us, that they without us could not be made perfect," or complete. That better thing reserved for us is to be an improvement on our predecessors as standard-bearers of the Truth, progressive contributors of their service, so that theirs without ours should not be made perfect. What sublime privilege and at the same time serious responsibility is left upon us! Shall we leave our forefathers of the morning incomplete, mutilated of the development of their work? Shall they have to rise up in judgment and condemn us for the non-fulfillment of our inheritance for which they suffered and died.

## Vocal Culture.

Seeing that it is the still, small voice which is chosen by God for his reproofs of instruction in men's hearts, what better voice of our own can we use in affecting the consciences of our children or the conduct of

those with whom we deal? The voice of bombardment or anger may frighten for the moment, but cannot influence or enlighten hearts in a true conviction. Right conviction is best yielded to in the silence of all flesh,—the fleshly nature of the reprover as well as of the reproved.

Mothers, fathers, wives, husbands, teachers, neighbors in their relations to one another, sometimes have to inquire, even with tears, "why have I lost my influence over those who are near to me, whose gentle confidence and attraction towards me would be my chief earthly joy?" Such might find their answer in the tone of their own voice. This is felt to be an echo of the temper of their heart towards those to whom they would suggest an improvement. "Be ye, therefore, imitators of God as dear children," in the use of a still, small voice, yet firm with truth, to reach the witness within. Thus one may find that his gentleness, while compromising no faithfulness, "hath made him great." Wrapped up in the conquest of self dwells the possible conquest of many others.

We do not say that *any* still, small voice will do the work of best influence, though a lower will do better than a blatant voice. But we do say that "the still, small voice," Christ's inspeaking Word, allowed to impart his accents and quality to our own, will penetrate where the loud scold cannot. Thus is godliness, which is so very profitable for all things, our most profitable vocal possession.

ONE reason we do not pray better, I suppose, is that we are afraid of being answered. It is a very serious thing to pray; because we may be taken at our word. We must consent that God should order the answer. For instance; I pray in the morning that God will make me very useful to-day; it is a hazardous prayer. I may be taken at my word. Within an hour I may be called to very great usefulness, that will take a hundred dollars from my bank account. Now, if I don't want to take that money, if it is called for, I have made a mistake in my prayer. Let us say what we mean.—ALEXANDER MCKENZIE.

SILENCE is a waste, only as we will waste it. To those who use silence in gathering their mind unto God, it is found fuller of Him than any volume of human voices can be, which divert men unto their sound.—*British Friend.*

Ephraim Smith.

After the funeral, held Tenth Month 24, 1907, an employe wrote the following:

"I could scarcely refrain myself from speaking a word for the little remnant of old employes, all of whom I feel sure would most heartily have concurred in whatever I had said as a tribute to the life and character of this man so loved by all.

"His gentle spirit, simple faith, and godly life has left its impression on many a passer-by, and the mighty work that, all unconsciously, he in great humility did, shall yet bear fruit in many a foreign field; for most of those with whom he came in daily contact were men of many creeds and widely divergent views. But he was admitted by us all to be a shining example of and 'A persuasive to Unity,' and wrangle as they might, and often did, his presence always commanded silence, as with a look of tenderness, he silently seemed to say, 'Little children, love one another even as I have loved you.' Every one who knew him at all intimately would surely say he had many virtues and few faults. Unobtrusive, unassuming, ever gentle, kind and humble, he held his religion that was so old yet ever new, up to the gaze of all mankind.

"Never ashamed of Jesus—in weakness or in strength in life—the long, last look I had, told me more forcibly than words that Jesus was not ashamed of him in death.

"Though I have seen little of him during the past two years, the messages I have received from his pen, all indicate that the same sweet Christian spirit was as ever dominant in the man.

"I shall miss his helpful counsel very much as the years go on, but I shall never falter in what I believe to be right, and I have no fear of straying while I follow in his steps.

"I shall drop in at Orange Street Meeting more often now, and I know I shall be benefited, for I find it a great uplift of soul to have an occasional quiet hour with God."

OBEDIENCE finds its motive and stimulus in love to a personal God. "God is love," is the message of revelation. John and Moses are not so far apart when the same Spirit speaks of God through their lips. God is love," says John. "Thou shalt love thy God with all thine heart, and with all thy soul, and with all thy might." This revelation of God and of duty expressed in one word, Love, is the Bible revelation throughout. It is all of one piece, whether it is found in the law of Moses, or the psalm of David, or the prophecy of Isaiah, or the Gospel of John, or the epistle of Paul. Love is the bond of union and communion between God and his children. Jesus Christ is at once its teacher and its example.—GOWEN.

## Lines

Written by Mary B. Smith and found soon after her sudden death at her home, Coal Creek, Iowa, on the morning of Eleventh Month 10th, 1906; who was aged eighty-seven years.

Be pleased to be with me oh my Heavenly Father, now in the evening of life, going down to the grave, where I must be laid away, never to return, But oh that I may make my peace while I am here is the desire of my heart more often than the returning day.

Wilt Thou, my precious Master,  
With Thy strong arm of power,  
Condescend to be my keeper  
Every day, and every hour.

Oh! might I then so humble be  
For my dear Master's sake,  
Who watches o'er me while I sleep  
Nor leaves me when I wake.

There is one thing I ask of Thee,  
Thou precious Holy One,  
That Thou be pleased to set me free  
From wrongful things I've done.

Help steer my bark across the sea,  
And land it safe on shore,  
For if I'd make a miss 't would be  
A miss forevermore.

Oh yes, my own dear Master  
I fain would still be thine,  
Oh strengthen every twig and bud,  
That binds me to the Vine.

Replenish then Thy arm of power  
With strength from day to day,  
I knowing not the day nor hour,  
That I may be called away.

The time is swiftly passing on  
And soon it will be o'er,  
When these lingering steps of mine  
Will walk this earth no more.

So let me as I move along,  
Keep close within the pale,  
And may the inward man grow strong  
As the outward one doth fail.

MARY B. SMITH.

WHAT A VISITOR DID.—Recently a young student taking a vacation trip in Scotland saw in the country near Glasgow a man of thirty who had been blind all his life. The blind man had never been educated. He worked a little in the fields or in his own home as best he could, but his life in the main was sad and helpless.

The young student had some small knowledge of medicine, though not enough to do anything for the man's relief. He went to see him, and determined to do what he could to give the man a chance.

When he returned to Glasgow he interested a specialist in the case, and the result was that the man was operated on, and fully restored to sight. He had lived near to help and healing all his life, but no one had ever been interested to aid him before. The chance visit of a stranger gave him his eyesight.

The young student might easily have passed on, and never thought of helping the blind man. Or he might have felt that, as he knew so little about blindness, and could not cure the man himself, he was not bound to do anything. But he did not make such

excuses. He did just what he could as well as he knew how, and how blessed was the result! What the visit of that stranger on his vacation meant to the man whom he rescued from darkness and helplessness cannot be computed.

There are many people all around us spiritually blind—in utter darkness of soul concerning Christ and his healing power. Are we willing to do such humble, faithful work? If we are, we shall find it blessed and fruitful.—*Forward.*

## On Reproducing Friends' Literature.

The examination of religious tracts proposed to be printed, is a weighty service. If it were only to judge of words, the consistency of the sense and meaning with the principles which we profess, as far as human wisdom can distinguish, this would be easy and could be compassed by the spirit of a man: "but the things of God knoweth no man, but the Spirit of God;" so that man's spirit is unequal to it, but must be in subjection, with all the vain reasonings which he can muster up and contrive by the natural powers of his understanding, or by his acquired learning and erudition; and he must wait to feel that raised up in him, which is able rightly to discern and comprehend the precious, and to distinguish it from the vile. I believe a time may come, when the writings of many of our early members, who shone brightly in their generation, may again rise into universal repute among us, and also among others; notwithstanding the unfashionable garb in which many of these writings are clothed, so unsuitably (apparently) for these times. So that one would like to see the avenues kept open, and the channels clear, and the conduits clean; that whatever is to flow in the ordering of best Wisdom, may flow freely. As to what thou sayest of the fear of some, about the style of our early Friends' writings, I think this fear is a weakness, and proceeds from a sort of doubting in the mind about the writings themselves, and not merely about the language. I would ask these fearful ones, whether in reading a peculiarly interesting history or travel, the subject of it does not carry them above the style, so that almost any style, however prosy and dull, is overlooked; and this is the case tenfold more strongly with the humble, seeking soul in religious matters, by whom the words are overlooked in the earnest desire after the substance. Those who are admirers of words, whether they be words printed or words preached, are very unlikely to be benefited really and truly by either, having gone from that which is beyond words, and which alone can make words effectual.—*Selections from letters and papers of JOHN BARCLAY to E. S., Seventh Month 22nd, 1819. (page 181).*

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good is a step nearer God.—DEAN STANLEY.

## The Black Douglass.

In the [Fifth] Month, 1878, the United States Marshal of the District of Columbia a stately-mannered gentleman of patrician bearing, visited Talbot County, Md., who fifty years before he had been a miserably half-naked, and half-starved slave boy. Such is the height of contrast that we find in the life of Frederick Augustus Washington Bailey (known when free as Frederick Douglass), the child of a black slave mother and of a white father whose name even I never knew. Some will remember his visit to England in 1845 and 1850, when, flitting hither for safety, he won by his eloquent admiration of thousands, and by I honesty of purpose and dignity of character the esteem and friendship of many of the leading men of the day. And none of who spent the most heart-stirring hours of our childhood in *Uncle Tom's Cabin* can remain unmoved and uninterested the roman and exciting story of his fight for freedom for himself and for his mother's race.

"The life of Frederick Douglass," says his biographer, "is the history of American slavery epitomized in a single human experience. He saw it all, lived it all, and overcame it all." And in his achievement freedom and of fame we see not only the history of the negro race but a prophecy, an indication of the lines of progress, an earnest of a better day when the race as a whole shall win the highest, fullest freedom.

Frederick Bailey spent the first eighteen years of his life in a little town on the Eastern shore of Maryland under the care of his grandmother, who was an intelligent and privileged slave. Of his mother had only occasional glimpses as she worked on a distant plantation, but he remembered her well as sedate and dignified, "tall and finely proportioned; of dark and gloomy complexion, with regular features." She was the only slave in the district who could read, and he always attributed to her rather than to his presumably Anglo-Sax father his mental ability. The child had active, reasoning mind, and soon began to grasp the meaning of "master" and "slave" and to speculate on the origin and nature of slavery. At the age of nine he was sent to Baltimore to live with a certain "Mr. A. Mrs." Auld, who treated him very kindly. His mistress even began to teach him to read till forbidden by her husband to do so.

"If you teach him to read he will want to know how to write, and with this accomplishment, he will be running away by himself." F. Douglass, referring to this conversation in later years said: "This was decidedly the first anti-slavery speech which I had ever listened. From that moment I understood the direct pathway from slavery to freedom."

Happily the mischief was done, and in spite of all difficulties and restrictions liberty the boy soon learned to read. His first possession in books was the *Columbian Orator*, containing passages from speech of Pitt, Fox, and Sheridan, and full of sentiment of liberty and of references

the rights of man." When a chance look at a Baltimore newspaper taught him the word "Abolition," he "felt the matter to be (his) personal concern." In spite of the kind treatment of his master he was unhappy and filled with hatred of slavery. He had begun to be a leader among the young colored men in the city, and had many white friends also, when he was sent back to the plantation. Here the slaves were hardworked and starved; but Frederick, proving intractable, fell into worse conditions, being hired out to a "poor white" who had a reputation for "breaking in unruly niggers." This man's floggings drove him desperate till at length he fought and conquered him. That the next year found him in easier circumstances did not prevent his scheming for freedom; his first attempt as futile and landed him in jail. On lease he was sent back to Baltimore, where he learnt to work as a ship's calker and studied the ways of freedom. Finally, at the age of twenty-one, he escaped to New York and thence to New Bedford, Mass.

Douglass soon began to encounter the difficulties that beset the path of the free negro. He had boundless hope and confidence in himself and was eager for any work that offered, but when he attempted to follow his trade of calker, or to attend lectures, he ran up against race prejudice. His spare moments were given to studying and reading.

His public career began, three years after his escape, with his attendance of an Anti-slavery Convention at Nantucket. He was asked to speak, and, though much embarrassed, astonished the audience of New Englanders with his wisdom and eloquence. William Lloyd Garrison saw at once that the Anti-Slavery Society needed this slave an argument and illustration. He was first introduced to the audience as a "hatter," a "thing," a "piece of property," it soon his gift of oratory and logical reasoning began to delight and alarm the abolitionists, who feared that his tale of glory would not be believed.

From this time onward, Frederick Douglass not only gave himself up body and soul to the struggle for emancipation but was an integral part of it; and the book is very largely a study of the forces, politics, moral and economic, that led up to the crisis of the war between North and South, with an analysis of the status of the free negro both before and after emancipation.

The problem of the education and development of the race under the condition of freedom claimed the undivided attention of Douglass during his later years. He always insisted on the necessity of a technical education for negroes that they might enter the trades as well as become professional men or mere hewers of wood; thus they would make themselves respected among white men by all-round usefulness to society. But after all, the great charm of the book is the personality of the man himself. It is significant fact that the boy who could thieve and steal as a slave should be distinguished as a free man by honesty and rightness in all his dealings. His was a

large nature, capable of the highest ideals and the most intense devotion and self-sacrifice; and if we find much of hero-worship in the book we rejoice that he has found a biographer so near akin in heart and purpose as to understand and reproduce for us his character.—E. F. B. in the *British Friend*.

#### The Greatest Battlefield.

The greatest battlefield on which a man ever fought is within himself. The greatest victories are there. Victory there is the greatest victory possible in a man's life. All the great achievements of men outside of themselves are less than the achievement of getting mastery of themselves. Victory here means victory elsewhere.

All other problems of the personal sort are included in this. Their solution is included in its solution. There must be practical understanding about sin, and real power over it, before there can be self-mastery. For it was sin that first stole self-mastery away. Selfishness must be seen and gripped in its subtle as well as its coarse forms, before the sweets of the finest self-mastery can be tasted. Doubt must be mastered, at least far enough to give a steady footing and steady going, if the fragrance of self-mastery is to fill the life. Only he who sees clearly the highest ambition of life, and holds everything else strictly under, can climb the heights here.

The greatest mastery is self-mastery. The greatest man is he who has become master of himself, not in the limited sense of some who do notable things on other fields, but in the finest, fullest sense. This is the most fascinating of all problems. It is a continuous problem, ever yielding to solution, yet never fully solved. For every high level reached shows a higher beyond, so great is the possibility lying within oneself.

Man is made like God and to have a dominion over all the lower creation. That is the Bible way of saying that he was to be master of his own self, and through that self-mastery to be master of all creation. The man eager to reach the highest mastery will acquaint himself with God, for here is the original plan for himself. He will keep in close contact with the Original. The closer that touch the nearer does he come to his own true self.—S. D. GORDON.

SET YOUR TEMPER OFF THE FIRE.—Said a man: "One of the greatest obstacles to my being a consistent Christian is my temper. I have a dreadful temper; it does not boil over very often, but when it does I lose all control of myself. I just advise everybody to get out of the way when I feel it boiling up, for fear I may hurt them."

A quiet old Christian present turned to a lady sitting near, and asked her the question. "What do you do when your jelly threatens to boil over?"

"Why, I set it off the fire, of course," she answered.

"Well," said the old man, "if this friend knows his temper is 'boiling up,' he will do well to 'set it off the fire'—to ask the Lord to help him to control his passion, and go away by himself."—*Selected*.

#### Elizabeth Estaugh.

Elizabeth Estaugh was the daughter of John and Elizabeth Haddon, Friends of London, and was born in the year 1682. Her parents gave her a liberal education, and having an estate in lands in New Jersey, they proposed coming over to settle; and in order thereto, sent persons over to make suitable preparation for their reception. But they being prevented from coming, this Friend, with her father's consent, came over and fixed her habitation at the place where he proposed to reside, if he had come; she being then about twenty years of age, in a single state of life, and exemplary therein. In the year 1702, she was married to John Estaugh, who settled with her where she then dwelt, the place being called Haddonfield, in allusion to her maiden name. There they lived together, nearly forty years, except her several times crossing the sea to Europe to visit her aged parents, and when he was called abroad on Truth's service, to which she freely gave him up. She was endowed with great natural abilities, which being sanctified by the spirit of Christ, were much improved, whereby she became qualified to act in the affairs of the church, and was a serviceable member, having been clerk to the Women's Yearly Meeting nearly fifty years, greatly to the satisfaction of Friends. She was a sincere sympathizer with the afflicted, of a benevolent disposition, and in distributing to the poor was desirous to do it in a way most durable and profitable to them, and if possible, not to let "the right hand know what the left hand did." Although in a state of affluence as to this world's wealth she was an example of plainness and moderation; zealously concerned for maintaining good order in the church; diligent in attending meetings at home, where her service seemed principally to be, and from her awful sitting in them, we have good cause to believe she was an humble waiter therein, which administered edification to the solid beholder. Her heart and house were open to her friends, to entertain whom, seemed one of her greatest pleasures. She was prudently cheerful and well knowing the value of friendship, was careful not to wound it herself nor encourage persons in whispering and publishing the failings or supposed weaknesses of others. Her last illness confined her about three months, being often in great bodily pain, but favored with much calmness of mind and sweetness of spirit, which rendered her confinement more easy to herself and those with her, and affords matter of encouragement to survivors, to press after the mark for the prize of the high calling of God in Christ Jesus. She departed this life the thirtieth of Third Month, 1762, aged about eighty-two years, as one falling asleep, full of days, like a shock of corn fully ripe. Her body was interred on the first of Fourth Month following, in Friends' burying ground, at Haddonfield, being accompanied by many friends and others, where a solid meeting was held. A. F.

No man is compelled to evil, his consent only makes it his.—PENN.

## OUR YOUNGER FRIENDS.

**KINDNESS TO OTHERS.**—The *Sunday Magazine* tells the story of a poor Scotch boy who saw a barefooted girl standing on the Edinburgh pavement, one bitter cold day, and raising one foot after the other in a vain effort to keep them warm. Immediately he snatched off his cap and threw it down before the child, saying: "Ye might stand on that!"

Was there not more of the spirit of Christ in that spontaneous, heart-prompted act of kindness and sympathy and self-sacrifice than in many a studied demonstration of benevolence, of which the underlying motive is the praise of men? The world is full of self-exploiting charity. What we want is more of the spontaneous benevolence that springs from the heart.

**A CHILD'S PRAYERS.**—A young mother left her guests one evening to go up and bid good night to the small daughter whom the nurse had just left.

"Why, Esther, you haven't said your prayers!" exclaimed the mother, as the child climbed into bed.

It was a perfunctory reminder, for she was anxious to be down-stairs again. She herself had almost given up the custom of saying her prayers, but her two children had been taught to observe the ceremony at bedtime.

"No, mother, I'm so very sleepy to-night. You know our Sunday-school prayer begins:

"To say my prayer is not to pray  
Unless I mean the words I say,  
Unless I think to Whom I speak,  
And with my heart His favor seek."

The mother did not like making excuses, and she little understood the spiritual life of this child of hers.

"Do you think its nice to go all day without saying your prayers?" she asked.

Esther sat up in bed, surprised and hurt, and her blue eyes widened as she exclaimed, "Why, mother, dear, you don't suppose, you don't think, that this is the only time I pray, do you?" She was wide awake now.

"When do you pray?" demanded the mother, in return.

"Oh, many times in the day," answered the child, "whenever I need to."

The mother's glance fell before that of her child, and a tinge of crimson mounted to her cheek.

"Whenever I need to." Could she say as much with the same simple truthfulness? Were there not many times when the fretfulness, the selfishness, the sordidness had persisted, times when her better nature might have overcome if she had prayed "whenever she needed to?"

"What do you pray about?" she asked again, with a strange sense of distance between her heart and that of the child.

"Oh, I talk to God about the things I'm doing," said Esther, falling back on her pillow, "and when I do wrong I ask his forgiveness and his help to do better next time. Because He understands and is so great, you know," she added.

Yes, her mother knew; she had known

for many years; but was she as conscious of that Presence and that Power in her own daily life, or had her own praying degenerated into a more or less perfunctory "saying of prayers" at stated times, or a petulant demand for something which she could not secure through mortal assistance?

"And then," continued Esther, unconscious of the long pause, "sometimes I pray because I'm so happy. I just have to."

The mother suddenly felt her soul to be a small, darkened thing compared to the clear shining of her child's. How undeveloped her own spiritual nature seemed in that moment! She was a good woman; she cared for the little family; she took them to church; she made her contribution indifferently when she was asked to give something for missions; but beyond that her life was mostly one of pleasure. And her pleasures were many, but were they the sort which made her pray because she was so happy? Was it not usually only a trial or a disappointment that reminded her for a moment of her dependence on a higher Power?

Esther's idea of praying was surely a very different thing from the "saying of prayers." Where had she learned the difference?

Her head dropped in self-accusation. Like many mothers, she had taught her child to repeat a childish prayer, but had she ever really taught her to pray? Now it seemed, in some strange way, the child was to lead her.

She stooped to kiss the earnest little face on the pillow. "We will talk about it more," she said, "and if you are sleepy you need not say 'Now I lay me' to-night, for God likes waking prayers best, we know. But," she added, wistfully, "won't you just pray one prayer for mother before you go to sleep? She needs it."—*Youth's Companion*.

**RICHARD'S BIRTHDAY PRESENT.**—Richard was standing at the front gate; rather, he was jumping around by the gate, hanging and swinging on it, and looking up and down the street as if he were waiting for some one.

The truth was, Richard knew something perfect-ly beau-ti-ful. He had found it out only a little while ago; then he told it to every one in the house, to all of his neighbors and to the old black woman who lived in the alley.

But he wanted to tell it to some one else. There was a nice doggie coming along the street. Richard knew he was nice because he belonged to one of his friends. He caught little Fido as he came up, and whispered the secret in his ear; but Fido didn't want to stop, so he pulled away from Richard and went galloping down the street.

"Say, Fido, how do you like it? Lou can play with her, you know," called Richard.

Fido stopped a second and wagged his tale, as much as to say, "It's all right, Richard," and away he went again.

After awhile there was a pretty old lady coming. Richard liked her looks very much. She held some large pink flowers in her hand.

Richard stood waiting for her to come up,

Then he said, "Oh, say, lady, do you knee it's my birthday, and I've got a birthd present?"

"Why, no," said the lady. "I hope y like your present. Who gave it to you?"

"Why, why, of course, I like it—I like best of anything, for God gave it to me."

"Indeed?" said the lady.

"Yes, yes, indeed." Richard was talki as fast as he could. "Why, no one else co give it to me, you know, 'cause it's a b sister!"

"Oh, oh!" said the lady; "I don't wonc that you are delighted. God was very go to send you such a present; and here, go and give her these flowers. Tell mam they are for the baby sister."

"Oh, thank you," cried little Richa "They'll be the first present she'll have."

"Oh, no," said the kind lady, "for wh God gave you a sister He gave her a brothe "Why, why?"—Richard did not und stand at first.

"Yes," replied the lady, stooping over kiss him, "when God gave her to you, I gave you to her, see?"

"Why, yes, that's so," he said, as he sta ed to run into the house; then he turned a called back, "I thank you very much."—*Western Christian Advocate*.

**A DAY OLDER.**—"No, I don't think can trust you to wipe the tumbler," said mother to a small daughter whose des to be helpful sometimes outran her abili "You know you broke one yesterday." "But, mamma," exclaimed the sm woman, in a tone of gentle reproof, "I a whole day older than I was yesterday, of course I can do better."

The young girl's philosophy is the sec of a successful life. As we grow older should grow wiser, more helpful, m trust-worthy. Experience should mean eciency. Every day lived should make able to do more and better work. I day that has not taught us smethi that has not fitted us for a more diffi task, has been wasted.

Oh, how much life might mean if adopted the four-year-old's philosophy, took it for granted that the completion every day meant growth and gain!—*You Peoples' Weekly*.

## HISTORY OF FRIENDS.

(Continued from page 117.)

In the Eighth Month, 1664, there we eight Quakers tried before Judge Oran Bridgeman, and found guilty, though th only fault was their having attended th own meetings for worship; yet for th were four of them sentenced to be trar ported to Barbadoes for seven years, a three to Jamaica, "because" said this jud "ye must not all go to the one plac There were yet two others kept bac t next assizes.

Soon after, the seven prisoners we embarked in a ship, which was bound f the West Indies; but contrary winds a stormy weather hindered her sailing; an Captain May and his seamen grew ve uneasy at this, believing that heaven w against them; nay, the sailors even thre



ened to leave the ship, if the master would not set the prisoners on shore; which he at last did, giving them a certificate to say that "they had not run away, but that he had freely landed them, believing that the hand of God was against him, as they were honest men who had not deserved banishment." Soon after, a fair wind arose, and the good ship sailed; and we do not find either that these Quakers were further punished at this time; though sixteen others were tried for the same cause, one of whom, a girl of sixteen, died in prison, the rest were sentenced to be transported to Virginia, to Barbadoes, and the judge, being in a hurry, added Hispaniola as a third place; which surprised the people, who knew that this was not in King Charles's dominions. Now, though the Quakers were so persecuted, yet did they strengthen each other by exhortation, "for," said one of them, "that these afflictions came upon us is by God's permission; who then shall gainsay Him, or endeavor to reason with Him in matters of such great concern, seeing that his way is hid from man; and these things are to try our faith, so ought we to continue bold, and persevere valiantly. And though great sufferings and afflictions attend us, yet my heart, praised be the Lord, is not troubled, neither hath fear seized me, because I see the intent of the Lord in it; and for the sake of the yet ungathered seed, is my life freely offered up to the Lord, if He shall call me to do it; so let your prayer to God or me be, that I may be kept to the end, and finish my testimony with joy, and in all things be made to bring honor and glory to the Lord who is over all, blessed forever."

It was truly a time of much affliction to them, for no less than thirty-six Quakers were now condemned to transportation, and for no greater crime than attending and preaching in their religious meetings. It was very hard to find any captains who would take them away, because they thought that some adversity or other surely happened to them or the ships. The consequence was, that the prisoners were frequently put on shore again. Three were really carried away; one of these died at sea, the other two reached Jamaica, where they lived and prospered. An embargo was laid on all merchantmen, that none should go down the Thames without a pass from the admiral, and he would not give this, unless the captain promised to carry away with him some of the proscribed Quakers. It was in vain that the captains protested against carrying an Englishman by force from England. At length, by force, one shipmaster was got to obey, and seven Quakers were sent from Newgate to Blackfriars Stairs, and so by boat to the ship at Gravesend. And as if to punish the persecutors, a pestilence which had broken out in a house next to that of one of the banished Quakers, spread among the people in that part of London; and Judge Hyde, who had been very active in sentencing them, was found dead in his bedroom, having been apparently quite well the day before.

Meantime the ship containing the fifty-four Quakers could not sail, but lay at Gravesend, her master being imprisoned for debt.

In the beginning of the next year, another master named Peter Love, was put into her, and she came into the Downs, but of the fifty-four Quakers, only twenty-seven survived. Two of the crew went ashore with a boat, and leaving her adrift, ran away. The captain, with a few raw sailors, and ill-provided with victuals, weighed anchor and went as far as Plymouth, thence on the twenty-third of Second Month to Land's End, where a Dutch privateer captured his vessel bringing her by the west coast of Ireland and Scotland to Horn, in Holland. The Quakers were liberated, and at Amsterdam received clothes and lodging from Friends, and all returned safely to England, except one, who was a Dutchman, and who remained in his own country.

#### Cheerfulness at Table.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for everyone, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper."

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child must have, that of cheerfulness at table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day, and the influence on the children may be beyond estimation.—*Table Talk.*

As a guard against any undue dependence on advantages [of social fellowship among members] we may do well to remind ourselves of Stephen Grellet's remarkable attainment. "I continued diligently to attend meetings which were held in silence. Very few persons assembled there, and I had no communication with them at all for some time. I have frequently considered since that it was a favor that my lot was cast in a place where I had no outward dependence to lean upon."—*B. Friend.*

*From a testimony of Greenwich Monthly Meeting (Rhode Island) concerning DANIEL HOWLAND.*

He was early employed in the concerns of the Society, the welfare of which he evinced through the whole of a long life that he was earnestly engaged to promote, and to maintain its peculiar testimonies. He was often engaged in public and in private, to encourage those with whom he associated to live in love and the exercise of charity and good feeling towards each other; and such appeared to be the prevalence of Christian charity, love to God, and love to man, that it became one of the most striking and common features of his public testimonies. Although his charity and liberal feelings were generally manifested in his intercourse with his fellow men, he was careful not to compromise or let fall any of the Christian doctrines, as held and believed in by the Society of Friends; being through life an unshaken believer in and supporter of, (according to his measure), the Gospel dispensation, introduced by the coming of our Lord and Saviour Jesus Christ, confirmed by His mighty works, established and perfected by his sufferings, death, resurrection and ascension, and in his becoming our Intercessor and Advocate with the Father and by the giving of the Holy Ghost, or Holy Spirit. And when sentiments were advanced, lessening or denying his divinity, his offices, the efficacy of his sufferings and death, as set forth by the evangelists and apostles, he would occasionally remark, that without a belief in these fundamental truths, he could not see on what ground anyone could justly lay claim to the appellation of a Christian.

His situation, though far from affluent, was still such as to enable him to entertain his friends, and to impart something to the comfort of others, who stood in need, and in both he manifested peculiar satisfaction. He often expressed his confidence in Divine goodness, by saying that he believed that if he did as well as he knew, in reference to Divine requirements, he should not fail of having sufficient; which was rather remarkably exemplified, and which he did not fail gratefully to acknowledge. His mind was often deeply interested when contemplating the situation of the people of color in this country, both as it respects the aborigines, as well as those of the African race; often expressing a desire that the precepts, or commands of our Saviour, that of doing unto others as we would that others should do unto us, might be extended unto them, that so they might enjoy the blessings of civil and religious liberty, which a gracious Creator designed alike for them, as for all.

A CHRISTIAN will find it cheaper to pardon than resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts the soul into a frame which makes the practice of other virtues easy.—*HANNAH MORE.*

Faster the race is run.

As one by one  
Our selfish handicaps away we fling.

E. E. HALE.

## At Set Seasons.

Formalism which rests upon itself is the foe of true religion. The further religions have drifted away from spiritual and true worship, the more elaborate their forms of worship have become. Nevertheless, there is such a thing as system and season, by means of which the spiritual life finds expression. Even routine is a thing not to be wholly despised. . . . A young man who had a great deal to say about visions, and new thought, smiled contemptuously at a young woman who passed him on her way to the mid-week meeting. "Look at that," he said; "there is an example of lifeless religion. She has been doing that every week through all the year. I dare say she would feel uncomfortable if she missed a meeting. Now, that is too mechanical for me. The idea of promising to be at a certain place at a certain time is too much like clockwork." Yet let it be noted that before the year had rolled around, the one whose Christianity had been characterized as mechanical was still steadfast, while the other had grown tired and given up.

Depend upon it, true greatness will never cause one to look contemptuously upon regularity and faithfulness. It is told of Garfield that on the First-day preceding the great convention at Chicago which nominated him for the Presidency of the United States, he steadfastly refused to take part in the political council of his party, but went, as had been his lifelong custom, to take his place for worship. In reply to the reasons urged why he should not go to church on this particular day, he replied, "It is my habit." Yet no one doubted for an instant that behind that habit there was a deep, earnest conviction.

Did you ever think how much adherence to schedule and system is necessary for the prevention of disaster and confusion? The protection which the railroad company offers to its patrons lies in its strict adherence to the time-table. The fact is, that it is system that keeps the world in balance. Those who can be depended upon to be in certain places at certain times are the ones holding the world together. The Church would have long ago lost its influence in the world, and indeed ceased to hold existence, if there had not been set times of worship, in addition to the duties of daily life.—*Parish Visitor.*

RICHARD JORDAN used to relate an interesting account of a man of note in England, who was convinced of the Truth, in an opportunity wherein not a word was spoken. The man was a captain in the navy, and was in expectation of receiving an admiral's commission. He had fallen in company with Richard Jordan and some other Friends and on their sitting down to talk, a solemn silence came over them; during which, the inward power and effectual ministration of Truth so reached his soul, that he burst into tears. The doctrines of the Gospel were unfolded to him in their fulness, and he laid down all his weapons of war.—A. F.

MAN WITHOUT religion is like a horse without a bridal.—ANON.

## Science and Industry.

GOVERNOR HUGHES ON SCIENTIFIC METHOD.—This is his exposition, concise and rational:

"You may inquire what constitutes the scientific method. Why, the scientific method is nothing but a patient, careful, persistent pursuit of truth—that is all. The man who is content with anything but the truth, the man who will be desirous of obtaining anything that does not square with the verities of the situation, is not a scientist; he has not the noble ambition of the scientist. The scientist is the man that will go through any danger and will endure any amount of toil and will pursue unflinching the one ambition of his life—the attainment of truth in his line."

The above description covers the situation.

But some "scientists" make prodigious use of the imagination, and declare to be true what they cannot know to be true if so it be. When they do so, do they not show that they have lost the scientific spirit and method?

"GET DOWN AND 'BUTTLE.'"—A literary woman once said that one of the most important lessons she ever received in her life was from the head of a great educational publishing-house where she had applied for work. After naming the magazines and papers for which she had written, she was asked why she did not keep on with what she was doing.

"Well, the trouble is that I do not have the joy in the work that I used to have," she replied. "So I thought it would be best to stop awhile until the inspiration and joy came back. What I want now is daily, methodical work."

The head regarded her thoughtfully for a moment and then spoke with emphasis: "You are making a mistake. The proper mood will come if you conscientiously get to your appointed task. What you need to do is, as we are wont to say in our family, 'Get down and buttle.' The last word is apropos of a story my father used to tell:

"One of the *nouveau riche* who had engaged a butler for his new mansion was approached by this functionary the morning after his advent for his orders.

"Orders," returned the perplexed and embarrassed master, who knew no more of the duties of a butler than a Fiji Islander would have known. 'Orders? Didn't I hire you for a butler? Well, then, get down and buttle!'

"Now if you will get down and 'buttle,'" the speaker went on, "that will give you the daily, methodical work which you wish—and in a far better way than drifting into something of which you know nothing, something largely mechanical and but poorly paid, for I assure you we have no opening for 'free-lancers.' Would you like to direct envelopes by the hundred, for instance, or do typewriting drudgery?"

"No, I would not," was the reply. "I'm going home to 'buttle,'" and "buttle" she did, with a thankful heart that she had learned her lesson so easily and was still

at congenial work in which she was growing.—*Selected.*

THE TOUCH OF GOLD.—Money is the god of the material world, but there its power stops. A London newspaper offered a prize for the best definition of money, and it was awarded to a young man whose definition was: "An article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness." When greed for gold begins to get possession of us, it is well for us to remember the truth of this prize definition.

A child who was coated with gold to personate a cherub at an entertainment died as a result. The pores of the skin were sufficed that there was no giving out from the body. The gold coating which covers the avaricious soul and which shuts off the outgoing of love and sympathy and service means spiritual death.—*The Classmate.*

MOTTOES OF A PIONEER.—One of the earliest merchants of this republic was Lemuel Golden, who sold pins and needles, tinware and prints from his peddler's cart from the Atlantic to the Ohio. He Golden died, a memorandum-book was found among his effects which contains the following excellent mottoes for his daily guidance:

"I must always be five minutes ahead of an engagement time."

"I must always have my wares what they are."

"I must meet my customers with a smile no matter how I feel, for a smile helps and a frown destroys."

"I must divide my profits so that I will always have a share for old age; a share for sickness; a share for new goods; a share to help the needy, and a share for my daily life."

"I must never disparage the wares of my rival. Either speak well of him or not at all."

Golden died worth over twenty thousand dollars, and respected and loved by all who had known him during the years he made his way from one pioneer settlement to another, the only merchant many of his patrons saw the year round. He was a peddler for twenty-nine years in the wilderness of Pennsylvania.—*Selected.*

THERE has recently been deposited in the insect house at the Zoo, London, a specimen of the bird-eating spider, which earns its name by frequently including in its menu some of the brilliantly colored humming-birds and vari-colored finches of the South American tropics. It is said that it is not so often by being entangled in the silken web of this spider that his prey is caught as by lighting upon the banana and other leaves, in the trusted folds of which the spider makes his home. The similarity of his coloring to the bark of the trees to which he attaches himself, is also a potent factor in enabling him to catch his prey.

THE National Stockyards at East St. Louis are the largest in the world, and during the first four business days in each week a horse a minute is sold at auction. The fun of horse-trading to the David farum type of man would be lost in the transactions made at these yards, for, under the supervision of the National Stockyards, all horses sold must be as represented, and the company employs two inspectors, one of whom examines the horse before it enters the sales ring and announces its defects, while the other takes charge of the animal after it is sold and verifies the statements made by the first man. Thousands of horses for the army have passed through these yards. Missouri mules are also kept on hand in large numbers, three thousand being the average number, and orders come daily by mail and cable for mules to be shipped to various countries.

A subject that will receive special attention in the next session of Congress is the drainage of swamp lands; it will also receive its due share from the new national waterways commission. There are alone in the Mississippi Valley fifty million acres of land which, if drained, would be worth one hundred dollars an acre, adding five billion dollars to the value of property. It is stated that by appropriating a few million dollars, thirty thousand square miles along the Mississippi River could be reclaimed, and that this area without fertilization would be sufficient to double the present cotton crop, bringing in five hundred million dollars more annually. Numerous successful drainage schemes have been carried out by private enterprise. Southeast Missouri has many evidences of successful work of this kind and there are other sections in the State in which sluggish streams have been straightened. A tract of reclaimed swamp land in Louisiana has just been opened to celery culture on a large scale, and the extensive growth of the rice interests of that State is well known. It is clearly seen that swamp drainage, heretofore left to individual or State action, is a matter that calls for national direction and for a helpful Government financing that, like irrigation, will more than pay its way.

PHILIPS BROOKS once said, concerning contented mind, that though men cannot always bring their means to their minds, they ought to bring their minds to their means. This reminds us of the statement of a domestic philosopher who declared that he had learned the secret of doubling his income, and that was of cutting his expenses down by one-half.

THE FREEZING OF WELLS.—Throughout many of the Northern States the freezing of wells and pumps causes much trouble, and the greatest difficulty is experienced in opening some wells open for use during the winter. Strangely enough, the shallow, pen wells give less trouble than the deeper, drilled or double-tubed driven wells, in which the inner or pump tube is carried below the outer casing. The determination of the

cause of the freezing and of means for its prevention is of so great practical importance that a study of the subject has been made by one of the geologists of the United States Geological Survey.

In open wells where air obtains access through the soil and at the junction of curb and cover, a cement cover should be tightly fitted to the curb, and the curb itself should be coated with cement for some distance below the surface.

In drilled or double-tubed driven wells the current of cold air drawn in by periods of high barometer between the outer and inner casing near the surface and passing out in a porous bed at the bottom above the water level will cause freezing if the water is pumped so that it stands in the inner tube above the lower end of the outer casing; and a long continued current of such cold air may cause freezing of the ground water about and in the well tube. For this condition it is suggested that the space between the outer and inner tube near the surface be packed with some impervious material. A filling of cement resting on an improvised plug is probably the most effective. The home-made rag packing sometimes used is too porous to serve the purpose.

The same treatment is suggested for wells with leaky casings, for driven wells passing through rocks porous enough to permit the passage of large currents of chilled air during periods of high barometer, and for wells in which the outer casing ends in some cavern or open passage; that is, the space between the well tube and the pump tube near the surface should be tightly plugged with impervious material. About some wells the ground crevices through which the air circulates are so numerous that immunity from freezing can be obtained only by plugging the space about the pump tube from top to bottom with cement.

EXPENSIVENESS OF CREDIT.—It is always well for a business man to have good credit, but to do this he should avoid using it any more than is necessary. Practically, pay as you go is as good policy for the buyer, any one can see, as it is for the seller. Few people realize how much their credit costs them. It is by far the dearest luxury that they keep, and is what keeps more men poor than anything else. It is mainly the credit which the country store expects, and is, perhaps, obliged to give, that makes it a dearer place to trade in than the city, where, for casual customers, credit is impossible. Much more than the legal rate of interest is added to the price of the article where credit is given. In reality, the honest man who intends to pay his debts cannot afford to be trusted. He is saddled with a part of the losses of those who are dishonest, in addition to interest. It is better to borrow money in a lump and pay interest on it, and buy only for cash, than to buy on credit; better still, to do without things until money is earned to pay for them. The grocery bill is, in thousands of homes, the secret of lack of thrift.—*American Cultivator*.

*From a Testimony of W'care Monthly Meeting in 1834 concerning* THOMAS DAVIS.

Our beloved friend, Thomas Davis, was born in Amesbury, in Massachusetts, in the Sixth Month, 1753. We have nothing special to remark concerning him, till about the year 1790, when he removed with his family to Ackworth, in New Hampshire. He had not then (as some of us have heard him relate) united in membership with any religious society, but was seeking the right way. He attended the meetings of several denominations of professing Christians, but did not unite with any of them nor find peace or satisfaction to his troubled mind. His burden grew heavier and his prospects more gloomy till at length he was constrained to look to the Lord alone for help, after which he spent a portion of the first day of the week and sought other opportunities for retirement alone. In some of these seasons, his mind being drawn into true silence, the way of life and salvation through Jesus Christ was mercifully opened to his view, to the satisfaction and joy of his heart.

Thus, without much of any outward help, except the Holy Scriptures and some Friends' writings, he was convinced of the truth, as professed by our religious Society, and became a member of this meeting, in the year 1803. At this time, the place of his residence was nearly forty miles from any settled meeting of Friends, and he used to have seasons of religious retirement in his family, on First-days, and generally attended our Monthly Meetings. He continued this practice for a number of years, occasionally receiving visits from Friends, and sometimes ministering Friends appointed meetings at his house, notice of which being given to his neighbors, they generally attended, and in the course of a few years, some of them were convinced of the principles of Truth as held by us, and became members of the Society, and regular meetings were held at his house for a number of years, until a meeting-house was built in 1820, and the meeting held there.

He was humble in spirit, a lover of retirement, an exemplary and useful member of society, and frequently appointed to important services. He was an elder in good esteem, and for several of the last years of his life, often had a few words to communicate in our meetings, which were well received by Friends. He was a diligent attendee not only of the particular meeting to which he belonged, but also of our Monthly, Quarterly and Yearly Meetings, neither the length of the journey, the inclemency of the weather, nor the infirmities of old age prevented him from meeting with his friends on those occasions, when he was able to ride.

#### Bodies Bearing the Name of Friends.

The number of the *Quiver* for Sixth Month is said to contain an illustration of the Friends' Meeting-house in Kingston, Jamaica, ruined by the earthquake.

"The Friends, their History, Organization, and Principles of Faith and Practice," is the title of an address of Sylvester Jones read before the Church History Club of the University of Chicago, and now

published by Josiah Simms, 2203 Michigan Avenue, Chicago, Illinois.

**PHILADELPHIA QUARTERLY MEETING** was held on Second-day of this week, with a large attendance. Visitors from England on the east and from Iowa in the west were present. The vocal exercises began early, and were continued in more than usual a number, without much intermission, to the end—some of them interesting, and some in a measure baptizing. A joint session of men and women Friends occupied full half the time of the business meeting, in hearing and commenting on a very thoroughly prepared Report of the Committee appointed a year ago to visit and encourage the more neglected subordinate meetings, and to appoint meetings as way opened. The useful and edifying service of this committee was much appreciated, and the Quarterly Meeting felt encouraged to continue the committee under appointment, and directed that their valuable report should be printed and circulated among the members. The report of the condition of West Philadelphia Meeting was generally encouraging.

In a meeting held in Twelfth Street Meeting-house Philadelphia, last Second-day, the 4th instant, occasion was taken of important improvements in the building which were made in the past summer to review the history of the meeting. This was done through listening to an historical paper prepared by George Vaux, entitled "Twelfth Street Meeting-house—some of them. We have attempted to give some sketch, or abridgment of its contents, as follows:

Originally there was but one Monthly Meeting in Philadelphia, which was established soon after the coming of William Penn. In 1772, this Meeting was divided into three Monthly Meetings—that of Philadelphia, that "for the Northern District," and another "for the Southern District." The latter was discontinued in 1872 and combined with the Middle District. By a division of the Middle District in 1814, the Twelfth Street Meeting was organized under the name of "The Monthly Meeting of Friends of Philadelphia, for the Western District." Its first sitting was held in the Twelfth Street house Third Month 16th, 1814, with a membership of three hundred and twenty-six, and the first meeting for worship assembled on the first First-day in the Fourth Month, 1814. Thomas Wistar was the first clerk of the Monthly Meeting, and the first elders were Ellis Yarnall, Thomas Wistar, and Mary Wistar. In 1865 Radnor Monthly Meeting was joined to this, but was re-established a few years since under the name of Haverhill.

The earliest meeting-house erected in Philadelphia was on the west side of Front Street, a little north of Arch, and was called "The Bank Meeting," probably built soon after Penn's arrival. It gave way early in the eighteenth century to the Centre Square Meeting-house which had stood at Broad and Market Streets, where it was never a success. And in ninety years this Bank Meeting-house gave place to a new one on Key's Alley, and that one in turn nearly fifty years later had the present meeting-house at Sixth and Noble Streets substituted for it.

The "Great Meeting-house" was located at Market and Second Streets. During the Revolutionary struggle continental troops were quartered in it, notwithstanding the protest of Friends; who held meeting as usual, and the commander requiring the soldiers to vacate during meetings. Yet the presence of the soldiers attended it, behaving with propriety.

(To be concluded in our next.)

### Westtown Notes.

DANIEL OLIVER spent the evening of the 28th ult. at the School and gave a very interesting talk to the boys and girls on religious and social conditions in Syria.

LAST First-day evening J. Wetherill Hutton occupied the boys' "Reading Collection" with an earnest talk, and Charles W. Palmer addressed the girls on "Character and Service."

AMONG other visitors at our meeting on First-day last were William Evans, James M. Moon, Davis H. Forsythe, Watson W. and Sarah B. Dewees.

A daily record of weather conditions has been started again. The report for the month indicated that the mean temperature was 40.1, maximum 68°, minimum 33°. Number of days on which rain fell, four, killing frost on the 19th.

### SUMMARY OF EVENTS.

**UNITED STATES.**—The excitement in financial circles lately prevailing in several large cities has considerably subsided, following the importation of gold in large quantities from Europe. In consequence of the predictions, the issuing of a larger quantity of bank notes by various banks in different neighborhoods, and the action of the U. S. Government in placing large sums of money on deposit in certain banks. It is stated that not long before such great amounts of the metallic had been used in this way to avert threatened trouble. A general condition of prosperity throughout the country favors the rapid return of confidence in money centres. It is estimated by official authority that the value of the cereals, cotton and other produce of American farms this year will be about \$2,400,000,000 more than it was a year ago. The grain crop will not be larger than that of certain other years, but short crops elsewhere have caused an increase in prices.

Prof. A. Lawrence Rotch, of the Blue Hill Observatory, Boston, has lately described a method of ascertaining the temperature of the atmosphere at the height of eight or nine miles above the earth's surface. The balloons used are made of rubber and carry special instruments for recording distance traveled, altitude and temperature, which are attached to a parachute. When at a great height the hydrogen with which the balloon expands to so great an extent where the balloon itself explodes and the parachute, carrying the instruments and the records made on the trip, floats down to earth. A temperature of one hundred and eleven degrees Fahrenheit below zero has thus been found to exist in the upper regions of the atmosphere.

A despatch from Wiesbaden, of the 21st ult., says: "State Superintendent of Public Schools Schaeffer addressed nine hundred teachers at the county institute to-day and pointed out how the schools could create strong sentiment for peace among nations. He said: 'The civilized world has three million, five hundred thousand men, who are engaged in a war, which is unpopular, and rulers are always afraid to begin a war that is unpopular. They can do it by distinguishing the wars for principle and for humanity from the wars for tribute, for booty, for territorial aggrandizement, and for the gratification of avarice.'"

It has been found that a good safe may be made of concrete. Though not burglar proof, it is sufficiently strong for ordinary purposes against theft and fire. In Seattle a safe has been made of concrete which is two feet six inches square and three feet high; the walls and doors are four inches thick, reinforced with twisted steel.

Doctor George B. Gordon, curator of archaeology at the University of Pennsylvania, has lately returned from an exploring expedition in Alaska, where he discovered a tribe of Indians of whose existence the world has hitherto been in ignorance. It is stated that the members of the tribe show a higher mentality and development than any of the known inhabitants of the far North. They alone, of all the tribes north of Mexico and Southern California, possess the art of pottery making. The recent strike of telegraph operators has ended, and many of the strikers have voluntarily assented to be reinstated in their former positions. It is estimated that the strikers lost in all fifty thousand dollars, by their self-imposed idleness.

A despatch from Kankakee, Ill., says: "Charging that the recent strike of telegraph operators was unjustified, a bill in the Circuit Court for that county, restraining high school students from playing the game. He declared the Superintendent of Public Schools, and the high school principal, have aided and abetted prize fighting among students; that the game of football is not only being played, but demanded on the field, and that the game is 'degrading, un-American, un-Christian and uncivilized.'"

William Booth, the head of the Salvation Army in a public address in this city spoke of the great growth of the Salvation Army in Australia, Austria, Japan, Germany, England and the United States. "In all these countries we have received recognition," he said. "In fifty-three countries we now have a total of seventy-five hundred societies."

Gov. Cooper, State Horticultural Commissioner of California, has started his new campaign in preserving fruits by keeping them in boxes from which the air has been exhausted, after which they are filled with pure nitrogen gas. It is said that he has packed pears, grapes, cherries, etc., in nitrogen and has taken them to market after five months in good condition. It is also said that decayed fruit in nitrogen, in fruit when surrounded by an atmosphere of nitrogen.

**FOREIGN.**—An agreement has been signed by representatives of Norway, France, Great Britain, Germany and Russia guaranteeing the neutrality of Norway. This treaty is alleged to be directly or indirectly aimed at Sweden.

A despatch from Helsingfors, Finland, of the first says: "Absolute prohibition of the manufacture or importation of alcohol in Finland is provided in a bill which has just been introduced into the Diet by the Emperor. It is not certain that the Emperor will sanction the measure. Nevertheless temperance celebrations are being held in every part of the country." On the 20th ult.: "The Finnish Diet adopted by one hundred and twenty-one to ninety-one the proposed appropriation for five million dollars as a grant-in-aid to the Russian Government for the exemption of Finn from service in the Russian army."

The little town of Karatagh, in the Hussar district of Bokhara, in Russian Turkestan, has been over-whelmed and completely destroyed by a landslide that followed the earthquake of Tenth Month 21st. According to the latest reports of the disaster a majority of the inhabitants of Karatagh lost their lives. Its population is estimated at five thousand.

On Tenth Month 21st, the weather bureau at Washington announced that its instruments recorded an earthquake, beginning at eleven o'clock the previous night and lasting until early in the morning of the 21st. Its origin was then believed to have been at a point west of Australia, in the Southern Indian Ocean. The same day dispatches were received in London from St. Petersburg reporting severe earthquakes in central Asia.

The North German Lloyd steamship *Kaiser Wilhelm der Grosse* arrived at Plymouth on the 28th ult., after most remarkable voyage. She came for one thousand seven hundred and fifty miles across the Atlantic from New York, and was the only steamer to make the voyage without a rudder, guided only by her propellers. The rudder had been lost in a severe gale, and the steering apparatus had become disabled on the day after the accident, the gale developed into a hurricane, and blew her over the crippled vessel. Captain Nordenskiöld thought it best to put on the rudder, and disassembled the heavy rollers and enabled the vessel to ride on them, and the propellers held her true to course.

A despatch from Paris says: "In addition to be used as a wireless telegraph, the Eiffel tower is now equipped as a luminous clock. The apparatus, fixed to the second story, and flashes forth every minute in huge figures visible at a great distance. This system was found to be the only practicable one for at such a height the ordinary clock dial would be indistinctly visible."

It is stated that Dutch engineers have entered upon the task of turning the bed of the Zuider Zee into fourteen hundred square miles of arable land. The cost of such a work is estimated at about seventy-five million dollars; but in return for this the Netherlands will receive more revenue annually from the five million dollars in rentals from those who will occupy this land.

### NOTICES.

**WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN** at TUNESANA, New York. A Friend as his wife are wanted as Superintendent and Matron for this Institution.

Application may be made to  
**JOSEPH WISTAR, Woodbury, N. J.**  
**JOSEPH B. GAYLLET, Rossmont, Pa.**  
 or **Geo. J. SALTERGROD, 626 Spruce St., Phila.**

**WESTTOWN BOARDING SCHOOL.**—The stage will meet trains leaving Broad Street Station, Philadelphia at 6.45 a. m., and at 2.20 p. m. on First-day. Applications will be met when requested; stage fare fifteen cents after 7 p. m., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A phone 114 A.

**WM. B. HARVEY, Superintendent.**

**DIED.**—At his home near Barnesville, Ohio, Ninth Month 30th, 1907, **JAMES EDGERTON**, aged nearly seventy-nine years, a life long, consistent member and diligent attendee of Ridge Particular and Somers Monthly Meeting of Friends. Although the call was sudden, we feel it applicable to him to quote the words of a servant whom the Lord, when he cometh, shall find watching.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, ELEVENTH MONTH 16, 1907.

No. 19.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

## "The Prince of the Power of the Air."

The scene of anxiety for placing a new navy, whether in the Pacific or elsewhere, seems now becoming transferred above our heads, to navies of the air. The danger of having powerful explosives and bombs riddled down on cities or anywhere from air-ships sailing over a continent, is a new source of alarm to governments. Perhaps a effect they are the Hague Conference continued. They are beginning probably to frighten away war, to place our fleets into the pacific indeed, to show the futility of our munitions of war on the face of the earth, and to turn men's minds to be devising some more rational means of settling differences than warfare, so that "they will earn war no more." Such has long been anticipated as the ultimate effect of improvements in modern science—to make carnal warfare impracticable by its very destructiveness and extremely scientific equipment.

But it is far better that war instead of being frightened out of practice, should be lamed out of sight by principle, and inspired out of existence by Christ's Spirit; that this should be "the victory that overcometh war, even our faith." Frightening out by air-ships is better than nothing for the world's carnal inhabitants, but inspiring out by "the wisdom that cometh down from above,—first pure, then peaceable," is the more excellent way. Science may work its moles and its bats, underground and overhead, but may these be replaced by the returning heavenly host saying evermore: Peace on earth, good-will among men."

SUBORDINATES OF AN UNFORSEEN PLAN  
—In William Booth's address on "The Secret of the Success of the Salvation Army"

delivered to a great meeting in Philadelphia, we looked in vain for any direct presentation of that secret; and ceased to look after he had said he would explain it next year. We have since been relieved to find some such statement as we were looking for made by another as follows:—

"The Army grew, it was not made. It was a development, not the outcome of a settled plan. Its growth was from within. When in 1861 William Booth started on his life-work, he had no idea of the plan or form of ultimate development of the Salvation Army. That is the secret of its success. It was a series of inspirations. The man simply followed his vision."

That is satisfactory. Neither George Fox nor John Wesley aimed at founding new religious denominations. But they were not disobedient to their heavenly visions, and to what seemed their leadings from step to step. Therefore greater movements than they could have devised in their own strength followed. We do not pronounce judgment on the wisdom of every provision, but it would have been a greater mistake to have followed their own heads in manufacturing a system, than to trust the development from day to day to the Divine openings.

## Tendencies to Monarchy, and Counter-Currents.

Our national executive is becoming made use of, rather, we suppose, in the present instance, because of the force of his character than from design on his part, to serve as a one-man authority in functions which have hitherto been the province of other departments of the government. Managers of great interests have sought the judgment or favor of the President as a key to their prospects or the shaping of their policy, as if the legislative and judicial departments might well enough be lost sight of under the apprehension that one man is the state. This apparent tendency has a possible development in that which Joseph Hoag foresaw in his vision of a century ago, of the creeping on of a monarchical system of government in our land, both in state and in church.

An instance of the most grim irony which history has apparently perpetrated upon a religious profession, is that which has been

visited upon the very religious Society to which this same Joseph Hoag faithfully belonged. That very democratic working of church government and mode of worship under Christ for which the Society was first formed, is by the revolutionized Yearly Meetings becoming deliberately reversed, in these recent days, and shifted to the monarchical principles. Espousing a one-man power in the ordering and pronouncements of worship, a one-man directorship of deliberative bodies under parliamentary law, the one-man week-day overseership by a paid committee of one; the one-man functionary for the priestly services, as for marriage and burial now, and other "sacraments" which have been contended for rather prematurely; one man learning to say "I am the church" and the people loving to have it so—who knows but that the very Society of Joseph Hoag's nominal successors is not making itself an entering wedge of that very monarchical condition of which he prophesied?

And this monarchy-system is now developing under our name of Friend or Quaker, a name which was once the synonym for individualism in the truth and in duty, and for democracy in organization, where not even a clerk was to be regarded as the head of its assembly but only as its servant. And at this same time when our once free name is getting stultified with the one-man principle, as was that of Israel when they clamored for a king that they might be "like the nations round about," there is dawning upon the protestant churches a sense of the true Christianity of the religion of democracy, and the true democracy and individualism of Christianity. They are crying out in able books or writings for the throwing off of the effete covering and trappings of monarchism, and knowing as individuals or collectively but one President, Christ Jesus, who can speak to their condition. While enlightened thought of to-day is seeking to divest worship and religion from human monarchy, it is pitiable to see our free name dragged back by any unto the one-man-ism from which it once came out. What spirit is giving to belated copyists a genius for grasping after the threadbare clothing and cast-offs of others?

The contest is now upon the twentieth

century:—Shall ministry be the priesthood, or prophecy? Shall the government of the people by the people be upon Christ's shoulders as immediate head to them over all things, or must we have human kings in religion? Shall worship be an individual's own spiritual exercise and experience, or by proxy? Shall our baptisms of grace be from heaven, or of men in horizontal succession construed to be from some point in history? Shall our ministry be man-paid because man-made, or Christ-paid because Christ-made? Shall religion be a response to God's "Let there be Light," or a groping in the wake of smoky human lanterns, though of cut glass and a fine laboratory? It is the old contest in new forms, that between the spirit and the flesh or the letter, that of crowning man or Christ as lord over God's heritage.

**FRIENDS' VIEWS NOT NEGATIVE.**—Edward Burrough in *Truth Defended*, written about 1656, said: "The ordinances of Jesus Christ we own and witness. Preaching, Praying, Baptism, Communion, Singing, and whatsoever was ordained for his saints to practice in life and power; we witness these things in the eternal substance, having passed through the earthly figures, which was but to stand for its time. True preaching we own, and do witness it, which is the cross of Christ. Prayer by the Spirit and in the Spirit we own and witness, which is not limited to a time and place. Baptism we own, and witness, which is with one spirit, into one body, into the death of Christ. Communion we live in, which is in the light by the spirit, which will endure eternally. Singing which is with the spirit, and with the understanding of the Redeemed of the Lord, we own and witness; but in the world's singing in rhyme and meter, proud men singing that they "are not puffed in mind," and profane men singing that "the law of God is dear to them," this singing we deny."

"I will tell you where you have made a mistake. You have tried to serve God in the flesh, before you have been born of the Spirit, and you have failed, and you have kept trying and kept failing until, by and by, you have given up, exclaiming, "Ohr, it is a hard thing to be a Christian."

"It is not only hard, but it is impossible for any one to serve God in the flesh. The natural man is not subject to the law of God. The natural man is at war with God, he is at enmity against God. But when the Lord Jesus comes into the heart, and we have been born of the Spirit and have passed from death unto life, and become heirs of eternal life, then his yoke is easy."

#### INSPIRATION.

Truth on the heart that receptive awaits it,  
Strikes and it flashes to flame.  
What were the tinder of soul in its value,  
If Divine fire never once came?

H. K. S.

#### Thomas H. Whitson.

During periodical visits to West Chester for several years past, it has frequently been my privilege to call on our late beloved friend Thomas H. Whitson, and some of these occasions left an impress which cannot soon fade away. Our final conversation was on twenty-eighth of Ninth Month last. At that time he was under much physical weakness. Standing at his bedside I took his hand to say farewell. Thereupon in a deliberate and impressive manner he gave utterance to about the following language:

"In case we do not meet here again, I trust me may do so in heaven. I have a good assurance of a place reserved for me there. I still live, yet not I but Christ liveth in me. Through this bed of sickness I have rested on the one true foundation, Christ Jesus. I have not followed cunningly devised fables in making known the power and coming of our Lord and Saviour Jesus Christ."

Such a testimony can emanate only from one who has known whom he believed, and it brings us to realize afresh the declaration, "Blessed in the sight of the Lord is the death of his saints." As he and other true servants of the Lord enter into rest, it behooves those who remain to cherish and inculcate the principles which marked their careers while going in and out amongst us as living epistles.

One cannot adequately appreciate and much less express in words the veneration due to the ministers who so faithfully labor in the service and love of the Gospel and who thus unconsciously influence our steps in the way of holiness and righteousness.

As J. Bevan Braithwaite wrote concerning our deeply loved friend Samuel Morris shortly after the latter's death: "Eternity can alone disclose how many precious souls have been blessed under his ministry."

These lives so highly favored are become our inheritance and if rightly appropriated should serve to us as a "savor of life unto life." No more worthy tribute can be rendered to their memories than to emulate their shining examples and both to live and to die as they have done. Let us then strive to cultivate and deepen the Divine life as an individual work and not allow the work committed unto us to return void.

WALTER T. MOORE.

GERMANTOWN, Eleventh Month 4th, 1907.

#### Testimony of New Bedford Monthly Meeting concerning JAMES DAVIS.

What added great weight to his ministry, was his truly circumspect department and consistent walk in the world. He possessed a sound and stable mind, with much evenness and uniformity of temper, and from his habitual cheerfulness enjoyed as much as most men in social intercourse with his friends, but these cheerful feelings were accompanied with gravity and with innocence and simplicity of manners, ever manifesting an uncommon regard to the feelings of others, that nothing should escape him that had a tendency unnecessarily to hurt or wound, and he was peculiarly guarded as to whatever might lessen or

injure the character of another. Being possessed of a meek and quiet spirit, Christian humility was indeed a conspicuous trait in his character, which led him to prefer others to himself. By his blameless life and conversation, and the uprightness of his dealings among men, he endeared himself to all who were intimately acquainted with him, the youth, as well as the aged and was generally beloved and respected beyond the limits of the Society of which he was a member.

#### That Which Cannot Be Shaken Remains.

If we make it our first endeavor to conform into the place of true discipleship, and learn, as the first Christians learned, to self-surrender and trust, to share the yoke of Christ and to know that every thought is brought into captivity to his obedience we shall find not only rest to our own soul but fellowship and harmony with our brethren. It is in this conscious Christian experience that we shall enter into a large life than our own, and find that all we need of Authority comes back to us, in the unit of the Christian consciousness all down the ages. The Authority of the Bible will hold us to no theory reached by painful and sophistical argument, but a living reality felt and accepted, because we have come for ourselves into the experience of which psalmists, prophets, and apostles wrote and understand by spiritual sympathy the truths they struggled to express. The Authority of the Church will be ever round about us, in the collective experience and testimony of all saintly souls who have lived and wrought in the same consciousness of Sonship and in dependence on the same Spirit. Any imagined revelation of our own, we shall always be prepared and anxious to test and temper by comparing with what has been revealed to other richer, stronger, and more devoted than ourselves, both in the past and present.

Most of all we shall bow with unmeasured reverence before the Authority of Christ who has reconciled us to God and brought us into the communion in which Authority regains its meaning.

It is true that, for many of us, our very familiarity with the Gospel pages has robbed them of their freshness, and it is difficult for us to find in them the inspiration, that profound spiritual genius, that is real there. . . . Many are finding in some of the simplest Gospel stories, so simple as to be intelligible to the youngest child depths beyond depths of spiritual meaning and knowledge of the human soul and of its most hidden needs. We are constrained to acknowledge that "Never man so spake. One who knows as Jesus knew, who sees with this profundity of spiritual insight must, we feel, be worthy of our trust. An so to Him belongs without measure the Authority which we concede, in some degree to all who can see further, and who know more than others.

And yet this is no blind trust. We do not attain it as, in would-be but mistake reverence, we close the eyes of our own reason and judgment, and adopt the *cre-*

quia impossible. It is only ours as in freedom and boldness we use the Light that is given us, and enter into the place of experience and insight where we can see these things in some measure for ourselves, and know that . . . He said them because they are true. Deep below all Authority is the Light Within, as that which alone makes it living and not dead, and gives it vital power over our souls. The better we know, by this inner Light, the character of our Master, the more fully shall we understand what it was that inspired his first followers, and the stronger will be our hold upon his present Spirit.

And one yet larger thought remains. Is it not to this purified vision of our Lord that we must look, and may look with serene confidence, for the true Reunion of Christendom? Not by surrender to formal creeds, nor agreement upon ritual observances, shall we know the fulfilment of his prayer, "that they all may be one." Opinions and practices divide, but facts and truth unite. Already, in all Churches, men and women are being drawn together in the fellowship of those who "walk in the Light," who are "of the truth," who have forsaken all notions of dogma for the Religion of the spirit. Below all our surface differences, there is the substantial unity of those who worship the same Lord, whose minds are opened to the same facts, who have been led by Him into the same Christian experience, which is "fellowship with the Father and with his Son Jesus Christ."

"If we walk in the Light, as He is in the light, we have fellowship one with another," because our spiritual eyes are opened through an inward experience of his "blood," which "cleanseth us from all sin."—*British Friend*.

SHIFTING FOUNDATIONS.—A minister once said to me: "It must be very easy for you to preach." I said: "Do you think so? Do not look at it as a light affair." "Yes," he said, "it is easy because you hold a fixed and definite set of truths, upon which you dwell from year to year." I did not know how this made it easy to preach, but I did see how it made my heart easy, and I said, "Yes, that is true. I keep to one fixed set of truth." "That is not my case," he said; "I revise my creed from week to week. It is with me constant change and progress." I did not say much, but I thought the more. If the foundation is constantly being altered, the building will be rather shaky. Surely, if the basis be not settled, we shall, in our work, show a good deal of fairy-building! It is a precious thing to my heart to feel sure about the promises of God—the surely revealed facts of Scripture. Having once made Christ my foundation, I shall be like the Puritans of Massachusetts. I have heard that in their early days their counselors agreed that the state of Massachusetts should be governed by the laws of God, till they had time to make better ones." So will I rest on Christ alone till I can find a better resting place. When we find that God has laid another foundation we will look at it, when we discover a foundation more suit-

able for sinners than the sinners' Saviour, we will consider it, but not till then.—SPURGEON.

### Penn's Troubles With Philadelphia.

A citizen of West Chester has placed in my hands a rare little pamphlet in which is written the name of Thomas Darlington, one of the early progenitors of that well-known stock in Chester County. It is curious as an illustration of the extreme difficulties, the unpopularity and the sorrows of the founder of Philadelphia in dealing with its people after they had become a flourishing community and had begun to grow restless under his system of government. In its mutations of fortune there is no part of the life of William Penn so pathetic as those years in which, after he had left the city for the second and last time he felt called upon to reproach many of its people hardly less than they had reproached him, when he was singled out as a target for factional clamor and abuse, and when he was all but overwhelmed by what he conceived to be the ingratitude of those whom he had befriended. It is common now among Philadelphians whose knowledge of the early period of their city is limited, to suppose that his relations to its people were uniformly peaceful, happy and harmonious, and that they regarded him as a wise and unselfish benefactor. Yet few men of worth among us here in modern public life have been more criticised in their attitude on questions of public policy than he was by political opponents. That he made some mistakes in judgment and that he was not always wise in the selection of his representatives in official trust has been conceded even by historians who value highly his character and his work. But the public sense of distrust and dissatisfaction toward him at one time is perhaps nowhere better shown than in the time-stained yet still clearly printed pamphlet now before us. It had been written by Penn in London, was printed here in 1710 when the city was twenty-eight years old, and the author in his sixty-sixth year, and is entitled, "A Serious Expostulation with the Inhabitants of Pennsylvania in a Letter from the Proprietary and Governor."

Penn addressed his long epistle to "My Old Friends," telling them that it was a mournful consideration and the cause of deep affliction to him that he must now speak to the people of Pennsylvania in language such as he had once hoped that he would never have occasion to use. He had seen his province flourishing with liberty, ease and plenty even beyond what many of its inhabitants could have expected, but to himself it had become a cause of grief, trouble and poverty. After all that he had done and spent for them, he now found himself treated, he said, as if he were an enemy and not a friend. He could not understand why he should be the object of opposition; he declared that he was ready to make any concession to the people which he could be reasonably asked to grant, and he implored them to lay aside their divisions and contentions. He

then went on to explain his position concerning the privileges which had been asked for, but which he thought would disturb the system of government and injure both his and their interests. If, however, he could believe otherwise, he assured them that he would not be against granting anything of this kind if it were asked of him with "any degree of common prudence and civility."

But instead of that they had, he believed, misrepresented and abused him. He complained of the attacks on his reputation, the many indignities put upon him in papers and documents sent over to England, the attempts made on his estate, the trespassing on his lands and the invading of his manors, the withholding of his quit-rents and the violent feeling that had been exhibited towards his secretary, James Logan, simply because the secretary was in his service and was his representative. "When I reflect," he said, "on all those heads of which I have so much cause to complain, and at the same time think of the hardships I and my suffering family have been reduced to, in no small measure owing to my endeavors for and disappointments from that province, I cannot but mourn the unhappiness of my portion, dealt to me from those of whom I had reason to expect much better and different things."

Then he proceeded to remonstrate with the Pennsylvanians as to specific points in their representations that they had been oppressed by him at a time when, as he told them, the people of many nations in Europe looked upon them with envy or wished that they, too, could have their blessings. He asked whether it was such a grievous oppression that the courts were established by his power, or that the fees of officers were not settled by an Act of Assembly or that licenses for public houses had not been settled as proposed. He declared that those who called these things oppression knew oppression only by the name of it, when they so lightly bestowed that term upon matters so inconsiderable and that if he knew of any real oppression that it was not in their own power to remedy, he would be as ready to remove it as they might be to desire its removal. He admonished them that they needed to have care lest their conduct might yet give them sorrow. "According to the best judgment," he said, "I can make of the complaints I have seen (and you once thought I had a pretty good one) I must in a deep sense of sorrow say that I fear the kind hand of Providence that has so long favored and protected you will, by the ingratitude of many to the great mercies of God hitherto shown them, be at length provoked to convince them of their unworthiness and, by changing the blessings that so little care has been taken by the public to deserve, into calamities, reduce those that have been so clamorous and causelessly discontented to a true but a smarting sense of their duty."

At the time when Penn was thus in a mood of such reproachfulness . . . he had passed through a prolonged season of

private and domestic woes as well. A son, a daughter, and her husband had grieved him with their follies and their demands upon his purse. The accusations which came from Philadelphia charging him with being an oppressor, had caused him to be regarded with some disfavor among his co-religionists. He was unable to meet pecuniary obligations that had been unjustly saddled upon him, and at last he was arrested in a Friends' meeting at the instance of his creditors and thrown into Fleet street prison. While he was there his second wife gave birth to the last of his children. He had tasted the bitterness not only of loss of fortune, but the selfishness of ingrates and he spoke and wrote as one whose heart had been weighed down by the dishonest and duplicity among those whom he had trusted. When he prepared his "Serious Expostulation" to the people of Pennsylvania and pointed out to them what might happen to them if they did not change their attitude toward him, he was contemplating an entire abandonment of his proprietary control and the sale of the province to the crown. His pamphlet did not have the effect of establishing conditions that were satisfactory to him, and he afterward opened negotiations with the English Government for the sale.

Penn's inability to master the situation in the midst of his private griefs and troubles may have been due partly to physical infirmities which had then begun to weaken his strong constitution. He had once or twice suffered slight strokes of paralysis. But they had not been attended with symptoms that seemed to give alarm, and he went on with his toils and anxieties. His hope, as expressed, that he and the people of Philadelphia "might once more meet as good friends and live so to the end of our relation," had been disappointed, and hence he proposed to the English ministry the vacating of his charter and the surrender of his rights for twelve thousand pounds. An agreement to that end with the officers of the Crown was almost nearing consummation when he sat down at his desk one day to write a letter. While in the act of composition his pen fell from his hand; another stroke of paralysis had come over him; his intellect soon became as that of a child in its gentle helplessness, and in most of the six years of life which remained to him he gradually lost all his active powers, until at last he had to be led about, almost unable either to speak or walk, perhaps oblivious of the existence of the city which had grieved and wounded his once serene and courageous spirit.

But how strange it now is to read his sad but earnest plea that Philadelphia must not look upon him as its enemy or oppressor.—"PENN," in the *Philadelphia Evening Bulletin*.

It has been well remarked, It is not said that after keeping God's commandments, and in keeping them, there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—F. W. ROBERTSON.

### OUR YOUNGER FRIENDS.

NOT WORTH THE COST.—It was a gay little "den." Jean called it "Bohemia," and by the name she meant to convey the idea of something unconventional, surprising—even mildly shocking. The *Youth's Companion* tells how her eyes were opened.

A fringe of beribboned cigarettes hung from the edge of her red lamp-shade, gaily colored tobacco-bags were festooned above the picture moulding, a wicked-looking brandy-flask was suspended from the chandelier. For an ink-bottle she had a miniature stein, for a match-holder a tiny skull carved in ivory, and her walls were adorned with illuminated mottoes of cynical intent—most of them bits from Omar Khayyam.

Yet Jean was not cynical. She was a much-petted, warm-hearted, impulsive girl, who despised cigarette smoking, hated intemperance, and taught practical Christianity every First-day afternoon to a class of waifs in a mission school.

One afternoon, as she was sipping chocolate in "Bohemia" with the liveliest girl she knew, a ragged boy from the mission school was ushered in.

"He's brought a note from the superintendent," explained the maid, somewhat doubtful about the guest she had admitted until she saw that Jean, with cordial inquiries as to how Timmy had found the way to her house, was pouring a cup of chocolate for him and preparing to give him a time to be remembered.

Timmy's face was grave, but his sharp eyes roved constantly, and as soon as the chocolate was finished he began a tour of the room, asking questions as he went. The color deepened in Jean's face as she tried to explain to her Sunday-school scholar the exact significance of the cigarette fringe on her lamp-shade and the brandy-flask on the chandelier. Then Timmy paused before the picture that hung over her desk.

"What does that mean?" he demanded. Jean hesitated. "I'm afraid I can't make you understand that picture, Timmy," she said, "but I'll try. You see, the heavy pile of books stands for all the knowledge we try to crowd into our heads in this world, and the skull on top of the books means that, no matter how much we learn, death comes at the end of it all. That's why it says, 'What's the use?' underneath, you know."

For a time the little street urchin stood still, his eyes fixed on the picture. Then he asked, simply, "Ain't it an insult to God?"

Jean was speechless. When she found words at last, she said, earnestly: "Yes, it is. Thank you, Timmy. I'll take that picture down this very day!"

As the door closed behind the boy, Jean turned, with lips compressed, and caught the brandy-flask from the chandelier and tossed it into the waste-basket. Then she picked up a pair of scissors and resolutely clipped the cigarette fringe from her lamp-shade, and faced her friend.

"Only think," she said, "what seemed to me just an innocent fad might have

been the undoing for that boy of all my work in the mission school!"

"HONOR THY FATHER AND THY MOTHER—There is a touching story of the famo Dr. Samuel Johnson. Samuel's father Michael Johnson, was a poor bookseller Lichfield, England. On market-days I used to carry a package of books to village of Uttoxeter, and sell them from stall in the market-place. One day t bookseller was sick, and asked his son go and sell books in his place. Samu from silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of t "English Dictionary," and one of the mc distinguished scholars in England; but never forgot his act of unkindness to h poor, hard-toiling father; so when he visit Uttoxeter he determined to show his sorr and repentance.

He went into the market-place at t time of business, uncovered his head, a stood there for an hour in the pouri rain, on the very spot where the book-st used to stand. "This," he says, "was : act of contrition for my disobedience ny kind father."

The spectacle of the great Dr. Johns standing bareheaded in the storm to ato for the wrong done by him fifty years b fore, is a grand and touching one. The is a representation of it in marble on t doctor's monument.

Many a man in after life has felt som thing harder and heavier than a storm rain beating upon his heart when r remembered his acts of unkindness to good father or mother now in their grave.

Dr. John Todd, of Pittsfield, the emine writer, never could forget how, when h old father was very sick, and sent hi away for medicine, he, a little lad, h been unwilling to go, and had made up lie, that "the druggist had not any su medicine."

The old man was just dying when litt Johnny came in and said to him: "My bo your father suffers great pain for the wa of that medicine."

Johnny started in great distress for th medicine, but it was too late. The fathe on his return, was almost gone. He coul only say to the weeping boy: "Love Go and always speak the truth, for the ey God is always upon you. Now kiss m once more, and farewell."

Through all his after life, Dr. Tod often had a headache over that act of falsehood and disobedience to his dyin father. It takes more than a shower o wash away the memory of such sins. D Todd repented of that sin a thousand time

The words, "Honor thy father and t mother," mean four things—always t what they bid you; always tell th t truth; always treat them lovingly, a take care of them when they are sick a grown old. I never yet knew a boy w trampled on the wishes of his pare who turned out well. God never bless a willfully disobedient son.

When Washington was sixteen years o



he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk; I am not going to make my mother suffer by not leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole career in life turned on that simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."—THEODORE L. CUYLER.

**JOHN WOOLMAN.**—John Woolman was a man of very sweet spirit. We find this by reading the story of his life as he has written it in his Journal. He was born in Burlington County, New Jersey, in 1720. He says:

"Before I was seven years old I began to be acquainted with the operations of Divine love. Through the care of my parents, I was taught to read nearly as soon as I was capable of it, and as I went from school one day, I remember that while my companions were playing by the way, I went forward out of sight, and, sitting down, I read the twenty-second chapter of Revelation: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

At that time it was quite common to see the Bible as a reading book in the schools. This chapter may have formed a part of the school lesson, or the boy may have often heard it read in his own home, and enjoyed the music of the words. The next thing he tells us about himself is of a different character:

"On going to a neighbor's house, I saw in the way a robin sitting on her nest, and as I came near she went off; but having caught one, she flew about, and with many cries expressed her concern for them. I stood and threw stones at her, and one striking her, she fell down dead. At first I was pleased with the exploit, but after a few minutes was seized with horror at having, in a sportive way, killed an innocent creature while she was careful for her young. I beheld her lying dead, and thought those young ones, for which she was so careful, must now perish for want of their dam to nourish them. After some painful considerations on the subject, I climbed up the tree, took all the young birds, and killed them, supposing that better than to leave them to pine away and die miserably. In his case I believed the Scripture proverb 'as fulfilled,' The tender mercies of the wicked are cruel."

When John Woolman was almost twenty years old he engaged with a man in such business as a shop-keeper and baker, to tend shop and keep books. At that time many good people, even Friends, kept slaves. John's employer sold a negro woman and desired John to write a bill of sale.

He did not want to do this, for he believed that slavery was wrong, and yet he felt that he ought to do what his employer asked. He wrote the bill but told his master how he felt about slavery. Soon afterward a young Friend who had bought a negro asked John to write the bill of sale, but he refused and told the young man that he thought the slaves ought to be free. The young Friend replied that keeping slaves was not altogether agreeable to his mind.

As John's employer was a tailor as well as a shopkeeper, he learned the tailor's trade from him. After a time he gave up shopkeeping and worked only at his trade. By this time he had become a minister and often felt called to visit and preach to Friends in other neighborhoods, and it was easier for him to leave home if he did not have any shop to look after. He made many visits to neighborhoods where many slaves were kept, trying to persuade Friends to set their slaves free. It was largely through his influence that Friends at last agreed to put an end to slave-holding by their own members.

John Woolman always dressed plainly; but he began to wonder why the material from which clothes were made should be dyed. He thought cloth that was not dyed would show the dirt more plainly, and so would be washed oftener and kept cleaner. At that time men wore beaver hats, and when he needed a new hat he bought one made of fur of the natural color. As soon as his clothes wore out he made himself other clothing from undyed cloth.

John Woolman was interested in the Indians as well as in the negroes, and felt that he ought to visit some tribes that lived west of the Susquehanna River. The Indians at this time were not all peaceful and he knew the journey would be a dangerous one.

When a friend offered to go as his companion he said he did not wish any one to go into danger on his account, but that it would be comfortable to have some one with him. After visiting a number of Indians they came to the settlement at Wyoming. Here they learned that the day before, the Indians had taken an English fort to the West of them and destroyed the people. That night an Indian came to the house where they lodged, who had a tomahawk in his hand; but as John Woolman spoke to him kindly he put it down, and afterwards they smoked the pipe of peace together. He and his friend traveled among the Indians several days longer, and were listened to with attention wherever they went. The paths were often narrow and rocky, and they were in danger from snakes and wild animals as well as roaming Indians. But they put their trust in God and returned home without being harmed.—*Scattered Seeds.*

You profess the Holy Scriptures; but what do you witness and experience? What interest have you in them? Can you set to your seal that they are true, by the work of the same Spirit in you that gave them forth in the holy ancients?—PENN, *Call to Christendom*, 1694.

The Language, Spoken and Written, of China.

The dialects or languages of the Chinese Empire are numerous and unlike each other. Thus a Chinese speaking the language of the Kwangtung (Canton) Province is not understood by a Chinese residing in the neighboring Province of Fukien. The language or dialect at Shanghai would be quite strange to the people of Peking. Owing to the difficulty of learning the Chinese languages I was told that the students from various parts of China studying at the Tientsin Hart Memorial College, under the superintendence of Dr. Lavington Hart, generally speak to each other in English, as being an easier language to acquire and to converse in than their own respective Chinese dialects.

The written characters of Chinese are, however, understood and recognized at sight throughout the Empire in the same manner as our Arabic numerals are recognized by the eye throughout Europe, though their designations are quite different according to whether used in England, France, Germany, or Italy, etc. The Mandarin language, however, is spoken or understood more or less throughout three-fourths of China, or roughly speaking in nearly all the Provinces north of the Yangtse. The High and Easy Wenli languages are those in which the classical books are written, and are largely used by the literary and educated classes, but are not generally understood by the masses. In the Mandarin language there are over forty thousand distinct characters or symbols, a number which is being constantly increased by the addition of new characters to represent new scientific words and modern ideas. These characters have frequently four or five tones of sound, each tone representing a wholly distinct word.

To read and understand the Scriptures, or to speak and preach with comparative freedom, it is highly desirable that a missionary should become familiar with at least four thousand of these characters. Even with those who are favored with a good ear for sound, the task of learning these four thousand characters and their several tones necessitates at least two to three years' hard work, while to learn to write in the characters is still more difficult. Owing to the extreme difficulty of learning to read and write, it is estimated that only one-tenth of the population in China can read or write.

ROMANISH FORM OF CHINESE CHARACTERS.

In consequence of this difficulty of converts in learning to read, missionaries in various parts, more especially in the Southern Provinces, have devised a system of representing the Chinese characters by words printed in the Roman alphabet, generally known as the Romanised form, the tones being indicated by an arrangement of dots over particular words or syllables. By this agency converts, especially those of more advanced years, can now learn to read the Scriptures in the relatively brief period of three or four months. This system also offers increased facilities for learning to write, and converts who are debarred

from corresponding with their friends in Chinese characters can now do so in the Romanised.—F. W. Fox, in *London Friend*.

### Science and Industry.

**VIEWS OF SIR OLIVER LODGE.**—There is an under-current, which can be mentioned only with reverence and due restraint. Flowing freely through all classes throughout the world, an unseen Power seems to be in operation, convincing man of his spiritual nature, of the truth and saving power of the essential teachings of religion, and enabling him to have more patience than he otherwise would with the defects, human accretions, which must gather round all religions. Those who think there is no evidence of such a Power would be wise to adopt a scientific attitude of mind and ask themselves if they have placed themselves in the way of obtaining proofs on the subject.

In Sir Oliver Lodge we have the climax of these movements—a leading scientist speaking with no uncertain voice to his fellow-scientists, to theologians, and to the general public; no isolated spirit, born out of due season, but the expression of his age.

Latterly Sir Oliver Lodge has been active in developing and making known the new electron theory, a theory so powerfully supported by the experimental researches of Professors J. J. Thomson and Zeeman, and by the discoveries in radioactivity as well as by the mathematical developments of Professor Lorentz, that it has been almost universally accepted in the course of a few years, although it means a fundamental revolution in all traditional conceptions about electricity and matter. According to it, electricity consists of minute particles, electrons, of positive and negative kinds; and all matter is built up of these same electrons. Sir Oliver Lodge describes this in his writings in a way that is brilliant in its simplicity and enlivened by humor. If an electron be represented by a sphere an inch in diameter, the diameter of an atom on the same scale would be a mile and a half. The former atom of the scientist is revealed to us as a lecture hall inside of which a few thousand specks like printers' full stops, whirling rapidly, produce light or radiant heat and form a kind of solar system by reason of their strong mutual forces, and occupy the otherwise empty region of space which we call the atom—occupy it in the same sense that a few scattered but armed soldiers occupy a territory by forceful activity if not by bodily bulk. The electron has now taken the place of the former "atom," with this significant difference, that whereas the atom was uniform, electrons are distinguished by their positive or negative qualities, a negatively electrified body being one which contains a surplus of negative electrons, an electrified one which contains negative and positive in equilibrium; a positive contains a deficiency of negative electrons. Lodge has been among the first to advance the idea that all that we call matter really consists of these electrons, and that inertia of matter can be explained by electric forces; in short, that matter is an electric phenom-

enon—a view which is coming to be more and more generally accepted.

Sir Oliver Lodge distinguishes clearly between electric force and life, which he holds to be a basal form of existence such as matter or energy; and he illustrates his idea by a delightful and suggestive analogy between life and magnetism. He says emphatically, "Life is not the energy of the scientist; it is a guiding force exerted and directed by living beings." He holds that mind can exist apart from terrestrial brains, just as life can apart from terrestrial forms, and that all phenomena of life and consciousness are due to something material being used as an instrument or organ by a consciousness of spirit. One of the most important passages in Sir Oliver Lodge's writings, both from the point of view of the scientist and the theologian, is that in "Life and Matter" on Will and Guidance. In it he criticises the attitude, adopted by certain physicists and by Professor James Ward in his Gifford Lectures, which raises an antagonism between the fundamental laws of mechanics and the possibility of any intervention, whether human or divine—an attitude which he finds quite right and proper in text-books on dynamics and treatises on natural philosophy, "but," he adds, "when we come to philosophize and to deal with the universe as a whole, we must abandon the ingrained habit of abstraction and must remember that for complete treatment nothing must be left out." He says further: "A systematic expression of facts in terms of one of their aspects does not exclude expression in terms of other and totally different aspects also. Denial of all sides but one is a poor kind of unification. Denial of this sort is the weakness and delusion of people who call themselves 'Christian Scientists': they have hold of one side of the truth—and that should be granted them—but they hold it in so narrow and insecure a fashion that in self-defense they think it safest to deny the existence of all other sides. In this futile enterprise they are imitating the attitude of the philosophic materialists on the other side of the conflict."

One of the many useful works of Sir Oliver Lodge is the writing of a book entitled "Easy Mathematics of All Kinds." He says in the preface: "The mathematical ignorance of the average educated person has always been complete and shameless, and recently I have become so impressed with the unifying character of much of the arithmetical teaching to which ordinary children are liable to be exposed that I have ceased to wonder at the widespread ignorance, and have felt compelled to try and take some steps toward supplying a remedy." The book is a mine of wealth to the teacher, full as it is of interesting methods and delightful illustrations culled from the wide resources and knowledge of the writer. Sir Oliver Lodge's whole attitude towards the public is that of one who knows the value of the layman and who would fain see in the public a body as interested and fitted to form an intelligent opinion on science as theologians now possess—somewhat to their dismay.

One cannot be long in the presence of

Sir Oliver Lodge or turn many pages of his writings without having proof of his deep and almost child-like humility and reverence. And it is in this spirit, with the eyes of the scientist and the mind of the mystic and the seer, that he pushes the frontiers of his vision ever further and further still into the infinitude of the past as well as the future, the great as well as the small. He hints at the idea that, just as what was formerly regarded by science as the atom is now seen to be composed of infinitesimally small bodies floating in proportionately huge oceans of ether, so are our beings perhaps atoms of a large Being, our consciousness of a higher Consciousness. The Universe, the worlds that form it, the matter of which they, and our physical bodies as parts of it, are formed is "the living garment of God," the substance, the outward and visible manifestation of the great One, the immanent and transcending Deity of our universe, whose spiritual nature we also share. He even suggests that in a region far beyond our highest vision, and in a manner inconceivable to us, this Being may also be working out an evolution on an upward path. He speaks of "a purification of the material universe by the recognized permeance of an immanent energizing God, of whom we too are fragmentary, struggling, helpful portions." "We are the artisans of creation, at least in this outlying planetary district, and a magnificent co-operation is our highest privilege. (John v-17.)"

Of the ancient cities in northern Africa preserved to us almost entire by the friendliness of the Sahara Desert, Timgad is the very latest, and owes its discovery to the genius and enterprise of the French military engineers. At present Lambessa furnishes the best existing specimen of a Roman camp, and is being explored and excavated to throw light on many obscure problems in Roman military archaeology, but it is thought that Timgad will prove the most perfect specimen of a Roman colonial city to which all who are interested in the life and architecture of two thousand years ago will look for a striking and magnificent object-lesson.

### Bodies Bearing the Name of Friends.

**SKETCH OF THE HISTORY OF TWELFTH STREET AND OTHER MEETING-HOUSES IN PHILADELPHIA, CONTINUED.**—The Hill Meeting-house which was occupied by the Southern District Monthly Meeting was located on the south side of Pine Street just above Second. It was finally sold, and removed about 1850. Orang Street Meeting-house erected in 1832, had taken its place.

The Fourth Street Meeting-house stood on the present site of the Forrest Building on the east side of Fourth Street, south of Chestnut.

The erection of the Meeting-house on the ancient graveyard at Arch and Fourth Streets—the center building and east wing of which were built in 1800, and the west wing some years later—rendered it unnecessary to maintain the Market Street Meeting-house, and the site was sold in 1809, which realized a very large sum of money; of which thirty-three thousand dollars were used in the purchase of the lot an building the meeting-house of Twelfth Street, which was erected in the year 1810. The alterations made last winter are before our eyes.

The large elm tree which stands at the southeast

ner of the lot is being to be the grandchild of the Treaty Elm at Kensington. It is to be deplored at this circumstance cannot be verified by absolute undoubted evidence. Most Friends, however, are to be convinced of the truth of the case.

The cost of the site of the Meeting-house is estimated at \$11,500, and of the building between \$15,000 and 20,000.

Then followed interesting references to many of the worthies who occupied prominent positions in the Society on these days; and to the many who were coming or visiting in other city meetings also; which would make a very desirable article by itself. But for present attempt has been to give notes of George W. Quaker of the building.

**QUAKER PREACHERS GET BETTER SALARIES IN WESTERN CITIES.**—Members of the Friends' church in Indiana are noticing with regret the exodus of young ministers of their denomination to the East. Only one explanation is offered. The Quaker congregations in the East are wealthier, as a rule, than those in this State, and are paying better salaries. Many young men who at one time lived in Indiana, or have an acquaintance in the State, are now occupying pulpits over New England. Many older in the work, who merely lived in the State, are also in the East.—*See also The Indianapolis News.*

**BALTIMORE, Tenth Month 27th.**—"We need to keep close to the divinity of Jesus Christ," said Edwin R. Haffington, addressing the Baltimore Yearly Meeting of the Society of Friends, affiliated with the Race Street Meeting-house of Philadelphia, at the Park Race Meeting-house, this city. "Take away the divinity of Christ and all that is vital of the New Testament is gone. Only from and through the Cross can we get to be true men. Only by way of Calvary is theurrection and eternal life. Only when we have received resurrection shall we know the truth and the freedom of the truth."

Ohio larger body declined to be represented officially at the Five Years' Meeting. So did Philadelphia, and the conservative bodies. A remainder of birthright membership was moved, but failed. A suggestion that heaven and hell are conditions, not places, made much stir. All foreign missions were placed under the leadership of a Board of the Five Years' Meeting.

**A BOARDING-PLACE FOR FRIENDS.**—Many Friends feel the need of boarding accommodations in Philadelphia for those of our members whose homes are not near. Beulah M. Rhoads has been so deeply interested in the subject that, because of her encouragement, a letter was called to see what could be done in the city. The response was gratifying. It was agreed that such a house was needed; that it should be located in the Park corner and west of Broad Street; that the northwest corner of Sixteenth and Race Streets was the ideal spot; and that efforts should be made to find a suitable location; and that ground enough should be secured ultimately to enlarge the first building if necessary.

Two plans have been proposed. The first is to remodel an old house, so as to begin economically. It would run the risk of unsatisfactory and meagre accommodations. The other is to start with new and solid foundations, building a moderate house, one exactly adapted to the plan, with ample space for enlargement when needed.

In any case considerable money will be necessary. The plan is for a purely business undertaking with this exception—the support of many interested Friends who will subscribe to what shall be called "loans" in these words, donations. If sufficient donations are subscribed to warrant the raising of "preferred stock," upon which dividends would be paid, for the balance of the cost, it is believed sound can be built, equipped and managed on a supporting basis. It should compete with such existing accommodations of our members, and offer them a more congenial environment than many have besides affording a home for transients.

The interest of our whole membership is solicited in this movement. From time to time there will be reports of progress. Plans shall be amplified and presented to our membership when fulfilled.

We are in receipt of a photograph of Philadelphia Friends' Meeting Room, at 20 Osborne Street, which is opened for worship on the 14th of First Month,

1906. We are informed that thirty-five now regularly attend—eleven members of Philadelphia Yearly Meeting, eleven of London, two of Toronto, two of Dublin, one of Pickering, two of Fritchley—and attenders, some of whom were formerly members. Benches and a stove appear, all as plain as Truth would require.

**NORTH CAROLINA YEARLY MEETING** of conservative Friends convened at Cedar Grove, Woodland, on Seventh-day of last week. The attendance this year is much the largest that has yet appeared in this Yearly Meeting.

John S. Gidley and Calvin H. Tucker of North Dartmouth, Mass.; James Barker of Meade, Sarah Ann H. Masters of Winona, Ohio, Persis E. Hallock of Poplar Ridge, N. Y., and Eliza H. Varney of Bloomfield, Canada, ministers from other Yearly Meetings. On Sunday morning at ten o'clock there were meetings for worship at Cedar Grove and Rich Square. One of the visiting ministers, Job S. Gidley and Eliza H. Varney and companion and also Thomas C. Hogue of West Chester and Thomas Fisher of Malvern, Pa., attended the meeting at Rich Square. The other visiting ministers attended the meeting at Cedar Grove. The meetings were well placed, and the visiting ministers present were much engaged in the ministry. In the afternoon at three o'clock there was a meeting for worship at Cedar Grove, and in the evening there was a meeting in the Baptist church in Woodland held by Job S. Gidley and others.

On Wednesday evening a convention was held in the morning at eleven o'clock. Albert W. Brown and David F. White were reappointed clerks of the men's meeting for the ensuing year, and Julianna Peelle and Margaret F. Parker clerks of women's meeting. Alfred J. Outland was appointed treasurer of the Yearly Meeting. On Wednesday there was a public meeting for worship at Cedar Grove in the morning, and a meeting was held at Menola at ten o'clock Wednesday morning by Abie Hollowell and others. In the afternoon at three o'clock a public meeting for young people was held by Job S. Gidley and others in the auditorium of the Olney High School. It is expected the Yearly Meeting will close Thursday (to-day). Those from a distance, in addition to those who have been previously mentioned in this paper, who attended the meeting were: Sibyl J. Barker, Elsie Davis, Abie Outland, and Plato Davis, of Edgar, N. C.; David J. Hollowell and Roscoe Cox of Goldsboro; Wm. T. Chappell and Henry Lane, of Tyner; Emmor Bowman and wife of Chesterfield, Ohio; Jesse Otis and wife and Freelove Pyle, of Poplar Ridge, N. Y.; Edwin Ballinger and Susannah Clement, of Haldonfield, N. J.; and the wife of Springfield, Mass.; and Mary Tucker of North Dartmouth, Mass.; and Joseph Masters of Winona, Ohio.—*From the Roanoke-Chowan Times, N. C., Eleventh Month 7th.*

A correspondent suggests that we use the name "Quaker" in place of "Friend." He says: "The name 'Friend' appears tame. The 'Quaker' has done it all; that is why the other name understands it. 'Friend' in publication would attract more attention and be much better understood in that name. For instance, when the *American Friend* or the *British Friend* is noticed, one is supposed to be the friend of Americans and the other the friend of the Britons; but if the name was the *Western Quaker* and the *British Quaker*, then an intelligent reader can immediately grasp the situation, for he knows what has been done in that name."—*American Friend.*

### Westtown Notes.

**JOHN AND EDITH MORLAND** of Glastonbury, England, spent a morning at Westtown last week. John Morland has been actively interested in the Friends' boarding school at Sidcot for a number of years and he was therefore a keen observer of the equipment and methods of Westtown.

**RACHEL C. REEVE** of the "North House" spoke most interestingly to the girls about her experience in the Seventh-day evening last Seventh-day evening. The Settlement work last Seventh-day is given in the Library and are of an informal nature. Many of the girls do fancy work while they listen and after the regular talk they crowd around the speaker and ask numerous questions about what they have just been hearing.

**WILLIAM C. and ELIZABETH C. B. ALLEN** of Moorestown, spent First-day at the school. William C. Allen

had service in the meeting for worship in the morning and in the evening he gave an interesting talk to the boys and girls on Friends in Ireland, Denmark and Norway at the present day.

The regular course of school lectures, which occur on six-day afternoons arrived in the city four months of the school year, was opened last week by Francis T. Taylor of West Chester. His account of his experiences "Afoot in Switzerland" and the beautiful pictures which he showed were much enjoyed by the audience.

A reunion of the Class of 1902 took place at the School on Seventh-day evening. The Alumni Shack, in the North Woods was the headquarters and the camp-supper and evening around the camp-fire made the occasion a success, in spite of the small numbers present.

### Gathered Notes.

Of twenty-seven English Wesleyan preachers every First-day in England by Wesleyan Methodists, twenty thousand are preached by laymen. They show that England is making much use of the lay preacher than is America.

**FORT WILLIAM, Ont., Tenth Month 31st.**—A party of nine Quakers arrived in the city to-day, having come down the line from Kenora, W. S. They show the street, changing their habits, wearing long gowns, and apparently strong in their determination to proceed ever eastward.

WERE the absence of the public parlor the only evil connected with rooming-house life, it would in itself be sufficient to condemn the whole system. A girl in a rooming-house must either take her friends, if she has any, both men and women, to her room or meet them in the street. This is true in Boston not only of wage earners but of most of the students of Boston's educational institutions. The reader may draw his own conclusions as to the probable moral effect.—**ALBERT B. EWING** in *Charities and The Commons, Eleventh Month.*

It is significant to find "An open letter to ministers of the Gospel" in the *Boiler Maker's Journal*, which after fairly interpreting the principles, aims and values of trade unions, concludes with the following appeal: "For these reasons we ask for a fair consideration of our cause and a just and equitable settlement in our desire to improve the conditions of the toiling masses. Because we believe in these things we have much in common."—**GRAHAM TAYLOR, ibid.**

**Z. R. BROCKWAY**, eighty years old, a life-long Democrat, is running for mayor of Elmira, N. Y., on the Republican ticket. Elected the last time as a Democrat, he has wiped out the combined deficits left by three predecessors, inaugurated in the city treasury improvements, and left a balanced important budget.

The *Southern Cross* reports a meeting in Melbourne, Australia, which is said to have made a deep impression throughout the land. This meeting was held as "a protest against the III Treatment of the Bible by its own Professed Teachers." This was not, as suggested by investigators discovering facts, which, if substantiated by general historical evidence, would mean the Bible will stand ready to accept; but it was a protest against what may be called the literary indecencies of that absurd version of the Higher Criticism, which by the mere tests of the literary judgment, or want of judgment of the critic, breaks the Bible up into a number of unconnected and labels them, with writers invented to suit, and dates which, if accepted, destroy the whole unity of the Bible.

**GEORGE WASHINGTON'S WESTERN POSSESSIONS.**—Many will be surprised to say that *Christian Advocate*, to hear that the estate of George Washington has not been settled. For more than one hundred years it has been lying dormant in the Circuit Court of Fairfax County, Va., and on Tenth Month 30th was reopened by the appointment of an administrator for the undistributed assets.

The object of the proceedings is to recover lands in Ohio which were granted to Washington by the British government and later by the United States, in recognition of his military service to both governments. These specific tracts of land granted to Washington were subsequently "through mistake granted to actual

settlers upon them." According to General Washington he will be owned three large tracts of land in the Ohio River bottoms, aggregating nearly ten thousand acres. One of these grants embraces Point Pleasant, the old place of General Grant. Another of several thousand acres, is in Round Bottom, the present site of Cincinnati, and the third, at the mouth of the Kanawha, is valuable for coal and oil. In Washington will be the reference to the third section was: "This tract was taken up by General Lewis and is now the place of an important springs which it contains of so inflammable a nature as to burn as freely as spirits and is nearly as difficult to extinguish."

It is stated that this is the first mention of petroleum in the United States, and indicates that Washington was the first to realize its importance. Another of several thousand acres appears from the fact that in his will "he requested his heirs not to dispose of this particular tract, as the 'bituminous spring' would be of immense value."

#### SUMMARY OF EVENTS.

UNITED STATES.—Elections in several States, for the 4th instant resulted in the choice of Republican candidates in Pennsylvania, New York, Massachusetts and Kentucky. In Delaware the question of license or no-license of the sale of intoxicating drinks was the principal issue. In Wilmington and New Castle the liquor interests prevailed but in Kent and Sussex Counties a majority voted for prohibition. In a statement lately made Chas. R. Jones of Chicago, on behalf of the Prohibitionists, says: "The results of the elections in Illinois and other States where the liquor question was an issue, coupled with reports from workers in thirty other States, indicate the belief that the presidential canvass of 1908 should lead to widespread reform and place prohibition in the forefront of all questions to be decided at the polls when the next President is elected." The importance of the prohibition wave which is sweeping through the south is one of the most significant and important facts emphasized by the recent elections."

Secretary Cortelyou has taken measures to provide relief for Western and Southern banks which have been unable to secure advances to move their crops. In a recent Cabinet meeting he said that conditions in financial affairs seemed to be improving, particularly in New York, which he believed would result in relief in every section.

Twenty-four tons of gold packed in three hundred and thirty-four tin-lined boxes valued at \$12,361,150 were landed in New York on the 8th instant from the steamer *Luistania*. The imports of gold to relieve the money stringency it is said amount to the unprecedented sum of \$51,000,000. This includes gold which has been exchanged, but not yet received. A despatch from Washington says: "During the year ended Sixth Month 30th last, five thousand persons were killed and 76,286 injured on railroads in the United States. This is an increase of 10,352 casualties, or 775 more killed and 9577 more injured, than in the previous year. In a great number of the only accidents to passengers and to employes while actually on duty on or about trains. The report of the Interstate Commerce Commission states: 'There have been heavy increases in all of the items, except accidents in car coupling and striking against overhead obstructions.' The number of passenger trains injured in collisions and derailments has increased to an alarming degree. The very large total reported in 1905 is now exceeded by seventeen per cent."

It is stated that in 1902, thirty thousand women were studying in colleges in this country. The number now is estimated at forty thousand, of whom twelve thousand to fifteen thousand are pursuing technical and professional courses.

Judge Olin Wellborn, in the United States District Court, has fined the Atchison, Topeka and Santa Fe Railroad Company thirty thousand dollars for violating the law for rebating. Judge Wellborn, in delivering the Court's opinion, said: "For a quarter of a century Congress has sought to regulate commerce between the States and Territories so that the agencies of transportation engaged in interstate commerce should be open to competitors and localities upon terms of equality, and this end the statutes uniformly and sternly forbid all sorts of discrimination and favoritism. The practices sought to be suppressed have been so widespread and malignant, and are so fully within the common knowledge that they require no comment at this time, and it need only be said that the Elkins law and all other acts upon the same subject should be so construed and enforced by the courts as to promote their policies and extirpate the evils against which they are directed.

I am satisfied the evidence shows the concessions were intentionally and systematically made, and it is hard to believe the defendant did not know it, and they would have departed from its establishment tariff.

A fine of one hundred and five thousand dollars has lately been adjudged by the U. S. Court at St. Paul as proper against the Chicago, Burlington and Quincy Railroad for granting rebates on land shipped from Kansas City, Kan., to New York and Hoboken. One of the delegates from this country to the Hague Conference in speaking lately of its results said the idea prevailed in some quarters that little had been accomplished. This view, he declared, would be dispelled when the far-reaching effects of the conference were fully understood. Negotiations dealing with various phases of war, were adopted. One of the principal conventions, adopted unanimously, was the proposition offered by the American delegation which prohibits the use of armed force for the recovery of contractual debts until all efforts at arbitration have failed. The importance of the convention was emphasized by the fact that it was signed by every creditor and debtor nation. General Horner Porter another delegate from this country said: "This was the first time that all the nations of the globe ever met in amicable conference. The debtors never met a harsh word was uttered. Everywhere was evident an earnest desire to bring the people together. The agreement to hold the next conference in eight years will, we believe, insure hereafter the automatic gathering of peace conferences." President Wood C. Schneider, of the Board of Education in Chicago, expressed condemnation of football in Chicago high schools. "Football," he said, "is the most brutal game that ever was invented. If I had my way I would abolish it entirely as a game officially sanctioned by the Chicago board of education." Present Ohio C. Commissioner Foust, Pennsylvania, says that the increased cost of living, particularly the high price of butter, has caused the oleomargarine business to increase, and that over one hundred more licenses have been issued than ever known before.

Present the St. Paul says: "Only thousand persons in Pittsburgh are suffering from severe pulmonary troubles. Bronchitis, pleurisy, pneumonia and heavy colds, with complications of typhoid fever, have attacked such a large portion of the city's population within the last forty-eight hours. The number of deaths and physicians are kept busy more than at any time since typhoid a year ago. The sudden appearance of the present maladies is attributed to recent rains and heavy fogs."

The Jamestown Exposition it is reported, has liabilities amounting to \$2,400,000 and is being liquidated. The strike of the railway employees in England has lately been prevented by the efforts of David Lloyd George, President of the Board of Trade and others, who have been able to reach an agreement with the representatives of the "Amalgamated Society of Railway Servants" by school and interests of the public have been protected, the business of the country has been saved from serious interruption, and the peril of famine and destitution has been averted. The features of the agreement include the formation of a conciliation board upon which the railways and the employees have equal representation. All disputes to be resorted to in case of a failure to adjust the differences by it.

A late despatch from St. Petersburg says: "Fully fourteen thousand persons were killed by the great earthquake at Karatagh and vicinity. In Russian Turkestan three weeks ago. The town of Karatagh was destroyed. The victims number about four thousand in Karatagh and about ten thousand in the adjoining district of Denauk. All the villages in the vicinity were wrecked. It is probable that there are hundreds more dead, the exact number is being determined the approximate number. The town of Karatagh was destroyed by an overhanging mountain side being dislodged by the earthquake and falling upon the inhabitants before they had time to flee."

The Emperor and Empress of Germany left Berlin on the 8th instant for a visit to England.

It is stated that more than two million persons crossed the Atlantic between Europe and this country in the first three months of this year. All records were exceeded. The number of passengers was about that of the first three months of the corresponding period of 1906. The heaviest traffic was westward, caused by the large immigration to the United States. The increase of third-class passengers westward was 144,965, as compared with the first ten months of last year.

Dr. Estrada Palma, formerly President of Cuba, declared publicly in favor of American control in Cuba. He described what he considers the criminal acts on the part of the revolutionists, and the necessity to call the Americans to prevent a protracted and sanguinary contest, and continued: "I do not hesitate to declare that it is a hundred times better for our Cuba to be in a dependent political situation, in which liberty is prevailing, than to be a republic independent of a sovereign, but discredited and ruined by blasting periodical civil strife."

#### NOTICES.

WANTED.—By a Friend with family, position farm for coming year. Experienced in general, truck dairy and poultry farming. Address: "The Friend," "FARMER," care of "THE FRIEND."

WANTED.—The Managers of the "House of Industry," 153 N. Seventh St., are in need of a good sewing machine. Any Friend having one to dispose of will please communicate with

MARY B. C. PALMER,  
4957 Rubican Ave.,  
Germantown, Phila.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIGENT CHILDREN at TUNESSA, New York. A Friend if his wife are wanted as Superintendent and Matron in this institution.

Application may be made to

JOSEPH WISTAR, Woodbury, N. J.  
JOHN B. GARRETT, Rosemont, P. D.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Phila.

WESTWOLD BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:21 A. M., 2:49 and 4:32 P. M., other times will be met when requested; stage fare fifteen cents after 7 P. M., twenty-five cents on Saturdays. To reach the school by telegraph, write West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent.

TUBERCULOSIS EXHIBITION.—The Pennsylvania Society for the Prevention of Tuberculosis will open an exhibition of models and charts on Eleventh Month 20th, lasting until Twelfth Month 1st, 1907. The ground floor of the store at 809-811 Chestnut St. has been secured for this purpose.

After the tuberculosis Carter, in the seventy-eight per cent, in the number of cases of tuberculosis reported to the Board of Health. My persons are suffering from this dread disease in my city to-day and do not know it. If they knew they might not only get well themselves, but prevent others from acquiring the disease.

The purpose of the exhibit is to illustrate some of the facts concerning tuberculosis and to emphasize some of the important rules both for preventing and curing the disease. Every Friend should visit the rooms to discover what is his share in this fight against a common foe which can only be effectively combated by the intelligent co-operation of every citizen.

DIED.—At the home of Richard Haworth, his sister, near Galena, Kansas, on the twelfth of Sixth Month, 1907, ENOCH CARTER, in the eighty-eighth year of his age. A member and minister of Spring Run Monthly Meeting of Friends. At the same place on the twenty-ninth of the Seventh Month, 1907, CATHERINE CARTER, wife of Enoch Carter, in the seventy-eight year of her age. A member and Elder of the same meeting. These dear friends were well known throughout our Society, having visited most of the meetings of Friends on this Continent, and mingled with members in their homes. In the year 1899 they crossed the Atlantic Ocean, as companions of the late Chas. W. Marine's life she was subject to severe attacks of heart trouble, and at times it looked as though the end was very near. Enoch's last religious visit from home was to Friends in North Carolina; soon after his return he was stricken with paralysis and from that time they were neither of them able to attend meetings. They both suffered severely at times, but bore their sufferings with much patience and resignation to the Divine Will, often expressing the desire that they might be kept in the right way until the end. Their friends have the consoling evidence that their end was peace.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, ELEVENTH MONTH 23, 1907.

No. 20.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to  
JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## From Heaven, or of Men?

We confess to being too unsophisticated in the human mystifications of ecclesiastical history, to see that spiritual gifts and callings come upon a man otherwise than "from above, from the Father of lights," and not from historical bequest, like outward property, from man to man. Traits of character may indeed be inherited with the blood, succession of property by an owner's will; but it has been amply proved that men, even if ministers, cannot give grace to their children, by any laying on of outward hands; how then can they impart spiritual grace or authority to the children of others?

Sin has an unbroken historical succession through man from the first man down to all the men of to-day. Is unbroken succession through the ages a valid authority for sin to be continued? Is history Divine grace? Is it not mostly human disgrace?

Large churches are making their historical earthly descent a substitute for the one valid and direct authority, the Holy Spirit. Did Christ say to the church "Ye shall receive power" after successions from men have come upon you,—or "after the Holy Spirit is come upon you?" We must reverently believe that all power for Christians is lodged in Christ's own Holy Spirit, to be imparted directly from Him to the spirits of true, obedient believers; and that the time element as authority is but a convenient legal fiction useful enough for human inheritances from man to man, but never prescribed by God as a basis of spiritual authority. We often marvel at the spiritual discernment of those who base their claim to Divine authority on so purious and unspiritual an authority as history,—the human handing on of Divine

prerogatives from man to man, all of them sinners. Has Christ lost his power of transmitting spiritual gifts immediately from himself? Must it be uniformly through a chain of poor human beings, or else they are not valid, that gifts in Christ's ministry must proceed? When did Christ ever ordain that the ministry must come to a man from a line of men, or through them, and not from Himself to a man, every time? We repudiate the authority of any source but Christ. We respect anointed *instruments*, but their anointing vanishes with their dependence on aught but the Head of the Church alone as the Source of every good and perfect gift. History is too weak, fallible man too wicked,—and the more so the more he craves for himself, like Simon Magus, "Give me also this power."

The succession of the Spirit upon men must be from the Spirit, and not from each other as sources. No other is Apostolical. No laying on of men's hands imparts grace, though such form may have once been innocent as a language of acknowledgment of a gift already imparted by the Holy Spirit himself. We ourselves as a church acknowledge an evident gift, but it would be presumptuous to say that we as a church conferred it.

It is therefore painful to read the assumption of the principle of the so-called Apostolic Succession, that "no man in the church can validly exercise any ministry, except such as he has received from a source running back ultimately to the apostles." What we say rather is, "running up directly to 'the Apostle and High Priest of our profession.'" "So that any ministry which a person takes upon himself to exercise which is not covered by an apostolically received commission, is invalid." So it is,—unless as the apostles received their commission, straight from Christ. Paul is particular to point out the independence of his reception of his ministry from the agency of them who were apostles before him. "Paul an apostle not of man, neither by man, but by Jesus Christ, and God the Father who raised Him from the dead."

Has not the fiction of outward succession of the mechanism and its functionaries in place of the inward life and revelation of truth, been blinding some bearing the name

of "Friend" in the same error,—that of assuming anything to be sound Quakerism, however contradictory to the original doctrine, provided it be endorsed by organizations that are in an unbroken line of outward and legal descent from the early organization? The same machine and not the same Spirit or Truth is made the standard of legitimacy. On such principle of regular succession in the outward, one Yearly Meeting becoming Unitarian could be construed as the exponent of regular Quakerism, another that might become of the Christian Science persuasion, another becoming Sacramentarian, still claiming Quaker pedigree,—just as some have become paid pastors, some Methodist, some of the stated and studied preaching order, some of the personally directed worship system, and so on. Attempts at ecclesiastical unity are but as a rope of sand in substitution for the unity of the Spirit as the true bond of peace. Let our apostolical succession be from within, where the kingdom of heaven is, and where Christ the hope of glory operates, and from within outwards shall we be one people, following the same rule, because minding the same spiritual thing.

USE NOT VAIN REPETITIONS.—We like to see the hush of reverence accompany the mention of the name of the Supreme Being; and have failed to observe any evidence that the inhabitants of places named with holy names,—as "The Holy Ghost," (Espiritu Santo), "The Body of Christ," (Corpus Christi), "Holy Saviour," (San Salvador), "The True Cross" (Vera Cruz),—lead lives more especially marked with the spirit of sanctification than others growing up under the daily sound of names less sacred. Familiarity with common-place repetition of holiest words breeds indifference and they become empty sounds.

"The kingdom of God is not in word, but in power," is a Scripture that has occurred to the writer almost invariably with every sight of the motto: "In God we Trust," on our common coins. In the first place it is not a true declaration, although in Him we ought to trust; and until we live up to it as a nation, how can we keep declaring it? We say it is as bad to sing a lie,—as when a proud man sings in church "Lord I am not haughty,"—as to tell a lie. Some were said to prophesy that "the Lord liveth," and prophesy falsely. In the second place, the thoughtless bandying about of so solemn a declaration on a mere commercial convenience, blunts the sense of reverence. So President Roosevelt's concern in that respect finds an echo in some of us.

### A George Fox Monument at Flushing.

In Flushing, Long Island, a monument to George Fox was dedicated Tenth Month 12th, by the Flushing Historical Society. For the first time since its organization the society met publicly to do a public service. This service was the placing of a granite boulder to mark the site of the famous Fox Oaks. The stone is an irregular triangle in shape, with three sides rough hewn and the fourth polished and bearing this inscription:

HERE STOOD THE  
FOX OAKS  
BENEATH WHOSE BRANCHES

GEORGE FOX  
FOUNDER OF THE SOCIETY OF FRIENDS  
PREACHED JUNE 7TH, 1672.

ERECTED BY THE FLUSHING HISTORICAL SOCIETY, 1907.

The memorial stone is directly opposite the historic Bowne house, which is still in the possession of a family who are Friends. A local paper says: "Fox came to Flushing from Oyster Bay. He made the journey on horseback. Arriving at Flushing, he was a guest at the Bowne house. He rested on a couch which is still preserved in the Bowne house, and which has been known to succeeding generations as Fox's couch."

"After Fox's departure the Quakers continued to gather from time to time under the two old oaks. When the British soldiers encamped in the vicinity of Flushing, the ax was laid at the trunk of these two trees, but for some reason they were not cut down. But fires were kindled near them which did far more injury than the woodsmen. In spite of these injuries of ax and fire the trees continued to grow until about twenty-five years ago, when they both yielded to the rigors of a storm that swept over this section of Long Island."

The address of the afternoon was made by James Wood, clerk of New York Yearly Meeting (Twentieth Street) and clerk of the Five Years' Meeting of Friends. He began by saying that George Fox was one of the great men of the century in which lived Shakespeare, Milton, Cromwell and Bacon; that he was strong physically, mentally and spiritually; that he was able to keep his health although confined in the loathsome jails and dungeons of different parts of England. One time as he and a major of the army were riding into Cambridge, the college boys tried to unhorse both of them; they succeeded in the case of the major but were unable to unhorse Fox. In the different debates and controversies in which George Fox was engaged, his opponents were never able to prevail.

As an evidence of Fox's spiritual strength the speaker told of his definite religious experience, when he realized that the different clergymen to whom he appealed were not able to satisfy him and recognized the voice speaking to his inner consciousness which made all things clear.

He told of Fox's visit to America when he travelled north on horseback and by boat from the Eastern Shore of Maryland, stopping and preaching in friendly neighborhoods. His horseback journeys were through primeval forests and he often had great difficulty in procuring guides. In Flushing, he was the guest of John Bowne

with whom he had become acquainted in Holland. John Bowne's house had been used as a meeting-house for forty years before the regular meeting-house was built. Because of this John Bowne had been very much persecuted, being imprisoned in New Amsterdam, and because he refused to pay the fines had been sent to Holland for trial before the Dutch East India Company. While in Holland's prison, George Fox had crossed over to see him and thus they became friends. After Bowne's trial a proclamation was issued by the India Company granting religious liberty and toleration to the colonies in America—an epoch making proclamation, for it was the first to be issued in which the principle of toleration was recognized. It was an impressive moment when James Wood pointed to the Bowne mansion and added, "and all because of the man who lived in that house." He then stated that these rights of religious liberty were secured to the inhabitants of New York by the treaty which was signed by the Dutch and English when New York was ceded to England.—*Friends' Intelligencer.*

### The Fox Oaks

[When George Fox preached at Flushing, Long Island, in Sixth Month, 1672, many hundreds of people gathered there to hear him, some coming even thirty miles. In 1841, but two of the grove of oaks under which the meeting was held remained. One of these fell in that year and the other in 1861. They were white oaks and were supposed to have been growing five hundred years. This poem was written before the last tree fell.]

#### THE FOX OAKS.

The ancient oak lies prostrate now,  
Its limbs embrace the sod,  
Where, in the Spirit's strength and might,  
Our pious fathers trod.  
Where underneath its spreading arms,  
And by its shadows broad,  
Clad in simplicity and truth,  
They met to worship God.

No stately pillars round them rose,  
No dome was reared on high;  
The oaks their only columns were,  
Their roof the arching sky.

No organ's swelling notes arose,  
No vocal songs were heard;  
Their music was the passing wind  
Or song of forest bird.

And when his voice fell on their ear,  
By man's lips speaking now,  
A holy fire was in their eyes,  
Pure thoughts upon their brow;  
And when in silence deep and still  
Their souls all glowing were  
With heartfelt joy and peace and love,  
They knew that God was there.

Those free and simple-minded men  
Have now all passed away,  
And of the scenes in which they moved  
These only relics lay.

And soon the last surviving oak  
In its majestic pride  
Will gather up its falling limbs,  
And wither at its side.

Then guard with care its last remains,  
Now that its race is run,  
No sacrilegious hand shall touch  
The forest's noble one.

And when the quietude may be asked  
Why that old trunk was there;  
It is the place in olden times,  
God's holiest altars were.

SAMUEL B. PARSONS.

*From a Testimony of Salem Monthly Meeting of Friends, (Mass.) concerning MICAJA COLLINS.*

It seldom falls to the lot of humanity to experience so little suffering in the evert that terminates this mortal existence, as was granted to this our beloved friend. A sense of the dissolution of his earthly tabernacle seemed lost in the foretaste of heavenly enjoyment. Through the course of t day preceding his decease, several friends called to see him, in whose presence he spoke with an audible and clear voice o the great and important truths of the Gosp of Jesus Christ, until their hearts we melted into tenderness. Some of his expressions on this occasion have been preserved, which were to the following import: "Keep near, I beseech you, to Christ Jesu in the soul, for I have seen his covenant with his people to be light, life, love an salvation, to them that keep in it; in th I feel the peace of God to my own so beyond what I can describe to you, or dare to look for. He deals in mercy with m and stands himself at this time betwee me and those deep waters that have s often come in upon my soul as a flood; th whatever is yet to be, I feel nothing no to stand in my way; no speak, no mote, shadow of a cloud, blessed be the name o my God." At another time he said: "I have seen with indubitable clearness th distinction between the righteous and th wicked, which I have always believed in and in my testimonies, especially of late have been called to bear witness to, 'Sa ye to the righteous that it shall be w with him, for they shall eat of the fruit o their doing; woe unto the wicked, it shall l ill with him, for the reward of his hand shall be given him,' but I have seen no this beyond what I am able to describ You know my friends, many of you, that have suffered much, woe on woe, unt sometimes it has seemed as if I should b overwhelmed; but there has been an eterm arm underneath that has borne me up, an now I grudge not all I have suffered. Suc love, such sweetness, that it fills my so with humble gratitude."

To a friend who visited him he spoke o the subject of the ministry, to the followin effect: "The pure spring of the ministr does not depend on the creaturely feeling it is quite another thing. I have ofte stood up in our meetings with but a wor or a sentence, and knew not what was l come next; but the Lord was mouth an wisdom, tongue and utterance; without th immediate influence of whose pure spir all our preaching is in vain. And so it h been in our meetings for discipline; and b keeping to this pure spring of life, wor have been given that sometimes hav flowed in a remarkable manner. It is b keeping near to this Divine fountain th strength is afforded, and if it is only a few words, stop when the spring closes."

THERE is necessarily something beautiful and virtuous in all who recognize beauty an virtue in others, for the man who finds r friends has evidently brought no friendship.—T. H. NELSON.

## THANKSGIVING.

If we would count the blessings  
Along our pathway here,  
I think thanksgiving's day would come  
Three hundred times a year.

Nor should we celebrate the same  
With feasts of fattened fowl,  
But rather with an humble heart  
And a devoted soul.

And thus alone can I conclude  
When all His works I scan,  
How good and kind indeed is God,  
How poor and blind is man.

Whoso is wise and will observe these things; even they shall understand the loving-kindness of the Lord. Psalm 107: 43.

E. ROBESON.

Athens, Ontario, Canada,  
Tenth Month 28th, 1907.

## John Howard Visiting Prisoners.

The men were visited by David Edwards, a non-conformist minister. They wished to hear him preach; and though in gaol under sentence of death, such was the laxity of rules, that they obtained permission to attend a week-evening service in the Independent meeting-house, walking as manacled criminals through the streets; they went as it were hap-hazard, and on their arrival they found the church privately assembled for the transaction of business. Rumors in the town brought many of the inhabitants together that night, to see and hear what went on; and it was determined by the pastor that ecclesiastical affairs should be put aside. Afterwards he ascended the pulpit and preached to the condemned. The prisoners came in with their fetters and shackles on. They shed abundance of tears as they listened to a discourse run the words "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." The house was thronged, the preacher reforms us; not a dry eye in the whole place, nothing but weeping and sorrow; and he floods of tears which gushed from the eyes of the two prisoners were very melting. When we had concluded I went and spoke to them some encouraging words, by way of supporting them under their sorrow. They desired to see me in the evening, the same evening it would seem, which I did, and called upon Brindle by the way. He was an old man, and went along with me to the prison, and was one who prayed with them, with much fervor and enlargement of heart. We spent nearly two hours with them, and a crowd of people was present. On parting, they earnestly entreated me to attend them to the place of execution the next day. I told them I could not bear it, it was an unprecedented thing; and that dissenting minister was never known to do it, in this country. To which they firmly replied, I hope, sir, it will be no disgrace. I told them as the minister of the parish, probably not. Brome, who acted as chaplain in 1774, it was his province to attend them to the place of execution, or the clergy of the town. About ten o'clock next morning a messenger came from the prisoners, saying they desired I would

meet them at the place of execution; I did not at first feel willing to comply, but begged they would get some clergyman to go. By and by another messenger came, to tell me that that not one clergyman in the town would go; that the practice had for some time been laid aside. D. Edwards went. "I conversed with them," he says, "and then prayed most of the way; but my place was so uneasy, that after I had gone about a mile, I ordered the cart to stop, and stepped into the chaise again. Soon after, we came to the fatal tree, I then got out, and, inquiring for the sheriff, was told that his deputy was there, to whom I applied to know how long the prisoners had to live? He courteously replied, 'there was no time particularly fixed.' 'Sir,' said I 'the prisoners are both of them young, and there are abundance of young people present; will you suffer me to give them a word of exhortation on this melancholy occasion?' He answered, 'With all my heart.' I asked what time he would allow me? to which he replied, 'Take your own time; your time shall be mine.'" The minister ascended the cart and gave out part of a hymn, he addressed the multitude, they were deeply affected. There was the utmost decency observed in every part. There was no tumult or talking, but a solemnity in every countenance, highly becoming the occasion. "I then kneeled and prayed, then gave them my last advice, told them to take time, and concluded with the benediction."

In 1775 John Howard came to Durham, where the Prince Palatine Bishop, held as his property, the High Gaol, which he granted by patent to a county baronet, as perpetual sheriff. There were two sorts of debtors in the place. He saw six prisoners chained to the ground, their straw where they laid on the stone floor was almost worn to dust. He saw the commonside debtors eating boiled bread, and this was the only nourishment they had for nearly a year. For an entire bedchamber, without a bed-fellow 3/6 a week was paid; with a bed-fellow 2s and 1/3. A man who found his own bed and bedding, and allowed a bed-fellow, got off for 4s a week; knights had to pay 10s a week for diet and 10s on quitting the prison; for squires and gentlemen 7/6 a week and 3/6 when discharged. A yeoman was put down at 6s for board and 8/8 at the end of his imprisonment, keepers were allowed 4s every time they accompanied prisoners who went abroad.

Travelling on Howard came to Vienna and was pleased with the hospitals there, and amused with a contrivance for punishing bakers who sold bread of a defective weight. The culprit was put into his own basket, fastened to the end of a long pole, and in this way underwent a good ducking in the waters of the Danube. At Venice he found the pozzi, or dungeons, are worse than the piombi, connected in thought with the Ponte dei Sospiri, or Bridge of Sighs, across which prisoners were led to receive sentence. Between three hundred and four hundred prisoners were confined in these loathsome and dark cells for life when Howard saw them, in 1778, and had only a loophole in the wall; and when he

enquired whether they would not prefer the galleys, they answered "Yes."—*Prison Affairs in John Howard's day, 1774.*

A. F.

FOR "THE FRIEND."

## "My Kingdom is Not of This World."

"And ye shall see me no more," was the mode by which the Master revealed to his disciples the unseen universe unto which he was departing and from which whenever two or three gathered for instruction the Spirit of Truth would open their understanding as to the Father's will concerning them.

Never since has the conqueror of death manifested himself in visible form, nor has there ever been a revocation of the method he gave for the discernment of truth; when he declared that the coming of the Comforter was dependent upon his return to the Father, he also transferred supreme authority from earthly records to the invisible messenger with the kingdom of God as the primal requisite; from this intangible, imperceptible realm—the source of all vital power, directive advice was henceforth to come.

Pentecost gave the first collective manifestation of this mode of leading man towards the goal designed for our race; as that assemblage came under the celestial radiance man was lifted above the limitations of earth, entered into the sway of Jehovah, and knew beyond all shadow of doubt the pathway of duty; yet upon this glorious vantage-ground he did not long remain; the lure of human nature with its demand for a visible objective, the melons and leeks of the age, veiled our promised land from his vision, turned him to the edicts of councils, to creeds, to rituals,—the set mode of procedure to evade spiritual travail.

From such an abyss of darkness there was no associated deliverance until the advent of Quakerism; this new troubling of the waters gave to those able to enter therein a living union with the Father; the vital force of Spirit was once more known by the sons and daughters of earth as the way whereby fellowship with the First-Born could be reached; like all other quickening impulses its latter fruitage is feeble and fitful, nevertheless the seed germs are scattered wide, ready for the fervor which pertains to the restitution of all things as promised by holy prophets, the fragrance of which is filling the earth with its cleansing sweetness.

With the times of refreshing from the presence of the Lord upon which we have entered there comes the baptismal force of spirit urging all unto newness of life, looking not unto our own things merely, but a widening in scope of vision; for the gift of God is no partial restoration, it embraces the human race; no being so low but that the uplifting will bring out the latent spark of Divine life into newness of action; it is the whole earth that shall blossom most gloriously. Say not nay, O man! for so Jehovah wills.

B.

RELIGION is a denial of self; yea, of self-religion too.—PENN, No Cross, no Crown.



## THE POWERS OF THOUGHT.

The fruits of life, to-day by man matured,  
Are but the harvest-gathered seeds of thought  
He sows in earlier years.

The future too, hath claims  
Upon the present thought and influence,  
His nature has achieved.

Thoughts are as fancies,  
Oft they come and go in idle flippancy,  
Yet like as water dropping on a stone,  
In time will leave their record of the past  
Engraven on the soul.

And he who thinks his cherished thought his own,  
Will greatly be deceived,  
Hour by hour we fashion for ourselves,  
And for the world besides, our heaven or hell,  
Our happiness or woe.

Man is but the external counterpart,  
The materialized expression of his soul,  
The record of his thought.

If this is so, then in the same degree,  
The thought he entertains will surely seal  
His future destiny.

Man fashioned in the likeness of his God,  
Is also fed with wisdom from the same,  
He need not seek elsewhere;  
All that is known in this wide universe,  
Was first made manifest in realms of thought  
To humans like ourselves.

Whom God had fashioned for a certain work,  
And having grasped their duty in the world,  
For duty lived and died;

No neutralizing agencies of fear,  
Could shatter in those hearts the confidence,  
Their faith in God bestowed.

And thus humanity still plays her part,  
To raise or lower at her own free will,  
The standard of her race.

Man was not born a slave, and in him lies  
The quickening spirit of a Master-mind,  
A Christ once crucified:

Who though unseen, is doing every day,  
Within the hearts of those who disobey  
His message to the soul:

Man's life on earth to higher purpose giv'n,  
Is all too short, his duty to fulfil

To God and brotherman;  
But he fulfilled the joys of Heaven will be  
No future dream but Life's reality,—  
That endeth not with time.

EDWARD M. McCHEANE.

Home Farm, Halcyonia, Sask.

## OUR YOUNGER FRIENDS.

TAKING IT BACK.—One of the consequences of hasty speech is set forth as follows by a recent writer:

A young girl friend of mine is much given to hasty speaking. The other day, thinking that a friend of hers was not going to keep a promise upon which she was relying, she broke out angrily: "I just know Frieda won't do as she said. She promised me faithfully that she would see to it, but I feel sure she'll leave it to me. After all, there's nothing better than the old rule of doing a thing yourself if you want to be sure of having it done well. It's never safe to depend on others."

She had hardly finished when Frieda's brother came over with a note which said that the matter had been attended to and everything was all right. Mabel's face cleared in an instant, and she looked happy, but somewhat ashamed of her hasty words. "There!" she said, regretfully, "Frieda's done it, after all. I'll take back everything I said."

Another day she could not find a certain book that she wanted. "Somebody has carried it away!" she said, irritably. "I always put it in the bookcase when I get through with it. I do wish that when people take my things they would put them back

where they belong. I never can find anything."

A few minutes later she came down from upstairs with a pleasant smile on her face. She carried a book in her hand. "I take it all back," she announced. "The book was up in my room. I remember now, I took it up there yesterday afternoon when the club met downstairs."

But hasty words cannot be taken back, in any sense, for the remembrance of them, and the wound that they make in the hearts of others, do not die out with the burst of anger that causes them.—*Selected.*

HIS TRUE FRIEND.—The great man lay dead. The newspapers rang with his praises and men passed them from mouth to mouth; a gloom hung over the community, and the child, his friend, wept bitterly.

The busy man said, "I saw him on the street not long ago, and he looked ill and downhearted. I wish I'd crossed over to speak to him, but I was just hurrying for my train. He was a good friend of mine, and I might have cheered him up a bit and told him how we missed him everywhere. It's too bad, too bad!"

The thoughtless man said, "I can never forgive myself. I knew he was sick for a week, but I had this great meeting to arrange for, and it just slipped my mind. He stood by me nobly when I was in trouble years ago. I never can forgive myself."

The child pressed a tear-stained face against the window.

"Why did you want so much to take him that flower last Sunday?" asked her mother. "Because I loved him," said the child, simply. She was watching the wonderful array of flowers, which men had sent, as they were carried into the church.

"Oh, mother, see how beautiful they are! I wish I could go with you to the church; but I suppose I might disturb people by crying. And anyway," she added, "I don't mind so much, you see; for I've given him my flower. He had that to enjoy."—*Youth's Companion.*

LIKE A TREE.—Lincoln used to say that a man's character is like a tree, his reputation like its shadow. Now, if you will notice trees and their shadows, you will find that the shadow is a pretty fair indication of what the tree is like. Of course, there will be times every day when the shadow will be longer or shorter than the tree, as the sun travels. But you can tell by looking at the shadow any time of day whether the tree is large or small, and whether it is full of leaves and branches—well developed and flourishing—or is thinly furnished with what it should have.

And, do you know, I shouldn't be surprised if it proves to be about the same thing with reputations and characters? The reputation may fall short of the real character sometimes, or it may be stretched out a bit. But mostly, I think, character and reputation can be compared and found to reveal each other if one looks carefully. For even though one's enemies and opponents may try to blacken the reputation, if the character is right behind it, it will shine through in spite of them.—*Selected.*

## HISTORY OF FRIENDS.

(Continued from page 141.)

THERE was a Scotchman named William Dundas, who, being dissatisfied with his own church and minister, left off attending there on First-days, but though he liked the Quakers' preaching, yet they were so despised a people, that he could not think of joining them. One winter evening as he rode from Edinburgh to his own house, he heard a noise of men fighting; and riding up he saw two men on horseback beating one on foot, who said to them, "What did I say to you, but bid you fear God?" Perceiving him to be a Quaker, Dundas asked his name which, when he heard, he knew, and fell it beating the two horsemen with his whip ordering the men who accompanied him to carry them to the nearest prison; but the Quaker entreating him to let him go, he did so after asking their names and dwelling places. The Friend, in telling what Dundas had done for him, said: "Yet I found in him the same spirit that was in the two men who beat me." This touched Dundas, and drew him nearer to Friends, though he could not yet join them. He went to France and settled at Dieppe. A while after, an Englishwoman came there, who with her maid's assistance dispersed through the town some writings of George Fox and William Dewsbury, which had been translated into French, and Dundas translated for her some papers which she had herself written. Now on the First-day she came with her maid into the Protestant place of worship, among some thousands of people and standing in a conspicuous place she just before the service ended, stood up while her maid took off the mantle and hood which covered her, and she appeared clothed in sackcloth, her hair hanging down, an sprinkled with ashes. She turned then that all might see her, and both preacher and congregation were struck with consternation.

The two women having knelt and prayed departed, followed by many, to whom she gave books. Reaching their lodging, which was in a Scotchman's house, he refused them entrance. They then came to Dundas who was ignorant of what had occurred and telling him that their work in France was now done, and what it had been, he asked for lodging till they departed. Tried, but could find them none; they would not dispossess him of his own room, though offered it, and as his landlady would not let them spend the night in any of his rooms, they had to stay in an out-house. Next day they were sent to prison, without food, but this Dundas sent them; and soon time after, the Parliament at Rouen transported them to England, and had the books and papers burnt in the market place. The people of Dieppe would have punished Dundas had he belonged by name to the Quakers, and they feared besides that they did so to him, a like fate might attend some of their own merchants in England. Two things, however, struck his mind forcibly—that the Scotchman who shut out the Quaker women died twelve months after, and that the house of his landlady was burnt to the ground, without a



person being able to tell whence the fire came; nor was any other house injured, though this was in the midst of the town; yet he was too weak to call himself a Friend, though his heart confessed the Truth. He went to Rouen, Caen, and Alencon, and finally returned to England, finding no rest till he acknowledged himself to be one of the despised Quakers.

**OUR SACRAMENTS.**—We are not following our Lord until by personal service of others some one is eating our bodies and drinking our blood—feeding on our lives; living because we have given of ourselves that they might live in Christ. This service of sainthood is our sacrament, as his sacrifice on the cross was his sacrament.

Have you heard the story of the German taxidermist who built a fine house for his frau? A great fire swept the city, but, instead of looking after his fine house, the old German hired men to pour water on the roof of the orphan asylum, two squares away. When they called him to save his own burning house, he answered, "This house is full of babies;" and when they told him that his house was lost, he answered "It was no more my house; I traded it to God for this."

What a beautiful sacrament was that mentioned by Th. Cuyler at the installation of the associate minister of his church. He said: "Last spring a gentleman who had been spending the winter in Phoenix, Ariz., wrote me that there was a minister there who devoted so much time to the invalids that came to that climate in winter, that he is worshipped and idolized through the whole town. He said 'He is wearing himself away here, and I think you had better call him to Lafayette Avenue Church. His name is McAfee.'"

And the sacrament of that conductor on the New York, New Haven & Hartford Railway, who goes without meat that he may keep a missionary at work; or that bookkeeper, a deformed girl, who for seven years gave every evening to the Merrimac Street Mission work, in the slums of Boston, after her day's work was done, though she was never an hour without pain; or that newsboy who put up on the water-cooler in the smoking-car the sign, "Jesus Christ hears every word you say," and who publicly read his Bible in that place every morning; or that Christian Chinaman who, in a godless miming camp, nailed to his laundry the sign, "This Jesus Place;" or that conductor on the Panhandle Railway who, whenever he has a "Sunday run," asks permission to hold religious services as the train speeds along, and who does personal work among his passengers; or that cabinet-maker in Providence who takes as assistants into his shop men who are in a hard reverse, that he may win them to Christ. Forty-seven men have passed through his shop, many of them drunkards, some infidels, but all have gone out Christians.—JOHN F. COWAN.

A man has only so much religion as he avails himself of in time of trouble.

FOR "THE FRIEND,"

**BETWEEN THE LIGHTS.**

When the time comes to rest my eyes  
I have for thinking special time;  
The street lights one by one arise,  
I hear the bells of evening chime;  
Thought's golden staircases I climb,  
My company the good and wise;  
I shut the book of prose or rhyme,  
When the time comes to rest my eyes.

I've used my peepers all the day,  
And through those avenues gained store;  
Now has the season come to weigh  
What's garnered on my threshing floor;  
Ah, products of the fruitful shore  
Piled on the wharf in gloaming's gray.  
Or at the quarry's wide door,  
Ready for use another day.

When the time comes to close my eyes  
(I mean the long and final rest)  
Will dawn the light of other skies,  
And other regions claim their guest.  
Then will the consummated quest  
End in reception of the prize;  
To be renewed I'll be undressed,  
When the time comes to close my eyes.

A. W. WEBSTER.  
MAIDSTONE, England, Eleventh Month 1st.

### A Petition

By Ann Eliza Bacon, in a meeting at Salem, New Jersey; and afterwards under a sense of duty, put down in writing.

Oh Lord, wilt Thou be pleased to bless the bread that Thou hast given and may still be pleased to give Thy poor servants to break amongst us; for we are as helpless and as dependent upon Thee as Thy disciples were when Thou wast with them here upon earth. We are a helpless, dependent people; for all our well-springs are in Thee, and lo! oh Lord, if Thou do but withdraw Thyself ever so little, how our unutterable humiliation and insufficiency appear. But Thou hast given us to believe, notwithstanding we are so poor and weak and unworthy, that Thou wilt cause Thy great name to be greatly magnified by and through this people and that Thou wilt quicken and make alive and gather, even to the gathering of "the dry bones of the valley," though they may have lain so long separated from the body as to have become bleached nearly white; but Thou wilt gather them and so raise up a new spiritual building upon the old foundation, for nothing else will do but the true, living, eternal Rock and foundation, upon which Thy church was built in the beginning and against which Thou hast declared, the gates of hell shall never be able to prevail. And Thou hast also given us to believe that "no enchantment or divination" shall long be able to prevail against us.

And, oh, Thou eternally glorious God and Father of Thy people, we still are Thine; for Thou didst cover our heads in the day of battle when no arm could do it but Thine. May the praise be given to Thee. And wilt Thou open our eyes, that we may see that Israel's tents are as pleasant in Thy sight now as they were in the days of old; so every one of us, both older and younger, may be induced to rally more closely around the standard that Thou didst raise up by the arm of Thy power in the days of our fathers, and which is dear to the soul of every one, from the

least to the greatest, if he were but tried. Let some rude hand, without the camp, but try to take it away; oh! then, we would see. Thou knowest the hearts of Thy people, that they do love Thee still and that no "divination or enchantment" shall be able to divide between us; for Thou didst raise up our fathers in the beginning, and Thou madest a covenant with them, for them and for us, which death, hell nor the grave shall ever be able to prevail against. Yea, Thou didst make a written covenant, by one of Thy servants, to be handed down from generation to generation; for it was written with a pen of iron, never, never to be erased.

And now his word to his people is, for Thou, oh Lord, wilt speak to Thy people now as in the days of old,—his word to his people is,—hunt up this covenant and see what it is; bring it out from the dust of the shelves; for although it was written years ago, it is an everlasting covenant, and all the powers of the earth, though they may rage and foam and swell, shall not be able to destroy it.

And now, dearest Lord, may it be with us as it was with Thy servant Moses in the mount, wilt Thou that we come so near that Thou mayest speak with Thy people: "As for all difference of opinion and controversy that may have been amongst you, let them go as though they had never been. Leave them to me," saith the Lord, "for I have a great work for this people to do, and controversy can have no lot nor part in it. I brought you forth; I carried you; I bear you; I swaddled you and you are mine. He that touches you, touches the very apple of mine eye."

And now, oh Thou very indulgent Lord God, wilt Thou bear with us, as Thou didst with righteous Abraham and permit us to draw so near as to ask of Thee what this great work is that Thou wilt call upon us to do for Thee. "I will gather my people in on every side. I will gather them. I will bring my children from the ends of the earth, even the remnant of my people Israel. I have not forgotten them, but the bowels of my compassion are towards them, for they are as bone of my bone. They are of my country and of my kin and I will gather them and there shall be one Shepherd and one fold;—also, Ethiopia is now stretching out her hands unto God—these two things (constitute) the great work that I will call upon you to do for me."

And now wilt Thou be pleased to give us a little strength to thank Thee for that which Thou hast done and wilt still do for Thy helpless, dependent people, whose inconsistency doth so soon appear if Thou withdraw Thyself from us ever so little; and so we may bring glory and honor to Thy name, that it may be magnified in the sight of the heathen, as Thou hast said by Thy holy prophet and Thou also said by Thy prophet Ezekiel:—"Thus saith the Lord God, I will bring the children of Israel from among the heathen, whither they be gone and I will gather them in on every side, unto their own land and I will make a covenant of peace with them, and it shall be an everlasting covenant with them, and I

will place them, and I will multiply them, and I will set my sanctuary in the midst of them forevermore."

"And as for you, O my people; when the lies lie low with you, be not dismayed, for it must needs be that it should be so for a little season, but by and by, I will raise you up, even, as it were, to the third heaven."

May Hallelujah be given to Thy glorious name, for Thou hast many things to say to Thy people but the time, Thy time, has not yet come.

#### Science and Industry.

SOME of the European delegates to the international cotton congress which recently closed in Vienna, expressed strong sympathy with the efforts which are being made by England, Germany and France to extend the area of cotton cultivation, as they are trying to raise cotton in their tropical possessions. Europe's manufacturing countries have a vital interest in the extension of the cotton-growing area of the world. About three-fourths of all the cotton is produced in the United States, but this proportion is gradually declining. England has been raising cotton in Egypt for many years, and has made some experiments in the same direction in her colonies in Asia. Germany has been experimenting in Africa, and some cotton is grown in the West Indies and in South America. It is within the power of the American planters, however, to diminish the world's interest in these Asian and African cotton-growing experiments, as the field here is large enough to supply all the world's needs.

**TANTALUM.**—The fruitful activity in experimental metallurgical work during recent years for both scientific and commercial purposes, especially in electro-metallurgy, has made possible the reduction of metals that were before unutilized and almost unknown. The determination of the properties of these metals has suggested uses for them, with the result that there is a growing demand for ores that but a few years ago were sought only as mineral curiosities.

One of the most remarkable of these metals is tantalum. It is not attacked by hydrochloric, nitric, or sulphuric acids, aqua regia, or alkaline solutions. It can be drawn into fine wire having a tensile strength greater than soft steel. A red-hot lump of tantalum may be at once hammered into a plate which, on repeated hammering, becomes as hard as diamond. A diamond drill running continuously for three days at five thousand revolutions a minute failed to penetrate such a plate, although it was but one millimeter thick, while the drill was much worn.

A British patent has been obtained for making writing pens from tantalum, whose hardness, elasticity, and resistance to corrosion would seem to fit it well for such use.

Tantalum is now employed principally as a filament in an electric incandescent lamp which was put on the American market in 1906. This lamp consumes but two watts per candlepower, as against more than three watts per candlepower for the ordinary carbon filament lamp.

An advance chapter from "Mineral Resources of the United States, Calendar Year 1906," on the production of tantalum and other rare metals, by Frank L. Hess, is now ready for distribution by the United States Geological Survey.

The principal ores of tantalum are tantalite and columbite (a combination of iron, tantalum, and columbium), which occur in pegmatites, or coarse granites. In the United States tantalum ore may be found probably in the greatest quantity in the Black Hills of South Dakota. In 1906 one mass weighing six hundred pounds was discovered. A small lot was shipped to Germany from Canyon, Colo., during the year, and small shipments have also been made from Mitchell County, N. C.

As the days pass, science adds continually to the virtues of the bewildering array accredited to King Cotton and his by-products. This time it is in the field of medicine, and Dr. George Evans, of Atlanta, president of the Anti-Tuberculosis League of America, announces, as a result of many and long experiments, that refined cottonseed oil is of greater efficacy in the treatment of consumption than the nauseous cod-liver preparations used with the indispensable outdoor treatment. He is authority for the statement that an infinitely larger percentage of patients can retain and digest the product of the boll than the product of the codfish, and that the curative virtues of the former are as pronounced as those of the latter.

**VANADIUM IN THE UNITED STATES.**—Vanadium, one of the rare metals, is used principally for hardening steel, especially in connection with chromium. The addition of a very small quantity of vanadium to chrome steel greatly increases its tensile strength, affording a ~~steel~~ that is much used in the axles and other parts of the higher priced automobiles, as well as for the stronger parts of other machines.

Roscolite, a vanadium mica, occurs in commercially valuable deposits in southwestern Colorado, where it was mined and reduced in 1906. The ore contains about two per cent. of the metal. The product, an iron-vanadium compound, is shipped from the reduction plant at Newmire to Niagara Falls, and smelted by electricity to a ferro-vanadium containing about twenty-five per cent. of vanadium and selling for five dollars per pound of the contained vanadium. Another Colorado plant, at Cedar, produces vanadium as a by-product in the concentration of carnotite ores, about twenty per cent. of the concentrates being vanadium oxide. Vanadinite and other ores of the metal are found in small quantities in Colorado and Utah, as well as in the Southwestern States.

Vanadium salts are used in medicine, in ink and dye making, in coloring glass, and in chemistry. Vanadic acid is used as a pigment, affording a golden bronze that is very little inferior to true gold bronze.

The occurrence and production of vanadium and other rare metals in the United

States is discussed by Frank L. Hess, geologist, in an advance chapter from "Mineral Resources of the United States, Calendar Year 1906," just issued by the United States Geological Survey.

"THE school has not done its complete work with the child until it has influenced for good his reading habit for life."

#### Bodies Bearing the Name of Friends.

THE promised pamphlet containing in full the paper read at the two hundred and fiftieth anniversary of the settlement of Sandwich Monthly Meeting of Friends in Massachusetts—some account of which, prepared by William Evans, appeared in THE FRIEND of the 2nd instant—is now published, and the copies for distribution are in the hands of William Evans of Moores-town, N. J., who has placed several copies in Friends Book Store; Charles Perry of Westley, R. I.; and Arthur Perry, 60 State Street, Boston.

AN interesting address of our friend Samuel N. Rhoads, delivered at the unveiling of the W. C. T. U. Drinking Fountain in Haddonfield, N. J., appeared in the *Haddon Gazette* for Seventh Month 19th, but has not yet reached us. It gives a beautiful tribute to the character and life of Elizabeth Haddon and her husband John Estauagh, and is of much historic interest in other respects.

LAST week's account of North Carolina Yearly Meeting of Friends held at Cedar Grove, has been from the county paper, proves less full than one since received by letter, to which we will give place, as follows:

On Sixth-day morning Eleventh Month 1st, 1907 representative body met, and in the afternoon the annual meeting of Ministers was held. Quite a number of dear Friends from other Yearly Meetings were present. A precious covering spread over us and the meeting was favored to sit under a living sense that the Master of assemblies was indeed in the midst. Excellent counsel and encouragement was handed forth and we were exhorted to seek earnestly to be kept in the unity of spirit, which under the leading spirit of Christ, will ever keep us in that harmonious bond of peace.

On Seventh-day morning Eleventh Month 2nd, the Yearly Meeting gathered at eleven o'clock, with open shutters. The canopy of heaven's love a number of spread over us and we tendered in spirit together and with that precious feeling, the shutters were closed and we entered into the business of the Yearly Meeting.

The representatives were all present except one for which satisfactory reasons were given. The Epistles were read from the Yearly Yearly Meetings with which correspond, except one which was received later and read.

On First-day morning meetings for Divine worship were held at Rich Square and Cedar Grove, and in the afternoon at Cedar Grove at three o'clock. Under the leadership of the visiting ministers the meeting was appointed at the Baptists' place of worship in Woodland. All these meetings were favored seasons in which the Gospel truths were held forth in the demonstration of the Spirit and of power, unto the comforting of many souls.

On Second-day morning at 9:30 A. M., the representative body again met. The Memorials that were prepared by the Quarterly Meetings for Sarah E. Hallock, Judith Ann Parker and Rachel Baughm' having been all read, were approved and directed to be forwarded to the Yearly Meeting.

The Yearly Meeting convened at eleven A. M. Alfred J. Outland on behalf of the representatives reported that they were united in forwarding the names of Albert W. Brown for clerk and David F. White for assistant. Their names being united with, they were appointed to that respective stations for the meeting, and the representatives from the women's meeting brought forward the names of Julianna Pele for clerk and Margaret F. Parker for assistant, which were satisfactory to the meeting and they appointed accordingly. The committees on education, peace, and distribution of Friends' books and tracts made a most interesting and encouraging report and they were continued, and encouragement was extended to them in this important work. There were Friends appointed to bring forward names for committees for the ensuing year.

The Memorials of our deceased Friends were read at this time and approved and directed back to the

representative Meeting to be printed in pamphlet form for publication.

On Third-day morning the meeting gathered at ten o'clock. The state of the Society was entered into by the reading of the Queries and Answers. Much good counsel and advice was handed forth to encourage and increase faithfulness to our Christian testimonies and to our meetings.

On Fourth-day morning meetings for Divine worship were held at Cedar Grove and Menola, and were well attended and proved to be favored seasons; also a meeting was appointed in the afternoon under the concern of Job, Gidley and Eliza H. Varney and others, for the children and young Friends and others that might feel like attending. It was largely attended and proved to be a very instructive and profitable season in the interest of education, and for encouraging the children in memorizing instructive pieces of Scripture verses from the Scriptures.

On Fifth-day morning the meeting again assembled in open shutters. A time of weighty sense ensued, some pertinent remarks were made, after which the shutters were closed, and we took up the various subjects that came before us. The committee appointed for the purpose had prepared copies of the minutes of the early Meetings with which we correspond. These were read at this time and approved and directed to be signed by the clerks and forwarded to the several early Meetings; and way opened to prepare two tracts to other bodies of Friends with which we have correspondence.

At this annual gathering we had the acceptable company of ministering Friends and others from various early Meetings; namely, Job S. Gidley and James S. Jucker, ministers from New England Yearly Meeting,—the latter being accompanied by his wife and daughter, Elizabeth Varney, a minister from Canada Yearly Meeting, accompanied by Susanna T. Clement from Haddonfield, N. J.; Persis E. Hallock, a minister from Scipio Yearly Meeting, N. Y., and Freelove Pyle as companion from the same Yearly Meeting; Sarah Ann Jesters, a minister from Ohio Yearly Meeting and her companion, S. Calvin Barker, a minister from Phila. Yearly Meeting. These dear ministers produced credentials to this meeting from the various meetings from which they came and returning minutes of unity were granted them signed on behalf of the Yearly Meeting. We also had with us from the various Meetings, John W. Wood, wife from Iowa, Em'r Bowman and wife from Ohio, Jesse M. Otis and wife from New York, Thos. Fisher, Thomas Hogue and Rachel W. Hall from Pennsylvania, and Edwin Ballinger from New Jersey; our company and solid deportment were very satisfactory, not only to the older ones but to especially the dear youth. The names of these dear Friends are placed on our minutes.

This Yearly Meeting has been the largest in attendance of our own members since being held at this place and much unity and harmony have prevailed during all the various sittings, and our young members have manifested an increased interest in the general welfare of the Society, which has been comforting and helpful to us all.

During the sittings of the Yearly Meeting exercised friends were led to lay before us how, if we keep ourselves in the Word, and in the teachings of the Spirit of Christ and are willing to be humble and lowly as Christ did at Jesus' feet and learn of Him, we would be enabled to grow in the ever blessed Truth and become strong men and women in the Lord; and by living in unity and co-operative harmony together, we would be able to chase a thousand and two put a thousand to flight of them that fear not God, they obey his Divine law.

The meeting closed under a precious covering with feeling that it was good for us to be here.

B. P. BROWN.

GEORGE, N. C., Eleventh Month 11th, 1907.

The *Ronoke Chesian Times*, of Rich Square, N. C., the 14th instance, says:

"Persis E. Hallock and companion, Freelove Pyle attended the Yearly Meeting, expect to remain in our vicinity for a week or more. Persis E. Hallock is a sister of Sarah E. Hallock, who died at the home of T. C. Peete and family last spring, and, as her sister, she is expected to visit in the near future, the Friends of Maryland and Ireland in the Ministry of the Gospel.

James Henry Tucker, a minister from Dartmouth Mass., with his wife and daughter, who are returning

with him from North Carolina, visited Orange Street and Twelfth Street Meetings in Philadelphia last Friday-day.

\$50,000 FOR HAVERFORD.—As we go to press the following information, which readers will construe variously among the signs of the times, appears in the morning's paper. Deeply impressed by the work being performed by an obscure Friends' school in England, a member of the Orthodox Branch of the Society has presented \$50,000 to Haverford College on condition that the Institution found a course similar to that taught by the English school. The gift is for the purpose of creating a college in the interest of religious and social service. The gift was made by a member of the Society of Friends, whose name is kept secret. He stated that his purpose was to increase Haverford's facilities in giving instruction in Biblical and sociological study. Incidentally he mentioned that he hoped the fund would enable Haverford to perform work similar to that done at the Woodbrook School. It was stated that the aim of the donor is not so much to furnish instruction to undergraduates as to gather together a group of adults for special work along the lines indicated.

The membership of the Friends' Historical Society of Philadelphia now amounts to about two hundred and sixty. Two issues of its Bulletin have been published and another is now under way. There seems to be a general interest in worth preservation, and a number of presents in the shape of ancient manuscripts and other things are coming into the possession of the Society.

At a recent meeting of the Council, Professor Allen C. Thomas, of Haverford College, was elected Editor of the Bulletin, and a committee is under appointment to consider the possibility of securing some permanent place of abode for these collections and the meetings.

The membership fee is one dollar a year, which entitles the members to all the publications of the Society, but this amount is not sufficient to maintain the expenses, and the Society desires to add to its list of members, and encourages all Friends to send their names to the secretary, Mary S. Allen, 142 North Sixteenth Street, Philadelphia.

Westtown Notes.

The Eleventh Month visiting committee were at the School the first of this week, attending the meeting for worship, as well as the Scripture classes and the "reading" collections on First-day and visiting the class-room exercises on Second and Third-days.

The regular lecture last week was given by Asa S. Wing, on Japan and his observations while in that country a few years ago. Numerous lantern slides added to the interest of the occasion.

The Westtown Farm House is now under the management of Charles and Mary Stratton, formerly of Ohio, who will be glad to have guests, transient or permanent. The Committee have recently made some additions to the equipment of the house, which will increase the conveniences of the place.

"Some Thoughts on Good Manners," was the subject of an informal talk given to the girls last Seventh-day evening, by Eliza Stokes Nicholson of Moorestown.

The Literary Union last week was entertained by the Natural History Committee, with Burroughs and Lowell as their subject.

Gathered Notes.

A MESSAGE FROM THE NEW EAST.—"Admiral Dewey delivered himself of seventy-one words on Friday evening's banquet to General Kuroki. When it became the distinguished visitor's turn to speak the General mustered sixty-one words for the occasion. The tradition that great soldiers and sailors are seldom great speechmakers was thus preserved. It will be recalled that Captain Miles Standish, of Plymouth, was unequal to the task of making a speech of proposal to an audience of one."

The message which General Kuroki had really prepared for the hour, and which he did not trust his tongue to utter, was read in these words by Secretary Straus:

"The Japanese people love peace. They fought for peace. My nation wants peace in which to develop

the opportunities that are hers. We have no other desire."

The profession which I have the misfortune to follow is noble only because sometimes it is necessary to establish conditions in which peace may be maintained and in which the arts of peace may flourish."

"There is little that the progress of the West can add to this note of wisdom and goodwill from the twentieth century East."—From the *New York World*, Fifth Month 19th.

ANTHONY COMSTOCK secured the conviction in Philadelphia last week of a dealer in obscene post-cards. Later he assisted a Post-office official in burning the contents of three huge mail-trucks, which consisted of nearly a million post-cards, confiscated in Government raids upon offending dealers. These cards were valued at three thousand dollars at retail.

SEVEN hundred licensed Filipino preachers and exhortors now supplement the work of the Protestant missionaries in the Philippines.

D. C. HUGHES, the father of the Governor, has been making many speeches here and there. At the Baptist Old Home Meeting at Watertown, N. Y., he is reported to have said: "A straight line is the shortest distance between two points. This rule I taught my son in infancy, and to the axiom as he matured I added this motto: 'Be concise; convey your thoughts in the fewest words; but plainly.' That was excellent advice, but there are times when it is necessary for the sake of making a proper impression to be to some degree diffusive." "precept upon precept; line upon line; here a little, and there a little." Rufus Choate once spoke four hours. After the verdict one of the jurors said to him: "Why did you speak so long? We were with you, all but one, before you had spoken a half hour." "I knew that," said Rufus Choate. "It was after the one that I was talking the last three hours and a half." Many persons do not wake up to the situation if the statement be too concise, but it is unquestionably better to be too concise than to be too diffusive." The latter disgusts.—*Christian Advocate*.

An epitaph used by Mark Twain on his daughter's tombstone:

- Warm summer sun,
- Shine kindly here.
- Waft me the zephyr wind,
- Blow softly here.
- Green sod above,
- Lie light, lie light.
- Good night, dear heart,
- Good night, good night.

The verse has so often been referred to as being Mark Twain's own composition that he has recently had the name of the actual author of it, Robert Richardson, carved upon the stone.

SUMMARY OF EVENTS.

UNITED STATES.—Large reductions in the number of workmen in various establishments throughout the country have lately been made in consequence of the depression in business. Many thousand men have been discharged by railroad companies engaged in construction work, &c.

Fifty million dollars in Panama Canal bonds and one hundred million dollars in Treasury notes are to be issued by the United States Government to relieve the financial stringency.

Penitentiaries representing five nations were present at the opening of the peace conference of the Central American Republics at Washington on the 14th instant. With them met the representatives of the two governments which had called the conference into session—Secretary of State Root and Ambassador Enrique Creel, of Mexico. In an address Secretary Root expressed confidence in the success of the conference and in the honest and purposeful delegates. He pointed out that all of them were of the same blood, of the same hopes and of the same consanguinity.

The agricultural department at Washington is considering the subject of deserted farms. New England has many of these, and as far west as Ohio farms have been abandoned in consequence of the small support for large families. Virginia is one of the greatest sufferers from wormout soil, and there, too, abandoned farms are frequently seen. In New York the number of farms has decreased fourteen thousand in less than ten years, and the decreased value of farm property is estimated at more than one hundred million dollars.

It is stated that the agricultural department is seeking to interest the country in the reclamation of these tracts and wishes to secure an appropriation for the purpose.

The omission of the words: "In God We Trust" upon the new ten dollar and twenty dollar gold coins by the U. S. Government has been severely criticized. President Roosevelt has assumed all the blame for the omission; and in a letter lately made public says: "My own feeling in the matter is due to my firm conviction that to put such a motto on coins, or to use it in any kindred manner, not only does no good, but does positive harm, and is in effect irreverence, which comes dangerously close to blasphemy, and which comes so near to the one in question should be treated and uttered only with that fine reverence which necessarily implies a certain exaltation of spirit. Any use which tends to cheapen it, and, above all, any use which tends to secure it being treated in a spirit levity, is from every standpoint profoundly to be reprobated."

A bank incorporated and managed by Indians has been opened up in the White Earth reservation of Chippewas in Minnesota. The Indians in the region where the bank is located are very poor. The government is giving them every liberty that will make for their advancement. The Indians who have started the bank are well supplied with funds. This is said to be the first bank to be owned and operated entirely by Indians.

President Roosevelt has invited the Governors of the States and Territories to meet him at the White House on Fifth Month 13th, 14th and 15th next to discuss the question of means to conserve the natural resources of the country. Invitations are to be extended to the members of both houses of Congress and to the inland waterways commission. In closing this invitation the President says: "The matters to be considered at this conference are not confined to any region or group of States, but are of vital concern to the nation as a whole and to all the people. Those subjects include the use and conservation of the mineral resources, the resources of the land, and the resources of the waters in every part of our territory."

On the 11th instant heavy falls of snow, the first of the season were reported from all sections of the west and middle west, as far east as Cleveland, O., and Wheeling, W. Va., as far south as Memphis, Tenn. The fall of snow at Shreveport, La. was the earliest ever recorded there. The fall was particularly heavy in parts of West Virginia, reaching a depth of six inches at William, in Tucker County.

It is stated that the number of immigrants returning to Europe this autumn is greater than ever before. Immigration officials estimate that before the exodus is over more than three hundred thousand laborers and miners will have left these shores. This estimate includes the entire Atlantic seaboard, which takes in the Dominion of Canada. Many of them have as much as forty hundred dollars, while a few have less than fifty dollars. Taking for an average one hundred dollars, above the cost of their tickets, the aliens who will leave this country for the winter, it is estimated, will carry nearly thirty million dollars.

It is reported that a vein of coal resembling anthracite has been discovered in Lancaster Co., Pa., a few miles southeast of Harrisburg.

The only negro bank north of Mason and Dixon's Line it is said, was lately opened in this city at No. 1428 Lombard Street, under the name of The Peoples' Saving Bank. George Henry White the president, a colored man, said: "Ordinary avenues of banking and business being closed to members of the colored race because of racial dislike, I thought that it would be a good plan to start a bank where the colored people could deposit their money, instead of spending it. I want to teach the members of my race economy."

FOREIGN.—The third Russian Douma lately elected met in St. Petersburg on the 14th instant. It is stated in a despatch that "One of the first topics to engage the attention of the Douma will be the conventional declaration of the legislative and fiscal proposals of the government, and the statement of general policy by Premier Stolypin." The Ministry now, for the first time, finds a sympathetic ear for the message this year will be the land question. The government will stand by the lines of legislation providing the peasants' land hunger be appeased not through the parceling of the nobles' estates, but by means of the increasing number of peasant colonies, creating a class of affluent peasant landowners and expanding the volume of emigration to Siberia and Central Asia."

The Emperor of Germany delivered a public address in London on the 13th instant. A despatch says: "It contained distinct professions of a great desire Germany shall live at peace with the rest of the world, and the utterances were delivered with such sincerity that they have created a feeling of deep satisfaction in the mind of the British public. Taking the day as a whole, it may be said that the Emperor's developments have marked a notable advance in the good relations between Great Britain and Germany."

A despatch from Oxford, England, of the 15th says: "Professor Ambau, director of the Radcliffe Observatory, at 11:45 this morning observed a remarkable meteor, which was a dense flame shot up at the rate of more than ten thousand miles a minute until it reached a height of 35,000 miles. At ten minutes past twelve it broke into fragments and disappeared."

A despatch from Berlin of the 11th says: "Telephoning by Nauen is being performed by a German company from Nauen to various places in Germany fifty to sixty miles distant. One of the managers of the company said to-day that conversations had been conducted with extreme clearness."

On account of the high prices of provisions, the municipal authorities at Rome have appointed a commission of twenty-two persons to fix a maximum price for all articles of food. The commissioners after ascertaining the wholesale prices of food at the centers of production, will once in two weeks at least decide the maximum price which the retailers may charge. It is said this practice was universal in the Middle Ages, and to this day it is in force at Cremona and Ferrara.

A tablet recording the advent of the Nestorians to China about the year A. D. 635, has lately been removed by the Governor of the province of Shensi from the site it has occupied for more than eleven centuries to a place believed to be of greater safety. It is stated that the tablet's condition is perfect, only two of the two thousand inscribed characters being illegible. The Nestorian tablet records the arrival at Sianfu, then the capital of the Chinese Empire, in A. D. 635, of the Nestorian priest Olopan, from Syria, with the "True Sacred Books." It states the main points of the Nestorian doctrines. The tablet, which was erected in A. D. 781, gives a brief summary of the Nestorian Christians in China from A. D. 635 to that date, nearly one hundred and fifty years. The inscription concludes with the only proof of the early preaching of the leading doctrines of Christianity in China. The Nestorians were a sect of Christians named after Nestorius, a patriarch of Constantinople, who lived in the fifth century.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 81.

Received from George Sykes, England, 17¢, being 10¢ each for J. J. Ashby, John Anderson, Robert Biglands, Elizabeth Bellows, R. B. Brockbank, Birmingham Friends' Reading Society, Elizabeth Boring, Stephen Cumberland, Wm. Graham, W. B. Gibbins, Rachel Hall, Joseph Haight, Wm. Knowles, Elizabeth Knapp, Joseph Lamb, David McCaughy, Agnes McLennan, Anna Moorhouse, Wm. R. Nash, George Pitt, Eliza M. Southall, J. H. Shield, Isaac Sharp, John E. Southall, F. B. Sainty, George Smith, John H. Walker, Margaret Wake; and 14¢ each for A. Cheal and Elizabeth; and 15¢ for L. A. Pickard and 5¢ for Wm. Kelsall.

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

#### NOTICES.

FRIENDS' RELIGIOUS AND MORAL ALMANAC for 1908 is now for sale at Friends' Book Store, No. 304 Arch St. Price per copy, four cents; by mail five cents. Price per dozen copies, thirty cents; by mail thirty-eight cents.

With cover per copy, five cents, by mail six cents. With cover per dozen, forty cents; by mail fifty cents. Without cover per copy, three cents; by mail four cents, by mail ten cents; per dozen by mail ninety cents.

WANTED.—The Managers of the "House of Industry," 153 N. Seventh St., are in need of a good sewing machine. Any Friend having one to dispose of will please communicate with

MARY C. PALMER,  
497 Rubican Ave.,  
Germantown, Phila.

WANTED.—By a Friend with family, position of farm for coming year. Experienced in general, truck dary and poultry farming. Address

"FARMER," care of "THE FRIEND."

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN at TUNESSA, NEW YORK. A Friend an his wife are wanted as Superintendent and Matron for this Institution.

Application may be made to

JOHN WISER, Woodbury, N. J.  
JOHN B. GARRETT, Rosemont, Pa.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Phila.

WESTON BOARDING SCHOOL.—The stage meet again leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:49 and 4:32 P. M., other train will be met when requested; stage fare fifteen cent after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D. and phone 114 A.

WM. B. HARVEY, Superintendent.

MARRIED.—At Friends' Meeting, Flushing, Ohio on the twenty-sixth of June C. B. 1907, LLOYD J. JONES, son of S. Morris and Jane C. B. Jones of West Grove, Pa., to LUELLA L. WALKER, daughter of Ab and Hannah L. Walker, of the former place.

DIED.—At her home in Norwich, Ontario, Canada on the afternoon of the sixteenth of Tenth Month, 1907 after a short illness, ANNA H. MOORE, in the eighth, third year of her age. A member and Elder of Norwich Monthly Meeting of Friends (conservative body) She appeared to be ready and willing for the approaching day, expressing to her dear friend how comfortable it would be, (if consistent with the Divine will) to put off this, her earthly tabernacle at this time of the year, before the cold weather came. It was characteristic which she maintained not to exhibit unbelief in others her merit, but to glorify the Truth in her actions and adhere to the Saviour's counsel, not to look unto them "who loved to pray standing in the synagogues and in the corners of the streets, that they may be seen of men," but to "enter into thy closet and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father which seeth in secret shall reward thee openly." And she was manifestly concerned for them who were in need, and on the bed, languishing, not only to supply their temporal necessities, but to direct them to Him who hath power to cleanse the heart to forgive sins and to present them faultless in the throne of His glory;—thus to bring forth the fruits of the good Samaritan, opening his doors to them that were destitute and in want. She always seemed a pleasure to extend courtesy to her friends, and entertain those coming from abroad, and thus a good name to be chosen that she will be greatly missed in that respect; but she will be remembered and loved for that she has chosen the great riches and loving favor rather than silver, gold, and which is better than precious ointment We trust she is permitted to walk the streets of thy holy city—the new Jerusalem.

On the twenty-eighth of Tenth Month, 1907 MARY RANDOLPH, wife of the late Edward Wyatt Randolph, aged ninety years. Interred in Friends' Burial Ground, "I am the resurrection and the life: he that believeth in Me though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die."

Tenth Month 8th, 1907, in West Chester, P. SUSANNA F. SHARPLESS, widow of Aaron Sharplea a life-long member and an Elder of Birmingham Monthly Meeting. From early years to old age s was among us as one that serveth, whether in the care of a large family, matron at Westcon, or in responsible positions she held in the church. During the last three years of her life, she was an invalid for paralysis, a second stroke depriving her of speech. These privations she accepted with instructive resignation. Then, too her childlike trust and tender sympathy and character, that first sweetened by heavenly grace, formed a happy illustration of text: "He will beautify the meek with salvation." She died in her ninety-third year.

At his home in Kingston, Ontario, Canada on the Sixth Month 24th, 1907, JAMES W. LAKES was a brother member and Elder of the W. Lake Four Months' Meet of Friends, Canada. He was of a gentle but retiring disposition and was always pleased to see and entertain Friends.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, ELEVENTH MONTH 30, 1907.

No. 21.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## A Divine and a Naturalist.

George Fox was the more highly endowed naturalist because he was a divine. William Penn called him both. But he was not a divine because he was a naturalist. Darwin, for instance, who was so exclusively a naturalist, confessed his lack of spiritual perceptions; while the spiritually-imbued Paul could discern the Divine attributes all the better, by seeing them in the creation of the world, and understanding them "by the things that are made."

A walk one morning in the early summer with an eminent naturalist in the Haverford woods and groves, was enlivened by his eagerness to hear the notes of this and that bird sounding somewhere above our heads. "There! that voice," said he, "is from a bird that is on his way to Hudson's Bay. I just get a sight of him if I can. Now what that other fellow keeps somewhere up in its tree? Oh! I know him of old. Now I will myself whistle some other migrating bird's note, and see if I will get an answer. I get it from that bird up there. He's fond for Canada, too!" "And so our friend could love to detect by his ear foreign birds without having to go to foreign parts to study them.

As a naturalist he knew the sound. As a divine, the man spiritual knows the sound, whether as of "a going in the tops of the mulberry trees," or as when "the wind bloweth where it listeth and thou hearest the sound thereof, but knowest not whence it cometh, nor whether it goeth. So is every one that is born of the spirit." He recognizes by having given obedient heed to it, the Divine afflatus. He "knows Him of old," by his voice,—the quality of the

note of the spiritual word and authority. That is enough for present obedience, comfort, guidance or whatever its unfathomed end may be. "Thou knowest not whether it goeth." But happy are his sheep that know his voice and simply follow Him.

**SURFACE ABLUTIONS.**—Some persons deem that the baptism of the body answers for the soul. Others, that the baptism of the soul is good for both soul and body.

The pure water which the Apostle prescribes in saying, "having your heart sprinkled from an evil conscience, and your bodies washed with pure water," cannot be surpassed by a purifier of both soul and body together. The "pure river of the water of life" cleanses the besotted body of way of the soul. "The soul first," says Jesus. "Cleanse first the inside, that the outside may be clean also."

Both He and John the Baptist named that of the Spirit and of the fire as the preferred baptism. That is what does the heart-cleaning, and "not," says Peter, "the putting away of the filth of the flesh." And then cleaner bodies will follow.

A LETTER FROM PHILIP P. DUNN WHILE ACCOMPANYING SAMUEL MORRIS ON RELIGIOUS SERVICE IN N. CAROLINA.

CANE CREEK MEETING,  
Twelfth Month 14th, 1879.

LYDIA S. MORRIS,

Dear friend.—I have for some days felt that I would embrace the first opportunity to write to thee and tell thee somewhat of our doings and experiences in this land. In the first place I am glad to inform thee of thy dear husband's good health, he has not missed a meal, and I think not lost any sleep to speak of. We average from eight to nine hours in bed, which is good for us, the work being rather hard, riding over these hilly, stony and at present very muddy roads. Many of the hills are, on the surface at least, of a red clay the most plastic material I ever met with, and the poor horses and mules have a hard time here in the winter months. I feel that the dear Master has been very near Samuel at all the meetings and the more private services in the families. I have frequently thought could thou be with us and hear some of the tender, loving words that flow from his lips, thou wouldst feel repaid for the sacrifice you are making, in being deprived of his companionship. I fully believe he is in his right place here. Friends open wide their homes, their meeting-houses, and best of all their hearts to us. We have had a

number of "favored" seasons both in and out of meetings.

We find some very crude material, so many new members; the conditions required by the Monthly Meetings of applicants are, that they have been "converted" and are opposed to the "ordinances" and to war. So far as we have had opportunity of judging, these recruits are sincere and willing to be instructed, and we can but hope the Friends' books that we have sent for, will be blessed to them.

We had a walk of eight miles from the Yaddick River to Forebush Meeting, carrying our baggage of about twenty-five pounds each. The weather was warm, but the roads were dry, and walking slowly, taking about four hours, bore it very well, and after a night's rest, felt as well as usual. Just before we reached our destination, as we approached a house, three elderly women came to the gate, and one of them said: "Are you the strangers that are to be at meeting to-day?" "We are." "Well come in and rest a while, and take dinner with us." (They were not Friends.) We accepted their kind offer, spent over an hour with them and were nicely rested, refreshed and strengthened for the last part of our walk, which was laborious, having to climb a hill half a mile long.

We are to-day at the house of kind, intelligent people, and good housekeepers in their way. We are sitting in the parlor by a good open fire, thy dear husband writing in his diary. The walls are papered, ingrain carpet on floor, gay as red, green and purple will make it, splint bottom chairs, bureau with glass, a table with books and business desk in another corner, clock and a few pictures make up the furniture,—pretty comfortable, thou sees—and with plenty of water.

(Of a Monthly Meeting where the Hockett family belongs, P. P. D. says): "It was a season of Divine favor. Samuel preached and prayed fervently; it seemed as if he had found a people after his own heart, simple in their habits, humble and endeavoring to walk in the fear of God, warmly attached to the 'good old ways' yet careful not to wound the feelings of those who do not see as they do."

Last evening we were at Warnersville Meeting House, a new one, with capacity for about five hundred colored persons; it was their regular meeting, but by arrangement Samuel was to have the time after the opening services, i. e., singing and prayer. Well, they did sing with a will, four hymns, and we could but feel that they were sincere and doing as well as they knew. When all was gone through, their pastor said: "Brethren and sisters I will now introduce

GREENSBORO.

to you the reverend Samuel Morris of Philadelphia."

Samuel sat still for some time, much to the astonishment (I thought) of most of the congregation. When he rose he said: "If I know what brought me here to-night, dear people, it is to tell you of the love and interest I have for you and to remind you of some things you have thought and heard before." Then he explained to them the effect of the religion of our Lord upon the heart, the meekness and gentleness,—that he wanted them to be what they professed to be, and thus they would be a power in the neighborhood for good, inciting by their good example, their white brethren to lead holier lives.

BUSH HILL VILLAGE,  
Springfield Meeting.

Our dear friend S. Morris gives abundant evidence of being a well instructed disciple of Christ. He had to deal very plainly yesterday—laying before them some incontrovertible doctrines, which was done in such simplicity, they could do no other than accept them.

After he sat down, a woman appeared in prayer in a simple, childlike manner, which brought tears to more eyes than one. She joined Friends several years ago, whilst working in a factory; has since married a member.

It was in Spring Meeting, that worthy man, John Carter, sat for some months alone, and upon a certain day felt constrained to speak, apparently without an audience, but two men were standing outside, and were so affected, that they afterwards joined him in worship. This occurred in the year 1800.

In 1833 seventeen families numbering one hundred souls, emigrated to Indiana; since then many families have gone West, and the meeting is still large, some we can testify are living members. See how the faithfulness of one man, may be blessed to others.

We breathe freer for having finished the Quarters here:—"Have compassed this mountain long enough," but thanks to our Father in Heaven, many of them have been seasons of favor to the visitors and visited.

Thy friend,

P. P. DUNN.

"He that doeth the will of God abideth forever." John ii: 17.

There will be no change for him. When the wreck of matter comes, and the everlasting heavens are folded up like a garment, and laid away for their last sleep, he will still abide. Other things will pass away, but he that is doing the will of God is a part now of a life that shall last forever, of that great sweeping, flowing life that alone holds the world steady with all that is passing and changing in it. And by and by, when other things shall pass away, his life, instead of grasping in itself the things that are laid aside, will find that it has laid hold of the things that are going to abide forever, that alone are worth the seeking, the loving, and the aspiring after.—ROBERT E. SPEER.

## The Resurrection of Jesus Christ.

In allusion to modern questionings about the resurrection of Jesus Christ, Thomas Hodgkin writes to the *London Friend*:—"May I say then for myself that as far as I can judge of my own mental processes, I believe in the Death and Resurrection of Jesus Christ as firmly as I did when, a little child sitting on his mother's knee, I first heard the wonderful story? Seven decades have come and gone: the dear lips which then taught me have during all that time been silent. I have, of course, been made conscious of the divergencies in points of detail between some of the histories of the Resurrection given by different Evangelists; but my faith in that great event itself remains unshaken, or rather, is strengthened by my perception of the stupendous change which it wrought in the mental attitude of the Apostles, timid as hares before their Master was sentenced to a felon's death, brave as lions after—what? Surely after the mysterious Victory of the Third Day.

With this confession perhaps my letter ought to end: but I venture to say a word or two to those who, like myself, are sometimes tormented with a desire to answer the question, "How could these things be?" When I try to follow in thought, not merely the miracle of Christ's resurrection, but the very humblest of the miracles which He wrought while He tabernacled upon earth, I sink back, baffled and mind-weary. But then, it is a little consolation to me to find that if the Supernatural thus foils the effort of my mind to follow it, what we call Nature—the course of things in this visible universe—is quite as impossible of realization. . . . The growth of the plant from the seed, of the flower from the plant, of the fruit from the flower: is the ablest man of science really able to follow these processes with his mind and to picture to himself how they come to pass? The marvels of these latter days, the X rays and wireless telegraphy—I accept them because I must, on human testimony, but I do so with a feeble, faltering faith. Birth, Life, Death: they are all sometimes overwhelming mysteries. It seems to me to be quite as true in reference to our material as to our spiritual existence that we can only live by accepting without trying to think out the Unthinkable."

TESTIMONY is the living flame that leaps from the white heat of the sanctified heart—the tongue of fire that tells the world how Jesus died and how he rose again. May it not be that even now God is permitting the assaults of destructive criticism against the integrity of the Bible in order that Christian people shall be driven to that invulnerable stronghold of all revealed religion, personal experience? The Bible can well take care of itself; its truth is imperishable; but men must know him who gave us the book. The refined infidelity of to-day has no quarrel with the teachings of the Christ, until some Spirit-filled child bursts forth with, "He is not dead; he is risen, and hath appeared unto me!"—*From The Mind of Methodism.*

## WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come.  
But what have we done to-day?  
We shall give our gold in a princely sum.  
But what did we give to-day?  
We shall lift the heart and dry the tear.  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer,  
But what did we speak to-day?

We shall be so kind in the after while,  
But what have we been to-day?  
We shall bring to each lonely life a smile,  
But what have we brought to-day?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungry souls of earth,  
But whom have we fed to-day?

We shall reap such joys in the by-and-by,  
But what have we sown to-day?  
We shall build us mansions in the sky,  
But what have we built to-day?  
'Tis sweet in idle dreams to bask,  
But here, and now, do we do our task?  
Yes, this is the thing our souls must ask,  
"What have we done to-day?"

NIXON WATERMAN.

## The Strength of the Obscure.

Have we not often been assured that the Lord "will be strength in weakness, riches in poverty and a present helper in ever needful time?" Who constitute the strongest element in the Society of Friends to-day? is the question that has arisen, and the answer puts itself in the form of a question: What is stronger than the Spirit of Jesus? Thence, the sequence, those who most closely follow the pointings of his finger; whose hearts are the most centre and their consecration the most complete constitute the strongest element in the Society of Friends to-day, though the me may be the most obscure.

He whose will is completely subject to the Divine will; whose every movement echoes his Master's purpose, is the invincible soldier, because he is under the leadership of an invincible Leader; and a combine company of such form an invincible army,—the army of the Living God.

It was the handful of old, as compared with the host arrayed against them, the vanquished their foes under their appointed Head, who had inquired of the Lord, that were inwardly instructed and waited for "the sound of the going in the tops of the mulberry trees."

It was the small force that, in obedience, to their appointed Leader who had been divinely instructed, surrounded Jericho, and implicitly following the commands in faith saw the all-obstructing walls fall down before it. It was a sublime faith and an unwavering obedience that opened the way for a signal answer to the vital prayer of one only in bringing the fire upon a we scarcely where no human ingenuity could have kindled it, and which even consumed the water in the sight of the people who had wearied themselves with an all-day prayer, unto what they had themselves set up.

I trust, I have been given to believe that throughout the length and breadth of this once highly favored society the Lord has those who are comparable to "the seven thousand men in Israel who have not bowed their knee to Baal nor kissed his image."

Be not dismayed ye trembling ones! for He has riches in store. "Treasures of wisdom and knowledge and pleasure forevermore." Reach out to those who may be near you. "Lengthen (your) cords and strengthen (your) stakes" in Him. "Put in the whole armor of God," and having loins all,—stand." The late Joseph Rhoads seems, now, to have been as a "morning star" in the heavenly stir that is abroad; or, as in the experience of Thomas Story, we may believe the Lord "called for his will and he resigned it at his call; but He returned him his own in token of his love;" or he seemed to be subject to the law of the inward Monitor. Calling at one home or another, visiting the little meeting or giving the message to the large one; passing through the city from saloon to saloon, anywhere with Jesus pointing the way, leaving his prophecy for those who were to follow on. With his mantle girded about him, as it were, prosecuting diligently his Master's work as one who must shortly give an account, preparing the way before the "on-coming, heavenly Luminary." "Gird up the loins of your minds;" "be strong, yea, be strong."

"Speak to the heart of Jerusalem," O ye dispensers of his graces, ye preachers of his word, ye ministers of his covenant and establish his kingdom!—and that it may indeed be established gain Him as ruler over the hearts of his subjects! For as it is the heart alone that can oppose his sovereignty, it is by the subjection of the heart that his sovereignty is most highly exalted: 'Give glory to the holiness of God, and He shall become your sanctification.'

REBECCA B. BACON.

BRIDGTON, N. J., Eleventh Month 14th.

AN INVISIBLE LEADER.—Saul started out to seek his father's asses, and found a kingdom. The treasurer of Candace, Queen of the Ethiopians, sought information in the prophecy of Isaiah, and found personal salvation. The disciples went out to fish, and found the Son of God. How often God leads us by some incentive to the place where he has a blessing of an entirely different nature awaiting us! Little did Saul of Tarsus dream when he started for Damascus what would happen to him before his return. Little did Elisha know when he hitched his oxen to the plow that before they were unyoked in the evening the mantle of God's prophet would be placed upon his own shoulders. Little did Gideon know when he went out to thresh wheat in the wine press of the Abiezrite that he would there meet with the angel of Jehovah, and be appointed a judge over Israel. How often in the common-places of life we meet with God! It is on the way to Gaza; it is on the road to Emmaus; it is by some bush in the desert, or on some quiet evening in the sheepfold, or when we are pruning our trees. Often it is that the every-day vocations of life have the richest spiritual blessings. He who honestly and faithfully performs his work will invariably find a treasure hid in the field; when he comes to the well he will find a Saviour sitting on the curb.—*Southern Presbyterian.*

### Plain Living and High Thinking.

It is more than a century since Wordsworth wrote "Plain living and high thinking are no more." Perhaps it is natural and inevitable that any man who gives himself to reflection upon life and manners should come to believe that the former times were better than these, and that the virtues of the past generation have largely faded out of the present. It is particularly so in the midst of an intensely busy and highly commercialized age. Wordsworth thought that the increase of luxury in his time had smothered nobler thinking. John Ruskin bewailed the same in the middle of the century. What would both of them have said of the extravagant luxury of the present time, and its almost insane devotion to the pursuit of material prosperity? Plain living, in the sense in which the nature-loving poet spoke of it, is truly no more. Or if it exists, it is so modest in its manifestations that no one knows it. It may be believed that the poet, if he were caught in the swift and tumultuous current of our modern life, would declare that high thinking is not possible amid so much wealth, display, noise and confusion.

We agree that our present methods of life are too complex, too material, too exhausting. We drive too hard, and strive too strenuously for the things that perish with the using. But we are not convinced that high thinking has perished. As Wordsworth and Ruskin themselves preserved a high-minded, serious and spiritual penetrating thought, in the midst of the distractions of their time, so we believe there are many in our own day who perceive the realities of life underneath the showy surface, and now and then speak out their thought in summons to their brethren to stop and think a little. We have recently read a brief address on "The Kingdom of Light," prepared by a busy railroad lawyer of our greatest Western city, for a literary and social club of which he was a member. Out of the engrossing concerns of his own business he made a plea for the intellectual life on the part of those who are most absorbed in to-day's work, arguing that the unseen things are the real things, and that one who is busiest in the world's work may yet preserve within himself a realm of thought and feeling where the noblest impulses and the highest aspirations may have unrestrained dominion. One man in that noisy city, at least, is thinking high thoughts. He wishes that his friends should enjoy the same. We believe that he is only one of many in our commercial age who do think. It is to be desired that they would speak out more clearly, that the noisy world may hear. There are, even now, higher things than business and commercial politics. Busy commercial men and politicians know and feel it. And some of them, perhaps not very many, will still say with Byrd, of 1588:

"My mind to me a kingdom is;  
Such perfect joy therein I find,  
As far exceeds all earthly bliss,  
That God and Nature hath assigned,  
Though much I want that most would have,  
Yet still my mind forbids to crave."

It must be acknowledged that such thinking is likely to be the life of those who live more plainly, rather than of the luxurious or the materially successful. The highest thinking has always come from minds not exhausted with anxieties about material things. But the further truth is that it is possible for those who are plunged into the midst of the daily whirl of life to preserve that inner kingdom of the mind, where thought may spend itself on the very highest and holiest realities.

Such high thinking will be the surest antidote to the extravagant luxury of the time. It is its nature to induce plain living. It minimizes wants, and reduces material things to their true value. It stimulates immaterial desires and brings into view that which makes luxury seem unworthy.

It is evident that religious thinking is the highest of all. The mind may satisfy itself with exercise upon the experience of the past or the considerations of the present. But no man can think very far without coming upon capacities and desires within himself which require spiritual realities for their satisfaction. One who has arrived in his thought at the point where he must take knowledge of God, and has come to love God with his mind, can never be satisfied until he loves him also with his heart. And then appears the necessity for such manifestation of God as is made in Jesus Christ. The thought which arrives at the recognition and receiving of Christ and his life will speedily reduce extravagant living to soberness and serenity. Plain living for Christ's sake becomes rich life, full of spiritual substance. And so for the modern age, with all its elaboration of material interests, and its excessive devotion to the things that are seen, the true message is still that which calls men to look upon and submit themselves to Christ alone. To the uttering of that message may the highest thinking of our time be devoted.—*The Presbyterian.*

LIBERTY AND INDIVIDUALITY.—A distinguished lawyer, addressing a university at its annual Founder's Day celebration, discussed this question: *Is it possible that in the light of a century of the most wonderful progress the world has ever seen we are preparing our minds for an abandonment of that individuality which alone makes progress possible.* This question is important. Little by little laws are passed in the states and in the Federal Congress, laws affecting individual and family life, so numerous that no human memory can keep them in mind. Should they be enforced life would hardly be worth living and a beneficent king over a limited monarchy might be longed for.

But there is one countering force which itself would be an evil but which would moderate the evils of too great restriction upon individuality. It is this: the larger the number of laws enacted the greater the certainty that hundreds of them will not be enforced. Human nature will only bear a certain amount of restriction.

Also, the price of liberty is always at the expense of some restriction of individuality.—*Christian Advocate.*

POEM OF JOHN ELLWOOD PAIGE read at the Commemoration of the two hundred and thirtieth anniversary of the meeting of Friends in Lynn, Mass., held Eleventh Month 17th, 1907.

The simple faith we hold to-day  
Was born with throes of pain;  
The fathers' chains our freedom won,  
Their death our life, their loss our gain.

Through ages long, the rack, the scourge  
Have led the upward way—  
The scaffold grim the fagots blaze  
The cruel cross of Calvary.

'Tis well to turn a blackward gaze  
Perchance through lashes wet  
To sterner times, to darker days,  
"Lest we forget, lest we forget."

And yet no somber tale of woe  
My heart can bring to-night  
I'd dip my brush in brightest tints  
And turn my canvas to the light.

Not all the fathers hoped is lost,  
Not all their toil was vain  
Seeds deeply hid may find the sun  
And fill with golden sheaves the plain.

Whate'er is gone much still remains  
That tells of days of yore;  
The kindly work, the friendly grasp,  
The welcome of the wide flung door.

Such welcome as my memory brings  
From boyhood's early time,  
Lend me your patient ears the while  
I set my homely tale to rhyme.

#### THE QUARTERLY MEETING.

The southward sun with slanting ray  
The forest leaves had tinted  
And brightly in his morning beams  
The early white frost glistened.

The corn shock wigwags row on row  
Their golden treasures covered  
And with their feathery flowing skirts  
The yellow pumpkins hovered.

The fleecy clouds rode stately on  
The while their somber shadows  
With silent wing and ghostly shape  
Flew o'er the ample meadows.

To us our mountain girded home  
Than all the world was dearer—  
A deeper blue was in her skies  
Her babbling brooks were clearer.

To our untravelling eyes no hills  
Like hers adorn the planet,  
Their wooded sides, their lofty peaks,  
Their buttresses of granite.

To scenes like these from distant towns  
Where traffic's wheels were humming  
The good Friends drove, while long we watched  
With eager eye their coming.

For weeks the busy housewife toiled  
To put her rooms in order,  
And starched with pat of practiced hand,  
Her prim cap's spotless border.

The amplest stores were gathered in  
For cellar, larder, manger;  
The hens with quickened instinct slunk  
From some impending danger.

The sunset hour was drawing on—  
We watched, we waited, listened,  
Till down the winding road, at last  
A varnished wheel spoke glistened.

The avant courier came at length  
And found a welcome greeting;  
We talked of kind, friends and health,  
But most of Quarterly Meeting.

They with their long day's drive, and we  
With cares that cark and cumber,  
Each 'neath his snow white counterpane  
Found rest at length in slumber.

Full quickly sped the night away,  
The morning broke in splendor,  
The meal was served, the Scripture read,  
And then in accents tender

Some soul poured out its thanks to Him  
Of every gift the Giver—  
For home, for friends, for health, for peace  
That floweth like a river.

Then came the gathering of the clans  
In holy convocation,  
Like Moslems to their Mecca shrine  
From far off clime and nation.

How strange it seemed—these Quaker folk,  
In garb subdued and sober  
Against the background of the hills  
In gaily dressed October.

The throng in goodly order found  
Their wisely graded places;  
Deep thought was in their quiet mien,  
Deep reverence in their faces.

At length with bonnet strings unloosed  
A woman knelt in prayer,  
In which the standing concourse gave  
Its own unspoken share.

With ever heightening favor rose  
In cadence smooth and even  
The full heart's plea that seemed to open  
The very gates of heaven.

The prayer unlocked the gates of speech  
For one who followed after—  
The timbre of whose mighty voice  
Rung back from dome and rafter.

The eloquence of simple truth,  
The gush of earnest feeling  
Struck home to eager listeners there  
His fervent message sealing.

Then down the lumbering shutters came  
By custom so provided,  
Women and men like sheep and goats  
Were properly divided.

A moment's pause, a hand shake here,  
And there a friendly greeting,  
And then we "Turned attention to  
The business of the meeting."

With dignity the work went on—  
In love and sweet submission.  
Queries were read and answers made  
Of progress and condition.

So passed the day—our guests moved on—  
Their tender farewells giving,  
And left us to our woods and hills  
And simple ways of living.

The fleeting years are marked with change,  
The wheel of time is turning,  
But on our hearts the altar fires  
Of olden times are burning.

I was at Collamore's the other day, and they showed me a wonderful vase, made in the Royal pottery in Russia, given by the Czar to his married daughter, and so coming through successive owners into the hands of an American purchaser. It was beautiful in form, in color, and in exquisite decoration; yet it had been made out of simple, well-selected clay. And I said, as I looked upon it, "If an artist can make such a work of beauty out of common clay, what cannot God make out of a common mortal if the mortal will only give God a chance and allow himself to be made."—  
*Quoted in Australian Friend.*

## OUR YOUNGER FRIENDS.

A NOBLE BOY.—A certain boy matriculated in one of the universities of the South. He was poorly clad. When this boy paid his board, tuition, and the price of second-hand books, he had just five dollars left. At the end of the fourth year he took the "A.B." degree, and the next year the "A.M." degree. His poor, old, widowed mother sold one of the plow horses to pay him through the fifth year. But at the end of that year he sat among the graduates—dressed in plain brown linen coat and pants, and no vest. But he was the honor graduate, and at the head of the class. When a beautiful gold medal was handed to him, he stepped from the rostrum and walked straight to the back of the room where, right by the door, sat a homely old woman in black, and tied the blue ribbon with the great, glittering medal around her neck. She buried her wrinkled face in her old, drawn hands, and wept like a child. It seemed the applause would never die away. And now he is a corporation counsel at six thousand dollars a year, his mother sits happily in the gloomings of a beyond, and the picture of her noble son hangs on the wall of his Alma Mater.—*See*

YOUNG people's influence upon their fellows is larger than they think it is. Phillips Brooks truly says: "The world would be darker than it is if every human spirit, as soon as it became obedient, did not become the Lord's candle."

A young woman recently went home after overexerting herself at golf, became suddenly ill, and died. The newspapers chronicled her death, and said she "would be remembered as the golf champion of her state that year." It hardly seems as if a memory like that was sufficient for a young, strong and energetic life. With the same enthusiasm turned into a nobler channel, this martyr to golf might have accomplished something real even in a short life.—*Forward.*

## MARTHA AND MARY.

It was when the persecution of the people called Quakers had, for a short season, somewhat abated its rigor, and they ventured to attend their religious assemblies without fear of injury to their families, in the meantime, that Walter Pixley and his wife, a stayed and respectable couple belonging to that despised community, rode eleven miles to their county town of Stafford, to be present at a meeting appointed by that apostle-like young man Edward Burrough, leaving their little daughter Martha under the care of an aged woman, who was, at that time, their sole female domestic.

Martha was a grave child, though but seven years of age; her young mind had taken its tone from both of her parents. She had been born in a season of persecution, had been cradled, as it were, in anxiety and sorrow; and, as she grew old enough to comprehend the circumstances that surrounded her, she saw her parents constantly



filled with apprehension for the safety of her lives and property. She had heard them talk over their grievances, spoiling of goods, the maimings, the whippings, and the horrible sufferings of their persecuted brethren, persecuted even to the death; had read of little children enduring, with the steadfastness of early martyrs, imprisonments and pains which would overcome even the strong man; till, unlike the ordinary child of her years, her countenance habitually wore a look of gravity, and her heart leaped at the least thought of suffering or sorrow.

Martha's home was in a country place, surrounded by fields—a pleasant, quiet valley, the patrimonial heritage of her father. It was harvest time, and, in the course of the morning, the old servant went out with the reapers' dinners, leaving little Martha to amuse herself in her usual quiet way. She had not been long alone, before a beggar-woman presented herself with a young child in her arms. Martha knew that it was her mother's custom to relieve distress in whatever shape it presented itself, and the story the woman told, whether false or true, touched her to the soul: she gave her, therefore, the dinner which had been set aside for herself, and compassionated her in words of the truest sympathy, and when the child in the woman's arms wept, her heart yearned towards it. Strange it may be to all, but so it was, for our story is true, when the beggar-woman saw the affection with which little Martha regarded the child, she proposed to sell it to her, and Martha, innocent of all guile, readily accepted the proposal. All her little hoard of money was produced, the bargain was struck and the two parted perfectly satisfied with the transaction. The child was beautiful in its form and features, and Martha sat down with it upon her knee, and lavished upon it all the endearing tenderness which her most affectionate nature suggested.

In a short time the child fell asleep; and, as she sat gazing upon it, a half-defined fear stole into her mind that perhaps she had done wrong in taking upon her this charge unknown to her parents, that perhaps they would be displeased. She rose up in haste, and looked from door and window for the beggar-woman, but neither across the fields, nor down the valley, nor upon the distant highways, was she to be seen; and then she was afraid, and thought to hide the child. She made it a comfortable warm bed with a blanket in a large press, and kissing its sleeping eyes, and wishing that she had no fear, she left it to its repose, and began with great anxiety to look out for the return of her parents. To the old domestic she said not one word of what she had done. After two hours, all which time the child had slept soundly, Walter Pixley and his wife returned. The good mother, who was accustomed to help in all the domestic business, employed herself in preparing the early afternoon meal, and Martha sat down with her parents to partake of it.

While Walter Pixley and his wife were in the midst of their review of the events of the morning—of Edward Burrough's

extraordinary sermon, and of the discourse to whom it was addressed, they were startled by what seemed to them the cry of a child. Martha's heart beat quick, and her sweet face grew suddenly pale, but her parents were not observing her. The good man stopped in the middle of a sentence, and both he and his wife turned their heads towards the part of the house whence the sound proceeded, listened for a second or two, and then, all being again still, without remarking upon what they supposed to be fancy, they went on again with their conversation. Again a cry louder and more determined was heard, and again they paused. "Surely," said the wife, "that is the voice of a young child."

The critical moment was now come, concealment was no longer possible, and Martha's affection mastered her fear; as the infant continued to cry, she darted from the table and exclaimed, "Yes, yes, it is my child!" and the next moment was heard audibly soothing her little charge, in the chamber above, with all the tenderness of the fondest mother.

The mother was soon at the daughter's side, full of the most inconceivable astonishment, and demanded from her whence the child had come, or how it had been consigned to her charge. Martha related the story with perfect honesty. The old domestic was then summoned, but she knew nothing of the affair. They were not long deliberations that followed.

The family could not conscientiously burden themselves with another dependent, and one, especially, who had no natural claim upon them, in these perilous and anxious times, when they could not even insure security for themselves; and besides this, how did they know but this very circumstance might be made, in some way or other, a cause of offence or persecution—for the world looked with jealous and suspicious eyes upon the poor Quakers. Walter Pixley, therefore, soon determined what he had to do in the affair—to make the circumstances known at the next village; to inquire after the woman, who, no doubt, had been seen either before or after parting with the child; and also to state the whole affair to the nearest justice of the peace.

Within an hour, therefore, after the discovery of the child, the good man might be seen making known his strange news at the different places of resort in the village, and inquiring from all such a person as the little girl had described the woman to be, had been seen by any; but, to his chagrin and amazement, no one could give him information, such a person had evidently not been there.

He next hastened to the justice's. It was now evening, and Walter Pixley was informed that the justice very rarely transacted any business after dinner, and that especially "he would not with a Quaker." Walter, however, was not easily to be put by; he felt his business was important, and, by help of a gratuity to the servant, he gained admittance. The justice was engaged over his wine, and he received Walter Pixley very gruffly, and, in the end, threatened him

with a committal to jail for his pains. The poor Quaker had been in jail the whole of the preceding winter, and he remembered too woefully the horror of that dungeon, to bring upon himself willingly a second incarceration. It was of no use seeking for help at the hands of the justice; therefore he urged his business no further, and returned quietly to his own house.

Against the will, therefore, of the elder Pixleys, the child was established with them; and it was not long before the father and mother as cordially adopted it as their little daughter had done from the first beholding it. "For who knows," argued the good Walter Pixley, "but the child may be designed for some great work, and therefore removed thus singularly from the ways of evil for our teaching and bringing up?" Let us not gainsay or counteract the ways of Providence." This reasoning abundantly satisfied the pious minds of the good Friends, and the little stranger was regularly installed a member of the family by the kindred name of Mary.

At the time little Mary was first received under this hospitable roof, she might be about six months old, a child of uncommon beauty; nor, as the months advanced into years, was the promise of her infancy disappointed. She was, in disposition and tone of mind, the very reverse of her grave and gentle elder sister, as Martha was now considered; she was bold and full of mirth; full of such unbroken buoyancy of heart, as made the sober mother Pixley half suspect that she must have come of some race of wild people. Certain it was, the subdued and grave spirit of the Pixleys never influenced her; but as Martha grew up into womanhood, and the quietness and sobriety of her younger years matured into fixed principle, she embraced, with a firm mind, the peculiar tenets in which she had been brought up, and would have stood to the death for the maintenance of them. Mary also advanced past the years of girlhood, but still remained the gay, glad, bold-spirited being that she had ever been. She revered all the members of the persecuted body to whom her friends belonged, and would have suffered fearlessly for their sakes; still their principles and practices she never would adopt. Her beautiful person was adorned, as far as she had opportunity, in the prevailing fashion of the times; and she often grieved the sober minds of every member in the family, by caroling forth "profane songs," as the Pixleys called them, while how she became acquainted with them, remained forever a mystery. Often did the conscientious mind of Walter Pixley question with himself, whether it was quite right to maintain so light a maiden under his roof; but then the affectionate being, who had no friends save them in the world, had so entwined herself round the hearts of all the household, that the good man banished the idea as inhuman, and never ventured to give it utterance.

Martha and her mother meantime strove to win over this bright young creature to their own views, and for a few moments she would settle her beautiful face to a solemn

expression, try to subdue, what her friends called, "her airy imagination," and attend the preaching of some eminent Friend. But it would not do—the true character burst forth through all—Mary was again all wit and laughter, and though her friends reproved, they loved her, and forgave all.

(To be concluded.)

### Divine Interposition.

In days of persecution and poverty God wonderfully interposes for his people. Henry Erskine (a minister) was often in great straits and difficulties. Once when he and his family had supped at night, there remained neither bread, meal, flesh, nor money in the house. In the morning the young children cried for their breakfast, and their father endeavored to divert them, and did what he could at the same time to encourage himself and wife to depend upon that Providence that hears the young ravens when they cry. While thus engaged, a countryman knocked hard at the door, and called for some one to help him off with his load. Being asked whence he came, and what he would have, he told them he came from Lady Reburn with some provisions for Erskine. They told him he must be mistaken, and that it was more likely to be for another Erskine in the same town. He replied, no, he knew what he said, he was sent to Henry Erskine, and cried: "Come, help me off with my load, or else I will throw it down at the door." Whereupon they took the sack from him, and on opening it, found it well stored with fish and meat. At another time, being in Edinburgh, he was so reduced that he had but 3½ pence in his pocket. When he was walking about the streets, not knowing what course to steer, one came to him in a countryman's habit, presented him with a letter in which were enclosed several Scotch ducatoons, with these words written: "Sir, receive from a sympathizing friend. Farewell." H. Erskine never could find out whence the money came. At another time, being on a journey on foot, his money fell short and he was in danger of being reduced to distress. Having occasion to fix his walking stick, in some marshy ground, among the rushes, he heard something tinkle at the end of it; it proved to be two half crowns (\$14) which greatly assisted in bearing his charges home.

A. F.

The testimony of Anthony Benezet against the love of riches had a deep root; yet he knew that it was natural for young men to aim at that wealth which gave them influence and respectability in civil society. He saw no remedy for the evil but Christian principle, constraining to Christian moderation. Benevolent to all—ever ready to furnish from his own store supplies for the needs of others, and moderate in his desires he never acquired much property. Nay, restricted by the narrow bounds of his own wants and wishes, he felt inclined to doubt whether the accumulation of a great estate was consistent with the self-denying religion of the cross.

A. F.

### AUTUMN.

"I love to wander through the woodland hoary,  
In the soft lights of an autumnal day,  
When summer gathers up her robes of glory,  
And like a dream of glory, glides away.

How through each loved familiar path she lingers,  
Serenely smiling through the golden mist,  
Tinting the grape with her dewy fingers,  
Till the cool emerald turns to amethyst.

"Warm lights are on the sleepy upland waving  
Beneath dark clouds along the horizon rolled,  
Till the slant sunbeams, through their fingers raining,  
Bathe all the hills in melancholy gold.

"Beside the brook and on the umbered meadow,  
Where yellow fern-tufts fleck the faded ground,  
With folded lids, beneath their palmy shadow,  
The Gentian noods, in balmy slumbers bound.

"The little birds upon the hillside lonely,  
Flit noiselessly about from spray to spray,  
Silent as a swift wandering thought that only  
Shows its bright wings, and softly glides away.

"The scentless flowers, in the warm sunlight dreaming,  
Forget to breathe their fullness of delight,  
And through the fragrant woods, soft airs are streaming  
Still as the dewfall of a summer night.

"So in my heart, a sweet, unwonted feeling  
Stirs like the wind in ocean's hollow shell;  
Through all its secret chambers sadly stealing,  
Yet finds no words its mystic charm to tell."

—Anonymous.

### Science and Industry.

**INK STAINS AND PAINT SPOTS.**—A woman living in the suburbs removed every trace of ink from a new Axminster carpet by making a thick paste of buttermilk and starch, covering the spot with it, leaving it on for two days, and then removing it and repeating the process. The carpet was then thoroughly washed with cold water to remove all the paste, and another layer put on. This was left for three days. Ink stains can also be taken out by the use of milk, which should be quickly applied with a good-sized white rag, squeezing the blackened milk out of the rag into another vessel, and applying clean milk until the stain has disappeared, finishing with a little warm water. Oxalic acid dissolved in warm water is another remedy for ink stains. Ink spots may be removed from floors by rubbing with wet sand dipped in oil of vitriol and water; when the ink is removed rinse with pearl-ash water.

Ammonia and spirits of turpentine mixed in equal parts will take paint spots out of cloth, no matter how hard and dry they may be. Saturate the spots two or three times, then wash out in warm soap-suds. Glycerine is said to remove old tea and coffee stains. Wet the spot with cold water, cover with glycerine, and let stand two or three hours. Then wash with cold water and soap. If necessary repeat the process. Grass stains have ruined many a white dress. They may be taken out by soaking the discolored places in alcohol.—*New York Evening Post.*

### DEMORALIZING EFFECTS OF "FURNISHED ROOM" LIFE.—What are the moral results?

In the first place, it seems to the writer, a peculiar attitude of mind toward marriage and family. The harder the economic struggle the more is marriage postponed,

and the more it is postponed among lodgers the less necessary does it seem. Temporary unions offer convenient substitutes. See only it is difficult to distinguish respectable lodging houses from houses of lax standards. Thirdly, poignant loneliness, an evil in itself, and a fruitful cause of greater evils. Fourthly, a blind, self-seeking individualism which causes the roomer too soon to forget his altruistic impulses, and moulder his whole existence too closely on the line of the competitive business world.—ALBER B. WOLFE in *Tenth Month Charities and The Commons.*

**BLACKFISH OIL.**—Few of those who reach recently of the stranding of a school of blackfish on the Falmouth shore in Buzzard Bay and of their subsequent purchase by William F. Nye, of New Bedford, had an idea what sort of creatures blackfish were or what there is about them that makes them valuable.

Blackfish oil is the finest in the world for delicate mechanisms, such as watches, clocks and chronometers, and the monopoly in petroleum enjoyed by the Standard Oil isn't in it for a moment with that enjoyed by William F. Nye in the manufacture of watch oils. The watch of the conductors who has charge of the train across the continent, the watch of the bearded official who controls the destinies of the train across the Siberian deserts, are oiled with oil made in New Bedford; while the same oil is used in lubricating the mechanism of the clock in the Strasburg Cathedral, the necessary supply being furnished gratis by W. F. Nye in commemoration of a visit to that city some years ago.

Wm. F. Nye makes blackfish oil, but the credit for the discovery of its superlative merits belongs to a Fairhaven man, Ezra Kelley. A Provincetown sailor saved some blackfish oil free from the oils of other species of fish. Ezra Kelley, a repairer of watches and ships' chronometers, tried it and found it the best he had ever used. He began using it in chronometers brought to him for adjustment. The whale ship carried these chronometers to foreign ports and there took them ashore for adjustment. The repairer noticed the excellent quality of the oil and made inquiries. Ezra Kelley sent samples abroad and soon built up a considerable business. It remained, however, for Nye to push the trade into practically all the countries of the world.

There is hardly a railroad in the world but what has an account with Wm. F. Nye. Every one has noticed the bells at unprotected grade crossings which signal the approach of a train. These bells are operated by a delicate mechanism, which of necessity is exposed to extremes of heat and cold. The best of oil is required to keep them in good condition, and that oil is manufactured in New Bedford. At the time of the Centennial Exposition at Philadelphia, Wm. F. Nye offered a prize of one thousand dollars to anyone who would produce an oil other than fish oil that would be the equal of fish oil. The offer is still standing.—*New Bedford Correspondence of the Boston Herald.*

CHRISTIANITY is not a voice in the wilderness, but a life in the world. It is not an idea of the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and lanch. Nothing we can say to the Lord, or calling Him by great or dear names, can take the place of the plain doing of his will. We may cry out about the beauty of eating lead with him in his Kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in his Kingdom here and now. To remember Him at his table and to forget Him at ours is to have invested in bad securities. There is no substitute for plain, every-day goodness.—MALTBY L. BACOCK.

**Bodies Bearing the Name of Meeting.**

From among the men of Twelfth Street Meeting in Philadelphia, perhaps no more generally and deeply loved member could have been taken away, than LUD SCULL, who departed this life on the morning of the 22d instant; a spiritually minded Friend of most delicate native refinement of thought, character and expression. He was exemplified in the spirit of Jesus Christ in a rare degree. His broad culture, and searching meditation on the problems of the thought of the day well fitted him for sympathetic counsel in the affairs of foremost educational institutions, and to grasp the tendency of doctrines apparent in his age, as well as being deeply conversant with the art of an elder of discriminating insight. Mostly will be remembered as an image of love to man, and an orator of the doctrine of our God and Saviour. The work of his spirit never seemed to be lost to us during long absences in foreign lands, and must still be to us as while he being dead yet speaketh. His funeral was held on First-day afternoon, the 24th and was attended by a large number of his former business, educational, religious, and political acquaintances, and subjects of his tender benevolence.

**230TH ANNIVERSARY OF LYNN FRIENDS' MEETING, MASSACHUSETTS.**—On the afternoon and evening of the 18th instant the members of Lynn Meeting, Massachusetts, observed the 230th anniversary of its existence, in attending to addresses by Clarence M. Case, of the Boston Brown School, Providence, on "The Advance of the Kingdom of God in the World;" George W. Wren, pastor of the First Congregational Church; Augustine Jones on "The Beginnings of Quakerism in New England," a lengthy historical account; George C. Herbert, an historical sketch of Lynn Meeting; William P. Babcock, on "The Age, giving reminiscences of remembered names, and some account of the 'New Light' movement; the present Mayor of Lynn, Charles Neal Wren, whose grandfather, Peter M. Neal, the "Warrior" of Lynn in 1862, now in his ninety-sixth years beside him and added to the interest of the audience. The present Mayor spoke on "The Influence of the Church in Civic Life." Mr. Ellwood Edge produced a pleasing poem, which we give elsewhere; and Mary E. Mears, the pastor of the meeting in religious-religious address. The *Daily Evening Item* of Lynn for the 18th instant, gives a very full account of the exercises.

**THE FIVE YEARS' MEETING.**—Using these news items under the name of Friends, as we are wont to do, in our apprehension that the information of what is done in our name is due to our readers who are concerned to know the signs of the times, we began in our No. 10, though too early, to chronicle the points at that stage, port of the proceedings of the Five Years' Meeting. They were but fragmentary, even as cuttings from a chmond daily papers came to us. We had looked to Philadelphia to attend to give us a worthy presentation, if in the absence of the absent Friends, we were viewed to see a very significant movement by, without a completion, our fragment most seen invidious, which was far from its intention. As we are not justful of our own words in such a matter, we give the following information published by an English Friend, who evidently has the ability to be an English-Italian Crossfield in the London *Friend* thus reports

the accomplishments and ideals of the Five Years' Body:

"The significance of these days must be considered in the light of their connection with the sequence of the previous meetings. Each has a marked distinct epoch in the history of American Quakerism. The first, in 1877, had before it the question of the ordinances, which was then and there settled for American Yearly Meetings. In 1892 the Pastoral System engrossed the thought of the gathering. The conclusion arrived at permitted its continuance, and the possible danger of a cleavage was thus averted. This decision cleared the way for a further step toward the solidarity of the Friends' community; and at the following Quinquennial Conference (1897) the Uniform Discipline was adopted. At the next (1902) there was another distinct advance, when the eleven Yearly Meetings were united under the title of Five Years' Meeting. And now at the great gathering just closed the consolidated Church, released from the pressure of internal problems, and welded together in a spirit of unity (though not uniformity), was able to raise its eyes beyond its own borders and accept the commission to act from the standpoint of the profession of the world. "The Field is the World." The outlook upon that field from many points of view,—the social claim, the political demand on its citizens, the force and breadth of the Quaker message, and its peculiar fitness for today, the present opportunity for its proclamation, how ready it will be to make it, where to make it,—these were the great questions which absorbed the concourse of a thousand earnest souls from session to session.

"The practical working of these great topics may roughly be divided under the following heads:—(i.) The needs of the congregation and the problems gathering around them. (ii.) The responsibility towards those without the Church, the best methods for evangelization, and the expansion of Quakerism. (iii.) The political and social claims, and the demand for courage and self-denial in rising to them, and the willingness to accept positions of influence when the opportunities offer. (iv.) Our Friends in America feel they have not always carried out the example of their great spiritual ancestors in this regard. (v.) A far-reaching scheme for the centralization of foreign missionary enterprise in the constitution of a permanent Board of the Five Years' Meeting was discussed and decided on. (vi.) The question of the best mode of carrying out this forward step, its reflex action on the Church at home, its attractive force on the sister Church across the Atlantic, greatest of all, its permanent influence on the nations of the East, waiting for just such formative character-building agencies as the living, practical, unspiced Christianity of American Quakerism is able to give.

"Having said so much in appreciation of the remarkable Meeting, it may be asked if we could personally accept the lines which were advocated by the various speakers, and we may frankly reply that sometimes we could not. It may, no doubt, have appeared necessary to some members of our deputation that they should faithfully express themselves on one or two of these points, and thus strengthen the hands of many in the American Yearly Meetings who are anxiously watching for indications of closer unity with the principles of Quakerism dear on both sides the Atlantic, which have suffered eclipse during recent years. This, however, was a time of construction rather than of criticism, and it was a matter of congratulation that the old questions were not reopened. All energies were focused on establishing the unity of a great people for a great purpose and with a great future."

**Westwton Notes.**

MORE than one hundred of the pupils were away from the School last First-day, making their "home visits." This privilege of week-end visits home is granted twice during the fall term and is much appreciated by pupils and parents.

SARAH BARCROFT, of Newry, Ireland, Guilelma Crofield, of Cambridge, England, and M. Anesaki, of Tokyo, Japan, were among recent visitors at Westwton.

THE ALUMNA Natural History Committee held a meeting at Sedgwick on evening last week, which was largely attended. Charles W. Palmer was the speaker of the evening and he gave an interesting illustrated lecture on "Insects."

SAMUEL H. BROWN entertained the "Union" on Friday last, and gave a lecture on "Some Architecture of France and its Story."

ALICE L. ARWISTON, the widow of James E. Armstrong, who was for twenty years in charge of the heating and lighting plant of the School, has just left Westwton for Detroit, Michigan, where she is to make her home.

In addition to the new granolithic walk mentioned some time ago, the east lane has been improved by having the trees trimmed and the ground graded up to the carriage road. The Forsyth Cottage and the old stable have also been painted. These various improvements will make the east entrance and lane the most attractive approach to the School.

**Gathered Notes.**

In the city of Cologne the people hold that a mother in nursing her children is performing a service to the state no less than the soldier on the battlefield, and they provide for her. In the government factories of France it is thought that it is at least as important for a mother to feed her children as to feed a machine.

THE *Homiletic Review* is responsible for the statement that "the total contributions of the entire Christian Church to foreign missionary work, as reported last year, were \$21,288,000. Of this amount, \$8,680,000 was given by the churches of the United States and Canada. Almost exactly the same amount, \$8,073,000, was contributed by Great Britain. All other countries combined gave \$3,327,000.

SOME weeks ago we expressed the opinion that the new prohibition liquor law of Georgia cannot be construed to prevent the celebration of the "Lord's Supper" in the ordinary way, with the use of wine. Recently we have read a letter from the Attorney-General of the State of Georgia, which expresses the same view. The churches may continue to observe the ordinance as in time past.—*Southern Presbyterian*.

A Finnish law has been unanimously passed prohibiting the manufacture or importation of alcohol in Finland. Unless the *Czar* vetoes the matter, it will go into effect in a short time.

THE Bishop of London said in the Episcopal Convention at Richmond, Va.: "The greatest danger of the church on this side of the Atlantic is that it should run a church as a man runs a successful business, to depend on cleverness and management rather than the grace of God, to neglect prayer and intercession in favor of influence with the press, to lower the teaching of the church or its moral standards in order to suit an easy and self-indulgent age, to slip in ruin and failure and shame for the most orthodox church in the world. Only a church whose weapons still are faith and hope and love and prayer can hope to win the world."

TO MAKE BOYS GOOD MARKSMEN.—Ottawa, Eleventh Month 11th.—An arrangement between the minister of militia and the government of Nova Scotia for the introduction into the public schools of that province of a system of physical exercises and military training will go into effect on First Month 1st, next. The school teachers will undergo special courses to qualify them for imparting physical training and military drill to the scholars. A certificate will not be granted teachers in Nova Scotia until they qualify for this purpose.

Rifle shooting will be included in the male students' certificates, and physical training and elementary drill will be issued to the teachers of either sex. For the school cadet corps the militia department will provide instructors, belts, caps, a proportion of arms and ammunition and drill books.

SIR Frederick Borden is a strong believer that every lad before he reaches manhood should be able to handle a rifle. The minister is in communication with some of the other provinces, and it is believed they will follow the example of Nova Scotia.

In the *Review of Reviews* for Tenth Month a Japanese writer tells the blunt truth concerning his country and Korea.

He says: "I shall be frank about it—we shall say that we are carrying things with a high hand in Korea. We have gone over into the back yard of our neighbor, and are telling him to kindly move on—simply because we need his home. We are doing this just as the Americans have done to the most backward of the nations of America; just as the British have done to the Hindus; just as the Russians have done to the Tartars and the

Chinese; as Germany in Africa and Kiau Chau, and France in Cochin China and northern Africa have done. Nippon has joined the household of great powers; she has become civilized."

It is reported from England that the Bishop of Ely recently addressed an open air audience of fifteen thousand in Park Place, Cambridge, through a megaphone.

**COLON T' AFFORD TO MAKE MONEY.**—Go read the life of a Croesus and measure achievements by the side of the many sons of Croesus, and see if he was not well employed, and if his choice was not a wise one. Charles Sumner, who is remembered by many yet living, declined to lecture at any price, because, he said, as United States Senator, all his time was devoted to his country. The name of Charles Sumner will live when many of our "successful" multimillionaires are forgotten. The venerable Charles Spurgeon, a most universally loved and respected man, refused to come to America to deliver fifty lectures at one thousand dollars a night, saying he could do better. Do better than one thousand dollars a night? How better! He said that he could stay in London and try to save fifty souls. Was Charles Spurgeon a failure? How successful? Then there was Ralph Waldo Emerson who steadfastly declined to increase his income beyond twelve hundred dollars a year because he wanted time to think—*Christian Courier*.

**GRISY SMITH'S** meetings in Wales have been attended night after night by hundreds of people who have never before attended an English service, and the Masses speak like a dozen common place sentences in English, but who yet have derived great spiritual benefit. "I can't say I understand him, but I know what he is saying all the same," said an old Welshman who has never spoken a dozen English words in his life. His experience is common to ninety per cent of the monoglot Welsh attendants at these English services.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—President Roosevelt has lately written in reference to the financial condition of the country: "What is most needed just now in Massachusetts are citizens who will realize how fundamentally sound business conditions in this country are, and how absurd it is to permit themselves to get into a panic and create a stringency by hoarding their savings instead of trusting perfectly sound banks. There is no particle of gold involved in letters of business which produce credit, and the people can help themselves and the country most by putting back into active circulation the money they are hoarding. The banks and trust companies are solvent. There is more currency in the country to-day than there was a month ago, when the supply was ample; fifty-five million dollars in gold has been imported, and the Government has deposited another sixty million dollars. These are facts, and I appeal to the public to co-operate with us in restoring normal business conditions. The Government will see that people do not starve or only get themselves into a panic in a normal way. Crops are good and business conditions are sound, and we should put the money we have into circulation in order to meet the needs of our abounding prosperity."

At a recent gathering at the Penna. State Agricultural College upon the subject of a new building, Governor Stuart said: "The leading agricultural county in the United States, as gauged by the value of the products of its farms, is Lancaster County, Pa., the value of the farm products of this county exceeding ten million dollars each year. There are but thirty-four counties in the United States which produce more than five million dollars per annum in farm products, and of these thirty-four counties more than one-sixth, Berks, Bucks, Chester, Lancaster, Montgomery and York, are in Pennsylvania." Dr. N. C. Schaeffer, Superintendent of the State Institution in this State speaking of the benefits to be derived from educating the youth in farming, said on this occasion: "Young Holden, who added eight million dollars to the value of the corn crop in Iowa by showing the farmers how to plant their seed, is a greater benefactor than the general who wins it, and the man who sinks a hostile fleet, or the lawyer whose legal acumen lets guilty men escape and helps corporations to defray law while plundering the multitudes." The departments thus far organized in this college are agricultural chemistry, soil experiments, general chemistry, agricultural extension, agronomy, animal husbandry, dairy, dairy husbandry, forestry, horticulture and experimental horticulture.

A conference has been held in this city recently by prominent men interested in the improvement of the inland waterways of the country in which were present four Governors of States, representatives of the Administration, of the Senate and House of Representatives, and leaders in business and the professions of seven States. Resolutions were adopted urging Congress to make appropriations for the opening of ship canals and the deepening of intervening rivers from Norfolk, Va., south to Florida, and from the Delaware River to Delaware Bay and from the Delaware River to the Maritime Bay, and across Cape Cod. The movement contemplates a deep waterway along the whole Atlantic Coast and along the Gulf to the Mississippi River.

On the 16th instant President Roosevelt signed a bill for the admission of the Territory of Oklahoma to be a State of the Union. It is larger than Ohio and Indiana combined and has a population of nearly a million and a half, which is more than that of any other State at the time of its admission. There are nearly twenty-five thousand persons of full Indian blood and more than fifty thousand others of Indian descent in the State, who will be entitled to vote and be voted for in common with the whites. Its constitution prohibits the manufacture or sale of intoxicating liquors. Eight per cent of the voters may propose any measure for legislation, and ten per cent may propose the amendment to the constitution. This will be before the people, all such measures are to be voted upon by the entire voting population.

The exhibition lately opened in this city by the Pennsylvania Society for the Prevention of Tuberculosis, is a special plan for giving relief to the victims of this disease, co-operation among those interested in combating this disease. Tents have been erected, showing the outdoor homes of tuberculosis patients; models of cabins and sick rooms, with appliances and accessories for the comfort of the sufferer, while placards on the wall place before the eyes of the visitors the appalling statistics of tuberculosis, mortality tables, the need of clean homes and factories, but great emphasis is laid upon the assertion that tuberculosis is a communicable disease and that it can be cured. Comparative tables and reports of institutes, classes and hospitals are shown to demonstrate the success of the treatment. The speaker has stated times on these subjects. One of the speakers has said: "In darkness, dampness and dirt—may be found the causes of consumption. Sunshine and air are the cure. We are urging to educate the public on these things, consumption costs one hundred and fifty thousand lives in the United States every year."

A law has been passed in Alabama prohibiting the sale of liquor in any part of the State after First month 1st, 1909. In forty-one of the sixty-seven counties the sale of it has already been made unlawful. One thousand three hundred and twenty-seven cases of eggs shipped from England were lately unloaded from the steamship *Maestic*, the first ever imported from England. The eggs were brought here because of existing high prices.

On and after the 17th instant all railroad trains in Wisconsin are to use electric power. The State which is said to be the largest building ever constructed for a like purpose.

The adoption of motor trucks for the conveyance of merchandise is reported in various places. In Wisconsin the mills now make use of the electric truck for transporting their logs. In the State of New York, it is said to see one of them passing along the road loaded with five tons of flour. The express companies in Washington make all their deliveries by means of the electric truck, as do many of the stores; and in Chicago a great many stores have found it a saving of cost and time to use trucks run by gasoline power.

**FOREIGN.**—The new Russian Douma is very different in its appearance and character from the two former, owing to the practical exclusion of the peasant and radical element. The Constitutional Democrats, who were the dominant party in the other Doumas, are here reduced to a small minority. It is said that although most the only hope that the people have in the present situation is that the Government, having obtained a Douma to suit, will work with it, and in that way parliamentary government may become thoroughly established.

The king and queen of England have been entertaining the emperor and empress of Germany at Windsor castle. The emperor has been consulting a noted English specialist on account of a trouble he has with his throat. In a speech at the castle he alluded to his illness and referred to the doctor who had treated him, and expressed the earnest wish that the close relationship existing between the two royal families should be re-

flected in the relations of the two countries and to confirm the peace of the world, which, he said, was a constant endeavor of King Edward and himself.

In London milk has been delivered in paper pail manufactured for the purpose. They are very cheap and can be given to the milk consumer. During it past summer a factory was organized where pails a made from pulp and sterilized by a heat of five hundred degrees Fahrenheit. They are turned out at the rate of one million which never enter the place of worship, with a lid. Persons in favor of these pails repress them as hygienic, cheap and good to store small article in, or to use in lighting a fire.

General Booth of the Salvation Army has late stated that he believed there were two million people in London who never entered the place of worship. A despatch from Rome of the 22nd says the Italian Government, in view of advice that workmen are being dismissed in America, has warned emigrants not to go there.

A despatch from Vienna of the 22nd says: "Great success has attended the experiments to cheapen the cost of the production of radium which have been made at the Imperial Academy of Sciences of Vienna. Nearly three grammes of radium have been extracted from ten thousand kilos of pitch-blende at one-third the cost of previous production. Radioactivity is now a product of ordinary cost. It was estimated not long since that an ounce would cost it was three million dollars."

A despatch from Mexico City of the 21st says: "Navigators in the Gulf trade bring reports of a great upheaval of the ocean off the coast of Yucatan, due to submarine volcanic action. They declare that in recent upheaval which resulted in the killing of tons fish on the Gulf coast the bed of the ocean was changed and soundings show great depths where formerly we shallow places and vice versa." They report also that numbers of small islands are being raised up.

A recent despatch from Washington says: "Copies of an edict issued by the Chinese imperial authority enjoining upon the territorial officials the utmost protection to foreign missionaries in China as well as Chinese proselytes of the missions have been received in London. The edict says that any official who stirred up trouble with false reports about the missionary's work, and orders local officials to post prominently the treaty provisions authorizing foreigners to preach their doctrines in China and to see that they are observed under penalty of condign punishment."

#### NOTICES.

**FRIENDS' RELIGIOUS AND MORAL ALMANAC FOR 1908** is now for sale at Friends' Book Store, No. 304 Arch Street. Price per copy, four cents; by mail five cents. Price per dozen copies, thirty cents; by mail thirty eight cents.

With cover per copy, five cents; by mail six cents. With cover per dozen, forty cents; by mail fifty cent. Card Calendar for 1908, is also ready, price five cent by mail ten cents; per dozen by mail ninety cents.

**WANTED.**—**FRIENDS' BOARDING SCHOOL FOR INDIA** CHILDREN at TUNESASSA, New York. A Friend at his wife are wanted as Superintendent and Matron in this Institution.

Application may be made to **JOSEPH WISTAR**, Woodbury, N. J.; **JOHN B. GARRETT**, Rosemont, Pa.; or **GEORGE J. SCATTERGOOD**, 626 Spruce St., Philadelphia.

**WESTWON BOARDING SCHOOL.**—The stage w meet trains leaving Broad Street Station, Philadelphia at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other train will be met when requested; stage fare fifteen cent and after 7 P. M., twenty-five cents each way. To reach the depot, inquire for the telephone, wire West Chester, D and phone 114 A.

**WM. B. HARVEY, Superintendent.**

**DIED.**—In Moorestown, Ninth Month 25th, 1907, **SARAH JANE DARNELL**, widow of George Darnell, who died eight and one-half years of her age. A member of the Tent Monthly Meeting, New Jersey.

At Winona, Ohio, on the thirtieth of Ten Month, 1907, **JAMES E. HALL**, in the seventy-ninth year of his age. A member of New Garden Monthly Meeting of Friends. Although called suddenly, he was a devoted and most comforting assurance that through adorable mercy he has been permitted into everlasting rest and peace.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, TWELFTH MONTH 7, 1907.

No. 22.

**PUBLISHED WEEKLY.**

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

*subscriptions, payments and business communications received by*

**EDWIN P. SELLEW, PUBLISHER,**  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

*(south from Walnut Street, between Third and Fourth.)*

*Articles designed for publication to be addressed to*

**JOHN H. DILLINGHAM, Editor,**  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## A Choice Between Motors.

There are two types of churches claiming recognition among Christians—the Automobile church, and the Christomobile. The former may be fast enough, in its way, fit to the latter we wish god-speed.

The Christomobile church, as the word signifies, is in all its goings and processes, moved by Christ. He is head over all things fit and its practices. The souls of its members wait only upon God, for their expectation is from Him. Their praise, their prayer, their other ministry is Christ-moved or silent, and in silence it is Christ-moved as well as in utterance. In conducting the business of the church, there is the same waiting upon and executing of his leadership. For He is believed on as the one that can speak to its condition. In their outlook upon the world as their field, every emissary must hear his own marching orders for himself, and the church, harkening to second the motion of its holy Head, as his sheep hear his voice, will recognize his saying, "Separate unto me the Barnabas or the Saul for the work for which I commission them." This is the ideal church for which the Society of Friends stands, but it stands much in the mixture. We have called the church which looks to Christ as the moving spirit in all things, Christian in so far as it submits to be Christ-moved; for mere bodies of men are not actuated by the Spirit of Christ they are none of his.

If impatient for movement and stir in business push, they may be, as the word "automobile" means, self-moved, and aggressive in their own strength; and carrying on large operations, may forget the work of worship in their worship of work. The ac-

tivity is unsound not because it is activity, but only in so far as it is moved by an unsound source: self-determination rather than a sense of Christ's will and call, a sway of masses and majorities rather than the clear authority of the still, small voice.

Now, though we have mentioned types by two names, we point at no one church as being exclusively automobile or purely Christomobile. Some, in both kinds; do not look much deeper than their own heads or sympathies before deciding what their church should do or what they should do in the church. Others keep remembering that Christ said: "Without me ye can do nothing." We speak of the two motive powers of churches, the will of man and the will of Christ, as types of that which runs what is called church-work—in our desire that whatsoever others may do of their own motion, the Society of Friends may more and more deserve the name Christ-moved, and so become more and more a help and standard to the multitude of organizations which are chiefly man-moved. We do not claim to be free from that degeneracy ourselves, but our usefulness to the churches and to the world will consist in the thoroughness in which we keep close to the pure standard of a Christ-led church. They need us more as a type of that standard, than for anything else. But we die, if moved we will not move.

**FAREWELLS WITHOUT PARTING.**—We see dear ones who are part of our home, or life, leave us for their home elsewhere, and silently commending them to God we say: "In Thee they live, and move, and have their being," and thus being reminded that we also are included in the same condition, we are at once consoled by the faith that we are not parted though invisible to each other; we and they both live and move and have our being in the same One. Where then is the separation? To faith it is abolished. In our God it does not exist. We both wherever located are living, moving, and having our being in the Same who loves us. Is not that faring well? We say "Farewell" truly then and lift up our hearts in good company together.

Let us entrust our absent ones to God, and that is also the best safety insurance we can command.

For "THE FRIENDS."

## Fidelity in Little Things.

"Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes."

"The transformation of apostate man, from fool to wise, from human to Divine, is work for him that made him."

This great work—this becoming a new creature, is the result of an experience having a comparatively small beginning; so small at its first appearance that it is liable to be crushed by adverse conditions. At first it is manifested by impressions of duty, always in the direction of eschewing evil, or doing good. If its monitions are followed, its voice, directing to other steps of dedication, becomes more distinct; wherever we find on record the history of those thus led from the power of Satan, whatever may have been the influences surrounding their early life, we find a concurrence of experience, always leading from asperity to kindness of mind, and to an order in conduct and conversation that promotes happiness around it. But besides these more universal fruits of a religious life, that appear among such as manifest that they have been with Jesus, there are some who are led into more special duties—duties it may be rather peculiar to the sect they are designed to belong to. They may relate to points in conduct and conversation whose effect will be more far reaching than our immediate personal influence, an effect perhaps calculated to dignify the cause of Truth and extend it in the world.

It has thus come to pass, that since the great apostasy, when the professing church was resting in the merest form of organization, individuals have been raised up who carried the standard forward into greater degrees of light and consequent duty. But these, one after another stopped short of displaying the religion of Christ in its purity.

If the Church, thus reformed, continued to practice customs prevalent in that age, that tended to suppress its vitality and mar its usefulness, such individuals faithful in all they knew may have acted well their part. They were gathered to their heavenly rest. But the purposes of God, in sending his Son into the world to redeem and regenerate mankind, was not yet fulfilled. "There is a measure of enjoyment in the life of the perfected Christian, beyond what pertains to our polluted nature, and though the waywardness of man has long been borne with, the eye of prophecy still indicates the day when righteousness shall cover the earth."

The Divine voice is still extended to every youthful candidate for membership in the Church. "Take my yoke upon you," is still its language, "and learn of Me."

Thus doing you shall realize the highest enjoyment compatible with this state of being, and in the end find rest for your souls.

It was found by George Fox and his contemporaries that in doing God's work it must be by unquestioning obedience to his directions. This involved presenting themselves before the people in a manner somewhat singular. They must be in addressing others use the plain Scripture language. They must avoid giving currency to the idea of heathen deities, by employing their names in designating time. They must not in meeting their fellow-men go through those forms of attitude and address, whose direct effect is to nurse pride, so deeply rooted in the human heart. These and other points, not needful here to specify, constitute what Friends call "our testimonies." As every one of these is essential to a perfect life, we expect to see them brought forth in the experience of those who undergo "the new birth."

Along with those several testimonies to which the awakened mind is called there may be some things not presented with the same force to every one who wishes to be faithful. Here the practice of any one may not be wrong for him, until duty plainly calls for a change. We may instance the common practice of calling a certain day "Christmas," or of calling a certain class of buildings "churches." I would go no further in judging those who yet do so, than to express the wish that they were favored with more clear religious perception. My attention was drawn to this subject by noticing in one of our publications an article about libraries. The writer informs his readers, that the word "library" means a collection of books, but that common use has transferred the word to name the building where the books are stored. He then going out of his way speaks of the word "church," transferred from the congregation to the building as a parallelism.

It would be unjust to assume that it was the purpose of the writer to disparage our testimony against speaking of costly buildings, for purposes of worship as "churches." But as the expression stands, it is calculated to lead unsettled minds to conclude that it is at least innocent to do so. It may not be one of the first duties required of the Christian discipline to bear testimony against this superstition, but it is surely one of the stages on the road to the "All Truth," into which Christ promised the Spirit of Truth should lead his followers. It is the result of experience that every act of obedience in this heavenward progress, makes the next step more easy, while on the other hand refusal but adds to the strength of opposition.

George Fox well knew the evil arising from assuming that houses for worship had some sanctifying influence, and instead of lending the force of his example, by calling them "churches," he spoke of them as "steeples-houses." The superstition connected with places for worship, may now have largely passed away. But the tendency to consider the services at those places, the sum-total of religion, remains. If any one will examine the motives for

calling them anything more than meeting-houses, he will find it derogates from the religion that it is our purpose to sustain. Something comparable to the little foxes is ever busy, when we hesitate about any of these testimonies and if not restrained may spoil much "tender fruit."

"The transformation of apostate man from fool to wise, from human to Divine is work for Him that made him." He does the work in his own time and way and hath said: "My Spirit shall not always strive with man."

L. B.

#### From Letters of John Thorp.

It gives me satisfaction to hear that Friends at \_\_\_\_\_ are generally well, but I am really sorry there should be any successors of the Laodicean church amongst them; such a disposition of luke-warmness must, and will forever, be productive of barrenness, of nakedness, of poverty and want. Oh! what can be done or said, to alarm the indolent religious professors, who seem dead to their best reason and truest interest; insensible of the blessings and glory of heaven, and deaf to his most glorious voice, who hath so long multiplied his calls in mercy, and waited to be gracious to them. Well! well! if such do not in time (and the present only is theirs) rouse themselves from their beds of ease, be zealous and repent, they may remember that He, whose word shall never go forth in vain, hath already pronounced "Woe to them that are at ease in Zion," and said to the lukewarm, "I will spew thee out of my mouth."

Surely it is our business to be resigned; we ought, indeed, humbly to acquiesce, entirely to concede, aye, and wait to say amen, to every dispensation of the Divine Providence towards us, both in our temporal and spiritual affairs; and by this Christian conduct through the various vicissitudes of life, every dispensation would be sanctified unto us. Why then should we murmur? Who shall say unto God: what dost thou? Are not his judgments unsearchable, and his ways past finding out? How do we know for what good cause Infinite Wisdom might see meet to select and separate, to take from the earth and receive into heaven, to involve in sorrow for a moment, or crown with everlasting joy, whom, when, and where, and how He pleases?

This we know, (and I think there is a great deal of comfort in it), that whatsoever our most gracious Father does, is indubitably right; and know, dear Friend, that "all things work together for good to them that love God."

Feeling some degree of liberty, and the spring of good-will opened, I take this opportunity to assure thee of the unfeigned regard which I feel for thee, and for thy preservation and further growth and establishment in the blessed truth; and that thou mightst be happily enabled and disposed to watch and keep thy garments, that so neither heights nor depths, nor things present nor to come, might be permitted

to beguile thee of thy reward, or separate thee from the love of God which is I Christ Jesus; and, indeed, I have an evidence of the sincerity of thy heart, and uprightness of thy disposition, to bear, to do, and I suffer all things, and to follow the Lamb whithersoever He goeth. "Lord," said Peter, "I am ready to go with thee, but into prison and to death." Peter was full of zeal, and he loved more than his fellow, but, alas! when the time of trial came, was not able to bear those abasing seasons of humiliation and baptism unto suffering and death, which, in the course of Divine Wisdom and Counsel, were appointed I our Holy Leader; and to all such, in a certain degree, who will follow Him in their regeneration.

(To be continued.)

#### Creating a Friendly Atmosphere.

Many unnoticed details enter into a daily life which do much to make our moods and mould our thought. The tone of voice with which a friend greets us in the morning may be enough to brighten our spirits for a day. A hearty hand-shake or a courageous face often strengthens our wavering purpose and helps us win doubtful victory. Such things seem like trifles and are often overlooked, but on the whole they amount to a considerable factor in determining the tone of our whole life or, in other words, of our religion.

Early Friends made much of detail. Their dress, their speech, and their social customs, were all squared with their "principles." With them the whole of life became an expression of the Spirit. We have been accustomed to look upon these early "testimonies" as *protests*—protest against extravagance, protests against artificial social distinctions, or protests against political abuses; but they were more than mere protests. They created a Friendly atmosphere which had a tremendous constructive force. It stimulated moderation, democracy and freedom. The Quaker speech, the Quaker dress and the Quaker behavior had a positive meaning to the generation that first expressed its life in these forms.

It is quite true that many of these early forms have lost their meaning, and it is no strange to find young Friends forsaking what to them are mere "peculiarities." Nor does our present danger consist in deserting meaningless customs and words. There are forces deeper and more subtle for us to consider. We are borrowing forms of speech and dress and manners which are foreign to Quaker genius. We are losing the Friendly atmosphere in our meetings, and in our homes.

A few concrete examples will suffice. In many of our meetings we constantly hear the word "brother" used as an adjective—Brother Brown, Brother Jones, and so on. Now the spirit of brotherhood is what we desire, but the common use of this word as indicated is not conducive to an atmosphere in which true brotherhood finds its best expression. The best use of the term savors of ecclesiasticism, and a derived popular use is almost slang. Then, again,

the term "Reverend" carries with it a subtle mark of priestcraft, and the clericalness which has appeared in a few of our meetings, together with unnatural, declamatory tones of voice used in discourse, are things which create an unfriendly atmosphere.

These may seem to be trifles, and many sincere young Friends are adopting them without thought. But the drift is in the wrong direction, and a word of caution may be timely. We feel the spirit of our people, as a whole, is right and we believe that with care we can form simple habits consistent with sincerity, brotherhood and freedom, which at the same time shall be vital to our generation.—*In the Australian, from the American Friend.*

#### WHAT WHICH CROWNETH PRAYER.

Should we ask, and without waiting,  
Say that we are in despair?  
Surely we have heard the whisper:  
"Faith and patience crowneth prayer."

Should we murmur, thus complaining,  
Or our present lot deplore,  
When the Lord has many treasures  
For his people, still in store?

Do we murmur, thus complaining  
Of the burdens all should bear?  
Are we doubtful, half believing  
God will hear, and answer prayer?

Should we think,—God does not hear us,  
When we know He's everywhere?  
Are we fretful, soon forgetting,  
Faith and patience crowneth prayer?

Joy is often fruit of sorrow,  
Planted in a patient heart;  
Dew of morning, glow of noonday,  
Each perform a needful part.

Then, with groaning still unuttered,  
Trusting Him with every care,  
Till we hear the inward whisper:  
"God hath heard thy patient prayer."

L. H. TALLEY.

#### THE LAST LOOK.

The funeral of Martha Bishop occurred First Month st, 1906; that of her husband, Isaac Bishop, Tenth month 23rd, 1907.

The stricken husband sat bowed beside the bier, Where lay in long, last, tranquil sleep of death, Youth's fair bride, the comfort of his waning year.

The calm deep fountain of his unlooked-for grief, The hour of reverent waiting on the Lord, Had in Christian resignation sought relief.

The words of consolation and of prayer, Uttered in the freshness of eternal Truth, Had ceased to break the stillness of the air.

The time had come for that last, lingering look, When bends the heart to the inevitable, And self-restraint hath many a one forsook.

His daughters rising, sob aloud their grief, His grandchild, held with a mysterious awe, Can scarce believe but grandma lies asleep.

In many calmness, but with emotion strong, The aged husband leans above his dead, And gently murmurs,—"It will not be long!"

W. L. M.

THE immanence of Christ in modern life is a truth too long suppressed in Christian thinking, and even now only imperfectly apprehended.—J. BRIERLY.

"STABS heal, but bad words never."

#### OUR YOUNGER FRIENDS.

Some years ago, during a visit of our late beloved Friend, Clarkson Sheppard, to a Friends' School, he presented each one of the pupils with a copy of the following poem.

As the poem has rarely been seen in print, it is hoped that it may prove to be of as great interest to "Our Younger Friends" of the present time as it was to those children to whom it was formerly presented:

##### A CALL TO CHILDREN.

Children, listen to your Saviour,  
When his still small voice within,  
Brings reproof to your behavior  
For its naughtiness and sin.

He is all sufficient for you,  
More than mother's love bestows,  
Or a father's kindness gives you,  
For from Him all mercy flows.

Oh! how wonderful a story,  
Does his life on earth unfold,  
When He left his Father's glory,  
Came and suffered for the world.

Here, He dwelt a man of sorrow,  
And by cruel hands was slain;  
That all might his footsteps follow,  
And retain no guilty stain.

To his heavenly home returning,  
Soon He triumphed o'er the grave,  
All its mortal fetters spurning,  
He still lives, mankind to save.

Now, He sends his Holy Spirit,  
Down into your hearts, to pray  
That you may his grace inherit,  
And his perfect will obey.

Then will you be good and lowly;  
And your Heavenly Father's care  
Will protect, and make you holy,  
And your home with Him prepare.

Then, to be like angels, glorious,  
Clad in spotless robes of white;  
Over every foe victorious;  
Dwelling in eternal light.

##### MARTHA AND MARY.

(Concluded from page 166.)

On the accession of James II., which is the period at which our little narrative is now arrived, persecution raged again with greater violence than ever; and the Pixleys, along with seventeen other Friends, both men and women, were dragged from their meeting-house by a brutal soldiery, under the command of the justice we have before mentioned, to the dungeon-like county jail, in the depth of winter. The hardships they endured were so dreadful, that it is painful to relate them. They were kept many days without food, and allowed neither fire nor candle; their prison was damp and cold, and they were furnished with straw only for their beds; they were also forbidden to see their friends, who might have procured them some of the necessaries of life; nor were they allowed to represent, by letter, their case to any influential man of the county, who might have interested himself on their behalf. And to all this was added the brutality of a cruel jailor, who heaped upon them all the ignominy he could devise. In these dreadful circumstances lay the gentle Martha Pixley and her parents, Mary, not having accompanied them to the

place of worship, did not share their fate. Poor mother Pixley's health had long been declining, and this confinement reduced her so low, that in a few days her life was despaired of; still, no medical aid could be procured, and the cloaks and coats of many of her suffering companions were given up to furnish covering for her miserable bed.

When the news came to Mary of the committal of her friends to jail, the distress of her mind expressed itself in a burst of uncontrollable indignation; and then, asking counsel of no one, she threw on her hat and cloak, and taking with her an old man who lived in the family as a laborer, she hurried to the justice's; and as she did not appear with any mark of the despised Quaker, either in dress or manner, she soon obtained admittance. The magistrate was somewhat startled by the sudden apparition of so fair and young a maiden, and demanded her pleasure with unwonted courtesy, seating her in the chair beside him, and removing from his head the laced hat which he was wearing at her entrance. Mary made her demand for the liberation of her friends, the Quakers. The justice stared, as if doubting his senses, and rallied her on the strangeness of her request, charging upon the Quakers all those absurd and monstrous things which were alleged against them in those days. Mary, nothing abashed, denied every charge as false, and demanded, if not the liberation of her friends, at least the amelioration of their sufferings. As Mary pleaded, the justice grew angry, and at length the full violence of his temper broke forth, and the high-spirited girl, even more indignant than terrified, rushed from his presence.

What was next to be done? She ordered her old attendant to saddle the horses, and mounting one, and bidding him follow on the other, she set off to the county town. There she found great numbers of Friends surrounding the prison with baskets of provisions, bedding, warm clothing and fuel begging for admittance to their perishing brethren. Little children, too, there were, weeping for their imprisoned parents, and offering their little all to the jailor, so that they might be permitted to share their captivity.

Mary made her way through this melancholy crowd, peremptorily demanded access to the jailor, and was admitted; her garb, unlike that of the persecuted Quakers, obtaining for her this favor, as at the house of the justice. But here again her errand debarred her further success; the jailor would neither allow her to see her friends, nor would he convey a message unto them. Mary could have wept in anger and vexation and from intense sympathy with the grief she had witnessed outside the wall—but she did not; she retorted upon the jailor the severity of his manner, and bidding him look to the consequences, folded her cloak around her, and walked forth again into the circle of Friends who surrounded the gate. The jailor laughed as he drew the heavy bolts after her, and bade her do her worst. Among the Friends collected in the street before the prison, Mary heard that William



Penn, who had just returned from his new settlement in America, was now in London. As soon as she heard this, she determined upon her plan of conduct. She knew his influence with the king, who, when Duke of York, had induced his brother, Charles II., to bestow on him that tract of land called Pennsylvania. To him, therefore, she determined to go, and pray him to represent to the king the deplorable sufferings of Friends in those parts.

When her old attendant heard of her meditated journey, he looked upon her as almost insane. To him the project was appalling. It would require many days to reach London, and who must take charge of the farm in her absence, seeing his worthy master was in prison? And then, too, though he had been willing to attend her as far as the next town, would it be right for a young maiden and an old man to endanger their lives by so long and so strange a journey? Mary was uninfluenced by his reasoning, nor was she to be daunted by his fears. "If," she said, "he would not accompany her, she would go alone." She bade him, therefore, to have her horse saddled by break of day, and retired to her own apartment to prepare for the journey. "Of a surety," said the old man, to himself, "she is a wilful young thing." In the morning, however, she found not only her horse prepared, but the old man and his also, for wilful as she was, the old man loved her; and though he could not conjecture the object of so strange a journey, "he would," he said, "go with her to the end of the world."

Mary had ventured to make use of the stores in Walter Pixley's coffers, for she considered the lives of her Friends were at stake. She was, therefore, sufficiently supplied with money for their journey. For this time the wild gaiety of Mary's spirits was gone, but instead was a strong energy and determination of character, which supported her above fatigue, or the apprehension of danger; and day after day, from town to town, in the depth of winter, did she and her attendant journey onward. They had no intercourse with travellers on the road, nor did they make known to any one the object of their journey.

When she arrived in London, she went straight to the house where William Penn had his temporary residence, and without introduction, apology or circumlocution, laid before that great and good man the sad condition of her suffering Friends. She then made him acquainted with her own private history, her obligations to the family of the worthy Walter Pixley, and the anxiety she now felt for the life of her who had been as a mother unto her.

William Penn heard her with evident emotion, and promised to do all that lay in his power for her benefactors; though he assured her she had overrated his influence with the king. He then desired Mary to take up her abode under his roof; and bidding an attendant call in his mistress, he gave her into the hands of his fair and gentle wife, briefly relating to her upon what errand the young maiden had come.

When Mary found her mission thus far so happily accomplished, and the door shut upon herself and her kind hostess, the overstrained energy of her spirit for a moment relaxed, and she wept like a feeble child. The fair wife of William Penn understood her feelings, soothed her with sympathy, and encouraged her to open her heart freely. Never had Mary seen goodness so graceful and attractive as in the high-minded and gentle being before her. Her very soul blessed her as she spoke; she could not doubt but that all would be well; and with her heart comforted, assured and filled with gratitude, it seemed as if a new life had been given to her.

The next day William Penn obtained an audience of the king, and so wrought upon him by the story of the heroic young creature under his roof, and the sufferings of her friends, that he desired she might be brought before him, and receive from his own hands the order for their enlargement.

Mary was accordingly arrayed in the best garments her scanty wardrobe permitted, by the elegant and gentle hands of Gulielma Penn, who surveyed her beautiful face and figure with admiration, and then kissed her and blessed her, as an affectionate mother might bless a beloved daughter.

Leaning upon the arm of her protector, she was conducted through a great chamber of lords and ladies, assembled for the occasion, into the presence of the king. Mary's heart beat violently, as her companion, drawing her arm from his, presented her to his sovereign, who graciously bade her speak her wishes without fear.

Reassured by the kindness of the king's manner, almost forgetting the presence in which she stood, for what seemed to her the greater importance of her errand, she made her petition gracefully and well. She related all she had told William Penn of the great kindness of the Pixleys' to her, and her otherwise desolate condition; she told of their domestic virtues, of their piety, and their firm loyalty; and, lastly, of their wretched condition in the jail, with that of many others; and of the cruelty of the justice and the jailor; and then, almost unconsciously falling on her knees, she prayed so eloquently that they might be released, that the king turned aside to wipe away a tear before he put forth his hand to raise her.

The petition was granted. The king himself put into her hands the order for their release, and then praying God might bless her, and taking leave of William Penn very kindly, passed out of the presence-chamber. Many of the lords accompanied the king, but the rest closing round the almost terrified maiden, overwhelmed her with compliments. William Penn, who saw her confusion, apologized for her with all the grace of a courtier, and extricating her from the admiring company, conveyed her, like a being walking in a dream, to his own house.

Not a moment was lost in sending down by express the order for the Friends enlargement, and together with that a dismissal from his office for the jailor. Rest was now absolutely necessary for Mary, after these extraordinary exertions; William Penn

detained her, therefore, a few days under his roof, and then conveyed her himself in his own comfortable carriage to the house of her friends. It is impossible to describe the joy which her return afforded, at which was not a little increased by the presence of her illustrious companion.

The troubles and persecutions of the Pixleys here came to an end, for they went off to Pennsylvania with its distinguished founder, on his return, and became not among the most worthy and influential the settlers there.

Mary, however, returned to England, being affluently married, and I myself, seven years ago, was possessed of a piece of needlework said to have been of her doing.—*Fra Select Miscellanies, vol. iv., p. 209. Edit by Wilson Armistead.*

### Petty Censoriousness.

Parental love is the strongest and best feeling, but many a mother who sacrifice strength and comfort to her children cannot do so, avoid the ugly habit of constantly commenting on a child's small defects and peccadillos. To reprove is liberty and right. She carries the right point of an abuse which, in cases we have seen, produces more unhappiness and ruins more character than if she were negligent or even cruel. There are households where parents, at heart really tender, a day long give out a rattle of comment intended to be correction, but in consequence injurious to the children. The young people of these homes often grow silent and sulk dread to be in the presence of the parent and acquire a mental twist not far from misanthropy. They look for suffering; home and friendliness among outside associates, who, it may be, are contaminating. It is not an uncommon experience to see husband who on marriage drops the gentlemanly art of not seeing; who sharpens his perception of shortcomings and delights in the vicious liberty of saying what he pleases when he pleases and how he pleases, about the small imperfections of the wife. Possibly he would do less harm if between the beatings he tried to see the best of her charms and good qualities, and talked generously about them.

Against the impulse of sarcasm set the art of finding merit; against the pressure of censoriousness set the beautiful accomplishment of overlooking, of seeming not to see the shortcomings which already cause our friends sadness enough. It is the noblest accomplishment of good breeding and the attribute which unmistakably gives to its possessor the distinction of social superiority. He cannot be an altruist without thinking how not to call attention to the sore spots of another's being.—*Public Ledger*

"The preparation of the heart in man . . . is from the Lord." Prov. xvi: 1  
Communion with God is the fittest preparation for all that a man can have to do in the world; and doing well and thoroughly whatever must be done is the fittest preparation for further communion.—MARK GUT PEARSE.



## TEMPERANCE.

[A department edited by EDITH BARDSEY BELLOW, 350 Hancock Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

"We might say the saloon is here, and here it will remain; let us do all we can to make it less degraded. But this is not the point; our attitude toward the saloon first, last, always, is an attitude of utter hostility, and it makes all the difference between right and wrong whether its presence among us is *in spite* of our protest and work, or whether we have taken measures that render its continuance probable."—FRANCES E. WILLARD.

WHERE there is no saloon, there is no saloon politics. The best step towards good government is to put out the saloon.

THERE is no doubt, can be no doubt, as to what our Lord Christ's attitude would be toward the liquor traffic and habit were He still walking among men. There can be no doubt as to his position on any of the social problems that so vitally concern the welfare of the race. He came into the world to save men; according to the Gospels, "to destroy the works of the devil." His whole life and teachings were directed to the supreme object of lifting men above the sin and misery in which they were steeped. Anything that degrades man, made in God's image, must bear his lasting condemnation and indignation. It is impossible to imagine Him tolerating a habit in his disciples that might in any way weaken or debase the least of those for whom He died.

This being so, there can be little question as to where the Christian should stand as to the saloon and the drink habit, if Christian still means Christ's man, a follower of Christ. To follow Jesus includes much more than subscribing to a creed, embracing a doctrine, submitting to an ordinance. It means self-abnegation and tender solicitude for others; a solicitude so real, so deep, that it refuses to count self; that must be true to humanity and humanity's best at any cost. "We ought to lay down our lives for the brethren," says that Christ-follower, St. Paul; he who also said, "If meat cause my brother to offend, I will eat no more meat while the world stands."—*Union Signal*.

FROM whence springs the talk about "personal liberty," in regard to alcoholic prohibition. When all else fails, when the opponent of prohibition has not any longer an argumentative leg on which to stand, he falls back upon the high-sounding and meaningless phrase, "personal liberty."

In what else has he the liberty of person about which he declaims? What does he do that is not regulated by civic, moral or conventional law?

He wears clothing? Certainly; he is a creature of the conventional law. He pays his debts? Why, of course; he follows the moral law. He does not kill his girl children when they do not suit him, as fathers do in China. He abides by the civil statute as

well as by the moral and conventional law. He is not allowed to buy prussic acid, cocaine or nitroglycerine at will, not because he would kill himself or others with it, but because he comes under the law of prevention, the safeguard of society. And it is therefore for that very reason that he should be prevented from buying alcoholic poison, not because he will become a drunkard and kill his family, either by inches or with an axe, but because the law, being unable to discriminate, legislates against him as well as the one who might do all these things.

Every man who tries to buy nitroglycerine does not mean to blow up a railroad station filled with people, but the law can take no chances.

There is no one left, that is, no person of standing or one whose word carries weight, who attempts longer to deny the moral as well as fundamental and economic wrong in the liquor traffic; and the only real opposition to nation-wide prohibition lies in the forces of capital invested in saloons, breweries and distilleries, and the moderate (?) drinker who insists upon "personal liberty," and who is at the same time a slave to his habit.—*Home Herald*.

OF the nineteen women members of the parliament of Finland, all but one are total abstainers.

## THE SIZE OF THE PROHIBITION REFORM:

1. National Drink Bill (Direct) 1906, \$1,500,000.00.

2. Invested in Liquor Traffic (1906), \$415,000.00.

3. Consumption of Alcoholic Beverages grown from 296,876,931 gallons and 7.70 gals. per capita in the year 1870—to 1,694,392,763 gallons and 20.37 gals. per capita in 1905.

4. There are 250,000 saloons legalized by law, in forty-two States.

5. At least seventy-five per cent. of the crime, ninety per cent. of the murders, three-fourths of the divorces, can be traced to the saloon door.

6. Only five per cent. (or about 400,000) of the 8,000,000 young men in America are in the church, while at a low estimate over 2,000,000 are regular patrons of the saloon. Which stands the better chance to get the remainder?

7. The Liquor Traffic has a permanent lobby at Washington and at every state legislature, and in the first six months of 1907 out of five hundred temperance bills introduced in the various states at the demand of the decent citizenship less than one per cent. of all the really important measures was passed, owing to the wide-awake defense of the liquor forces. Of State Prohibition and Local Option bills introduced in twenty-five states only in two or three instances were the temperance people victorious, yet the vast majority of the people in most of those states were believed to favor such legislation.

8. The nation now gets \$195,000,000 annually from the liquor blood-money profits and Congress constantly refuses to pass the Hepburn-Littlefield bill to protect all Prohibition territory from invasion by brewers

and liquor agents under cover of present inter-state commerce regulations.

9. The astute leaders of the liquor business are now everywhere attempting to stem the tide of the Prohibition reform by securing the support of temperance leaders to so-called high-license legislation on the pretense of swelling "road," "school" or "police funds," but in reality to establish so solidly the business in the economic systems of municipal and state governments as a permanent source of "income" that nothing could avail against the legalized pestilence.

THE EPITOME OF THE GREAT REFORM.—T. Dewitt Talmage epitomized the whole battle in which we are engaged in this significant and ringing paragraph, which might well be committed to memory by every worker for God who is enlisted in the great struggle for freedom from legalized rum:

"American slavery was a pet lamb as compared with this red dragon. All the families which have been robbed of fathers and brothers and sons by the rum traffic; all the states of the Union that have been despoiled of their mightiest men; all the churches of Jesus Christ which find the chief obstacle to the advancement of religion in the appetite for strong drink; and all the intelligence, and all the patriotism, and all the enthusiasm of the land will yet pack itself into an avalanche that will come crashing down upon this, the worst evil that ever afflicted a nation. There may be many defeats before we get the final victory, but victory will come as surely as there is a God in Heaven."—*National Prohibition Leaflet*.

"CHIEF POINT OF ATTACK IN NEXT CONGRESS."—That liquor interests are fully aware of the importance to the temperance cause of the Littlefield-Dolliver bill, is indicated by an editorial under the above title in a prominent liquor paper, *Mida's Critic*. We quote the editorial entire. May Congress and the temperance forces more than come up to the expectations of the liquor men!

"The approaching session of Congress promises to be a memorable one in the history of the struggle between the opposing forces that face each other on the liquor question. Taking advantage of the tidal wave for local option and prohibition in the South and other portions of the country, and with four states under complete prohibition and twenty-one under local option, the Anti-Saloon League and its allied forces are preparing to wage a hot fight before Congress next winter for a revision of the federal laws on the subject of the liquor trade.

"The chief point of attack will be to deprive liquor of the right to interstate commerce by the passage of the Littlefield bill or one similar to it.

"Around this question the fighting will take place and it behooves the liquor interest to concentrate all its forces to guard this essential privilege. Nothing short of a united effort of all the bodies interested can save the situation, as we are faced by an

opposition flushed with recent triumphs and behind them the local influences which serve to determine the votes of congressmen. The struggle has been going on for several years, and although the liquor forces have been able to keep them from a vote on the floor in the senate, the movement to force a vote has been steadily acquiring momentum, so that now vigilance is doubly necessary.

"The vital point is now to guard and conserve the right to interstate commerce for liquors as for any other legitimate commodity. Other questions there are to solve, but none so vital and so essential to our interest as this."

LIQUOR interests in Georgia are renewing the fight for the restoration of the army canteen, knowing that soldiers at the army posts in that state can no longer get liquor outside their posts, and it is expected that the United States government will be urged to violate the laws of one of its own sovereign states by importing and selling that which is prohibited by law.

"YOU WILL—I KNOW YOU WILL."—A little country girl who was transplanted from the easy-going schools in which she had been coaxed and helped and petted through the "grades," found the brisk, well-grounded city classes so much harder that she soon became discouraged and was in danger of losing rank, and so the chance of promotion. It was a bitter and sorrowful discovery, and she might easily have lost all courage and dropped out entirely.

Coming into the library one evening, she found a refuge in her uncle's arms, and told him the whole story, ending with a resolute little promise to catch up and keep up, if she could possibly do it.

"You will—I know you will" was the encouraging response, many times repeated and in the strength of that comfort and confidence she went back and regained her lost rank. That one bright word of faith and courage was the secret.

John B. Gough used to tell of a time when such a word was all that kept him true to the temperance pledge he had taken. The man who said it has had something to do with all the good that has been done since by the great temperance orator. In this one thought lies the great spur and incentive to joining the ranks of the encouragers. Many of us feel that we are only one-talent people, not fitted or endowed to do any very great or splendid work, and not entitled, therefore, to look for any splendid reward, either. Take to heart the truth set forth in these true stories. It is something to have helped the heroes. It is something to have cheered a troubled child and helped her on the road to womanhood. "You will—I know you will!" is a wonderful cordial, and the ingredients are not costly, and the weakest hand may lift the cup to lips that are thirsting for it. What a beautiful quest it would be to go up and down the world in search of those who are needing such a draught, and what a joy to think that we could give it!—*Young People's Weekly.*

### "OH, WHO WILL STAND?"

LINES suggested by the last words of THOMAS SCATTEGOOD, who deceased in 1814, in his sixty-sixth year.

"Oh, who will stand!" this good man said,  
And soon was gathered with the dead,  
The happy and the just.  
And didst thou see the present day,  
When standard bearers faint away,  
And Friends forsake their trust?

Didst thou behold the hallostones fall,  
And buildings fair, both great and small,  
Come didst thou see the prostrate and the down?  
No wonder then, thou didst proclaim,  
And with a warning voice proclaim,  
"Oh, who will stand!"

Did thy prophet vision view,  
The mournful, solitary few,  
That stand on ancient ground;  
And didst thou tremble for that few,  
Lest they should lose their standing too,  
'Midst dangers that surround?

And when thou drank that bitter cup,  
Wast thou to seal that vision up,  
And quickly pass away,  
And leave those words so full and few,  
To be unfolded to our view,  
In this eventful day?

Yes! who will stand this sifting day,  
When standard bearers faint away,  
But those whose buildings stand,  
Like thine upon that Corner Stone,  
Which never can be overthrown,—  
The rock, and not the sand?

Then, Holy Father! lend an ear,  
In condescending goodness hear,  
The fervent prayer we make:  
'Tis not to ask for length of days,  
For worldly honor, wealth or praise;  
But, for thy mercy's sake,

Spare not thy hand, till thou behold  
Our spirits purified like gold  
Tried in the fire;  
'Till every action, thought and deed,  
Be holiness unto the Lord,  
Whate'er it may require.

Then may we hope to stand the day,  
When standard bearers faint away,  
And Friends forsake their trust;  
And find at last a resting place,  
Through mercy and redeeming grace,  
With spirits of the just.

—Composed by ANN BRANSON, of Ohio.

"Few while the world is so ordered, or disordered, will be found to listen to Tolstoy's plea that it is better to forfeit all our rights, all we call our own, all our national tradition, than to shed the blood of others and join in maintaining the unholy system that makes killing necessary. And yet, dismiss it as we may, the message will haunt us; the still small voice of one who will not strive nor strike, but will to the end decline to yield, will sound in our ears long after the shouting of victorious efficiency has died away. The example of the very few who yield up all except their will will force us to ask ourselves once more whether if but a few more could be added to them they might not leave the whole lump. The doctrine of non-resistance belongs not to the prose but to the poetry of conduct."

It is one expression of the highest heroism, the union of supreme fortitude, self-denial, patience and simplicity, the rarest attainment of human nature and the most inspiring.—"The Nation (quoted by the British Friend.)"

### Science and Industry.

MOLYBDENUM in 1906.—The only production of molybdenum reported to the United States Geological Survey for 1906 was from Homestake, Mont., but deposits at Dillon, Sheridan, Ophir, and other places in the same State are being prospected. Ores of this metal are found also in Main, Washington, Oregon, California, Nevada, Utah, Arizona, New Mexico, and Colorado.

The ores are molybdenite (molybdenum sulphide) and wulfenite (lead molybdate). Molybdenite is much the more common but most deposits are too small to justify expensive machinery and the demand is present comparatively small. Wulfenite more easily saved, but often carries many impurities that it is almost impossible to use it.

The metal is employed as an alloy of steel, and, in the form of ammonium molybdate, to determine the presence of phosphorus in iron. In Europe ammonium molybdate is utilized as a fireproofing material and as a disinfectant for clothing used in railway passenger coaches and for other similar purposes. It is said to be a powerful germicide. Molybdenum salt give a fine blue color to pottery glaze. The uncertainty of the supply of this metal has probably prevented its more extensive use in steel, in which it has nearly the same effect as tungsten, even when added in much smaller quantity. Efforts to use metallic molybdenum as a filament for incandescent electric lights have been successful, owing to its comparatively low melting point.

HOW TO CROSS A STREAM ON A LOG.—When crossing a water course on a fence rail or small log, do not face up or down the stream and walk sideways, for a wetting is the inevitable result. Instead fix the eye on the opposite shore and walk steadily forward. Then if a mishap comes you will fall with one leg and arm encircling the bridge.—C. C. S.

WORKING HOURS IN JAPAN.—Although the Japanese know little and care less about the Sabbath, they are finding out, as others have, that it is the wisest possible institution even from a merely industrial standpoint. It has been customary to run their mills a near perpetual motion as machinery and muscles could be forced to go, the operatives having but two rest days a month besides the ten national holidays in a year. At noon they take turns in getting a half-hour lunch, so that the work may go on continuously. But the strain is too great for even Japanese nerves, impairing both speed and efficiency, so that some of the largest mills have come to see the wisdom of adopting a seventh day of rest.—*Popular Mechanics.*

SOUTHERN PACIFIC DECLARES COLORADO RIVER IS CONTROLLED.—The break in the Colorado River—a gap one-fifth of a mile long through which the waters at a depth of thirty feet were rushing into Salton Sink imperiling the homes of ten thousand people

and involving five millions of dollars—is at last declared effectually closed. The river had been tapped to irrigate the rich loam of the vicinity and the result was as stated. The Southern Pacific railroad advanced the million five hundred thousand dollars to repair the break and the work was accomplished in just two weeks of ceaseless toil. The raters were held in check by a sixty-foot am, four feet above the highest known level.

**"FURNISHED ROOMS TO LET."**—Rooms to let! Is there a street of any considerable length in any city which does not somewhere present that sign to the eye? And the owner—what could the modern city do without him? His name is legion and his calling is anything from day laborer to city editor. With all his diversity of occupation, with all his variety of origin and prospects, pecuniary and otherwise, he is a type. He is the typical young American of the city—the man behind the counter, the office man at his desk, the skilled mechanic, unmarried and unhampered by family, free to gravitate where wages are highest. The roomer is every seventh or eighth man or woman you meet. He represents the ambition, the perennial hopefulness, the uncompromising individualism, the pushing energy, the dogged persistence and the quick sophistication of the younger productive ranks of mercantile and mechanic employes.—**ALBERT B. WOLFE in Tenth Month Charities and The Commons.**

**TAINTED MONEY, INDEED.**—"Clean money" is the slogan of A. Cressy Morrison, who is endeavoring to create a public sentiment which will render impossible the circulation of paper and metal currency which is "tainted" in the literal sense of the word. He has had some bills and coins examined by a New York bacteriologist, and has found that one dirty bill, such as handed you in change by your grocer, butcher, is inhabited by seventy-three thousand bacteria. Coins are less populous, fifty pennies averaging twenty-six, and ones forty each. There is no means of racing the history of this germ-laden currency; a bill may be in the pocket of a tuberculous sweat-shop tailor to-day, and the dainty purse of a millionaire's wife to-morrow. The number of cases of mysterious illness due to this universal means of transmitting disease can only be guessed at, but physicians agree that it is enormous.—*Exchange.*

**WILDWOOD DON'TS.**—Don't build a fire the woods until all the dry leaves and flammable materials have been raked away to a safe distance.  
Don't leave a smudge burning while you are absent.  
Don't set fire to a birch tree for the fun of the thing.  
Don't throw down a lighted match when you light a match be sure to extinguish it before throwing it on the ground.  
Don't go away and leave your fire burning. Extinguish it completely before you go.—*Recreation.*

**EXPERIMENT IN HOUSING FOR BUSINESS WOMEN.**—For over twenty-five years there has been a recognized need for provision in city communities of protected boarding-houses for young women at work, away from home. The Young Women's Christian Association has maintained such places in many cities during this period and others of a similar character have been carried on successfully for a long time. They have been on a charitable and educational basis administered to serve the needs of girls beginning their working careers on small pay. One chief aim has been to protect the girls from moral dangers, and so far as the Young Women's Christian Association houses are concerned there usually has been a strong evangelical influence brought to bear to keep these young women in the path of virtue. Such houses if successful are after all schools for training girls safely to lead lives independent of the ordinary protections of home surroundings. They should therefore yearly graduate a number of their residents as being fitted both financially and morally to carry themselves with a considerable degree of security and success on a wholly independent basis. Given a group of such young women they should represent a higher ethical, physical and business standing than a group of those who have not enjoyed the same opportunities. Only in such results should a subsidized boarding-house find a reason for its existence. In Boston these subsidized institutions provide generously for those who are eligible. There is, however, a further problem. It concerns the physical quite as much as the moral strength of those earning what is regarded as fair pay. The need is to supply to employed women of all sorts of occupations, earning from nine dollars to fifteen dollars a week, a means of finding comfortable board and room with parlor accommodations, preferably under the same roof, for what they can afford to pay and yet pay for all they get. To provide such an establishment to meet this need there must be household management of the highest grade of intelligence. In order to pay for this there must be a sufficiently large number to provide for to secure the best results out of wholesale rates and methods of buying and to reduce the individual proportion in the cost of management itself.—**ELEANOR H. WOODS in Charities and The Commons, Eleventh Month.**

### Bodies Bearing the Name of Friends.

From a list of subjects of talks or addresses suitable for Friends' Tea Meetings and similar companies we extract those offered as follows for Philadelphia and vicinity. A similar list was offered three years ago, but without names of speakers:

Walter W. Haviland, Lansdowne, Pa.—Subjects: Old Testament History and Literature, especially the Prophets and Job.  
Walter L. Moore, Moorestown, N. J.—Subjects: The apostle Paul's Work for Christianity; John Woolman, a Quaker apostle of the Simple Life; Friends' View of the Sacraments; The Migration of Scotch-Irish Friends to Pennsylvania.  
Amelia M. Gummere, Haverford, Pa.—Subjects: Quaker Social History; Manners and Customs in Connection with Quaker Domestic and Church Life; Origin of our Marriage Ceremony, and similar topics.  
Francis R. Taylor, West Chester, Pa.—Subjects: Quaker Life in 1827, from letters; The Monthly Meeting

as a Field for Individual Effort; Famous Trials in which Friends have been Defendants.

George Vaux, Jr., 303 Girard Building, Philadelphia.—Subjects: Prison Reform, and Philanthropic Work for Children.

Joseph Elkinton, Media, Pa.—Subjects: Illustrated addresses on Religious and Social Conditions in Japan, China, France, Switzerland, England; Development of the Discipline.

Stanley Rhoads Yarnall, Media, Pa.—Subjects: Peace and Organized Work for Peace; How We Got Our Bible.

Hannah W. Cadbury, 441 Locust Avenue, Germantown, Philadelphia.—Subject: Peace and Social Work.

Walter Smedley, Media, Pa.—Subject: The Indians.  
Jonathan M. Steere, Girard Trust Co., Broad and Chestnut Streets, Philadelphia.—Subject: The Indians.

It is desired that Friends shall have the first choice in availing themselves of "Our Children," a solution of the servant problem, by the privilege of private home-life in connection with "Kingsley Centre," at 6141 Spruce Street, Philadelphia—an opportunity for combining the advantages of the central dining-house of the block of houses affording individual home life so necessary for families having children. The servant problem will be solved for families by not having any servants; but assistance in housekeeping and care of children will be furnished at a fixed rate per hour. Rent \$30 monthly. Meals 85¢ to 95¢ per week according to age. All needed conveniences of a home belong to the houses of Kingsley Centre. This establishment is instituted under a concern of John B. Leeds, manager, who will supply further information to inquirers.

**"THE QUAKER CALENDAR."**—We have received from the press of Leeds & Biddle, 621 Filbert Street, Philadelphia, a beautifully printed and illustrated Calendar for 1908, in convenient pamphlet form, giving two months to each of the six pages. The first is headed with a fine picture of a typical Friends' family, the father, mother, brother and sister clad as in a former generation, all waiting to meet together, and appropriate verses fill the middle of the page, as is the case with every other page. The second contains a picture of Birmingham Meeting House, the third, of two Friends sitting at worship on their bench in meeting, the fourth, of Friends at Meeting House; the fifth, two women elders sitting in meeting; the sixth a lovely Quaker matron at her knitting-work. On the whole it is a booklet the most, characteristic of the Quaker peace and plainness that we remember to have seen. Single copies 25 cents; postage 2 cents more.

**QUAKERIANA.**—We have received from Samuel N. Rhoads, of the Franklin Bookshop (210 S. Seventh Street, Philadelphia) his "Quaker List No. 2," out of print books, pamphlets, broadsheets, engravings and manuscripts relating to the Society of Friends, including many items of great interest and rarity relating to American colonization, the revolution, slavery, the Indians, early settlements, the pioneers of Pennsylvania, and the Friends of the general cause of truth and literature. Here is where many Friends might find desirable old Friends' works, small or large, which they have desired and knew not where to obtain.

### Westtown Notes.

"How Europe Travels" was the subject of a very interesting lecture given by Samuel H. Brown on Sixth-day of last week.

A school "Sociable" was given last Seventh-day evening in groups of about twenty pupils each, where games of various kinds were much enjoyed.

The storm the first of last week blew down the old tree that held the wistaria vine.

The weather report kept at the School indicates the following for the Eleventh Month:

Temperature .....	Max. 54°
	Min. 24°
Precipitation .....	6.5 inches
Snowfall .....	1.85 inches
Clear days .....	9
Partly Cloudy .....	13
Cloudy .....	8
Hail and sleet were recorded on the 24th.	

EMMA CADBURY, JR., addressed the girls in First-day evening collection on the subject of Quaker Round Table Work. In the boys' collection J. Passmore

Elkinton and Francis R. Taylor spoke on certain duties and opportunities of young Friends.

The Union Meeting last week was miscellaneous in character and an unusually interesting evening was enjoyed.

### Gathered Notes.

A TIMBER FAMINE HASTENING.—When Samuel Bowles and Schuyler Colfax visited the Pacific coast about 1865, Bowles thought our Oregon pine inexhaustible. In 1895 this was said of the Michigan pine. Twenty years before that it had been uttered of Maine and the Adirondacks. Gifford Pinchot, of the Forestry Bureau, now says that we have only timber enough to last twenty years. At this time the British steamship *Earl of Douglas* is voyaging to New York, and the Horn, from Monte Carlo, British Columbia. She is freighted with so-called Oregon pine. Her consignors find profit in the voyage of some sixteen thousand miles. When the ship gets here with her cargo of pine, relieving the waste of our own forests, the customs authorities will collect a tax of two dollars a thousand feet on every plank and every stick.—*Christian Advocate*.

The New York Humane Society is issuing circulars "To All Lovers of Dogs," showing pictures of dogs submitted to instruments of exquisite torture by made by physicians, often from idle curiosity as much as for supposed instruction to others who are thus to be made hard-hearted and unscrupulous doctors in our families,—a sin against the youth of our land and not against men only. The Humane Society is using its best endeavors to secure the passage of a bill restraining vivisection, and placing it under humane supervision. Our encouragement is asked for by sending a contribution to the society, 102 Fulton Street, New York City; and by applying for membership in it.

INDIVIDUAL missionaries representing several religious denominations in Congoland, have adopted resolutions thanking those in Europe and America who have sought to ameliorate the condition of their people, and expressing the hope that "soon there may be a complete deliverance from a yoke which robs the native of the elementary rights of humanity, exposes him to unspeakable cruelties, and condemns him to almost ceaseless toil, for the enrichment of others, amounting to practical slavery."

CHICAGO, Eleventh Month 26th.—A "Christmas" without gifts will be the order of things within a few years, if the Chicago Woman's Club has its way. I. S. Blackwelder, president of the club, and Ellen M. H. Heron, chairman of the reform department, which met at luncheon, declared that Christmas, as it is celebrated now, and its attendant evil, the shopping mania, are symptoms of a marked degeneracy.

"I may seem to be a radical of radicals," said I. S. Blackwelder, "but society must eventually rid itself of an excessiveness which has become a danger. One ought to be beautiful and appropriate, but which has almost entirely lost its original significance and value."

E. M. Heron, suggested that women form the habit of writing notes to their friends instead of sending Christmas presents.

DR. MORRISON, the distinguished correspondent of the *London Times*, recently made an address in London about progress in China. He said: "Every city of any importance now had its own newspaper; there were, he believed, more than two hundred newspapers in China, and the courage and outspokenness they displayed were worthy of all praise. Their leaders showed a constant increase in political knowledge and insight."

On the twenty-fifth of last month Andrew Carnegie was seventy years old, and he took the occasion to repeat his cheery philosophy that the world is growing better, that war will come to an end, and that our hope in a future life must not make us forget that we have no life there yet, but that our duty is to pitch the present life high. He said that the only way to get on as a citizen as Andrew Carnegie, whose motto he thought is devoted to making the world happier, wiser and better. He does it not only with his money, but with every public word he speaks.—*The Independent*.

### SUMMARY OF EVENTS.

UNITED STATES.—The Sixtieth Congress of the United States opened on the 2d instant. In the Senate when all the places are filled it is stated there will be

sixty-one Republicans and thirty-one Democrats, and in the House two hundred and twenty-two Republicans and one hundred and sixty-eight Democrats. One of the new Senators from the new State of Oklahoma, Senator Gore has been blind from childhood, and the other Senator Owen is one-eighth of Cherokee Indian descent.

The annual report of the Secretary of Agriculture states that the total value of the farm products of the United States for the year has been \$7,412,000,000, which is ten per cent. more than last year. The total value of all cereal crops is \$2,378,000,000. The next largest item is the animal and meat products, which total \$1,270,000,000, which is nearly twice the value of the cotton crop. The dairy products are valued at \$600,000,000 or more than half any single crop except cotton. Says Wilson says: "For eighteen years, beginning with 1890, the farmers have not failed to secure a favorable balance, the lowest being that of 1895—\$103,000,000; and the grand aggregate of the balances of trade in farm products for the eighteen years is \$6,500,000,000."

The new subway tunnel under the North River at New York City is reported to be now practically completed. The tunnel, which is considered one of the finest of its kind in the world, was begun in 1902. The difficulties were enormous. The under-river section of the tunnel is nearly five miles long, and extends several thousand feet by the Manhattan and Brooklyn extensions, where the tunnel really becomes a subway.

Edward Payson Weston at the age of sixty-nine years has lately walked from Portland, Me., to Chicago, Ill., a distance of one thousand two hundred and ninety-two miles, the least time being twenty-one and a half days, at fifty-two miles daily. He rested on the First-day of the week.

A despatch from St. Paul of the 29th ult. says: "Minnesota's Supreme Court handed down a decision to-day affirming the finding of a jury, that a malt is not so intoxicating beverage as beer." This decision would undoubtedly have the general effect of preventing the sale of so-called malt beverages in such places where no liquor license has been taken out."

A farm in Sully County, South Dakota, of several thousand acres, it is said, is now growing by its owners instead of by the farmers. The plowing, harrowing, seeding, harvesting, threshing and hauling of grain to the market, and the errands about the farm and to the neighboring town are done by automobiles.

The Supreme Court of Missouri has lately decided that the State has no business, and has consequently injunctions to restrain persons from conducting them in that State are binding.

A recent despatch from Washington says: "There has been placed on exhibition in the United States National Museum a specimen 'leaf' of a thornless cactus discovered by Luther Burbank, of California. The perfecting of a cactus without thorns means the providing of a valuable forage plant which will grow as well in arid as in moist regions."

A Woman's Club in Chicago has lately been discussing the evils of the present method of celebrating Christmas. Two of the officers said emphatically that the custom of celebrating a celebration is one beautiful and appropriate, but which has almost entirely lost its original significance and value."

On the 1st instant forty-six miners were entombed in the Naomi coal mine near Fayette City in this State. All of whom is reported, are dead, as is believed from effects of poisonous gas.

FOREIGN.—A despatch from St. Petersburg of the 26th ult. says: "It was decreed by the Douma to-night that the title of autocrat, which has been borne by the Emperors of Russia for centuries, is no longer tenable with the Russian State and is incompatible with the liberal inauguration by the manifesto issued by Emperor Nicholas in 1905." At the close of a great constitutional debate the Russian Parliament, by a vote of one hundred and twelve to two hundred and forty-six, rejected the word "autocrat" and then adopted a new address from the throne anonymously, amid scenes of intense excitement. The Emperor Stolypin on the 20th ult. in presenting a declaration of the Government to the Douma emphasized the doctrine of the autocratic power of the czar and said: "The Emperor often has shown, in the face of extraordinary difficulties, how highly he prized the basic principles of the new regime of representative govern-

ment within the limits established by himself. Nevertheless, the historic autocratic power and the unshaken persistence of the monarch shone out as the polar positions of the Russian political life."

A recent despatch from Hamburg says: "The poor of this city have been informed that thirty-seventy Mormon missionaries sailed from Boston on the *Cymus* recently, with the intention of proselytizing in Germany. It has been decided, in the presence of \$70,000, that these missionaries will be allowed to enter the country, but the others will be refused admittance."

A report in reference to the work done on the Panama Canal has been made public. Beside the \$50,000,000 paid to the French company and to Panama, an aggregate of \$28,285,110 out of the earnings of \$70,000,000 has been expended by the Government on the project adopted by Congress, which it was estimated by a board of consulting engineers would ultimately cost \$130,705,200. This leaves on hand an unexpended balance of \$91,323,458. Much of the West Indian labor used has been replaced by European labor. While the hourly rate for European labor is somewhat more the results are much greater than from West Indian labor and have proved more satisfactory.

A recent despatch mentions the completion of measurements in Peru by French army officers of the Earth's curvature and the physical surface, with a view to determining the relative lengths of the equatorial and polar axes of the earth. It is stated that the preliminary computations of the work are so far advanced to assure the value of the observations, and the publication of the results are regarded as an important step by geodesists and astronomers throughout the world.

A recent despatch from Naples, says: "Mount Vesuvius, after two months of inactivity, is emitting clouds of dense smoke, accompanied by considerable roar from three fissures around the old crater. Some alarm is felt by the population in the surrounding towns in view of the recent earthquakes in Calabria."

A despatch from Peking of the 27th ult. says: "Violence is threatened in the province of Shansi, and an dynastic outbreaks are feared throughout the empire as a protest against the granting of valuable concessions to foreign corporations without adequate remuneration to the provinces wherein these concessions are situated. The dissension caused among the people resulting from the giving away of vast properties which the people believe belong to them is spreading. The growth of the propaganda for provincial rights has surprised the Government, and the movement is attaining national proportions, and the present Ministry is discredited."

### NOTICES.

HADDONFIELD AND SALEM QUARTERLY MEETING will be held at Moorestown, on Fifth-day, Twelfth Month 12th, at 10 o'clock. Train leaves Market Street Ferry for Moorestown, at 8.24. Trolley service every hour, leaving Camden 8 minutes after the hour and half hour. Schedule time to Moorestown 50 minutes. A luncheon will be served after the business session of meeting.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN AT FAIRBANKS, NEW YORK. Friends who are wife are wanted as Superintendent and Matron of this Institution.

Application may be made to  
JOSEPH WISTAR, Woodbury, N. J.  
JOHN B. GARRETT, Rosemont, Pa.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Philadelphia.

WESTTOWN BOARDING SCHOOL.—The stage meets trains leaving Broad Street Station, Philadelphia at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met; who requests stage fare fifteen cents after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent.

DIED.—At his residence in Philadelphia, Nineteenth Month 19th, 1907, ALLEN T. LEEDS, son of the late Japhet and Anna Pharo Leeds, in his seventy-five years, a member of the Monthly Meeting of Friends, Philadelphia, at Fairbairn, New York District. Although his mind's reticence, he was devoted to his religious duty and before his departure gave touching evidence of his concern to have a conscience void of offense before God and man.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, TWELFTH MONTH 14, 1907.

No. 23.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## A Hopeful Fellowship.

Observers of the condition of our Yearly Meeting for the past few years have had occasion to be comforted with arising evidences of the turning of the hearts of the others to the children and of the children to the fathers, so that the Head of the Church seems coming to visit it with blessing.

This is because of a mutual confidence, at both young and older, who once were spoken of as separate classes, are really viewing the same cause at heart as partners loyal to all that is fundamental in the principles for which the Society has ever stood. The discovery that they are seeing eye to eye more deeply than had been supposed, opens a door of hope that the word is come to build again Zion.

Partly we have been driven together, and partly have been won together. We have been driven together by the departures of others professing the worthy name of Friend, whose inconsistency with the principles for which the name stands has called for our halt on our further following after them, and partly by sympathizing with modes of operation which contradict the spirit of which we have been convinced. From these the young have returned their eyes to the cautions of the fathers, and recognized that these had a basis in the truth.

And the fathers have been disposed to meet these approaches as far as they could be to go. The mutual attitude has been made sympathetic. Confidence has been possessed in the young by sharing with them their care and more of the appointments to the meetings' service and officers, and a disposition to deserve such recognition has followed, and an openness to the qualifying

grace been stimulated. The young have been made to feel that they are a part of the meeting. True Quakerism is the cause of the rising generation, as decidedly as that of the portion declining with years. Their profession of Truth has a future, that of the elders has a past. But it is the same truth, whether opened out to youthful visions in the vivacity with which they are prone to study and investigate it together; or reminiscent in them who sit solitary and dream its dreams while living its life. Neither veteran nor novice can say, "I have no need of thee." Let God temper the body together.

Philadelphia has been peculiarly favored in having as standard-bearers of its conservatism, from William Penn down, men of broad intelligence and sympathies, far removed from that repellant narrowness of bigotry, to which the young elsewhere have ascribed their revolt, and their independence of our testimonies. The name of Evans, Rhoads, Ephraim Smith, will serve to suggest many who have been types of that spirit and grace which has adorned the doctrine and won our young to believe in the truth as manifest in many such monuments of it in long succession. The savor of their spirits has won our rising generation to loyalty to the Yearly Meeting, to confidence in those principles which could be character-builders of such men. And now a state of fellowship has arisen, which may none of us by a contrary spirit be permitted to violate. There will continue amongst our membership enough of superficial differences to keep us from slumbering with unconcern, enough of friction to keep our armor bright, enough of variety to make a probation for a concern for unity in the Truth; but in essentials unity, in non-essentials tolerance, in all things charity, in nothing rancor, will be found a working ground for spiritual exercise in and for the unity of the spirit to be preserved in the bond of peace.

THE CHRISTIAN PHYSICIAN.—The benevolent physician, guided by Christian principles is closely walking in the footprints of our blessed Redeemer, whose mission was to relieve not only the spiritual but the corporal ills of suffering humanity, for we read of Him in the Gospels giving sight to the blind, speech to the dumb and strength-

ening the palsied limbs. While the physician cannot hope to exercise these miraculous cures, he is able from the storehouse of his knowledge to apply remedies which sometimes remove, and more frequently at least alleviate, the physical sufferings of his patients.—CARDINAL GIBBONS.

## From Letters of John Thorp.

(Continued from page 170.)

There are various causes of suffering; there are various baptisms, buffetings, and trials; our different conditions require a different discipline, and the different designs of God upon us require, or make it necessary for us to be brought under different operations. All the faithful in the several generations wherein the prophets lived, were not brought under those particular, and (for the present) grievous exercises which the prophets were, in order to prepare them for the work whereunto they were called, unto which many learned obedience by the things which they suffered.

Should it seem best to Him, who is wonderful in counsel, and doeth all things right, to lead any in the line of the glorious process of his dear Son; should the hour and power of darkness be extended to the latest moments; should the final cup and baptism be the most trying and most bitter; should our dying words, under these painful feelings be expressed in that most moving language of the Son of God, "Eli, Eli, lama sabachthani," I should have no more doubt of the righteous soul thus tried, ascending from this cross, and apparent delinquency, to an immortal crown of righteousness and mansion of eternal glory; no more doubt of these, than if I saw them ascending in the fiery chariots of sensible, celestial, soul-rejoicing fervors.

I know not how sufficiently to inculcate this most certain truth, that the children of God are never more under his notice and most tender regard, than in the seasons of their deepest humiliations; never is He more intimately present with us, preparing and supporting under every operation, and directing, blessing and sanctifying every dispensation to willing, humbled and subjected souls. Thus is He carrying on his own work, though we see it not. Oh that thou mightst not be discouraged, nor sink under the present exercise! nor murmur as some of old murmured; nor think the Lord delayeth his coming; but endeavor, all in thy power, to centre in perfect resignation to the will of God; and then, assuredly, all things will work together for thy good, and for thy additional preparation to glorify his holy name in time and in eternity. Amen.

(To be continued.)

### Philadelphia Yearly Meeting.

*Manner of Conducting and Character of Its Business. Prepared for Friends' Reading Circle, Moorestown.*

That the manner in which our Yearly Meeting is conducted, is or ought to be different from the method of the present-day convention, will, I suppose, be granted by all. Where and in what lies the difference? By what method, by what principle, are its conclusions arrived at? What is the final touch-stone when difference of feeling is manifest?

Perhaps we might best answer such an inquiry by examining first what it is not. So, let us consider briefly some of the conventional usages, which we confess are (in their place) useful, yet they are not (as we shall endeavor to show) the determining factor in a Friends' meeting. First, there are certain cases in which Precedent has weight. But Precedent lies entirely in the past, and conditions, like clouds, are ever altering. Precedent is of itself a thing dead, already set or crystallized, while what we are in search of is a living principle for a living present. So it cannot be precedent that ultimately decides. Shall we defer to a Majority Vote? The majority method accords with our American ideals; with the conception that as "all men are created free and equal" so each voice should have an equal weight in deciding any matter that concerns the whole body. We cannot however be ignorant, if we glance at our own times or into history, that the majority decision may be very unwise and unsafe. There is nothing impossible under this method from lynch-law to the burning of a heretic. 'Tis evident that men's minds must be under some direction higher than their impulse of the moment. We cannot safely commit ourselves to the majority method.

The discussion of a question may bring to attention causes and consequences, near and remote. An outward knowledge of conditions and circumstances may be very useful and helpful. But no one of us knows it all. Nor will the combined knowledge, experience, training and foresight of all members added together, (I speak of natural endowments), suffice to show the end from the beginning. Confusion, either present or only delayed, is the sure portion of all who put their trust in these attainments alone.

It might be suggested that the Scriptures furnish a sufficient guide for the harmonious and safe conduct of affairs. But it will be at once manifest that the Holy Scriptures do not furnish the direction needed in all conceivable cases.\* Thus in the appointment of one or more persons to a particular service, or in deciding to whom a letter should be sent, the Scriptures are silent as to who shall be appointed or who addressed.

But more than this, the Scriptures, whether Old or New Testament, are filled with testimony to a Guide, upon whose shoulder, it is declared, is to rest the government. Our fullest appreciation of the Scriptures

can surely be shown by obeying that to which they themselves direct.

It might be supposed that the decisions of a meeting are arrived at by following the lines of least resistance. This would be cowardly, since it is no more than a weak yielding to any force, without regard to right or wrong.

Is there then a Way, a Truth, a Right and a Wrong, and if so can we know it? Friends have ever answered: "It is so." It is the Truth itself which is the guide into all Truth, and this is the Method, the Principle, the Factor, the Touch-stone by which conclusions are to be reached in a Friends' meeting.

But it may be asked, "How this Judgment of Truth can be known and distinguished from the other five standards of which we have just been speaking?" We answer, It is its own evidence.\* It commands assent in the well disposed understanding, even as natural truths do, such as the whole is greater than its part, or that two contradictories can neither be both true, nor both false.

If it should be further asked: "Are your meetings then infallible?" We answer: "This Treasure is in earthen vessels. But this fact in no way reflects upon the Treasure itself, nor necessarily renders its working unreal or impracticable. That this is the method which Christ promised should prevail in his Church, is clear, from many Scriptures: "Lo, I am with you always." Mat. xxviii: 20. "He shall take of mine and show it unto you." John xvi: 15. " whatsoever ye shall bind on earth, shall be bound in heaven." Mat. xviii: 18. "Again I say unto you that if two of you shall shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven." Mat. xviii: 19. That this was the method of the Apostolic Church is not less evident.

For in a matter which early engaged the attention of the Jerusalem Christians, whether the Gentiles should be compelled to observe Jewish rites, the Apostles and Elders being come together to consider the matter, after there had been much disputation, they came to a conclusion and were bold to say that it pleased not only them but the Holy Spirit.†

Although the infallible judgment which proceeded from the Spirit of Truth was not confined to Elders and Apostles so as to exclude others, yet we see that they were usually chosen to deliver it. However, that it was not inseparably connected with their persons or stations, is plainly seen in the case of Peter, who although perhaps the chief apostle of that day, yet erred; and was reproved by Paul, as related in Gal. ii: 11.

To come down to the rise of the Quakers, we find they called themselves a "Society," and not a "Church;" not because they disbelieved in a Church of Christ, but because they did not claim that their membership was identical with or comprised all of the true Church, of whom there are

doubtless some in all religious denominations. "In their solemn assemblies," says William Penn, "no one presided among them after the manner of the assemblies; other people, Christ being their only president, as He was pleased to appear in light and wisdom in any one or more of them, whom the rest adhered with a firm unit not of authority but conviction, which the way of Divine authority, and way of Christ's power and Spirit in his people, making good his blessed promise that I would be in the midst of his where and whenever they were met together in his name even to the end of the world, So be it."

And lastly, to come down to our own day and Yearly Meeting, can we not without doubt hope that there exists something which Christ promised, what the early Church realized, and what rediscovered itself so clearly to early Friends?

If it be asked what right has the Yearly Meeting to meddle with matters which concern our individual practice, or liberty, since this Grace is not confined to any man or set of men, Robert Barclay answers: "It was judged no inconsistency nor contradiction in the early Church, to be followers of the Grace in themselves, to be persuaded in their own hearts, and also to be followers of the Apostle Paul and his ways; because his ways and example were no other than that the Spirit of God himself would have led them to, if he had been obedient. Therefore he found it needful to charge them positively to follow him without adding (that) reason."‡

And as Christ said, tenderly I do not doubt, to some who were inclined to be offended at Him: "If ye believe not me yet believe the works;" so, if we cannot accept all the well-meant care, we may yet believe in the Principle which can prompt such a care.

The business which comes before the Yearly Meeting might be classified under these general heads: First, matters which relate only to the machinery of the meeting such as the proper representation of subordinate meetings through Representatives the appointments of a Treasurer, and Clerks, who are essentially recording and not presiding officers.

Second, a care over each other that walk answerably to the profession we make. Most of the Queries and disciplinary regulations come under this heading. Also: a care in outward matters such as education and the record of births and deaths.

Third, the exercise of a charity toward the suffering, unfortunate or oppressed whether members or not. In this we recognize that while benevolence is a Christian duty, it is under Christ's immediate direction only, that we can move safely.

Fourth, a readiness to counteract evil tendencies, either in the community or in legislatures, when such is felt to be a duty.

And lastly, a consideration as to the spread of Truth, and the recording of its blessed effects upon the lives of deceased Friends, in which the care is rather to exalt the power than the individual.

\* Barclay's Apology, Second Proposition—Concerning Immediate Revelation.

† Disciples instructed by Christ.

‡ Robert Barclay—The Anarchy of the Ranters, &c.

\* Preface to George Fox's Journal.

† The Anarchy of the Ranters.

\* Barclay's Apology, Third Proposition—Concerning the Scriptures.

## John Howard's Ways.

A few of John Howard's characteristics may be mentioned. He was naturally somewhat of a haughty temperament, plain and blunt in his manners, often apparently harsh, but under this exterior was a heart as tender as a child's, like the eider-down in the eagle's breast. With his wife he stipulated, previous to marriage, that in all matters in which there should be a difference of opinion between them, his voice should be the rule. Petty tyrants quailed before an eye as stern as it was mild. He spoke out as boldly to the king under the tiled roof of the palace as to the gaoler in the loathsome cell. The imperious Catherine of Russia invited him, when in Petersburg, to court; he told the courtiers who waited on him that "he had devoted himself to the task of visiting the dungeon of the captive and the abode of the wretched, of the palaces and courts of kings and empresses, and that the limited time at his disposal would not permit his calling on or imperial majesty." He peremptorily refused to meet the Austrian emperor unless the servile custom of approaching the sovereign on bended knees was, in his case, dispensed with.

The infatuated Pope Pius VI. earnestly requested an interview, which the stern Briton and republican would consent to only on the condition that the absurd mark of homage, kissing the foot, and indeed, every other species of ceremony, should be dispensed with. At parting, the venerable pontiff laid his hand upon the head of the heretic, saying good humoredly, "I know you Englishmen care nothing for these things, but the blessing of an old man can do you no harm." His countenance inspired respect and awe. In one of the military prisons in London, an alarming riot broke place, the infuriated prisoners, two hundred in number, broke loose, killed two of the keepers, and committed other excesses. These having obtained possession of the building, no one dared to approach them. Unarmed and alone Howard entered the prison charmed the savage passions of the furious mutineers into submission, and they suffered themselves to be quietly conducted back to their cells. Cleanliness and temperance, he was wont to say, were his reserves against contagious diseases. He ate no flesh, drank no wine or spirits, bathed in cold water daily, ate little, and sat at fixed intervals, retired to bed early and was an early riser. "Trusting in Divine providence," he says, "and believing myself in the way of my duty, I visit the most noxious cells, and while thus employed, I fear no evil."

A. F.

It may seem a restriction upon your liberty to be compelled to live with reference to others; but others alive in the past and resent have had to live with reference to you. You are what you are because even before you were born, society had you in mind and concerned itself with the problem of making your life easier and happier.—*Christian Advocate.*

## MY FATHER'S WORLD.

This is my Father's world.  
He shines in all that's fair;  
In the rustling grass I hear Him pass,  
He speaks to me everywhere.

This is my Father's world.  
From his eternal throne,  
He watcheth doth keep when I'm asleep,  
And I am not alone.

This is my Father's world.  
Now closer to heaven bound,  
For dear to God is the earth Christ trod,  
No place but is holy ground.

This is my Father's world.  
A wanderer I may roam,  
Whate'er my lot, it matters not,  
My heart is still at home.

This is my Father's world.  
O let me ne'er forget  
That, though the wrong seem oft so strong,  
God is ruler yet.

This is my Father's world.  
Should my heart be ever sad?  
The Lord is King—let the heavens ring;  
God reigns—let the earth be glad.  
—MALTBE D. BARBOCK.

## Institute for Colored Youth.

Report to the Corporation of the Board of Managers:

A year of steady growth and of service to the cause of Negro education has been passed at the Institute for Colored Youth at Cheyney, Pa., since our last report.

The enrollment which represented at the beginning of the term in Eighth Month, 1906, the maximum dormitory accommodations at our command was maintained to the close of the regular School term in the Sixth Month, 1907.

On Fifth-day, Sixth Month 13th, 1907, nine of the students received certificates for teaching in the following subjects: Domestic science, 2; domestic art, 2; academic work, 1; manual training, 3; and training for school secretary, 1.

The six states of Pennsylvania, New Jersey, Delaware, Ohio, Maryland and Georgia, were represented in this, the first class to graduate from the Institute at Cheyney.

The press accounts of the exercises were adequate and the comments of the visitors in regard to the exhibition of the students' work which preceded the graduating exercises indicated a favorable impression of the students' skill and the usefulness of the work done.

During the Seventh Month, a large and successful session was held for teachers who are actually engaged in teaching. Every available lodging space on the School grounds was occupied and between thirty and forty other students boarded with colored families on adjoining farms and at West Chester, four miles distant.

Many of the Middle Atlantic States were represented and nearly all of the Southern States, some teachers coming from as far south as Florida and Louisiana, a goodly number also from Alabama and Georgia.

As neither Hampton nor Tuskegee held a summer session, the School at Cheyney was the only opportunity offered to the thousands of teachers engaged in teaching among the colored race. One who has not come in contact with this class of summer school

teachers cannot appreciate the earnestness of effort they put forth. More and more do they seem to realize the great import of their high calling, and truly count that day lost which does not hold some new effort put forth or some new task done to improve themselves for the work among their people.

The Anna I. Jeanes Fund holds out much hope for these teachers engaged in the Southern work, and Cheyney offers a rare opportunity for the teachers whose schools will be the beneficiaries of this noble foundation. The work of the Summer School was put on exhibition and photographed. It was inspected by many visitors from adjoining farms and from West Chester.

A number of distinguished visitors of both races came from time to time during the summer season. Among them was one of the best known and honored bishops of the African Methodist Episcopal Church, one of the largest and most influential church organizations of the colored race. Writing of his visit to the official organ of this church, *The Christian Recorder*, Bishop Tanner said among other things:

"As one passes from room to room with the Summer School in progress the one thought of all—at least, as it came to us—was that the resurrection of a race in very deed like the resurrection that follows the preaching and acceptance of the Gospel, comes as we are told without 'observation.' 'The kingdom of God cometh not with observation,' are the precise words. And so we see in the uprising of our race at Cheyney, no blare of trumpets, no beating of drums, no crying aloud from the houses. On the contrary all is quietness—as quiet as is the coming of light, temporal or spiritual—as quiet as is the ripening of grain, or fruit on the earth or in the heart. Possibly a score of trains pass Cheyney every twenty-four hours. What to the thousands of passengers seemed most worthy of attention, is doubtless the stone buildings recently erected to accommodate the School. But really what are these fine and substantial structures compared to the work that is unobservedly going on! Almost a hundred scholars—teachers, really are present, preparing themselves for broader and more lasting work, in the dark portions of this goodly land; and it is being effectually done. In the severest sense the head is being quietly taught to think, the heart to love, and the hands to work."

In these words of one of the most earnest and experienced of the Christian leaders of the colored race are crystallized the feelings of most visitors who have examined the work at Cheyney during both the regular and summer sessions.

The spirit of the Summer School teachers relative to the School equipment and the care of their rooms was admirable. The desire to leave the buildings in the same splendid condition they found them at the beginning of the session was shown at the close when nearly every teacher took pail, water and brush to their individual rooms and left them in an excellent condition.

From statements made by the teachers in regard to the number of students in their individual classes, we are safe in saying that

through the seventy-eight teachers of last summer at least five thousand pupils will be directly reached—a fact of no slight importance when measuring the usefulness and extent of the Cheyney Summer School. The general health of both teachers and pupils has been excellent.

The principal reports that the students of the regular session have been much encouraged and strengthened by the visits and addresses of friends brought out at different times by the Managers.

We believe that our experience at Cheyney has been such as should remove any doubts that have existed as to the usefulness of our work in training teachers for the Negro race out of its own ranks. The demand for such teachers, and the thirst not only for knowledge, but for the training by which knowledge can be imparted, is more and more evident, especially among the Negroes in the South. The large attendance and great interest shown at the Summer School this year, bear ample witness to the zeal with which many of the colored people are awaking to their own needs in the matter of education. Some of us believe that our best work among these people, in one sense at least, is only just beginning. They now appreciate more fully their position among the white people of the South, as well as in the North; and the necessity of education (and therefore of properly trained teachers) becomes more and more apparent to them. In endeavoring to turn their ambitions and pursuits into those lines which are best adapted to the Negro, especially manual and industrial training, we do not lose sight of the academic teaching, which is of course valuable; it is our aim to continue the two kinds of work, so as to turn out good all-round teachers, who shall go among the colored people, especially in the South, and carry with them a high standard of Christian industry.

STANLEY R. YARNALL,  
*Sec'y of the Board of Managers.*

FOR "THE FRIEND."

*To Haddonfield and Salem Quarterly Meeting of Friends, or to any person whom it may concern.*

That which impressed my mind after hearing that preparation was being made to re-open the meeting at Greenwich, New Jersey, has been revived:—Ye are the vine and this is the branch. It is not enough for the vine to say to the branch—live—and not bestow of its life-giving sap. I have seen a lively shoot on an old tree and I presume if the tree had been examined on that side it would have been found that it was putting forth new roots into that in which it stood. If it were not so the branch would undoubtedly have withered away and then by no possibility could it have been revived again.

There are those upon the stage of action who can testify to the cloud of witnesses for the Truth that have passed through those doors. These have listened to discourses there that no one but God could give, and have heard prophecies within those walls that are still ringing in their ears and waiting to be fulfilled.

### Reinstating the Ark.

FOR "THE FRIEND."

Are there those who are "waiting for the consolation of Israel?" Is not his salvation near to come, and his righteousness to be revealed?

Lift up thy spiritual eye and see, is not the word already "very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it?"

The angel appeared unto the wise men of the East, formerly, and "said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

These wise men following his star which they had seen in the East came to where the young child lay "and fell down and worshipped Him." In this day those who are truly wise are instructed by the day-spring from on high that visits them, and that is sent by this same Jesus, and will be led by the bright and morning star that will arise in their souls to the manger-cradle of the Saviour of the world, that may be found among the stalls of his flock, the lowest of his people, outside the spacious Inns which are too full of pleasure-loving guests to have room for the lowly Jesus.

"Arise, shine, for (your) light is come, and the glory of the Lord is risen upon (you). For, behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon (you), and his glory shall be seen upon (you)."

In the days of old, David inclined to bring up "the ark of God" and "he consulted with every leader" and spake to the congregation and they consented, "for the thing was right in the eyes of all the people;" and David gathered all Israel together and they went up to bring the ark of God the Lord" and they carried it in a *new cart* and appointed those who were to drive the cart, and though all care was taken in a human way, yet the ark was in danger of being wrecked, which made it seem necessary for unsanctified hands to steady it. Their doing this was an offence to the Lord and He manifested it to all the people when it was tried.

Then David realized even more fully than he had before, the sacredness of that which he had in charge and fear caused him to abandon his purpose until told of the blessing that attended its possession, when he again contemplated bringing it to his city.

In undertaking it the second time he was careful to bring it up by those whom the Lord had chosen "to minister unto him forever." These sanctified ones were to bear the ark upon their shoulders and we are told, "God helped (those) that bear the ark of the covenant of the Lord."

Is it not to be even so now? Shall it not be that the bringing up of the ark of the covenant as it were, of this day shall be upon the shoulders of his chosen, sanctified ones in the order of the church as it was instituted at the rise of the Society? Those

who are "called of God as was Aaron who acknowledge Christ Jesus within; their "high priest forever" and who are ordained by the Shepherd and Bishop of souls.

"Blow the trumpet in Zion, sanctify fast, call a solemn assembly:—"Gather the people," "assemble the elders, gather the children," "into the house of the Lord you God, and cry unto the Lord." "Let the priests, the ministers of the Lord, be between the porch and the altar, and they say, 'Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, 'Who is their God?' Then will the Lord pity his people."

"O man, O woman, created in the image of God, redeemed by the blood of Christ, why trample beneath your feet a Saviour's love: why go down to death when you may be crowned with the sapphire glow of immortality" by choosing the Lord alone "for your portion and the God of Jacob is the lot of your inheritance:—"the lot of your inheritance as He has appointed it for you in this Society; which is acknowledging Him inwardly, spiritually and receiving His word through the mouths of his prophets—those who tarry at the spiritual Jerusalem until they "be endued with power from on high;" who can speak to your condition by an eye of faith; who can dispense the word aright; receiving it direct from the Emmanuel; so you will be constrained to declare: Surely these are no other than the Lord words and this his work.

CARE AGAINST THE SPREADING OF ILLU-  
RIOUS DOUBT.—"And dear Friends; that meeting considering that some in the present age do endeavor, as well by certain books as a licentious conversation, to lessen and decry the true faith in our Lord and Saviour Jesus Christ, even that precious faith on which delivered to his saints; which by the mercy of God, is also bestowed upon us; do therefore earnestly advise and exhort all parents, masters and mistresses of families, and guardians of minors, that they prevent as much as in them lies, their children, servants and youth, under their respective care and tuition from the having or reading books or papers, that have any tendency to prejudice the profession of the Christian religion, to create in them the least doubt or question concerning the truth of the Holy Scripture or those necessary and saving truths declared in them; lest their infant and feeble minds should be poisoned thereby, and foundation laid for the greatest evils."  
*London Epistle, 1823.*

ONE of the commonest of the prisons in which we find a man is the limiting wall of poverty. But sometimes when God is really in earnest with a man he cannot risk making him rich. He wants a man who can do without money, a man who cannot be bought, a man whose wealth is in his heart and hands and brain and not in his bank stock and the check he writes a man who is entirely independent of the limitations of life.—GUNSAULUS.



FOR "THE FRIEND."

## Information Concerning the Jews.

The following items of information are gleaned from the *Jewish Era*, a Christian quarterly published in Chicago. It reprints from *Trusting and Toiling*, the letter which follows, written some months ago by a Jew to an Oriental archbishop. It is well characterized as an "extraordinary" production.

"I am a Jew, but by conviction I am a Christian, and the more I study the Gospel the more loud does the voice of this inward conviction become. . . . I am one of a nation considered hostile to Christ and Christianity. Against that [charge] I am ready to fight with all the powers of my soul. . . . Sooner or later the Jews will accept Christ with great joy as a father needs an injured and cast-off son. The moment of the reconciliation of the Jews with Christ will be the greatest in the history of mankind. It seems to me that this moment is approaching. I have no outward witnesses to prove it, but I believe it because it cries aloud in my soul."

"From 'A Walk in Palestine,' an article by F. Beckmann, taken from *Zion's Friend*, we learn how great is the unsettlement among the Jews in several nations, casting about for new homes. In 1830, Jerusalem contained only seven thousand Jews, and three decades ago the city numbered only about twenty thousand inhabitants. Now there are seventy thousand, the proportion of Jews being given as forty-five thousand.

The Teachers' Seminary of the "Jewish Aid Society" in Jerusalem and other Jewish schools have introduced an agricultural and horticultural course. A geological research of the Jordan valley is being planned by the commissioners who investigated the region of the Dead Sea and the northern and eastern part of the land. A Land Bureau is preparing an atlas of the real state of Palestine and now have over fifty maps. A civil engineer has surveyed the whole valley of Jordan in order to ascertain its peculiar piece of ground could be irrigated. During other researches in the northern portion of the land an interesting discovery was made by a Jew named Aronson. In the region of the upper Jordan he found an ancient variety of wheat (*rosh inah*), no longer sown, and until now was only found in Hermon. It is believed that he planted called "emmer" is the original form of our present wheat.

Near Joppa, during the last ten years, and has increased ten-fold in value. Rather an exuberant word-picture is given of the orchards in and adjacent to that city by the sea: "I still remember with delight the glorious sight the plantations of Joppa afforded me. As far as the eye could see, orange gardens upon orange gardens, most of them enclosed by cactus hedges sometimes four feet high. In many of the gardens the wonderful golden fruit shone forth through the luxuriant green, while the beautiful strong trees were getting ready for a new bloom. Over the dark green foliage rose here and there slender dates and palms, the whole a picture of almost paradisaic splendor."

In the Haifa district wine is mostly raised, but the colonies that produced more than one chief product are better off. "Petch Tikwah" is mentioned as an encouraging picture of wealth with her wine, oranges and agricultural products. The plantations of this colony are valued at five million francs. Their agriculture consists chiefly of wheat and barley. For months after harvest thousands of camels carry the produce from the fertile east Jordan region to the railroad stations and Haifa. The valuable grain is then shipped to Damascus by freight. Sometimes there are ten or twelve freight trains daily. In the southwestern part of Palestine, near Gezer, the ground may have shallow ploughing and no manuring and yet produce as good a harvest as some soil under the highest cultivation.

With the remark that "a traveller of to-day would hardly believe that Hebrew was spoken in only one home in Jerusalem about ten years ago," the information is added, that Hebrew is the language of instruction in all of the Jewish schools lately established in the land, and that a great effort is being made to adopt the Hebrew for the common language of the children.

A school of art and handicraft opened in Jerusalem in the year 1900, is called "Bezaleel," after the builder of the tabernacle in the wilderness. Many needy persons in that city have been supplied with desirable work through this institution, instruction being given in stucco work, carpet weaving, painting, etc. Jewish science seems also to be taking a good deal of interest in the old land, especially in the direction of geography, natural science and medicine. It is stated, that Palestine, with the exception of Jerusalem, is free from tuberculosis, and the land is said to be a good place for consumptives in the beginning of their sickness.

There appear as yet to be but two short railways within the borders of Palestine, the one from Joppa to Jerusalem, and the other from Haifa (near Mount Carmel) eastward; but there are three others in operation in the neighboring north, that from Beirut to Damascus, a second one running out of the latter city, and one which runs to Baalbek. Excepting some flour and soap factories, and, at Lydda, an oil factory, there has been so far not much development of manufacturing industries in Palestine.

Information supplied by Palestine Exploration Fund advises says: "Damascus is now lighted by one thousand electric street lamps, beside lights in the great Mosque, and private lights will soon be in use. A generating station is established on the Barada River. The installation is by a Belgian company, and the cars, motors and dynamo are Belgian, but some of the apparatus is from England, France and Germany. So, one of the oldest historical cities is now lit by electricity."

From the same source we learn why the site of ancient Gezer was selected as the place for the highly interesting explorations now being carried on there. It is a country with a very long history. There are no less than three, if not four, different periods

during which the Semites occupied this country. And besides that, there was another great invasion from the south. The Egyptians from at least the year 2000 B. C., if not before, were in the habit of passing along the western side of Palestine on their expeditions into Asia. Therefore, this country has been the scene of conflicts for some thousands of years. It is covered with a number of little hills or, as they are called, "tels," many of which have been the site of a city or town for a very long period. At present some of these, in fact a great many, cannot be explored because the existing village is on the top of the hill; but in certain cases the hills are separate from the modern village, so that the Palestine Exploration Fund has been able to dig into and unearth some of these tels. One of these is Gezer. This place is mentioned in an inscription on the great Temple of Karnak, in Egypt, wherein the warring exploits of Thothmes III., passing by Gezer on his invasion of Mesopotamia, are detailed. The name of this important town likewise occurs in the Tel el-Amarna documents. The permit of the Sultan allows but two years to complete the explorations.

The *Jewish Era* prints the following beautiful poem, recited by the congregations of the Jews on the eve of Yom Kippur (the end of the ten penitential days of the Jewish ceremonial, the Day of Atonement). The author of the poem is not known, but the spiritual cadence of its movement indicates that its composer was no stranger to the stirrings of Divine grace in the heart. The first ten verses of the eighteenth chapter of Jeremiah, and the first six verses of the nineteenth, may be appropriately read in connection with the poem, while that signally impressive incident of the rending of the veil of the Temple from the top to the bottom on the day of Crucifixion will be present to the mind of him who believes that then was the great atonement made, "the Lamb slain from the foundation of the world."

"Lo! as the potter mouldeth plastic clay,  
To forms his varying fancy doth display;  
So in Thy hand, O God of love, are we:  
Thy bond regard, let sin be veiled from Thee.

"Lo! as the mason's hand the block doth hew  
To shapes sublime, or into fragments strew;  
So in Thy hand, O God of might, are we:  
Thy bond regard, let sin be veiled from Thee.

"Lo! as the seaman's hand doth cast or weigh  
The pond'rous anchor in the foaming spray;  
So in Thy hand, O God of might, are we:  
Thy bond regard, let sin be veiled from Thee.

"Lo! as the embroiderer's hand the robe hath made,  
At will in lines of beauty, light and shade;  
So in Thy hand, avenging God, are we:  
Thy bond regard, let sin be veiled from Thee."

J. W. L.

THE fearless man who loves truth and obeys duty is the man who prevails, and whose work endures.—BRYCE.

Wed with a maid that all your life  
You've a known and have believed,  
Who rides ten leagues to find a wife  
Deceives or is deceived.—*Spanish Proverb.*

## OUR YOUNGER FRIENDS.

MILLIE'S BIRTHDAY PRESENTS.—"Why, this is your birthday, isn't it dearie?" exclaimed grandmother; "and not one of us remembered it! I guess you must have forgotten it yourself."

"No, I did not forget it," answered Millie; "and at first I felt provoked because no one else thought about it. Then last night it popped into my head that it would be nice to give presents on my birthday. But I could not think of anything to give; and then pretty soon I thought I'd give such presents that no one would know I was giving them. It has been lots of fun. You see, Uncle George never knew who put that patch on his coat sleeve; and a patch is such a comical present that I laughed all the while I was doing it. Mother never will think when she laughs over the letter I wrote her, that I was making her a present of a laugh, will she?"

"I should think not," said grandmother, smiling.

"Then I happened to think of Aunt Lucy's flower garden she wanted Glenn to weed, and he didn't. But she never knew I made her a present of some w. k. But I think the present I made Glenn was the queerest. You see he got mad when we were playing tennis, and what do you suppose I made him a present of then, grandmother?"

"I don't know," answered grandmother. "A kind word, perhaps."

Millie looked up into her grandmother's eyes and whispered "Yes, and a prayer."—*Word and Work.*

SAND PICTURES.—"If the augustness would condescend to take honorable repose for but a moment, until his servant can get her miserable sands, she will make for him the sand pictures."

That was the way a little Japanese girl spoke one day in Kobe to a visitor. An English child, even if she could do what this little one did, would have said; "If the gentleman will be seated, I will get my sand in a minute."

But they speak quaintly in Japan. In a minute the little Japanese girl brought three little bags filled with sand—white, blue and yellow—and then led the way into the garden. Seating herself, without disarranging a single fold of her dainty kimono, she scraped a smooth place on the gravel walk and poured out the white sand, carefully spreading it in a little square. Then, taking a handful of the blue sand, she let it trickle through her fingers, rapidly making a design of a cottage in outline. With the yellow sand she made the background, and, mixing the yellow with the blue, she designed trees of brilliant green. She drew yellow yellows in the blue cottage, and made a yellow walk leading up to the door. In five minutes she had made a most delicate little picture; it looked like a picture in a Japanese screen.

Every child in Japan plays this little game of making sand pictures, and it is one that will give unending entertainment to children everywhere. It is easily tried, and some beautiful things can be made by any

child with a taste for drawing.—*Child's Hour.*

"I HAPPIED HIM UP."—Agnes is a little girl with such a bright happy face that it is a pleasure to look at her.

One day in answer to her mother's call she came running home from a neighbor's two or three doors away. Her eyes were bright, her lips so smiling that her mother smiled too.

"Do you want me, mother?" asked Agnes.

"No dear," said her mother. "Not for anything important. I missed you, that is all. Where were you, daughter?"

"At the Browns." And, oh, mother, Walter was cross, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up; and then some one stepped on the kitten's tail, and I was just going to happy her when you called me."

The mother laughed.

"Why what a happying time you had! It must make you happy yourself to happy up little boys and babies and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross or sick, and soon you will find yourself so happy that your face will shine with smiles.—*Young Churchman.*

HIS OPPORTUNITY.—You might have seen by Timothy's expression that he was angry. His father had set him to work hoeing because farm-workers were scarce that year, and because his dollars were almost as scarce as the hands.

Timothy could see his father in the brook meadow, doing the work of two men; but this was not consolatory. Timothy had planned to spend the Seventh-day afternoon viewing a baseball game.

Every time a gust of fresh wind brought him the burst of cheering from the ball-field Timothy's anger grew. He kept regretting more and more that he had not spoken the word which would have permitted him to see the game. His father had not positively ordered him to work. He had said, "Just as you please, Tim. You have a choice of opportunities—one to see the game, and one to do a good turn to me." And somehow Timothy had made his choice.

When, however, a wagon dashed by, and a young man tossed the stump of his cigar at Timothy, crying, "One strike on you!" Timothy threw down his hoe and reversed his choice. Why should he not see the game and do the hoeing after supper? He climbed the fence, scurried down the road—and in two minutes came back again. After all, he had promised to do the hoeing. A faint crackle, an uplicking tongue of flame stopped Timothy as he was astride the fence.

The smouldering cigar stump thrown by the passing stranger had fallen at the edge of a huge rick near the barns and outbuildings of the farm. The dry rick had caught

at once, the flames were spreading—and father and the hired man were far away.

With a gasp of fear, Timothy jump from the fence. His coat was lying on t ground. He caught it up and ran to t nest of fire. He was in time. He beat a stamped the fire out. Panting, he sto a moment, looking at the black pat What if he had not come back? What if were now cheering and shouting at the b game?

Timothy picked up his hoe and return to work. His face was no longer sullen; was serious. Suddenly he looked up, a turned toward the distant, unconscious fi ure of his father.

"Papa," he said aloud, "I'll never thi of breaking my word again!"—C. M. W. LIAMS.

## Science and Industry.

RIVERS OF THE SEA.—Perhaps one of t greatest mysteries of the deep is its current Streams that start from no accountab reason and end as abruptly. Some cor posed of warm water, bringing life a warmth to the shores that they lave; other cold streams, flowing down past sho which they make barren and inhospitab by their contact.

There is, for instance, the equatorial cu rent that flows into the Caribbean Sea; t overflowing current to the eastward arou Cape Horn; the cold stream flowing fr the icy regions of the north past Newfoun land and Nova Scotia and along the Amer can coast to the extreme end of Flori a; the continental current running with a velocity of from four to five knots an ho through the straits of Gibraltar into t Mediterranean Sea; the swift current ru ning across the rocks and shoals of the en of Billiton Island, which apparently star from nowhere and ends somewhere in t vicinity of the same place, and the curre which starting half way up the China Se runs from two to three knots an hour t the north, and finally ends abruptly at t north end of Lubon.

Rivers of the sea, these, whose sourc origin and maintenance must ever remai a mystery, and yet obeying the law th creates them as faithfully as do the river of the land, and serving their purposi preventing the waters of the sea from becom ing stagnant.

THOUGH the ancient glory of New Bed ford as the headquarters of the whalin industry has departed, it still sends out fleet of thirty sail and steam craft to fis for leviathan, and there are two others i commission at Provincetown. So far a known, these two ports are now alone i fitting out whalers, San Francisco havin gone out of the business. Although th business is not big, according to moden standards, the annual receipts of oil at Nex Bedford average 12,000 barrels, valued a \$35,000. The bark *Greyhound* recentl brought in \$80,000 worth of sperm oil a four years' cruise off Brazil and Patagonia

THE FUNCTION OF THE SOCIAL WORKER.—Charities, schools, factories, homes, court

id jails are on the whole better than in days of our ancestors, but they are not real. They are far short of our conception of what they should be. They have not changed as rapidly as our new knowledge and our new interest in our fellow-men make possible and desirable. Neither working nor living conditions correspond to our present social standards, and it is our view the function of the social worker that he seeking at one place and another, according to his special interest, to bring about his correspondence; to make our charities more humane and effective, our schools more vocational and better adapted to present actual needs, our courts and reformatories genuinely reformatory and preventive, our factories, railways and other industries more reasonable in their demands on workers, our homes safer, more sanitary, more rational as a physical basis for domestic life, our public service in every branch more effective for the protection and promotion of the common welfare.—EDWARD T. DEVINE in *Charities and The Commons*, Eleventh Month.

ONE HUNDRED AND SEVENTY-FIVE THOUSAND DOLLARS FOR A MINUTE.—To save thirty miles between London or Paris and central Italy, twenty miles of the distance being tunneled under the Alps. The new Simplon tunnel is about twelve miles in length; and a continuation of it is now entering the northern wall of the Rhone valley for a distance of eight and a half miles. A straight line from London to Milan goes southwesterly across two mountain chains nearly two and one half miles in height, and between the walls the river Rhone, gray with glacier mud, flows in a westerly direction. This has required long detour. The Simplon and the extension will shorten the time of the journey to twenty, at a cost of \$175,000 per minute saved. An hour or more will be spent in the tunnels. We subjoin a stirring paragraph from the *World* describing what the passage will reveal:

"A March trip from Paris to Milan by the new route will be memorable. After a night in a stuffy sleeper, morning will dawn upon a chilly world, with mud yielding to frost and frost to snow and ice as the line descends. A half hour's plunge through the Gletschberg, under a mountain a mile high overhead, and one is in the midst of a stupendous midwinter landscape of Alpine nannies clothed from head to foot in snow. Another plunge in the dark and one emerges in dazzling sunlight into Italy and spring. The almost incredible transformation in a dozen miles from the northern to the southern slope of the Simplon is like jumping in an hour from Greenland to Mexico."—*Christian Advocate*.

MARION S. PARKER, a Detroit girl and graduate of Michigan University, is a civil engineer. She has done the architect's work on several New York skyscrapers. She designed the Board Exchange building on the Wall Street section, a twenty-eight-story monster that houses eight thousand

brokers, bankers and corporation offices. She built the Astoria, half of the Waldorf-Astoria, the Whitehall building, and a dozen other notable structures. She did nearly all the designing alone, planning the steel work and everything from basement to roof.

USING JUDGMENT CORRECTLY.—A captain in the Chicago fire department by the name of Hannan was being examined for promotion by the civil service commissioners. He had answered many questions satisfactorily, but one of the commissioners thought of one that would probably prove his undoing.

Turning quickly from his desk, he said: "Captain, if you came to a fire in a four-story building, the fire being in the basement and a man being on the roof, what would you do—put out the fire or save the man?"

"Put out the fire," was the captain's instant reply.

Every commissioner protested. That would be acting inhumanly. It was every man's duty to think first of saving a life, not property.

"You are wrong, gentlemen," said the captain, calmly. "Let me explain, and then you can judge if I understand my business. I come with my company to a four-story building, which is on fire in the basement. I see a man on the roof, who is four stories removed from the fire. Now, if I send my men up to rescue him, by the time they get to the roof that fire may have cut off their escape, and I lose not only the man, but them. On the other hand, if I immediately try to put that fire out, I am protecting the man on the roof and preventing my men from being trapped. That is the way I would look at it."

The captain's display of common sense in this answer won him his promotion.—*Boys' Companion*.

PERHAPS the Master knows what a capital plowman you are, and so He never means you to become a reaper, because you do your plowing so well.—SPURGEON.

#### Westtown Notes.

"The Institution and Working of the Discipline," was the title of the address which William B. Harvey gave to the boys last First-day evening, while Annie B. Gidley spoke to the girls on the use of the Plain Language at Westtown.

An interesting debate took place in the Literary Unit last week on the subject: Resolved, That the United States has been justified in assuming control of the Philippine Islands. The judges gave their decision in favor of the affirmative.

The Cooking Room in Industrial Hall has recently been equipped with sixteen gas stoves to be used in place of the individual oil stoves. The large coal range is also in constant use. The room is now admirably well equipped for work in the science and art of cooking, and twenty-seven girls, in two sections, are receiving instruction in this branch under Katherine T. McCollin.

WATSON W. DEWEES gave an interesting illustrated lecture on the life and character of "Mary, Queen of Scots" last Sixth-day evening, rehearsing the details

of the life of the unhappy queen and discussing the relations between her and Queen Elizabeth of England.

WINTER sports have started rather early this year. Good sledding was enjoyed on the 5th instant, and on the two days following a small amount of snow was available on the 7th. The large bob-sleds, holding from ten to eighteen persons each, which were used for a number of years, are no longer in vogue, and everybody now rides on the Flexible Flyer. The track through the North Woods has been discarded, for the present at least, in favor of the slope between the School building and the North Woods, the track starting from the girls' water tower.

#### Gathered Notes.

*Lippincott's* for Twelfth Month contains an article on "The Doubting Folly." This is the second of a series of five papers on "Worry and Allied Mental States," which is attracting wide popular attention.

The work that Harriet Beecher Stowe and others did for the American South, and George Kennan for the wretches transported to Siberia, it seems necessary now to repeat in another part of the world. There are hard words to be said and gray pictures to be drawn on the Congo and the Russian Far East, after a visit there, comes to the support of other spirited denouncers of the King of the Belgians.—*Philadelphia Press*.

To-day a new profession beckons to beginners. It is a profession, which, strictly enough, aims to do away with itself in the end, but not in the lifetime, certainly, of this generation or the next. It is the profession of "social service" and various schools, notably one in New York, give courses in it.

MODERNISM AND THE ROMAN CHURCH.—The war which the present Pope is waging against the so-called modernism in the midst of the Roman Catholic Church seems to proceed with increasing vigor. It will be recalled that a few months since Pius X. issued an encyclical condemning certain views and methods of study in the field of theology. His condemnation extended practically to all forms of what is commonly called scientific theology. A number of the Roman Catholic clergy, and particularly a Jesuit, Father Tyrrell, replied to this decision and urged strongly that larger freedom for investigation should be given the Catholic scholars. As an answer to this, Tenth Month ago, the Pope suspended Father Tyrrell from his priestly office. The end of the controversy is not in sight. The encyclical is not a deliverance *ex cathedra*, and therefore is not regarded as final by Roman clergy of the more liberal type. But obviously the Roman Catholic Church sees that the spirit of inquiry is hostile to its own claim to authority. In denouncing modernism the Curia is consistent with its position. Ecclesiastical authority cannot long support itself among those who are looking for truth rather than conformity.

There is no telling what new light upon the Bible is waiting to be discovered in some of the rubbish heaps of Egypt. Oxyrynchus has, during the past year, been the scene of the labors of Drs. Grenfell and Hunt, and though they have found nothing equal to the "Sayings of Jesus"; their labor has not been barren of results. A vellum fragment of an uncanonical gospel has been found, which gives a conversation between Jesus and a Pharisee in the temple court upon the nature of purity. It should be dated about A. D. 150, and may be an elaboration of Matthew xvi, 1, 20. It has the tone of Christ's words far more clearly marked than many of the Apocryphal, and is deemed by Dr. Grenfell as a valuable addition to the all too scanty remnants of uncanonical traditions concerning Christ. In addition to this fragment, two other "finds" are of interest. A part of one of Findar's odes, singing the praises of the "simple life," and three hundred lines of one of the lost plays of Euripides, rank next in value to the vellum fragment referred to. It is to be regretted that the funds of the Egypt Exploration Fund have become so depleted that this winter will see no expedition. We could wish that this work might be pushed forward more rapidly, as it could be if only the money were forthcoming.—*Episcopal Recorder*.

ACCORDING to a South African telegram, Sir George Farrar has opened a canal that the export of Chinese labor is finished. This has caused great rejoicing in England. We do not forget that there are many thousands of Chinese still in the mines, but we

have full confidence that the end is on its way. It is much to be hoped that the history of this struggle is written. When we remember the furious determination with which the experiment was defended, the threat to extend it to the moral force of a million Chinese in the country, the abuse leveled against those who protested, and the apathy of many who should have been foremost in the battle, we cannot but thank God and take courage. This Chinese labor business was the worst of all the evil actions of the Berlin Congress, and it is the moral force of the nation that it was brought to naught. The Liberal Government has already accomplished one great part of their task.

When he had finished the signature that admitted Oklahoma as a State the President picked up a small blotter with which he blotted his name, and then exclaimed, "Oklahoma is a State." A person present asked for the blotter. The President gave it to him with the remark, "There were more requests for me to use, particular pens than there are letters in my name." The pen which made the State will be deposited with the Oklahoma Historical Society.

The admission of Oklahoma makes the forty-sixth State in the Union. Eleven years have elapsed since the Territory of Utah became a forty-fifth State. The thing does not receive its forty-sixth star until Seventh Month 4th, 1908.

If prohibition prohibits, the new State will have less crime, misery, idleness, insanity, and more money, domestic peace, average intelligence, and in the end more improvement, with less taxes, than most of the States that were old when it received its name.—*Christian Advocate.*

An English paper declares that the sermons of "Gipsy" Smith are "the finest exhibitions of the possibilities of English as heard in England since the days of John Bright." Some marvel that an "uneducated" man should have such "extraordinary graces" of speech. But they forget that the Bible has been diligently studied by this uneducated man since early childhood, and the Bible is the most magnificent treasury of English that less taxes, than most of the States that were old when it received its name.—*Forward.*

#### SUMMARY OF VIGOROUS.

UNITED STATES.—Among the recommendations of President Roosevelt contained in his late message to Congress are those to establish postal savings banks; the establishment of a department of the Government to supervise mining operations; legislation to prevent the destruction of forests; and the retention of mineral lands; a tax on inheritances; the development of inland water-ways beginning at the Mississippi River; and regulation by the Government of railroad management. In reference to great corporations he advocates the exercise of State power by the Government officials, and says: "A combination should not be tolerated if it abuse the power acquired by combination to the public detriment. No corporation or association of any kind should be permitted to engage in the design or inter-state commerce that is formed for the purpose of the sale or distribution of any article or general control of the production, sale or distribution of any one or more of the prime necessities of life or articles of general use and necessity. Such combinations are against public policy; they violate the common law; the doors of the courts are closed to those who are parties to them, and I believe the Congress can close the channels of interstate commerce against them for its protection."

The Secretary of the Treasury in his annual report has stated that the income of the Government for the fiscal year ending September 30, 1907, amounted to \$346,725,000, including the \$183,000,000 of postal receipts, and that the expenses of the Government were \$762,488,000, thus showing a surplus for the year of \$94,236,000. The four great items of expenditure were \$180,000,000 for the civil establishment, \$122,000,000 for the military, \$130,000,000 for rivers and harbors; \$97,000,000 for the navy and \$19,000,000 for the pension roll.

The number of persons who have left this country for Europe during this year to Eleventh Month 28th, is stated to have been 247,000. At the same time last year the number was 297,000. The saving now is chiefly aliens. A dispatch from Berlin says that Germany is alarmed over the possible consequences

of so large an addition to the working people in that country and states that it is feared tens of thousands of Russians, Poles, Lithuanians, Hungarians, Greeks and Italians are landing at the British Isles and Bremen after having spent some time on passage money. They become stranded in Germany and have glutted the already overcrowded domestic labor market to a critical degree.

It is believed that more than two hundred men lost their lives in the Monongahela mines of the Fairmont Coors Co. at West Virginia by an explosion of gas on the 6th instant. A dispatch says: "Miners Nos. 6 and 8 were wrecked totally, the ground rocked as if shaken by an earthquake, entrances were choked and machinery weighing tons was blown like swiss across the Monongahela river. It is the worst disaster in ten years in American mining."

Steel frame barns it is reported, are now in course of construction in some parts of the United States, which are said not to be much more expensive than wooden ones, at the present high prices of lumber. No beams or posts are used, so that all of the interior can be used for storage.

A movement has been begun in New York City to put in force the laws against the opening of theatres and various forms of worldly amusements on the First-day of the week. On the 8th instant, these laws were enforced.

The number of immigrants arriving in this country during the year ending Sixth Month, 30th 1907, is stated to have been 1,285,349, an increase of 184,614 over last year. Of the total number only 462,324 had reached or passed the age of forty-five. Thirty per cent of the whole were illiterate.

The Governor of Nevada has appealed to President Roosevelt for help in anticipation of threatened troubles in the mining region near Goldfield in that State. In consequence of which the President has sent troops there.

Statistics in reference to injuries caused by playing the game of football in this country have been published in an article by Arthur N. Reeve in *The Independent* which show that in 1905, twenty-two deaths were caused by it, and ninety-six were, more or less, seriously injured. In 1906, when a reform in the method of playing was instituted, there were ten killed and sixty-three injured, and during the present year there have been fourteen killed and fifty-eight injured. Of the fourteen persons killed this year it is said their ages averaged less than eighteen years.

On the 8th instant Oscar II., King of Sweden, died at Stockholm in the seventy-ninth year of his age. He is succeeded by his oldest son Oscar Gustave Adolphe who has assumed the title of Gustave V. The late king was greatly beloved by his subjects. The separation of Norway from Sweden which was peacefully accomplished a few years ago was a cause of great sorrow to him, and is said to have hastened his death.

An automatic apparatus for delivering hot or cold milk has been introduced in Berlin to supply school children with milk at a very low price. A cup made of tin with a piston and paper float on an opening in the apparatus and by pressing the pedal the cup is filled with pure milk at any desired temperature. The heating is done inside the apparatus by liquid fuel. The price charged is two cents per cupful, and is intended to furnish the milk at about the actual cost. Reference is patented and the success attending its use has been so great that it is said it will be installed in many schools in Germany.

In the neighborhood of Baku, which has long been a center of the petroleum industry, a new oil well is reported to have been lately opened, which yields ten thousand barrels of oil daily. It is on the site of an ancient temple, dedicated to fire worship, and it is now supposed that the eternal flames" at the altar were maintained by natural gas. According to geologists this discovery opens up a new method of tapping an oil stratum in a region forty times larger than the present one. The new stratum includes part of the bed of the Caspian Sea and takes in the so-called "Sacred Isle," where Zoroaster about 400 B. C. preached the fire cult.

An agreement has been reached between Ambassador O'Brien for the United States and the Japanese Hayashi, for Japan, whereby Japan will limit the immigration of subjects to the United States to the student and merchant classes only.

It is stated that the Central American Peace Conference at Washington has agreed upon plans for a court of justice to settle all disputes among the five Republics.

#### NOTICES.

NOTICE.—Professor Frank P. Graves, of the department of History and Philosophy of Education in O State University, Columbus, Ohio, will address regular meetings of the Friends' Educational Association, at 2:30 P. M., First Month 11th, 1908, at 140 Sixteenth Street, on "New Ideas in Intellectual Discipline and Culture."

NOTICE.—The Westtown Calendar for 1908 may be purchased at 304 Arch Street or at the School. For twenty-five cents; by mail thirty cents.

EGBERT S. CARV,  
Westtown, Pa.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN at Tunassua, New York. A Friend a his wife are wanted as Superintendent and Matron in this Institution.

Application may be made to  
JOSHUA WISTAR, Woodbury, N. J.  
JOHN B. GARRETT, Rosemont, Pa.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Philadelphia.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:49 and 4:32 P. M., other tra will be met when requested; stage fare fifteen cent after 7 P. M., twenty-five cents each way. To res the school by telegraph, wire West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent.

MARRIED.—By Friends' ceremony, at the home Margaret Story near Newtown, Pa., on the sixth Sixth Month, 1907, WALTER S. SATTERTHWAITHE, s of Henry W. and Lucy S. Satterthwaite of Fallsington Pa., to MARGARET S. BUNTING, daughter of Sam and the late Rachel Bunting of the former place.

MARRIED.—At Friends' meeting, Fallsington, Pa., on twenty-seventh of Sixth Month, 1907, JOHN B. SATTERTHWAITHE, son of Henry W. and Lucy S. Satterthwaite of the above place, to EDITH SATTERTHWAITHE daughter of Michael C. and Caroline T. Satterthwaite of Edgewood, Pa.

MARRIED.—At a bride meeting, near Barnesville, on Sixday the twentieth second of Eleventh Month, 1907, SILAS H. HARTLEY, son of Thomas and Rosella Hall of Eldon, Guernsey Co., to ELIZABETH J. HALL, daughter of John G. and Anna L. Hall of the former place.

DEED.—On the fourteenth of Sixth Month, 1907, at the Barlow Home, West Chester, Pa. LYDIA TUCKER, in the eighty-third year of her age. A member of Bradford Monthly Meeting of Friends. T dear Friend was particularly appreciative of litt favors received, and careful to express her gratitude for them, and her many deeds of kindness are carefully remembered by those with whom the left favor of good. The quiet trustfulness in her Heaven Father, manifested during her last illness, of a few weeks, showed from Whom her strength came, and her prayer, that He would be near her, support her, and comfort her, by his Holy Spirit, seemed most fervent. "O blessed are the meek; for they shall inherit the earth."

EPHRAIM SMITH died Tenth Month 22nd, 1907, age seventy-four. A beloved member of the Monthly Meeting of Friends of Philadelphia—an elder to who the oversight of the flock was a sacred trust and privilege.

He was born near Barnesville, Ohio. After attending Westtown Boarding School, he remained for short time as a teacher in that Institution, and afterwards settled in Philadelphia. He filled several important stations in our religious Society with acceptance to his friends, his mature judgment and tender sympathy endearing him to all who knew him, and through a long business life his influence was uniformly exerted in accordance with a true Christian standard.

The progress of disease prevented Ephraim Smith from attending religious meetings for about a year previous to his decease, his mature judgment and tender sympathy confined to the house and in quietness, spirit awaited his end, in the hope of a blessed immortality.

When one possessing such spiritual discernment and clear judgment is removed from our midst, a serious loss to the Society, and his memory will remain a benediction—fragrant with the spirit of Divine love and wisdom.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, TWELFTH MONTH 21, 1907.

No. 24.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to  
JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## the Christian Dress Parade and Merchandising.

We are in accord with the obvious intent of an extract from a Chicago periodical named *Unity*, which says: "Not until men and women carry their religion into their wardrobes and their consciences into their shopping can we expect much progress in morals or in religion."

We could, however, spare the word "their" before "religion" and "conscience;" for we have little doubt that all who have been choosing of their own apparel do carry their religion, such as they have, into it; that it is a testimony of the kind or degree of religion they possess. Their speech which they exhibit on their persons, "betrayeth them." Where there is freedom of attire, it is a characteristic or distinctive dress. But religion, assumed in the above sense of the word to mean Christianity, carried into wardrobes would certainly revise their contents as thoroughly as did Christianity on one occasion revise merchandising in the temple, when with a whip of small cords He drove out the illicit trade and aimless shopping.

Surely this whip of small cords is needed daily amidst the overcrowded "slavery,"—the salesmen observe it to be, and call it so,—of Christmas shopping,—and the bondage of Christmas giving that is not in the heart. If Christmas buying has mercy, relief and good cheer as its motive, it would purchase its goods where buying would do most good; it would purchase them of shopkeepers who need the patronage most, and not of those already rich whose pampered families do not need our help. This would be "carrying conscience into our shopping." If it is charity that is in donation, there will be a charitable buying, as

well as a charitable giving. Encourage the small trader, who is trying to get an honest living, and then every shopping day will be something of a Christmas, in the conscience of it.

That is a good thought,—to carry Christ into our buying, in such a way that He carries us. Then a good many things will not be bought,—such as minister to motives on which Christ does not smile, such as exceed our means, such as excite envy and tempt others to imitate us beyond their means.

We do not wonder that a society of women in the West is instituting a strike against the bondage of overdone buying and overdone giving at that call of the Christmas season from which the Divine call is eliminated. And in general throughout the year, carrying religion into our wardrobes and conscience into our shopping, is of a godliness that is "profitable for all things, having promise of the life which now is and of that which is to come." It is a preventive of hard times, a check on extravagance, vanity and vice, and a safeguard against a future awful answer to the question, "What hast thou done with thy Lord's money?"

These remarks do not intentionally carry any censure to the observance of the day itself called Christmas,—which is quite another subject. We deem it sufficiently disposed of in the language of Scripture:—"Ye observe days, and months, and times and years. I am afraid of you, lest I have labored among you in vain."

ALL matter intended to be printed in this periodical should reach the printer from the editor by Second-day morning of each week. In urgent cases room is sometimes made for an article or a notice presented to the printer on Third-day morning.

We call attention, at the request of a subscriber to the general neglect of Friends to forward for our publication notices of their marriages which may have occurred. These when printed are interesting to our readers, and may become of much legal or other importance in future years for the confirming of dates or names, and for determining the chronology of other points in history. Newly married parties receive a special consideration from THE FRIEND, the nature of which it is intended shall privately appear to them soon after the notice is printed.

## The Care of Friends' Records.

The *Westonian* for Eleventh Month contains a valuable article by Albert J. Edmunds giving an account of the collections of Friends' books to be found in the various Libraries in Philadelphia. In that part of it which refers to our own Friends' Library he mentions the Record Department which he says is so important that he thinks it desirable to give an extract from the rules, and he quotes the following:

"DEPARTMENT OF RECORDS.

"The records deposited in Friends' Library are the property of the Meetings depositing them, and are open to the inspection of the officers and committees of such meetings. Upon application to the Deputy Custodian by the persons named above, the records they require will be brought from the Record Vault to the lower library for examination, the vault itself not being available for that purpose. No records may be taken from the library. It is expected that persons not known to the Deputy Custodian will be identified. It is requested that as little reference as possible will be made to records that are in a worn or dilapidated condition, and that all records will be handled carefully, and that the pages will not be fingered beyond what is absolutely necessary in turning over the leaves. Lead pencils only may be used in making memoranda, and the use of ink, either in fountain pens or otherwise, is not permitted. "Other persons besides officers and committees of depositing Meetings are not privileged to examine records. Applications for information must be made in writing on the forms which will be furnished, clearly stating the points upon which such information is desired."

Commenting upon the foregoing rules he remarks:

"These rules may seem severe, but those of us who know the reason thereof think otherwise. Nothing is more astonishing to a librarian than the number of people otherwise well-bred who will turn the leaves of valuable books with their gloves on and even moisten their fingers with their lips. One may see this done every day, not only in public libraries, but in those which are avowedly select. The famous Liber Albus, of London City, became a Liber Niger from mediæval fingering, and would have perished altogether if it had not been guarded jealously at last. With regard to Friends' Records, I may say that, before the days of judicious seclusion, persons who had no religious or historical interest in these documents, except to trace their own ancestry, would demand access to the private matters of the Society of Friends as an inalienable right, vouchsafed to them by

Magna Charta and the Declaration of Independence."

These statements by Albert J. Edmunds, who is a recognized authority in such matters, are renewed evidences of the great value of the Record Department of Friends' Library, not only as a safe place of deposit for our records, but also one where they may be guarded from improper use, or even final destruction. The result of records remaining in the hands of private Custodians or so-called "Fire-proofs" in meeting-houses, from which they are frequently taken for inspection, and perhaps never returned, is often ultimate loss and even destruction in some instances. A case of the latter kind recently occurred in one of our country meetings, where upon the decease of one of its members who was Custodian, the representatives of the decedent, not appreciating that the books were of any value, destroyed them without giving notice to Friends.

**THE WORLD'S TEMPERANCE LESSON.** (Rom. 14: 12, 23)—Two friends were one day taking a long walk in the country and they had a dog with them. That day the dog jumped from one bank to the other of a deep gully they passed. A few days later they took the same walk and then the dog did not attempt to cross in that way. Instead, he ran off a quarter of a mile to a path that ran down and up and he did this both in going and returning. What was the reason? There was a little dog with him this time, and the big dog knew that if he jumped across, the little dog would try it and would fall in.

Very often boys and girls will do some kind of a thing, and will keep from going to places where they would be perfectly safe because younger brothers and sisters are with them who would be sure to be harmed if they tried to follow. This is something like what Paul means when he says: "Let none put a stumbling block or an occasion to fall in his brother's way."

A boy named James had a little brother who was not strong and could not eat candy without being made sick by it, and James did without candy for weeks together that he might not put a stumbling block in his brother's way, that is, that he might not make it hard for his brother to keep from doing what would harm him.

The thing which causes more trouble, sickness, sorrow, dishonor and death than any other one thing is the drinking of wine and beer and other things that have alcohol in them. The only safe way for anyone is to say, "I will never touch any of those things as a drink" and the only kind way for anyone to do is to keep that promise not only for his own sake but for the sake of others who will see what he does and do the same thing. "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak."—*Christian*

MEN grumble because God puts thorns on roses: would it not be better to thank God that He has put roses on thorns?—*Anon.*

**A Letter of Mary Peisley to Joshua Strangman.**

A few days ago thy acceptable letter reached me at the city of York, which I read with a measure of satisfaction and sorrow, satisfaction to find that thou still retains thy love to the Eternal excellency, and sorrow that the powers of darkness should so far prevail, as to cause such strong struggles of soul and sore conflicts of spirit, as thou writest of. But I have not the least doubt of thy deliverance, and firmly believe thy God will magnify and exalt his own Divine power in thy soul, and make bare his holy arm for thy salvation, by revealing it to thee, an unfailling preserver in every needful time. This I write not altogether from myself, nor from the impulse of friendship and gratitude; it is from a degree of that assurance and humble confidence which the Truth has at this juncture communicated. It is reasonable to think by thy conflict, that the time of thy release is at hand; it was so with Israel of old when they were to be brought out of that dark land, their taskmasters were harder, and their burdens made heavier. I believe there has no temptation befallen thee, but what has been witnessed by thy brethren who have trodden the same steps, even through the region of the shadow of death, by the gates of hell; yea, out of the belly of hell have some called as Jonah did, and He heard them. His righteous ear has not grown heavy that He cannot hear; but for the sighing of the poor, and groaning of the needy soul, He will yet arise; and then it is that all our enemies are scattered, and one enabled to chase a thousand, and two to put ten thousand to flight.

Though it must be confessed it is a day of darkness, famine and distress, yea, thick darkness, that may be felt, yet blessed be the name of our God, He is as a Goshen to his children, giving them light in their habitations; and setting a mark upon them, who sigh and mourn for the abominations of the people. Thou seems willing to give me an idea of thy spiritual state and condition, even by an outward representation; but I think I may say of a truth, I have both seen and felt it, even by sinking down below all that is of the creature, to the pure humble Seed of life; where the visions of light are seen, and the voice of the great oracle heard, distinct from any other sound. Here have I found thee present, in Him who is omnipresent, and tenderly sympathized with thy soul, according to my small measure. In this do I desire to have our friendship renewed, and fellowship kept steadfast, which is with the Father and the Son.

I take kind thy reasonable warning to watchfulness, which I surely stand in need of, in this time when drowsiness and spiritual lethargy have generally infected mankind. Thou wilt, perhaps, like to hear an account of my spiritual progress and travel Zionwards, and of the states of the churches here, so far as my small sight can reach; and I may say it has been a great grief and affliction to my mind to see the desolation, darkness and insensibility that generally

prevail; having been made to go mourning on my way, with this language in my soul "Lord to whom hast thou sent me? Where shall I find thy flock and family upon earth? I have very few who like even to hear or speak of Thee, and surely if thy love had the pre-eminence, out of the abundance of the heart the mouth would speak, or at least the soul would love to wait in silence for thy Divine appearance." But alas! man seem to have nothing further to inquire about than whence we came? whether we go our names or parents, or if we be married. To which last question I often answer, "hope I have been honorably espoused to one husband; but they are quite ignorant of Him whom my soul loveth, and of my meaning. Yet although it be thus, there is a living remnant in this part of the world though under great suffering and oppression with which I have been made deeply sympathize, and have greatly admired thy Lord's goodness and condescending love his forbearance and long suffering to disobedient and gain-saying people, no willing that they should perish.

"As to my own particular, I find the truth of that saying of the apostle, that "the who preach the Gospel, live by it," in spiritual sense; and though the Lord has been pleased at times to cause his candle to shine upon my head and to clothe me with his royal robes, yet I often witness—being entirely emptied, stripped and destitute almost of daily bread, and have had as Mordecai, to go down and sit at the King's gate, all which I see is for my good for when a cistern is let dry, the earth sediment is discovered, a fit time for clearing it, that so the water may flow from with greater purity. Therefore, I strive to learn the great lesson, of being content in all states, and may say to the praise an honor of my kind Master, that He hat (since I have given up to serve Him) cause his peace to flow in my soul as a river whose current is not long to be controlled by all the impediments which can be laid in its way. Blessed forever be his hol name, He has afforded me strength to discharge myself faithfully and honestly whenever my lot has been cast, both publicly and privately; so that I have no condemnation on that account, nor have I ever yepented leaving all to answer his holy requirements, but do humbly thank Him, that He enabled me so to do; and were crown and diadems laid at my feet, I could not give his approbation for them all, for it surely a dreadful thing to fall into the hand of an omnipotent Being.

Before I conclude I would say, beware of Esau's crime; it was when his soul was ready to faint, that he despised his birthright; when he had been eagerly pursuing something he delighted in (I believe it was not the Truth) he came to this unwise conclusion, "Behold I am at the point to die and what profit shall this birthright do me? He wanted patience and solid reflection, an afterwards he had bitterly to repent who too late. Had he not resigned it nor would have taken it from him, neither could all the powers of darkness, from thee, though resolve to keep it; this must be do

by cleaving to the Lord with all thy heart, with all thy soul, and all thy strength, which that thou mayst be enabled to do, is my fervent prayer." M. P.

FOR "THE FRIEND."

### An Episcopal Bishop's Conclusion Upon the Influence of the Secret Lodges.

The following considerations were submitted to a bishop of the Protestant Episcopal Church, who, in speaking for reform in political methods, had declared the fact that the opponents of such reform "now depend on secret, underhand measures."

"Now, is not this pernicious principle of secrecy very much at the bottom of the political trouble, and is it not born of the so general affiliation of our politicians with the oath-bound secret organizations? Were inquiry into this matter to be made, I believe it would be found that not less than nine out of ten of the \_\_\_\_\_ office holders are Free Masons, Elks, Knights of Pythias, Mystic Shriners, and so on. Among members of these orders, it comes easy indeed to make up a partisan caucus or a political cabal, sworn to 'secret, underhand measures.'

"When that man of God, Charles G. Finney, was persuaded by an uncle to unite with the Masons, because he would find it greatly to his interest to do so, he said that he found himself brought into close companionship with 'thoroughly irreligious men.' Later, with the incoming of greater spiritual light, he found he would have no peace of mind—would make no advance in the Christian walk—unless he came out of that darkness. Very earnestly did D. L. Moody, Pentecost, Needham, urge such disassociation, and so now does R. A. Torrey, with a host of others, the Lord's servants, who could be named.

"As regards the bearings of the secret lodge on politics, Chief Justice John Marshall, to name no other, was decidedly opposed to the dangerous alliance. Henri Merle D'Aubigné has assured me that Freemasonry's manifestation in France has been a handicap to the right accomplishment of disestablishment there. The foregoing has been written in entire ignorance of thy personal views upon the question mooted. I do know, however, that thy admonition is uniformly to be faithful to the leadings of God's grace and light. Where that is diligently, quietly sought, here is no occasion to be apprehensive of the result." J. W. L.

The reply of the bishop, less a little mission, is as follows:

"I am obliged for your letter received this morning. . . . I simply desire to

\* Mary Peisley was born in Ireland in the year 1717, and became a minister at the age of twenty-seven. After she travelled considerably in England and Ireland in the service of Truth, under many arduous exercises. She came to Charleston, South Carolina, in 1753, and travelled northward in religious engagements into Pennsylvania. In 1757, she was married to Mountrath, Ireland, to Samuel Neale, an eminent minister, and three days later, after an illness of about fourteen hours, she was removed by death. An account of the remarkable life and service of Samuel and Mary Neale is given in the eleventh volume of Friends' Library. The present letter is found on page 83.

say that I think you have discovered [in treating of the adaptation made of the principle of secrecy] a truth which has a great deal of influence in explaining facts which we deplore. I ought to state to you that I am myself a Free Mason, although I have not attended a meeting or had anything to do with the order for over thirty years. I entered it when, as a young man, I was in pursuit of other young men in the interests of religion. When I complained to such young men that they failed to attend church, they would answer me, 'We belong already to a religious order, and we attend service at its Temple.\* I desired to be able to say to them, 'I know all about that, for I am a Mason myself, and can tell you both how inferior it is to the church, and how inadequate is the worship.' I was thus able to get some influence over these young men, and to point them to something higher. . . . As I have grown older, I have become rather more suspicious of all these orders, and it may well be that your dislike might be justified if we knew the absolute truth about them. I should be glad to see all secret orders abolished on the ground that they are all poor imitations of the Church of Christ, and are more or less inimical to its true progress."

In view of such inimical imitations of the counsel of D. L. Moody is certainly sound: "Come out from the lodge. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

With such testimony as the foregoing, with knowledge that thousands of ministers have severed their lodge relations in obedience to the Holy Spirit's pointings, what are we to think of the answer given in a prominent religious weekly to a seeker who asked whether "Protestant ministers regard secret societies as inimical to Christianity?" that "Many ministers belong to such societies and hold office in them. They are eminent and godly men, who certainly would repudiate the societies and give up their membership, if they found them to be opposed to Christianity."

JOSIAH W. LEEDS.

"WHAT shall I do in this crisis?" is a question that human beings are forever asking of human advisers. Now no human being can ever explain to another exactly how things stand with him or her. The best adviser may thus not understand the crisis wisely. It is safe to say that an hour of prayer; of opening the heart to God, and waiting on Him, on any matter requiring counsel, is worth ten hours of human advice.—Forward.

\* It is Anti-Masonic to require any religious test other than to believe in a God, the Creator and Governor of the Universe.—CHASE, *Digest of Masonic Law*.

"A few private lodges append to the application a pledge to the effect that the applicant believes the Holy Scriptures to be of Divine import, etc. All this is irregular and unasonic."—WEBB'S *Monitor of Masonry*.

"A Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."—DR. A. G. MACKEY, Past Grand High Priest, *Lexicon*.

From Christopher Taylor's Testimony, 1680.

About thirty years since, as I remember, I met with a book of I. Pennington's, which treated on a text from Job xxxviii: 2, "Who is this that darkeneth counsel by words without knowledge?" This Scripture, and the matter of his discourse upon it, in that book, affected me much; for at that time I, with others, had precious openings of many heavenly things; being then sensible that no man could be a minister of Christ Jesus without the work of regeneration wrought in his own heart; and not only so, but he must be sent of God to publish the everlasting Gospel, in the alone evidence of his power and spirit, without the mixture of his own will, and observing his own time when to speak. And also to be silent, so that we believed and were convinced it was to be a spiritual ministry, and to be dispensed in the motion and evidence of the same spirit, otherwise it was "a dark erring of counsel by words without knowledge."

This was my condition, with many others at that time, because we spent many precious openings upon our own wills, and the wills and lusts of others. Now this I bring to signify that dear Isaac Pennington, in those days, had precious openings of Truth, and was a man waiting for the kingdom of God, to be further instructed therein, and came to attain the end of his Divine breathings, and heavenly desires. And those that honestly, in the fear of God, read his writings, may see how clearly he hath written concerning the things of God's kingdom; that so both small and great, professors and profane, may, as in a glass see their conditions; and those that as yet have not repented, may consider betimes, and repent, lest they perish.

A. F.

TIMICULA, PA., Tenth Month 10, 1907.

"I have had to learn," said Abraham Lincoln, "to keep absolutely quiet under every accusation. "Quiet endurance may be more heroic than violent resistance," said Professor Mahaffy, "and the Christian law of bearing insults and injuries meekly tends to the development of the highest courage and of the truest manliness. There is nothing more courageous, more heroic in history, than the living up to this precept."

Spiritual strength consists of two things: power of will and power of self-restraint. It requires two things, therefore, for its existence: strong feelings, and strong command over them." You must measure the strength of a man by the power of the feelings which he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength.—F. W. ROBERTSON.

"It is related that a small boy was sent to his room because he had been naughty and to pray for a better temper. He prayed, "O Lord, take away my bad temper, and take away my mother's too." What is good for the child is good for the parent too. Some parents expect the child to be free from sinful tempers which they wish to keep themselves.

## OUR YOUNGER FRIENDS.

## WHITTIER'S CHILDHOOD.

" Blessings on thee, little man,  
Barefoot boy, with cheek of tan!  
With thy turned-up pantaloons,  
And thy merry whistled tunes;  
With thy red lip, redder still  
Kissed by strawberries on the hill;  
With the sunshine on thy face,  
Through thy torn brim's jaunty grace;  
From my heart I give thee joy—  
I was once a barefoot boy."

These lines were written by John Greenleaf Whittier, who is known as "the Quaker Poet." He was called John for his father, and Greenleaf because his father's mother's name was Sarah Greenleaf. He was usually called Greenleaf by the members of his family.

His boyhood was spent on a farm near Haverhill, Massachusetts. The farmhouse had woods all around it except on the southeast. Through this break in the trees low green meadows could be seen, and through the meadows a little brook flowed. We may be very sure that Greenleaf's bare feet often paddled in this brook on warm summer days.

Between the brook and the house was a row of butternuts, walnuts, and maples. At the gateway there were tall and slender poplar trees. The bridle-post was a large boulder at the left of the gate, with a ledge on one side that served as a step. In his poem "Snow-Bound" Whittier tells us how this looked when it was buried under the snow:

"A smooth, white mound the brushpile showed,  
A fenceless drift what once was road;  
The bridle post an old man sat,  
With loose-flung coat and high cocked hat."

The old house in which Greenleaf lived is still standing, and hundreds of people visit it every year. At the corner nearest the road there is a porch on which the kitchen door opens. The doorstone of the porch is a small granite millstone. On this the barefoot boy sat when he ate his supper of bread and milk. After he became a man he wrote:

"Oh for festal dainties spread,  
Like my bowl of milk and bread;  
Pewter spoon and bowl of wood,  
On the doorstone, gray and rude."

The kitchen was thirty feet long and wide in proportion. The great open fireplace was as wide as some kitchens are nowadays. It would take in a backlog nearly eight feet long. When there was a roaring fire of logs in this big fireplace, the kitchen was very cheery on a cold winter night, and many were the apples and chestnuts that were roasted in the ashes.

When the night was dark the kitchen window panes reflected the flames and made it look as though a fire was burning out of doors. The Whittier house had two stories and a large attic. The rafters of this attic were full of nails and pegs, from which hung ears of seed corn, and bunches of herbs for medicine. On the floor around the great chimney the boys spread butternuts, walnuts and acorns.

The first settlers of New England came from old England, where the winters were not so cold. It was more than a hundred years before their descendants learned

to put on plenty of warm clothing in winter. When Greenleaf was a boy he had home-knit woolen stockings, and his pantaloons came down to his instep (except when he outgrew them). His homespun clothes were strong and wore well, but they were not very closely woven; and he had no flannels even in the very coldest weather. When it was very cold he wore a muffler and mittens and a short jacket for an overcoat.

Twice a week, on First-day and Fifth-day, he rode with his father and mother eight miles to the Friends' meeting at Amesbury. In the winter they mostly went in a sleigh, which was pleasant even if it was cold. In the summer the drive along the country roads was delightful. After the long ride, in the stillness of the meeting, the boy somehow felt that God was very near to him, and week by week the desire grew in his heart to love the things that are good and to do the things that are right.

The path of life we walk to-day  
Is strange as that the Hebrews trod;  
We need the shadowing rock, as they—  
We need, like them, the guides of God.

—WHITTIER.

BE thou the true man thou dost seek.—WHITTIER.

## HYMN.

O Painter of the fruits and flowers,  
We own thy wise design,  
Whereby these human hands of ours  
May share the work of Thine.

Apart from Thee we plant in vain  
The root and sow the seed;  
Thy early and thy later rain,  
Thy sun and dew we need.

Our toil is sweet with thankfulness,  
Our burden is our boon;  
The curse of Earth's gray morning is  
The blessing of its noon.

Why search the wide world everywhere  
For Eden's unknown ground?—  
That garden of the primal pair  
May nevermore be found.

But, blest by Thee, our patient toil  
May right the ancient wrong,  
And give to every clime and soil  
The beauty lost so long.

Our homestead flowers and fruited trees  
May Eden's orchard share;  
We taste the tempting sweets of these  
Like Eve, without her blame.

The North and South and East and West  
The pride of every zone,  
The fairest, rarest, and the best  
May all be made our own.

Its earliest shrines the young world sought,  
In hill-provinces and in bowers;  
The fittest offerings thither brought  
Were thy own fruits and flowers.

JOHN GREENLEAF WHITTIER.

—Scattered Seeds.

SOME BOYS' MISTAKES.—It is a mistake for a boy to think that a dashing, swaggering manner will commend him to others. The fact is that the quiet, modest boy is much more in demand than the boy of the swaggering type. Modesty is as admirable a trait in a man as in a woman, and the wise boy will find it to his distinct advantage to be quiet and modest in manner.

It is a mistake for a boy to put too high an estimate on his own wisdom. He will

find it to be to his advantage to rely on the far greater wisdom of those much older than himself, and he will find it still more to his advantage to take heed to his way according to the Divine Word in his heart and to the Bible as the best of his books for direction in all the affairs of life for increase in that wisdom that passeth understanding.

It is a mistake for a boy to feel at times in all of the days of his boyhood that it is not his duty to be respectful and deferential to his father and mother. The noblest men in the world have felt this to be their duty.

It is a mistake for a boy to feel that there is any better way of acquiring dollar than by honestly earning it. The real "royal road to fortune" is by the road that requires honest toil and the giving of the very best one has to give in return for money received.

It is a mistake for a boy to feel that religion is something intended for women and girls, and that it is unmanly for him to go to assemblies for worship and instruction. The world has never known better or manlier men than those who have been faithful attendants at religious meetings. Respect is the foundation of all character, and the scoffer at religion is never respected by those whose respect it is worth while to have.—Adapted from the American Boy.

GROWING LIKE OUR MODEL.—A story is told of a beautiful statue that once stood in the market place of an Italian city. It was the statue of a Greek slave-girl, an represented her as being beautiful, tidy, and well-dressed. A ragged, uncouth, foamy street child came across the statue on day in her play. She stopped and admired it. Something in the pure white marble face seemed to touch her. She went home and washed her face and combed her hair. Next day she came before the statue again and gazed at it long and lovingly, as before. It was accompanied with an inspiration for her again, and she went home and washed and mended her tattered clothes. The statue came to be a favorite place of resort for her, and each time that she gazed at its sculptured loveliness she had a glimpse of a more beautiful life, until she became a transformed child.

"So we all, beholding as in a mirror the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of the Lord."—2 Cor. iii: 18.

EXAGGERATION.—Many people are given to exaggeration, and are no doubt unconscious of it. They use the superlative degree of comparison in regard to almost everything, and make positive statements so bold and comprehensive that they cannot possibly be always true. They will say, for example: "I never heard anything so funny in my life," while it is almost certain they often have. "I never did see such a big one before," but they often did. "I never laughed so much in my life," while the fact is they often have laughed just as heartily. "I laughed till I thought I have died." And still, the truth is, the



thought of dying never entered their mind either while they were laughing or while they were making the untruthful statement in regard to it. It is just a careless way of peaking which grows on people who indulge in it. It would be impossible, with the utmost stretch of charity, to believe that these people are really speaking the truth, or their experience would be most remarkable indeed.

It would be well for young people to guard against this ridiculous way of expressing themselves, as they make themselves appear foolish to thoughtful people who listen to their wild gabbling. It is much better to speak words of truth and soberness and leave the stronger expressions or use in cases where they are required.

Another thing, by far too common with many, is the habit of making solemn assertions in common conversation. One's word must be weak indeed if it needs to be buttressed in that way. How much better to take the Saviour's advice, "Let your speech be Yea, yea; Nay, nay." att. v: 37, R. V.—*Light Bearer.*

**WISE WORDS.**—There has lately passed away by death, at a ripe old age, a rich Englishman who never forgot that he was once a poor boy. We allude to Sir Sidney Waterlow, Bart. A poor boy originally, Sir Sidney Waterlow made his way in life entirely by his own exertions after a manner which would have rejoiced the heart of the late Dr. Samuel Smiles, the well-known writer on "Self-Help." His philosophy of life was summed up in an open letter which he addressed some years ago to the readers of the *Young Man*. Here are a few brief extracts: "You young men must not think at you have been born into the world too late, and that all the great deeds have been done, all the noble services rendered.

Do not dream that in your time there will be no more saints and martyrs, and that the world has been robbed of its chief grandeur and nobility. . . . Do not be in a hurry; you cannot become learned, skillful, or successful except by slow degrees. Look how slowly oak trees grow, but see how strong they are.

Have courage; do not think that the difficulties of those who have succeeded were less than those you have to contend with.

Do not believe that people are against you, and are seeking to prevent your progress; such impressions are sure to impede your advancement, and nobody can use you half as much as you injure yourself by such thoughts. . . . Do not be over-anxious to be credited with all at you do. If you plant a tree, it will grow, through night and day, through winter and summer, through heat and cold, whether you watch it or not. Just so with your reputation. . . . All the great men of the past sprang from such youths as you are, and the men of the future who will spring from you will do as great deeds as were done in the past."—*The American*

"The web will grow no wider when you have killed the spider."

### The Atlantic City Meeting.\*

During the past year, meetings for worship have been held each First-day morning at the usual time, in our meeting house in Atlantic City, and have mostly been attended by two or more members of the Committee. On several occasions when Friends designated for the purpose have not kept their appointments, their absence has been felt by the meeting.

The attendance of these meetings, so far as reported, has averaged nearly seventy-two persons, varying from about twenty on a very stormy day, to nearly one hundred and thirty. By the reports received from visiting members of the Committee, we would judge that the good order and Christian dignity which has characterized this meeting in the past, still continues; although several reports mention persons withdrawing from the meeting before its close, thus somewhat unsettling the assembly. Two of these reports would also indicate that a more punctual observance of the hour for gathering would be helpful. Considering the rather unique position of the meeting in Atlantic City, and the fact that a considerable portion of the attendance is drawn from a class of people who know little or nothing of a silent or waiting worship, we feel no cause for discouragement on these grounds. We believe the opportunity thus offered, to enter into the silence of all flesh and search the heart as in the sight of God; and to realize a degree of that true communion of the soul with its Creator, is often much appreciated by those whose lives have been cast beyond the pale of our Society, and whose spiritual atmosphere, while perhaps none the less sincere, is rather more crowded and complex than ours. Personal expressions from this class, as to the value of such opportunities, have not been lacking; and it remains for us who have been entrusted with such great responsibilities, to endeavor to maintain our meetings on the high spiritual plane intended by the great Head of the Church. Worship is an individual act, not at all dependent on the presence of those who may be engaged in the ministry; it is a secret wrestling of each soul, for the arising within itself, of that Life which as it rises, will spread from vessel to vessel, to the edification of the body at large. Then whether or not any word be spoken outwardly, the whole body will be baptized into oneness of spirit, and his living presence will be felt, Who was before words were, and Who will continue to be after words shall have ceased.

In this connection we quote from a report which in speaking of the vocal service of a faithful minister in that meeting, says: "But I believe the service would have been much less laborious for the minister, if more of those present, instead of looking to the instrument, had been engaged in wrestling for the arising of Life within themselves."

The proposition forwarded one year ago by this Committee, and approved by the Quarterly Meeting, suggesting the holding

\*Report of its committee to Haddonfield and Salem Quarterly Meeting.

somewhat experimentally, of a mid-week meeting for worship, has been carried out. It was thought best by the Committee to leave the arrangement of the day and hour, as well as other details, with the Friends of Atlantic City; and a small sub-committee was named to consult with the latter as occasion should arise. Members of the committee were encouraged to follow their leadings in attending these meetings, but it was not thought best that its members should be assigned to a regular attendance as on the First-day of the week, thus placing on the resident members, a little more of the responsibility in holding the meetings.

From the twentieth of the Twelfth Month last, till the first of Sixth Month (with the exception of the week on which Yearly Meeting fell) meetings for worship were held every Fifth-day evening. They were resumed on the first Fifth-day in the Tenth Month, and continue to be held. Soon after the date last mentioned, a few of the Friends in Atlantic City conferred together, and after consulting most of the resident members, it was decided to continue the meetings for this winter, and that eight o'clock on Fifth-day evenings seemed the best time for holding them. These meetings, as was expected, have had a much smaller attendance than those on the First-day of the week; it ranging from eight persons to about thirty, with an average attendance reported of between fifteen and twenty.

From Committee Friends who have attended these smaller gatherings, and also from those who have been regular attenders, we learn that the quiet hour thus spent, has often proved to be an hour of blessing, of refreshment, and of strength. A Friend (not a member of this Committee) writes of the Fifth-day meeting as follows:

"I believe that I may say that our evening meetings have been times of unusual labor, and not only most of those of our own membership who attend, but some others (as well) have said that they believed themselves well repaid for attending them. I feel too, that this outline would hardly be complete, without referring to the services of dear Eliza Vamey, which have been most acceptable."

Believing the time has not yet arrived for the Quarterly Meeting to relinquish its oversight of the Atlantic City meeting, we would recommend this be exercised through a committee as heretofore.

By direction and on behalf of the Committee,

WATLER L. MOORE, Clerk.

MOORESTOWN, N. J., Twelfth Month 11th, 1907.

The story is told that a man once said he would not talk to his son about religion. The boy should make his own choice when he grew up, unprejudiced by him. The boy broke his arm, and when the doctor was setting it, he cursed and swore. "Ah," said the doctor, "you were afraid to prejudice the boy in the right way, but the devil had no such prejudice, he has led your son the other way." The idea that a father is to let his children run wild! Nature alone never brings forth anything but weeds.

A. F.

### Science and Industry.

DR. FREDERICK COOK is a mountain climber who does not know what discouragement means. After repeated attempts to reach the unconquered summit of Mt. McKinley, in which he was compelled to turn back, he at last succeeded. With one companion he reached the highest peak of the mountain—a height of 20,300 feet—a new record for mountain climbing on this continent. Dr. Cook's first complete account of his remarkable achievement, illustrated with his own photographs, appears in the Fifth Month Harper's.

THE School Superintendent of Beadle County, S. D., is advertising for twenty school teachers to fill positions, and the *Saint Paul Pioneer Press* says: "Although special efforts have been made to secure teachers the demand far exceeds the supply, and it is estimated that not less than one hundred and fifty teachers could find employment in schools in the Huron section of the state at salaries of from forty-five dollars to fifty dollars per month. Because of the scarcity schools have been consolidated and children are carried by public teams from their homes to the schools. In some places one teacher has to supply two schools, teaching alternate days in each. Well, salaries of forty-five dollars to fifty dollars a month are less than what is paid to hod carriers, who can learn their business by looking two minutes at a hod carrier at work."

It would be strange if the Hague Peace Congress were outdone in its contribution to the good of the race by the International Congress on Tuberculosis which met in Washington, D. C., Ninth Month 21st-Tenth Month 12th, 1907. The White Plague claims more victims than war. It literally decimates the population of the civilized world. For three weeks the delegates from all over the world discussed the problems of prevention and relief. There was an exposition of methods, with clinics and demonstrations. The proceedings will be published in four volumes. These are free to all full members of the Congress who pay the fee (\$5).

NUMBER OF HAIRS IN EYELASHES.—Professor Stirling, in his lecture on eyes at the Royal Institution recently, gave some instruction in the art of winking. "It requires a veritable education to wink," he remarked, "although 'blinking' is very simple."

He told the audience many strange things about their eyes. The eyelashes, for instance, contain from one hundred to one hundred and fifty hairs on the upper, and eighty or ninety on the lower lid; these hairs are replaced about every one hundred days. "Rub your finger outward along your eyebrows," he advised, "and you will experience a most pleasant sensation; rub in the opposite direction and you will have a revelation of the exquisite sensitiveness of your eyes."

Tears are of three kinds, he continued. 1. Natural tears, the little flood which nature secretes in the eye to wash away all the dust particles.

2. Psychic tears, which flow when minds are for the moment unbalanced, and

3. Alcoholic tears.

Tears do not always overflow, because there is just a little oily secretion along the edges of our eyelids which keeps the fluid back.

"The Japanese have a peculiar overlapping fold, which obscures the real edge of the eyelid. That is why their eyes look 'slanting.' And babies—all the mothers in the room bent forward—"have just the same fold on their eyes, if you look for it."—*London Daily Mail*.

OIL FIELDS OF THE UNITED STATES.—The areas in the United States producing petroleum and natural gas in commercial quantities are comprised within five great fields and a few smaller scattered tracts, the division into fields being governed by the location of the areas and the quality of the oil produced. These fields are known as the Appalachian field, the Lima-Indiana-Illinois field, the Mid-Continent field, the Gulf field, and the California field. Four of them include more than one State; and one State, Ohio, includes parts of two fields. The geographic limits and general geologic features of these fields, the character of the oils, and detailed statistics of production are set forth by W. T. Griswold in an advance chapter on petroleum from "Mineral Resources of the United States, Calendar Year 1906," from which the following statements are abstracted:

The Appalachian field extends along the western side of the Appalachian Mountains from New York through Pennsylvania, southeastern Ohio, West Virginia, and Kentucky into Tennessee. The oil is derived from porous sandstones and conglomerates, which are embedded in and underlain by great masses of shale. The oil of this field has a paraffin base and is of the very best quality. The oil of certain areas, such as the Tiona and Middle districts, is of a quality so high that it commands a premium of ten to fifteen cents per barrel above that of Pennsylvania grade, the standard by which the prices of all oils are determined. None of the Kentucky and Tennessee oils are of as high grade as the Pennsylvania oil. Wells at Franklin, Pa., Petroleum, W. Va., and Mecca and Belden, Ohio, yield a natural lubricating oil that brings a high price, but the quantity produced is very small compared with the total oil production of the Appalachian field.

Within the last few years the production of the Appalachian field has dropped from over one-half the total production of the United States to less than one-fourth, not so much by falling off in the output of the field itself as by the great increase in the quantity of oil produced in other parts of the United States. In 1906 the total production of the field—27,741,472 barrels—was 8,553,961 barrels less than that in 1900, the year of greatest production.

The Lima-Indiana-Illinois field includes the northwestern part of Ohio, a strip through the middle of Indiana, and a southeastern part of Illinois, though, for geological reasons, Illinois might perhaps better have been added to the Mid-Continent field. The productive rock in this field is the Trenton limestone, which is from four hundred to six hundred feet thick, but the oil is derived only from certain portions of this formation, whose structure or relative elevation is the governing factor in the accumulation of the oil or gas. This field furnishes oil that has a paraffin base but contains a percentage of sulphur. In 1906 it produced 21,951,711 barrels of oil, or 523,544 barrels less than in 1905.

The Mid-Continent field includes the western part of Missouri and the States of Kansas and Oklahoma. It produces oil with a mixed asphalt and paraffin base. These oils differ greatly in quality, the specific gravity ranging from 18° to 40° Baumé. They are dark in color and contain some sulphur.

During the last four years the Mid-Continent field has become the most important in the United States. The present value of the oil product of the field is not greater than that of some of the other fields, but the developments indicate continued expansion of the producing area, the discovery of more pools, and finally a better price for the oil. The production of this field in 1906 amounted to 21,718,648 barrels, an increase of 9,705,153 barrels over the output in 1905.

The Gulf field lies in the Coastal Plain part of Texas and Louisiana. The oil, much of which has an asphaltic base, is derived from beds of sand-stone and dolomite limestone. The great porosity of the reservoir rocks makes the initial flow in the wells very large and the life of the well correspondingly short. This oil is suitable for use in the manufacture of lubricant and as fuel. In 1906 the Gulf field produced 21,645,425 barrels, a falling off of 41.6 per cent from the production of 1905, the decrease being due chiefly to the small production in southeastern Texas.

The California field, so far as developments mainly in four counties—Kern in Fresno in the San Joaquin Valley, and San Barbara and Los Angeles near the coast. Some oil pools occur in Ventura, Orange San Mateo, and San Luis Obispo counties but these furnish a comparatively small part of the production of the State.

The conditions under which the California oils occur make well drilling difficult and expensive. The oil-bearing formations are very thick and are generally soft, so that the casing must immediately follow the drill. About Coalinga wells between two thousand and three thousand feet deep cost between \$20,000 and \$30,000.

The California oils show a wide range of quality and include large quantities of oil with asphalt base. Much of the oil is used as fuel. The production in 1906 was 33,098,598 barrels, or 328,875 barrels less than the production in 1905.

Small quantities of oil are produced annually in Wyoming, Colorado, and Michigan.

an, and indications of oil but no actual production are reported in other States, the most promising of these minor oil fields is in Wyoming.—*U. S. Geol. Survey Bulletin.*

**THE NUTRITION OF MAN.**—The master orders which promise help in carrying out an intelligent plan of living are moderation and simplicity; moderation in the amount of food consumed daily, simplicity in the character of the dietary, in harmony with the old saying that man eats to live and not lives to eat. In so doing there is promise of health, strength, and longevity, with increased efficiency, as the reward of obedience to nature's laws.—*R. H. CHITTENDEN.*

**INCIDENTS.**—D. L. Moody walking down Northfield one day, met two girls and demanded of them, "Your money or your life." "You will have to take our lives Mr. Moody, for we haven't any money," they laughingly rejoined. "Well, your life is worth more than money; see that you use it well," he replied as he passed on. "Any money for your thoughts," he once said to another girl. "I was thinking of something my mother said to me," was the answer, which pleased him so much that he immediately handed her five cents. By the next mail he received four cents in change, and that pleased him still more.

A lady once writing to a young man in the navy who was almost a stranger, thought shall I close this as anybody would, or all I say a word for my Master?" and telling up her heart for a moment, she wrote, "I am thinking of his constant change of name and place was an apt illustration of the word," "Here we have no continuing city," and asked if he could say: "I seek to come." Tremblingly she folded it and sent it off. Back came the answer, "Thank you so much for those kind words! I am an orphan, and no one has spoken to me like that since my mother died, long ago." The arrow shot at a venture hit true, and the young man shortly afterwards died in the fulness of the blessing of the Gospel of peace. One First-day a few persons met in a Methodist chapel in the south of England, amongst them was a boy of fifteen driven there by a snow storm. The teacher took for his text, "Look unto me and be ye saved," and as he stumbled along, a light of heaven flashed into that boy's heart, and soon after he became known as H. Spurgeon, the boy preacher.

A parsonage at Epworth, England, had caught fire and all the inmates were rescued except one boy who came to a window, and was safely brought to the ground by two men's hands, one standing on the other's shoulders. This boy was John Wesley, afterwards well known as the founder of Methodism.

A. F.

**PROFANE SWEARING BARBAROUS AS WELL AS VICIOUS.**—In *Harper's Monthly Magazine*, Dr. Lounsbury, the Yale University professor of English, discusses "The Command and Going of Expletives," in which he is a passage that all men would do well

to consider: "It is not until man have reached a high degree of cultivation that they begin to appreciate the efficacy of understatement." "To a very great extent the practice of swearing is specially characteristic of a rude and imperfect civilization. With the advance of culture profanity declines. It declines not so much because men become peculiarly sensitive to its viciousness, but they do to its ineffectiveness. He thinks the practice has been 'steadily, even if slowly, diminishing for centuries.'" "The growth of refinement, both in the individual and in the community, tends more to its disuse than all the exhortations of moralists or the rebukes of divines."—*Christian Advocate.*

### Bodies Bearing the Name of Friends.

CELEBRATIONS of the one hundredth anniversary of Whittier's birth were extensively observed on last Third-day among those bearing the name of Friends in this country, particularly in their schools and in special assemblies. The day previous, a Whittier number of the *London Friend*, richly laden with appropriate matter, reached us. Characterizations of so gifted a poet, Christian, and patriot, in periodicals irrespectively and in books, are rivaling each other in the opinion of him. William Penn choosing to be disinherited rather than disown Truth, and Whittier to suffer ignominy rather than neglect the cause of the slave, yet stand now represented on the highest pedestal, the one monumental in our city, the other in America, the one poetry.

SOME of our friends who have visited England have had much to say of the privilege and profit they have had in the acquaintance of ELLEN GRAHAM, daughter of William and the late Elizabeth Graham, of Chalfont, Malvern Wells. By letter from her father we learn that on the twenty-seventh of Eleventh Month she passed peacefully away, aged sixty-one years. While in apparently vigorous health, she was, from some cause, seized with blood-poisoning. She had been considering and preparing for religious services at Friends' meetings, and prospects for further service were on her mind. Her funeral was a deeply solemnized occasion. Besides the church, her aged father's condition appeals to our sympathy. She was as his right hand, and their companionship in religious services and in the work of the world, on occasional correspondence with some of us on this side of the Atlantic shows a deeply grounded concern for the integrity of Friends' worship and principles to be kept unimpaired.

OUR sympathy cannot be withheld from the widow and many friends of EDWARD H. MAGILL, ex-president of Swarthmore College, who passed away at his home in New York City on the 10th instant,—an event which took much by surprise some of us teachers of our Philadelphia Friends' schools who a few days before had enjoyed the personal acquaintance of him in his studies in their home in New York. This was in the course of our attendance with them at an Educational Convention in that city. Edward H. Magill's long experience as an educator, from humble beginnings in a shop up to the presidency of a college, has doubtless been well expressed in the characters of those thousands among rising generations of pupils than on the pages of his very interesting autobiography, which was lately published. His last expressions to us in conversation were those of satisfaction that he had been enabled to complete that record of his life work, and that it had been received by educators with such appreciation.

At the Five Years' Meeting, in the course of the discussion on Rufus Jones' paper on "The Present Opportunity for Friends," the Clerk, James Wood, of New York, told how five days previously he had been present at the unveiling of a monument to the memory of George Fox on a spot in Long Island, which he visited in 1672. No Friend had anything to do with raising the money for the monument, with its construction, or with its unveiling. It was started to finish the affair was the work of men outside the Society. There were present Roman Catholics, Episcopalians, Congregationalists, and prominent members from a number of the other religious denominations. Upon inquiry con-

cerning the reason for this demonstration, a Roman Catholic priest said that to-day all churches of every name must accept the essence of the message proclaimed by Fox. It should perhaps be added that the principal speech was made by James Wood.

ALBERT J. EDMUNDS, whose name is editorially mentioned in our present number as the author of that valuable and thorough-going account of the *Weston*, of Friends' libraries and the collections of Friends' books in our vicinity, has again in the past week come into public notice. On the 13th instant he received from the University of Pennsylvania the degree of Master of Arts. This was accorded in recognition of his scholarship in lines of Oriental literature, particularly in the Pali language and ancient sacred books of Ceylon, portions of which he has translated and published, particularly in comparison with utterances of our Christian Scriptures. Coming to Philadelphia from England in 1888, where he had been a member of Newcastle-on-Tyne monthly meeting, he assisted in the classifying of the volumes of the Friends' Library at the season of its removal from 304 Arch Street to its present site, 142 N. Sixteenth Street, and he made a card catalogue of the volumes therein. For several years he has been catalogue of pamphlets and books in the Pennsylvania Historical Society's Library. His sister Ethel, graduate in Scientific Gardening and Floriculture, now visiting him, was as surprised on witnessing the academic honors conferred upon her brother, as he was a few days before to see her in America, after a separation of twenty-two years.

A WHITTIER LETTER.—The following is a part of a hitherto unpublished letter of John G. Whittier which appears in the *London Friend* of the 6th instant. It was addressed to the Rev. Edmondson at Detroit, in reply to an inquiry whether Longfellow had come much in contact with Friends,—which might account for the peace-loving character of his poetry:—

"My Dear Friend.—My pleasant acquaintance with Henry W. Longfellow commenced more than forty years ago. I scarcely need say that I valued his friendship highly, and that I felt his death as a serious bereavement. The circle consisting of Emerson, Hawthorn, Longfellow, Holmes, Fields, and myself is now reduced to two. Did they meet Dr. Holmes when in this country?"

"Longfellow, I think, never personally knew many members of our Society. He was a Unitarian of the Channing School, and his poetry reflected the peace principles of his great theological friend and teacher. I put him in a way to be a friend, but in which he was a good deal interested; he liked the dress of Quaker women, and I remember his admiration of my cousin, Gertrude Whittier Cartland. A true gentleman, a beautiful spirit, he had no enemies. He was a reverent and religious man, and was a true disciple of the Master than many who looked upon him as a heretic.

"I am, very truly thy friend,  
"JOHN G. WHITTIER.  
"Amesbury, Eleventh Month 10th, 1885."

### Westtown Notes.

The fall term of the School closes this week and will be followed by a vacation lasting until First Month 2nd, 1908.

DR. BENJAMIN SHARP, of the Academy of Natural Sciences, gave the regular School lecture last Sixth-day evening, on "The Story of Sugar and Cocoa."

On First-day evening Isaac Sharpless addressed the boys and girls, speaking to them earnestly and impressively on duty, courage and the growth that comes from facing hard things.

PERSS HILLECK and FREELOVE PYLE of Scipio Quarterly Meeting, New York, were at the School over last First-day. Perss Hilleck had acceptable service at the meeting for worship on First-day morning, and the visit of both Friends was enjoyed socially by the family.

A "mock trial" was the entertainment at the meeting of the Literary Union last week. The witnesses were handled skilfully so as to bring out the evidence, and the whole case conducted so as to illustrate many phases of court procedure. The jury gave a verdict of "not guilty" and the prisoner, who was charged with theft, was discharged.

## Gathered Notes.

The University Extension Society has made announcement of the series of lectures to be delivered during the autumn and coming winter in Association Hall. This is the eighth season that this work has been carried on at Fifteenth and Chestnut Streets, with a steadily increasing success. It is doubtless the last season that the courses will be delivered in Association Hall, for seventeen years the centre of interest in the University Extension movement has been shifting the meeting place to this corner. The Young Men's Christian Association expects to move into its new building on Arch Street, and a new home must then be found for this educational movement that has been for so long identified with it.

Nineteen lectures to be delivered on Third-day evenings began on the Tenth Month 29th, by Richard Watson Gilder, editor of the *Century Magazine*, on "The Reading of Poetry." This was followed by three others on successive Third-day evenings, by Charles H. Caffin, on "The Development of Modern Painting."

After the first of the year, Professor Zueblin will deliver six lectures on "The Common Life," beginning First Month 7th; and on Second Month 18th, J. C. Powis will begin a course of six lectures on "The History of Liberty." His subject for the C. C. of the educational year. His work in England as a staff lecturer of the Oxford University Extension Society, as well as in this country, has given him a place in the front rank as an educational reformer. Professor Zueblin, of the University of Chicago, is one of the strongest and most successful of the University Extension lecturers in the West, especially upon civic and sociological subjects.

CHARLES F. MORSE, of St. Johnsbury, Vermont, has completed the copy for a Bulgarian-English dictionary and has received word from Samakoff that the copy has arrived there safely by registered mail. He has been nearly four years in preparing the copy, and there are twenty-five thousand copies of it. In 1897 a mission was a mission for the American Board in Bulgaria. He published a small Bulgarian dictionary, and this has been the only medium through which the missionaries and the students in the higher schools of that country studied English. The second edition of the dictionary is being prepared for and sent to the hands can be raised to publish this greatly enlarged edition.

In the midst of the almost universal strife and gloom which prevail in Russia, well-nigh the only bright spot is found in the free circulation of the Bible. And hence it is with peculiar pleasure we read that last year the British and Foreign Bible Society circulated no fewer than 501,124 copies or portions of Scripture in Russia, with 62,600 more in Siberia, making in all 564,124 volumes within the dominions of the Czar. As indicating the polyglot nature of the work, it is well worthy of being noted that among the many languages represented were not only Russian and Slavonic, but Finnish, Polish, German, Lettish, Estonian, Lithuanian, Yiddish, Hebrew, Swedish, Armenian, Chuvash, Votyak, Chinese, Japanese, French, English, Persian, Turkish and Turki.—*Missionary Review of the World.*

The numerical fruits of fifteen years' work is shown by the record of a Moravian mission station which was opened in 1891 at the northern end of Lake Nyassa, Africa. For five years there was not a single convert. In seven years there were fifty-two professing Christians. Last year, 1906, the station had 1,100 converts. The district was four hundred and thirty-four, while one thousand one hundred and ninety-three were under religious instruction.—*Presbyterian.*

PRESIDENT ELIOT, of Harvard, says: "The ministry sweetens and softens a man, making him more sympathetic and more loving. It is not a strenuous life, in the vulgar sense; but it is a full, varied and beautiful life. It destroys nothing, hurts nothing, and poisons nothing. It crowns out evil by fostering good. It deals with the things that abide—faith, hope and love. It works on behalf of the ethical principles on which real progress consists. In spite of the illusions of pleasure, wealth and material prosperity, we all believe that the true end and the truest actions of life are the real gains of mankind are ethical."

## SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has taken measures to inform the public that he will not again consent to accept the nomination for the Presidency, and has forwarded instructions to all Federal office-holders that an advocacy of his renomination by them

would be regarded as a serious violation of official propriety, and would be dealt with accordingly. He has stated "that under no circumstances" would he be a candidate for or accept another nomination.

On the 16th instant, a fleet of sixteen giant battleships left Hampton Roads, Va., for a voyage to the West Indies. It is said to be the most formidable armada of U. S. men-of-war ever known. Its destination, it is announced, is to be the harbor of San Francisco.

A sub-committee of the U. S. Senate has been examining some recent transactions in Oklahoma, by which the United States Indians have been swindled out of valuable lands by an unscrupulous band of Americans and Mexicans. A report on this subject which has been prepared states that for twenty thousand dollars at least two hundred and fifty thousand dollars' worth of holdings was secured, sometimes by heading, but mostly by brutal treatment, forging deeds or taking advantage of the Indians' ignorance of white men's ways.

In an address recently made at West Chester, Pa., James Wilson, Secretary of Agriculture at Washington said: "Through the department's effort we are now growing 2,000,000 mill tons of sugar in the United States and shipping rice to the Orient; we are making four hundred thousand tons more of beet sugar every year than we ever made before, and we have helped to make it possible for our agricultural surplus to pay the expenses of the National Government. We have even been making the wild cat furnish milk, butter and beef."

The Pennsylvania Railroad Company in an official statement announces that the two-cent rate law has caused a large decrease of its earnings in this State, and that this decrease in revenue is acute and has no prospect of any material increase or relief stimulated by the reduction in the rate per mile.

Statistics have been published showing that four hundred and seven persons committed suicide in Chicago in the twelve months ending on the 1st instant. Of these two hundred persons were married.

A movement has been in operation in Galveston, Texas, to divert immigrants to that port, and within the last six months several hundred persons, mostly Jews, it is said, have entered the United States through the port of Galveston. A Jewish bureau of immigration there has been supplied with funds to cast the net, and to attract the Jews to various places throughout the West, towns and cities where the scarcity of labor makes it possible for the immigrants in a short time to support themselves. The bureau keeps in touch with the Jewish charitable associations, and, guided by them, distributes gifts from them, and distributes the immigrants, according to what they can do and according to what class of work a town needs. Woodworkers are sent where men of the trade are in demand and leather-workers and other skilled laborers are treated in the same way.

The Attorney of the State of Illinois announced that he will enforce the laws to close every saloon in Chicago on the First-day of the week.

Ernest Thompson Seton, a well known author and explorer has lately stated before a meeting of ornithologists in this city that he had been commissioned by the Governor General of Canada to arouse interest in Canada to obtain the co-operation of our Government with that of the Dominion in protecting wild birds. He said there were many little islands in the lakes and rivers of the Continent which were useless to man and should be made Government reserves, where birds might breed undisturbed. He asked the co-operation and advice of the members of the union in deciding what points should be selected.

A hotel in Grand Rapids, Mich., is said to be the first one to be heated by electricity. Electric radiators have been installed which give heat and light also. The atmosphere is controlled from the office as well as in the rooms, and the heat is not only clean and heated and the warmth from the luminous radiators is instantaneous. An economy of heat thus effected is a valuable feature of the system.

The prevalence of typhoid fever in Trenton, N. J., which derives its supply of water from the Delaware River, has alarmed the city authorities, and it is said should occur, and earnest efforts are contemplated to procure drinking water from a purer source.

FOREIGN.—The Russian minister of finance has lately informed the Douma that ninety-three million dollars would be needed to cover the extraordinary expenses of the Government and the Douma would be asked to sanction the conclusion of the necessary loans.

It has been estimated in England by dealers in grain that the crop of wheat throughout the world this year

would fall short of the demand, and would be fifty million quarters below the crop of 1906.

It is stated that on some of the German highwa steam freight trains are becoming common. The cars have unusually large wheels so as to reduce the tractive effort. Each car is made up of two parts which are coupled together so as to form a four-wheeled wagon the coupling being free so as to allow turning of curv with ease. The locomotive operates by steam power oil being used to heat the water. About twenty to can be carried by the trains at a speed of five miles hour on a level.

A despatch of the 12th instant from Washington says: "Central American nations propose to establish by treaty a permanent court of arbitration. It delegates to the Central American Peace Conference now in session here, announced an abstract of the proposal. The idea is that of being of international importance, as the arrangement, if adopted, would be taken as a basis for the creation of the gene court contemplated by the recent conference at 1 Hague. The Central American republics propose binding themselves to submit all controversies or questions that might arise between them to the Court if respective foreign departments cannot settle the Court shall also have jurisdiction over such questions as individuals of one Central American country may raise against any of the contracting governments on account of the violation of treaties, conventions or other treaties of international character, no matter whether such individual government supports his claim or not, provided, of course, that he has exhausted legal remedy afforded him by the law of the country which he is complaining. It shall also have jurisdiction over such questions as any one of the Central American governments may agree with any foreign government to submit to it. The Court is to consist of five judges one named by each republic."

## NOTICES.

WANTED.—A position as companion for an elderly or semi-invalid lady in or near Philadelphia. Good references will be given.

Address M. S. K., Box 40, R. F. D., Macedon, N. Y.

NOTICE.—Professor Frank P. Graves, of the department of History and Philosophy of Education in the State University, Columbus, Ohio, will address regular meeting of the Friends' Educational Association, at 2:30 P. M., First Month 11th, 1908, at 140 Sixteenth Street, on "New Ideas in Intellectual Discipline and Culture."

NOTICE.—The Westtown Calendar for 1908 may be purchased at 304 Arch Street or at the School. Price twenty-five cents; by mail thirty cents.

EGBERT S. CARY,  
Westtown, Pa.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN at Tunassessa, New York. A Friend or his wife are wanted as Superintendent and Matron this Institution.

Application may be made to  
JOSEPH WISTAR, Woodbury, N. J.  
JOHN B. GARRETT, Rosmont, Pa.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Philadelphia.

WESTTOWN BOARDING SCHOOL.—The stage meets trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:49 and 4:32 P. M., other tra will be met when requested; stage fare fifteen cent after 7 P. M., twenty-five cents each way. To see the school by telegraph, write West Chester, D. and phone 114 A.

WM. B. HARVEY, Superintendent

DIED.—On the twenty-seventh of Eleventh Mon at Chalfont, Malvern, England, ELLEN GRAH daughter of William and the late Elizabeth Graha aged sixty-one years. Her end was peace, and funeral at the cemetery, Malvern Wells on Seven day, the 30th of Eleventh Month, was a favored occasion, and well attended by friends from various places.

Second Month 21st, 1907, at her residence, Columbus, New Jersey, MARY WILLIAMS CARLSKAR, aged twenty-three years. She was a member and overs of Upper Springfield Monthly Meeting of Friends, at Mansfield, N. J.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, TWELFTH MONTH 28, 1907.

No. 25.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

A handsomely bound Oxford Bible has been selected and purchased at the Methodist Book Room in New York, on which the present governor-elect of New Jersey is to take the oath of office. But it is doubtful whether the Bible will then be open at the place where Jesus says: "Swear not at all."

## Eradicating Temptations by Substitutes.

A view on prohibition which startled his audience in Chicago was expressed last First by a bishop who contended that at present saloons are a necessity. The same would apply to all sins in men that become a habit their master. Does a bishop for the religion of Christ momentarily forget that Christ is come to destroy in man the works of the devil by being himself their substitute? If we treat sinful indulgences as a necessity at present, we make them a fixed necessity for the future.

But our concern is with this sentence of engaged agent of Christ, namely: "When substitute for the saloon pleasure is found, prohibition can be worked out." This lying off one carnal pleasure with another leaves a man under dominion of the flesh still. To be radical the remedy must be art changing; as when an unsteady drunkard on the road was saying to his friend: "I can't make myself love God enough to not drink;" his friend replied: "I love Him because He first loved me." The drunkard once straightened up, and walked erect as if a new life had come into his soul. It had. Henceforth the love of God came in him the substitute for the saloon pleasures. "The expulsive power of a new affection" began to create in him a clean heart, and renew "a right spirit within him." It was thenceforward a changed and sober

man. No carnal substitute could have lifted him out of carnality.

All bishops and ministers of Christ are under engagement to apply that substitute in co-operation with his Spirit. Their profession is, "I am not ashamed of the Gospel of my Lord Jesus Christ, for it is the power of God unto salvation to every one that believeth." Thousands of witnesses can testify to this antidote for sin as a known experience.

Let us welcome all help that prohibition, or removal of temptation from without will give to the drinkers, but it is the prohibition from within that does the work most surely,—the prohibition of Christ in them, the hope of glory, the hope of purity, where his love is constraining them, and they love to live unto Him who died for them and rose again, and is alive forevermore.

If no efficient substitute is yet found for the saloon or the pleasures of vice, then has Christ died in vain. The Gospel love and spirit is the power, the antidote to the saloon, the river of his pleasures surpassing the lower pleasures, and the Gospel way is the direct way to the creation of a clean heart. There are round-about ways, by law and by fear and by substitutions, but the Gospel alone can make these effective, and can best take the place of them all. Even without need of saying intemperance, it lays the axe at the root of it.

## The Observance of Lent, Easter, Christmas, &c.

The objections of the religious Society of Friends to all the so-called holy days are that they are human inventions without scriptural warrant, whose tendency is to lead back into superstition and ceremonialism, which are foreign to the Christian religion as set forth in the New Testament.

Having been convinced by the precepts of our Lord Jesus Christ, the testimonies of his apostles, and our own experience, that the worship and prayers which God accepts are such only as are produced by the influence and assistance of his Holy Spirit in the heart; we cannot consistently unite with any in the observance of public fasts, feasts, and what they term holy days, or such injunctions and forms as are devised in man's will for Divine worship. The dispensation to which outward observances were peculiar having long since given place to the spiritual dispensation of the Gospel, we believe the fast we are now called to is, an universal and continued fasting and

refraining from everything which has a tendency to defile the soul, and unfit it for becoming the temple of the Holy Ghost, according to the injunction of Christ to his primitive disciples, "If any man will come after me, let him deny himself and take up his cross daily and follow me." Luke ix: 23.

The period called Easter must mean to any one who genuinely professes it, not a day of display or gratification, but the experience of living unto Him who rose again. "Blessed and holy are they that have part in the first resurrection," they seek the things that are above with Christ, they set their minds and hearts there and not on worldliness, they are dead as to their past interest in sin, and their life is hid with Christ in God; and when Christ, who is their life, shall be manifested they shall likewise be manifested in glory.

The desire which is natural to the unregenerate mind to observe these days as opportunities for ease and self-indulgence applies also to other conventional so-called religious holidays as Thanksgiving day, Christmas, etc.

For many centuries the twenty-fifth day of the Twelfth Month has been observed as a festival in honor of the birth of our Saviour, although there was no such observance for the first three hundred years after his death. Those who observe the day should know upon what its claims for recognition are based:—the few who cannot conscientiously do so should be able to give the reasons for declining to recognize it.

Many of those who celebrate it believe that Christ was born on that day, and some religious teachers, priests and ministers, seek to confirm this belief. Those who are better informed do not claim to observe the day of Christ's nativity, but only to celebrate the event. Before stating objections to the practice of observing the day it may be well to say that the birth of our Saviour, which was heralded by an angel as "Good tidings of great joy," was, next to his death on Calvary, the greatest event in the history of the world.

Much learning and great research have been brought to bear upon the time of the nativity of our Lord, but there is no foundation in sacred or profane history for fixing the birthday in the Twelfth Month.

The greater number of Protestants as well as Roman Catholics believe that the date of Christ's birth is as definitely fixed as any other historical event, and the observance of "Christmas" as such helps to perpetuate this error.

The day was originally a heathen festival of sun worship celebrated with immoral rites, and in the fourth century was baptized into a Romish mass to commemorate the birth of Christ. Shall we recognize the

authority of the Church of Rome to fix the day or to appoint the mass.

Many professing Christians keep this so-called "Holy Day" in a very unholy manner, while many irreligious persons make it a day of revelry and debauchery. The motto for the day seems to be, "Eat, drink and be merry."

Another evil connected with its observance is the Santa Claus myth. Professing Christian parents tell their children that this mythical person brings their presents to them. Children who are allowed to grow up with a belief in this fiction, lose a measure of confidence in the veracity of their parents when they come to learn the truth.

The growing practice of making costly presents at this season has become a serious evil. Does not a spirit of ostentation frequently lie at the bottom of the motives which prompt it? The receiver often feels placed under obligation to make a return which is not convenient or agreeable. Simple and inexpensive tokens of affection bestowed on kindred or near friends may be commendable, but no good reason appears for making such on this day rather than some other. Every considerate mind will see that the money expended for elaborately wrought or highly ornamental Christmas or New Year's gifts would be put to a more noble and Christian use in feeding the hungry and clothing the poor. This course would be consonant with the injunction of our Holy Redeemer, "When thou makest a dinner or supper call not thy . . . rich neighbors, . . . but call . . . the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just."

May we not conclude that there was a Divine purpose in not leaving upon record anything that would fix the time of Christ's birth? Is it unreasonable to suppose that the keeping us from idolatry and superstitious observance of days may have been the reason?

If the apostle was so discouraged over the apostasy of the Christians of Galatia as to write to them, "Ye observe days and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain;" how much more would the same or stronger language be applicable to those of our day.

After an honest, intelligent consideration of the subject ought not every lover of Truth to ask himself, can I innocently observe as such the day commonly called Christmas? While there are no doubt those who sincerely believe that in the observance of these so-called holy days, they are in the performance of a religious duty, let all consider whether they are not, in so doing, exhibiting a tendency to drift back into superstition and ceremonialism.—*Tract Association of Friends.*

A Christian when he makes a good profession should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—*Pecker.*

For "THE FRIEND."

### JUST WAIT.

A little light upon thy path  
Thou needs't to show the way;  
Thou'lt surely stumble in the dark  
Without the heavenly ray.

Thy way, to thee entirely new,  
Thou needs't God's help to see.  
Alone thou need not ever go;  
With light He waits for thee.

New service He requires of thee,  
New battles now to fight,  
A single thing thou need'nt can do  
Without his holy light.

His special help just now thou needs,  
No other help will do;  
Just wait, thou can't succeed,  
Unless He help thee through.

Dear fainting soul, just feel  
His hand outstretched to thee,  
And by the light that comes from Him,  
His glory thou wilt see.

Old age, with bowed head,  
And feeble heart and limb,  
O give the battle over,  
O give it up to Him.

Just wait, and see Him do the work,  
And fight the battle through,  
For Christ within, He doeth all,—  
Is shield and buckler too.

D. F. W.

### Thou Shalt Kill No One.

In an article lately published in *The Independent* by Count Leo Tolstoi under the title "Thou Shalt Kill No One," this Christian doctrine is upheld in a convincing manner, and some interesting statements are made respecting an undercurrent of religious belief upon this subject in that country which may be new to some of our readers. After reviewing the sad condition of the Russian people he says:

"In many respects the situation of the Russian people is similar to that in which some European nations found themselves a hundred years ago, but there are many things which make their situation altogether different. . . .

"The Russian people cannot help seeing the vanity of fighting violence with violence—on which the European nations have wasted so much strength. Herein lies one cause of the difference of the present situation of the Russian people from the situation of the people of the Western world a hundred years ago.

"The other and more important cause is that aside from the official so-called Christian religion, which has been inculcated alike in the Russian people and the European nations—there has always existed from ancient times in the Russian people another unofficial, living Christian religion, preserved in some strange way, through the holy lives of old people, through fanatics, pilgrims—a religion which penetrated into the people, the proverbs and stories and legends, taking a firm hold on them and guiding them. The essence of this religion is that man should lead a God-like life, satisfying his soul that all men are brothers, that what is great before man is an abomination before the Lord, that a man can save himself not by observing certain rites or by prayers, but by

deeds of benevolence and love. This faith has always lived in the people and has been their true faith, which guided their life side by side with the false church religion which was outwardly inculcated in them. This true faith was firmly rooted in the people until some seventy years ago, but during the last fifty years, especially because of the decline of the morality of the clergy, particularly in the monastic life it began to weaken in the masses of the people, and it stood out in the sects of the Molokans, Stundists, Chlists, Subbotnik God's People, Malovantsi, Egovists, Dou hobors and many others. The common traits of the majority of these sects, arising from the general positive renunciation of the Greek Orthodox faith, were the introduction into the conduct of their life, moral Christian rules and the refusal to recognize the demands of the ruling power—above all, the refusal to recognize the legality and necessity of murdering a human being by another. This faith of late started to crystallize itself and assume a clearer aspect, as if to resist revolutionary wrath which has seized portion of the Russian people. People of different social standing and different education, professing this faith, are ever growing in number, and these people are coming ever nearer and nearer to one another as their conception of the Christian truth becomes ever simpler and is introduced into life.

"Thus, notwithstanding the general trend of the Russian revolution with the revolutions that preceded it, the Russian people cannot help arriving from their revolution to a different outcome than that of the Western nations in the last century.

"An intense struggle is going on in Russia at present between two diametrically opposed qualities in human nature between the brute in man and the Christian.

"Two ways are now open to the Russian people: the road along which the European nations have gone and are still going that is, to fight violence with violence to overcome it, and to establish by violence and maintain by violence the new order of things. The other way is that of the people, realizing that the unification of the people by means of violence is only temporary, but that there is only one conception of life and the law emanating from such a conception that can truly unify the people, will make an effort to define to themselves clearly this conception of life and the law emanating from it, excluding under any circumstances the permission to commit murder—to define to themselves this conception of life, and build their life upon this alone, and not upon violence.

"And such a substitution of the unification of the people, based on violence, for a unification founded on a Christian conception of life will take place, I believe, in our time, not only among the Russian people, but also in the whole Christian world. . . .

"And the recognition and the establishment of such a moral and religious doctrine are not only possible, but life becomes

possible without the recognition and establishment of this religious and moral law, which is nothing else than the familiar teaching of Christ in its true sense, which is so near to all of us. And I believe that our senseless and terrible revolution will rid the majority of the Russian people to recognize, establish and introduce into their life this religious and moral principle—the Christian doctrine.

"There is but one way out for the people from the miseries which they are bearing, and which are forever increasing. This way is—to recognize and introduce into the true Christian doctrine which will open a new era for mankind."

**BAD SPEECH AND GOOD SILENCE.**—"You n't need to tell a man to stop when he saying what you don't like," said a young man. "You can stop him without speaking to him by the way you listen. I was out in the woods not long ago with some friends. We were fishing away off from everybody, and were spending the night with a man who lived on a little farm in the middle of the woods ten miles from his nearest neighbor. As we sat round the fire in the evening, he began to tell us stories. The best ones were the most entertaining and the most stories I ever heard, but they were clean and wholesome. After these he started on another, and as he went on began to appear that this story was of a ferent kind, morally. Nobody said anything, but I saw one of the men I was with looking at the story-teller as steadily as you would hold your gun on a moose, and another of my friends looked up and held his eyes on him in the same way. Well, sir, he began to stumble and hesitate; and then abruptly wound up the story suddenly without having told it as he had intended. Now they didn't say anything to him, but they stopped him short. I believe you can do it that way almost always, if you really mean it."

There are some things that need to be stopped forcibly, as the abuse of little children or helpless women. There are others that need to be checked and removed by words. But there are some that look, or the potent influence of disapproving silence will suffice to stop. If we don't like a thing and are sincere in not liking it and in wanting it stopped, our position will usually be felt whether we say anything or not. Two men looking earnestly at him out of clean eyes stopped the story-teller in the woods. The same treatment will usually stop the bad story-teller in school or town.—*Forward.*

I do believe in simplicity, says Thoreau. It is astonishing as well as sad how many trivial affairs even the wisest man thinks must attend to every day, how singular an affair he thinks he must omit. When a mathematician would solve a difficult problem he first frees the equation of all unnecessary and reduces it to its simplest terms. So simplify the problems of life, distinguish the necessary and the real, and be the earth to see where your main business runs.—*The Lynn Item.*

"ENQUIRE ye after the old paths and walk therein."

"Cast up, cast up a highway, gather out the stones thereof."

"Not by efforts to draw the young into hasty professions of religion, but by directing the attention of their tender and susceptible minds to the 'Light of Christ within, as God's gift for man's salvation,' they may be induced to co-operate therewith, and thus attain that rest which remaineth for the people of God."

The above quotation, which I found copied some time since, I think from John Barclay, seems as if it were the watchword for us, and the very ground of all true religion. The religion of our Lord and Saviour Jesus Christ is our professed religion and not something of our own, and I am often reminded of the sifting it requires that we may keep this pure, after having once obtained it, that we may keep it unmixed, in true humility, and nothingness of self. It is the natural desire of man to be something, to be thought something, which is all above the cross; and we are told, the cross is the only way to the crown. How eminently this shone forth among the early Friends, when their lives were at stake. What they did was a serious matter, and was for conscience sake. Their expressions, and professions, their protests, and testimonies, were all of necessity begotten of the Spirit of Truth, which bore witness thereto. Thereby they were preserved in the life of righteousness, and grew in grace.

Oh, I have thought in this time of outward ease, we have to contend with the enemy in other ways within; and yet believing that grace is sufficient, the measure is in store that can, and will preserve, or restore. Having known of the true foundation, repentance and amendment, the new birth, and then realizing again descending from time to time, into the washing pool, the bottom of all things, that faith may be renewed, the vessel purified, there will be a freshness; all oldness will be kept out, and new and untried things will not enter. Undoubtedly God is equal to his own work and preservation under all circumstances, if we but keep close enough to Him. Here is our safety and the only one. Surrounded by those whom we own and have the fullest unity with, or by those differing—it is the same, "the Lord is a strong tower unto which the righteous runneth and findeth safety."

We are subjects of influence, and possibly ere we are aware, may drift with that which we are in contact with; but keeping to the gift within, changing to please neither ourselves nor others, but adhering to the cross of Christ, remembering it is better to do naught than to do wrong, we believe the gift of the Divine Spirit will preserve. Oh, what a precious thing—anchored unto Christ, a true witness! Then can it be truly said, "Ye are the light of the world," "Ye are the salt of the earth." "A city set upon a hill cannot be hid." It is worth the trying ourselves by the true standard to know this, but the biasness of human nature obstructs it; hence it often

FOR "THE FRIEND."

has seemed necessary to pass through affliction or persecution, that there may be an entire unveiling, and re-anointing of the eyes.

I feel a word of encouragement for us all to prove ourselves, not only for our own sakes, but for the standard of Truth; for the Truth is the Truth, saith my soul, and there are many confirmations thereto even in this day, if that is necessary. Oh that we may be so faithful that we may possess all the Truth, all the testimonies in their entirety, that we may reap the fruits thereof, the full ripe fruits which are for others.

The many testimonies we meet with, from people of the world, who are quick to see, and accurate judges, and though they may seem pleased with a liberal spirit, in which they walk, yet in their hearts do not own it; these are evidences that the Spirit of Truth is the Teacher, the convincer, even in those who were not schooled as we; and may we not believe that when there becomes a willingness there will become an increase of the true kingdom of the Lord Jesus Christ, and the fuller fulfillment of the ancient prophecies concerning Him, and his religion.

Then, beloved ones, let us not be led into a new way, a way our fathers did not know, nor believe in. Remove not the ancient landmarks which our fathers have set, and established by the loss of life, that we may be their true children, and above all the true children of our Father who is in heaven.

CYRUS COOPER.  
SALEM, OHIO, Twelfth Month 7th, 1907.

**DR. FOTHERGILL TO HUMPHREY MARSHALL, ASKING FOR ZOOLOGICAL SPECIMENS.**—"Whilst I am putting thee upon these services, I must desire thee not to give into these searches so much as either to lessen thy attention to the duties of thy station here, or thy regard to the more essential ones of another life. I endeavor to keep all these things in their proper place; and by no means permit them to interfere with more important considerations. They are lawful, but may not be to all expedient; and whilst I am gratifying an inclination the most innocent, I would take care not to hurt another. I shall be pleased with thy correspondence, and if occasion offers, shall gladly promote thy interest here, as well as contribute to it myself; but still, remember these pursuits are not the main business of life, but may be allowable recreations.

"Follow the example of wise men; seek their company, and then thou wilt become such thyself, and an example to others. Farewell."  
JOHN FOTHERGILL.

**MOHAMMEDANS and heathen do not believe it is consistent for a Christian to engage in war.** They say: "You want to convert us to your faith, but do not show by your actions that you have that faith or believe what you teach!" The Jews tell us Christians that the wars which the Christians wage are evidence that Christ, the Prince of Peace, has not yet come, and that hence mission work meets with little success.—*Herald of Truth.*

## OUR YOUNGER FRIENDS.

## COUNTRY BOYS.

Up with the early songbirds,  
Fresh for the busy day,  
Driving the cows to pasture,  
Tossing the new-mown hay.

Hunting for eggs in the barnyard,  
Riding the horse to mill,  
Feeding the ducks and chickens,  
Giving the pigs their swill.

Running of errands for mother,  
Picking the early greens,  
Hilling the corn and potatoes,  
Shelling the peas and beans.

Going to school in winter,  
Learning to read and spell,  
Working at home in summer,  
Gathering knowledge as well.

Growing to useful manhood,  
Far from the noisy town;  
One of the country lads may yet  
Attain a righteous crown.

HELEN WHITNEY CLARK.

Two of Us.—“You had better do as we want to, or you will get into trouble.” The boy who spoke this was the leader of a group of rather rough looking boys. The one to whom he addressed it was smaller than the rest of them, and stood pale and trembling before them. Through their leader they seemed to be demanding something of him.

“I can’t do it,” he said, his voice faltering a little as he spoke, but his lips drawn firm, and his eyes steady and unwavering.

“What’s the reason you can’t? You will have to, I tell you. We are going to make you do it whether you want to or not. We are all of us against you alone, and how are you going to help yourself?”

The boy who was beset with such overwhelming odds as this, was silent for a moment, and then he looked the other in the eye, and said: “I can’t do it; it’s wrong, it’s mean, and I can’t do a mean thing. I am not as much alone as you think I am, either. There are two of us, and the other one has always been more than a match for all that have come against him.”

“Two of you,” sneered the other boy, “and where’s your partner, I’d like to know? Why doesn’t he show up? He’s a pretty fellow to leave you in the lurch. Much help you’ll get from him! I guess you’ll be used up before he comes.”

“No, I shall not,” answered the other boy, quietly, “for he is here now. It is just as I told you; there are two of us, and the other one is—God.”

The leader of the rough boys started back in amazement. He had not expected such an answer as this. He looked for a moment into the determined face of the little fellow before him, and then, casting a sheepish glance at his companions around him, he said: “Come on, fellows; let him alone. There is no use fooling with such a chap as that.” And away they went, leaving the younger boy triumphant.

His brave answer rang in my ears as I went my way down the street, and has rung there many and many a time since, when I, too, have been tempted to yield some principle or compromise in some way with wrong

and threatened if I did not. In my moments of weakness and yielding I have stopped and said: “No, I may seem to be all alone, and the odds against me, but don’t let me forget there are two of us, and the other one is—God.”

God and one man make a majority, and God is always with the man who is bold enough to take his stand on the side of right. Remember that, boys; and say to yourselves when you are sure you are right, but are tempted to give up the right, “There are two of us.”—*Well-Spring.*

DOES JESUS COME HERE? A little five-year-old child of poor parents, being shown over a home of great wealth, as she saw the rich carpets and sumptuous furnishing, looked up into the face of the lady, and said: “I would think Jesus must come here very often, it is such a fine house and such a beautiful carpet. He comes to our house, and we don’t have any carpet. I am sure He must come here very often, doesn’t He?” Receiving no answer, she repeated the question, and the answer was, “I am afraid not.” After the child went home her powerful little sermon remained, and that evening the lady repeated it again to her wealthy, worldly husband, and it resulted in both husband and wife receiving Christ, and opening their hearts and home to Him. It is the word spoken from the heart for Jesus, and carried by the Spirit, that does the work, whether the preacher be child or orator.—*Selected.*

## HISTORY OF FRIENDS.

(Continued from page 157.)

DAVID BARCLAY of Ury, descended from an ancient and honorable family in Scotland, was born in the year 1610.

In his youth he was a volunteer in the army under Gustavus Adolphus, king of Sweden, in which he rose to the rank of major.

On the breaking out of the civil war he returned home, and became colonel of a regiment of horse on the side of the king; but on the success of Cromwell in Scotland, he lost his military employments, which he never again resumed.

He was afterwards member in several successive parliaments, for Sutherlandshire, or the shires of Angus and Kincardine, and acquired great influence in the country, especially in his own neighborhood, by his strenuous and successful efforts, in favor of the nobility and gentry who had forfeited their estates in the struggles of the time. The last parliament in which he sat was in the year 1656.

After this he gave up all public affairs, and lived in retirement. In the year 1663, he lost his excellent wife, Katharine Gordon, daughter of Sir Robert Gordon, of Gordonstoun. And about the same time (though he had already suffered severely for the cause of King Charles I.) he was, soon after the accession of Charles II., imprisoned in Edinburgh castle. This was supposed to be in consequence of some act under Cromwell, to which he had been a party. He was at length liberated, without any thing

having been laid to his charge, or reason given for his commitment.

David Barclay had now passed through many vicissitudes, and tasted of prosperity and adversity, and by his general conduct among men, gained the good opinion of most. In his retirement from the world he had been brought to see the state of his own heart, the uncertainty of all earthly things, and of every condition, from that of the king on his throne, to that of the most destitute person. He observed too, that neither justice nor innocence could protect nor any good deeds he might have done for others, secure him from envy and persecution. In this perplexity of mind he thought it was high time for him who had spent so much of his day in the service of others (for he was now more than fifty years of age), to devote the remainder entirely to the service of God.

Considering these things, he looked round earnestly and anxiously to discover which society of Christians he should join; and in all the different persuasions, he observed that each claimed to be the only true Christians, yet they not only differed from each other, but when it was in their power, persecuted each other, with the greatest violence.

He concluded that the Christian religion must in itself be very good, since all wish to claim it for themselves: yet still that a could not be right when they differed so widely from each other. So, he took the New Testament, and studied it deeply; the only sure way to find the pure religion of Christ, and saw that that religion was righteousness, and peace, and joy in the Holy Spirit; that it taught us to be humble, patient, self-denying; to endure a things, to suffer all things for Christ’s sake; and not to place our happiness or comfort on this world, or the things of it.

While reflecting on these things, he heard of a people called “Quakers,” who, though derided for their singularity, bore witness much plainness and simplicity both in their words and deeds, a remarkable testimony against the follies and vanities of the world; and he thought within himself that if they were what even their enemies acknowledged them to be, there must be something extraordinary about them.

With the greatest earnestness he set about examining into this way, which was “every where spoken against,” and he found that they were a sober self-denying people, who loved each other, who gave up all for the sake of the religion they professed, and were content to suffer for it. In short, he considered that their practices and principle came the nearest to what he had read in the New Testament, and thought that if Jesus Christ had followers on earth these were they; so he joined them, and became eminent for his religious life, as he had formerly been for his bravery. He was greatly strengthened in openly avowing his principles by John Swintoun, a man of note and influence in Scotland, who had been his fellow prisoner in Edinburgh castle, an who had heartily embraced the doctrines of the despised Quakers.

Of course this change brought new trial on David Barclay. At Aberdeen the peo-



le Quakers were often attacked by people upon them by the zealots of the day. None bore these indignities with more linness than David Barclay. At one time men he was very rudely treated, one of his friends lamented, that he who had been so honored, should meet with such rough usage in his old age; but he replied: "I find more satisfaction, as well as honor, in being thus insulted for my religious principles, than when, a few years ago, it is usual for the magistrates, as I passed the city of Aberdeen, to meet me on the road and conduct me to public entertainment in their hall, and then escort me out again, gain my favor."

Now you shall have another ballad of John Whittier's, which he wrote about this soldier of Gustavus Adolphus.

Up the streets of Aberdeen,  
By the Kirk and College green,  
Rode the Laird of Ury;  
Close behind him, close beside,  
Foul of mouth and evil-eyed,  
Pressed the mob in fury.

Flouted him the drunken churl,  
Jeered at him the serving girl,  
Prompt to please her masters:  
And the begging carline, late  
Fed and clothed at Ury's gate,  
Cursed him as he passed her.

Yet, with calm and stately mien,  
Up the streets of Aberdeen  
Came he slowly riding;  
And, to all he saw and heard,  
Answering not with bitter word,  
Turning not for chiding.

Came a troop with broad-swords swinging,  
Bits and bridles sharply ringing,  
Loose and free and froward;  
Quoth the foremost, "Ride him down!  
Push him! prick him! throw the tawn  
Drive the Quaker coward!"

But from out the thickening crowd  
Cried a sudden voice and loud:  
"Barclay! Ho! a Barclay!"  
And the old man at his side,  
Saw a comrade, battle tried,  
Scarred and sunburned darkly;

Who, with ready weapon bare,  
Fronting to the troopers there,  
Cried aloud: "God save us!  
Call ye coward him who stood  
Ankle deep in Lutzen's blood,  
With the brave Gustavus?"

"Nay, I do not need thy sword,  
Comrade mine," said Ury's lord;  
"Put it up, I pray thee:  
Passive to his holy will,  
Trust I in my Master still,  
Even though he slay me:

Pledges of thy love and faith,  
Proved on many a field of death,  
Not by me are needed."  
Marvelled much their henchman bold  
That his laird, so stout of old,  
Now so meekly pleaded.

"Woe's the day," he sadly said,  
With a slowly shaking head,  
And a look of pity;  
"Ury's honest lord had reed,  
Mock of knave and sport of child,  
In his own good city!

"Speak the word, and, master mine,  
As we charged on Tilly's line  
And his Walloon lancers,  
Smiting through their midst, we'll reach  
Civil look and decent speech!"  
To these boyish prancers!"

"Marvel not, mine ancient friend,  
Like beginning, like the end:"  
Quoth the Laird of Ury,  
"Is the sinful servant more  
Than his gracious Lord, who bore  
Bonds and stripes in Jewry?"

"Give me joy that in his name  
I came with patient frame  
All these vain ones offer;  
While for them He suffereth long,  
Shall I answer wrong with wrong,  
Scoffing with the scoffer?"

"Happier I, with loss of all,  
Hunted, outlawed, held in thrall,  
With few friends to greet me.  
Than when reeve and squire were seen,  
Riding out from Aberdeen,  
With bareed heads, to meet me.

"When each goodwife, o'er and o'er,  
Blessed me as I passed her door;  
And the snooded daughter,  
Through her casement glancing down,  
Smiled on him who bore renown  
From red fields of slaughter.

"Hard to feel the stranger's scoff,  
Hard the old friend's falling off,  
Hard to learn forgiving:  
But the Lord His own rewards,  
And His love with theirs accords,  
Warm and fresh and living.

"Through this dark and stormy night  
Faith beholds a feeble light  
Up the blackness streaking;  
Knowing God's own time is best,  
In a patient hope I rest,  
For the full day-breaking!"

So the Laird of Ury said,  
Turning slow his horse's head  
Towards the Tolbooth prison,  
When, through iron gates, he heard  
Poor disciples of the Word  
Preach of Christ arisen!

Not in vain, Confessor old,  
Unto us the tale is told,  
Of thy day of trial;  
Every age on him who strays  
From its broad and beaten ways,  
Pours its seven-fold vial.

Happ'ly he whose inward ear  
Anger comfortings can hear;  
O'er the rabble's laughter;  
And while hatred's faggots burn,  
Glimpses through the smoke discern  
Of the good hereafter.

Knowing this that never yet  
Share of Truth was vainly set  
In the world's wide fallow;  
After hands shall sow the seed  
After hands from hill and mead  
Reap the harvests yellow.

Thus with somewhat of the Seer,  
Must the moral pioneer  
From the future borrow;  
Clothe the waste with dreams of grain,  
And on midnight's sky of rain,  
Paint the golden morrow!

In the year 1676, David Barclay was again with several other Friends, imprisoned in the Tolbooth (at Edinburgh) for meeting together at their usual places of worship. Through his son Robert's exertion, he was released in seven months' time, and after this he lived for the most of his life, quietly on his estate, until he was about seventy-six, when a fever attacked him, and he died in about a fortnight. His last words were,—

"Praises, praises, praises, to the Lord! let now thy servant depart in peace, into thy

hands, oh Father, I commit my soul, thy will, oh Lord, be done on Earth as it is in Heaven." Thus, with his family around him, he quietly entered into eternal rest.

Robert Barclay, his son, having first been educated at the best schools in Scotland, was then sent to the care of his uncle, Robert Barclay, Rector of the Scots' College at Paris. Here he gained the praise of the masters, by attention to his studies; and became so great a favorite with his uncle, that he wished to keep him in France, and make him his heir. But at his mother's dying request, the young man was summoned home and found his father a Quaker. He began himself to attend their meetings, of which he says:—

"When I came into the silent assemblies of God's people, I felt a secret power amongst them which touched my heart; and as I gave way to it, I found the evil weakening in me, and the good raised up; and so I became thus knit and united unto them, hungering more and more after the increase of this power and life."

And when Robert Barclay did become a Friend, he was very zealous, and so skillful in school-learning that he could well encounter the learned with their own weapons. Of quick apprehension, yet meek in his disposition, and so captivating in his manners as to please all who knew him. But though his natural abilities were great enough to have made him surpass many in learning, and to make him famous among men, his only aim was to advance in true godliness.

### They That Turn Many to Righteousness.

[In using the following selection from the *Christian Advocate* it is assumed that the Christian's concern to turn men to righteousness is born of the Divine Spirit, and exercised in compliance with his leadings.]

The chief mission of the church in the world is to turn men to righteousness. Many important enterprises have been committed to the Church, but none of them is so important as this. This work lies at the foundation of all moral and social reforms. Do we wish to make the community better? Nothing we can do will reach this end so surely as turning the people to righteousness. Do we desire to improve the condition of the poor? The poor will, to a large extent, take care of themselves when they shall have been turned to God. We do not forget that many poor are good people. Their poverty is caused by conditions over which they have no control. But we remember also that much of the poverty which exists, especially in this country, is the result of intemperance and kindred vices, and when the poor shall be saved from their sins they will quickly improve their own condition. The oppressed will achieve their own freedom when the Son shall have made them free.

Good laws are good, but they can never cure the evils which curse society. They can only deal with outward actions, while the cause of evil lies deep within. The law cannot deal with the spirit of man. We hear much about the social order being

wrong. What is the matter with the social order? Too much selfishness and too little righteousness. Let rich and poor be turned from sin to righteousness and the social order will correct itself. The best laws in the world cannot revolutionize the social order so as to give the workingman a fair chance. A general distribution of wealth will not effect a permanent cure of poverty. A few million genuine conversions would do more to correct the evils that curse society and set at rest social disturbances than all the legislation the next fifty years shall witness. "Righteousness exalteth a nation, but sin is a reproach to any people."

The chief business under Christ of every individual Christian is to turn men to righteousness. All will agree that Jesus Christ came into the world to seek and save the lost, and all will agree that every disciple of Jesus should live in the same spirit.

In these days every Christian is already overloaded with work. Each man must make a living, and if he has a family he must make a living for his family also. The question of making a living in these days of high prices is a living question. It means to rise up early, sit up late, eat the bread of diligence, and toil, toil, toil. The Church also calls for laborers in many fields. If one is a good church member he is expected to teach in the Sunday school, be ready to give money for the support of the Gospel, and serve on various committees, and work in many societies. A young minister in a certain city said recently, "My people are so busy attending meetings that they have no time to be religious." With all these things who is not burdened with labors? But where does the work of winning souls come in? Let us frankly confess that it is being sadly neglected.

There is no work which Christians undertake so reluctantly as the work of turning men to righteousness. It shocks one to write such a sentence. Christian men and women are willing to give money to build churches, support the church, and carry the Gospel to the ends of the earth. They are willing to serve on boards and committees, and to take their share of work in the societies of the church. But when they are called on to go out and bring in those who have wandered away from God, they all with one consent begin to make excuse. The chief excuse is that they are weary with labors. They have no time.

Which one of all these labors that make us weary is so important as the work of turning men to righteousness? Consider the value of a soul. Consider the multitudes who are out of the way. They will never turn of their own accord. Not till some one goes to them with a warm heart and leads them to God will they change their way. There is no peace, no heaven in the way they are going. That way leads to destruction. We can do our part to turn them. Many persons no better than we, and no more capable than we, have as instruments turned scores into the way of righteousness. We can do so if we will.

Consider also whether these things that occupy our time and tax our energies so that we cannot win others to God are really duties or not. Last week a lady told of one who found time to do much religious service and do it well. She was asked how she ever found the time for all these things, and this was her answer: "I have discovered that God never lays on me a duty without giving me plenty of time to do it. I have also found that most of those things that once taxed my time and strength were not duties at all." There is a volume in this for us to study. How many of the things that now keep us so busy that we can hardly breathe easily, are not duties at all, but things we have taken on ourselves because we chose to do so. Our Father would be well pleased if we should lay them down.

But here is a great duty. Our Lord is grieved when we lay it down, or refuse to take it up. Yet we do refuse and make frivolous excuses. Here is a duty that must be done or the souls of our neighbors will be lost. It must be done or our country will suffer. It must be done or we will be impoverished in spirit. It must be done or the church will decline and the kingdom of God will be hindered. It must be done now, for the fields are white already to the harvest, and when the harvest is ripe it must be gathered at once or it will be lost.

### Science and Industry.

**GREAT ADVANCE IN STATE FOREST WORK.**—"Forest work carried on by the States made greater advance during 1906 than in any previous year" is the encouraging report of the Forest Service in reviewing the principal achievements of the year in forestry for the Yearbook of the Department of Agriculture. "More than twenty States now have forest officers, and ten have State forest reservations. In five States—Connecticut, New Jersey, Pennsylvania, Michigan, and Wisconsin—the removal of mature timber from State forest lands is now permitted, a provision which is a fundamental principle of forestry.

"The Delaware State Experiment Station, in co-operation with the Forest Service, has made a study of forest conditions on which to base recommendations for a State forest policy and plans of management for different stands of timber and different classes of land.

"On Seventh Month 1st, a forester was appointed by the newly created Maryland board of forestry. A portion of the autumn was spent in making a reconnaissance of the forest lands of the State.

"A State fire warden and seventy township wardens have been appointed in New Jersey under the law which became effective Seventh Month 1st, 1906. The fall season was remarkably exempt from serious fires. At the beginning of the year 1907, a State forester was appointed, who will give assistance to private landowners, give courses of instruction to teachers, and co-operate with the State fire warden and with the Forest Park Reservation Commission.

"Within the boundary of the Catskill

Preserve in New York there are 92,7 acres of State lands and 483,412 ac privately owned; the total area of 1 Adirondack Preserve is 3,313,564 acres, which the State now owns 1,347,280 ac.

"Under the law of 1905 the superintendent of forests was able to patrol the State preserves efficiently during the dry seas at small expense. To supply stock 1 planting in the preserves the State maintains three large nurseries for conifers: Franklin County and one for hardwoods Ulster County, in the Catskills. The Adirondack nurseries combined have capacity of a million three-year-old trapeants per annum. One of these, the Saranac Inn Nursery, was established 1 the State in 1903 and the others, Axt and Wawbeek, were first established 1 the Cornell College of Forestry and were placed in charge of the State forest commission in the spring of 1906. Five plantations embracing an area of fifteen hundred acres have been planted. In 1905 and 1906 fifty acres of pines and spruces were planted by the seed-spot method with encouraging results. Broadcast sowing last Third Month of white pine, red spruce, and balsam was not satisfactory. An interesting experiment is being conducted with five species of Siberian conifers—pines, fir, and larch to determine their fitness for planting in the North Woods.

"The State nurseries of Pennsylvania were doubled in size in 1906, and now comprise six acres at Mont Alto, the location of the State forestry academy, three acres at Tioga County, and three acres in Huntingdon County. Last spring 160,000 white pine seedlings were set out, and four hundred pounds of white pine seed is to be planted this spring. For the two years beginning Sixth Month 1st, 1907, the legislature appropriated \$600,000 for the purchase of forest lands, and \$25,000 for the examination of titles to lands purchased; \$80,000 for 1 road and school fund in townships having reserved lands; \$182,000 for work upon 1 reservations, and \$40,000 as the State two-thirds share of the cost of extinguishing forest fires throughout the State. The Pennsylvania is the first railroad company to appoint a forester to supervise the care and planting of forest lands. Already five hundred thousand trees have been planted and six hundred and eighty-one acres of land near Altoona, Pa., will be stocked with chestnut and white oak in the next two years. The Lehigh Coal and Navigation Company will plant three hundred and seventy-eight acres in Carbon and Schuylkill Counties, Pa., with chestnut, European larch, and Scotch pine. The Delaware Hudson Company was led by the result of a co-operative study with the Forest Service to appoint a forester to look after the extensive woodlands of the company and attend to the planting work. The Philadelphia and Reading Coal and Iron Company has been investigating how mine proppants may be made to last longer through impregnation with creosote by the "open-tank" treatment. The results of this treatment are so satisfactory that plans have been made for it

ction of a plant, with a capacity of about half hundred cubic feet a day, with which continue the treatment on a commercial scale. This work has shown the economy the open-tank treatment and encouraged wider use."

The article, "Progress and Forestry," illustrated, of which the above is an extract, is issued together with a directory forest officers, associations, and schools pamphlet form. It can be had upon application to the Forester, Forest Service, Washington, D. C.

### From Letters of John Thorp.

(Continued from page 177.)

is the cause of thy present suffering a full uncertainty, whether it originateth in mind or body; whether on thy own account as an evil-doer, or in a state of union with the holy, suffering seed, filling what remains of the afflictions of Christ, 'his body's sake, which is the church? either purely a dispensation from the mighty, for thy more perfect purification, the weight of his judgments for former offences? or whether arising only from natural causes in the constitution of the human frame? is the clear, distinct knowledge of these things at all veiled or hid in thyself or others? Why is it so? Doth Infinite Wisdom know it, and cannot reveal it? What is the reason, then, why He doth not do it? Why, surely, because is best it should be concealed, just in manner and degree it is. Oh, that thou couldst but cast, without intermission, all loving and anxious solicitude, concerning these things, upon Him who careth for thee; I think of nothing but the most perfect mission and resignation to the will of God, whether in suffering or reigning with Him. Now, I verily believe this is thy fire and concern, and therefore I am persuaded that, however thy trial may be permitted to continue or increase; though furnace should be heated seven times rather than it ever yet hath been, yet shalt thou be brought forth but with so much water purity, without so much as the smell of fire having passed on thy garments.

As best as we are, in this state of probation, remain within and from without, what can our willings and runnings of the creature do? or what have we to trust in, to rely depend upon, but upon God who showeth mercy? and that mercy is Christ Jesus.

It has several times struck my mind, that thy present humiliation, and comparative uselessness in thy own apprehension, respect of former service, affect thee with a generous concern, on the church's account, wherein, to be sure, the number of upright laborers is small; but know, my dear friend, may, thou dost know that, thy work and the power too are the Lord's; it He can work by many or by few, with or without instruments; and I believe He will work marvellously; and by his power rely on his work, and none shall let it.

Him, therefore, let us commit his own use, desiring, willing, choosing nothing

for ourselves, but that his will may be done in us and by us, as it is done in heaven.

I have only to add, that I would have thee in any wise comply with whatever thou thinkest may conduce to thy bodily health, in meat, drink, sleep, and exercise; to do anything to injure our health, or shorten our lives, is certainly a fault. The blessing of natural life and health, deserves our gratitude and attention; and I believe it equally offensive to defile or to destroy.

My mind is frequently so shut up in meetings, and after them too, (and my mouth of course), through the absence of Divine Light, at least as to the sensible feeling and enjoyment of it in dominion, that I seem to myself often unfit to speak or write anything on religious subjects; yet, whether in suffering or rejoicing, I have fellowship with thee, and experience no abatement of that assurance which hath often been sealed on my mind, of the safety and blessedness of thy state; and though Infinite Wisdom is pleased still to permit close trials and conflicts to attend, yet these are but marks of filiation; "whom the Lord loveth He chasteneth;" those whom He is in mercy preparing to be clothed in white, He is leading through many tribulations.

(To be continued.)

### Bodies Bearing the Name of Friends.

Some recurrence of the former practice of ministers in visiting families under religious concerns seems simultaneously to have been entered into of late by three ministers: Joseph Elkinton among the families of Lansdowne Park, William C. Conover at Camden, N. J.; and Mary P. Nicholson in Haverford neighborhood.

The *Bulletin of Friends' Historical Society of Philadelphia*, for Eleventh Month, 1907, has reached us, containing as a frontispiece a portrait of Nathan Hunt, helping to illustrate an interesting and valuable article by Mary Mendenhall Hobbs, on "Nathan Hunt and his Times." Other articles are entitled "David Sands in Maine, 1770, 1795;" "Letters from Joseph Wing, 1796, 1798" of Sandwich, Mass.; "The Setting up of Ohio Yearly Meeting," prepared by Kirk Brown of Baltimore; "William Rotch and John Hancock;" Notes and Queries, prepared by the Editor, Allen C. Thomas, (Haverford, Pa.) Single copies thirty cents.

In view of the visit of the German Emperor to England, T. P. Newman in the Meeting for Sufferings, referred to the great cordiality of the reception accorded to the deputation from the Anglo-German Friendship Committee. He recalled the fact that the address to the German people drawn up by the Yearly Meeting at Leeds, at a time when there was a state of great tension between the two countries and people were talking of war as almost inevitable in the near future, was the tiny seed from which had grown so much. It was a timely action, and led to the hearty work of many persons in both lands, perhaps more even in Germany than in England, and thus a better understanding had come about, and visits of friendliness were carrying the work onward. Probably the promotion of international friendliness is the best work that can be undertaken towards peace and disarmament at the present time.

FRIENDS IN NORWAY, DENMARK, AND GERMANY.—S. J. Alexander briefly told of his visits to these groups. In Germany there are now only two small gatherings in private houses. In Denmark there are meetings in seven places—five town and two country. In Norway he had only visited two of the meetings in the southern parts. There is ground to hope that the worst days are over, and that the young people there are ready to take their part in a better future.

E. R. Ransome wished more Friends here realized

the great difficulties of the little gatherings in those places. The liability to military service is a continual depression. Friends incur contempt for not belonging to the regular Church. It would be a great help if they could be brought into closer contact with Friends over here, and the suggestion was made of arranging each year for a few to attend our Yearly Meeting.

EMMA GRUBB said in London and Middlesex Monthly Meeting that the pastoral system arose from the zealous service of evangelists who won to the Gospel large numbers of comparatively uneducated persons. No well-grounded Friends went to live amongst and teach these, so feeling the essential need of some care, they called for pastors. Many Friends who do not like the system are yet willing to allow it, and work together rather than cause difficulty and disruption.

In the *New Bedford Standard of Eleventh Month* both is printed an earnest address of Universal Peace, which was delivered by our friend Job S. Gidley before the South Bristol Farmers' Club at its opening session of the season.

PERISH HALLECK and FREDGEOVE PYLE from Poplar Ridge Quartet, N. Y., who lately visited Friends and meetings in North Carolina, have been acceptable visitors also in Philadelphia and vicinity.

### Gathered Notes.

GIANT'S CAUSEWAY.—It is cabled that this wonderful phenomenon of nature in the north of Ireland has fallen into the hands of a stone company and is being dismembered. A consignment of two hundred tons of these basaltic columns has recently been shipped to Philadelphia. The Mayor of that city says that neither Irishmen nor tourists need expect to change the thing by gnashing their teeth, inasmuch as the courts have ruled that these wonderful rocks legally belong to the company. *The Tribune* says: "Unless it is possible to appeal successfully to Parliament for some extraordinary legislation on the ground of public policy the famous furlong of natural shafts will ere long begin to look like certain spots in our own dried, blasted and nibbled Palisades." We advise everybody who goes to Europe to make a visit to that spot. The most beautiful short on the ground of public policy Taylor's "Views of Africa" a book that every traveler should read. Interesting as a record of things as they were, it affords a fine method of contrasting, and, like other good books not of recent date, many special things that ought not to be forgotten are told in an inimitable style.—*Christian Advocate*.

AMONG the books which attracted high bidding in a recent auction sale in New York was the Bible once owned by John Milton, the author of "Paradise Lost,"—a thick quarto volume, covered with old leather and bound with brass mounts and clasps. It was purchased in London in 1588. After a spirited competition this Bible was sold for \$1,225.

One of the daily papers, says the *Christian Advocate*, places at the head of one of its columns an extract from an address delivered by the Rev. J. W. Long at the Young Men's Lyceum of Springfield, Ill. It is one of his best passages. Neither Plato, Aristotle, Seneca, Bacon, Blackstone, nor Webster could surpass it in elevation, and it is a model of style:

"Let reverence for the laws be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues, colors and conditions, sacrifice unceasingly upon its altars."

No Friend claims that genuine religious concerns are confined to members of our religious Society. Christian teachers from San Francisco have been refused a landing on Lua Nina by its chiefs, but when they were refused a third time the minister in charge was about to sail away and relinquish his efforts. But two men positively refused to return with him. They said: "You can take our wives and children back, and we will remain, and we will not allow us to go on shore, we will live in a boat, but these people must hear of God's love to them. Accordingly they were left in a boat with provisions, and an old sail for shelter, and for three months these men lived

there anchored near the beach, until finally they were received by the principal chief at the other end of the lagoon, and since then their service with the natives has remarkably prospered.

SARAH WATSON DANA, the widow of Richard Henry Dana, Jr., who was the famous attorney two years ago of the "Mass.," also the founder of the "American Peace Advocate," and a lawyer of distinction, recently died in Cambridge, Mass., at the age of ninety-three and a half years. Her son Richard Henry Dana married Edith Longfellow, daughter of the poet, Sarah Watson Dana was married to a wheel chair for many years, and her Christian patience was an example to everyone. Her husband died in Rome, Italy, in 1882, and was buried there.

A MORAL STANDARD FOR JAPAN, proclaimed by its Emperor (Published by the N. Y. Independent).

"Know ye, Our subjects:—  
"Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtues; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and here also lies the source of Our Education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Empire and the peace of Heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

"The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed by Their Descendants and by the subjects, inalienable for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue."

#### SUMMARY OF EVENTS.

UNITED STATES.—Secretary of War William H. Taft has lately returned to this country from a journey around the world which began Ninth Month 12th, when he sailed from Seattle. He visited the Philippines and Japan, where he was received by the Mikado; traversed Asia by way of the Trans-Siberian Railroad, and visited the Tsar.

In anticipation of a strike of men employed on the street cars of this city, the Rapid Transit Co., has lately brought to this city several hundred men from other cities to take the places of those who may quit work. The President of the company said: "I am glad he recognized that the Philadelphia Rapid Transit Co., as a carrying company, owed certain obligations to the citizens of Philadelphia, and deemed it proper and wise to be prepared to meet any emergency that might arise to cause public inconvenience and annoyance." The men who have come to Philadelphia are connected with and in the employ of a company which makes a business of supplying men who live in various parts of the country, and who may be called on as wanted. It is stated that this company practically maintains a standing army of strike-breakers; and when a strike occurs, corporations enter into a contract with them to furnish men skilled enough and strong enough to tide them over the crisis. The corporations also agree to give such men permanent employment as they may see fit to retain.

From statistics lately published it appears that the return to the farmer from the twelve principal crops harvested this year will be far greater in value than in any previous year in this country.

A despatch from St. Louis of the 17th says: "Twenty thousand orthodox Jews have been withdrawn for one day from the public schools in the Ghetto, as the result of a movement started by the Zion Council against participation in the Christmas exercises. The movement has gained much strength. A card promulgated by the Zion Council reads: 'To the Principals: Owing to the fact that we desire to raise our children as Jews, I do not care for them to participate in a Christmas festival.'"

A judicial decision has lately been given in this State affirming the right of a trolley company to take property by the right of eminent domain.

There is a prospect of an explosion of gas in the Darr mine of the Pittsburg Coal Company at Jacob's Creek took place, causing the death of from two hundred to two hundred and fifty men. This is the fourth time during the present month that miners in the bituminous coal fields of this State have been strangled and suffocated or otherwise killed by explosions, the total number of deaths amounting to six hundred and seventy-five. In the last seventeen years it is stated that in the coal mines in the United States 22,842 men have been killed, mostly by explosions.

The improvements in one of the mouths of the Mississippi River by the construction of extensive jetties began about four years ago are reported to be nearly completed. It is said that they are nearly parallel walls, one about three and the other about four miles long, more than half a mile apart, and built in the shoals of the river just west of the junction with the Gulf of Mexico. Their purpose is to confine and thus accelerate the river's current against a mud bar that between three miles broad so as to produce a channel at least one thousand feet wide, with a minimum depth of thirty-five feet. These jetties, after some dredging has been done, will complete the mouth of one of the deepest harbors in the world by opening to the access of the largest steamships afloat the one hundred and two hundred foot depths of the lower Mississippi River. The harbor thus made accessible has navigable water connected with at least a dozen States bordering the Mississippi and its tributaries, to Ohio, Missouri, Arkansas and Red Rivers. About \$6,000,000 is being spent on this improvement by the United States Government, which has the work in charge.

FOREIGN.—A movement has been begun in Germany for the improvement of the condition of the domestic workmen, and the result is to be the United States of all the three million servant girls in the empire. The union announces its main purpose to be the raising of servants to the status of other work people; the establishment of a working agreement whereby servants shall be enabled to dictate minimum wages, maximum hours of work, and to be represented by the union of professional help bureaus, and the substitution of employment bureaus under the control of the servant's union.

An uprising in Persia against the Shah has occurred after a period of general discontent lasting for more than a year. An appeal was made to the President of the Persian Parliament explaining the causes of the present crisis. Russia has answered in the negative the petition of the Persian Parliament and in her reply, says she is not justified in interfering in the internal affairs of another nation. It is expected that their troubles may be settled without recourse to arms.

A despatch from Washington of the 20th says: "The Central American peace conference, which has been in session here more than a month, finished its work to-day. Eight treaties were agreed to and signed, following the completion of the work of the conference of the delegates to-day at the residence of the Presidents of all the Central American countries a telegram recommending that all Central American Governments grant full amnesty for all political crimes and to all connected therewith, and expressing the hope that the completion of the work of the conference will mark the opening of an era of accord for our Central American family." Secretary Root has declared the work of the conference one of the highest achievements of modern civilization.

A despatch from Copenhagen of the 18th says: "Valdemar Poulsen, inventor of the continuous system of wireless communication, has maintained wireless telephonic connection between his station at Lyngby, near Copenhagen, and the station at Wisnesen, Berlin, a distance of over two hundred and forty miles." The results are described as being very satisfactory.

From London states that Sir William Ramsay has desired publicity to be given to the fact that a terrible disease which chiefly attacks the face can be cured with certainty by exposure for a few minutes, at intervals, to the rays emitted from radium. He also said that the authorities at the Middlesex Hospital are extremely well satisfied with the results obtained by the use of radium in treating cancer. They do not claim that it is a specific for all cases, but the percentage of successful treatments is notable.

The population of Cuba is stated to be now 2,028,882, an increase of twenty-nine per cent. over the number in 1899.

The Chinese government has sanctioned the construction of a telegraph line into Lhasa, the capital Tibet and the residence of the supreme chieftain of Lamaist hierarchy. This innovation was recommended by the Chinese residents at Lhasa, who since the advent of the British expedition of 1904, have been working for the enlightenment of the Tibetans.

It is stated that when the United States acquired the Philippines from the Spanish charts indicate that there were about twelve hundred of them. An American survey lately made shows that there are twenty-six hundred islands in the archipelago. A despatch of the 20th says: "One million dollars appropriated for the construction of public schools throughout the provinces in the first bill of the Philippine Assembly, which was passed to-day. The measure was adopted unanimously."

#### NOTICES.

WANTED.—A position as companion for an elderly or semi-invalid lady in or near Philadelphia. Ge references will be given.

Address M. S. K., Box 40, R. F. D., Macedonia, N. Y.

NOTICE.—Professor Frank P. Graves, of the department of history and Philosophy of Education in the University, Columbus, Ohio, will address regular meeting of the Friends' Educational Association, at 2:30 P. M., First Month 11th, 1908, at 140 Sixteenth Street, on "New Ideals in Intellectual Discipline and Culture."

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIGENT CHILDREN at Tunessassa, New York. A Friend's wife are wanted as Superintendent and Matron in this Institution.

Application may be made to  
Isabel WISTAR, Woodbury, N. J.  
JOHN E. GARRETT, Rosmont, Pa.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Philadelphia.

WESTTOWN BOARDING SCHOOL.—The stage 1 meeting leaving Broad Street Station, Philadelphia at 6:48 and 8:21 P. M., 2:49 and 4:32 P. M., other tra will be met when requested; stage fare fifteen cent after 7 P. M., twenty-five cents each way. To res the school by telegraph, wire West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent.

DIED.—At the residence of Franklin J. Carter, 1505-in-law, in Barnegat, N. J., Twelfth Month 5, 1907, MARTHA COLLINS, widow of James Collins, aged eighty-four years and sixteen days. A member Burlington Monthly Meeting, N. J. For many ye of faithfulness in duty highly discharged towards her husband and offspring, the evident concern of her spirit was to live unto her Lord and Saviour. Thatfulness for Divine mercies daily acknowledged, w contentment in every state, was, while ability w afforded her, the clothing of her spirit. She loved principles, testimonies, and meetings of the church, believed that for her to live is Christ, and theref to die was gain.

—, at the same residence, Eleventh Month 5, 1906, ANNA S. CARTER, daughter of the above, and w the wife of Frank J. Carter, aged eighty-five ye on Monday, Twelfth Month 5, 1907, at the late John Street in Barnegat, as a special blessing to her spirit life. She was taken from this scene of her faithful at a time when it seemed she could ill be span in their tender remembrance of her devotion, those whom she ministered will long continue to call it blessed.

—, at her home in West Chester, Pa., on Thirteenth Month 25th, 1907, RUTHANNA HOOPES in the eight sixth year of her age. A member of Bradford Monthly Meeting of Friends. "Well done good and faithful servant; thou hast been faithful in many things; enter thou into the joy of thy Lord." This text quoted to her mem at the funeral, seems to those who knew her best true and appropriate tribute.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FIRST MONTH 4, 1908.

No. 26.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

Mail from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## To Whom are We Converted?

Perhaps we have said before, that if one wants to know to what or to whom he is converted, let him find out what he thinks most, as his leading interest. And if it is to God that he deems he is converted, him apply the test of conversion given Jesus to Peter:—"When thou art converted, strengthen thy brethren." A converted man, in the view of our Lord, is a strength unto others by living not unto self, but unto Him who died for him, and rose again. He cannot live the Christ without living the helpful life, the strengthening life, the upbuilding life, the living life; and if he have not the spirit of Christ in this respect, he is declared to be none of his, and not converted, in the Christian sense.

But every man and woman is converted something, namely to their leading interest. Their heart is where their treasure is, whether in heaven or on earth. It may be converted to self, to Mammon, to appetites, to fashion and social standing, to some personal affection crowding out love and allegiance to God. Those who are disposed to self-life, forgetful of God, yet converted to an interest which respects Him in their thought, and that is ordinarily their idol. A state of idolatry is a state of conversion to an object other than God. We do not find such people strengthening us in our spirits unto upbuilding life. Their portion is in this daily life.

There are some that we do not easily know where to place, whether in the strengthening life or in the weakening life. But it is very clear that the prevailing life of the one is the weakening life,—they debase

or enfeeble the lives of others, they are parasites and vampires on the health or strength or happiness of others, having no concern about the misery they cause, provided they fill their pockets, their own stomachs or lusts, or their reputations at others' expense. When these are converted to that which weakens their brethren, it is manifest that it is unto the Adversary that their conversion is, by its very weakening or debasing effect. Such are saloon keepers, all traders in articles which ruin health or confirm fellow-beings in lusts which drown men in destruction and perdition, all who engage in schemes to reduce the fruits of others' honest industry, all whose effect is to depress, disappoint, or reduce fellow beings. Inasmuch as they rob one of the least of these his brethren, they rob Christ.

Between these two classes of the strengthening conversion to the one kingdom and of the weakening conversion to the other kingdom, stand those apparently neutral, non-committal individuals whose effect cannot be classed on either side. The Lord knoweth the hearts. But their very neutrality may be a lukewarmness for which the Spirit said, "I will spue thee out of my mouth;" "He that is not for me is against me;" "He that gathereth not with me, scattereth." A little more positive reception of the love of God would make them more positive strengtheners, in co-operation with Him who gave himself for them. It is the duty, or will be the effect, of a living epistle converted unto God, to be known and read of all men, as a witness-bearer of Christ, and a benefactor of his kind, that mind being obviously in him which was also in Christ Jesus.

A Christian can be a Christian without a Bible, of course. The early Christians had to do without most of the New Testament. But before we claim their example, we may as well be sincere about it with ourselves, and admit that there never was a good Christian who did not want as much of the Bible as he could get. We live in an age when the Bible is the cheapest book in print. We also live in an age when everyone finds time to read the newspapers. The only valid excuse a Christian can give nowadays for not owning and reading the Bible is that he does not know how to read. Other excuses are valueless. —Forward.

## Henry Wing Owen.

It has been occasionally on my mind for some time to write something, though it should only be a few words, concerning this dear nephew who died at the early age of seventeen years, after an illness of a few months. In relation to his childhood and his boyhood days I apprehend he had been much like other children, though from incidents still remembered he was more conscientious than many.

When taken sick in the early part of the year 1870, he was anxious to recover, having the natural clinging to life common to the human family and much in his home and surroundings that was endearing—kind parents, a loving sister and brothers, and many other friends. But it pleased his Heavenly Father to wean him from earthly enjoyments and to prepare him for a heavenly home. I think his parents felt that his sickness was a dispensation for the good of the family.

The change wrought in him was remarkable and expressions that at times escaped his lips were spoken of as extraordinary for one of his years, but his language after such a lapse of time has faded much from memory. He exhorted his younger brother to read the Bible more frequently, saying they had not read it as much as they ought.

He had a relative of his own age to a day, and the two boys were in the way of spending their birth-day every year together, alternating at the two homes; and the day occurring in the time of this sickness his cousin came to see him, and no doubt the time spent together was more quiet and serious than ever before on a like occasion. The visitor remarked on returning home that Henry talked about death as he would of going a journey.

The last afternoon of his life I spent a little time with him. He could walk about the house with a little help and while I was there, he said he would like to walk with me; it being in the early spring and all nature just bursting into beauty. As we passed the windows in going from room to room he would exclaim, how beautiful everything looked, and that it was all the work of our Heavenly Father. As I recall these expressions, even now the sweetness of his spirit seems fresh with me.

I told the family I would stay with Henry while they went to supper and being alone with him we passed some words about his situation and he told me that if he knew he was prepared to die he would not care to see the light of another day. I took leave of him and walked home not thinking but I might see him again, but footsteps on the porch at an early hour next morning proved to be the messenger to inform us that

Henry was gone, he having passed away just before the dawn of "another day."

This little testimony seems but a fragment to offer for insertion in THE FRIEND.

MARTHA C. WOOD.

PASADENA, Twelfth Month, 1907.

### The Leaven of Christ in India.

It is the person of Jesus Christ that is dynamic in India. That pure and perfect life, that blameless patience and long-suffering, that reticence when abused, that vigorous protest against pharisaism and selfishness, go right home to the conscience of the Hindu. The beauty of that one perfect life carries conviction to the heart of the Oriental. The love of God for man in Christ's voluntary death upon the cross for our sakes is re-creating India. But when we see how slow we are in England in becoming Christian, we need have patience as we watch the leaven of righteousness working in India, hidden at first in three measures of meal, yet ultimately destined to leaven the world.

This is the force that is conquering and going to conquer India. Christ the Oriental appeals to the people of the East in some ways more forcibly than to the Western mind. Why? Because there is a faculty of perception in the heart of the Oriental in certain directions quicker to "mark the perfect man" than there is in us Westerners. The Indian Church, as it grows stronger, will see new beauty in Christ, and will tell out some elements in Christ's and will help to complete the great chorus of the world to the praise of the Saviour. If it is to be so, India, face to face with her Lord, will bow under a new sense of sin. One thing in India that is manifestly perverted by ages of error is a false conscience of sin. The Hindu is convicted of sin by violations of caste and of ritual. In his own way very religious, he tells the Englishman lies, he deceives and steals. Bring him face to face with Christ, and he acquires a different and a truer understanding. A new sense of sin is felt and confessed. Our best gift to India is not some improved mode of government, though that is good, it is not a greater share in representation or administration, though that is right, it is not in some amelioration of famines through rapid inter-communication, though that is a reality; but our real gift to India is the knowledge of salvation through the Lord Jesus Christ.—*London Friend.*

THE true unity of the Church is produced by the spirit of Christ animating every member thereof. Destroy this spirit and the Church is no longer Christian; or let any member lose this spirit and he becomes useless, morally dead. . . . All Christ's appeals were directed to the individual soul. He used no power but the power of truth and love, which left each free, but persuaded their wills and caused them to act freely in the right way. So then the only possible unity in a church that is truly Christian, is the unity of the spirit. How does Christianity purpose to secure this unity? We answer, by making men of one spirit.—*Universalist Leader.*

### Two Days from Home, 1840.

This boyish "Composition" was written by Samuel Morris at the age of twelve years and six months. It is of interest, as a description of New York City sixty-five years ago.

It was a lovely morning and about half-past eight, when a pleasant little company of five (myself included) seated in a neat cab, left the hospitable mansion, at which we had lodged the night previous, for Walnut Street wharf, Phila., where we soon found ourselves, and a nice looking colored man, mighty polite in opening the cab door, for he had quickly perceived a fine large trunk on the top, the carrying of which to the baggage car he had set his heart upon, and in which he was gratified. On stepping from the cab to the wharf we were soon saluted with the cry of "*Ledger, Times and Daily Chronicle,*" from some half dozen urchin parasites, who kept almost a continual clatter, till we were off.

The steambot in which we were to cross the Delaware was soon hauled up to the wharf, and we on board, and before many minutes had elapsed had crossed the beautiful river, stepped into a car, which would with some of our Germantown ones but poorly vie in point of convenience; and with the alarming cry of "all aboard and go ahead" we were moving majestically through Camden, accompanied with what seemed to be a poorly played bugle.

We had not proceeded far before we found the train from New York just coming in upon the same track; on which we were obliged to return to our stopping place to let them get on another track.

The previously named instrument began to play anew, and having cleared the coast of Camden, we were soon galloping away at full speed across the sands of Jersey, now gliding along the banks of the Delaware with the beautiful country-seats of the opposite side full in view, and the calm surface of the river now and then enlivened by a fine flock of wild ducks engaged in their water exercises; then we would dart off into the country, among pines and sands, and here, as part of the land scenery, might be seen an unshackled horse kicking up his heels as if in contempt of our speed, and for a display of his own, running boldly about within the limits of his field, and sometimes a flock of crows making merry in a grain field, then leaving the crows and horses, we would again keep company with the river.

But notwithstanding his power, our mighty steed must have refreshment and nourishment, which he procured at several little houses, erected for the purpose, in various parts of the route. By this time we had passed through Burlington, a pretty town.

We rode pleasantly on from Burlington through a true New Jersey country, for a considerable distance, and which seemed to be that part of a long journey in which the traveler, particularly one who is pleasantly reclining on a cushion-back seat, in an easy car, with a cooling breeze to enliven him, is easily overcome by soporific sensations.

But our sensation was soon to be changed we had for some time been skimming along the banks of a beautiful sheet of water when our track took a turn and we rode slowly up through a deep cut in a high hill of granite, and soon found ourselves at Bordentown, with a crowd of people looking down from a viaduct across our road some forty or fifty feet above us; stopping a few minutes here we retraced our track for some distance, and soon found we had changed locomotives and were pursuing a different course. The backs of the sea were now turned, a cooling breeze seemed to animate the former sleeping passenger and we rode delightfully along what I to be the Morris canal at the rate of a mile in two and a half minutes. We passed Princeton, and saw the College, a noble granite building, with its students flocking out as though the morning session was just closed.

Trenton, the New Jersey capital, is a well built town and much larger than I had expected, yet the government house is surpassed by our own handsome Harrisburg edifice.

We also passed through Elizabethtown, New Brunswick, Newark and lastly Jersey City, which we approached by a long deep cut in a granite rock; this was our last stop before arriving in New York. We exchanged the car for the steambot at the beautiful Bay, with the narrows a North River in the distance.

Water has always charms for me, particularly when a noble river, a magnificent city and the mighty Atlantic are bounds. We had about crossed the bay when my attention was arrested by a steam frigate, moving majestically along the borders of the mast front, with which the city is surrounded, under a salute of cannon from several of the ships in the harbor.

Sometime after I was quite disappointed on learning that this was the frigate, for I congratulated myself that I had seen one of the Atlantic steamers.

We had got to within jumping distance from the wharf, when our boat was boarded by a crowd of cab drivers and porters, former with extended whips, and the latter with extended arms, rushing in all directions applying the questions of "have cab sir?" "any baggage sir?" to alarm everyone they met. It was amusing to see their animation and assiduity onceiving the answer "Yes."

Our last halt was made at one of the wharves at New York, but our party was little disturbed by the scene of confusion around, for we stepped coolly into the carriage of our relations, which we were waiting for us, and rattled along, till we arrived at the mansion house, in Broadway near the Battery, at which two of our company (myself included) alighted, the remaining three continuing their course East Broadway. Our names were entered on the roll, and ourselves stepped into our room, where having deposited our valises and great coats we went down dinner after which we sallied forth down Broadway to the Battery and Ca-

garden, the latter of which was fitting up for the summer refreshment. In it we saw very handsome life boat made in New York for the *Prince de Joinville* and from its walks we had a most beautiful view of the shipping in the Bay, and the Battery with its crowds moving in all directions.

We then delivered our letters from Philadelphia, some of which were to be taken to the Exchange which is a noble building and does credit to our country; it is built of granite and iron with the exception of door frames, some of which were made of wood. We entered it by its Water Street front, which displayed a line of twelve granite pillars, each shaft being of an entire block; flight of stairs entered the middle of the hall, having also immense pillars mounted on pedestals throughout its length, which greatly increased its imposing effect.

Along the wall were placed indexes to direct to the different offices which it contained, and which we found a great advantage, as it seemed little short of a labyrinth of us for at least our first visit.

The revenue gained by renting the apartments of the Exchange is thought to be immense, and the gentlemen whom we visited informed us that they paid seven hundred dollars rent per annum for two moderate sized rooms.

The apartments are not yet finished, but the pride of the Exchange, and I may say of the country, is its rotunda. It is lighted from above, and placed around the walls are stands for newspaper readers, and its floor is a beautiful mosaic. On the shutting of the doors the reverberations are very great, and I can compare it with nothing else than what I should suppose would be the effect of firing a gun in the grotto of Mt. Parnassus.

We took tea at my cousin T. Buckley's and after spending a few hours with some of my friends of the fair sex, we returned to our mansion house ready for a good night's repose. By the sound of the gong, we were at breakfast; and before long at the Exchange again, where our host kindly accompanied us to the roof of the building which seems to be both water and fire proof, lined with marble over which are laid cloths steeped in tar and lastly a coat of pebbles. At the roof was a telegraph, the first I had ever seen. Here we had a most extensive and beautiful view of the city and its surrounding scenery. We then traveled on the depot of the Harlem Railroad and having settled our passage, and seated ourselves in a most curious looking but convenient car, drawn by several horses and moving in the track of several other passenger cars, we rode rather slowly along, until we arrived at the outskirts of the city; then having attached a steam engine to our train, we passed rapidly along, but I regretted that the miles were not marked, as I should like to have known the rate which we traveled.

Our object in this trip was to visit some of which lay about a mile from Fordham, such as much as I saw, consisted principally of a tavern (which is too often the name of a country village), with some half

dozen houses grouped around. Having arrived at the tavern, we found we must put up with cold meat and bread for dinner that day, for it was considerably "post-meridian;" after a warm walk we came to the lands, from one of the eminences of which there was a beautiful view of Harlem River, King's Bridge and the Palisades in the distance. Of this I took a hasty sketch in my pocketbook and we returned in time for the next car.

After drinking tea with an acquaintance and making several calls, we returned to the "Mansion house." But I must mention the beautiful effect of the long rows of lamps through which we passed, also the marks of distinctions of the fire engines; which consisted in the different colors of the lamps, sometimes several different ones being attached to a pole and carried in the hand.

We retired quite ready to surrender ourselves into the arms of "nature's sweet restorer, balmy sleep."

And now since my "two days from home," after some cultivation, have afforded nourishment to the almost famished "Budget Box" and I hope pleasure to my audience, I conclude.

### Christopher Healy and the Dancing Party.

In speaking of the trials of faith into which Friends are sometimes brought, Christopher Healy said he was once traveling, on the fourth of the Seventh Month, and the time had fully come for feeding his horse. It was a few miles from Albany, and he stopped at a tavern kept by two brothers whom he knew very well, and put his horse under the shed. The hostler came and gave the horse his oats. Presently the sound of a fiddle was heard in the house, and Christopher knew there must be a dance going forward. He became a good deal disturbed under the thought of what people would say if he should be found, on such a day, at a tavern where a dance was going on. It would bring discredit, he thought, on his profession. He quickly decided to proceed, and was about mounting his horse, when he heard the language: "Thou must go into the dance-room!" This, he thought, was out of the question, and a delusion, and he'd do no such thing. So he rode off slowly, but with a heavy mind. Feeling so uncomfortable riding, he dismounted and tried walking; but it was no better; the exercise continued. Again he heard the voice, and again strove to put it away as a delusion. The third time the admonition was: "Perhaps thou wilt never have another opportunity to warn these people." "If it comes to that," said Christopher, "I must go back." Mounting his horse, he returned to the tavern, put it under the shed to finish the oats, and proceeded into the house. The senior of the young men who kept the house he found in the bar-room, and inquired of him if he might go into the dancers' room. Though doubtless astonished, the landlord said: "You may, Mr. Healy, if you desire it." On being requested to do so, he also went

with Christopher upstairs and opened the ball-room door. The floor was occupied by the dancers, and the fiddler was engaged in his vocation, when the unexpected appearance of the plain Quaker burst upon their astonished vision. Instantly the tones of the fiddle ceased, and the dancers slunk away to the seats placed around the room. The junior landlord came forward instantly, seeing his gain was likely to be disturbed, and said: "Oh, Mr. Healy, you can't preach here!" "But," said Christopher, "only let me ask the young people a question. Would you be willing to get into the quiet a little time?" The company very generally gave consent; but the young landlord again interposed and said: "Any other time, Mr. Healy, we shall be glad to hear you, but positively not now." "Well," continued our Friend, "if thou wilt not suffer it, I shall be clear, and must leave it on thee." He then departed, and went with a light and cheerful heart on his road.

Some time after, Christopher met with the young landlord, who told him that he had felt very much troubled whenever he had thought of having stopped him from speaking to the dancers, and desired him to have a meeting appointed in that dance-room, and he would take care to have all the company that were then present, invited. The proposal took hold of Christopher's mind, and, after consulting with some of his friends, he felt easy to appoint a meeting in this large room of the tavern. Very especial care was taken by the young landlord to have all the company of "the Fourth" present, and Christopher added: "That he never remembered to have had a more satisfactory meeting; the floor being a good deal wet with the tears of his auditors." After the meeting was over the young landlord told Christopher Healy that his object in going into the room at the first was so far accomplished that there was not another sound of the fiddle, or a single dance after he went into the room that day; but that they all departed to their respective homes as though they had been at a Quaker meeting.—*African Friend.*

RICHES.—It has been said that Jesus never spoke of riches except in words of warning. "Be not deceived." "He who sets his heart upon money is sowing to the flesh, and shall of the flesh reap corruption." "Adversity hath slain her thousands, but prosperity her tens of thousands." "What is the value of this estate?" said a gentleman to another, as they passed a fine mansion surrounded by fair and fertile fields. "I don't know what it is valued at; I know what it cost its late possessor." "How much?" "His soul."

An English clergyman was called to the death-bed of a wealthy parishioner. Kneeling beside the dying man he asked for his hand as he prayed, but he declined to give it. After the end had come, and they turned down the coverlid, the rigid hands were found holding the safe key in their death grip. Heart and hand to the last, clinging to his possessions, but he could not take them with him.

## OUR YOUNGER FRIENDS.

## REMEMBER—THE LITTLE MEMBER.

You may keep your feet from slipping  
And your hands from evil deeds,  
But to guard your tongue from tripping,  
What unceasing care it needs!  
Be you old or be you young,  
Oh, beware,  
Take good care  
Of the tittle-tattle, tell-tale tongue!

You may feel inclined to quarrel  
With the doctrine that I preach  
But the soundness of the moral  
Sad experience will teach:  
Be it said or be it sung  
Everywhere  
Oh! beware  
Of the tittle-tattle, tell-tale tongue!

HENRY JOHNSTONE, in *St Nicholas*.

TRUTH should be the first lesson of the child and the last aspiration of manhood.—WHITTIER.

**TOMMY'S RESOLUTIONS.**—A good resolution made and kept for a single week will do its maker and keeper some good. The objection to making good resolutions, and not keeping them, lies in the fact that the first failure makes it easy to fail again and again. A boy of our acquaintance became very good on New Year's Day. He withdrew to his room and appeared after an hour or two with a sheet of foolscap paper held up before him. At the top of the sheet was written, "Good Resolutions for 1886." Then came the following somewhat amusing preamble and resolves:

I, Tommy Dean, knowing that I am not as good as I ought to be, and thinking that I should try to be better on account of my friends, do agree to keep the following resolutions for one year at the very least:

I will get up when called once, instead of after I've been called four times.

I will keep the back part of my hair combed as slick as the front.

I will shovel snow out of the paths and not grumble about it.

I will run on errands even if I don't get any nickels for it.

I will surprise my teacher at school by studying hard most all of the time, and not whisper half as much as I did last year.

I will brush my clothes every day to save ma from scolding, for it is wicked to scold.

I will never be late to the table, and so save pa from saying things that hurt my feelings.

I will not chew gum, I will not be sassy, and I won't quarrel with any of the boys.

If I break any of these resolutions, I will draw a blue mark over it and be sorry.—*Scattered Seeds*.

**WHERE TOM FOUND HIS MANNERS.**—One day, when Tom was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said Tom, running to the gate. "We are rich, and don't want ragged boys about."

"Please give me a drink," said the boy.

"If you are so rich you can spare me a drop of water."

"We can't spare you anything," said Tom.

"If you don't go away, I will set the dog on you."

The boy walked away, swinging the tin-pail in his hand.

"I think I will get some blackberries, too," said Tom to himself. He went out of the gate into a meadow where there were plenty of berries. He saw some fine large ones growing just over the ditch. He thought he could leap over it very easily. He gave a run and a big jump. The ditch was wider than he thought, and instead of going over it, he came down in the middle of it. The mud was thick and soft, and Tom sank down in it to his waist.

He was very much frightened, and screamed for help until he was tired. He began to think he would have to spend the night in the ditch when he heard steps on the grass. Looking up, he saw the ragged boy he had driven from the gate.

"Please help me out," said Tom. "I will give you a dime."

"I don't want the dime," said the boy; and lying down flat, he held out both his hands to Tom, and drew him out of the ditch. He was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said Tom; "but I thank you very much for helping me out of the mud; and I am sorry I sent you away from the gate."

The next day when Tom saw the boy going by the gate, he called him in, showing him his rabbits, and gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," said Tom, "I found them in the ditch."—*Selected*.

**ONE TOUCH OF NATURE.**—Down the street came a wagon, loaded with meat and drawn by a well-rounded well-fed little mare. Her steps became slower and slower, and finally, in the middle of the car tracks, she stopped.

"Git ap," said the driver, "git ap, Jenny!" But Jenny only turned appealing eyes toward the man on the seat.

Behind him came the shouts and oaths of other drivers.

"Poor Jenny, poor little horse!" said the big, dirty man. "Is she all tired out?" At the sound of his voice the little horse sighed a sigh of tired appreciation.

"Never mind," he went on soothingly, as he scrambled down off the seat and took her by the bridle. "We'll go right out to the side here and rest a bit." And he led her away from the crowd and stood patting her well-curried sides while she rubbed her nose against his face.

The other drivers moved on, then turned and looked. Some of them smiled. Others replaced the whips which had been taken from their sockets to hurry their own horses after the delay.—*New York Times*.

GEORGE FOX.—George Fox, the first

Friend (or Quaker), was born in England almost three hundred years ago. He says "I was born in the month called July, 1627 at Drayton-in-the-Clay. My father's name was Christopher Fox; he was by profession a weaver, an honest man, and there was Seed of God in him. The neighbors call him 'Righteous Christer.'" Drayton Hall the boys' dormitory at George School, was named for the birthplace of George Fox.

We do not know very much about the boyhood of Fox, but he tells us in his Journal: "When I came to eleven years of age I knew pureness and righteousness, while a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully two ways—inwardly to God; and outwardly to man—and to keep to Yea and Nay all things."

When he grew to be a larger boy it was a common saying among those that knew him: "If George says verily, there is no altering him." When boys and rude persons would laugh at him, he let them alone and went his way. He was generally beloved by those who knew him, because he was pure and honest.

When he was about twenty years old he was much troubled by the temptations of the world were around him and the sins that he so often committed. He went to a number of priests but they could not give him peace of mind.

During these troubled days, when he was trying to come nearer to God, he wrote of himself: "When the time called Christmas came, while others were feasting and sporting themselves, I looked out of the windows from house to house and gave them money. When I was invited to marriage (as I sometimes was), I went to none at all; but the next day, or soon after, I would visit them, and if they were poor gave them some money."

While he was seeking for light he fasted much and walked abroad in lonely places often sitting in a hollow tree to read the Bible. At last he seemed to hear a voice saying: "There is one, even Christ Jesus that can speak to thy condition;" and he heard this voice his heart leaped for joy.

After this it seemed to him that a light shone in his heart, showing him what God wanted him to do. He also saw clear that this same light would shine in every heart that turned earnestly toward God and his message to all men was and is "Mind the Light." This message means that if we listen to and obey the voice of God that speaks to each one of us in our hearts, we shall be saved from doing things that are wrong and sinful.

In the days of George Fox it was his custom to say "thou" and "thee" speaking to servants and poor people and "ye" and "you" in speaking to the rich who had plenty of money and lived in large houses. It was also expected that people would take off their hats in the presence of those who were higher in rank. George Fox read in the Bible that Jesus showed much respect to the poor as to the rich; so he and his followers said "thou" and "thee" to everyone, high or low, rich



nor, and would not take off their hats to any man, not even to the king.

The officers of the law were very angry th the Quakers because they would not do as others did, and many of the Quakers were punched, beaten and imprisoned for refusing to remove their hats. Sometimes they were even in danger of losing their lives.

George Fox had so much faith in God that God gave him great power to stir men's hearts. Wherever he went crowds of people came to hear him preach. They were glad to learn that religion was a very simple thing, and that every person might talk to God in prayer, and might learn from God, by waiting in silence, the things that were right to do.

The officers of the law were not pleased th the things that Fox taught; it was different from what they had heard in the churches. One day some of these officers called Fox a number of questions; they told that his answers were an insult to the Lord, so they put him in prison. Fox was so kind to every one in prison, even to the jailer, that it made the jailer feel uncomfortable. He said that a plague rested on his house because Fox was in prison, and he went to Fox and asked to be allowed to sleep with him. One of the Justices declared that there was a plague upon his house because he had helped send Fox to jail. This was Justice Bennett, who, he says, "was the first that called us Quakers, because I bade them tremble at the name of the Lord." These men knew that they had not treated Fox kindly and fairly, and that was why they felt unhappy and thought there was a plague upon them. After Fox was released from prison he went up and down the country preaching the Gospel to all who would listen to him. Sometimes he spoke to large gatherings of people. Sometimes people would not leave him into their houses and he had to sleep under the shelter of a haystack.

After there had gotten to be a great many of the people called Quakers, there was a law passed that no more than five persons might come together to hold a meeting unless they went to a regular church. The Friends continued to hold their meetings in spite of this law. Sometimes the officers would not molest them; sometimes certain ones kept watch and when word was given that the officers were near the people would scatter; sometimes many would be carried off to prison. Once when all the grown people of a meeting had been put in prison, their children went to the usual place the next meeting day and held a meeting all by themselves. George Fox was a truly brave man, for though he was put in prison many times he kept on preaching what he felt to be the truth. He was despised by many of the people of his own time, but now he is looked upon as one of the world's heroes.

#### Scattered Seeds.

Each man's life  
is the outcome of his former living is;  
the bygone wrongs bring forth sorrow and woes,  
the bygone right breeds bliss.

EDWIN ARNOLD.

#### How An Old Man Trusted the Lord Wholly.

When quite a young man, I was once in York Minster. I remember how, after wandering up and down the nave, marvelling at the extent of that noble building, I at length sat down on one of the window seats; and after a time said aloud:

"This is indeed a wonderful building!"

As I thus exclaimed, I was answered by an old man, whom I had not perceived, but who was sitting on the same stone.

"Yes, it is indeed a wonderful building, sir." (He thought that I had addressed my remark to him as he told me later on.) He was very old, very poorly clad, and very pale and feeble in appearance; so much so that, though I was not then wont to acts of charity, I feared the old man was starving, and under that impression I took one shilling and sixpence from my pocket and put it into his hand. My surprise was great when he quickly rose from his seat, and looking round, while tears rolled down his face, exclaimed:

"There is nobody near, sir, to make you ashamed; you will not refuse an old man's blessing, will you? Ah, you little knew what you were doing when you gave me that money, how you were saving an old man's life!"

Then he stretched out his hands, as if to cover me with his love, and poured forth such a prayer of blessing on my behalf as I had never heard before, and as I have never heard since. His language was wonderful, both for the knowledge of God which it expressed, and for the beauty of the wishes which he put forth on my account. When he had finished, I asked him to explain to me how I could be said to have saved his life. He then told me as follows:

"I live many miles from York and had been summoned to a daughter who is dying at a village about ten miles on the other side of York. I arrived in the city with only fourpence in my pocket, and was offered a clean bed for fourpence and a dirty one for twopence; I chose the clean one, and went to bed supperless, for I had not been accustomed to that which is dirty, and I thought my Father would be sure to take care of me. I came this morning, as soon as the Minster was open, and sat down here, for I felt sure God would send some one to look after me, and I have been waiting here all day, till He was pleased to send me what I needed. Yes, sir, I have been very hungry, but I was quite sure that my Father would send some one to help me when He thought right, and now you see, sir, his time has come, and He has sent you."

It was then seven o'clock in the evening. The Minster was just about to be closed, and that old man had been there from early morning without food since the day before. Was not this to "let patience have her perfect work?"

I then said: "Do you mean to say that you have had nothing since yesterday?"

"No," he replied, "nothing."

"Why did you not ask some of those who came to the services, or some of the visitors, to help you?"

"Because God, I knew, would send me

help when He thought right, and I have always thought it was my place to ask Him rather than man."

After a little more conversation, I was so astonished and so much overcome by this old man's simple faith that I took out all the money I had, and showing it to him, I asked him to take as much as he wished. But he looked at me almost reproachfully, and said: "No, sir, God told you just how much you ought to give me, and I would not dishonor my Father by taking more than He sent me, for when I want it He can always find more."

After a few more words we parted and I saw the old man go forth on his journey, with what he considered his ample provision, because God had sent him for that day his "daily bread."

A few minutes after I met him again, as I was walking round the eastern end of the Minster, and once more he paused, and as I said: "Good-bye, old friend," he repeated his former expression of humility: "There is no one here, sir, to make you ashamed, let me offer up one more prayer for you."

Again he poured forth a few words of blessing and entreaty for me, after which we parted to meet no more on earth. But that old man's blessing has, I believe, followed me from then all the days of my life, and I can never thank God sufficiently for the lesson on trusting Him wholly which the incident of that day brought home to my soul; and ever since then I learned to look to Him as my Father in Jesus Christ.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii, 5, 6.—P. WEBB-PEPLOE.

#### Example to Old Age.

Agnes Penquite, of Wrightstown, in Bucks County, Pennsylvania, departed this life the twentieth of Eleventh Month, 1758, being upwards of one hundred years old. She brought a certificate with her from Europe, dated the sixth of Second Month, 1686. She was of an innocent, pious life and conversation, and a good example in attending meetings both on First and week-days, until a few years before her death. She was a minister above seventy years; her testimony, though generally short, was to satisfaction and edification; and in her declining age, when nature seemed almost spent, she appeared more divinely favored than common, to the admiration of some. When she could no longer attend meetings, she would often, at meal times, appear in prayer, with praises to the Lord, to the comfort and satisfaction of those present; and frequently signified, "She had the evidence of Divine peace." Not long before her departure, she said: "That her sweet Lord had not forsaken her, but was still with her to comfort and refresh her in her old age." Thus she was removed from time to eternity, like a shock of corn fully ripe.

A. F.

"PRAY! but swing your hammer."

## TEMPERANCE.

[A department edited by EDITH BARDLEY BELLOW, 350 Hancock Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia.]"

"WHERE cunning people pass counterfeits and impose on others that which is good for nothing, it is considered as wickedness; but for the sake of gain to sell that which we know does people harm and which often works their ruin, manifests a hardened and corrupt heart and is an evil which demands the care of all true lovers of virtue to suppress."—JOHN WOOLEM.

C. V. STURDEVANT, a well known Prohibitionist of Pasadena, has recently presented this suggestion to several leading editors: "If the daily press would classify regularly all the crime, suicides, railroad accidents, business failures, conflagrations, divorces, deaths, the political and social scandals due to drink and the drink traffic, the nation would rise inside of one year and sweep the country clear of the curse."

Perhaps one year would hardly see this great change accomplished, for the number of those who place personal gratification before righteousness and love and humanity is large enough to prove a most substantial hindrance. Nevertheless if the great metropolitan newspapers would instruct the *Associated Press* to report the part that drink plays in the daily harvest of debauchery, crime, destruction of private and public property, and depreciation of labor, wages and civic credit, these impartial records would eventually write the death warrant of the traffic.

If the Prohibitionists and Christian people generally want such a plan adopted and put into operation, all they need to do is to say so WITH SUFFICIENT EMPHASIS and the press will heed them. As a matter of fact it would be impossible to make a complete catalogue of all the crime due to drink, but the regular publication of even a fraction of the cases where drink was incontestably a prime factor would arrest the attention of every thinking citizen and undoubtedly give some much needed instruction to the large army of "well meaning" men who give their vote for license rather than divert it from their "Party."

[FROM the *Bulletin* of the Minnesota State Prohibition Committee.]

During the six days from Tenth Month 21st to 26th, there were seventeen deaths, three serious injuries, and two painful accidents, all brought about by and directly chargeable to the Minnesota liquor traffic. Beginning with the next day, Tenth Month 27th, and continuing to Eleventh Month 8th, inclusive, thirteen days, there were five people seriously wounded, two died while drunk, three committed suicide in a drunken state, and six were murdered by drunken men; total, eleven deaths and five serious wounds in thirteen days in Minnesota, brought about by the liquor traffic. This makes a sum total, since Tenth Month 21st, nineteen days, twenty-eight dead, and ten

injured, and the liquor traffic is still doing business.—From the *Bulletin* of the *Minnesota State Prohibition Committee*.

A POSER.—Sheriff Pennell, of Portland, Me., the notorious anti-Prohibitionist who has spared no pains in his attempt to nullify the law in that city during the past two years, was brought to Wilmington, Del., by the liquor forces to make several addresses in the recent campaign. In one of his speeches he made the statement that "there are more than two hundred speak-easies in Portland." Whereupon a bright young man from the machine shops interrupted him with "Well, if that is so, how does it happen that you are down here instead of being at home closing them up? I understand that is your business." The sheriff was speechless and made no attempt at reply.—*Asso. Prohib. Press*.

PROHIBITION FROM THE START.—Governor Haskell has officially written each of the express companies operating in Oklahoma, asking their aid in enforcing the Prohibition law, and requesting them to instruct their express agents and messengers to refuse to receive liquor for shipment into Oklahoma, and also to refuse to transport or deliver such goods within the State.

The officials of Oklahoma City are a unit for the strict enforcement of the new law. "I will prosecute all violators of the Prohibition laws," declared E. E. Reardon, county attorney-elect. "Every policeman has been instructed to see that no liquor is sold after the hour announced for the closing of the saloons," said Charles Post, chief of police.

The reference to Prohibition in Governor Haskell's inaugural address was as follows: "Let the will of the people prevail. By a majority of more than eighteen thousand votes the people of Oklahoma have declared in favor of state-wide Prohibition. That is now the law in this state; not placed in our constitution as a political requirement nor for mere sentimental purposes, but because a majority of the people believe that humanity will be better by having such a law and by having it enforced. I stand here to-day as one of your officers to assure you that the law will be enforced, and I hope that when to-morrow morning's sun rises and forever thereafter as long as this law shall be the will of the people, that there will be no one within our borders disposed to violate this law, because that violation is bound to meet with the punishment prescribed in the law."

The *Daily Oklahoman* which has recently announced that it would discontinue all liquor advertising including outside brewery and distillery publicity has reaffirmed its new policy in a leading editorial Eleventh Month 21st.

The liquor men are making all sorts of threats that they will secure injunctions against leading officials and push a case to test the prohibitory clause in the state constitution.

General public opinion is voiced in these words by the *Daily Oklahoman*: "If this announcement is founded on fact, we are

inclined to believe the saloon men have been accepting bad advice. At any rate they are going up against a proposition possessing all the terrors of a circular sa. They have about one chance to win a ninety-nine to lose."—*Associated Prohibition Press*.

THE LIQUOR TRAFFIC'S INSIDIOUS CURRUPTING POWER.—We hear it said that t railroads and public service corporati corrupt state legislatures. But they co not corrupt legislatures if it were not th influence of the saloon puts in o legislatures men who are willing to sta for the political wrong of the saloon, and legislate in its favor. If a man is willing support such a political wrong as that, w should we expect him to oppose ot political wrongs?

Now the saloon, because of setting license for liberty, lawlessness for peace a order, defiance and nullification agains t will of the majority instead of obedience law, is discrediting our principles of hum liberty as we are trying to work them o more than all other agencies in our mid Look at the low statesmanship to which has brought us. Were it not for the ho of bettering the condition we would ashamed to mention it.

The Constitution declares that the peop of each state are entitled to all the privileg and immunities of the citizens of the sever states. Now I submit to any fair mi that this does not mean that the citize of any particular state are entitled greater rights and privileges than the citize of some other state in that other state. A yet Congress supports "outside nullificatio of the liquor laws of the prohibition stat and gives the brewers and distillers of license state greater immunities and privileg than have the citizens of prohibiti states. For instance, Kansas says her o citizens may not engage in the sale of al holic liquors for beverage purposes. T Supreme Court of the United States d clared Kansas had the right to so declar Yet Congress permits the brewers and distillers of Missouri, Illinois and other stat to engage in the sale of alcoholic liqu in Kansas through interstate C. O. D. shi ments. Do you think that is a fair int pretation of the Constitution? Georgia h passed a stringent prohibitory law. T sentiment in its favor was overwhelm But brewers and distillers of Georgia, hav in their possession and on their books t names of their partons, may move ov into the adjoining states, or any licen state, and flood Georgia with C. O. I interstate shipments, and the state is pow less to protect itself against this. Is th fair or right?

The states are in a hand to hand confli with the worst evil which besets the citizenship, the saloon, and it is hard see Congress disparaging the patriotic effor of their citizens. While the chief executi is demanding that men at the head of powe ful corporations shall respect federal auth

the federal government is stimulating business on the part of the liquor dealers against state authority. That is the low citizenship to which the licensed liquor traffic has brought us.—*Excerpts from an address by FINLEY C. HENDRICKSON.*

"PAYING SALOON TAXES."—Experience has proved time and again that the public expense caused by the saloon far exceeds the amount received for license. But suppose that were not the case, the license money would still look small and futile to a family of the man whom the saloon has robbed of his all. A letter from a white ribboner in a Western city gives us an epitome of the situation:

"We want to do so much in Mitchell, it keeps us busy most of the time paying the saloon taxes. There are so many families that need help, and the want is all due to the saloon. We have spent over a hundred dollars in the past three months, not to mention clothing and provisions. We can give them warm clothing, food and coal, but we cannot take the artache and disgrace from them. The Christian voter could, but he will not."—*Union Signal.*

We learn that W. S. McAllister, the leader of the whiskey forces of Mississippi for ten years and the head of the lobby which worked against statutory prohibition, has announced his conversion to the cause of prohibition in a stirring address sent out to the people of his county and state.

It was the determined refusal to take alcohol as medicine, and the astonishing recoveries made by persons doing this, that led to the scientific investigations of alcohol in England and America.

### Science and Industry.

**IMITATION OF HARD WOODS.**—Perhaps a set of men appreciate the seriousness of the timber supply question more than those engaged in the manufacture of furniture. They have realized for some years that a pinch in the hardwood market is sure to come, and they have succeeded in coping with the situation by the economical use of material by the practice of veneering and the imitation of the highest priced hardwoods.

During the last few years the great increase in the price of hardwoods has created a strong demand for wood which is used in imitation. The two woods that are most successfully imitated are mahogany and oak, particularly the quartered oak in the golden and darker finishes. Most without exception, the manufacturer markets these imitations, either as imitations or under some registered trade name, and does not pretend to deceive his customers.

For imitating mahogany, cherry was formerly used almost entirely, but the diminished supply and the increased price of this wood have led manufacturers to seek a substitute which would lend itself more readily to the stain than cherry, and

at the same time, show the grain and hold the gloss. For these reasons birch, especially curly birch, maple, beech and gum are extensively used for all parts of furniture. Even in the better grades of mahogany furniture birch and maple stained to a mahogany finish are often used for posts and frames, while genuine mahogany, in the form of veneer, is used for panels, tops and rolls.

In making imitation quartered oak, almost any wood can be used, since in this case the original grain of the wood is first covered with a "filler" and then the quartering is printed on in dark ink by the impression of actual quartered oak rolls, or by a transfer from quartered oak prepared by special processes. Birch, maple, poplar and plain sawed oak are commonly used for this work. After the wood has been finished and polished the imitation appears so real that only an expert can detect the difference.

Certain woods used in furniture construction are extremely expensive, owing to the difficulty of obtaining pieces with a good grain of sufficient size for working. Such, for instance, is Cirassian walnut. This, which comes from the Ural mountains, is largely used in the form of veneers for chair backs, panels and tops in bed-room suites, table tops, etc., the balance of the piece of furniture being composed either of American or black walnut (natural finish), or of satin walnut, commonly known as red gum. The latter, while it does not often show the beautiful grain of the panel, is so near the color of plain Cirassian walnut that only close scrutiny can detect the difference.—*N. Y. Evening Post.*

The next Nobel prize for chemistry will be awarded to Sir William Crookes, of London.

Sir William Crookes was born in 1832. He discovered thallium, an element, in 1861, and invented the radiometer in 1874. He was knighted in 1897 and has been closely identified with many of the most important advances in science. Professor Crookes recently discovered a process of extracting nitric acid from the atmosphere, which it was announced would soon be available for commercial, industrial and agricultural purposes and would revolutionize the nitrate industry and the world's food problem.

**BLIND TO THE FAULTS OF OTHERS.**—It is worth very little to us to find out our neighbor's faults. It is worth everything to find out our own. When we see a weakness in one of our associates we are no better nor happier for the discovery. But to know our own weaknesses is the first step towards mastering them. A little blindness towards the frailties of those about us will not hurt us, but keenness of vision should be cultivated when we look within.

### Bodies Bearing the Name of Friends.

The name of the locality of Wm. C. Gowerpethwaite's religious visits to families, stated in our last number as "Camden, N. J.," should be changed to Elklands, Pennsylvania. He has been detained by sickness from prosecuting this service.

The apparently front ranks of our Yearly Meeting

in Philadelphia will be manifestly changed next spring by the decease of six of its elders or ministers who have been prominent in its councils and religious exercises. The latest of these is LYON BATHAMSTON, of Colorado, Maryland, died on Thursday morning, Twelfth Month 24th, in the ninetieth year of his age. A man of marked intelligence, continually kept bright from his youth up by diligent reading and reflection, and manifest in our Yearly Meeting by fluent and choice expression in his thoughts, his contributions to the journals of our religions Society to be kept unimpaired has often appeared in these columns, his last word offered to us in writing appearing Twelfth Month 7th, concerning the spoiling of our tender vines by the "little foxes." The dignity of an annotated character was an impressive token round about his patriarchal presence, and in his neighborhood, that God doth visit his people and beautify the meek with salvation.

"EVERYBODY was conscious throughout the Five Years Meeting," says the *American Friend*, "that there were two schools of thought in evidence, though the lines were nowhere very sharply drawn, and the feeling of love and unity was never anywhere near the breaking point. It would perhaps be impossible to define the difference between the two schools, as the difference is only one of degree and emphasis, and they never came to a sharp issue on any question, but, in a general way, the main point at issue, as one looks back on it, was the basis of spiritual authority. Is it within the soul, or is it outside the soul? Is religion a system of views and doctrine received from without and guaranteed on authority, or is it a personal experience of God and a practice of his will which demonstrates itself?"

"The movement for a return to the birthright system of the past was, strangely enough, introduced by the very persons who insist most vigorously on a new birth and on evangelical doctrines. It was decided, however, by a very large majority, to continue the plan of the discipline and to make membership a matter of experience and choice, but without fixing any age limit."

We have received a pamphlet entitled "In Memory of David Scull." It is a memorial address delivered by President M. Carey Thomas to the Students of Bryn Mawr College, with the interests of which he was closely identified. The President there gives a just and lively appreciation of his character, counsel, spirit, and labors, especially with reference to the Institution under her care.

### Gathered Notes.

**JOSEPH H. CHOATE**, former Ambassador to Great Britain, in an address at the annual meeting of the State Charities Aid Association yesterday, advocated adherence to the old Mosaic law that one-tenth of all property be given in charity.

J. H. Choate said he did not believe many of the rich women and men who composed his audience had lived up to that law and that if all the people of the country had done so there would not have been any financial troubles like those through which the country has just passed.

**NEWPORT, R. I., Twelfth Month 20th.**—Lloyd Rooney, aged fourteen, whose wireless apparatus of his own invention is conceded to be one of the best on the coast, to-night caught messages from the battleship fleet, which is now twelve hundred miles distant in a straight line. His success was verified by the naval station.

DURING the session of the Texas Baptist Convention in San Antonio, one of the ministers in attendance, John Carney was arrested by the police for the offense of riding through the street displaying on his buggy the banner, "The saloon must go." He was fined ten dollars. He refused to pay, appealed the case, put on his buggy the words, "Up with the home, Down with the saloon," and was again arrested. His watch was taken away, his pockets emptied and he was taken to jail. Such outrageous treatment created the utmost indignation throughout the State, and the result of it probably will be only to hasten the abolition of saloons from Texas, including San Antonio. Whom the gods would destroy, they first make mad.—*Baptist and Reflector.*

There is both an opportunity and an obligation thrust upon the Protestant Church. This breaking

down of allegiance (to the Romanist youth) to worn-out forms is the direct result of the freedom of worship and of religious exercise which is the bulwark of Protestantism. If Protestantism has torn down, by all the demands of grace, it must build up. The Protestant Church cannot gracefully join the lament that our newcomers are drifting away from "the Church;" we are setting them adrift. It is now our bounden obligation to anchor them anew with a vital force which will insure their permanent holding.—*Secretary of Home Board.*

"A Foreigner" writes to the *London Mail*. "Accustomed to the continental press, in which very rarely is found a word in the bible or out of it (special regard being published in the reception of the English press was quite new to me. I noted it with delight, and began to understand how right the late Queen Victoria was in writing to a Negro king, when sending him a Bible:

"This is the Book which has made my country so great, and so mighty."

"There is no doubt that the English educational system being derived to a very great extent from the bible, the spirit of this Book exercises a more or less important influence on the whole English press. Its language bears evidence of this."

MICHIGAN has a law which makes the accidental shooting of a man by a hunter, manslaughter. It has not, however, decreased the number of killings in the woods this season. It seems to prove that the tragedies are due to recklessness of a sort which no pleadings and cautions can diminish. The record in Wisconsin, which, for some strange reason, is nearly twice as bad as in any other State, has already reached twenty-four killed and thirty-eight injured in the few weeks since the season opened. According to a publication kept in Chicago, in 1897, twenty-one persons were killed and eighty-one injured in the country at large.

THE "annual travesty of the observance of the Christ Child anniversary is the phrase by which a "spurious Christmas," as he thinks it is observed by us, is characterized by a writer in *The Christian Endeavor* (Boston).

"Shoppers are swirling pell-mell down the middle of the streets jostling one another, and elbowing their way to the thronged counters, where they go through a siege of exasperating delay and unhealthy excitement, to say nothing of unholy irritation, that brings them to the borders of nervous prostration. Physicians recognize the Christmas-shopping period as one of the most critical to many of our patients of this class. Presently a horde of street-fatties will be licensed by the city who will take possession of the sidewalks, and discordantly cry their wares—cheap, trashy, mechanical toys and other gewgaws which it is a pure waste of money to buy. For days, if not weeks, our cities will be subjected to this nuisance."

"Meanwhile, in the shops the sales girls will be worked day and night, to the point of nervous collapse. Conventional presents will be bought by the thousand, because an obligation exists to return present for present. No good-will, no love, goes with these presents; it is mere jockeying to get a few cents' advantage of one another."

"Did the Christ Child usher in such a holiday? No, we have allowed human greed and keenness after bargains, and bustle and bawling on the streets, to usurp the place that quiet and holy and blessed service of him should have."

"This is no attempt to create the impression that there is no true Christmas spirit, no unselfish giving, no loving planning of delightful surprises, no tender thoughtfulness for the poor. There is much of this to be seen on the surface, but there is a taint of the sordid, bargain-counter huckstering that is alien to the reverent soul. Away with the spurious Christmas! Away with the gable and the dickerling, and the coarse, crafty calculating! Let us give the gentle Christ of 'Peace on earth, good-will to men a chance in our lives and at our firesides.'"

#### SUMMARY OF EVENTS.

UNITED STATES.—The water pipes in cities having trolley cars are often much injured by the electric current escaping from the railroad tracks, and entering the water pipes in the same street, causing corrosion to the pipes. In the city of New York, it is reported to be employed in this city known as "bonding" which means that copper wire will connect the ends of the

pipes, which otherwise could not be good conductors because of the lead filling necessary to make the joints water-tight. In order to make the joints of the copper pipes perfect, projections will be driven into the ends of the water mains, but not deep enough to perforate the pipes, and the bond wires will thus extend around the "bell," or enlarged section that forms the mold for the lead filling put in to make a perfectly water-tight joint. In the operation of trolley cars, it is estimated that it takes one cent of electricity that passes through the motors of the trolley cars is lost.

Whitelaw Reid, Ambassador to Great Britain, in a late address to the New York State Teachers' Association said: "Whatever else we may say about the boys and girls, they do turn out to be wonderfully bold and brave, respectful to those set over them, grounded in the morals of Christian civilization, with an instinctive sense of obedience to law and a becoming regard for the authorities that represent it. Would we be any the worse off if we had more of these qualities here? May that happen to us? Let us keep all questions of religion and morals in what we consider their proper place, they may in reality be left without any place in the training of a good many children? If the interest of the republic requires that every child should be compelled to learn to read its laws, does not the same perfect, or nearly perfect, interest require that every child should be taught the absolute necessity of respect for those laws and of prompt and dutiful obedience to the officers of the law? If English schools, according to our ideas, go too far in teaching creeds, may we not be going too far the other way in excluding altogether the perfect, or nearly perfect, space to teaching sectarian religion and morals?"

It is stated that preparations have been made for the establishing of a wireless telegraph system between this city and New York. The plans include the erection of a two hundred foot wireless telegraph tower in the city of Hill. The company that was incorporated in the environs of New York. Wireless messages will be received from New York at the Chestnut Hill station. Thence they will be conveyed by telephone to various parts of the city. To this end the company will establish stations in several sections. A despatch of the Pennsylvania law which provides a twenty-cent rate law is declared unconstitutional, the Pennsylvania Railroad has decided to reduce the passenger train service on all of its branches in Pennsylvania so as to make it income meet its expenditures."

A despatch of the Government is expected to be held at Washington on the thirteenth, fourteenth and fifteenth of the Fifth Month. A despatch says: "The purpose of the gathering is to give consideration to the question of conserving the natural resources of the United States. At the meeting matters relating to improvements in rivers and harbors throughout the country and questions affecting mineral resources and forest reserves will be given careful consideration. It is anticipated that great good will come from this gathering of State Executives with the President, and that plans will be formulated which will result in a more substantial and permanent protection of the several States and the general Government."

The army of homeless and unemployed that has crowded into New York in the last few weeks has grown to such an extent that a conference of men representing the various organizations that are active in such cases has been held to consider some co-operative plan. It is estimated that thirty thousand homeless men are in New York. The charity woodyard, where one can earn a lodging and two meals by doing a certain amount of work a day, is over-run. The Charity Workers have found, they say, that a large percentage of the army is made up of young men from the small towns within a radius of fifty miles of New York. They come because the small factories which formerly employed them either have closed down for awhile or have been so badly damaged by the earthquake that they are unable to prepare a bill for the next Legislature providing for a farm colony near New York for homeless and unemployed. Such a plan is said to have been successful in Switzerland and other European countries.

FOREIGN.—A court trial of the members of the first Russian Parliament, one hundred and sixty-nine in number, who signed the "Manifesto" has begun at St. Petersburg. The defendants state that their motive in issuing the manifesto, was not to excite to anarchy, but to plead the rights of the people for popular representation, and for an imperial parliament. It is said that the Constitutional Democrats are giving their support to the proceedings, and that the circles among the peasantry, and taking advantage of the

opportunity to openly discuss and defend the principle of passive resistance.

The completion of the separation of Church and State in France has been followed by the passage in the Chamber of Deputies of the Government bill transferring to the State departments and communes all property forfeited by the Church. The bill was passed by a vote of three hundred and fifty-four to one hundred and twenty-seven. The signing of the agitation value of the property of religious orders is estimated to be a billion francs. This growing accumulation is regarded as a menace to the State, and it was proposed to use the confiscated property to establish a fund for old age pensions, but in carrying out the law the little property of value has been found. According to the reports of the Minister of Finance a Justice, the suppressed orders "have carried all their fortune with them to foreign countries, raise money on their real property to such an extent as leave an important deficit and diminishing its value by every means, including an unprecedented abuse procedure."

A despatch from Peking of the 27th ult., says it popular agitation in China for the recovery of rights which have been granted to foreigners has lately greatly increased. Women's societies, schools for boys and girls, the factories, and the like, are all participating in the agitation, and for a moment the Government here has been receiving telegrams in increasing numbers expressing the strong desire the senders that the rights which have been alienated from them by foreigners be restored to the Chinese. The Government is striving to fill a conciliatory position between the revolutionary agitators and the who consider themselves aggrieved.

#### NOTICES.

WANTED.—A position as companion for an elderly or semi-invalid lady in or near Philadelphia. Go references will be given.

Address M. S. K., Box 40, R. F. D., Macedon, N. Y.

NOTICE.—Professor Frank P. Graves, of the department of History and Philosophy of Education in the State University, Columbia, Mo., will address regular meeting of the Friends' Educational Association, at 2-30 P. M., First Month 11th, 1908, at 1406 Sixteenth Street, on "New Ideas in Intellectual Discipline and Culture."

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN at Tunassua, N. Y. A man and woman Friend are wanted as Superintendent and Matron in this Institution.

Application may be made to  
 JOSIAH WESTAR, Woodbury, N. J.  
 JOHN B. GARRETT, Rosemont, Pa.  
 or GEO. J. SCATTERGOOD, 626 Spruce St., Phila.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia at 6:45 and 8:21 A. M., 2:49 and 4:32 P. M., other trains will be met when requested; stage fare fifteen cents after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent.

MARRIED.—At Friends' Meeting House, Malver Pa., on the twenty-seventh of Eleventh Month, 1907, FREDERIC LESLIE WHITE, son of Frederic White, Philadelphia and Mary Leslie his wife (latter deceased to EVELYN FRANCES NOLAN, daughter of the late Henry Pelee Nolan of Dymond City, and Maria h wife, the latter surviving.

—, at Friends' Meeting House, Sixth and Nob Streets, Philadelphia, Pa., Tenth Month 30th, 1907, JOSIAH HEWES NEWBOLD, son of Emeline P., and the late James S. Newbold of near Morrisville, Pa., and ALICE HUTTON, daughter of George S. and Ellen I. Hutton of Berwyn, Pa.

DIED.—At her home in Martins Ferry, Ohio, on 18th of Eleventh Month, 1907, HANNAH HOVL daughter of the late Benjamin and Gullian Hoyl. She was a member of Short Creek Monthly Meeting of Friends. She had a quiet, lovable disposition and a calmness with great peace and calm trustfulness in her Heavenly Father.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FIRST MONTH 11, 1908.

No. 27.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## Minding the Light, and Loving the En- lightener.

The following is printed as an advertisement in the *Public Ledger* of Philadelphia: "Unitarian churches promote the diffusion of a certain habit of mind and principle of conduct. They are in the business of moulding up a certain type of character—type that is being illustrated and tested the experience of a considerable number of American families where integrity and honor, gentle speech, consideration for others, resolute industry and public-spirited activity are transmitted from generation to generation. Nothing less than that is the mission of the liberal churches. Judged by that standard, by their power to increase happiness, freedom, refinement and honorable serviceableness, these free churches love themselves to be remarkably efficient." We cannot impugn the justness of the above statement, after the observation which younger days gave the writer amongst Unitarian families and society. Their provision of salvation by personal culture and character tends to keep high moral ideals special aim in their life and conversation, in any rate among the intelligent, well-to-do, and respectable, which most of that church. Those who hold the same theory of salvation and belong to the less favored masses seem less successful in character-forming by their own strength. What a help towards righteousness we have wished these prisoners and others might find in being reconciled unto God by the death of the sin-bearer, once offered to bear the sin of many and so we are much more saved by His life. A minister in one of the liberal confessions complained that the one great weakness of their position was, how to deal

with the problem of sin, since they did not recognize a Christ once suffering for sins, the just for the unjust, so as to bring us to God and a sense of forgiveness. High ideals in righteousness as a response to a self-sacrificing Lover of our souls, have a life and stimulus added to them which the mere moral law cannot inspire.—Rom. iii: 20-26; Gal. ii: 21.

FOR "THE FRIEND."

## Plainness of Speech and Apparel.

The remark was recently made to a young Friend by a "progressive" Friend, "That he did not think plainness of speech and dress were required now, as they were two hundred years ago," which brought uneasiness to her mind, causing her to remark, "I just wish he had the proper person to answer his meagre (as I thought) arguments."

It is well known that the Society of Friends in its rise adopted plainness of speech and apparel, as being consistent with the teachings of Christ and the apostles. The precepts taught by the Saviour to the people of that day, are just as needful and binding now as they were then. Jesus said: "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it."

There must have been, and is a reason why He used such strong language, and it must have been just as hard for the people in that day to conform to his teachings as it is now. Yet He knew there was but one way that led to life eternal. And that was the way of the cross.

More than seven hundred years before the birth of Christ the Lord denounced the "daughters of Zion" for their pride in dress and manners and threatened judgment on them for these things, which came to pass before two hundred years had passed by. (Isa. iii: 16, 24). In fulfilment the prophet saith: "The ways of Zion do mourn, because none came to the solemn feasts, all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness." (Jer. i: 4).

These judgments came upon Israel for pride and wantonness. The Lord proved that people especially on account of the manner in which they adorned themselves with dress. It was then as it is now; there were some who listened to the voice of the Lord, as spoken by the prophet: "And it shall come to pass, that he that is left in Zion and he that remaineth in Jerusalem, shall be called holy, even every one that is written, among the living in Jerusalem." (Isa. iv: 3.)

Jesus taught simplicity of speech when speaking to the multitudes by saying: "Let

your communication be yea, yea, nay, nay," adding, "For whatsoever is more than these cometh of evil." The Lord comforted his people thus, "Wait ye upon me," saith the Lord. "For then I will turn to the people a pure language." (Zeph. iii: 9.)

The disciples also were careful to admonish the people in regard to dress and language, for Paul saith to Timothy, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." "In like manner also that women adorn themselves in modest apparel—not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." We have every reason to believe that the men also were not following the vain customs in dress and language, for the apostle refers to them as an example for women, for he saith: "In like manner that women adorn themselves."

This then is a clear evidence that that which leads into truth, is the same now as it was in the rise of the Society of Friends. That plainness of language and dress is just as pleasing in the sight of our Heavenly Father as a departure was displeasing in the time when the daughters of Israel walked in pride before him. The Lord saith: "I am the Lord, I change not." (Mal. iii: 6.) Neither doth his law change, nor his commandments, nor the way to eternal life.

It was and ever will be by the way of the cross. There is a spirit in man that must be slain before the peace which Jesus gives can be enjoyed. The Lord's people are a peculiar people. They are not of the world, therefore the world hateth them, but they are beloved of God, and their names are "written in the Lamb's book of Life." Let none then be discouraged, but let each one follow as he hears the "still small voice" of the Spirit speaking in the secret of the heart, saying: "This is the way, walk thou in it." There are those who would have others walk in a false liberty, because they themselves cannot bear the cross, but are the children of bondage, not being made free by the Truth.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. xiv: 12.) This is the reason so many are walking in the broad way, because it only *seemeth* right; and not being led by that unerring Guide miss the way to eternal life.

JEREMIAH LAPP.

LORNEVILLE, Canada.

MANY words do not satisfy thy soul, but a good life comforteth the mind, and a pure conscience giveth great confidence toward God.

### James Martineau's Estimate of a Friends' Meeting.

There was truth and not absurdity in the Friends' silent meeting before God;—a truth indeed too great and high for a permanent institution addressed to our poor nature, but affording an infallible memorial of the genuine inspiration that once breathed through that noble people. And what even were the whining voice and tremulous speech, but the instinctive attempt to escape from the vulgarities of life and reach the strange music, broken, dissonant, sweet—in which Divine and human things conflict and reconcile themselves. Nor is it essentially different in any worship; for though we meet together, it is not to speak with one another; it is not even to be spoken to and taught; for that could produce nothing but theology; if it is not for absolute silence of devotion (which were best, if it were possible), it is only for soliloquy; which is but the thought before God, of one, for the guidance of a silence before God, of all. It is to Him we lay ourselves open, and not to our neighbor; only the sense of brethren near who have concerns like our own that bring them hither, who feel with us the mystic touch, and look up to his heavenly hope, and remember the healing sorrows of his mercy, and expect his early call, and trust his everlasting shelter, is a mighty help to those deep realities which are too great except for the consensaneous grasp of our collective soul.

**BETTER BE OCCASIONALLY DECEIVED THAN SUSPICIOUS.**—It is better to be deceived than to be suspicious. The one who prides himself on trusting nobody is not as shrewd as he thinks. He laughs at another who is imposed upon because of his faith in all the world, but after all, generous confidence, even though misplaced, carries a certain compensation with it, while nothing can make up for the harboring of an unjust suspicion in the heart.

It was the power of the Spirit that made the early Christians bold as they testified for Christ, and it is the absence of spirituality in modern Christians which is responsible for their silence about Christ as they go among their acquaintances. A few years ago, when L. D. Wishard was in Turkey, he asked an Armenian priest, "Why has your church lost the enthusiasm for souls that characterized it in the early centuries, when its members were everywhere active in telling men of Christ?" "We are not an educated people," was the answer. "What evidence have we that the early witnesses who were so successful were educated men?" again asked Wishard. The priest shifted his ground. "We have no railroad facilities as you have in America, and so are handicapped in our work," he said. "What railroads did they have in the first century?" Wishard persisted. Then the priest owned up. "Ah, brother, those men had a relation with God and the Holy Spirit which we do not have."—*Forward.*

### An Old Story Retold.

In the Manitoba *Free Press* of many years ago appeared a story of Whittier and his prairie poem which cannot but be of great interest to many and which is here given slightly adapted and abridged:

"Archbishop Tache, returning from his late visit to Montreal, was reminded by Lieutenant-Governor Schultz, that the seventeenth of Twelfth Month, was the eighty-fourth birthday of the poet Whittier, and suggested that the anniversary should be greeted by a joyful peal from the tower of the cathedral of St. Boniface.

"The archbishop cordially concurred, and the graceful tribute was directed and rendered at midnight with the last stroke of the clock ushering in the natal day.

"Whittier, having been informed of the incident by U. S. Consul Taylor, addressed the following letter to Archbishop Tache:

"NEWBURYPORT, MASS.,  
"Third Month 5th, 1892.

"To Archbishop Tache.

"*My Dear Friend:*—During my illness from the prevailing epidemic, which confined me nearly the whole winter, and from which I am but slowly recovering, a letter from the U. S. Consul at Winnipeg informed me of thy pleasant recognition of my little poem, "The Red River Voyageur" (written nearly forty years ago) by the ringing of the "Bells of St. Boniface" on the eve of my late anniversary. I was at the time quite unable to respond, but I feel that I should be wanting in due appreciation of such a marked compliment if I did not, even at this late hour, express to thee my heartfelt thanks.

"I have reached an age when literary success and manifestations of popular favor have ceased to satisfy one, upon whom the solemnity of life's sunset is resting, but such a delicate and beautiful tribute has deeply moved me. I shall never forget it. I shall hear the "Bells of St. Boniface" sounding across the continent and awakening a feeling of gratitude for thy generous act. With renewed thanks and the prayer that our Heavenly Father may continue to make thee largely instrumental in His service. I am, gratefully and respectfully thy friend,

"JOHN G. WHITTIER."

### THE LYRIC OF PRAIRIE LAND.

The poem, "The Red River Voyageur," which is responsible for the regard in which Whittier is held by the people of Manitoba, particularly, and by the people of the whole west and even of the Dominion, in a general way, is one which deserves all its popularity. It is the favorite poem of the school children of to-day and it is extremely doubtful that any other lyric will ever dispute its right to precedence.

Some day the west may breed a poet who will sing a song of the prairie to rival Whittier's, but it is not likely. It is probable that through all time the effort of the Quaker poet of New England will remain, as it is to-day, supreme in the hearts of Manitoban people as a lyric of their homeland.

What could be more appropriate at the close of this article, commemorative of the anniversary of the birthday of Whittier than the song which has endeared him to so many?

### THE RED RIVER VOYAGEUR.

Out and in the river is winding  
The links of his long red chain,  
Through belts of dusky pineland  
And gusty leagues of plain.

Only at times the smoke-wreath  
With the distant cloud-rack joins;  
'Tis the smoke of the hunting lodges  
Of the wild Assiniboines.

Dearly blows the north wind  
From the land of ice and snow;  
The eyes that look are weary  
And heavy the hands that row.

And with one foot on the river  
And one upon the shore,  
The Angel of Shadow gives warning  
That day shall be no more.

Is it the clang of wild greece,  
Is it the Indian's yell,  
That lends to the voice of the north wind  
The tones of a far off bell.

The voyageur smiles as he listens  
To the sound that grows apace  
Well he knows the vesper ringing  
Of the bells of St. Boniface.

The bells of the Roman mission  
That call from their turret twin  
To the boatman on the river  
To the hunter on the plain.

Even so in mortal journey  
The bitter north winds blow;  
And thus upon Life's red river,  
Our hearts like oarsmen row.

And when the Angel of Shadow  
Rests his feet on wave and shore  
And our eyes grow dim with watching  
And our hearts faint at the oar.

Happy is he who heareth  
The signal of his relief  
In the bells of the Holy City  
The chimes of eternal peace.

**PRAYER.**—True prayer is always heard and meets a hearty return of the Divine complacency; for its spring, and motion and life, is the very life of God in the soul and joins the soul to Him. And "he that is joined to the Lord, is one spirit," while He will not deny his own. The rest is chaff and vanity, and tends directly to exalt the creature, and its own activity opposition to the life and energy of God. From the nature of the Deity, and its unwavering tendency towards union with us, He must operate on us. This view is admitted to, and rightly lived under by us will result in true prayer, and that prayer in substantial union. And no possible substitution of words, and mere creature supplications, will ever, in the least degree, promote this Divine union and fellows but will forever retard it, and set up a barrier in separation from God, the Divine Life instead thereof.—*JOB SCOTT.*

The quotation, "Cleanliness is next godliness," says the *Christian Herald* taken from the *Beraiha*,—one of the sacred Hindu books—where it is an expressed in the last Mishna of Sola.

## FOR THE NEW YEAR.

What will make thee happy  
On this New Year day,  
When the air is chilly,  
And the skies are gray?

Will the New Year greeting  
Of a loving friend  
Keep thee bright and cheery  
To the next year end?

Will the gifts and wishes  
That to-day bring cheer,  
Last through all the seasons  
Of the opening year?

What will keep thee happy  
Ever in thy heart,  
If thy path be shadowed,  
And bright hopes depart?

Loving friends are blessings,—  
Kindly words they say,  
These are surely comforts,—  
Helps along our way.

But our greatest blessing  
Is our Father's love,  
Our most precious treasure,  
Sent us from above.

This can make us happy,  
Through the wintry long day,  
Make our love so perfect  
That it knows no fear.

Faith must be our portion,  
All the way along,  
Faith in Him will strengthen  
As our love grows strong.

These can make us happy;  
These will bring us peace;  
And, with peace dwelling,  
Love and faith increase.

Loving, faithful, peaceful,—  
Though thy path be rough,  
Thou canst trust who knoweth  
When it is enough.

Bruised, but not broken,—  
Thou canst surely stand;  
One there is to strengthen  
Who will hold thy hand.

May each New Year bring us  
Faith and peace and love,—  
These are gifts most precious,  
Gifts from God above.

M. H. L.

WELSH SCHOOLS IN 1848.—This is a school  
lose to a town containing five thousand  
ersons, reported by the Committee of  
ouncil on Education, viz: "I then called  
p a larger class, most of whom had recently  
me to the school, three girls repeatedly  
eclared they had never heard of Christ,  
nd two of that they had never heard of God,  
nd out of six thought Christ was on earth  
ow (they might have had a worse thought  
erhaps), three knew nothing about the  
rucifixion, four out of seven did not know  
he names of the months nor the number of  
ays in a year. They had no notion of  
ddition beyond 2 and 2x3, their minds  
ere perfect blanks.

1871.—Now as to boys, we once taught  
hem to make Latin verses, and called them  
dicated; now we teach them to leap and  
ow, to hit a ball with a bat, and call  
hem educated. Can they plough, can they  
ow, can they plant at the right time, or  
uild with a steady hand? Is it the effort  
f their lives to be chaste, knightly, faithful,  
only in thought, lovely in word and deed?—  
OHN RUSKIN.

EXTRACT FROM LETTER FROM THE AUSTRALASIAN COMMITTEE OF LONDON YEARLY MEETING.

We have no doubt that you sometimes find it hard work to keep up meetings "after the manner of Friends" where the members of our Society are few and scattered over a wide area. The same difficulty exists in many places in this land, yet we are sure that it is worth while to make a strong and steady effort to exert all our patience and courage, and to put up much earnest prayer in order to maintain and increase these Meetings. The difficulties which meet us now are very unlike those which met our forefathers in the days of persecution. It has been well said by Professor Masson in his life of Milton, "In the meetings of all other denominations there was always some implement, or set of implements, upon which all depended, were it the liturgy, the gown or surplice; the Bible or the hour-glass: if the soldiers removed these and made noise enough there could be no service. Not so with a Quaker meeting. There men and women worshipped with their hearts and without implements, in silence as well as by speech. You might break in upon them, hoot at them, roar at them, drag them about, the meeting, if it were of any size, would essentially still go on till all the component individuals were murdered (or imprisoned). Pull their meeting-house down and they would reassemble next day most punctually amid the broken walls and rafters. Shovel sand or earth down upon them, there they would still sit, a sight to see, musing immovably among the rubbish. This is no description from fancy: it was the actual experience of the Quakers all over the country. They held their meetings regularly, perseveringly, and without the least concealment, keeping the doors of their meeting houses purposely open that all might enter, informers, constables or soldiers; and do whatever they chose. In fact the Quakers behaved magnificently. By their peculiar method of open violation of the law and passive resistance only, they rendered a service to the common cause of all the Nonconformist sects which has never been sufficiently acknowledged."

The picture thus drawn, by an impartial hand, of the sufferings of our predecessors suggests a vivid contrast with our own peaceful and happy condition: and yet even for us some of the same qualities, courage, patience, prayerful dependence on our Unseen Lord are needed in order to keep a meeting alive and in sound health. We must go in a spirit of simple dependence on the Most High, feeling that we all have a share in the service and willing either to speak or to keep silence as He shall direct. Is it possible that both you and we are too much afraid of the criticisms of strangers, and so fail to give them a sufficiently warm invitation to come and share our worship? Doubtless there are many who would not at first understand our custom of meeting in silence: some probably whose spiritual temperament would never willingly accept it. But we believe there are also many of our neighbours who are weary of the mon-

otony of a liturgy, are not altogether satisfied to be dependent on one man's utterances in preaching and prayer: souls that are truly longing for a simple spiritual manner of worship, and who if they could make trial of a Friends' meeting, would find that it more nearly satisfied their need than the service either of Church or Chapel.

In one of the suburbs of London an advertisement was frequently inserted in the local newspaper announcing that the advertiser wished to meet with a few Christians like-minded with himself, with whom he might meet for Divine Worship in a simple way and without much pre-arrangement. We regret to say that this advertisement never arrested the attention of any of our Friends. There is now a vigorous young meeting in that very place, but the man who uttered that pathetic cry for help is no longer alive to be cheered by the answer. Probably both in England and Australia there are others unconsciously looking for help, which in the counsels of the Lord we are designed to give, and shall yet give if we abide vigilant and faithful.

The circumstances of your lives are different from ours. Even in outward things it sometimes happens, that while the English farmer is mourning for a harvest ruined by the rain, the Australian is looking up in dismay to the cloudless sky and bewailing the long-continued drought. Yet both may be learning spiritually the same difficult lesson of perfect submission to the will of a Heavenly Father.

God when He gives supremely good,  
Nor less when He denies.

And even so, while the social and religious problems set before you in your young and vigorous country necessarily differ in various ways from those by which we are confronted, the great principles at the heart of the matter are very much the same. We both have the same warfare to wage against sin in our own hearts and in the world around us; we both have to fight the same giant evils, intemperance, impurity, gambling, militarism, the various forms of selfishness, national and individual; we both are called "as fellow-workers together with God" to strive for that crowning of the edifice of human history which the Scripture calls "the coming of the Kingdom of God."

With love, on behalf of the Australasian Committee,

CHARLES J. HOLDSWORTH, Clerk.

FROM THE RESPONSE OF THE AUSTRALIAN GENERAL MEETING.

If Friends based their belief upon superficial data, or were confined to an exclusive reliance on that revelation, which has come down to us through human channels, and has gathered around it the accretion of centuries, we should do well to share in the general unrest. We cannot, as it is, remain unaffected; and we shall need amongst ourselves much forbearance and tenderness, seeking to maintain that which buildeth up, not that which tends to lay low; yet, while we rest in the Truth of God revealed in a former age, supplemented by his direct revelation in each individual heart, we shall be holding to that which

changeth not, neither faileth. Some things that once seemed immovable may prove to be subject to change like the unmoored ice-field; but, underneath all this, extends the solid foundation of God's manifestation of Himself, for us through Christ, and in us through his Holy Spirit, a sure and steadfast anchorage for the troubled soul. If, and so far as, we can keep undimmed the sense of his presence and of our power of direct communion with Him, our members and our Meetings will progress in loving union, striving for the full coming of his Kingdom. It is only as we forget, or depart from this, that we shall get compassed about with difficulties.

It is a great privilege to realize what the deeply-rooted faith of a true Friend means for the growth and freedom of the soul; and we have an assured confidence that the Divine guidance is as freely given now as in any former age, to all who prayerfully and earnestly seek it.—WM. COOPER, *Clerk*.

AFTER finding peace through faith in Christ, George Fox writes: "I was sent forth to turn people from darkness to light, that they might receive Christ Jesus to direct them to the Spirit that gave forth the Scriptures, by which they might be led into all truth. I saw that Jesus Christ died for all, and was a propitiation for all. I was to bring people off from their own ways to Christ, the new and living way, and from the world's teachers, made by man, to learn of Christ of whom the Father said: 'This is my beloved Son, hear ye Him,' and from the world's worshipers, that they might worship the Father of spirits who seeks such to worship Him. I was to call them from the world's religions, that they might know the pure religion, and might visit the fatherless, and the widows, and the strangers, and keep themselves unspotted from the world. I was to bring them off from the world's fellowships and prayers and singings, which stood in form, not in power, that their fellowship might be in the eternal Spirit of God, that they might pray in the Holy Ghost, and sing in the spirit, and with the grace that comes by Jesus, making melody in their hearts unto the Lord. Off from vain traditions and Jewish ceremonies, from men's inventions—worldly doctrines, with ministers of their own making in schools and colleges, who are not of Christ's making—and all vain traditions which the Lord's power was against; in his dread and authority I was moved to declare against them all. And this made the sects and professors rage. But the Lord's power carried me over all, and many were turned to God in a little time, for the heavenly day of the Lord sprung from on high and broke forth apace, and by its light many came to see where they were."

How does God speak to men and how do they know that the revelation is from God? "There was a Divine power and efficacy attending all Divine revelations, ascertaining and infallibly assuring the minds of men of their being from God. They carried with them their own evidence."—OWEN'S *Reason of Faith*.

### THE VEILED NEW YEAR.

On the threshold of the year,  
With the future all unknown,  
Whether we have aught to fear,  
To our vision is not shown.

One day only at a time,  
That is all the Lord can give.  
In every age, in every clime,  
In present hours alone we live.

In vain try to pierce the veil,  
That hides thy future from our eyes;  
Each waking morn, with pleasure hail  
The light that brightens earth and skies.

God holds in store the needed strength,  
To meet the burdens by the way.  
The road, its hardships, and its length,  
With weary heat and shadows grey.

He shields us from, with loving care,  
And bids us walk in Him alone,  
And spend our days in trust and prayer,  
That riseth quickly to his throne.

For only when we lose our thought,  
In search of Him, the truth, the life,  
We find our faith with comfort fraught,  
And strong to conquer in the strife.

M. C. C.

Montclair, N. J., First Month 1st, 1908.

### Extracts From the Diary of Abigail Vail.

"The memory of the just is blest." When those who in their daily lives have exemplified the truth of sacred record, "The path of the just is as the shining light which shineth more and more unto the perfect day," have finished their tribulated course, in the well grounded hope of an Eternity of joy and peace, it seems meet to cherish their memory, that others who are struggling along in the same Heaven-appointed way, may take courage to fill up their measure of appointed service and suffering, or service by suffering, according to the Divine will.

With such reflections as these it has seemed best to present to the readers of THE FRIEND some extracts from the memoranda of our late beloved friend ABIGAIL VAIL, trusting the revival of her exercises at this time will tend to strengthen the life in those who knew and loved her and be a fresh incentive to faithfulness. Exercised in no ordinary degree for her own preservation and growth in the ever blessed Truth, her prayers and tears were often poured forth as sweet incense upon the Lord's altar for the heritage she so dearly loved. Resigning herself in early life to the Lord's call to service, she was made willing to spend and be spent in that precious cause "which is dignified with immortality and crowned with Eternal Life." Shrinking from no service which seemed required, she always laid the full measure of obedience upon the altar of sacrifice, leaving with others the burden which could no longer be borne with safety to the precious Life. Having done what she could her pathway to the solemn close was remarkably calm and peaceful. Though tribulations abounded the love and power of God did much more abound.

Her memory is precious. The sweet savor of her spirit is as ointment poured forth. Such faithful ones having finished their earthly labors, the legacy which they leave in the "works which follow them" is beyond all price. Let us gather the frag-

ments with thankful hearts and quicken zeal, and follow her as she followed Christ and though tribulations abound, let us remember the white robes throng in glory were those who trod the same tribulate path which we tread and in this we learned the new song of Redeeming Love and Saving Grace. "All thy works shall praise thee, Oh Lord, and thy saints shall bless thee."

First Month 23rd, 1875. My soul longed, yea my heart crieth out for the living God. My heart panteth, my strength faileth mine eyes prevent the night watches, that I might meditate in thy word. As the eye of a servant is to the hand of his master and as the eyes of a maiden are to the har of her mistress, so our eyes wait upon the Oh Lord, until thou have mercy upon us. Turn thou us and we shall be turned, renew our days as of old. Thou, Oh Lord, know me, Thou knowest my down-sitting at mine uprising. Search me and try my reid and my heart and lead me in the way of everlasting. Thou hast afflicted me in love and mercy. Oh spare nothing in that thy holy controversy is with. Continue thy fatherly chastisements until it is removed that stands in my way to the kingdom of rest and peace, where there no more sin nor sorrow, and where the Oh Lord, will be our all in all. Oh let us not be weary of suffering. Make me willing to suffer as to reign. In thy time lift thou up the light of thy countenance. In thy favor is life and fulness of joy; to thee and thee alone will I look. Thou hast been my morning light, w thou not be my evening song?

Second Month, 1875. Thou, Oh Lord hast brought me down into thy deeps a hast laid thy hand upon me. I stretch out my hand and no man regarded. My ailments seemed in my way, my manifold infirmities encompassed me about. I sought to touch, if it were possible, the hem of thy garment, but a multitude of hinder things rose up against me. I have nothing to trust to, save in thy mercy. When access seemed closed, Thou, Oh Lord beheld my helpless state and held out thy hand to save. When thy waves went over me thou in thy mercy raised the cry, I perish it must be as near to thy feet a may be permitted to come laden with many short-comings. Blessed be thy name for thou didst lift up the light of countenance upon me. May the remains of my days be spent in thy service, for that alone art worthy.

"See that thou make all things according to the pattern shewed to thee in the mount. Heb. viii: 5.

It is a fine notion of life to liken it to loom. God puts on the warp in those circumstances in which we find ourselves, a which we cannot change. The web wrought by the shuttle of everyday life, is made of very homely threads sometimes common duties, unwelcome tasks. Whoever tries to do each day's work in spirit of patient loyalty to God, is weary the texture whose other side is fairer than the one he sees.—Selected.



## OUR YOUNGER FRIENDS.

## HISTORY OF FRIENDS.

(Continued from page 197.)

ADMIRAL SIR WILLIAM PENN is said to have stood in England second only to Blake himself, as a great sea captain. Cromwell himself acknowledged this fact, and that Blake's death, there were none to be compared to Admiral Penn, who was then at thirty-six years of age.

He had educated his son William with that care, both at home, and at the University of Oxford; while there, the young man and the Quakers' doctrine preached by Thomas Loe, and it so attracted him, that several of his companions returned again and again to hear him. This alarmed his superiors, who brought them all up and fined them, which caused them to rebel only; for this, Penn was expelled from the university, to the great grief and anger of his father; who at first would scarcely see or speak to him. Then observing his serious and silent state of mind, he thought of disliking it by sending him to Paris. He went, with several of his college friends, as presented to Louis XIV., and was frequent and welcome guest at court. Here he made the acquaintance of Robert Spencer, son of the first Earl of Sunderland, and Lady Dorothy Searle (sister of the famous Algernon Sidney), and of several other persons of distinction in the fashionable circles of Paris and Versailles. In this brilliant society he soon forgot the austere aversity of his demeanor. Not many details of his life at this period are preserved; but a little that is known is characteristic. Turning late one night from a party, he was accosted in the dark street by a man who shouted to him in an angry tone to draw and defend himself. At the same moment a sword gleamed past his eyes. The fellow would not listen to reason. Penn, he said, had treated him with contempt. He had bowed his head and taken his hat in civil salutation—his courtesy had been slighted, and he would have satisfaction made to his wounded honor. In vain the young Englishman protested he had not seen him—that he could have no motive for offering such an insult to a stranger. The more he shewed the absurdity of the quarrel, the more enraged his assailant grew; he would say no more—only answer was a pass with the rapier. The blood of the youth was stirred; and slipping his sword from its scabbard, he rushed to the attack. There was but little fight; yet several persons were attracted by the clash of steel, and a number of spectators gathered around to see fair play decided upon any points of honor which might be raised. A few passes proved that Penn was the more expert swordsman; and a dexterous movement left the French antagonist unarmed and at his mercy. The company rather expected him to finish his opponent, as they said he had a right to do, the laws of honor; but he took a different view of the case, and returned the captured

sword with a polite bow to the owner. It is pretty clear, from such an incident, that Penn was more of a cavalier than a Quaker at this part of his life."

From Paris he went, by his father's wishes, to Saumur, and placed himself under the care of the learned Moses Amyraut, Professor of Divinity, and one of the ablest men in the reformed churches of France.

"When his father recalled him, the change in his manners and appearance threw the polite world into a state of wonderment. Two years before he had gone away a moody, silent boy, whose whim it was to shun gay society and to consort with a set of strange, fanatic men. He came back a fine gentleman. Like the fashionable young men he had travelled with, he wore pantaloons, and carried his rapier in the French mode. He had the graceful carriage, the easy and self-possessed manners of the best bred men of the world. Both the king and his royal brother noticed him—and he stepped into his place at court with ease and dignity. With the ladies he was an especial favorite.

"In his person he had grown from a slight and unformed youth, into a graceful and handsome man. Tall and well set, his figure promised physical strength and hardihood of constitution. His face was mild and almost womanly in its beauty; his eyes soft and full; his brow open and ample; his features well defined, and approaching to the ideal Greek in contour; the lines about his mouth were exquisitely sweet, and yet resolute in expression. Like Milton, he wore his hair long, and parted in the centre of his forehead, from which it fell on his back, neck and shoulders, in massive natural ringlets. In mien and manners he seemed formed by nature and stamped by art—a gentleman. The admiral, delighted with his own success, took care to avoid all reference to the past. To prevent the slightest wish of a return to his old companions, and his old thoughts, he kept him incessantly occupied. He carried him to the gallery at Whitehall—presented him to great persons—made him pay visits. He entered him as a student at Lincoln's Inn, that he might acquire some knowledge of his country's laws; and to allow him no leisure to indulge in idle fancies, he employed him on the king's business, and in his own private affairs. There seemed little fear that he would again go away; at least so thought his worldly-minded father.

"And now had the crisis of the Dutch war arrived. William Penn was on his father's staff, and saw some smart service between the Dutch and English commanders; but at the end of three weeks he was sent on shore with dispatches for the king. On the twenty-third of Fourth Month he landed at Harwich about one o'clock, but as it was First-day there was some difficulty in obtaining horses, and he lost two hours before he succeeded in procuring them, when he posted off, and riding all night arrived at Whitehall before daylight. Not finding the king up, he sent a message by Lord Arlington that he had brought news from the Duke of York, on hearing

which, Charles leaped out of bed and ran into the ante-room. 'Oh, it's you!' said the king; 'and how is Sir William?' He read the letters, and chatted with the bearer more than half an hour, when seeing that he was fatigued with his night's ride, he told him to go home and get to bed.

"Penn returned to his legal studies, and continued at them till Sixth Month, when the decisive battle was fought and won—the battle which struck down once more the naval pride of Holland, and won for the admiral, the greatest rewards his sovereignty had to bestow—and the plague broke out in London and compelled him to change his place of residence. The plague undid in a few weeks the work of years. The living fell down in the streets, stricken dead in a moment. Ten thousand deaths were reported in a single day. The rich fled away to a distance. The poor shut themselves up in their houses and hardly ventured forth in search of food. The fear of death was in all hearts; and the shock revived the old religious fervor of the young law student—and completely swept away the courtly refinements in which his father delighted to see him excel. And when the admiral returned, he was surprised and mortified to see the change which a few weeks had wrought. His son, grave and silent, had left off French, ceased to attend at court, and paid few visits, occupying most of his time in his closet, with masters of controversial theology, and a few serious friends.

"His father, to break off this again, thought of sending him to Ireland, where he owned property. At this time the Duke of Ormond, with whose family Admiral Penn was on terms of intimate friendship, was viceroy of Ireland, and his court was renowned as one of the most refined and cultivated in Europe. The gray-headed old nobleman himself was possessed of an upright mind, a cheerful temper, and polished manners; he knew the value of wit and ease, but he never sacrificed them to intellect and virtue. About his own person he had gathered all the worth and beauty of the country over which he ruled; and his court was remarkable for its gaiety and correctness; the purity of its morals, and the brilliancy of its fashion. In such a circle the admiral wisely thought his son would lose his gloom; whereas, his remaining near the court at Whitehall, which, swarmed with idlers and knaves, would only cause him to be more grave and serious."

"We, as Christians, have no need of fine speculative distinctions. All we need is that it should be our delight to do and suffer the will of God—that his law should be truly within our hearts. Seek first—it is all a question of what should come first. . . . We hear a great deal about 'giving the message of Quakerism'; but, I think, our first business is to live the life of Quakerism—the 'solid innocent life,' through which, more than by any words, Friends have been wont to defend their strongholds, proving by actual experiment, the all-sufficiency of the life of Christ in the heart."—C. E. STEPHEN.

This and most of what follows is taken from Hephth Dixon's Life of Penn.

## TO A BEREAVED SISTER.

Not outwardly the dear Lord comes,  
In this our thoughtful time,  
To bring his cheer within our homes,  
The sound of song and chime.

His radiant face we cannot see,  
Nor touch his blessed hand,  
Yet there's a light for you and me,  
That's 'over sea and land.

In homes where shadows rest to-day,  
And aching hearts are sad,  
His spirit comes in love to stay,  
And weary ones are glad.

He cannot fill the vacant place,  
Or bring the loved one home,  
But He can give the marvellous grace,  
That's found in Him alone.

The disappointments of our life,  
That wound and grieve the heart,  
That make us dread the earthly strife,  
And anxious to depart;

Christ knows them all and feels the pain,  
And longs to set us free,  
And so His joy would have us gain,  
The joy of liberty.

For only when we make his birth  
Within our souls be known,  
We rise above the things of earth,  
And rest beneath his Throne.

M. C. C.

## What a Bible Did.

A minister traveling through an out-of-the-way district had occasion to call upon a shoemaker, and fell into conversation with him while he was at work. The man was very ignorant—like all his neighbors, in fact—but the minister found him a thoughtful person, and sensible of his own mental darkness. He talked freely, and seemed glad to meet one who could understand him. He felt bound and fettered—helpless in heart and soul—he said. Could his visitor prescribe anything to relieve his benighted condition?

"I see one of the 'patent medicine' almanacs here," said the minister. "I conclude you can read?"

"I can read a little," said the shoemaker. "And you find no medicine there, such as you want. Has it never occurred to you to go to the Bible for instruction and also for sympathy and help when anxieties press heavily upon you? Christ is the Great Teacher. A man who studies his sayings cannot be an ignorant man. If he accepts them, he cannot be without hope in this life, or without cheerful anticipations of the mysterious life that is to come. The New Testament tells you about him," said the minister.

"Well, to be honest with you, I have no Bible," said the shoemaker.

The minister gave him his own pocket Bible; and when he took his departure, a few minutes later, he left his address with him expressing the hope that he might hear from him. Two months afterwards, while the good man was in his study, in the city, he was told that a stranger wished to see him. The caller was admitted, and surprised him by the warmth of his greeting, for he did not know him.

"Don't you remember giving a Bible to a shoemaker?" naming place and time.

"Yes, I do," said the minister.

"Well, I am the man. Your Bible has proved as the Bread of Life to my heart. I have brought you a little present, and I hope you will accept it, though it doesn't half tell you how thankful I am," and he broke open a bundle and showed a handsome pair of boots.

The minister tried on the boots and to his surprise they fitted him nicely.

"Why, how did you guess my measure so well?" said he.

"You left your footprints in the soft clay near my house; I measured the tracks and then I made the boots," said the shoemaker.

The minister was delighted, and declared he had never before received so pleasant a token of friendship.

"But, my friend," he added, "the best of it all is the change in you. You are quite a new man. I did not know you."

The fact was evident enough. The shoemaker was a new man and a happy man—and he was doing as much good to others now as the minister had done to him. When he went back to his distant home, he took a supply of Bibles with him. His neighbors wanted them now as much as he did.

THERE is not a little evidence that an increasing number of people who have the Christian temper and who are sincerely striving to live the life that Jesus would have them, refuse to identify themselves with the churches. While it is gratifying to believe that there are devoted Christians outside of the churches, it would be still more satisfactory to know that the Church is so commending herself to those who love God that they seek her fellowship. The very fact, if it be a fact, that more and more thoughtful and earnest people are disposed to live the life that Jesus has taught without entering into any ecclesiastical relations, creates the presumption that something is wrong with the Church. If in no other respect, yet in power to attract to herself men and women of Christian spirit and purpose, it may be shown that the progress of the church has been arrested.—*The Standard*.

DR. JOHN FOTHERGILL'S COUNSEL TO JOHN BARTRAM'S SON WILLIAM, 1772.—"Mind thy studies in drawing. Thy hand is a good one; and by attention and care may become excellent.

"But in the midst of all these attentions forget not the one thing needful. In studying nature, forget not its Author. Study to be grateful to that hand which has endowed thee with a capacity to distinguish thyself as an artist. Avoid useless or improper company. Be much alone, and learn to trust in the help and protection of Him who has formed us, and everything. Fear Him, and He will raise thee friends and keep thy foot from sliding.

"For thy father's sake I wish thee all good and for thy own, a constant, reverent trust, and hope in that Power who is ever near to help those who confide in Him.

"I am, and wish to be, thy friend,  
"J. FOTHERGILL."

## Science and Industry.

HOW POSTAGE STAMPS ARE MADE.—[1] law requires that there shall be kept hand in storage vaults one hundred million one-cent stamps and twice as many of two-cent denomination.

Each sheet of stamps is counted many times while in process of being printed. If a single one is missing at the end of a day, every person employed in the division where it disappeared must remain in building until the misplaced paper is found.

At night the plates from which the printing is done are carefully checked off and are locked in great vaults, the doors which are protected by the locks. They cannot be opened until the following morning, and not then unless three men who have the matter in charge are present help manipulate the locks, each one knowing part of the combination only.

There is an official in charge who is known as the stamp agent, whose business it is to see that the paper used for the printing stamps is the proper weight and quality; that the mucilage is just right, neither thick or too thin, and that the perforations are exactly straight, and that the inks used are the right color; these may seem to small matters but in a U. S. works everything must be done just right.—*Selected*

PROOF OF MARTIAN LIFE.—That life there [in Mars] is founded on no assurance, but on massed evidence that is conclusive, and the reader should realize in opposition to the idea that we now have proof of life on Mars is not based on reason but on emotion, however speciously cloak. All scientific objections have been met; shown untenable as to temperature, sun, etc., but human prejudice, as with Copernican system or the origin of species time alone can dispel.—*PROFESSOR LOWE in the Century*.

## Bodies Bearing the Name of Friends.

Many names are aware that Joseph James Ne who paid a religious visit in America a few years ago has been nearly blind for a considerable time. A letter received from him lately by a Friend in Philadelphia shows that since submitting to an operation he recovered his sight so as to write apparently with former ease and vigor.

On Second-day last Joseph Elkinton started forward on an educational interest which includes the Allegheny Indians at Tunassassa; the Board School at Barnesville, Ohio; Earlham College, Ind. and service as a member of the committee to neighborhoods composing Muncy Monthly Meeting.

By the Five Years' Meeting the establishment another Yearly Meeting was authorized—that Nebraska, the fifteenth of the Orthodox Yearly Meetings on the American Continent. The two Yearly Meetings most recently established previously in California (1895), and Oregon (1893).

The Life and Work of William Penn is treated in a new book entitled "Quaker and Courtier," by of his direct descendants, named as "Mrs. Colquh Grant." She is said by the *London Friend* to be charmingly when on the subject of Penn and history of his family, but with several inaccuracies when she makes allusions to his religious Society Friends.

'FRIENDS' FELLOWSHIP PAPERS," vol. II, are addressed to appear in England on the first of next month, and are edited by a "powerful" man, who has "personality and Religion," and a contribution which pronounced in the *London Friend* "a powerful organ," entitled "The Tragedies of Quakerism," by Nath W. Cadbury.

MARY W. STOKES of Moorestown, N. J., with Annetta Gray and Dr. H. Mettetta Thomas, who is the daughter of the late Richard H. Thomas of Baltimore, were invited to sail this day for Porto Rico, in the interest hospital with which Martha J. Woody of North Anna is connected. Dr. Thomas expects to spend two months there.

A letter from California mentions a young doctor at Haverford who "was with us last First-day and a last evening. He seems so glad to get among us. He had been to 'Friends' Church," but when introduced a noted actress and the minister led the congregation to go and witness her play. Doctor had seen enough of such "Friends."

WILLIAM KENNEDY, now residing in Winnepeg, Minn., writes as follows concerning a party of ultra-trial Doukhobors who had been passing through Italy:

With F. J. Musket, J. A. Williams, and others of my own family, these Doukhobors were interviewed and the leading which they think very worthy, and then a Bible, but they declined it and said looked to the Teacher within only, though they read the Bible as the record of revelations and intonations given to men in former times, but they derided that most Christians substitute the Bible for their teaching."

A meeting of Friends at Winnepeg has received a number of books from the Friends' Book Association, Philadelphia, for the use of the reading circle. Among interesting works included is "No Cross, No Crown," by William Penn, written by him during his imprisonment in the Tower of London in 1669. Some of the other works are, "The Life of John Woolman, the Quaker Saint," "The Life of Thomas Ellwood," the memoirs of John Milton, at whose suggestion on "Paradise Lost," "Paradise Regained," was written "The Life of Isaac Pennington," and "The Life of Daniel Wheeler." The last named was the wisdom the Emperor of Russia secured to reclaim marshes, and who started religious meetings in Iowa houses. These were attended by numbers of us who on returning to their own estates began to meetings with the peasants in attendance; these meetings were attended by numbers of ultra-trial Doukhobors, between whose principles and his teaching similarity is traced.

EXTRACT FROM PENN'S OLD BOOK.

Let us be ever so tender and charitable in the way of the claim an interest in the name of Christ. If we will but be just too, we must acknowledge that after all the gracious advances of light and obligations to fidelity which these ages of the world have received by the coming doctrine, miracles, death, resurrection and ascension of our Lord Jesus the Holy Spirit, and the writings, labors and martyrdom of his dear disciples in all times, there seems very little left of stianity, but the name which, being usurped now the old heathen nature and life, makes the profession of it but true heathens in disguise. For, though worship not the same idols they worship Christ the same heart, and they can never do otherwise they live in the same lusts. The unfortified stian and the heathen are of the same religion. Though they have different objects to which they direct their prayers, adoration in both is but forced to the same idols, and the deity they truly worship is God of their world, the great lord of lusts, to him bow with the whole powers of soul and sense. What shall we eat? What shall we drink? What shall we wear? and how shall we pass our time? Which may we gather wealth, increase our power, enslave our territories, and dignify and perpetuate our

name and families in the earth? . . . As the world is older it is worse. . . . Instead of advancing in virtue upon better times they are scandalously fallen below the life of heathens. Their highmindedness, lasciviousness, uncleanness, drunkenness, swearing, lying, envy, back-biting, cruelty, treachery, covetousness, injustice and oppressions, are so common and committed with such invention and excess that they have stumbled and embittered infidels and made them scorn that holy religion."—*Winnepeg Free Press.*

Westtown Notes.

SCHOOL re-opened for the winter term on Fifth-day afternoon the 2nd instant. The enrollment is four greater than at the opening of last term, there being and two girls on the list—fourteen boys and one hundred and two girls on the list.

RUTH E. CHAMBERS gave the girls an informal talk in the Library on Seventh-day evening. Her subject was the Reading Hall, and the discussion was much enjoyed by all.

The girls' First-day evening collection was held by Mary Ward, who gave an account of Anthony Purver and his translation of the Bible. Henry J. Cadbury talked to the boys on the subject of Haiti.

DURING the winter vacation the desks in the Boys' Collecting Room, which have been in continuous service for thirty-three years, were repaired, stained and varnished, and their appearance is much improved.

A new thermometer house has been made, which stands under the large spruce tree just north of the greenhouse and is ready for use this month for the first. It is built on S. W. corner the Bureau and contains standard maximum and minimum thermometers. The school now has the complete outfit for voluntary observers, and observations are taken daily at 8 A. M. and 8.15 P. M., by one of the boys.

AN interesting meeting of the W. O. S. A. managers was held at the School last Seventh-day afternoon, to which both the husbands and wives of the managers, the ex-presidents of the association and a few others. The old Board held its final meeting under Walter Smedley, the retiring president, and the new Board organized immediately afterwards, with Walter P. Stokes, the new president in the chair. The meeting was a most cheerful and hopeful one, and the W. O. S. A. is planning to throw its energies increasingly in aid of the intellectual and moral strengthening of the School. The twenty or more visitors were the guests of the School for supper.

Gathered Notes.

A celebrated French marshal overhearing some of his youthful officers talking of their great army, is said to have exclaimed: "Thank God, I am an ancestor."

Various organizations of men and women are now being formed in our country [the Daughters of the Revolution, etc., etc.], the members of whom are descendants of somebody who did something which entitled them to special honor. It seems to us very important that these good men and women should just now be striving to become heroes and heroines themselves. Our country is full of great and terrible wrongs. The starvation of millions of cattle on our western prairies; the cruel transportation of animals to the enormous increasing practice of unnecessary and cruel vivisections; the fights between colleges and classes in college on football grounds and elsewhere; the spirit of savagery which would put army rifles into the hands of all our American schoolboys and encourage them to shoot, wound and kill for the fun of doing it; the enormous adulterations of our foods, drinks and medicines; and a multitude of other wrongs too numerous to mention; all furnish an ample field for heroes and heroines to send their names down to posterity.—GEORGE T. ANGELL.

"There were a good many Negroes who owned Negro slaves in the South before the war," says the *Charleston News and Courier*, "the names of one hun-

dred and thirty-two colored people are given who owned and paid taxes on three hundred and ninety slaves in Charleston. There were Negro slaveholders also in other parts of the South. One of these slaveholders was Bob Parker, who ran a line of drays in Columbus, owning his hands and drays. He also owned Negro women and children. Dilsby Pope owned her husband and hired him out, and when he offended her in some way she got rid of him by selling him to Colonel Seaborn Jones."

In Philadelphia during the past year there occurred one divorce case to every seven marriages.

BISHOP McCAUL (Catholic), of New Jersey, addressing fourteen thousand members of the Holy Name Societies, said: "No people can assert themselves unless they manufacture public opinion. Read your Catholic publications. If you don't support a Catholic paper, how are you going to be abreast of the times on Catholic questions?" A pertinent question that may be asked of Presbyterians, or Methodists, or any denominations whatsoever.

We are thankful, upon good authority, to be able to say that John Stuart Mill, whose philosophy of unbelief has shocked most students of his writings, found his way to the light of Christian truth before he passed away. Those who are familiar with his later essays must have recognized how the cold gloominess of his early years passed away to the joyful, glowing influence of the spiritual world, until not a few were able to say that they hoped he was "not far from the kingdom of God." This hope the Lord Bishop of Durham assures us may be more than a hope, for he declares that Mill was a Christian believer. Dr. Moule tells us that he gets his information from the late Dr. Gurney, the entirely reliable physician of Nice, who attended Mill in his last illness. That he was a man of lovely spirit, all who knew him could testify, and we are glad to have this testimony to the fact that towards the end of life came to his sorely perplexed mind. We would not be understood as saying that Mill accepted all the doctrines of orthodox Christianity, but rather, that his skepticism was melted out by the Spirit's influence, and before he died, down with all its potentialities of midday splendor, had broken upon his mind.—*Episcopal Recorder.*

YEARS ago, when Andover Theological Seminary, the leading Congregational institution in this country was arbitrarily advocating the dogmas of the old faith in the Bible and vigorously opposed to the so-called higher criticism that is assailing the integrity and authenticity of the Bible they had an average yearly attendance of one hundred and fifty theological students and last year their enrollment was seven. Now, since they have become "liberal," they stand for nothing, and, of course, brilliant young men will not enter an institution that is not definite and clear-cut in its beliefs. Harvard Theological Seminary also stands for nothing in the realm of theology, and in proportion as it has forsaken the strict, literal teaching of the Bible, it has lost students, last year only seventeen theological students having been enrolled. Ten years ago, when Yale was safely an orthodox theological school, it had a thousand theological students; last year the attendance was only about half that number.—L. W. MUMFALL.

DOUKHOBORS ON HOMESTEADS.—The reports, maps, statistical memoranda and other information in connection with the lands held under homestead entry by Doukhobors, and the disposition of the same, have been issued as a Government publication by the Department of the Interior. Full particulars are given of the opening of the former Doukhobor reserves to homestead entry, and of the rush of homestead seekers at the Dominion Lands offices in Yorkton and Prince Albert in Sixth Month last, the reports of which made such interesting reading, and taken up in the papers at the time, the fact of outstanding interest and importance in regard to the Doukhobors, which impress itself upon one who even only cursorily glances over these official reports and the accompanying maps, is that so large a proportion of the Doukhobors have abandoned the community status and taken up individual, independent homesteads. As the result of the Government's ultimatum, all Doukhobors holding land had to make regular homestead entry, which implied a readiness to accept British citizenship. The total number of home-

steads forming community areas is seven hundred and sixty-eight, and the number held as individual homesteads by independent Doukhobors who have renounced the community idea is three hundred and eighty-four—surely a striking showing, and one which speaks for itself of the continuing progress which is to be looked forward to among these people and the increasing dispersal of the community state by individual ownership. Of the cancelled Doukhobor reserves thrown open to the general public, 1,211 homesteads had been taken up at the date of the report. Eighty-four months last, less than three hundred and ninety-four at that date still untaken.—*Free Press, Winnipeg.*

#### SUMMARY OF EVENTS.

UNITED STATES.—In an address by Secretary Taft upon the causes of the recent panic in financial affairs it is stated that "For eight or nine months there have been many indications that the loanable capital of the world was near exhaustion. This result was brought about not only by the enormous expansion of business plants and business investments which could not be extravagant of living, by the Spanish War, the Boer War and the Russian-Japanese War and such catastrophes as in Baltimore and San Francisco. It became impossible for the soundest railroads and other enterprises to borrow money for new construction or reconstruction. The condition extended the world over. It was made manifest in the countries of Europe even before it was felt here. The conclusion cannot be avoided that the revelations of irregularity, breaches of trust, stock jobbing, overissues of stock, violations of law and lack of rigid State or national supervision in the management of some of our largest insurance companies, railroad companies, traction companies and financial corporations shocked investors and made them withhold what little loanable capital remained" available.

During the year 1907, seventeen million acres had been added to the forest reserves of the country, in thirty-two reserves.

The disease called the "grip" has lately prevailed to an unusual extent in different parts of this neighborhood. It is especially attending the public schools in this city or are lately been suffering from it.

The law making it unlawful to sell intoxicating liquors in the State of Georgia went into effect on the 1st instant. In the city of Atlanta alone nearly three hundred saloons have been closed.

An association has lately been organized in New Jersey for the reclamation and drainage of swamp lands in that State. It is stated that there are between five and ten million acres of swamp land there which could be reclaimed.

Near the close of the year 1907, it was stated that in New York city seventy-five thousand persons were out of work and that probably as many more would be idle with the beginning of the new year. Of the idle, forty thousand are employed ordinarily by clothing manufacturers. Forty thousand are employed in the cap-making, shirt-making, paperhangers, bricklayers, employes in jewelry manufacturing houses and carpenters.

Dr. D. W. Dodson, Director of the State experiment stations, of Louisiana has stated that "One of the most important problems concerning agriculture in Louisiana is the eradication of the cattle fever tick. A careful estimate by Federal authorities places the annual loss to the cattle in the infested Southern States at the enormous sum of forty million dollars. Sufficient work has already been done to demonstrate the feasibility of cleaning the present infested territory of the expensive parasite."

It is stated that in 1882 Western Europe furnished eighty-seven per cent. of the immigrants coming here, and in 1902 only twenty-two per cent., while the number from Southern Europe and Asiatic Turkey increased from thirteen per cent. in 1882 to seventy-eight per cent. in 1902. During twenty years the immigration of the Western races declined more than seventy-five per cent., while the immigrants of Eastern and Southern races increased nearly sixfold.

Late despatches from London state that very large shipments of agricultural implements are about to be made to Europe. These shipments will probably amount to two hundred and fifty thousand tons. On the first of this month a cargo was due to leave for Libau, where the machinery is to be loaded on special trains and sent six thousand miles to the heart of Siberia.

It is announced that twenty-five thousand persons employed by the Northwestern Railroad Company have signed a pledge to abstain from intoxicating drinks. This movement towards total abstinence began with the employes themselves.

Statistics collected by the Chicago Tribune show that in 1907, \$148,902,130 was given professedly for the benefit of mankind. Educational institutions received \$70,919,522; religious institutions, \$9,349,892; museums, art galleries and public improvements, \$17,247,400; and libraries \$2,949,000.

During the year 1907, the total number of vessels arriving at New York was 11,122, of which 6,624 were steamships and 4,498 sailing vessels.

A sea wall to protect the city of Galveston, Texas, has lately been constructed at a cost of over two million dollars. It is 4.37 miles long, and its top is seventeen feet above the water at low tide, and five feet wide.

The total number of deaths from violence in Pennsylvania in 1907, according to the record of the Bureau of Vital Statistics of the Health Department, was 10,180. Of this number one-tenth were suicides and homicides, and one-sixth accidental. There were 2159 deaths from railroad accidents and 983 deaths from casualties in the mines.

Automobiles to run on railroad tracks are coming into use in this and other countries by railway inspectors, some of which are driven at the rate of forty miles an hour by gasoline engines.

A machine to be operated by the heat of the sun has been devised which consists of a wooden frame, eighteen by sixty feet, sunk into the ground and covered with a double top of ordinary orthose glass with one inch of air-space between the layers. Below this coating of glass are coiled iron pipes, painted black. These pipes, in the latitude of Philadelphia, are filled with ether and connect with a nearby engine. The ether in the pipes is converted into steam by the heat of the machinery, thence into the condenser and back again into the hot-box. Entire reliance is placed in the heat of the sun to convert the liquid into vapor and no fuel is required. In tropical climates water may be substituted for ether in the pipes.

The trial of one hundred and sixty-nine members of the first Douma, who signed the Viborg manifesto, has been concluded. One hundred and sixty-seven of them were convicted and sentenced to from three months to two years, while two were acquitted on the ground that they had signed under misapprehension. The sentence carries with it the loss of all political rights. Indictments have been made out against all members of the Executive Committee of the Socialist party, and their trial is expected shortly. They are accused as members of a secret organization which aimed to overthrow the Government.

A recent despatch from London says that Neville Maskelyne, manager of the Anglo-American Telegraph Company, controlling the Poulsen rights, has stated that the "New Year will not only see the establishment of the Poulsen wireless telephonic service across the Atlantic, but also the establishment of the Poulsen wireless transatlantic service, whereby photographs and sketches, illustrating the news of Europe for American newspapers and photographs of criminals with such fidelity as to be readily identified, can be flashed across the Atlantic at the rate of one in five miles per second."

During 1907, the plague in India has caused over a million deaths—a greater number than in any previous year.

A heavy earthquake shock was felt throughout the Island of Jamaica on the 3rd instant, and it is feared that much damage was done. On the same day Mount Vesuvius, for the month of comparative quiet, became active, and a large column of flame and smoke issued from fissures at the summit of the crater.

#### NOTICES.

WANTED.—A position as companion for an elderly or semi-invalid lady in or near Philadelphia. Good references will be given.

Address M. S. K., Box 40, R. F. D.,  
Macedon, N. Y.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, at 4:45 and 5:21 A. M., 2:38 and 4:31 P. M., other trains will be met at the station. Requests for tickets after 7 P. M., twenty-five cents each way. To reach

the school by telegraph, wire West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN at TUNESSA, N. Y. A man and woman Friend are wanted as Superintendent and Matron in this Institution.

Application may be made to  
JOSHUA WISTAR, Woodbury, N. J.  
JOHN B. GARRETT, Rosemont, Pa.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Philadelphia.

DIED.—On the twelfth day of Twelfth Month, 1907, at his home in Germantown, DAVID J. BROWN, in his sixty-sixth year of his age. A member and elder of Germantown Friends' Meeting. He was a diligent to make his calling and election sure and faithful in recalling his daily walk and conversant feel that they can apply to him the words of the apostle "Let the elders that rule well be counted worthy double honor, especially they who labor in the word and doctrine." For him it was a high privilege than his duty to minister to the Church and he rendered it a willing and valuable service in many positions of responsibility. His associates can bear grateful testimony to the humility, gentleness and kindness which marked his walk in life while a sympathetic and able co-worker with his friends in the Church, and with the membership of his meeting and qualified him to exert a cementing influence among them. He was deeply interested in the younger members and realized how largely the future welfare of the Society of Friends rested upon them. With an expressed feeling that his work was finished, he passed from us in the presence of only the fellowship of his Lord could give, and we never truly believe, has entered into the life eternal.

At his residence in Clarks, Merrick County, Nebraska, Twelfth Month 17th, 1907, WILLIAM ABEL, aged eighty-one years, nine months and twenty-one days. He was born in Leeds, County of Lincoln, England, the year 1815; he went on a religious visit to Columbia County, Ohio, where he met Esther Stanley, whom he was united in marriage Ninth Month 29th 1833. They moved to Muscatine, Iowa, in the year 1854, and remained in that place until Nebraska was opened in 1858, where they resided till his death. To this union were born seven children—two sons and five daughters, all of whom survive him, and with him at the end except one daughter. The deceased became dedicated to the work of Divine service at the age of nineteen years, and united with Friends' Meeting at that time. He was an earnest and consistent member for over sixty-two years, a greater part of that time he has served the church elder. He was confined to his bed for nearly three weeks, at times suffering intensely, but through his sufferings he was always cheerful and hopeful of the bright future, and bore testimony that his end in peace, and gave instructions in regard to his funeral and utterance to this Scripture as being much in mind: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord. He heard in his own mind, and said that he would rest for their labors; and their works do follow them." He was buried on board a Long Beach and Los Angeles electric car, California, Eleventh Month 13th 1907, NEWBY HONOR, aged seventy-five years, six months. This dear Friend was a member and elder of Spring River Monthly Meeting of Friends, Kansas. His remains were brought to Spring River burying grounds for interment.

Eleventh Month 5th, 1907, after an illness several months, HASTINGS ENGLAND, in his seventh year of his age. A member of Germantown Friends' Meeting, Pa., residing at Greer, Pa. He was removed from Friends, but will intercommunion with them and was especially attached to his Westtown associates. Once asked "Where is home?" he replied: "The world is my home and do good my religion." His friends trust he has entered into that rest prepared for those who walk in the steps of our Saviour.

At his home in West Chester, Pa., Eleventh Month 2nd, 1907, WILLIAM L. BAILEY, in the seventh month of his age. A member of Birmingham Monthly Meeting, West Chester, Pa. He was a diligent and active and deeply interested member of a Meeting.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FIRST MONTH 18, 1908.

No. 23.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

Entered from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

If a man purposely makes his work less in his pay, he is a thief and a robber. If a man's work is equal to his pay, he is honest, but he is neither loss nor gain. If a man's work is conscientiously larger in his pay, he is a patriot and a benefactor, "with good will doing service as to the Lord and not unto men."

Similar considerations belong also to any man—past labor—that is, when used in compensation of present labor. And what hast thou done with thy Lord's money—whether in the shape of coin, or of talents, or organs of the body?

We project ourselves upon our time, day by day, and have a right to call it new if it is renewed, and old if we are but the same subject continued.

There is a sense in which if any man be renewed in Christ Jesus, the whole creation is new to him: "Old things are passed away, and all things have become new, and all things of God." Because he is a new creature, or creation, he finds a happy new life. New spiritual life is the true newness in any day or time. The true oldness is that of the letter or form, apart from the spirit. What if the outward man be withering, or decline, if that release the inward man from encumbrance against being renewed day by day? The Spirit is the newness and the freshness. The letter, when regarded and without the spirit, both perisheth and it killeth the best life. Our year is truly a new one.

Let us have no dead time on our hands. Any time that is alive is for us, and is intended that it may be kept in the Spirit. When we are in the Spirit, it is the Lord's will. Our life-time, to be honest, must be

Life's time. Heaven is the perpetual New Year, why not let it begin here? "If by the Spirit we live, by the Spirit let us also walk." "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

## Attractions of Worship, and the Worship of Attractions.

To what in the name of worship should the people be attracted—to attractions, or to Christ?

Where attractions take the place of Christ for drawing people, it is entertainment taking the place of worship, and the attractions are idols, and the service, whether in our own edifices or others, is heathen worship.

Where Christ as once lifted up and now living is believed in as the power to draw, even to draw all men unto Himself in place of other attractions, there the Christian worship is known. And where that is known and given free course to be glorified, the attractive power of Christ in his pure Gospel will surpass in its drawing effect all the aggressive powers of men in drumming up, we do not say attenders, but worshippers.

How hardly shall they that are sensation-seekers or attraction-seekers enter into the kingdom of worship! The gospel word for worship means *prostration*,—surrender and subjection to the Father of spirits;—while the gathering to entertainment is for self-pleasing, self-worship. Ministers under our name or any other who pander to the attraction-seekers, or the appetite for intellectual gratification, as pew-filling material, are but flirting with the world. Past attractions of that sort must from one display to another be progressively outdone, else succeeding ones will not succeed, so tame will they grow on indulged appetites. The outbidding of other churches for "things that draw" finds the roll-call, the quartet, the spectacular solo, the recitation, the fiddle, to be of spent use, and most logically find refuge in ritualism or even in Romanism, the last refuge of despair in such lines.

We sympathize with our spiritually minded Baptist and Methodist brethren who deprecate the lengths which the entertainment principle has reached in some churches under their name; towards which it has started under ours in imitation of them,

and is in a fair way to reach its ritualistic goal dragging our name, unless those who have dropped into such expedients for worship awake to the honesty of dropping the name of the "Friends." We quote testimonies of three samples from as many public papers:

1. The Methodist and Congregationalist churches have been criticised for the lively entertainments in their vestries provided as a means of holding the people. But they are now kept in countenance by the churches with a large C.

2. The so-called vaudeville performance was continued at the Central Baptist Church, which is wedged in among seven theatres in Forty-second street. Last Sunday night a young woman whistled the devotional selection from "Cavaliere Rusticana," so often heard in churches at sacred concerts. To-night sacred and classical melodies were played upon musical glasses. The pastor of the Central Baptist Church, the Rev. Dr. Frank M. Goodchild, formerly pastor of the Spruce Street Church, Philadelphia, is a direct, forceful, practical, sincere and attractive preacher.

As one constantly present at his services says, "While nothing that is not elevating and refining in itself is ever used to draw the crowd, at the same time nothing is left undone to make the services 'attractive' in the best sense of that much abused word."

3. . . . Dec. 23.—(Special)—The new Orthodox Friends' church was formally dedicated at — Sunday evening. Dedication services began at the morning hour for service, when Rev. —, of Indiana, preached a fine sermon. At this meeting it was stated that the total cost of the church was about seven thousand dollars. The building committee stated there was a debt remaining unpaid of fifteen hundred dollars, and an attempt was made to raise this sum at this meeting, and five hundred dollars was raised. The afternoon meeting was addressed by Rev. —, of —. At this meeting an addition of nearly eight hundred dollars was raised to pay the church debt. Excellent music was furnished by the church choir. Mrs. — of — and Mrs. — of — sang a duet to organ and violin accompaniment. Solos were sung by Rev. —, of — and Mrs. —. At the evening service the dedication proper took place, when Rev. — preached the dedication sermon after the needed amount of money to liquidate the debt had been pledged, and the new church was dedicated to God.

The new church has a seating capacity of about four hundred. It is of modern design, without needless ornaments, with a fine interior finish, and is surmounted

with a belfry from which for the first time in the history of the century-old village a church bell rang the hour for worship on Sunday morning. It was the first time in the history of the Friends' church at \_\_\_\_\_ that a violin was heard as a part of the sacred music. It was the first time a Friends' church was dedicated in the village. Many strangers were in attendance, large numbers being present from [neighboring towns]. The basement of the church is fitted for a dining hall, and will be fully equipped for this service.

This last exhibit shows a tamer stage of development than the other two, but includes instances of the same principle and tendency.

Meetings that are engaged in the policy of drawing in numbers who are indifferent to the distinctive doctrines of Friends, on the plea that they will make Friends of them afterwards, are found rather to have been converted by their converts back into the observances from which Friends first came out. So that reports of large gains to Yearly Meetings come to be interpreted as larger losses to Quakerism. Constanine brought his subjects under the Christian name by letting them, in prevailing numbers, stay heathen with their religious practices unchanged in principle, however much changed in names. Hence came on a large apostasy of Christendom into a spurious church spectacular, and a smaller body of the true church invisible. Heathenism leavened the professing Christian church which let in the heathens. But we are far from intimating that our proselytes are heathens. They carry with them a sincere concern to be Christians; but the denominational type of Christianity which they import into our ranks gets humored, and catered to by the same external expedients which drew them in; and so many members become rather diverted to their type than they converted to ours. This comes of our efforts to be attractive by aught but the simple, living Truth. Such efforts to compass heaven and to compass earth to make a proselyte, secure him as two-fold more the child of his former tenets than before; first in that, as to the doctrine and practice of worship, such are confirmed as the same subjects continued; secondly, they have converted also a large section of the professing Society of Friends virtually to the type of public worship observed by others. We are not persuaded that this tremendous waste of Quakerism is to the gain of Christianity.

But we are persuaded that if Friends of the sound doctrine had kept, or shall yet keep, to the living worship under their form of silent waiting upon the Minister of

ministers, the true Life would have been, and will be, too much for these microbes of the lust of spurious attractions entering in, and the true worship and prostration before its Author in spirit and in truth, would in the beauty of holiness have attracted, and will attract, many up out of a lower standard to swell the ranks of the communion of the Spirit. Then should we yet be revived as the hope of a spiritual Christianity.

#### Plainness and Simplicity.

[We intended to print the following essay and that of Jeremiah Lapp in last week's number together. But this was not obtained soon enough. We might say more on the ministry of our *distinctive* plainness, but it is recognized in this article.—Ed.]

While plainness and simplicity may be applied to our lives in many respects, my first thought is of their application to dress. What do we mean by plainness and simplicity in apparel? In our Discipline plainness in dress is enjoined upon us, but does this refer to a particular style or cut of garment? To be plainly attired it is not necessary to wear a certain form of garment, but that ostentation should be avoided. Many in our Society have felt, and continue to feel it a duty, and if a duty it ought to be a pleasure, to adopt a mode of dress which has become distinctive, and I would not minimize the value of such as being a protest against the "feverish desire for change," which undoubtedly leads to folly and extravagance. There are decided advantages in a settled and sensible style of dress, and we should all have, if not a particular mode, certainly definite principles to guide us in the matter of dress.

One way in which a person is always judged, and I think rightly so, is by his or her appearance, and while plainness of dress may not be accompanied by the true plainness of heart, it may, I think, be considered indicative of it. On the other hand, we can scarcely imagine a sincere prayerful heart, devoted to the attainment of the highest things, hidden beneath a gay and showy exterior. We may read of persons in all ages who have turned from worldly to religious lives, and almost invariably such accounts are accompanied by some reference to the putting aside of gay apparel, not that there can be any virtue in this of itself, but it proceeds from the changed condition of heart.

Plainness and simplicity as applied to dress seem naturally to be mentioned together, yet the two terms are not synonymous, but should supplement one another. Certainly plainness should be accompanied by true simplicity. In this connection I am reminded of the story of a woman Friend, an eminent minister of our Society, who was once on religious service among Friends in the South. On one occasion after she had taken her seat in the gallery she was quite surprised to see a woman wearing a calico dress of very large figure, enter the meeting-house, and ascending the steps to the minister's gallery, sit down

beside her. The minister thought that was too bad for this Friend, an Elder in the meeting, to be making such a display, a that she would have to interview her this account after meeting. The traveling Friend had some service in the meeting and at its close, the Friend wearing a gay calico, turned to the minister, and dressed her in the following words: "O dear, I had great unity with thy minist but I should have felt much better satisfied if thou wert dressed more in the simplicity and I think we may conclude that there is probably occasion for concern on both sides."

Plainness and simplicity are, however relative terms and it is incumbent upon each individual to decide what they should mean to him or her. The question of dress should not be regarded by any as unimportant, for the dress of a person does, in measure, reflect his or her character. I think we might well be guided by the principle which George Fox indicated in his answer to William Penn, when the latter asked him whether he ought to discontinue wearing a sword. He replied: "Willst thou wear it as long as thou canst." In due time William Penn laid aside his sword.

While I would emphasize the necessity of plainness and simplicity in dress, I think it is also important, and in fact a duty, to owe ourselves and others, to be attired neatly and in good taste. Good taste is closely allied to, and I think in a good degree implies plainness and simplicity. Let our adorning then be not in the putting on of apparel, "but let it be the hidden man of the heart, in that which is corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price."

As the adornment of the body reflects a measure, the character of the spirit which dwells within it, so the adornment of the home is to some extent indicative of the tastes and desires of those who are responsible for it. If our hearts and minds are devoted to the attainment of things which shall not perish with this world, we cannot have time nor inclination to fill the home with costly and elaborate furnishings, but will rather seek to fill with the spirit of love and helpfulness toward all within the household, and to create such an atmosphere that the guest who comes to our home, may be sensible of that indescribable feeling of peace and comfort which we enjoy in some homes as distinct from the atmosphere of others where we do not have this same comfortable feeling.

Can we not effectively apply simplicity to our personal daily lives? If we as Christians are our perfect example, surely must of necessity be an important factor in them, for He most certainly observed the strictest simplicity in his life, and think we may consider it the very key of all his teachings.

If then, we strive to be free from all things which can but encumber, we shall have more time and capacity to seek and find the true joy and happiness which are in life.

ANNA R. NORMAN.

Twelfth Month 10, 1907.

## THE WISH OF TO-DAY.

I ask not now for gold to gild  
With mocking shine a weary frame,  
The yearning of the mind is stilled—  
I ask not now for fame.

A rose cloud, dimly seen above,  
Melting in heaven's blue depths away—  
Oh! sweet, fond dream of human love!  
For thee I may not pray.

But bowed in lowliness of mind,  
I make my humble wishes known—  
I only ask a will resigned,  
Oh, Father, to thine own!

To-day, beneath thy chastening eye,  
I crave alone for peace and rest,  
Submissive in thy hand to lie,  
And feel that it is best.

A marvel seems the universe,  
A miracle our life and death;  
A mystery which I cannot pierce,  
Around, above, beneath.

In vain I task my aching brain,  
In vain the sage's thought I scan;  
I only feel how weak and vain,  
How poor and blind is man.

And now my spirit sighs for home,  
And longs for light whereby to see,  
And, like a weary child, would come,  
Oh, Father unto Thee.

Though oft, like letters traced on sand,  
My weak resolves have passed away,  
In mercy lend thy helping hand,  
Unto my prayer to-day!

J. G. WHITTIER.

## How God Speaks to Men.

Men have always desired to hear the voice of God. The human has felt its dependence upon and obligation to a Power outside itself, and in connection with this has yearned for communion with its supreme Power. That yearning has been met by the Almighty Father, who has spoken the eternal silence in three ways:

1. God has spoken to us in his works, as Psalm six beautifully portrays. Exhilaration how much the unaided mind of man can discover of God in nature, or to revert our figure, exactly how distinct God's voice is in nature, may be open to dispute. We are listening through the medium of revealed truth. St. Paul, however, declares that two things are really discovered from the things that are made, namely, the everlasting power and Godhead of the Creator.

2. But God has spoken more clearly in the Bible, and definitely and finally in His Son. In many parts and in broken fragments God spoke in time past by the prophets. But when the fulness of time came, He declared his heart in the life and teachings of his Son. God has uttered his last word in Jesus, and so clear and emphatic is the utterance that the wayfarer man, though a fool, cannot make a mistake.

3. Now God is speaking in men's hearts and in his Spirit. Christ had many things to say that we were not ready to hear, and it is the work of the Spirit to lead us into all truth, not only in the sense of new truth, also in taking the things of Christ and dealing them unto us.—*Episcopal Register*.

## Extracts from the Diary of Abigail Vail.

(Continued from page 212.)

Seventh Month 11th, 1875. Meeting to-day was one of deep exercise, under a sense of great weakness and fear, lest the enemy by some of his transformations might lead to the utterance of words without life. Oh how has my poor, tossed spirit craved preservation from this deadly snare. Will not thou, Oh Father, preserve me on the right hand and on the left and grant a little renewal of faith in thy all-sufficiency that I may continue to find thee my helper in the needful time; that all I do may be to thine honor and the abasement of self.

First Month 10th, 1876. Oh what a mercy to feel a little evidence of Divine regard to one so unworthy. In my sleep I seemed to climb a ladder to a great height. I could not stand only as I held on with both hands, seeming in great danger at every step, which increased as I neared the top, yet at last found myself on a firm foundation where I beheld the loved ones gone before.

Second Month, 1876. About this time I was often brought near to death so as to be unable to move a muscle, and lay sometimes apparently without breathing, but was mostly conscious, and aware that loved ones thought I was gone; but praised be the holy name of my God, I feared no evil. I felt my day's work was not done, and He who sees the end from the beginning lengthened them out; may they be spent to his praise.

Eighth Month 2nd, 1876. Can anything be too hard for the Lord? Through the influence of best help I was constrained to arise from a sick bed and go to meeting last First-day, and to my humbling admiration was enabled to minister in testimony and supplication in a manner surprising to myself. May the Lord be glorified. "Surely it was his doings and marvellous in my eyes." "Thou has brought me into thy banqueting house where thy banner over me was love." Oh may I ever dwell in abasement of soul before Him who hath done for me great things and holy is his name. Nothing short of thy life and love could thus raise as from the dust and enable me to sing the song that is ever new—even praises to our God.

Eleventh Month 2nd, 1876. In great bodily weakness rose from my bed near meeting time and laid before our Monthly Meeting a concern to attend Philadelphia Yearly Meeting and some of the meetings composing it, with which the meeting united. A feeling of sweet peace was my portion.

Twelfth of Second Month. Attended meeting to-day. Oh what a solemn covering spread over us! The riches of the heavenly kingdom were poured in of in great mercy to us poor creatures; may the remembrance thereof never be erased. Surely nothing but boundless love and unutterable mercy can thus chase away the clouds and cause the light of his countenance to shine. I had for a long period labored under great depression of spirits, feeling at times that such an one as I could not be of the number of those whom the Lord

sends on his errands. Great was my searching of heart to find whereon my feet stood, but He whose ways are in wisdom so veiled himself that all searching seemed in vain. In seasons of deep self-abasement I was almost ready to conclude I was wrong and had been deceived, but when my will was resigned and I had none to look to, nought but the Lord alone, then did light shine to my relief.

It is not marvellous that they whom the Most High would send forth on his errands should be thus tried and proved by dispensations of unerring love and wisdom, calculated to remove all dependence upon creaturely activities, and in place thereof be granted the inshinings of his love, mercy, and grace, a fitting preparation for the appointed work.

"Oh, Lord, by these things men live, and in these things is the life of my spirit." So those who would go forth in the *Life* to do the Lord's work are exercised in the *Life* and come forth in the light, chastened and prepared for the further revelations of the Divine will." He that followeth me shall not walk in darkness but shall have the light of life"—the light of a resurrected life emanating from Him.

(To be continued.)

"BEWARE OF COVETOUSNESS, which is idolatry." Col. iii: 5. An eager desire after riches hath ruined many, by pushing them in the pursuit thereof upon dangerous attempts, which when successful, bring at most but an earthly, fading, transitory and corruptible enjoyment; but when unsuccessful, have been attended with the utter loss and ruin of many persons and their families; the numerous instances of which, have been matter of exceeding grief and sorrow of heart to the truly religious and conscientious among us.

And we likewise find a renewed concern upon our minds to warn you, who have run into the corrupt customs and vain fashions of the world, in speech, habit, behavior, or furniture, to consider how inconsistent they are with the teachings of that holy principle wherewith you have been visited, as well as directly opposite to the teachings and conduct of those, whom Divine goodness was pleased to make instrumental to turn many of our ancestors out of the practice of these things, into a life and behavior agreeable to the Saviour. Which plainness and self-denial is yet consistent with the religious principles of our Society, and is often found to be the concern of the true and faithful ministers of this day to call to the observation of, though too much overlooked and slighted by many.—*London Epistle, 1755.*

LET us rise as the sun and help to make the world glad. If we could but cultivate the habit of a cheerful welcome to each new day, and rise with a determined purpose to look for good and pursue it with all the vigor of our renewed strength, it would make not only our own, but our neighbors' lives, far better worth living. And in so doing our own joy in life would be far greater.

## OUR YOUNGER FRIENDS.

An admirable little book to give to young men, or young women, when they are wavering as to the necessity of remaining in the old paths, is *The Bible as Good Reading*, by Senator Albert J. Beveridge. It is crisp, to the point, enlightening, and most sensible, besides being distinctly religious in purpose. A man in camp was out of reading and his friend proposed the Bible, and by dint of tact and good sense interested the man and all the guides in the wonderful variety of good reading to be found in the Book. It was a revelation to him and will be to many another who thinks he knows what he wants and is mistaken.—*Christian Advocate*.

WHEREAS the imaginative boy of yesterday haunted the wharves and watched the bearded sailors and the ships, the boy of to-day hangs about the electric-light and power station. Instead of running away to sea, he is more likely to run away to the electrician's. Joseph H. Adams has tried to help this sort of lad by getting together in *Harper's Electricity Book for Boys* a vast amount of simplified and exact information about electricity, and home-made apparatus for its generation and utilization. It is not too deep for the mechanically inclined lad of eleven or twelve, and there is enough of it to keep him interested and out of harm's way until he is ready for something professional. J. H. Adams is the father of boys who are constantly working in his own home laboratory, and anxious parents may be assured that he is not providing methods for shortening rather than extending the careers of their hopefuls.—*Id.*

A SHEPHERD BOY'S PRAYER.—A little lad was keeping his sheep one First-day morning. The bells were ringing for church, and the people were going over the field, when the little fellow began to think that he, too, would like to pray to God. He had never learned a prayer. So he knelt down and commenced the alphabet—A, B, C, and so on to Z.

A gentleman happened to pass on the other side of the hedge, heard the lad's voice, and looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes, saying "A, B, C." "What are you doing, my little man?" The lad looked up. "Please sir, I was praying." "But why are you saying your letters?" "Why, I didn't know any prayer, only I felt that I wanted God to take care of me and help me to take care of the sheep; so I thought if I said all I knew He would put it together and spell all I want."

"Bless your heart, my little man, He will. He will. When the heart speaks right, the lips can't say wrong."—*Selected*.

WHAT A BOY CAN DO.—One day a merchant said to a little boy who was doing work about the store:

"You will never amount to much, you are too small."

The little fellow looked up from the work he was doing and said: "Small as I am, I can do something that no one else about this place can do."

"Oh, what is that?" asked his employer. "I don't know as I ought to tell you," he replied.

But the employer, being anxious to know, urged him to tell what he could do that no one else about the place was able to do. "I can keep from swearing," said the little fellow.

There was a blush on more than one face present, and no anxiety for further information from the small boy.—*Selected*.

THE NURSE-MAID'S VICTORY.—My mistress had a widowed sister who had a son who was not properly brought up. I was asked to try my hand upon him for a time, and I consented. The night he came the struggle began. When I commenced undressing him he shook himself.

"You shan't wash me," said he.

"Shan't wash you?" answered I. "Who ever heard of a young gentleman going dirty to bed? Who washed you at home?"

"Betsy did till I wouldn't let her; she pulled my hair so hard. When mamma can't do it I wash myself."

"Master Edgar," said I, "I don't pull little boys' hair, nor hurt them if I can help it; I'll wash you gently, like mamma does. Now come, you are going to be good. Cousins are waiting for their night's story."

"Can you tell stories, nurse?"

"Yes, dearie."

"About giants?"

"Yes; but I like real stories, about good boys who grew up to be good and clever men."

"I know all about Dick Whittington; do you, nurse?"

"Yes, but I know a better one than that."

"Is it about a little boy who went to London in a stage wagon?"

"The boy of my story went to a wonderful country; if he rode at all it was on a camel's back."

"Did he go to live in a gentleman's house, and did the spiteful old cook make him turn the spit and knock him about till he ran away?"

"He did go to live in a gentleman's house. There was no unkind cook to beat him and make him work, but there was a wicked lady who told lies of him to his master, and he was put into prison."

"Was he there a long time, nurse?"

"Yes, dear, he was; but one day the king heard he was there, and sent for Joseph—for that was his name—to come to the palace, and they hurried him so that he had scarcely time to wash himself and change his clothes."

"Was he sent back to prison?"

"Oh, no; the king was so pleased with him that he gave him a gold chain to wear round his neck, and ever such a grand carriage and horses to drive about, and everybody loved him because he was so good and kind. Don't you think it's a good story? and haven't you had a nice bath. Now you are ready for bed." After tucking him in, and a little talk about Jesus, I said,

"I suppose Master Edgar thinks himself too big to be kissed."

"Nobody ever kisses me but mamma and as she isn't here you may if you like."

I had gained the victory. I had found the way to his heart, and had gained I fear, and believed he would yet do well and was not disappointed. Although boy of the wildest spirits, a quiet, loving talk would always bring him into obedient frame of mind. When his mother came to claim him, she was overjoyed the change in her boy. Sunshine had come into the dear child's life.

He was sent to a good school, where he had full scope for his energies; and instead of remaining a perfect Ishmaelite, with I hand against every man, and every man hand against him, he grew up to be comfort to his widowed mother.—*Leominster Tract*.

FOR PERSONAL USE.—"Well, I do approve of it," announced Mary very positively, concerning a matter upon which the brothers and sisters differed, "and believe in going according to conscience." "Whose?" demanded Tom.

It was a pertinent question. There are many who strongly believe in "going according to conscience" who always insist whatever the undertaking, upon fulfilling all the conscience themselves; it may always be their own. So long as there are diverse temperaments and differing circumstances in the world there will always be different views of right and duty, and hence conflicting opinions regarding just and expediency. To decide to be guided by conscience in all the affairs of life as sane and wise a determination as human being can reach, but next to it wisdom is readiness to admit that other people have a like guide of their own and an equal right to follow its leading.

The most fearful cruelties and persecutions that stain the pages of history have been only the attempt of one conscience to do the work of another; the honest though bigoted belief of the one class that its view was the only right one, and must be forced upon every one who doubted. We all acknowledge this now, and won't that past ages could have been so illiberal and yet many of us are unconsciously possessed of the same spirit. The spirit and rack are banished from among us yet every day families are broken hearts tortured, and animosities engendered simply because those who are associated do not see alike. Instead of a kinship agreement to differ, there is rupture. Conscience is a personal possession, each for his own use, and never intended to be turned loose in a neighbor's domain to compel or destroy.—*Forward*.

THREE RULES.—The following three rules are said to have been given by an Quaker to Senator Scott, of West Virginia when he was a young man. In follow them, the Senator claims to have made success in life:

"Not what thee eats, but what it digests, will make thee healthy."



"Not what thee earns, but what thee gives, will make thee wealthy."

"Not what thee reads, but what thee members, will make thee wise."

These three rules leave out a good many things, including all reference to religion and benevolence; but, as far as they go, they are full of wisdom and sense. It is possible to eat so much that we injure ourselves, to read so much that we weaken our minds, and to earn so much that we get extravagant and self-indulgent. The man who has a good stomach, a good memory, and a bank account needs only a good conscience and a high purpose to make a worth living.—*Selected.*

### John Estauagh.

John Estauagh was born at Kelvedon in Essex, England, on the twenty-third of Second Month, 1076. His parents were usual persons, but not of the same religious profession; and his mind being visited from a high, and brought into a tender, seeking state, he could not unite with the way of worship practiced by either of them, and for a time thought of joining with the Baptists. Attending the funeral of a neighbor, who was a member of the religious Society of Friends, Francis Stammer, a Gospel minister among that people, was led to speak with Divine life and power, directly to his state, which made such a deep and lasting impression upon his visited mind, that he was convinced of the principles of truth as held by Friends, and united himself to them in the seventeenth year of his life. Continuing faithful to the teachings of the grace of Christ, it pleased the Head of the Church to confer on him a gift of the ministry of the Gospel, in which he experienced a growth, and travelled much in the north of England and Scotland, and in the year 1700 came to America to visit the churches.

He performed this service to the great satisfaction of Friends, and afterwards settled at Haddonfield, N. J., where he married Elizabeth Haddon, a worthy member of that meeting. For some years after his marriage he was much engaged in travelling the work of the ministry; being careful to yield to the drawings of the love of God, whether in visiting neighboring meetings to those more distant; and performed extensive journeys in Great Britain, Ireland, New England and some of the West India lands, several times. He was a humble-minded, exemplary Friend, solid and grave in his deportment, well becoming a minister of Christ, zealous for preserving good order in the church, and maintaining love and unity, that precious badge of discipleship. He was a pattern of Christian moderation in all things, not lifted up with enjoyments, nor cast down with disappointments, and rewarded with many good gifts, which rendered him very agreeable to his friends. After enduring a state of ill health which for several years confined him at and about home, he so far recovered as to be able to travel, and feeling his mind drawn in Gospel love to visit the few Friends in the island of Antigua, after a season of deep and weighty

exercise, he resigned himself to the service, and having the unity of his brethren, he embarked with his companion, John Cadwaller, on the thirteenth of Eighth Month, 1742, and arrived at the house of John Pickering, a Friend residing in the island, on the eighth of Ninth Month, following. They were received with much love and joy, being made to rejoice together in the tender mercies and love of God, which was manifested that day, to the honor and praise of his great Name and also to the comforting of his poor people. The testimonies of these servants of the Lord were with life and power, and were as clouds filled with rain upon a thirsty land.

A Friend there wrote: "Thy dear husband's memory is precious to me and many more whose hearts were open to receive the glad tidings which he brought. His godly life and conversation spoke him to be a true follower of the Lamb, and minister of Jesus Christ, whom he freely preached, and by the effectual power of whose Divine love he was called forth to our assistance; for which we bless, praise, and magnify the God of all our mercies. As a faithful messenger with much love in a tender frame of spirit, would he invite all to the fountain which had healed him. Of the deep humility that appeared in him in the time of his public testimony, and when in private conversation with his near and dear friends, as he often said we were to him, how cheerful and pleasant would he be in that blessed freedom wherein Christ had made him free. Innocent, harmless, of a cheerful countenance, yet not without a Christian gravity, well becoming the doctrine he preached. He was valiant for the Truth to the last, and though he is gone to the grave, his memory is sweet and precious.

"He had his health very well until the death of his dear companion; but going to his burial, we were caught in a shower of rain, which we and he believed was the occasion of his illness. He was mightily favored with the Divine Presence, which enabled him to answer the service of that day; and the next being the First-day of the week, we had a blessed meeting, the Lord's presence accompanying us; and though thy dear husband was so near his end, his candle shone as bright as ever, and many were made to glorify God on his behalf. This was the last opportunity on this island, save his farewell upon his dying bed, where he both preached and prayed a little before his departure.

"On the next day, being the second of the week, he went to a little island called Jos. Vanduyke's, accompanied by several Friends. On the Third-day, in the morning he complained very much, yet was enabled to go to meeting, where many people were assembled, and we had a blessed opportunity together, tendering and melting our hearts into a heavenly frame.

"He went on board the sloop that afternoon, and next morning came ashore at our house, where he had not been long before, a shivering fit seized him, and a fever soon followed, which kept its constant course every day. The last two days he was in much pain, yet he was preserved in

much patience and resignation and had his perfect senses to the last, exhorting Friends to faithfulness. On the sixth of Tenth Month, about six o'clock at night, he went away like a lamb, with praises and thanksgiving on his lips but about two minutes before."

MALVERN, Tenth Month 5, 1907.

### THE MORNING COMETH.

Time and tears are twins.  
Swaddled by hands of pain,  
O heritage that brings  
The sunshine after rain.

Mark! the twins do grow,  
There's light across the main,  
I hear the fresh winds blow,  
Joy springs up again.

The tears are nearly shed,  
The stream of time runs low,  
Come, let us look ahead,  
Beyond the sunset glow.

Watchman what of the night?  
The morn will surely come,  
With infinite delight  
To call the pilgrims home.

H. T. MILLER.

### Talkativeness.

Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether, and by so much loquacity the soul runs wild in word-bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of Divine silence in his heart feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk:

First, it dissipates the spiritual power, the thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that, if properly compressed, would drive a train forty miles an hour, if allowed too much expanse, would not move it an inch; and so the true action of the heart, if expressed in a few Holy Spirit selected words, will sink into the minds to remain forever; but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours

spent in useless conversation were spent in secret prayer or deep reading, we should soon reach a region of soul life and Divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation, we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on his green pastures until the cream arises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is unlikely that even the best of us will talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering, that burns out the excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the spirit, we must avoid talking for talk's sake, or merely to entertain. To speak effectively, we must speak in God's appointed time and in harmony with the in-dwelling Holy Spirit.—*Selected.*

#### Science and Industry.

**OUR NORTH AMERICAN FURS.**—Does it ever occur to those who are kept warm in winter by the dainty wraps which come from the furrier to wonder about the source of the furs? Most folks who think of the matter at all are apt to have an idea that they come from some land far removed from our everyday thought. There is also, it may be, a vague memory of what we have read of the Hudson Bay Company and of Astoria, Oregon; or an indistinct picture of Davy Crockett, coon-skin cap on head, as he was represented in the books which appealed to us when we were children; or of a frontier cabin in a clearing, with two or three skins nailed high up on the logs by the side of the door. The day of the trapper seems far away. Somehow, furs still come to supply our demands—but how they come is a puzzle to many.

But trapping is to-day the means of livelihood of thousands of men scattered from Alaska to Texas, and from Labrador to Florida. To many more it is merely an incidental means of adding to an income secured on the farm or in the woods. The boy on the farm who roams along the streams and sets his traps in the forests is an important factor in the gathering of the furs on which the world depends.

The trapper of to-day does his work in much the same way as the hardy pioneer of generations gone by. But the trophies of his toil are not marketed in the same manner. Instead of saving his pelts until

the close of the season, and then taking a long, dangerous trip to some trading-post, or disposing of his wares to a traveling speculator at his camp, he goes to the nearest railway station every week or two and ships to one of the jobbing centers where manufacturers secure the raw material for making the luxurious garments. These centers are Boston, New York, Philadelphia, Minneapolis, St. Paul, and several other cities, though St. Louis has the reputation of being the greatest primary fur market in the world. From the days of Pierre Chouteau's trading with the Indians the city by the Mississippi has been noted as a fur market, and the reputation has grown year by year. Four million dollars' worth of raw furs are handled there each season. It is claimed that trappers ship to this point ninety-five per cent. of the coon skins, fifty per cent. of the mink, sixty per cent. of the skunk, and ninety per cent. of the opossum furs, taken in the United States. These four varieties constitute the bulk of the city's trade, though muskrat, civet cat, house cat, wild-cat, wolf, lynx, otter, beaver, bear, marten, fisher, badger, silver fox, black fox, and sea otter furs are also received. During the busy season (skins taken during the winter months always bring the best prices), the shipments of furs are a large item in the business of the express companies. Extra wagons are detailed to carry the skins from the depots to the warehouses. Special carriers are required to take the vast quantities of mail telling of the shipments, a single house in St. Louis frequently receiving from ten thousand to twenty thousand letters each day.

When the furs are received they are taken at once to the immense auction floor, and are there sorted into graded lots by skilled handlers. This work is done at night, that the room may be ready for the inspection of the buyers who represent the manufacturers and dealers in all parts of the country. When they come on the floor, they are surrounded by great piles, some of these containing thousands of skins, stacked like cord wood. The more valuable pelts are in smaller piles. Sometimes a specially valuable fur or an unusually fine specimen is hung from a pillar—the chief attraction of the sale.

There is no noise, as at an ordinary auction. The auctioneer, going to the first lot, announces that he will receive written bids. When these bids are examined, the name of the buyer is announced, and all are ready for the next lot. Thus, in a comparatively short time, the furs on the floor—worth from thirty thousand to fifty thousand dollars—are disposed of. The buyers disperse, the floor is cleared, and the night force prepares for another day and another sale. The trapper in Illinois, Missouri, Manitoba, or British Columbia, receives his check in from one to five or six days.

As a rule, the prices paid are better for the northern furs. Thus a coon skin from Illinois, in Twelfth Month, 1906, sold for one dollar and fifty cents, while a Florida

skin of the same grade brought one dollar and ten cents. A Missouri trapper receives four dollars and fifty cents for a mink skin, while his Florida competitor had but three dollars; likewise, a Minnesota skunk was worth two dollars, but a Gulf Coast pelt of the same grade brought only one dollar; an Illinois otter sold for twenty dollars, but a Florida otter was frequently worth only twelve dollars. The difference in mink skins was even greater—ten dollars was eagerly paid for a fine Labrador pelt, but a Pennsylvania skin often went begging at half that amount. The greatest variation, however, was in the price paid for fox pelts. A perfect specimen of the arctic black fox would sell for one thousand dollars or more; if half black, for eight hundred dollars; silver fox was in demand at from seven hundred to one thousand dollars according to quality, or whether light or dark silver. A beautiful bunch of nineteen silver fox skins was shown to visitors to one house, and the startling announcement made that the little cluster of furs had brought twelve thousand one hundred and twenty dollars at auction! Other varieties of fox bring much less, the price varying from twenty dollars for blue fox to one dollar and fifty cents for gray fox.

It is interesting to note that the blue fox and the gray fox are not distinct species, as was once thought. Nor do the same animal have blue fur at one season and silver fur at another, though at one time this was the conjecture of many both students and trappers. Efforts to produce the silver fox have failed, and naturalists, whether trained in the school or in the woods, have come to the conclusion that the silver fox is only a breed often found in a litter of the blue variety. The demand for the pelt of the silver fox comes largely from England and Russia. The Russo-Japanese War interfered with the sale for a time, and prices were not good; but the market has recovered since the declaration of peace.

The homely muskrat is said to be the principal fur-producer of the United States. A writer in the *Scientific American* has estimated that at least six thousand men are engaged in trapping this little animal. The relative importance of the traffic may be seen from the contrasted statement that only about two hundred residents of the country make their living by taking this fur seal. The same writer has estimated that four million muskrat skins are taken each year in this country, while the figure for Canada are one million two hundred and fifty thousand. A century ago, this catch was probably only about one hundred thousand each year, for the muskrat was then considered of little value. During the nineteenth century perhaps two hundred and fifty million skins were taken. This skin was once used to make the beaver hat, but when the silk hat became fashionable, other uses were found for it. There is still some demand for the skin by manufacturers of soft hats. Its chief use, however, is as an imitation of beaver otter, and fur seal.

While America is the great producer

the muskrat, Russia and Germany are the chief users of the skin, perhaps only half million being required in this country. The Russians are very fond of "the rat," it is called by the fur-dealers, for the skins of heavy overcoats. From forty to sixty skins are required for each coat. The muskrat is found in all parts of the country, not only in the sparsely-settled sections, but in the more populous states. The lakes and swamps of Missouri are full of them. Travelers by train from Philadelphia to New York may see their little houses lifting their tops above the water of the Hackensack Meadows, between Newark and Jersey City.

In many places the muskrat is "farmed" in a scientific manner by a trapper who sees from twenty-five to one hundred acres of swamp or meadow. From such a range from forty to sixty thousand skins have been taken in a single season. The houses which handle the furs for the trappers keep them informed of the state of the market, just as the commission men give full particulars of sales to the farmers and fruit-growers during the berry and fruit seasons. Instructions are also set out as to the best method of preparing various pelts. This correspondence is always an easy task. Trappers are a voracious lot. The man who is working Louisiana this year may be in Alaska next year. With from fifty thousand to a hundred thousand of these "tramps" on their list, the difficulties of the firms to whom they would keep in touch with shippers is easily understood.

When so many furs are taken each year, seems wonderful that the fur-bearing animals are not exterminated. But, while the species do disappear, the dealers have no fear of a fur famine. One commission man declares that, to a certain extent, the fur-bearing animals increase in the settlement of the country—particularly the muskrat, which, as has been pointed out, seems to prefer the populous states. For this reason, naturalists insist that the animal will probably survive generous after the beaver, otter, and mink have passed away.—DIXON SOMERVILLE, *Forwards*.

ABOUT WAR.—Oh, war, my children, at a terrible thing it is. How are men deceived and cheated by the rare trappings of prancing steeds, by the empty terms of honor and glory, until they forget in the ward tinsel and show, the real ghastly horror of the accursed thing. Surely I, who have grown gray in harness, and who have seen as many fields as I have years of my life, should be the last to preach in this subject, and yet I can clearly see, that in honesty men must either give up the sword, or else they must confess that the deeds of the Redeemer are too lofty for them, and that there is no longer any use in pretending that his teaching can be applied to practice. I have seen a Christian minister blessing a cannon, which had just been founded, and another blessing a ship as it glided from the slips. They, so-called representatives of Christ,

blessed these engines of destruction which cruel man has devised to destroy and tear his fellow-worms. What would we say if we read in Holy Writ of Our Lord having blessed the battering rams and the catapults of the legions? Would we think that it was in agreement with his teachings?—CONAN DOYLE.

The practical benefits of the one offering for sin: It should deter us from sinning, for no Christian should willfully violate so great love as Christ has shown. It illumines common days and common toil; it sweetens pain and disaster; it takes away the keen bitterness of disappointment, and develops the best characters and greatest saints. It reveals the thoughts and heart of the eternal God and discloses the greatness of that love and magnifies the evil of sin. It is the most potent factor of the world for bringing men to forsake sin. It makes self-sacrifice and heroism possible; it actuates men and women to go to the ends of the earth in order to make Jesus known.

Bodies Bearing the Name of Friends.

The Pasadena Friends' Meeting, California, has had many additions recently from Iowa, Ohio, Pennsylvania, and elsewhere, as is usual in the winter season, so that the new meeting-house is already pretty well filled. Those who met lately in a company called the "Friendly Circle" were one hundred in number, including both sides which date from 1827, proving that there can meet in harmony and love, if not in doctrine. Pasadena has never had such a gathering amongst Friends before. The Friendly Circle is in charge of George Yarnall, Lindley H. Bedell, Frederic Scattergood, and Benjamin F. Whitson.

It is stated in *The Friend* (London) and the *Canadian Friend* that a little band of ten adults and two children have started a monthly meeting in Victoria, B. C., "to embrace all members of the Society in British Columbia." They will apply "at the earliest date that appears desirable" to the London Yearly Meeting, for recognition by and affiliation with that body." The clerk will mail a copy of the minutes of the opening meeting to every Friend in British Columbia whose address is known, together with a list of such names and addresses. A meeting for worship will be held the first and third First-days in each month at three o'clock, at Harmony Hall, View Street.

DAVIS H. FORSYTHE is companion to Joseph Elkinton on his visit to Tunnesana, Barnesville, Earham, &c.

*Friends' Witness to Scriptural Truth*, is the title of the new English Friends' paper. Editors: Alice Mary Hodgkin, Samuel F. Hurnard, Edward A. Annett. This paper will fill a great want in England and will be a highly appreciated monthly, says the *Christian Arbitrator*.

Westlown Notes.

Two excellent talks were given on First-day evening in the "reading collections"; one, to the boys, by Alfred S. Haines, on the choice of reading matter; the other, to the girls, by Anna M. Moore on the elements of culture.

PROF. FRANK P. GRAVES of the Ohio State University addressed the students last Sixth-day evening on "great events in the lives of them among other aspects of the subject, a clear understanding of the important part habits play in the formation of character.

There was excellent skating on the Westlown pond during the latter part of last week and the sport was greatly enjoyed by the boys and teachers alike. The pond gives a surface of about three acres and thus furnishes ample space for fancy skating and hockey games. The skating association is active, and many of the boys and girls are practicing on the feats required to obtain standing in one or another of the four "ranks."

An over-shot water wheel has lately been installed in the mill; it replaces one of turbine design, giving fully twice the power of the old wheel. In addition to driving the feed and saw mill, it will be harnessed to the large trap-line pump placed in the old building a few years ago which forces water from the meadow to the tanks in the attic of the main school building.

Gathered Notes.

TOLDO, OHIO, First Month 2nd.—Judge Austin, who took charge of the police court this morning, will adopt the "Golden Rule" plan for dispensing justice.

This first move in preparing for his new duties was to have mottoes placed in the walls of the courtroom. Further touches of adornment will be made by the installation of a large American flag and palms and other plants.

Over the bench is the motto, "Do unto others as you would have others do unto you." Other mottoes on the walls are: "In wrong confessed is half redressed." "Men may rise on stepping stones of their dead selves to higher things." "Honor and shame from no condition rise; act well your part, there all the honor lies."

These mottoes are intended to have a guiding influence upon prisoners, attorneys, court attaches and juries.

Judge Austin will bar all minors and loafers from the court-room. He has been dubbed the Golden Rule Judge.

THE DEAD HAND.—We suppose it is settled, says the *Independent*, that Swarthmore College will decline to accept some two million dollars with the conditions annexed that intercollegiate sports be forever interdicted, although it does not mean clear that the decision is a wise one. It is a similar case that is presented by the bequest [by the son of a deceased valued friend.] of more than two hundred thousand dollars to St. Clement's Episcopal Church in Philadelphia on condition that its doctrinal teaching and ritual observance remain unchanged. It is a similar case simply in that a dead hand is laid on the church, but the condition required is a much more serious one. To deny college boys the excitement of playing football with another college is not a very serious matter and involves no intrinsic principle. But for a church to promise for all time that it will not modify its doctrinal teachings or its ritual service is a very different and much more serious thing; for it forbids the teaching of any new truth to children or adults, and condemns the institution to eternal fossilization. We trust the church will consider what changes in doctrine and worship have been made since the time of Henry VIII., and will remember that the Thirty-nine Articles of the American Church of Bishop Seabury's time are now laid on the shelf and covered with irreverent dust; and that there is an equal advance in ritual from the time of the first Convention in 1785 to the last Episcopal consecration at Fond du Lac.

A JURY OF HIS PEERESSES.—For the first time in Colorado's history, and perhaps in the history of this country, a jury composed entirely of women served through the trial of a woman. The case was that of the question whether a garment purchased by a woman from a local merchant fitted the purchaser. The jury decided that it did fit.

Here is the *Christian Advocate's* notice of Richard Harding Davis's recent book:

"Richard Harding Davis set out upon a quite different crusade from that undertaken by Mr. Schellings when he proposed to visit *The Congo and Coasts of Africa*. He wanted to see for himself, as far as might be, a brief journey, the fact as to the slave trade and reported abuses in Congo-land. He chose to sail down the west coast of Africa, a voyage not so popular as that down the east coast. What he saw he reports in no mild language. What he did not see, he accredits to the imagination of the slave-trading people. He has no words strong enough to describe the villainy of King Leopold's exploitation of the Congo country. In a recent notice of Mr. Morel's book, Red Rubber, in these columns, the actual horrors are recounted. Mr. Davis was not so unwise as to tell in a telling paragraph he gives his grounds for belief in what he was told by men and women who did see. In view of the many denials published by those interested in the rubber trade, it is well to quote Mr. Davis. The surface of the evil had been somewhat smoothed over, by command from Brussels, some of the horrors had been put off if he did not actually see the horrors "neither," as he

says, "last year, did a great many people in the United States see the massacre of blacks in Atlanta. But they have reason to believe it occurred. And after one has talked with the men and women who have seen the atrocities, has seen in the official reports that those accused of the atrocity do not seem to have committed them, but point out that they were merely obeying orders, and after one has seen that even at the capital of Boma all the conditions of slavery exist, one is assured that in the jungle, away from the sight of men, all things are possible." He puts all the graphic power he has shown in his adventurous stories into this plain parade of facts of the book. It has a grim, convincing power. He writes a scathing chapter upon the possibilities of the American concession in the Congo, and harks back to the ever abiding principles of Christ, when he discusses whether we are responsible for our brother or not. The book is read, attacked and admired by all." (Charles Scribner's Sons, New York, 12mo. Net. \$1.50.)

SUMMARY OF EVENTS.

UNITED STATES.—The Supreme Court of the United States has declared the Interstate Commerce Commission law enacted by Congress, Sixth Month 11th, 1900, making railroads and other common carriers liable for damages for death or injury to employes in accidents due to the negligence of fellow servants or to ineffective appliances.

In a recent report from the Interstate Commerce Commission it is stated that the recent law regulating railroads has been accepted by railway managers, "almost without exception, in good faith, and they exhibit for the most part a sincere and earnest disposition to conform their methods to its requirements. To a gratifying extent there has been readjustment of rates and correction of abuses by the carriers themselves, and it is not too much to say that there is now a freedom from forbidden discriminations which is actual and general to a degree never before approached."

Attorney-General Bonaparte has directed the various United States marshals to bring suits against a large number of railroad companies on charges of violating the safety appliance law. These prosecutions are based on reports to the Interstate Commerce Commission by its inspectors of safety appliances.

The protest held at the Westchester Fair by a delegation of ministers of several religious organizations in this city against the allowance by the naval authorities at League Island of athletic sports, dancing, and other forms of diversion on the first day of the week, which have attracted thousands of visitors to the navy yard at Annapolis, Md., is expected that the representation of the facts of the case and the protest will result in lessening these evils.

Nearly one hundred persons were burned to death, and as many more trampled upon and seriously injured by a fire in an opera house at Boyertown, Pa., on the 17th inst.

A series of lectures on subjects connected with agriculture have lately been given at the State College in this State which have been attended by about four hundred persons, mostly farmers. Among the subjects treated of, were the selection and value of seed; the use of fertilizers; soil physics; and the examination of fruit trees for injurious insects. Doctor Thomas F. Hunt showed the importance of making agriculture a study in preparatory schools and the benefits to be derived therefrom.

As the tunnel laid under the East River from the Battery in New York City to Brooklyn has been opened to travel. It is estimated that by running trains through it every three minutes, about sixteen thousand passengers may be carried in an hour. It is stated that 425,000 persons cross the bridge across the East River to Brooklyn every week day, and by the tunnel the travel over the bridge may be lessened nearly one-third.

Governor Hughes of New York in his annual message has urged the Legislature to pass a law absolutely forbidding betting at race tracks.

A statement has been issued by the U. S. Postmaster-General that he would require bidders on star routes or screen wagon, mail messenger or special services to agree not to carry intoxicants while transporting the mails. As a consequence, every contractor in eight States is mentioned in the order as being forbidden from carrying intoxicating liquors on his route, beginning Seventh Month 1st next. The order will become effective at once in many sections where it is necessary to install new and supplementary service.

In Kentucky many outrages have lately been committed by masked men, known as "night riders" in

connection with an effort to regulate the production and sale of tobacco. In a message of the Governor of the State to the general assembly on the 8th inst. recommending a change in the laws he says: "The tobacco market is nearly everywhere depressed; the people are deprived of the protection of the law, are helpless; the price of nearly every acre of good land in Kentucky has gone down, and thousands of people wish to move out of Kentucky to States where they hope that it is safer to live."

A recent report of the State Game Commission of Pennsylvania says: "From what we have been able to gather from personal observations and from written reports, we feel satisfied that song and insectivorous birds are rapidly increasing in the State, chiefly because the people are beginning to realize the value of the bird influence felt in every community. We reiterate the assertion repeatedly made in our reports that the presence of many unnaturalized foreign-born residents within our borders, and their disposition to use guns, legally and illegally, is a constant and exceedingly grave menace to the wild life of our State and to the grace of every community wherein these people are found."

FOREIGN.—Riots have occurred in the streets of Berlin following the declaration made in the *Prussian Landtag* that the Imperial Constitution, which the Reichstag did not consider that manhood suffrage would be good for the State and that secret voting would not be permitted. On the 12th instant seventy thousand persons, it is reported, swarmed in the streets of Berlin threatening to storm the residence of the Chancellor and forming a riotous demonstration. Resolutions for universal suffrage and a secret ballot were adopted by acclamation. The movement extends throughout Prussia, where the socialists are exceptionally numerous.

The United States Consul at Lyons, France, reports that an inventor there has devised a means of communicating electrical power without the use of wires. Some weeks ago the first experiments were tried, and a miniature street car was moved over a flat space by electricity communicated from a distance of several yards. The invention is being tried in Paris, on a large scale, and applied to several different kinds of machinery.

The late Japanese minister at Washington, Aoki, in an address at San Francisco, previous to his departure for Japan, has stated in regard to the immigration of Japanese to this country: "The policy of the United States Government in regard to Japanese laborers to this country is undesirable. I admit that if it is impossible for American and Japanese labor to live and work together in this country without fighting, under the competitive conditions which the Japanese laborer imposes on the American laborer, I cannot see how strife can be avoided between them, and for this reason I am in favor of the restriction of immigration. I can assure you that the immigration of laborers from Japan to this country will be entirely stopped by the Japanese Government, and also that the American laborer will be excluded from competition with the Japanese Government is fully determined on this course, and effective legislation will be enacted and enforced immediately. The effect of these regulations will, in my opinion, remove all serious international differences. The principal object of my returning to Tokyo is to explain in detail the conditions existing in this country. These conditions are little understood in Japan, because of misrepresentation on the part of the press, and because of biased and prejudiced correspondents, both American and Japanese. I am convinced that when the Japanese people as a whole are thoroughly informed of the situation they will realize the necessity of the legislation which is the purpose of the Government to put into effect."

A despatch of the 7th inst. from Mauen in Prussia, says: "The wireless telegraphy station here has succeeded in keeping in constant communication with Teneriffe, in the Canary Islands, a distance of 2310 miles. The voyage lasted eight days."

It is announced that a German company has placed upon the market a stove that fries and roasts meats, etc., without the use of fire. Frying and roasting are accomplished by the use of a heated stone. The stone is thoroughly heated in an oven, over gas or any fire, and placed in the cooker with the steak or roast. The box is sealed up and left for an hour or so, as required, then opened, and the food is fully prepared and hot. The makers of the apparatus expect a large sale for it in Germany and Switzerland.

NOTICES.

WANTED.—A position as companion, or to care an invalid, or as housekeeper.  
Address "S." Office of THE FRIEND

WOMAN Friend of experience desires a position trust,—manager, companion, or caretaker of an elde gentleman.  
Address "F. W." Office of THE FRIEND

WESTWON BOARDING SCHOOL.—The stage 1 meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., and at 2.48 and 4 P. M., other tra will be met when requested; stage fare fifteen cent after 7 P. M., twenty-five cents each way. To re the school by telegraph, wire West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent

WANTED.—FRIENDS' BOARDING SCHOOL FOR IND CHILDREN at TUNESSA, N. Y. A man and won Friend are wanted as Superintendent and Matron this Institution.

Application may be made to  
JOSEPH WISTAR, Woodbury, N. J.  
JOHN B. GARRETT, Rosemont, P. D.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Phila.

MARRIED.—In Friends' Meeting House, Medf. N. J., Tenth Month 10, 1907, MARK B. BACON, of Samuel A. and Elizabeth Bacon, and JANE HAINES, daughter of Clayton and Lydia B. Haines met at Friends' Meeting House, Fort Mead and Pottsville, West Philadelphia, on eighteenth of Ninth Month, 1907. J. EDWARD MO son of William H. and Ellen M. Moon of Morrisville, to MARY PLATT BROWN, daughter of J. Morton Isadora Platt Brown of Lanerch, Pa.

DIED.—On the morning of Tenth Month 23rd, 19 West Chester, Pa., THOMAS H. WHITSON, in his twentieth year of his age. A beloved mem and minister of West Chester Particular and Birrham Monthly Meeting of Friends. Nearly two years ago this dear Friend was obliged to retire fr secular business on account of poor health, and alth he endured much bodily weakness and frequent attacks of severe pain with remarkable patience and resigna he was very persevering in the attendance at meet both for worship and discipline, not only at home elsewhere, and was deeply exercised therein for honor of truth and the good of souls. He travell to Philadelphia, and to other places where he was near dear to him, but this exercise at times extended the whole human family. Often when he seeme have scarcely sufficient strength for the little serv to which he was called in his own neighborhood yielded to an impression of duty to some distant pl that during the last years of his life he visited ev meeting in Philadelphia Yearly Meeting, many them frequently, as well as the families of severa the Monthly Meetings and on a few occasions he vis meetings and families in Ohio, Indiana and te He also was much engaged in religious labor fath in the work of our religious society in hospitals, almshouses, reformatory homes, charitable instituti schools, and on one or more occasions in a milit academy as well as in more private ways. During last few years of his life he was confined to his bed and thought much of his religious duties, and was with a heavenly serenity of mind and quietnes spirit, which was remarkable to those of his child and others who were privileged to be with him. O he would pray for Divine help and at one time in midst of suffering he exclaimed, "Oh Lord do thou suffer me to suffer, I seem to be filled with a sens the mercy and goodness of God, saying again and ag "It is all through Redeeming Love." His spirit, often exercised for those about him, and when a weak, ability was given him frequently to raise voice in prayer and praise on the occasion of his meeting of Friends of Philadelphia for the North District.

—, Tenth Month 25th, 1907, at her home in Mantown, Philadelphia, REBECCA L. CHRISMAN, in her eighty-sixth year. She was a member of the Monthly Meeting of Friends of Philadelphia for the North District.

—, at the home of his daughter in Des Moines, I on the fifth of Eleventh Month, 1907, ELIUB B. SLEY, a member of North Branch Monthly Meeting Friends' Conservative Earlnam, Iowa. Dece was eighty-one years of age.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FIRST MONTH 25, 1908.

No. 29.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

Entered from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to  
JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## There is a Time to Speak.

"There is a time to keep silence," saith Solomon. But when I proceeded to the first verse of the fourth chapter of the Ecclesiastes, and 'considered all the oppressions that are done under the sun, and beheld the rulers of such as were oppressed, and they did not comfort; and on the side of the oppressors there was power,' I concluded that this was not the time to keep silence. Truth should be spoken at all times, but especially at those times when to keep truth is dangerous."

The above is kindly handed to us over the name of Samuel Taylor Coleridge. Its general intent we could unite with, and defend to commend. But we found some amplification of the concluding sentence seemed needed, for those who might use it literally. We could amend it by saying it should be the truth at all times that should be spoken, when anything ought to be spoken. For there are many truths which it is not in good order to speak at all times. The fact that they are true does not justify exposing many a fact, for instance in another's character. To the usual excuse, "But it is true," one was heard to say: "I could be my soul the same day, by going round and telling true things about my neighbors." Nothing is truer than that "The Lord telleth." But some are condemned in the scriptures "who prophesy that the Lord telleth, and prophesy falsely; for they prophesy without his living authority, or else know what they say without experimentally knowing it in themselves. The apostle saith, "If any man speak, let him speak not simply because the thing is true, but [of] the oracles of God." Let him have the spiritual warrant for speaking.

Also because speaking the truth is "dangerous" to the speaker, is not a sufficient warrant for speaking it; but because the Divine witness for truth in the heart requires the utterance, therein consists the warrant,—whether the utterance be dangerous to the speaker or not. It is more dangerous to keep silent where the holy Witness moves us to be his mouthpiece; and it is also dangerous to one's own moral life to speak merely because he thinks it will be brave to speak, because dangerous. Duty,—duty to the inward Witness,—is the criterion, and not danger, not bravery, not a deserving of censure to be administered, not mere truth and fact is the call, until the authority of Truth himself as an inward voice or conviction says: "Thou art the man" to administer it.

That which *should* be done "at all times" is to *watch*, and not to talk true things that are not incumbent from the living Truth and best wisdom for delivery. Then, when they are, one cannot be too brave, if in right humility of heart. There is a time to keep silence when the living Word can best be trusted for his own speaking, and should be allowed his opportunity. There is a time to speak when the same authority calls for it. There is also a liberty to speak in innocent or helpful daily intercourse, and without idle words, where our concern is: "Set a watch, O Lord, before my mouth; keep the door of my lips." This door of speech is on the heart side of one's mouth, for "out of the abundance or overflow of the heart the mouth speaketh." And here we meet with the following mention of "Three Gates" of watchfulness:

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.

But we hope not to violate this caution when we feel it "needful," as a warning to our members hereaway, and also as a "kindness" to the Society, to expose open "facts" which are consequences of departures from our essential principle in worship or other practice.

## God Speaking to Men of To-day.

No one need be without the companionship and guidance of God. We cannot dictate to him the manner in which the companionship and guidance will be given, but they are the privilege of each child of God. "I will be with you," and "I will guide you," are promises on which we can absolutely depend. And they offer us all that we need.

We are sometimes told that conscience and a sense of duty are the voice of God to us. But that depends on whether conscience and the sense of duty are right. If we mean by conscience the inner conviction that there is a divine distinction between right and wrong, then it is true that conscience is God's voice telling us this. But if we mean by conscience our idea of what is right and what is wrong, and by the sense of duty our idea of what we ought to do, then sometimes conscience and the sense of duty are God's word to us and sometimes they are not, for sometimes we think that is right which is wrong, and regard that as our duty which we afterwards see to have been what we ought not to have done. God always speaks to us in the right. God is the great Right. Righteousness is his throne. We need always to test what purports to be his will by asking, "Is it right?" And we need to be always seeking with eager hearts for a better understanding of what is right.

God speaks to us through the common things of life. Our ordinary experiences are full of his counsel. They tell us of the duty of honesty, of God's faithfulness in minute things, of his meanness and love. If we were listening more intently we should hear these voices of God. Jacob discovered to his astonishment that a common spot of desert was none other than the house of God and the gate of heaven. But that spot was no holier than any other spot. What God would have had Jacob learn was that every spot may be a Bethel. Neither to Jerusalem nor to Gerizim do men need to go to talk with God, said Jesus. They can find Him anywhere. He is seeking for the men who will be near Him everywhere.

God speaks to us also through the extraordinary things. Often when we will not listen to Him as He speaks in life's ordinary experiences, He has to challenge our attention and make us hear by some unusual stroke. The man who is too busy to listen to Him is laid on his back where he can do nothing but hearken to God. The proud and self-sufficient who had everything and "did not need God," awake to find that they had lost all and are desolate. So they turn to the God whom in prosperity they did without. Whether by earthquake, or by fire, or by the still small voice, God will be heard.

Most of all, He has spoken to us and speaks still by his Son, who was here and talked with men, whose words were written down for us, and who ever liveth and by his Spirit is speaking still to men, not articulate words, but with the personal stroke on the soul which is the end of articulate words. Now as ever Christ is near. He is calling to us, "Come to me." He is saying to us, "Go to others." Can we not hear Him?—ROBERT E. SPEER.

### Sacerdotalism.

The sacerdotal doctrine is that the minister of Christ is a priest, appointed of God, to stand between Christ and his people, as a mediator. Therefore, all confession of sin and worship must be made to God through the priest. He offers Christ anew, a sacrifice for sin, in the Lord's Supper, the bread and wine, under his manipulation, becoming the flesh and blood of Jesus.

The Holy Spirit invariably regenerates, or begets anew, the person whom he baptizes, the water under his manipulation mystically cleansing from sin.

Without him, and, more particularly, a bishop of his line, there can be no true church of Christ.

The curse of the church of the Old Testament was idolatry. Israel ever clung to it, till the Babylonish exile forced the truth home that there was but one God, and He Jehovah.

The curse of the Christian church, from its early days till now, has been sacerdotalism. A great part of the church has not yet learned that Christ, "because He continueth ever, hath an unchangeable priesthood. Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Three conditions supported sacerdotalism up to the Reformation in the sixteenth century. Men were universally ignorant of the Bible, grossly superstitious, and more than willing to put the responsibility for their lives before God on a ministry willing to take it. The reformation put the Bible in the hands of the people. Ignorance, superstition and irresponsibility were hardly smitten, and sacerdotalism was almost driven from Protestant England and America. It feebly lived, however, in the churches of the prayer book. Great and persistent efforts had been made in those churches to free the prayer book of those terms and phrases which taught this pernicious error, but in vain. They remained in the book, and they did their evil work, slowly at first, more rapidly afterwards. Adorning itself with beautiful symbols in worship and in cases with a genuine piety, the alluring but false teaching grew, till it held practical possession of the church, as it does to-day.—*Episcopal Recorder*.

PERIL OF SUCCESS.—Perhaps the saddest thing about the study of the old Roman writers is, that Horace and Juvenal and Tacitus were no false prophets, and the great empire fell through the curse of success and the vices of a materialized civilization.—*Fortnightly Review*.

### QUIETNESS AS A CANOPY COVERS MY MIND.

Great God, thy name be blest,  
Thy goodness be adored,  
My soul has been distressed,  
But thou hast peace restored.

A thankful heart I feel,  
In peace my mind is stayed,  
Balsamic ointments heal,  
The wounds by sorrow made.

Though elements contend,  
Though wind and waters rage,  
I've an unshaken Friend,  
Who doth my grief assuage.

Though storms without arise,  
Emblems of those within,  
On Christ, my soul relies,  
The sacrifice for sin.

Though inward storms prevail,  
Afflicting to endure  
I've help that cannot fail,  
In Him that's ever sure.

Though outward war and strife,  
Prevail from sea to sea,  
I've peace in inward life  
And that sufficeth me.

Though clamor rear it's head  
And stalk from shore to shore,  
My food is angel's bread,  
What can I covet more?

Though ill reports abound,  
Suspensions and surmise,  
I find, and oft have found,  
In death true comfort lies;

That death I mean whereby  
Self-love and will are slain,  
For these, the more they die,  
The more the Lamb doth reign.

And well assured I am  
True peace is only known,  
Where he the harmless Lamb  
Has made the heart his throne.

Then, may tempests rage,  
A Canon may roar in vain;  
The Rock of every age,  
The Lamb, the Lamb doth reign.

JOA. SCOTT.

Fourth Month 22nd, 1782.

A person, who suspected that a minister of his acquaintance was not sufficiently Calvinistic, went to him and said: "I am told that you are against the perseverance of the saints." "Not I, indeed," answered he, "it is the perseverance of sinners that I oppose." "But that is not a satisfactory answer. Do you think that a child of God cannot fall very low, and yet be restored?" He replied, "I think it will be very dangerous to make the experiment."

A. F.

THERE is no necessary connection between devotion to business and forgetfulness of God. Attention to secular affairs will not make a man irreligious if his heart is where it ought to be. But if one's religion is only a veneer, these secularities will soon tear it off. They will soon reveal whether the religion is genuine or a mere pretense. One may be self-deceived as to the sincerity of one's profession; but if one's piety will stand the test of modern business methods and activities, it is a strong argument in favor of its genuineness.—*United Presbyterian*.

### A Valuable Document.

Among the recent "finds" of great value to the Christian Church is what is known as the "Proof of Apostolic Preaching." It is an Armenian document, found in away Asia, and contains a writing by Irenaeus, the eminent Church father. It seems to have been written after Irenaeus' treatise "Against Heresies," and belongs to the last decade of the second century. It has been translated into German and is published by Professor Harnack.

The form of the writing represents a great controversialist as a catechist, which is another endorsement of this great method of religious instruction, and is of such character as to show that he deemed it creed to be not merely a statement of theology, but also a guide to the practical of those who held it.

The German professor outlines the contents of this precious document under three heads. It contains a definition of Christ doctrine and declares it essential to purity of heart and life. It represents a history of revelation from the very beginning to prophetic age. It presents the scheme of redemption as outlined in the prophets, and insists on the essential importance of the doctrine of the Virgin Birth of Jesus. It contains passages in the Old Testament that refer to Christ are examined in great detail. The whole is then summed up and general warning against heresy is presented under three main divisions.

The "canon" of our faith is thus set before us: "The first point of our faith is God, uncreated, who cannot be contained in any image, one God, the Creator of all." The second point is the Word of God, the Son of God, Christ Jesus our Lord, who appeared to the prophets according to the form of their prophesying and according to the scope of the counsels of the Father, and also, at the end of the ages, in order to complete and sum up everything, became a man among men who could be seen and handled, to destroy death, and to exalt life, and to effect a bond of union between God and men. And the third point is the Holy Ghost, through whom the prophets prophesied, and the fathers learned Divine things, and the righteous were led in the way of righteousness, and who, at the end of ages, was poured out in a new way on humanity over the whole earth in that renewed men for God."

This document is of the highest value, not only because of what it is in itself, but because it comes at the time at which it does. In itself it throws a flood of light upon the Christian life and thought of the latter part of the second century. This most important epoch, marking the transition from the apostolic times to the Nicene period, is too little known. This writing of Irenaeus shows that the foundations of the Christian Church were laid broad and deep in the truths as we hold them to-day. The literature of the early fathers is greatly enriched by this significant find.

It further seems an overruling of Providence that it should come just at this juncture. The Virgin Birth of Jesus has been the storm centre for the past

...ers, and men have been talking and writing about it much more than formerly. They have brushed this doctrine on one side because of its difficulties, and boldly declared that it is not essential to the verities of Christian truth. Such will now strive to turn their attention to some other doctrine, as this writing clearly emphasizes the Virgin Birth as one of the cardinal truths of the Christian faith.

We firmly believe, not only that new truth will ever break from the Divine Word, but also that there are stored up in the many unknown East vast stores of corroborative evidence, awaiting the "fulness of times" when, greatly needed, they will be unearthed by the eager hand of the sincere seeker after truth.—*Episcopal Recorder.*

**CONSCIENCE AND STRONG DRINK.**—J. B. Vassar gives the following incident in the life of his father, "Uncle John Vassar," which shows what conscience says on the occasion of the drink traffic.

"My father, as known to many, was forty years in the employ of Matthew Vassar, the founder of Vassar College. It is not generally known that the money which the college was founded was made from the sale of pale ale. My father was the foreman in the business while most of the money was being made. When it was converted, and for conscience sake in the business, Matthew Vassar was very much offended, and for a number of years would not speak to him. A year before Matthew Vassar departed this life, father led upon him, and as was his wont, read a short prayer before leaving, Mr. Vassar kneeling. I, a boy, observed the men with uncommon interest. Never will I forget that at the ending of the prayer Matthew Vassar rose, and with tears, laying his hand upon father's shoulder, said, 'John, you did right in leaving the business.'"

"This is the way things look when life's shining shadows gather. It is well for us sometimes to see our course from the standpoint of a dying bed. Was there ever a man who in his latest hours rejoiced that had spent his life in making, selling, or drinking strong drink? Shall we do in life's race what we would not do at life's end?—*Christian.*"

**BISHOP WESTCOTT** in his History of the English Bible says, "In rendering the sacred text Tyndale remained throughout faithful to the instincts of a scholar. From first to last his style and his interpretation are his own, and in the originality of Tyndale included in a large measure the originality of his English version. It is even of less merit that by far the greater part of his translation remains intact in our present Bibles than that his Spirit animates the whole. He toiled faithfully himself, and when he failed he left to those who should be after the secret of success. His influence decided that our Bible should be popular and not literary, and that so by its simplicity it should be endowed with permanency."

**THOMAS CARLYLE** ON GEORGE FOX, (nearly, his making to himself a suit of leather).

"This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder or purer form, the Divine idea of the universe is pleased to manifest itself; and across all the hulls of ignorance and earthly degradation, shine through, in unspeakable awfulness, unspeakable beauty, on their souls. Sitting in his stall, working on tanned hides, amid pincers, paste-horns, rosin, swine bristles, and a nameless flood of rubbish, this youth had nevertheless, a living spirit belonging to him; also an antique inspired volume, through which, as through a window, it could look upwards and discern its celestial home. The task of a daily pair of shoes coupled even with some prospect of victuals, and an honorable mastership in cordwainery, and perhaps the third borough-part in his one hundred, as the crown of long faithful sewing—was nowise satisfactory enough to such a mind; but ever amid the boring and hammering came tones from that far-off country, came splendors and terrors; for this poor cordwainer, as we said, was a man, and the temple of immensity, wherein as a man he had been sent to minister, was full of holy mystery to him. The clergy of the neighborhood, the ordained watchers and interpreters of that same holy mystery, listened with unaffected tedium to his consultations, and advised him, as the solution of such doubts, to "drink beer and dance." Blind leaders of the blind. For what end were their tithes levied and eaten; for what were their shovel hats scooped out, and their surplices and cassock aprons girt on; and such a church repairing, and chaffering, and organing, and other racketing, held over that spot of God's earth, if man were but a patent digester? Fox turned from them, with tears and a sacred scorn, back to his leather parings and his Bible. Mountains of encumbrance, higher than Aetna, had been heaped over that spirit; but it was a spirit, and would not lie buried there. Through long days and nights of silent agony, it struggled and wrestled, with a man's force, to be free; how its mountain prison heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Loretto shrine. "So bandaged, and hampered, and hemmed in," groaned he, "with one thousand requisitions, obligations, straps, tatters, and tagrags, I can neither see nor move; nor my own arm I, but the world's; and time flies fast, and heaven is high and hell is deep. Man! bethink thee, if thou hast power of thought, why not; what binds me here? Want, want! Ha, of what? Will all the shoe wages under the moon ferry me across into that far land of light? Only meditation can, and devout prayer to God. I will to the woods; the hollow of a tree will lodge me, wild berries will feed me; and for clothes, cannot I stitch myself one perennial suit of leather?"

Let some living angels, with seeing eye and understanding heart, picture George Fox on that morning, when he spread out his

cutting board for the last time, and cuts cowhides by unwonted patterns, and stitches them together into one continuous all-including case, the farewell service of the awl. Stitch away, thou noble Fox; every prick of that little instrument is pricking into the heart of slavery, and world worship, and the mammon god. Thy elbows jerk as in strong swimmer strokes, and every stroke is bearing them across the prison ditch, within which vanity holds her workhouse and rag fair, into lands of true liberty; were the work done, there is in broad Europe one free man, and thou art he! Thus from the lowest depth there is a path to the loftiest height; and for the poor also a Gospel has been published.—*Extracted from an old Friend.*

A. F.

"The rainbow! see how fair a thing  
God hath built up from tears."  
Cherish thy sorrow, grief shall bring  
Solace in a year's time.

Fruits and flowers with smiles caressed  
Are blest with cloudy skies,  
And after storms our spirit's rest.—  
We see with tear-washed eyes.

J. M.

He findeth not who seeks his own,  
The soul is lost that's saved alone.  
Not on one favored forehead fell  
Of old the fire-tongued miracle,  
But flamed o'er all the thronging host  
The baptism of the Holy Ghost.

WHITTIER.

**DANIEL WEBSTER** ON THE LODGE.—"I have no hesitation in saying that, however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that, from its very nature, it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction, it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."

We cannot live to-day on the strength of yesterday's food—each day has a portion of its own. Yesterday's sunshine will not light the earth to-day, but there is other sunshine ready each new morning.

It is only three generations from shirt sleeves to shirt sleeves. The first accumulates, the second enjoys, and the third squanders.—T. W. HIGGINSON.

## OUR YOUNGER FRIENDS.

AH ME!

I killed a robin—the little thing,  
With scarlet breast on a glossy wing,  
That comes in the apple tree to sing.

I flung a stone as he twittered there,  
I only meant to give him a scare,  
But off it went—and hit him square.

A little flutter—a little cry—  
Then on the ground I saw him lie.  
I didn't think he was going to die.

But as I watched him I soon could see  
He never would sing for you or me  
Any more in the apple tree.

Never more in the morning light,  
Never more in the sunshine bright  
Trilling his song in gay delight.

And I'm thinking, every summer day,  
How never, never, I can repay  
The little life that I took away.

SYDNEY DAYRE.

## HISTORY OF FRIENDS.

(Continued from page 213.)

WILLIAM PENN was warmly received by his father's friends. The Duke of Ormonde introduced him to his second son, Lord Arran (the eldest being absent), who was charmed with the young courtier; and soon the accounts sent home, assured the admiral that this course had been wisely taken. The Ormondes were a family of soldiers, and everything relating to war occupied the thoughts of young Arran and his companions. There was an insurrection of the soldiers at Carrickfergus, to repel which Lord Arran was sent, and Penn offered to serve as a volunteer under his friend, which offer was accepted, and he greatly distinguished himself. Lord Arran was in ecstasies, and he further wrote to the admiral, praising William Penn, and proposing that he should join the army, and have a company of foot, as had been agreed between them before the young man's return from France. William Penn himself urged it too—but the admiral would not consent, and his son acceded with regret; but that he might have some remembrance of it, he had his likeness painted in his military costume. It is not curious, that the only true portrait of this great apostle of peace, shows him armed and accoutred as a soldier.

And now his father caused him to re-visit London to make some arrangements about the Shangarry estates in the county of Cork, which had been granted to the admiral. This being concluded, he sent his son away from London, that he might not again meet his Quaker friends, and sent him back to Ireland, when he went to reside at Shangarry Castle. When he had been here a few months, it happened during one of his visits to Cork, that he heard that Thomas Loe, his Quaker acquaintance in Oxford, was to preach that night. He thought of his former ideas, and wondered what he would now think of them. He stayed to listen. The text was "there is a faith that overcomes the world, and there is a faith that is overcome by the world." The topic was suited to his situa-

tion; he listened, and left the meeting a Quaker in heart. And now he began to attend their meetings: on the third of Ninth Month, 1667, at Cork, a company of soldiers broke in, made the whole congregation prisoners, and carried them before the mayor, on a charge of riot and tumultuous assembling. Seeing William Penn, the lord of Shangarry Castle and an intimate friend of the Viceroy, among the prisoners, the magistrate wished to set him free, on simply giving his word to keep the peace, but not knowing that he had transgressed any law, he refused to enter into terms, and so was sent to gaol with the rest. From the prison he wrote to his friend the Earl of Ossory—Lord President of Munster, giving an account of his arrest and detention. An order, of course, was sent to the mayor for his immediate discharge; but everybody now knew that William Penn had become a Quaker. His friends at the Viceroyal Court were greatly distressed at it; the Earl wrote to tell the Admiral, who, with his family, were thunderstruck: he was recalled to London, where after an explanation his father turned him out of doors; and though he was allowed to return again in a few months, yet his father would not speak to him.

He was imprisoned for eight months and sixteen days in the Tower, for his Quaker opinions, and while there he wrote several books. The manliness of his conduct during this time won back in part his father's love: he even visited and talked with him in the dungeon, and exerted his influence to get him liberated, which at last was accomplished.

In the year 1670, in the Eighth Month, the Quakers coming one day to their meeting-house in Grace-church street, found it closed, and the doors guarded by a company of soldiers. By degrees they increased in number, and, as they could not enter, William Penn began to address them. At once the constables arrested him and Captain William Mead, who had been a soldier of the Commonwealth, and imprisoned them both. On the first of Ninth Month, when they were brought up to answer the charges against them, the jury could not agree with the judge's opinion, that a Quakers' meeting was an unlawful assembly, though both judge and court menaced them again and again, and they were locked up several times, during which they suffered from cold and hunger; they kept firm and acquitted the prisoners. The recorder said angrily, "I never till now understood the reason of the policy and prudence of the Spaniards in suffering the Inquisition to be brought among them; and it will never be well for us till something like it is introduced into England; your verdict is nothing," he said to the jury, "you play on the court; I say you shall bring in another verdict or starve, and I will have you carted about the city, as in Edward the Fourth's time." His threats were all in vain; and so the recorder fined each juror forty marks for contempt and perverseness, and, when they refused to pay, imprisoned them all, as well as William Penn, whom they had acquitted.

By William Penn's advice, Bushel, the one of the jurors who had stood firm against the tyranny exercised over them brought an action against the lord mayor and recorder for false imprisonment. The result of this trial was triumphant. Twelve judges declared the fine and imprisonment illegal.

Edward Bushel and his fellow-prisoners were ordered to be set at liberty in the court; and the judges came to a decision which has been of the greatest importance ever since, namely: "That a jury in the discharge of their duty, are responsible for their verdict only to God and their consciences."\*

A WORSHIP CENTERED IN THE MINISTRY OF MINISTERS.—And dear friends; although the labors of such as are called forth by the spirit of Christ, and instructed thereby, rightly to divide the word of truth, a highly serviceable to the church, and the feet of those who publish the glad tidings of salvation exceeding beautiful; yet their aim and design of every true Gospel minister, is to direct the minds of all to the Divine teachings of the Holy Spirit, and to wait upon, and have their whole trust and expectation on the Lord alone. And as this religious strength and communion both to preachers and hearers, consisteth in the united dependence on the power and spirit of Christ, their guide and leader; so when any part of that dependence is broken off from him, the holy head, and placed on any instrument or member of the body, it hath been sometimes experienced to become a weight or burden on such instrument, and a real impediment to its present service. Wherefore, brethren, we beseech you, that, in all your assemblies for the worship of God, your eye be single unto him, your expectation fixed on him alone, and your faith standing in his power and spirit, that you may grow and be established therein, and may be made one another's strength in the Lord.—*London Epistle*, 1753.

DO YOU EXPECT AN ANSWER?—Some one once said: "Some people are always telegraphing to heaven for God to send cargo of blessing to them; but they are not at the wharf to unload the vessel when comes." We fancy one reason why many are not at the wharf to unload the vessel is because, though they have asked for it, they do not expect any vessel to come. They pray only as an echo of half-formed desires and when that is done too often, they take no further thought of the matter. Such petition mocks God, and it would be arrant folly to expect asking prayer of God to kind to wrest cargoes of blessing from God. But the soul that asks in faith believing, that prays honestly, earnestly, expectantly, and then meets the conditions necessary to obtain the blessing, never has failed and never will fail of receiving blessing at God's hands.—*Methodist Recorder*.

"It takes two to make a quarrel, but only one to make peace."

\*Creasy on the British Constitution.



A World Helper.

BY ELIZABETH PRESTON ALLAN.

On a bleak autumn morning, more than five years ago, a French lad, about fifteen years old, climbed to the top of the steeple, in the large courtyard of the Hotel a Poste, in the town of Arbois, and took seat behind the driver.

It was in a downpour of sleet that the chattered lumbered out of Arbois, and the boy stretched himself as best he could under the drivers' tarpaulin, for there were no seats left inside or under the hood.

The face of the young traveler was set in Paris, wonderful, enchanting, all-wise. But in spite of this fact, his heart was heavy, and as the square tower of Arbois, and the heights of the Ermitage, faded from view in the gray distance, a sense of desolation and misery possessed him; and though the coach stopped to change horses at Dole, Dijon, Auxerre, Troy, and other places new to him, he took no interest in any of them.

He had been going up to M. Barbet's school, preparatory to entering the "Ecole normale," the goal of his ambition for five years. Once in Paris, once in M. Barbet's hands, he worked hard; he was eager student, and no fault could be found with his preparation of lessons; so deep was his misery, so acute his sickness, that his health rapidly decayed. He could neither eat nor sleep, timid, shy and silent, he never complained, now and then, in answer to his master's inquisitive questioning, the cry would break forth, "If I could only get a whiff of the fresh air at Arbois, I should be cured." Barbet tried to divert his mind, but in vain.

He had been in Paris only a few weeks, and on a certain Eleventh Month morning, he told him with an air of mystery that he wanted. "They are waiting for you to be by," said the messenger, and in a little while, at the corner of the street, the postboy found a man sitting with his face pressed in his hands. It was his father, he came to fetch you," he said simply, and father and son went back to the town at Arbois.

He had been Louis Pasteur! And now there is no reader of these words whose heart does not leap up to hail this name, that of a great world-helper. Pasteur's name now given to a district in Canada, and to a village in Algeria. The little house where the boy was born, bears the name on a brass plate, and "Pasteur" is seen in the letters over many a door in lands where Pasteur's mother tongue is unknown. In every case, "Pasteur" now spells "Benefactor to the Human Race." Yet, as has been explained, Pasteur's first step in the direction of his splendid life-work was a mere chance.

What shall we recall something of what this boy did for the world? He was seventy years old, doing it, by hard, patient, toilsome endeavor, and we cannot recount his achievements in any brief sketch.

His first important discoveries were made after years of patient experiment

with certain crystals, in an effort to understand their forms and habits. One by one he established certain scientific facts, apparently insignificant, but really of such moment that the scientists of the great French Academy finally recognized the importance of his work, applauded him, and decorated him with the red ribbon of the Legion of Honor.

By a curious coincidence, Pasteur's crystal studies had just brought him to the examination of fermentation, when he was called to a country where the manufacturers of beet root alcohol asked his aid in preventing disappointment and loss in their business.

This seemed to be turning aside from his chosen field of crystallography—"and I love my crystals so!" he exclaimed pathetically. Moreover he was a busy, conscientious teacher at the time; besides, he had the poorest excuse for a laboratory, only a student's microscope, and a primitive coke-fueled stove. What could he do with so inadequate an outfit?

But Pasteur could never resist doing a kindness; nor was he ever willing to lose a chance of sharing with others the joy of new revelations of truth, so he cheerfully overworked himself, deprived himself and his family of the companionship so dear to his loving hearts, resisted the advice of his scientific friends who thought he was sacrificing his chance of further fame in the field of crystallography—and set out on the road to a discovery which was to revolutionize chemistry, improve manufactures, and aid commerce. But more than all, it was to lift up surgery and medical science to a plane where, instead of working in the dark, attacked by unknown enemies, losing more than half its patients, this science came into the range of a great searchlight from Pasteur's laboratory, which brought surgeons and physicians glorious victory, and humanly speaking, saved thousands upon thousands of lives.

This was the discovery of the germ. Pasteur proved that dead bodies did not decay by any spontaneous principle of decay, originating in themselves; that wounds, made accidentally or by the surgeon's knife, did not fester and cause gangrene and death by any poison inherent in the wounded part; that wine and beer and milk and meat did not "spoil," as we say, from any spontaneous action of their own, but that in all these cases, what we call decay was produced by invisible, infinitely small, infinitely numerous living organisms, by which the air is peopled.

No educated person doubts this wonderful fact now.

It is hard to pass over without mention, in this brief sketch, all the benefits that came to mankind, and all the triumphs that came to Pasteur, from his discovery. As soon as the great world-helper had found the cause of disease in men, animals, or plants, he set himself to discover a remedy, and never failed to do it.

Was it the terrible death rate among the wounded, from gangrene, erysipelas, septicæmia, and such horrors? Pasteur (and following him, Lister) taught surgeons to

filter the air, and sterilize all instruments, bandages, and appliances, so that instead of a pin pick being a "door open to death," as the great surgeon, Velpeau, had said, a very, very small proportion of operations are now fatal.

This is only the beginning of the list of this great man's discoveries, but we cannot consider the others. Mention must be made, however, of the last and greatest, the one with which his name will be forever associated in all civilized lands, his cure for the bite of a mad dog.

While Pasteur had been curing animals and plants of many different diseases, one mystery haunted him, that of hydrophobia. A grateful country had now replaced the cellar, the attic, the shed, which had long been Pasteur's only laboratories by a splendidly equipped "Pasteur Institute," and one day in 1880, an old army surgeon, Bourrel, brought to this laboratory two mad dogs, their jaws half open and paralyzed, their tongues covered with foam, their eyes covered with wistful anguish. At times they made ferocious darts at anything within reach, and with rabid fury in their blood-shot eyes, gave vent to despairing howls. This search for truth did not seem to be a merry or safe pastime.

With the assistance of others as brave as himself, though less gifted and less famous, Pasteur lassoed a mad dog, and dragged it, foaming at the mouth, from its cage, forcing it down to a table. There these assistants held the struggling, ferocious animal with their powerful hands, while Pasteur drew into a glass tube held between his lips, a few drops of the deadly saliva. Talk of courage on a battlefield!

This was the beginning of five years of dangerous, nerve-racking, nerve-exhausting experiments to discover a cure for hydrophobia. Ten or twelve years before this time, Pasteur had suffered a stroke of paralysis, the result of cerebral hemorrhage, brought on by overwork. He was only forty-six, but it looked, at the time, as if his life were over.

"I am sorry to die," said the stricken man calmly. "I wanted to do so much more for my country."

He did not die, and he saw in this reprieve from death, not a life to be nursed and guarded in order that mere life might be prolonged, but a further chance to work.

And now, in the year 1880, at the age of fifty-eight, lame, feeble in health, but undaunted in spirit, in courage, and in a great purpose to bless his race, Pasteur entered upon the most difficult, the most dangerous, the most valuable of all his experiments, the effort to find a cure for hydrophobia.

One morning in 1885, Pasteur saw a little Alsatian boy, Joseph Meister, enter his laboratory, accompanied by his mother. He was only nine years old, and had been bitten by a mad dog two days before.

By this time, Pasteur had convinced himself and other scientists that animals could be inoculated with the preventive which he had discovered (which, to speak unscientifically, was a mild form of hydrophobia virus, as vaccination is a mild form of small-

pox); and of this fact, that he could make animals immune, he was sure.

But he had not tried it on any human subject until the little Alsatian boy came to him in the way of God's providence. Joseph Meister, going alone to school, along a little byroad had been attacked by a furious dog and thrown to the ground. Too small to defend himself, he had only thought of covering his face with his hands. A bricklayer, seeing the attack from a distance, rushed up and succeeded in beating the dog off with an iron bar. He picked up the boy, covered with blood and saliva.

The tender hearted scientist first made the mother and boy comfortable in apartments, and then went to seek counsel with several of his most trusted scientific friends; they encouraged him to make the daring experiment, and in a few hours Pasteur had made his first inoculation in a human body. It was to be followed by further inoculations, gradually increasing in strength.

"It was a very slight operation, a mere injection into the side, of a few drops of a liquid prepared with some fragments of medulla oblongata. The child, who cried very much before the operation, soon dried his tears, when he found the slight prick was all he had to undergo."

And now began weeks of anguish for the great experimenter, when his yearning to snatch little Meister from death tormented him with hopes and fears. Pasteur could neither eat nor sleep, nor even work. At night, feverish visions came to him of this little lad suffocating in the mad struggles of hydrophobia, like patients he had seen in the hospitals; but as a matter of fact the boy was well and gay.

The treatment lasted ten days. Meister was inoculated twelve times; and then, as the wounds healed, he became the merriest of the merry, skipping about as if he had been on his own Alsatian farm, always ready with a kiss and embrace for "dear Monsieur Pasteur." But it would take six weeks to feel assured of the success of the treatment, of the safety of the boy.

Let us hear the good news from Pasteur's own lips; on Eighth Month 20th, he was declining some honors which his countrymen would thrust upon him, because they would take him temporarily out of his laboratory, where he was organizing a "service" against hydrophobia.

"Before my departure for Jura," he said to these friends, "I dared to treat a poor little nine-year-old lad whose mother brought him to me from Alsace, where he had been attacked on July 4th, and bitten on thighs legs, and hands, in such a manner that hydrophobia would have been inevitable. He remains in perfect health.

Pasteur lived ten years longer, years crowned and heaped with honors, rewards, praises, world-wide fame, grateful adulations; but through it all he kept the heart of a noble child; and when at last his hand dropped the torch which had been held up to light the world into paths soothed of pain and safer from danger, he turned with perfect faith to face the life eternal, won for him by the crucified Son of God.—Forward.

### A Visit of Friends to Heads of Government, 1863.

In the Seventh Month, 1863, information was received in Philadelphia, that five Friends from North Carolina were held as prisoners of war at Fort Delaware. They had been forced into the Rebel army, and four of them detained with it nearly nine months, the other about two months; enduring many privations and hardships, but steadily refusing to bear arms, or to perform any service for the army. At the battle of Gettysburg, they were left by the Rebel army, and taken prisoners by the Union scouts who were gathering up stragglers.

A special Meeting for Sufferings was called in Philadelphia, and it being understood that the Friends could not be released without an order from the Government, a committee was appointed to attend to the cases, with authority to proceed to Washington and endeavor to procure their liberation.

Three of the committee, viz:—Samuel Hilles, James R. Greaves and Thomas Evans went next morning, and obtained an interview with Secretary Stanton. On hearing the statement of the cases, he immediately telegraphed to Fort Delaware directing their discharge, which took place the same day.

The Friends had called first to see the President, but found he was officially engaged. After accomplishing the business which took them to Washington, on leaving the secretary of war, they hesitated about calling again on the President, fearing it would trespass too much upon his time, which was just then very closely occupied; but not feeling entirely satisfied to omit a visit they repaired to his office.

On being introduced to our worthy President, Samuel Hilles, stated the object of our coming to Washington, and that the secretary of war had very promptly and kindly attended to our business and granted our request. That we felt it a duty to call upon the chief magistrate of our nation, as a deputation from the religious Society of Friends and to show the great regard and respect we feel for him.

Samuel then alluded to our peaceable principles and that, although conscientiously restrained from taking up arms in any case, we were loyal in our feelings towards the government, and felt much for the President and other officers in the very trying position in which they were placed, with some further very feeling remarks, expressive of Christian interest and sympathy for the President, which cannot now be recalled.

Thomas Evans then mentioned the sympathy he felt for him, under the heavy responsibilities and arduous labors and cares resting upon him; and that, while waiting in the anti-chamber, as had been the case at other times when at his own home, an earnest prayer had been raised in his heart, that it might please our Heavenly Father to support him by his strength, to endure him with and guide him by the wisdom from above by which only any can rightly rule; so that his labors might tend to promote righteousness and peace in our land, the real welfare and prosperity of the people; and, in the end, his own everlasting peace

and happiness in a better world. That although our religious principles kept Friends from war and bloodshed, yet we earnestly craved the true welfare of our country, and yielded to none in our loyalty to the government, in ready obedience to all laws which did not conflict with our Christian profession and in earnest desire that the great principles of liberty to all, of justice, and of universal peace might prevail in our beloved country, closing with some religious remarks to the President personally.

During most of the time that Samuel Hilles and Thomas Evans were speaking the President sat with his hands covering his eyes. When the speaking ceased, silence ensued for a few minutes, when he slowly drew down his hands, and, with eyes suffused with tears, said:

"Gentlemen, I am truly glad and thankful for this opportunity, it is a comfort to me. I understand very well the position of your Society and do not at all doubt your loyalty. You cannot fight for the government, because your religious principles forbid it, but you can pray for it. I am thankful in believing that I have your prayers, the prayers of your religious Society, and the prayers of the God-fearing people throughout the land, and that I shall continue to have them. This, gentlemen, is what I must rely upon. If the Almighty be with us, we shall succeed, if He is against us, no human power can save us; but I cannot believe that He will suffer the enemies of a country to triumph, and the great Christian principles we are contending for, to fall to the ground and be trampled under foot. These principles are as dear to you as they are to us, though we differ as to the mode of supporting and asserting them."

The Friends soon rose to go, saying they feared they were occupying too much of his time amid his pressing engagements. "No, at all, gentlemen," he replied, "do not hurry yourselves. I am thankful for this opportunity and glad to see you." In parting he took the hand of each of the Friends, both of his, and very kindly bade them farewell, again repeating that the interview had been a comfort to him.

MECHANICAL fullness is one thing, vital fullness is another. Fill a pitcher with milk this evening, and to-morrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before to-morrow morning the babe will want more. All vital fullness demands a constant supply. The trees of the Lord are full of sap—not only sap enough for their roots and the trunk, but for the bark, the twigs, the branch, and the topmost bud or leaf. So with us. The trees of the Lord are full of sap, but to be full of sap the must draw every day from the heaven above and from the earth beneath, and the must never interrupt the drawing. There must be a dependence that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without the air, the rain, the sun and the soil—that it could live upon its own power and glory—it would soon cease to be full of sap.—WILLIAM ARTHUR.



who seem attached to the Society see nothing in the plain language, numerical names of days and months, or the appellations of Mr. and Mrs. when addressing others. I know these are called minor testaments; but whatever comes between one and their peace with God is not minor to them. I heartily unite with the article "Fidelity in Little Things," in THE FRIEND of Twelfth Month 7th. And for the encouragement of those concerned in its management, an adoption of the language of a Friend me a short time ago, "I still find THE FRIEND about the best reading I can get." I have not written this for publication but thou can use all or any part of it as thou sees proper. I often feel it almost a duty to contribute to the columns of THE FRIEND as the only practical standing for the original doctrines of Friends, but put it by for some one else to perform, which is one cause of the weakness which prevails amongst us.

Sincerely thy friend,

LEVI BOWLES.

#### Gathered Notes.

PROF. JOHN COWPER POWYS will offer an evening course of University Extension Lectures at Association Hall on Third-days from Second Month 18th to Third Month 24th, on "The History of Liberty," sketching the progress of democracy from the days of the Athenian and Roman Republics to the present time. Prof. Powys is one of the ablest of the Oxford staff of Extension lecturers, and is known to many Philadelphians who heard his courses here a few years ago.

Another interesting course that is in progress is one by Prof. Charles Zuehlke of the University of Chicago, who shares with Prof. Moulton the most prominent place among Extension lecturers in the West. In his lectures on "The Common Life," on Third-day evenings from First Month 7th to Second Month 11th, he discusses the relations of business to the family, government, etc., in which the life of the individual is gathered up into that of the community.

NO WAR TOYS FOR CHILDREN.—Berlin, Twelfth Mo. 10th.—The Social Democratic organizations are appealing to parents in the lower class to abstain from giving the children Christmas presents in the shape of swords, guns, uniforms, cannons, warships, and other military or naval trappings. "Such gifts only poison the child mind and prepare the children for the services of Moloch, at whose command they may someday shoot down their own fathers and mothers," says *Forward*.

#### SUMMARY OF EVENTS.

UNITED STATES.—Strong protests have lately been made against the raising of animals for vivisection on the farm recently purchased by the Rockefeller Institute for Medical Research in Somerset County, N. J. Instead of endeavoring to promote medical knowledge by such methods John D. Rockefeller is urged to establish a department of nature research, whose object shall be a comparative study of health and of health-promoting, law-abiding conditions, under which different nations and individuals have attained the highest standard of physical health and well-being.

It is stated that a dam, which is now the course of construction near Phoenix, Arizona, will be one of the greatest dams in the world when completed. It is being built across the gorge in the Apache mountains through which Salt River runs, and will fertilize nearly two hundred and seventy-five thousand acres of desert land, will be two hundred and seventy feet high, and will hold three times as much water as the Assuan dam on the Nile. The two thousand people living in the town of Roosevelt are required to move away as the water is in the river just above the dam, and as the water backs up the town will be covered.

Considerable progress is reported in the use of electricity in cultivating farm and garden products. Sometimes a wire netting is stretched across a field just high enough not to touch the growing plants. Through this current circulates. Other experiments have been made up of charged wires underground near the roots of the plants. Some scientists claim that an average increase of forty-five per cent. could be obtained with nearly all crops on fertile land by the electric current. Whether or not the current could be supplied and a profit maintained is questionable.

It is stated that an inspection of all halls used for public entertainment, not only in the city but throughout the State, has been begun, that every safeguard might be thrown around the public to prevent a repetition of the late calamity at Boyertown.

A despatch from Washington of the 16th says: "Thirty thousand opium smokers in the Philippines, who spend one million dollars annually for the drug, will be forced to give up their habit within the next few months." The law prohibiting the importation of opium into the Philippines becomes effective in a little more than a month and Congress will not extend the time limit. John S. Hord, Collector of Internal Revenue in the Philippines, has just issued a circular letter to the various districts, forbidding the continuation in stamping out the opium-smoking evil. For several months past the Collector has been gradually reducing the amount of opium imported by individuals in the hope of getting them away from the habit.

The Carnegie Hero Commission has lately awarded sixteen medals and sums of money to life savers. In the four years the commission has expended \$190,814-32 in awards, have awarded thirteen gold, fifty-one silver and sixty-two bronze medals. There have been one hundred and twenty-six awards made, 1272 refused and 670 are pending.

Under orders from Secretary Metcalf, League Island Navy Yard will be closed to the public on the First-day of the week when games of any kind are in progress. The department refuses to order observance of the day of the week prohibited men, and the prohibition is being recently made by various religious organizations of State and city and prominent laymen. The only concession made prevents civilian onlookers from thronging the yard, as was the case six weeks ago, when foot-balls was the attraction. It is stated that one effect will be the prohibition of the use of the word "Pillsbury's Best Cereal." The allegation of the Pure Food Department is that the labels on the foods contain statements regarding nourishment, health properties, etc., that are false and misleading. The law forbids the use of such action as follows: "Misbranding: If the package containing, or it is sold with, bears any statement, design or device regarding the ingredients or the substance contained therein, which statement, design or device shall be false or misleading in any particular."

An instrument called a telepost lately invented has been on exhibition in this city, by which one thousand words per minute can be transmitted by the telegraph. The sending is accomplished by perforated tapes, which are prepared with an ordinary typewriter keyboard. When the tape is fed through the transmitting machine the perforations, by making electrical contact, form impulses which are recorded at the receiving end of the wire in Morse characters on chemically prepared paper. The tape is utilized as a part of the circuit, and the inscription is made by the current passing through it. At a receiving station the tape is wound up on a reel and then transferred to a typewriter, which, you translates the code at leisure. It will be entirely feasible for business houses or newspaper correspondents to compose their letters on a tape in offices or at home, send the tape to a telepost office and have the record tape delivered at the other end of the wire.

Three men were lately rescued from a rock near Ely, Nevada, where they had been entombed from Twelfth Month 4th to First Month 18th, at a distance of 108 feet below the surface. Twenty-four hours after the accident occurred which prevented their return to the surface the three burrowed men managed to make themselves heard by tapping on a six-inch water pipe that reached from the pumping station to the surface. Communication was established with the world above, and food and drink were plentifully lowered, and the men were able to dig their way above. Clearing of the debris was slow and a new shaft had to be cut for nearly one thousand feet.

FOREIGN.—The granting to women in Australia of the right to vote, if it is stated has been followed by reform in the States, resulting in a minimum of crime and immorality.

Women suffragists in London have lately caused an uproar at the first meeting of the Cabinet before the assembling of Parliament. As a result five of the women's leaders were arrested and sent to prison for three weeks. Some of the demonstrators were attached to their belts heavy chains, which when they saw the police about to lay hands on them, they threw around the iron railing in front of the building. The police had to break these chains before they could carry the

shouting women away. When arraigned in the P. Court the suffragists refused to give securities for their behavior. The prison sentences resulted.

A late despatch from Russia mentions the opening of an oil well in the Bibi-Eybat field at Baku, at the rate of one hundred and twenty thousand a day. It far surpasses any other well in the P. region and was discovered in an already exploited field.

Secretary Taft has lately stated that the cost of constructing the Panama canal would be at least hundred and sixty millions of dollars, but that a deft estimate could not be made before the close of fiscal year, Sixth Month 30th, 1908. In six years at that time he said the canal will be completed.

President Roosevelt has lately officially directed steps be taken to restore Cuba to the Cubans not later than Second Month 1st, 1909. In a message to Senate he said: "Our word to turn over the island to its own people will be scrupulously regarded, through their own President and Congress they administer the government of the island a year hence."

Officials in Morocco have lately proclaimed M. Hafid to be the sultan, in the place of Abdul-Aziz, had been recognized by the French. This action had been followed by a renewal of fighting between tribesmen and the French. The latter on a reengagement were victorious.

#### RECEIPTS.

Received from Joseph Hobson, Ag't, Ireland, £5, 9d., being 10s. each from Daniel Alesbury, Henry J. Edward Bell, Alfred Brayshaw, John Douglas, Jr., J. I. Duguid, Jane Green, Frances Green, T. M. Hugh James Swan, Jr., and Susan Williams, and 35. 9d. Charles B. Lamb.

#### NOTICES.

WOMAN Friend of experience desires a position trust,—manager, companion, or caretaker of an old gentleman.

Address "F. W." Office of THE FRIEND.

WESTWON BOARDING SCHOOL.—The stage meet trains leaving Broad Street Station, Philadelphia, at 6.40 and 8.21 A. M., 3.30 and 4.35 P. M., other tr. leaving Broad Street Station, Philadelphia, at 7.00 after 7 P. M., twenty-five cents each way. To re the school by telegraph, wire West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent.

WANTED.—FRIENDS' BOARDING SCHOOL FOR IND CHILDREN at TUNESSA, N. Y. A man and woman Friend are wanted as Superintendent and Matron in this Institution.

Application may be made to JOSIAH WISTAR, Woodbury, N. J. JOHN B. GARRETT, Rosemont, P. O. GEO. J. SCATTERGOOD, 626 Spruce St., Phila.

NOTICE.—Friends' Historical Society of Philadelphia.—The annual meeting will be held at Frier Meeting House on Twelfth Street, First Month 2d, 1900, at 7-45 P. M. Election of Officers.

The Philadelphia Quaker Counterpart of the Boston Party, 1773.

Receipts from original letters with explanatory dress by Thomas B. Taylor, and introductory remarks by Isaac Sharpless.

The address will be illustrated by early prints. All members and interested friends are cordially invited to be present.

MARRIED.—At Friends' Meeting, Damascus, O. on Tenth Month 10th, 1907, WALTER EDEGERTON WINONA, Ohio, to BEULAH CAMERON of the former pl.

DIED.—At Long Beach, California, Eleventh Mo 13th, 1907, NEWBERRY HORSION, aged seventy-five years and ten months. A little over-exertion in an effort to meet an electric car caused heart failure and ensued immediately on taking his seat. He was attached to the ancient doctrine of Friends' Historical Society has met with a bereavement in his day. Those best acquainted with him feel the loss most, the want of his discernment in matters affecting welfare of the Society. But we believe that our was his eternal gain.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 WALNUT STREET, PHILA.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SECOND MONTH 1, 1908.

No. 30.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,

PHILADELPHIA.

sent from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

## The Armor of Light.

Time has been creeping on since we first believed in Christ, and there is less and less in which to expect to realize the final vision. The time for the daybreak of heaven is nearer than when we first believed. "The night is far spent, the day is at hand." And we need to be putting on another clothing for our day's work than for our night's sluggishness. "They that sleep, sleep in the night; and they that be drunken" with the wine of worldliness are drunken in their ritual night,—the darkness of this world. Let us who are of the day, or concerned by pressing into it, "watch and be sober, sitting on the breastplate of faith and love, and for an helmet, the hope of salvation." That a heart-guard and head-guard these two armors are. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ; who died for us, at whatever we wake or sleep we should be together with Him."

"Let us put on the armor of light," the proper equipment for children of the light of the day, for the work of their day.

Paul's details of the "whole armor of God" are not remembered, yet the "armor of light" is all comprehended in this: "Put on the Lord Jesus Christ," and not provision for lusts of the flesh. Such provisions are the armor of darkness,—nay rather, they are themselves wounds instead of armor.

Putting on light as a garment we walk modestly as in the day, and by so walking keep it on. The light of Christ is our self defence. Innocence, purity, honesty, love, faith, holiness, valor for truth,—what armor of light they were to Daniel, even against dumb beasts. These are the Pacific

fleet our nation wants, and she will never be so strongly defended by battle ships as in the armament of light, and righteousness, and justice. By the proposed restoration to China of the millions of dollars which our government found it had overcharged her on the Boxer damages, and by our donations of love in her dire famine, we have won the Chinamen by way of their hearts abundantly more than a cruel war could do by way of their bodies. Peace hath its victories more than war, and the Prince of Peace in our hearts is our outward armor of light. "Thrice armed is he whose cause is just," thrice defended that nation whose practice is justice, and a hundred-fold defended she whose spirit is love.

Most protective indeed is the armor of light against our inward enemies. "He that doeth truth comes to the light that his deeds may be manifest that they are wrought in God. But he that doeth evil, hates the light and will not come to the light lest his deeds should be reproved." The evil beasts of our character skulk around in the dark seeking to devour our best life; but turn on the light of the Sun of Righteousness, and they sink away to some congenial darkness. The children of the light and of the open day are comparatively safe from their attacks. If we put on the Lord Jesus Christ and "walk in the light as He is in the light, his blood cleanseth us from all sin." The Lord Jesus Christ is the arsenal of the whole armor of God for our defence on all lines, and where aggressive warfare in righteousness is required, is our resource for the sword of the Spirit.

"God made two great lights, the greater to rule by day, and the lesser to rule by night." These two lights are made comparable to the Holy Spirit and the reason or intellect. We feel safer in the daylight than in the dark, even tho' it is overruled by moonlight deflected from the sun. Indeed, in the presence of the sun the moon is rendered invisible. We are thankful both for moon and reason in their time and place. But it is to the Son of Righteousness that we call, "Send forth thy Light and thy Salvation. Let them lead us to thy tabernacle."

## A Timely Warning.

The London *Friend* of First Month 10th, 1908, publishes an article headed "A New Year's Message," by Helen B. Harris, wife of J. Rendel Harris, which is given below with a single omission of an immaterial part of the first paragraph.

Our friend has seen with clear vision the perils which we are encountering, and fear-

lessly lays them open before us in a terse and well expressed declaration.

Further she points out to those who have not been carried away with the dangerous teaching of so-called "New Theology," the duty which belongs to us to endeavor in simplicity to counteract those pernicious notions which strike at the very foundation of the Christian religion, and if adopted leave but little that is valuable to us. Helen B. Harris' article is commended to the careful consideration of all who may have it before them, and we would encourage them in the performance of any duty which may rightly present to their minds in this connection. \* \*

As we approach another year of Christian life and service, it is well, perhaps, to stand still for a brief spiritual retrospect before we turn our faces in fresh faith and courage to the unknown future.

A menace to orthodox Christianity (using this term in no narrow sense) has arisen like a thick mist, and as mysteriously and rapidly has spread among professing Christians. We refer, of course, to that teaching of truth, mixed with grave error, commonly known as the New Theology, which, now that the general knowledge of human nature, has pronounced the Divine Immanence in all men as the Alpha and Omega of faith. This teaching seeks to unite the creature with the Creator, without reference to faith in the Christ of the Gospels, and asserts that God, in the deepest depth of our being, is one with truth, "not other self," thus robbing the soul of its transcendent God and Saviour, glorifying self, belittling sin, and doing away with all fear of the future life and judgment for the natural man, in fact, making man, as has been epigrammatically said, "his own Holy Ghost."

This startling challenge to the Old Faith seems to call us to a fresh consideration of our foundation principles; and by these we do not mean so much those distinctive truths which in the seventeenth century George Fox and his followers felt called to set forth, but rather those foundation truths which the early Friends believed, in common, both with the ancient Apostolic Churches and those of the Reformation; we refer to the doctrines of the Incarnation of God in Jesus Christ, his Atonement for sin in his Sacrifice on the Cross, his Resurrection, and the Gift of the Holy Spirit to all believers. Now that we will be as these truths, that we may be able fairly and fearlessly to face all possible difficulties and questionings concerning them, and "having done all, to stand" firm on critical facts that no shakings can take from us, no critical earthquake can make even to tremble, and which also our blessed inward experience afresh verifies as forever true.

But to stand firm ourselves on these great foundations of the Faith "once delivered unto the saints," is not all we have to do. We must take our share in upholding the Gospel banner, and in the coming year, through good report, or evil report, set forth the Truth as it is in Jesus wherever the Holy Spirit shall call for our witness, whether in public or private. Let us do this in the spirit of Christlike simplicity, love, and fervor, avoiding controversy as much as possible (though not shrinking from quiet argument where it seems called for), but, above all, using that great instrument for the conviction of other minds, the assured witness-bearing to faith, which in our day will not be less honored to the glory of God than it has ever been in the Church's history, since the day when that faithful company of men and women went forth from the Upper Room on the great day of Pentecost to speak the things which they had seen and heard.

## Extracts from the Diary of Abigail Vail.

(Continued from page 219.)

Second Month 20th, 1876. Meeting to-day was large and to me an exercising one—a time of silent wrestling and travail. I am recruiting in bodily strength but to outward appearances I seem unequal to the task of getting to our Quarterly Meeting. May I trust that He who hath helped me hitherto will help me all my journey through. Third Month 4th, I was enabled to reach the Quarterly Meeting. It was a time of favor and sufficient strength was mercifully given. The meeting granted a certificate of its unity and approbation in the weighty prospect before me. The meeting on First-day following the Quarterly Meeting was hurt by self-activity, yet near the close there was a covering of that spirit which humbles—under it I felt drawn to supplicate, yet not being instant in season the opportunity was lost and the meeting closed without the sensible evidence of Divine favor so desirable. Forgive my weakness, oh my Father, and grant strength for the future that I may stand in my allotment in the time of the end—neither going before, nor lagging behind when Thou art pleased to put forth.

Third Month 31st. In a feeble state of health and the time drawing near for our Eastern journey, it seems a favor that my dear companion in life is to go with me. It matters little where these poor bodies are laid down, if we are in our right places, and honestly endeavoring to stand acquitted in the Divine sight. May I be preserved from marring the cause so dear to my own soul.

Fourth Month 3rd, 1876. Arrived at Barnesville, Ohio, much worn. Rested a few days and in company with my dear husband and sister reached Philadelphia and attended Select Meeting on the 17th. It was a time of trial and conflict to rightly exercised members, owing to the presence and activity of strangers not in unity with the body. It is a day when there is great need for all who are concerned for the welfare of Zion, and her enlargement, to dwell deep in the root of Life. I have been brought into sympathy with these in their trials. May the great Head of his Church lift up a standard against that spirit which would lay waste the heritage.

Fourth Month 10th. May patience have her perfect work, and may I abide in my allotment, either of service or suffering. Send help, oh Lord, from thy sanctuary and strengthen from thy Zion.

Fourth Month 21st. Attended North Meeting, and an alarm was sounded and a day proclaimed when our foundations would be tried—that fire would try every man's work, and those only whose feet are safely anchored on the Rock of Ages would be able to stand.

Fourth Month 22nd. Select Meeting to-day at Germantown was eminently owned by the Head of the Church. After a time of trial and suffering the opportunity closed under a solemnity not soon to be forgotten. Quarterly Meeting next day was favored with a lively ministry, Samuel Morris being much favored.

Fourth Month 26th. Attended Twelfth Street Meeting which was deeply exercising.

Found relief in sounding an alarm and calling attention to the need of an establishment upon the only sure foundation. On the 27th, attended Arch Street Meeting. We were favored with a covering of solemnity and exercise for the prosperity of Truth.

28th. At Concord. The Select Meeting was very solemn. The Quarterly Meeting was small yet exercising, in which I found some relief. 30th. Went to Moorestown in much weakness. Life arose, I was again constrained to sound an alarm of a coming day of trial of foundations when none would stand unless founded upon the Rock. The meeting was concluded in prayer for the burden bearers, and that the middle-aged might be awakened to the need of their day's work keeping pace with the day—that the youth might be brought to the Father's house where there is bread enough and to spare; and be clothed with the robes of Christ's righteousness.

Fifth Month 4th. Attended Abington Select Quarterly Meeting held at Germantown. A good degree of solemnity prevailed to the refreshment of our spirits—in the Quarterly Meeting I was enabled to bow the knee and plead for a baptism into the one Spirit that the burden-bearers might be strengthened, that the middle-aged might know their day's work to keep pace with the day, and the youth might be cherished and fed. David Heston spoke in the demonstration of the spirit and with power to the reviving of the poor in spirit.

[The memoranda of these visits abound with evidences of no ordinary travail and exercise, indicating a care to move in the Life, and in thus moving to minister to and strengthen the Life in others. There are undoubted evidences that her portion was at times the cup of trembling and bitterness, yet in lowliness and meekness she strove to say to Him who called for the sacrifice "not as I will, but as Thou wilt."]

(To be continued.)

## Christian Principle.

My story goes back to the days of the Revolutionary War, about 1780, when a number of peaceable Friends were dragged from the comforts of home, and carried prisoners to Lancaster, some for no other charge than for attending their Yearly Meeting in Philadelphia, while the English had the city in possession, and for refusing to take the test. During their confinement, that true-hearted Christian, and bold, unflinching advocate for the Truth, Abraham Gibbons, having gone from his residence at Lampeter to Lancaster to see them, thought it right to call on an officer of rank then in that place, to see if anything could be done to obtain their release. The officer demeaned himself haughtily when Abraham was introduced to his presence, and when he heard the application on behalf of the innocent men who were suffering in prison, he broke out in words of the following import: "You talk of innocent men! I will ask you, whether you yourself have not a choice which of the contending powers shall get the victory? For my part, I believe every man has a choice, and that you also must have one." Abraham had a courage which danger could

not daunt, Christian courage on Christ principle, and boldly replied: "Thou hast asked me a close question, and my word may involve my liberty, but I shall give thee a candid answer. When I take in view the conduct of the Americans, and consider how Friends have to suffer under your treatment of them, I sometimes wish that the British might get the better of you; but these wishes and feelings I am liable to as a man. When I gain the state I wish live in, and which I believe it my duty to attain to as a Christian, if by the turning, my hand would give either party the victory I would not do it." The officer was affected at the answer, which perhaps, opened him a view of a state he had never before thought of, his harshness of manner disappeared, and at that time and ever afterward he treated Abraham Gibbons with distinguished courtesy and respect.

Another meek-spirited man, whom du made bold and unflinching in this time trial, was Warner Mifflin, who having been appointed with some others to present memorial to General Washington, from a Yearly Meeting of Philadelphia, pass across the battlefield at Germantown, among the wounded and dying. In the course of conversation with the general, Warner frankly told him, and no doubt the scene he just witnessed gave energy to his expressions: "I am opposed to the revolution, as to all changes in government which occasion war and bloodshed." Some years after while Washington was President of the United States, Warner again visited him on an errand of mercy. The President, in reference to their former conversation, asked him on what principle he had been opposed to the revolution. "On the same principle," said Warner, "that I should be opposed to a change in the government. All that was gained by revolutions, is not an adequate compensation to the poor man's soldier, for the loss of life or limb." Washington paused awhile to consider the position assumed by the philanthropist, and then said to him: "I honor your sentiments; the is more in that than mankind have generally considered."

A. F.

ORIGINALITY NOT NECESSARILY RIGHT. Many persons constantly strive after originality. They almost every of the sun because, so far as they can see, it is the san old light-giving mass every day in the year. For such, familiarity robs any fact of its charm. A sobering thought for these novelty-seekers might be that one can get comparatively new outlook at any time, if standing on his head. In fact, that is just how not a few upsetting ideas are born. To the one who thinks clearly, truth never grows old. It is eternal in its clear-voiced demands. Certain truths, to be sure, may lose their appeal to us. At such times we would do well to inquire whether our hearts have not become dull or our sight dim through disobedience. Each age may find it necessary to change the phrases describing the great facts of life; but no man can change the facts themselves.—S. S. Times

ONE trouble sometimes makes us forgive a thousand mercies.

**A Plea for Peace.**

Our Saviour's command—"Put up thy sword into the sheath," was not more binding unto Peter when addressed to him, than is to-day, unto all who profess to be the followers of Christ.

That this is not so acknowledged by all Christians is a strange anomaly; that it is many, is surely an evidence of its truth. The early Christians for two hundred years, when urged to *take up arms*, univ-  
ersally declared—"I am a Christian and can't fight."

The native Christians of the Samoa Islands during the last half of the nineteenth century, were so fully persuaded that war was inconsistent with Christianity that they would not permit any to be church members who took any part in war, either as statesmen or soldiers; being in this respect in advance of some of their missionary teach-

ers. Warriors themselves express their condemnation of the evils of war. Wellington wrote on the field of Waterloo, exclaiming—*except a battle lost, nothing can be half so ancholy as a battle won.*

Our own Washington, who was "First in War" was also "First in Peace." He forcibly remarked: "For the sake of humanity I devoutly wish that Swords might be turned into plow shares, and that nations learn war no more."

No matter how long a contest continues, just in the end be settled, if settled at all, one peaceable manner. Then why not this in the first place, and avoid the mitious results that war always brings; effects of which years of peaceful living rarely suffice to obliterate.

As an illustration of the uselessness of wars have but to recall the fact, that in 1812 a battle of New Orleans was fought after treaty of peace was signed at Ghent, in triumph.

B. Miles makes the assertion:—"If nations learn war and prepare for war they will be war. If they study peace and prepare peace they will have peace."

How portentous are these words in view of the increased military preparations and defenses of our own land, though they are not intended as a menace to other nations to test their strength.

While our boys and young men are taught the art of warfare by military drill accompanied by all the captivating paraphernalia of uniforms, swords, and bayonets, not only in public schools and colleges, but in Sabbath schools" and "Christian Endeavor societies as well, ministers and pastors approving thereof, themselves sometimes acting as captains or teachers of the most improved methods, claiming these things are necessary in the churches to keep the boys young men in them: that it makes them "right" and "manly," that it teaches obedience to rules, etc.—while we find arguments like these in the mouths of ministers of a Gospel of Peace—what can we expect of the church?

Surely the saying is still applicable—when the sons of God came to present themselves before the Lord, Satan came also

among them." Are not our young men *learning war*, and if they learn war, will they not wish to put in practice the knowledge gained, and prove it too true? "If we learn war, we will have war."

Thomas S. Grimpa says—"Give the religion of peace the education of Peace, and its victory is sure." Is not the case then a plain one?

Teach our boys the principles of peace: that true manliness consists in kindness, gentleness and in the practice of every Christian virtue, and the glory of war and warlike measures will be viewed in a different light. They will not be slow to perceive the consistency that exists between the principles of peace and the truths inculcated by the Gospel of Christ.

Parents, teachers, all ye who have the training of the young, be vigilant, be faithful; omit no opportunity to impress these truths so forcibly that they will grow with their growth, and strengthen with their strength: that in mature years they may become advocates of the principles you have taught them; fully believing that man was intended for a higher purpose than to be sacrificed in mortal combat; that all war is unnecessary and morally wrong; that all difficulties can be settled by peaceable means, more satisfactorily; trusting in God to hasten the day when war shall be no more, and the glad anthem shall in truth resound "*Peace on earth and good-will to men.*"

DEBORAH C. BATTEY.

COLUMBIANA, OHIO, First Month 15th, 1908.

**Worship.**

To define worship, to give a word or clause which will fully express the act and condition of one who truly worships, is, I believe, beyond the compass of our language. For worship is not a matter of words, but rather an indescribable condition achieved by the earnest effort of the individual through the intercession of the Son and the condescension of the Father.

When we remember the spiritual character of the Being whom we reverence, and the statements made by our Saviour concerning the nature of the worship that will be acceptable to Him—that it shall be "in spirit and in truth,"—and, when in connection with this, we recall the promise of the coming of the Comforter—the Spirit of God which is given to every man to profit withal—we can perhaps see the necessity for waiting in silence that we may recognize the breath of inspiration when it is wafted into our being. And the waiting is not to be listless drifting through the realms of thought. True silent worship means a definite effort on the part of the individual. It is useless for me to attempt to frame in words that with which we are familiar; that determined struggle to keep out of mind the consciousness of things not worshipful; that wrestling, struggling, insistent effort to call to earth the attention of the Great Creator Himself; that flood of light and peace which breaks, and the inspiration and strength which result when in his condescension He stoops and lifts you closer to

Himself. Nor is this the play of imagination, for abundant evidence there is of a cloud of witnesses to testify to the reality of this experience.

Since then there can be no doubt of the existence of this inexpressible voice by which we are permitted to commune directly with God Himself, it naturally follows that we should cast about seeking by what means we can place ourselves in a position to hear it best. In the days of the Old Dispensation when the Lord spoke to his people through the mouths of his prophets, it seemed appropriate that they should praise Him with timbrel and dance and also listen to the voice of his prophets. But in these latter times when his own voice speaking within may be heard by all, the attitude of most intense listening would seem appropriate. It should be recognized that certain forms and symbols seem helpful to some in drawing the attention toward the one centre but these are at best but the preliminaries to worship, for worship must be individual and original each time.

The time for worship is unlimited. Helpful it is to assemble with those who are wrestling for the same blessing and to hear the message of God spoken through the mouth of his ministers. But meeting together is not essential. In the home, on the street, afield, or at the desk, the same spirit is with us ready to respond to our silent effort.

"And I have felt

A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime,  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air;  
And the blue sky, and in the mind of man;  
A motion, and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things."

So Wordsworth expresses it.

We have continually seen that as this spirit within us is fostered it increases. Here, indeed, is it true that "to him that hath more shall be given" and it is equally true that he who does not exercise that which he has, shall lose even his small possession. Also in our meetings it is true that the devout attitude of one seems to be helpful to the condition of his neighbor. Here then enters in an additional responsibility upon each one attending meeting. It is our duty to assist in the purpose of the meeting, if not by spoken word, then by our silent effort, and it may be that, having been faithful in the measure of responsibility which was given to us, we shall be chosen as the mouth-piece of the Most High Himself, or in some other field find ourselves bound to act as his ambassador.

NATHAN L. JONES.

DEDICATION AND CONSECRATION.—We use these terms as synonymous, but they differ.

Man dedicates or gives, but God consecrates or makes sacred. We present gifts and God accepts them for sacred uses. Man dedicated the temple, and God consecrated it by filling it with his presence.—E. P. MARVIN.

If you would please God, be much in his company.

### TEMPERANCE.

[A department edited by EDITH BARDSLEY BELLOW, 350 Hancock Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

"WHERE a people who are convinced of the truth of the inward teachings of Christ are active in putting laws in execution which are not consistent with pure wisdom, it hath a necessary tendency to bring dimness over their minds."—JOHN WOOLMAN.

**EFFECTIVE LOCAL OPTION WORK.**—The public agitation that is going on throughout Pennsylvania for local option at this time is highly gratifying, and indicates a sentiment which is well-nigh irresistible. One thing, however, should not be lost sight of in the popular uprising for this legislation, and that is, that the first strategic point of attack is the political primaries which will be held in every county next Fourth Month. It is not enough to talk local option as a general principle. That is good as far as it goes, but in every county the friends of the cause need to understand that the only way to insure the enactment of a local option law at the next General Assembly will be to support such candidates for the Legislature next Fourth Month as will be certain to vote for a good working law when the Legislature shall have convened in 1909. To insure this result every local option voter in the State should know that he is thoroughly qualified to vote, either by being registered or by possessing the necessary tax receipt, as the case may be.

The political side of this problem is a most important one just at this time. For many years the liquor people were able to hold the balance of power by throwing their strength to their friends and against their enemies, regardless of partisanship. So long as most good citizens voted straight tickets, dividing simply and only upon partisan issues, which were largely national, the liquor men could control elections, and their influence came to be courted by politicians almost everywhere. When the Anti-Saloon League began preaching the doctrine of good citizens supporting a good man on an opposite ticket rather than a bad man upon their own, and at the same time began organizing the Christian people for effective work at primaries, caucuses and in conventions, a new element was injected into politics, and the Christian citizen became the important factor to be reckoned with. There are few counties in Pennsylvania where by such discriminate action the Christian voters are not able to maintain a larger balance of power than the liquor people are able to command. By reason of that fact, therefore, the *Christian vote of Pennsylvania may determine this local option issue within the next fifteen months if it will.* Pennsylvania has been styled "the black sheep of the East," because it is covered so entirely by the license system. The time has come when it must be taken out of the rear of the temperance procession and moved to the front, where it properly belongs.—*Keystone Citizen.*

**LIQUOR DEALERS IN OFFICE.**—The St. Louis *Christian Advocate* comments upon a most interesting happening in England, in interesting tone:

Sir John Charles Bell has just been inaugurated Lord Mayor of London and as preliminary to the ceremony, he is said to have resigned his seat as director of a large brewery concern and to have transferred his stock to a member of his family in order to prevent the criticism that would follow the assumption of public office by a liquor dealer. There are in England statutes dating from the reign of Edward II., 1307, which forbid any person interested in the manufacture or sale of spirituous liquor from holding any public office whatever, for fear that in some manner justice might be prevented, or the laws misapplied in the interest of the liquor business. The statute mentioned has never been repealed and it is a strange testimony to the respect for law in England that an act put in force just six hundred years ago should be respected to-day as it was then. A law of this kind would create consternation in more than one American city, especially in St. Louis, where the saloonkeepers have a large and very influential delegation in the city government, a delegation which, by combining, has more than once been able to defeat the expressed will of the people.

—*National Prohibitionists.*

**MORAL INSTRUCTION NEEDED.**—After the recent flurry of discussion in New York City, Chicago and elsewhere concerning the banishment of the Bible from the public schools, it is refreshing to read the utterance of Whitlaw Reid, ambassador to Great Britain, before the New York State Teachers' Association. He said in part:

"I cannot help feeling that we might profitably take a hint from the old country. Whatever else we may say about the English schools, they do turn out well-behaved, orderly boys and girls, respectful to those set over them, grounded in the morals of Christian civilization, with an instinctive sense of obedience to law and a becoming regard for the authorities that represent it. May it not happen that in our effort to keep all questions of religion and morals in what we consider their proper place, they may in reality be left without any place in the training of a good many children?"

"If English schools, according to our ideas, go too far in teaching creeds, may we not be going too far the other way in giving too little space in teaching unsectarian religion and morals, to enforcing respect for authority, and to training the habit of mind that secures obedience to law and to its officers?"

The argument is far-reaching in its application.—*Union Signal.*

"SUPPRESS PROHIBITION NEWS"—The latest brewers' order to daily press.

The widest possible publicity should be given to the following epistle which was received by *The Times Democrat*, New Orleans, and published in that paper *Times Democrat*, Month 10th, 1907. Presumably other pap-

ers have had similar warnings. This is epistle:

"Milwaukee, Wis., U. S. A.  
December 6th, 1907

"To the Editor of the *Times-Democrat*:  
"Dear Sir:—We beg to call your attention to the fact that certain newspapers throughout the country feel rather inclined to be the Prohibition game, making large front page displays, with flaring headlines (presumably in sympathy with the anti-saloon leagues, etc.), which the brewers, in general, are keeping a record of (we being no exception), and as you have had a certain proportion of our business in the past, WE FEEL OUR DUTY TO ADVISE YOU THAT ALL THE DIFFERENT NEWSPAPERS, WHO FAIL TO SUPPRESS PROHIBITION AND ANTI-SALOON LEAGUE NEWS HEREAFTER (FOR WHICH THEY RECEIVE NOTHING, WHILE THE BREWERS & LARGE ADVERTISERS, SPENDING ENORMOUS SUMS OF MONEY IN NEWSPAPER ADVERTISING EVERY YEAR) WILL NOT ONLY LOSE PATRONAGE, BUT ALSO THAT OF MOST EVERY BREWERY IN THE UNITED STATES.

"We are now receiving daily reports this subject and ALL PAPERS CONTINUING TO KNOCK OUR BUSINESS IN THIS WAY CAN EXPECT TO BE TURNED DOWN ON ANY FUTURE ADVERTISING CONTRACTS FROM BOTH OURSELVES and all other large brewers.

"Respectfully yours,  
"FRED MILLER BREWING CO.,  
"A. C. PAUL, Manager Adv. Dept.

The brewers of America, pleading guilt at the bar of public sentiment, of own thousands of law-breaking saloons, and of vicious resorts; and convicted by even their own trade journals of carrying on the most absurd campaign of false and misleading advertising, have no sooner uttered their forced promises of "reformation" and good behavior, than details transpire of a nature and more dastardly conspiracy than a yet traced to their door.

Every claim of the *Associated Prohibition Press* that the lavish advertising campaign of the brewers has always aimed direct at the bribing and subsidizing of the press thus snared, is confirmed with astonishing emphasis in these latest details of their brazen audacity.

Hereafter with such examples before them, every liquor advertisement must straddle the reader in its true light, that of a deliberately attempted gag, rather than legitimate or proper publicity.

And for the same reason every dollar spent to spread before the public eye the falsehoods and seductive lies of the beer-makers, may henceforth betray as the primary intention of its use, not the ordinary purpose of commerce, but the shrewd motive of silence, all manly arraignment of the curse, either chloroforming the editorial conscience with the subtle anesthetic of indirect intimation, or clubbing it into submission by the crude methods of a commercial bully.

THE REPLY OF THE PRESS.

"THE SUGGESTION IS MONSTROUS—DISCUSSION OF A GREAT PUBLIC QUESTION CANNOT BE SUPPRESSED."—From Editorial Reply *Times-Democrat*, New Orleans, La., *Times Democrat*, Month 10th, 1907.



"ONE OF THE MOST REMARKABLE LETTERS EVER SENT OUT BY A LIQUOR HOUSE.—When comes to a question of allowing the liquor interests of the country to dictate what shall and what shall not be published in a newspaper, the liquor business will have reached a stage where the intelligence and morals and manhood of the country will rise up and demand a halt."—Editorial comment in *ensacola Journal*, Pensacola, Fla., Twelfth month 12th, 1907.

THE LEADING DAILY PRESS OF THE SOUTH and generally are making merry over the recidivism of the Milwaukee beer-maker, and are giving him free advertising enough to do for a life time, but of a sort which the latter can scarcely enjoy.—*Associated Tribution Press*.

WHILE charges that "the drink habit among women is increasing," fly thick and fast about the heads of reformers, it is pleasant to record that no intoxicants are served at social functions given in the executive mansion of the State of Maryland. This agreeable omission at the recent "coming-out" ball of Louise Warfield, the governor's daughter, was the occasion for special newspaper comment. The proximity of Baltimore to Washington, and the prestige it enjoys as the seat of the naval academy, give the social life of the city an almost national prominence. This pointed condemnation of social drinking is, therefore, of special value. The drink habit may be increasing among certain classes of women, but it is being denominated by one of our speakers "the froth and the dregs of society," but the example and influence of America's home-loving and home-keeping womanhood is increasing on the side of total abstinence.—*Union Signal*.

TAKING PERSONAL DEPRECIATION.—Few things are harder to bear than outspoken depreciation—nor, even worse, silent ignoring of oneself and one's opinions. And few things show the fibre of a man more surely than the way in which he meets this test. Everybody must meet it: the man does not know whose character and judgment are so compelling that he is sure to carry every one with him. Indeed, it is often not a question at all of the one who is ignored or depreciated, but rather of the moral blindness or unworthiness of the one who does the depreciating. There may be encouragement in this thought when we are called upon to meet the test; still harder does it come when we know that the cutting word or silence is deserved, even though gratefully bestowed. But our duty is plain in either case; whether we are in the right or in the wrong, we are to accept any personal affront as though such a being as if did not exist. To show injured feelings by angry retort or sulking silence is to proclaim our entire defeat. To ignore the wronging or the personal criticism is to win a personal victory which is sure to command the respect and admiration that true character one can command. A display of injured feelings always doubles the hurt of the one who is already injured. To refuse to make such a display when it is expected draws the sting from the first wound.—S. S. *Times*.

## OUR YOUNGER FRIENDS.

THREE BOOKS AND A BOY.—Governor John Johnson, of Minnesota, started life as the son of a village drunkard. He had apparently little chance to learn anything, for he left school at thirteen to help support the family. His first work was in a grocery, his next in a drug store, washing bottles and tending the soda fountain. One day a man who was interested in the hard working little lad, saw him with a trashy book, so the story goes, and made him an offer. If John would agree to read "The Conquest of Mexico," "The Conquest of Peru," and [another book], he would give him a semi-annual subscription to the local library. The offer was accepted, and John went to work on the three books nominated in the bond.

After that, no more trashy books for him! When the six months were up, he paid for another subscription himself. Cut off from school and college, he had found a way to learn the best things. He did his work faithfully, but a good standard book was in his hand in odd minutes. A general storekeeper noticed this when he stopped in at the drug store. He made up his mind that there was an unusual boy. He offered John a place with a raise of salary. John took the situation, and as he had to sleep in the store, he improvised a private room at the back, and there delivered orations from his favorite books with another clerk as critic. At twenty-five John Johnson was an industrious, respected, widely known young citizen. When an editor was wanted for the local paper, he was chosen. His rise has been steady, and he is now one of the important leaders of America.

It all began with those three books. Suppose John Johnson had preferred to stick to trashy ones—what would have happened? Are there not young people who read this true incident who need to think about the difference those three books made, and apply the idea at home?—*Forward*.

WOULD you judge of the lawfulness or unlawfulness of pleasure, of the innocence or malignity of actions? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.—SUSANNA WESLEY.

MAKE YOURSELF WANTED.—When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed, says a writer in an exchange. I remember sitting beside the brook one day, while the other children were building a dam. They were wading carrying stones, splashing the mud, and shouting orders, but none of them paid any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition, when Aunt Sally came down the road. "What's the matter, sonny? Why ain't you playin' with the rest?" "They don't want me," I said, digging my fists into my eyes. "They never ask me to come."

I expected sympathy, but she gave me an impatient shake and push.

"Is that it, you little nunny? Nobody wants folk that'll sit on a bank and wait to be asked," she cried. "Run along with the rest, and make yourself wanted."

That shake and push did the work.

Before I had time to recover from my indignant surprise, I was in the middle of the stream, and was soon as happy as the rest.

A LITTLE TALK ABOUT SAVINGS.—A distinguished economist felt that it was necessary to teach a child to save as to train him to earn. He formulated a system of savings for the lower schools of France so wise and efficient that in ten years there were in France twenty-one thousand school savings banks with four hundred and forty-two thousand and twenty depositors, whose weekly average deposits of fifteen centimes had amounted to 10,248,226 francs, or over two million dollars. The establishment of the banks was left to the voluntary efforts of the teachers. The children deposited pocket money only, and it was made a school exercise one day in the week.

The French cultivate the saving habit. A lady gave a dinner to four hundred of the poorest children of Paris, and at its close gave to each one a bank book containing a credit of ten francs. When floods spread desolation and want in the south of France, the children of the schools of Bordeaux freely gave from their savings four hundred dollars for the relief of the sufferers.

There are some school banks in our own country; and when the penny depositors of the school bank of Long Island city heard of the great Johnston flood, they sent four hundred and fifty-two dollars out of their savings as their contribution. School savings banks ruin the trade of the neighboring candy shops.

Every boy, as soon as he is old enough to spend money, should be given a legitimate means of earning it, or a regular allowance, which at first may be made to cover his pleasures and gradually increased to include his necessities and charities. A boy ought to learn how to give as well as how to save, and so should give of his own money to his charities. Let the boy take care of his own money.

Ida M. Bodman, in the *Mothers' Journal*, says, in writing on this subject: "A child seldom has sufficient will to enable him to work for a distant object steadily. He lives in the present, but every time he denies himself some trifling, pleasant gratification in order to save a few dollars to buy something of real value, he has received a valuable lesson. Our primary object is not to persuade him to accumulate money, but to prevent him from spending it unwisely. In some cases in order to stimulate the boy to put aside his pennies for a specific object, it is helpful to promise to add a certain amount to the savings."—*American Boy*.

I can hardly conceive of a better way of achieving saintliness than every night to sit still and let God say to you whatever He has to say.—F. B. MEYER.

### A Letter of Samuel Morris to John Benington.

[NOTE.—John Benington, being an Englishman, settled in Pennsylvania, could enter into the feelings of Samuel Morris, when visiting his native land.]

LONDON, Seventh Month 11th, 1890.

*My dear friend:*—It was far from my intention to allow thy valuable and very acceptable letter received in Tenth Month last, to go so long unanswered, and I am again indebted for thy kind and comforting lines of 26th ult. to my dear wife in our long-continued separation. This, she has enclosed to me in her last, and it has done me good also.

My seeming remissness must only be attributed to the almost continuous pressure of our engagements, but a day or two of comparative leisure, following the attendance of London and Middlesex Quarterly Meetings, give the opportunity I have long desired, and gladly avail of, for penning a few lines to thee, my dear and honored friend.

Apart from thy kind interest in me personally, this is no doubt increased by the nature of the engagement, which has brought me to the land of thy birth, and also unto close relations with many here, whose parents, if not themselves, thou hast more or less known.

I can also understand that thy earnest desire for the prosperity of our beloved Society in these parts, leads thee to watch with hopefulness, yet anxiety, the course of events and changes as they occur in this country.

These cannot but exert a marked influence upon Friends in other parts of the world, and it is therefore of great importance that the action of London Yearly Meeting shall be characterized by that "Wisdom which cometh only from above," and is as needful in the affairs of the Church as in the life of its members. In attending the late Yearly Meeting, it seemed to us that its proceedings were carried on under a degree of weightiness, which was not observable in the same body a year ago; and while as we pass up and down, there is much that gives us concern as to the future of our Society, there are many hopeful indications that the cause of Truth, as Friends have been called to uphold it, is still dear to very many in this land, while this is the case oftentimes, where we should least look for it. There seems, too, a deep and growing sympathy with Philadelphia Yearly Meeting, and a sense of loss that has been sustained, through the suspension of that brotherly intercourse, which so long existed between the two bodies.

This may account in some measure for the great kindness that has been shown us, wherever our steps have been turned. While I can but regard this as also one of the many evidences, that, when the blessed "Shepherd of Israel" puts forth those who are seeking faithfully to serve Him, "He himself goeth before them and leadeth them out." There is much to impress us with the weightiness of the work on the one hand and to humble us under the sense of our shortcomings on the other, but over and over again, we may reverently and thankfully say, we have found the "Lord's grace

to be sufficient for us, and his strength to be made perfect in our weakness."

The close occupation of our own time, does not prevent our thoughts being often very tenderly turned toward those we have left behind. Thus we have rejoiced with you in the favors granted at our late Yearly Meeting, the results of the labors of its visiting committee, as well as the brotherly harmony which marked its proceedings. I trust this may find thee in thy usual health, and enjoying that peaceful serenity of spirit, which is at once the privilege and the promise of our Heavenly Father, to those whose "minds are stayed on Him because they trust in Him."

Most lovingly thy friend,

SAMUEL MORRIS.

### A Rabbi on "The Sunday Law."

*Editor The Christian Advocate:* At a hearing recently held before a committee of the Board of Aldermen in New York City with reference to the enforcement of the Sunday law against places of amusement, a number of speakers had demanded a more liberal interpretation of the law in the interest of the more than one-half a million Jewish residents of the city. Rabbi F. Perera Mendes arose to speak. Many thought he was going to stand for a wider-open town, and they knew that his ability and wide influence would make him very potential, but to their astonishment the rabbi stood for the enforcement of the Sunday law against places of amusement and against the saloons.

In a most remarkable speech among other things he said: "Whatever the law is, good or bad, we must as loyal citizens stand for obedience to it. If the law is bad it must be amended or repealed. I am opposed to the suggestion that the Sunday law be interpreted differently according to whether the district in a city is inhabited by Hungarians or French or Italians or Russians or Irish or Scotch. We must sink all these differences as citizens. All these and other sections of the city may have different opinions as to how Sunday ought to be kept. We must sink these differences for the general good. As a Jew I would point out that the Sabbath is to be kept not only as a rest day. He who keeps the Sabbath only as a rest day does not do his full duty. The Sabbath is a day on which, besides resting, the mortal must seek communion with his Creator. Man was created to work, and to work six days. 'Six days shalt thou labor and do all thy work.' But lest man should be too engrossed in his material things of life, become a mere drudge and develop only his physical and mental faculties, he must have one day in seven for complete devotion to what will develop his spiritual nature, for man has a spiritual nature as well as a material nature. As a Jew, therefore, I stand for a Sabbath which shall mean seeking and finding the Creator and for nothing on that day that will shut Him out of life or that will be out of harmony with the spiritual or higher powers of the human soul."

He said: "I plead for the enforcement of the law as it is, against the places of amusement and the saloons, that my Christian brothers may have a better opportunity to worship God according to the dictates of their own consciences." As the rabbi was speaking, I said to myself: "Wh a beautiful flower Judaism has produced in the message and character of this man! Such wisdom, such moral courage, such loyal Americanism, such spiritual consecration, and such charity, bring him very close to our Heavenly Father and to us and though he may not have accepted Christ as the Messiah as we have done, I certainly has caught the spirit of our Master.

FERDINAND C. IGLEHART.

New York City.

### Science and Industry.

THE GOVERNMENT AS PUBLISHER.—The United States Government is organized on a basis of publicity. Its principle is that everybody is entitled to know everything about its doings; that secrecy and state chamber proceedings go with monarchy and have no place in republics. More, goes further and, instead of waiting for people to apply for information, it goes to all sorts of lengths to bring the information to them.

The modern way of imparting information is by printing, and the government so intensely modern that it spends six or seven million dollars a year in the effort to do this well. It prints books by the hundreds, each designed for some particular class of readers, and issues no less than fourteen periodicals—three daily, three weekly, one semi-monthly, and seven monthly. Its books range from the abstract science of the Smithsonian to the practical bulletins of the Agricultural Department and Geological Survey, and the dry-as-dust reports of the bureau chiefs. It even spends about one hundred thousand dollars a year in printing eulogies of congressmen who have died in office. And it does all this in a building that cost two and one-half million dollars, by the aid of a plant that could not be duplicated for seven and one-half million more.

All government printing is divided into two big classes—legislative and executive legislative includes nearly everything in the way of information-giving publications: such as reports, scientific works, and so forth; executive consists mostly of blank ledgers, court proceedings, circulars—a sort of "tools" needed in the work of the government. "Legislative" publications are paid for out of the specified sums set aside annually for each branch of the government to spend for the purpose; thus Congress appropriates \$215,000 a year for the Geological Survey to spend for its publications. "Executive" work is paid out of money allotted to the public printer on whom the various Departments make "requisition" as need arises; thus when one of the departments needs a new ledger ruled in a particular way, it applies to the public printer for it, and the public printer prepares it for him. These two classes

vide pretty equally the cost of printing, though the executive takes something more than half.

The range of government publications is enormous, covering almost a thousand different topics, including history, diplomacy, biography, military and naval operations in the United States and elsewhere, education, statistics, finance, the tariff, fisheries, agriculture, geology, mineral resources, sects, irrigation, water supplies, soils, seeds, medicine, geography, archaeology, surveys, census, progress of arts, and hundreds of others. Many of the volumes are produced by carefully equipped and highly aided bureaus, created almost solely for the purpose of collecting and compiling the information they set forth. The Agricultural Department, for instance, treats of over a hundred to five hundred topics every year, including dozens of original experiments some of which have resulted in profits to the country measured only in millions. The same is true of the other great printing bureau—the Geological Survey.

The Congressional Record, which sets forth each day all the proceedings of the body before in Congress is the most voluminous and costly of all the government's publications. The bill for it and for other printing called for by Congress for its own use, amounts to about half the entire bill for the government—three million dollars more a year. Next comes the Interior Department (which includes the great divisions of geology, irrigation, patents, and Indians) with more than two-thirds of a million; Treasury and Post Office with one-third of a million each; the Library with nearly two hundred thousand dollars and the Courts with twenty-five thousand dollars.

Three-fourths of this goes for wages and one-fourth for material. The government pays very generously for its advertising, its printing bill being anywhere from two to five times what private printing costs—and this although it pays no rent, and no "bad" bills for losses in trade, and makes no profit. It pays about fifty per cent. more than the union rate for composition and presswork in private employment in Washington, and gives a month's holiday each year besides. Especially does it pay enormously higher for presswork, printing, binding, and so on. About the only advantage it gets for this is speed and readiness. For its office is by no means out-of-date in regard to fine typography.

But speed it does get, at least in regard to Congressional work, and can get with other publications when the case demands. Whole volumes with thousands of illustrations have time and again been completed in less than twenty-four hours; there are not five thousand employees in the building, and they can make things lively when they wish. The Congressional Record is printed with newspaper promptness. The record is the most numerously edited and most strictly censored publication in existence. Pictures are tabooed in this; even a diagram or map can be inserted without the approval of a grave Congressional Committee on Printing. On the

other hand, every member of Congress is likely to take a hand in editing it, for the rules of the printing office give him the privilege, when he makes a speech or participates in a running debate, to make such changes in or additions to his remarks as may suit him, provided that in case of colloquy both persons participating in it must agree to the change to be made. Whenever a member makes a speech, he may avail himself of the privilege of revising his manuscript by speaking to the official stenographer, who has a copy of his typewritten remarks sent to him, usually early in the evening by a messenger. Later in the night the messenger calls again at the member's house, or boarding place, and gets the revised manuscript. There are two messengers engaged in this work, and they make their trips on bicycles. Unless a member signifies a desire to revise his speech, it is printed as taken down by the official reporters. Very frequently members take the trouble to go to the printing office in person to look over and correct the reporter's notes. In the early days of the Congressional Record's existence only a small force of men was employed on it, and in rush seasons they were required to work practically as long as they could keep awake. Now all of the work, from the setting of the first type to the printing of the last copy, is performed in a little over eight hours by two shifts of men. A single issue of the Congressional Record has contained as many as one hundred and ninety-two pages. The constant aim of the Record force is to get the forms to press by 4.30 a. m., and the last copy must be off the press before 5.30, to catch the mails which leave the city about that hour.—CRITTENDEN MARRIOTT, in *Forward*.

In good times and bad, in times of profit as well as in times of loss, the business of the country must be done, and at no time need there be cause for alarm to the man whose business is in a healthy condition. A perfectly healthy human being will breathe in and drink in millions of the germs of all sorts and kinds of diseases and will throw them off without harm. If there is a weak spot, the bacillus of disease will find a lodgment and make trouble, and these things find their exact analogy in the commercial and financial body.—CHAS AUSTIN BATES, in *Money*.

**THE NURSE'S VOCATION.**—The distinction between the woman to whom nursing is a vocation and the woman who merely earns her living by nursing is a very real one, although it is a very difficult one to define. A nurse may be full of faults, and yet have a true vocation; while, on the other hand, a woman of the most estimable type may be lacking in the smallest spark of the divine fire. The vocation of nursing leaps out from the humblest as well as from the highest homes in the kingdom. Its one shining mark is its vitality.—*The Hospital*.

**A PECULIAR WELL.**—A member of the United States Geological Survey, engaged

in making investigations of ground-water conditions in Ohio, reports that in Hamilton County, about half a mile south of New Burlington, there is a well which yields fresh and salt water at the same time. Except for the fact that two pumps are set in it side by side it resembles ordinary wells; but one of the pumps supplies water excellent to taste, while the water from the other is so highly charged with various mineral salts that it is almost brine. This water has been recommended by some physicians as having high medicinal value. When first dug, several years ago, the well was a great wonder to the people of the surrounding country who flocked in great numbers to see it and taste its unusual water.

The secret of the phenomenon lies in the fact that two water-bearing beds confined between layers of limestone occur at this point, the upper carrying fresh water and the lower salt. The pipe of the fresh-water pump is but sixteen feet long; that of the salt-water pump is thirty-five feet. The brine, being heavier than the fresh water, does not mix with it but remains at the bottom of the well, and the longer pipe consequently draws only the salty water.

**OUR EXTRA TOOLS.**—The plumber had come to the house of the musician to repair a stove. Lacking a certain screw whose need he could not have foreseen, he feared for a moment that work would have to stop. But suddenly his face lighted up.

"Oh, you're the people that kept a supply of extra tools! I remember because it's so unusual. Get that box of nails and screws and so on you've got, and I believe I can discover something to fit in here."

The box of carefully saved and wisely purchased tools, from an odd curtain fixture to a substantial cold chisel, was produced, and as the plumber found what was needed, he said heartily, "It would save lots of time and trouble if everybody would pick up the odds and ends like this."

It would save trouble in the world of ideas as well. There is mental economy and foresight in gathering together facts, informations, thoughts, opinions and methods along lines outside of one's own particular work. The electrical engineer who studies old engravings, the surgeon who testifies to the value of his Greek, and the artist who eagerly joins a geological expedition are cases in point. Each of the three is broader and surer in his own field for his interest in other things.

"I could not have answered that question," said a diligent student after a test in history, "if I hadn't just happened to remember a verse of a poem I learned once, and that just gave me my clue!"

Not what we "have" to collect or possess, but what we "add on" as extras are often the very things that stamp us as fit or unfit for some special need.—*Forward*.

I AM tired of forms, professions and orthodox notions, so far as they are not channels to convey life, light and love to my dead, dark and stony heart.—JOHN FLETCHER.

### Bodies Bearing the Name of Friends.

ALFRED C. GARRETT and WALTER SWEDLEY sailed last Seventh-day, the 5th, for Porto Rico, where they expect to visit the hospital and other work which our Friends have lately been announced as interested in.

### Correspondence.

FROM a Methodist School-Teacher, New York State: "The Quaker Calendar" has a place on my desk and I am very proud of it. I can assure you I hope you will not take offence because, from force of habit, my letter is dated according to the old Pagan style. I do not think your way simpler, and in every way more desirable, and is it not because of any regard for the double-faced deity [Janus] that I cling to the old form."

FROM an "Attender":—"It is given me to see the great responsibility that is on those who profess to be true followers of Christ. The cloak of God is so patronized that it is a much worn garment. Those in or out of the Meetings professing Christ, are leading the blind supposedly. But God knows whether we are in true sympathy with the blind.

The sick bed is a wonderful schooling. I don't wonder at Moses's knowledge, given him in the wilderness. The inspired ones of the Bible—for them to write it was to be followers of God's will. They wrote beautiful things. So could we if we would only live holy, acceptably in his will. We don't. The people put the Bible before God; whereas they should live a life in which God could inspire them to say as beautiful things as any of the Apostles have yet said. "The Love of God is a language." Those who live it speak it and teach it. Pretension won't display it. A long face won't imply it. Nothing but the true language is understood."

### Westtown Notes.

JOSEPH H. BRANSON was present at the meeting for worship on First-day and spoke helpfully.

RESOLVED: "That the Revolutionary War Was Justifiable," was the subject of a debate at last week's meeting of the "Union." The defenders of England's policy carried off the honors.

DR. EDWARD L. THORNDIKE of Teachers' College, Columbia University, was at Westtown on the evening of the 23rd and his visit will not soon be forgotten. He talked to the older pupils about good methods and habits of study, giving very definite and practical suggestions as to how to prepare their lessons. He then presented the same subject to the teachers and discussed with them in a very helpful way the problems connected with it.

The Westtown Eloquence Contest this year is scheduled to take place on Second Month 9th, at seven o'clock. The first of the preliminaries was held last sixth-day evening when six of the boys and girls gave their selections before the judges and the School in general.

CATHERINE B. JONES gave the girls an interesting talk last First-day evening, on the philanthropic activities of Philadelphia Yearly Meeting and some other such work in Philadelphia.

THE SNOW last week fell to about the depth of ten inches, and the pupils have much enjoyed sledding and other snow sports.

### SUMMARY OF EVENTS.

UNITED STATES.—EX-Senator CHARLES of New Hampshire has called attention to the fact that the expenditures for the U. S. Army in 1882, were about forty-five million dollars, the appropriations for the army for the present year are one hundred and eighty-two millions; and that the expenditures for the army in 1882 were about fourteen millions, and that now they are over one hundred and two millions. The appropriations for the army and navy this year with that for pensions amount to nearly five hundred million dollars.

The Supreme Court of Pennsylvania has decided that the law passed by the Legislature in 1907, requiring railroads in this State to charge not more than

two cents per mile for passenger travel, was unconstitutional. This decision was based upon a clause in the State Constitution, which prohibits interference with corporations by the Legislature when such action involves the right to stockhold. The Court accepted evidence submitted by the Pennsylvania Railroad Co. to show that a two-cent-a-mile passenger rate would prevent a just return upon the investment made, and upon the ground that this constituted "unjust" within the meaning of the Constitution, a violation of law invalid. Chief Justice Mitchell stated that "While the public has certain rights, which in case of conflict must prevail, yet it must not be forgotten that even so-called public service corporations are private property, organized and conducted for private corporate profit." The Philadelphia & Reading Railway Co. has stated that: "Owing to the depression in business and the resulting serious falling off in passenger receipts, the Philadelphia and Reading Railway Company finds it necessary to make some reduction in the number of its local trains." The number of trains taken off on the 26th ult. was sixty.

In North Carolina the Seaboard Air Line has gone into bankruptcy, and the receivers appointed by the court have informed the governor that they cannot manage the property unless the maximum passenger rate is advanced to at least 25 cents per mile for a distance of one mile. In Alabama and elsewhere the railroads are seeking the protection of the United States Courts against legislation which they claim to be "confiscatory."

DR. H. W. WILEY of the Department of Agriculture at Washington, has stated that foods treated with such chemicals as borax, benzoic acid, benzoate of soda, sulphate of copper, sulphur dioxide, formaldehyde and salicylic acid are injurious to health. He also said that a safe solution is a perfect substitute for sulphur dioxide in whitening and drying fruit. He showed samples of apples dried experimentally by the bureau. The sulphured fruit was not as white or tender as the salt cured.

Luther Burbank has again declared that the thornless cactus is a valuable food for man. Eaten raw the fruit is considered as good as bananas or oranges, and makes a delicious jam or preserve. Twenty tons of fruit can be produced to the acre.

Statistics have been published for the Seventh, Eighth and Ninth Months of 1907, which show the total number of casualties on railroads during that period to have been 23,063, including 1,339 killed and 2,724 injured. This is an increase of 10,000 over 1906, and fifty-seven in the number killed and three thousand and fifty-six in the number injured, as compared with the corresponding period of 1906.

The number of persons unemployed in New York City during an exhaustive investigation, it is said will hardly exceed thirty-five thousand.

Petroleum has been discovered near Hallstead, Susquehanna County, in seemingly paying quantities. There is a plentiful supply of gas. The oil was struck at a depth of four hundred and fifty-five feet. This is the first discovery of any oil district heretofore opened in Pennsylvania.

An ordinance lately adopted in New York City prohibits women from smoking in restaurants, hotels, or other public places.

FOREIGN.—Delegates to a conference of the Labor party in Hull, England, passed a motion declaring socialism to be the definite objective of the party. Delegates representing more than five hundred thousand members of the party favored this resolution.

Rioting has occurred in Berlin following five mass meetings attended by fifteen thousand such are unemployed and addressed by Socialists. It is declared that among the unemployed in Berlin there was 24,826 skilled artisans belonging to trades unions, in addition to many thousands of unorganized and unskilled laborers.

William Marconi has said that the Marconi transmitting service for the public would begin about second Month and. At present newspaper messages only are forwarded. He said that at the beginning the service would be between London and Montreal only, via Chiffen, Ireland, and Poldhu, Cornwall, and Glace Bay, Montreal was selected as the beginning point for the service. Several commercial companies are sending messages because Canada had subsidized wireless telegraph to the extent of eighty thousand dollars. The rate on private wireless messages between London and Montreal will be only twelve cents a word, or less than what is charged by the cable companies.

It is thought that the need of an economical kind of wood pulp from sawdust, near Vancouver, British

Columbia. It proposes to use three thousand tons sawdust a month, converting it into pulp, from which paper can be made, and to produce more than the hundred and fifty tons a week.

Secretary Taft in a recent report on the condition the Philippine Islands, says: "Statistics show that seven per cent. of the people speak Spanish. All others speak in the varying dialects, which among civilized people number about sixteen. The Philippine people should be educated sufficiently to have a common medium of communication, and every man, woman and child should have the benefit of the primary education in that common medium. Reading, writing and arithmetic are necessary to enable the rural laborer a small hemp, coconut or tobacco farmer to make contracts for the sale of his products, and to know the price he should receive for that which he has to sell. He reports that the total enrollment of school children for the year was 479,978, and says: "The great difficulty in the matter of education is the lack of fund. It would be entirely possible to expect for a number of the Philippine people, without any expense, upward of \$2,000,000 or \$3,000,000 annually, in addition to all that the Government of the Philippine Islands—central, municipal and provincial—can afford to devote to this object. We are not able to educate our school age population more than a half of the youth of school age. Primary and industrial education carried on until the child is fourteen or fifteen years is thought to be the best means of developing the Filipino people into a self-sustaining and self-governing people."

The Minister of Foreign affairs in Japan has stated: "The Government of Japan is determined to investigate the personal standing of those who go to America as students, requiring two sureties before they leave. The government realizes that the emigration of labor pretending to be students is liable to be embarrassing to America, and therefore we are determined to prevent the emigration of laborers."

### NOTICES.

WANTED.—Young man (FRIENDS) with child, des services of a trusty housekeeper.

Address "A. F. S." Box 756, Harrisburg, Pa.

WANTED.—By an experienced person a position companion, caretaker of an invalid, or housekeeper. Address "E." Office of THE FRIEND.

NOTICE.—Chesterfield Monthly Meeting, N. J., held at Trenton on Third-day, Second Month, 1908, instead of Crosswicks. The Preparative Meeting of Ministers and Elders will be held at the close of Monthly Meeting.

WOMAN Friend of experience desires a position trust,—manager, companion, or caretaker of an elderly gentleman.

Address "F. W." Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The stage meets trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:21 A. M., 2:38 and 4:31 P. M., other times will be met when requested; stage fare fifteen cents after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and phone 114 A.

WM. B. HARVEY, Superintendent.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN at TUNESSA, N. Y. A man and woman are wanted as Superintendent and Matron in this institution.

Application may be made to

JOSEPH WISTAR, Woodbury, N. J.  
JOHN B. GARRETT, ROSEMONT, Pa.  
OR GEO. J. SCATTERGOOD, 626 Spruce St., Philadelphia.

DIED.—On the twenty-sixth of Twelfth Month, 1907, at her daughter's residence near Naples, Ontario, RACHEL C. HANSON, wife of Nelson Sills, aged seventy-six years. She was a life-long member of Conservative Friends.

First Month 12th, 1908, at his late residence near Mt. Ephraim, N. J., NATHANIEL BARTON, in seventy-sixth year. A member of Haddonfield Yearly Meeting. Friends: Ye who dwell beneath the valley of the shadow of death, I will fear no evil for Thou art with me."

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SECOND MONTH 8, 1908.

No. 31.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

No. 207 WALNUT PLACE,  
PHILADELPHIA.

Orders from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

PRESENTING THE LIGHT.—When a bitter day comes on, sometimes an unreasonable person is heard of, who blames the thermometer for the weather.

A cold day has come over the country's financial affairs through dishonesty in their management; and there are found men who are blaming, not the dishonesty, but the chief executive who exposes it and calls it account.

He that doeth evil, and his whole coneracy, "hateth the light, lest his deeds should be reproved."

**Insanity Not Sin, but Sin is Insanity.**  
There are doubtless cases of mental or moral insanity for which the victim is not responsible, being himself innocent of their sin. But sin which a man accepts and is guilty of is itself the great insanity, and is the bottom of many minor insanities appearing out, as it were, broadcast among men. Sin is, and, unless taken away, creates and works insanity in due time to its bitter

fruit. We cannot persistently do that which is wrong, or love the course which is wrong, and call ourselves as the willing machinery of the wrong. We are right,—that is, sane all through. Our faculties somewhere, either in spirit, in mind, in body, or all together, by going wrong become unsound. Thus out of gear, uncontrolled, unregulated, we are in its nature insane by sin, though when it seems to be a derangement of the bodily powers only, we call the unsoundness by another name; while we let the disorder of mental faculties higher powers retain the name of insanity. Sin, in whatever part of us it begins, always the violator of our constitutions somewhere. It puts them out of soundness, and insanity.

"All unrighteousness is sin" and "lust, when it hath conceived bringeth forth sin, and sin when it is full-grown, bringeth forth death." We have been amply reminded of late how sin under the name of insanity brings forth murder. But that is only one of the side-developments of its passage along. When it is full-grown it brings forth "death" to the sinner, whatever the possibilities of that eternal insanity may be.

This responsibility for one's insane deed, or for a drunken deed, rests directly on his consciousness of intention to do it. Sin is not imputed where there is no law of reason at work. But sin is imputed, if not for the immediate deed, yet for that course of training one's self, or of no training at all, by which reason became impaired or dethroned. By that first indulgence in sin, or being indulged by parents, he or she killed a man forty years afterwards. There is where the responsibility comes in,—if not for the fatal act at its time, yet for that continued course of indulgence in self-will, in drink, or in drugs, which led up to the act. We little know what seed of atrocity is wrapped up in the first sin. If it takes its course, before it is full-grown it brings forth deeds of death, and when full grown, death itself.

Now sorrow is blasting the remnant of the life of certain parents because they pampered the irrational whims of their boy or girl, or feared to cross a child's inclinations "lest he should get into a rage." All these buddings of uncontrolled temper are incipient insanity. If allowed to go on, in children or in parents, they are in sure training for a disordered spirit and conscience, a disordered reason, a disordered body. Weak indulgence is the first preparatory kindergarten for the university of Bedlam.

Are our Friends' families in their following on to know the ways of worldly society and its diversions from Christ, qualifying themselves to be the rescue-homes in advance for children with propensities so soon to be exposed to the corruption that is in the world through lust? Quakerism is supposed to be a synonym for self-control, for chastened tastes, for the simple life in high ideals as our habitation. The service of its homes is to be as asylums of refuge for their innocents born into the world, to deliver

them in advance from those later and too late asylums of the unconverted will in man. The Son of Man came to destroy in us the works of the devil, and hath given us, to live by, if we will use it, "not the spirit of fear, but of power, and of love, and of a sound mind."

## The Significance of Birthright Membership.

The practice of allowing all children born of members of the "church" to be themselves members without further requirement was, I believe, almost universal until the time of the rise of the *Anabaptists*. That is to say, infants born of parents who were "church-members" might be "baptized into the church."

The *Anabaptists* insisted—and their successors in the modern Baptists, the Mennonites, Dunkers, Amish, etc., still insist—upon the necessity of the New Birth for each responsible individual before he can attain to membership and fellowship in the Church of Christ. They accordingly allow no child to become a member with them until he has given evidence of having attained to this New Birth and has of himself made application for membership.

For more than half a century after the founding of the Society of Friends, no definition was made as to what should exactly constitute membership in the Society. All those who attended meetings for Divine worship were held to be members, and those "solid" Friends who evidenced sufficient spiritual depth and earnestness of desire were invited to sit in our meetings for discipline.

It is easy to see, however, why conditions could not continue indefinitely in this way. As schools and other institutions were being started, as the meetings grew and became possessed of certain properties and moneys, it became necessary to define more closely for legal and other reasons the constitution of the Society's membership. The actual occasion which succeeded in bringing about this definition was the question of the Society's poor and their care. Unscrupulous persons who had no real sympathy with Friends, nor any valid connection with them, were beginning to avail themselves of the aid which has always been liberally extended to needy members.

In the year 1737, it was positively determined by London Yearly Meeting that "all Friends shall be deemed members of the Quarterly, Monthly and Two-weeks' Meeting within the compass of which they inhabit or dwell the first day of the Fourth Month, 1737, the wife and children to be deemed members of the Monthly Meeting of which the husband or father is a member,

not only during his life but after his decease.' This is the minute which gave us what has been called "the peculiarity of Birthright Membership."

Until five years ago, though under protest in several quarters, Birthright Membership, as we understand it in Philadelphia, was the general practice among Friends everywhere and of every branch. One important modification has been recently made to this method. This is termed "Associate Membership" and is in use among those Yearly Meetings which send representatives to the Five Years' Meeting. These Yearly Meetings at the Five Years' Meeting of 1902, adopted a "Uniform Discipline."

This provides for membership as follows: "The Friends admit into membership all who make a profession of faith in the Lord Jesus Christ, whose lives testify to their union with Him and who accept the doctrines of the Gospel as held by the Friends. The children of members are enrolled as Associate Members. . . . Persons thus enrolled as Associate Members shall be enrolled as Active Members of the Church when they shall have made a credible profession of faith in Jesus Christ as their Saviour and Lord and shall have accepted the doctrines of the Gospel as held by the Friends. If the member does not make such profession when he reaches matured years his name may be dropped from the list of members at the discretion of the Monthly Meeting."

It may be well to look a little into the grounds for such modification. I believe that the Uniform Discipline is right, when it says, speaking of the Associate Members:

"They are thus recognized, not because their birthright can of itself make them members of the Body of Christ, for they can only become such by experiencing the New Birth by the Holy Spirit.

That is to say, being born of parents who may be members of the Christian Church cannot of itself admit to such membership. Considering their denomination to be one of the branches of the Christian Church, these Friends rightly, I think, assert that they can have no authority to claim for their children membership in the Church until the latter have voluntarily made profession [and evinced possession] of faith in Christ.

But such recognition of the children of members is made—

because [the Uniform Discipline continues] of the promises of the Holy Scriptures to believers and their households, and the conviction that true Christians will so make their children the object of living prayer and will so instruct them in the Gospel and go with them to the throne of Grace, that they will surrender their hearts to God in their youth and early take a natural and living interest in the Church as they do in the family."

Therefore, instead of keeping their children entirely without the pale, as do the Mennonites and others, until they have made this profession, they steer this middle course. There has not been time enough to tell whether or not this method will be successful as the regulation has been in force only five years. The hope entertained by those who advocate this system is, that while the

children will be under the care of meeting and be able to benefit by a Christian training, yet there will be no members in the active Society who occupy the false position of being in the Church and not of it. There will be no "dead-weights." All will be truly members of the Church since all have openly and credibly professed Christ.

This is the theory. Before criticising the position taken by these Friends, I should like to take up the situation in our own Yearly Meeting. No one will venture to say that conditions are all that they might be or all that they ought to be. If they were, we should not hear so much about the mere "remnant" of true Friends left in our Yearly Meeting. The case to-day is too much that described as existing in a New Jersey meeting by that ancient minister, Elizabeth Collins, who writes in her journal: "In the Third Month, 1790, I visited the families of Friends and others who make profession with us." There are too many merely nominal members who are unwilling for one reason or another to give up their membership. It may be for certain social causes; on account of family influence; upon moral grounds, as regards the training of children; from lack of sufficient initiative to break habits of a life-time; from a dislike to resign anything that they have not voluntarily identified themselves with—or for a dozen other reasons.

They seem to forget that "we cannot suppose [to quote again from the journal of Elizabeth Collins] that to be called Children of Abraham, or of believing parents will do anything for us. We may remember that our dear Lord and Saviour told some in that day that to be the 'Children of Abraham' was to do the works of Abraham; that it is not a name or a profession, but a possession of the Truth that will do."

The fact that there are so many among Friends who are merely "professing with Friends" has led many to believe in the inefficacy of Birthright Membership, and they have sought the remedy for it which we have described. There undoubtedly exists in the present method, the great disadvantage that I have alluded to. There is no way, so long as we retain Birthright Membership, to prevent absolutely our Society from having among its members some who are mere professors.

It is a question requiring thought, because the rejection or retention of this method would play a large part in determining the future of our Society. As Sir Roger would put it: "There is much to be said on both sides." While it was the "Progressive" Yearly Meetings which made the change, the most "progressive" Yearly Meeting of all endeavored at the last Five Years' Meeting, in the Tenth Month, 1907, to have Birthright Membership re-instituted in the Discipline. And on the other hand, whereas the practice has been retained by all conservative Yearly Meetings, yet, here in Philadelphia, one of our ministers, who would be ranked among the most conservative, has expressed himself as in favor of the Five Years' Meeting plan. Another of our ministers well-known throughout the Yearly Meeting has said that at times he has thought

one way and at times the other. It is evident, therefore, that there is much difference of viewpoint in all quarters.

(To be continued.)

### The Transvaal Government Giving Aid to the Home Industries' Effort.

By recent information concerning it Boers, received through Countess Asinell of Geneva, it appears that the Transvaal Government has voted a grant of five thousand pounds sterling towards the development of home industries. About four-fifths of this sum will be available for the work inaugurated by Emily Hobhouse. This has just been started a little spinning-loom at Irene, near Pretoria, where the concentration camp was. A farmer's wife collected the women and girls who were out of employment, but were anxious to gain the living, and a capable pupil of last year was installed as teacher.

At Vrededorp, a very poor quarter near Johannesburg, whence girls had been drawn two years ago to work in the cigarette factories, the spinning-school started under the auspices of the Johannesburg Women's Federation is succeeding well. The Home Industries' Association had supplied them with their own best teachers, and also donated them Swiss and German wheels, to supplement some Norwegian ones they had been able to buy. One hundred and eight wheel-looms, winders, carders, etc., are now on their way to Pretoria, and since they were shipped, one hundred and fifty additional wheels have been secured, and will be set on, as contributions received will permit. What a contrast to the work of drawing up the war commissariat for death-dealing supplies!

J. W. L.

"John," said a father to his son, "I wish you would get me the hammer and a nail and a piece of board. Now please drill the nail into the board." It was done. "Please pull it out again." "That's easy." "Now, John," and the father's voice dropped to a lower key, "pull out the nail hole. Every wrong act leaves a scar. If you was your youth, no repentance will send that shadow back upon the dial, or bring back the fleeting opportunities. The wounds can be healed, for the Good Physician, blessed be his name! has balm and anodynes for the deadliest; but scars remain though the gash be closed.

A. F.

ASSENT TO THE TRUTH CREATES DISSENT FROM WORLDLINESS.—Let us consider brethren, what is the cause of our dissent from the prevailing opinions and practice of the age. Is it not that we most surely believe that our faith is more consistent with the evangelical purity of the primitive times; and our manner less liable to promote an attachment to a world that passes away? How then shall we set the candle that hath been thus mercifully lighted among us, under the bed or the bushel; giving up any part of our testimony, be it ever so small, for the sake of ease, or of outward advantage?—London Epistle, 1796.

## A Scots Hero.

It is now nearly forty years since the death of John McLeod Campbell, to whom not only Scotland, but the world at large, was a debt, which is perhaps but seldom appreciated. His faithful work in preaching the universality of the Atonement and upholding those views of divine truth which helped to bring so many of his people out of darkness into light, can never be forgotten by those with whom he lived, nor by those who have benefited by his teachings in his writings. It may be truly said of him, that he suffered for righteousness' sake, having been deposed from the ministry of the church of Scotland, because of his faithful adherence to the light that was in him from above. In later years, full acknowledgment was made of the value and worth of his teachings, and there were probably but few inside the church of Scotland, as well as outside of it, who did not realize that he had cut off from her communion one of the noblest and purest of her sons. The following extract from a sermon preached by his friend, — Story, after his death, will show how precious was his memory:

"Though to those who mourn him there's 'strong consolation' in the knowledge of his testimony borne, and of his works that follow him, it is difficult for them as yet to admit any thought but this—that he is one. We may read and ponder the words he wrote; but we can hear his voice no more than that converse which was always so rich in suggestive thought, in human kindness and in Christlike charity. We can witness no more that life, which, to all who knew the manner of it, was the likeliest they could picture to that of the Divine Example. Yet we can think gratefully of that calm autumn of his days which he came to spend amongst his here. He had fought a good fight; he had finished his course, he had kept the faith; and he found here, close to the unforgotten scenes of his early ministry and early troubles, the haven of his repose. No bitterness had ever crossed his thoughts of these; but now his memory of them was full of content and peace. 'These things,' he said, 'are in the hands of God, and what has been his best.'

"As the end, which none foresaw, was drawing nearer, friends from far and near gathered round him to do him honor; to express at last, in enduring form, the gratitude and reverence and affection that had grown through so many years. The world knew his name and acknowledged his worth. Peace and prosperity were in his home. Every compensation for injustice and wrong that this life could give had been given. The Lord had brought forth 'his righteousness as the light, and his judgment as the noon-day.'

Our late friend, David Scull, acknowledged the debt which he owed to the character and writings of this Scots Saint. More than once we spoke together of the value of the views of Christian truth which have been so clearly brought to light by J. M. Campbell and his friends, such as Thomas Erskine, Alexander Ewing and others, who gathered around him. It is with the hope

that the following extracts from his letters may be of value to the readers of THE FRIEND that I offer them in this way. They are necessarily disconnected, as they cover a period of nearly forty years, but if carefully read, I believe they will awaken in many hearts the inward witness to the truths which they teach.

GEORGE M. WARNER.

\* \* \*

"It has become the epidemic disease of the present age that men should find peace in the combination of an orthodox creed with much religious bustle; but heart religion has been long at a low ebb."

\* \* \*

"I think I did not mention formerly the great pleasure that I had at Lochkilbride the evening after I parted with you all, in a man from Lochfineside, an elderly man, who had been taught to know the heart of God as it is revealed in Jesus, and to trust himself to its will and loving choice for himself, without any human instrumentality, through the fifty-fifth chapter of Isaiah. Being active as an elder in the Church, and in consequence having frequent intercourse with the minister, he told him what the Lord had taught him. But to his grief it only set him immediately to preach against it. The more he heard him attack it, however, the more sensible he became to the darkness in which the other was opposing, and that it was indeed 'light which maketh manifest darkness,' that he had himself received."

\* \* \*

"But I am learning that the full revelation in the heart of Christ's death is a very different thing from the simple apprehensions of the gracious truth that He died for me, blessed though that apprehension be; and that faith in the death of Christ is to be helped in us by all that outward dealing of God which brings the death near to ourselves."

\* \* \*

"I have found sorrow a stronger thing than I thought; but, blessed be God! I have found the consolations of his love stronger still; nor did I know as I now know what I was saying to others when I was urging upon them as mourners to look unto Jesus and be healed."

\* \* \*

"Set yourself steadily to seek to get from your circumstances the mental discipline which they are intended to impart; set your heart on getting meat which endureth. So doing, you will get it; and getting it you will be satisfied, yea, as with marrow and with fatness."

Now, dearest Charlotte, I speak that which I know, and lay not on you a burden I refuse to bear myself. I also am in school, not yet at home. Oh, no, this is not our rest: It is a great, I may say the great mistake, to attempt to change our school-room into play-ground. Do not thus err."

\* \* \*

"I confess that my comfort about my friends turns daily less and less upon the identity of our views of things, and is made more and more to depend upon what I can

discern in them of rightheartedness towards God."

\* \* \*

"I for a time could not get over the pain of the association with the most fearful form of man's inhumanity to man that we have in visiting the Colosseum; but then I came to realize that there, where man had been seen in his worst estate, there also had been seen in his best estate; and the 'Father, forgive them, for they know not what they do' of their Lord, seen repeated in the hearts of the sufferers."

\* \* \*

"You began your letter to London, though it was finished at the Elms, the quiet there being favorably contrasted in your feeling with the bustle in town. But I trust you find the necessity for bustle in living in town not inevitable. Actual quiet and seeming quiet are very different; and it is marvellous how much, in outward circumstances, that would seem the most destructive of all quiet, an outward quiet and collectedness of spirit, and taking of things in calmness to the light that burns in the inner sanctuary of the heart, may be attained. While on the other hand, the quiet of quiet circumstances is too often a mere negative thing, the absence of the bustle of circumstances, not the presence of the peace of God."

\* \* \*

"'Herein God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' To know the love of God as a love that reaches us in our sins, and presents to us the free forgiveness of our sins in the blood of Christ, is the short and direct path to peace in life and in death; and there is no other path for any man. Dear Neil, there is no other path; no other for you, no other for me, no other. Unless the forgiveness that the death of Christ for my sins shows me to be in God for me, draws me to God, and gives me confidence to trust my soul to Him, I do not understand the Gospel. If I ask for anything more I do not understand the Gospel. If I am trusting to anything besides I do not understand the Gospel. Although I should live a thousand years of Christian usefulness, I would die looking to the Cross of Christ as I did at first, as simply as I would ask one to do so who never looked to that Cross before. If, then, you are looking to it, look steadfastly to it, and look simply to it, and let the love of God draw your heart to Him with cords of love. Look steadfastly at the Cross of Christ, and freely; and yield your heart to all the comfort of it and all the hope, and remember that all true believers have just one and the same anchor for their souls, and no other, young or old, in the Christian life; those who have longest trusted and those just beginning to trust."

DUCHESS of Kent to her granddaughter Alice, daughter of Queen Victoria: "Forgetfulness of one's own concerns, my dear, a smiling face, a word of sympathy or unselfish helps where it is possible to give it, will always make others happy and the giver equally so."

## "Charity and Unity."

From a very small book entitled "Christian Advice," published by the Yearly Meeting of Friends held in Philadelphia, 1808, we select as follows:

"Among the Gospel precepts we find not anything more strongly and frequently recommended by our Lord Jesus Christ and his apostles to the primitive believers than that they should love one another. Love and unity being the special badge of discipleship by which the real followers of Christ are ever to be distinguished, we tenderly desire that it may be always preserved among us, and that everything which tends to rob us of it be carefully shunned. Let everyone, therefore, watch over his own heart, and often examine whether he therein finds love to God and to the brethren his motive to action on all occasions. Let a spirit of love and humility more and more diffuse itself among us, and influence the hearts of all; thus every one will be engaged to seek peace, and none be apt to take offence, but each in his own particular be more careful to rectify his own failings and imperfections than curious in observing, censuring and aggravating those of others.

"Oh, that the smallest germ of enmity might be eradicated from our enclosure! And verily there is a soil in which it cannot live, but naturally withers and dies. This soil is Christian humility; a state highly becoming and indispensable for a being who depends continually on the favors of his Lord: a state in which of all others he can most acceptably approach his presence; and a state which naturally conducts frail man to love and compassion for the companions of his frailty and poverty, yet his fellow partakers of the offered riches of the Gospel."

B. M. R.

SUBMISSION TO PARENTS, AND TO THE FATHER OF SPIRITS.—And beloved young Friends; submit, we beseech you, with readiness to the restraints of your religious parents. As you accustom yourselves to bend in due subjection to the power of Truth in your own hearts, such restraint will become less irksome, as also it will be less necessary. Many of you, we are persuaded, are no strangers to the voice of wisdom speaking in secret, and saying, when you are disposed to turn to the right, or to the left hand, "This is the way, walk ye in it." (Isaiah xxx: 21.) Many inconveniences, evils, and occasions for sorrow of heart, may be avoided, by hearing and consulting the holy Witness in yourselves. It will sometimes gently arrest you in the prosecution or your purpose, when you may not distinctly see the cause. But it is wiser than we, proceeding from that pure intelligence to which all things and all events are known. O! then, mind its secret checks; and we are at this time particularly engaged to recommend you to consult the Witness, ere you venture upon the perusal of the specious publications with which this age abounds. In this way, dear children, keep your hearts "with all diligence;" lest ye enter into temptation.—*London Epistle, 1802.*

## OUR YOUNGER FRIENDS.

## OUR HEROES.

Here's a hand to the boy who has courage  
To do what he knows to be right,  
When he falls in the way of temptation,  
He has a hard battle to fight.  
Who strives against self and his comrades,  
Will find a most powerful foe;  
All honor to him if he conquers,  
A cheer to the boy who says "No!"

There's many a battle fought daily  
The world knows nothing about;  
There's many a brave little soldier  
Whose strength puts a legion to rout.  
And he who fights sin single-handed  
Is more of a hero, I say,  
Than he who leads soldiers to battle  
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,  
And do what you know to be right;  
Stand firm by the colors of manhood,  
And you will overcome in the fight.  
"The right," be your battle cry ever,  
In waging the warfare of life,  
And God, who knows who are the heroes,  
Will give you the strength for the strife.

PHOEBE CARY.

KIND WORDS COST NOTHING, BUT MANY SOULS STARVE FOR THE LACK OF THEM.

WHERE A WHIP HURTS MOST.—I looked around and saw a man carrying under his arms a number of small whips.

He was surrounded by a group of boys who, not having money to purchase, were looking on with wistful eyes.

Curious to ascertain whether the man could earn a livelihood in this occupation I watched him for nearly an hour, at the end of which time he had already sold six.

The first was purchased by a woman of pleasing appearance for a little boy two years old, whose first employment of it was in striking his mother.

Another child, walking with its nurse, also bought one and immediately began to whip a little stray dog that was looking for its master.

Another, rather older than the others, after making a similar purchase, laid it on the back of some sheep which a butcher's boy was driving to a slaughter-house.

A fourth quickly forced a poor cat to take refuge in the shop from which she had just ventured.

The fifth, a bad-looking fellow, bargained for one, and then refused to buy it because it would not give sufficient pain.

I was disgusted with this cruelty, and was just turning away when I saw a kind-looking man, who was holding a little boy by the hand, stop to purchase one, but a sign from me made him change his purpose. He passed on and I followed him.

"Sir," said I, "excuse the liberty I have taken. I think you have done well not to place a whip in your little boy's hand lest it should have produced in him a love of giving pain, to which, judging from his countenance, he is as yet a stranger."

"Look," I continued, as we approached the end of the street, which made a rapid descent, "at those two wretched horses, which can hardly keep their footing on the slippery pavement—see how cruelly the driver is flogging them—see with what effort

they move and how they are covered with sweat. You may be sure their driver has a whip for his first toy."

"You are right," he said.

"Yes," said I, "a man, naturally harsh and cruel, becomes still more so by his education. He begins as a boy by flogging his wooden horse and afterwards the real horse and all the animals under his power. 'I am resolved,' said he, 'never again spend a penny in placing a whip in the band of a child.'—*Our Dumb Animals.*

"TAKING INTEREST."—"She," said the manager of a great retail establishment pointing out the foreman of one of the departments, "is the most successful of all the three hundred salespeople in the house. She began behind a small counter where different colored embroidering silks were sold. I observed that customers would ask for her and if she was engaged would wait until she was ready to serve them.

"I wished to find out the reason for this and offered to bring another saleswoman to a patient customer one day.

"No," said she, "Miss Crale never forgets the kind of silk which I use. She remembers the grade and even the shade which I bought before. And she takes such an interest in—"

"These two qualities—her memory of the preference of her customers and her interest in them—have made her the best saleswoman that we have ever had."

A daughter of a prominent Senator made his house the most popular resort in Washington a few winters ago.

"There are many women here," said a friend, "more beautiful and more brilliant than Miss Dash, but she never forgets you or anything that concerns you.

After years of absence, if you go to her house, she will remember that you take three lumps of sugar in your tea, that you dislike the color of yellow, and that your favorite songs are Scotch ballads. It is a trifling quality, but certainly it gives her a wonderful charm."

No quality will strengthen the influence of a sister, a wife or a mother so much in her home as this persistent remembrance of the little likes and dislikes of those about her, with a hearty afford to indulge them.

Every woman should try to strengthen her influence in the field in which God has set her to work. Some of them may complain that they have no memory for trifles, nor a keen sympathy with the wants or feelings of others. As a rule, this is because they are exclusively occupied with their own wants and feelings.

Put self out of your heart, and you will be surprised to find how large and warm a tenement it is!"

"Dear me," said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong," and she tugged and fretted as if the poor button were at fault for her trouble."

"Patience, patience, my dear," said mamma. "The next time look out for the first wrong button; then you'll keep all the rest right. And," added mamma, "look out



the first wrong deed of any kind; another is sure to follow." Janet remembered how one day, not long ago, she struck baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was happy and cross all day because she told lie. What a long list of buttons fastened long, just because the first one was wrong! *The Picture World.*

For a great many years the world has been watching that great volcano, Mt. Vesuvius. The Italian Government some time ago appointed a man to be stationed near the mighty altar, living so near to it that often the ashes fell upon his shoulders as he stood at his post, ready to report everything that takes place at that hot and dangerous locality. There stood, on the very brink of the crater with its instruments carefully recording every tremble and noting with pencil each strange movement of the depths below.

You and I have something quite as interesting to watch as the volcano at Vesuvius. Our own hearts are day by day full of things that stir them to the very depths. Sometimes, if we do not guard them carefully, they will give way to terrible outbursts of passion. When night comes every day, and we sit down quietly to think over what has come to us since last we slept, how apt we are to be sorry for some unkind word, or deed that has made a friend sad, some thought that has left a stain.

But there is this beautiful thought about it. We do not watch alone. Close by our side is one who can save from everything that would mar our lives, if we but trust Him. It is not sweet to think that Jesus keeps watch over us all through the day, and that when we look to Him he will help us over the hard places and keep us from falling! Blessed Guardian! May He ever be ours!—*S. Advocate.*

**CONFUSION OF TERMS.**—The salvation of nations does not mean the same thing as the salvation of an individual. The salvation of an individual means the forgiveness of sins through the blood of the cross, the making of a new creature and admitting his soul to heaven. Kingdoms and nations have souls, that will exist in the world to come, they cannot therefore be punished or rewarded in the next world. Whatever rewards or punishments they receive must pertain to this world only. Let us not make the mistake then of saying that nations are moral persons in the sense of the individual. When we speak of saving or destroying nations it is in reference to this world alone. Their responsibility ends with their existence. If individuals had no souls, it would be the same with them. But as they will exist in another world they will be held accountable there as well as here.

The individual must account for the past which he has acted in the government. Joseph will be rewarded according to his doing as a ruler and so will Pharaoh, though the kingdom passed out of existence. It is important, therefore, that terms be used in their right sense. Nice distinctions save us from egregious errors.—*Christian Instructor.*

Extracts from the Diary of Abigail Vail.

(Continued from page 234.)

Fifth Month 10th, 1876. Attended Salem Quarterly Meeting of ministers and elders, bowed down under a painful sense of nothingness, when the Helper of the helpless condescended to spread over us the canopy of his love to our rejoicing, and encouragement was held out to trust his all-sufficiency and to a deep indwelling in his holy fear. Prayer was offered for the oppressed whenever scattered and for the anointing and qualification of judges and counsellors—that the broken walls of our Zion may be restored and that laborers might again go forth into the ripening harvest.

Fifth Month 11th. Attended Salem Quarterly Meeting. The invitation was renewed to "come out of Babylon, my people, my chosen, that ye be not partakers of her sins, and receive not of her plagues." The call has gone forth to our people wherever scattered in the cloudy and dark day to come out of the Spirit of the world and return to the "Truth as it is in Jesus,"—to his light, spirit and grace inwardly revealed. It was an humbling and relieving time. "Surely it was the Lord's work and marvellous in my eyes."

It has been given me to believe, although the times are delusive, that all who are seeking to climb up some other way than by Christ, the door, will be scattered as the "chaff before the wind, or a rolling thing before the whirlwind. Those alone who are safely anchored will stand: Oh, may these continue to turn to their strongholds for refuge, to the sanctuary and safe-abiding place for the righteous in all generations. Those who sighed and who cried for the abominations of Jerusalem were spared when the destroying angels were sent forth and those who love our Zion above their chief joy shall live and realize a qualification to 'arise and build.'"

Fifth Month 15th. Was at North Meeting. The condition of Job came before me, who was a just and upright man, fearing God and eschewing evil. Though he had been eyes to the blind and feet to the lame, and had righteousness that he would not let go, that his heart should not reproach him as long as he lived, yet it pleased the Lord, in his wisdom, to prove him till he abhorred himself and repented in dust and ashes. It was not till then that he was enlarged and enabled to pray for his friends—then his captivity was turned, so that his last days were more blessed than the beginning. I craved for myself and for all a condition of abhorrence of self, and a preparation to honor by our lives and conversation our Holy Head. Encouragement was given to press on in dedication of soul that our lamps might be in readiness and lights burning. Attended North Meeting again. I was brought into sympathy with a wrestling seed, may these wrestle on till the day break. The elders were encouraged in this wrestling, trusting that He who had been their "morning light would be their evening song." The middle-aged were exhorted to faithfulness and watchfulness lest the world and the things of the world should stand in the way of their filling their places in the Church. The young

were invited to take the yoke and cross of Christ upon them and seek earnestly the priceless "ornament of a meek and quiet spirit."

Fifth Month 18th. Attended the meeting at Mount Laurel, which was a time of favor and relief. Spent the evening with David and Rachel Roberts, a father and mother in the Truth, with a hopeful family. S. Emlen and wife were with us. We were drawn into silence and a canopy of Divine Love spread over us and the Helper of the helpless condescended to be "mouth and wisdom, tongue and utterance" to the contriving of our hearts together. Let all the praise be given to Him to whom alone it is due.

Fifth Month 11th. Attended the Select Meeting held at Fallsington, in which ability was afforded to labor for the encouragement of those who were mourning over the desolations of our Zion. It was a season of divine consolation in which my soul was humbled—May all that is within me bow in reverence before Him, our Holy Head. Attended the Quarterly Meeting next day. The call went forth for implicit obedience to the spirit of Truth as a preparation for service in our several places in the Church. Abiding in Christ the Vine being the only way to promote our own peace or to advance the Lord's cause.

[The time had now come when her face was turned homeward and we find her in the State of Ohio attending a small Select Meeting in which she was given to feel something obstructing the Life of Truth and desiring an examination might be made and a willingness wrought to dig with the staff of faith for the springs of Everlasting Life.]

Sixth Month 10th. This day through mercy, I was enabled to clear myself of a concern for an individual which at times had burdened me for twenty-five years. Having failed twice to warn him to turn from his evil way, my soul had been bowed under a sense of unfaithfulness. Many years had passed and no way opened for relief and I feared it would lie at my door on my dying bed. Magnified forever be that love, mercy and forbearance which wiltheth not the death of the sinner, He in his boundless compassion made way for me to declare his whole counsel. "Oh, who would not fear thee and glorify thy name, for thou only art worthy."

MUCH time is wasted in useless occupation, in doing things which are not worth while. There are things which are not regarded as sins, but which are of no value to anyone and bring no benefit to him who spends his time in doing them. There is a great deal of reading that is not worth while. You go through book after book, and from all the pages get not one enriching thought, one helpful inspiration, one suggestion of beauty, one impulse toward a better life. All you have at the end of a year of such reading is a confused memory of exciting sensations, unwholesome incidents, and unreal experiences. You would better have spent the time in sleep or in sheer idleness than in reading such worthless books.—*Forward.*

**"A PEACH** that is spotted will never be potted."

## THE DEAD LINE.

"It is too late! Ah, nothing is too late.  
Till the tired heart cease to palpitate.  
Cato learned Greek at eighty; Sophocles  
Wrote his grand Oedipus, and Simonides  
Bore off the prize of verse from his compeers,  
When each had numbered more than forecourse years.  
And Theophrastus, at fourscore and ten,  
But began his Characters of Men.  
Chaucer, at Woodstock with the nightingales,  
At sixty wrote the Canterbury Tales;  
Goethe at Weimar, toiling to the last,  
Completed Faust when eighty years were past,  
These are indeed exceptions; but they show  
How far the gulf-stream of our youth may flow  
Into the arctic regions of our lives,  
When little else than life itself survives."

"What then? Shall we sit idly down and say  
The night has come; it is no longer day?  
That night hath not yet come; it is not quite  
Cut off from labor by the falling light;  
Something remains for us to do or dare;  
Even the oldest tree some fruit may bear.  
Not hedipus Golden Greek ode  
Or tales of pilgrims that one morning rode  
Out of the gateway of the Tabard Inn,  
But other something, would we but begin.  
For age is opportunity no less  
Than youth itself, though in another dress,  
And 'tis the evening twilight leads us on  
The sky is filled with stars, invisible by day."

For "THE FRIEND."

## The Coming Up of a New Generation.

"The Fathers where they are, and the  
Prophets—do they live forever?"

This language seems very much to apply to us of the present day, when of latter times, one by one of our worthies, are being removed from our midst from works to rewards, as we humbly trust.

And may there be raised up from amongst us, of the Lord's right hand planting, such as are willing to come under his preparing hand, so that in due time, they will be ready to take the places of the departed ones.

In the present day, there seems to be much stir amongst our younger Friends, wanting to know more of our beloved Society than they have hitherto known, and which is well, and seems to be a beginning in the Christian path. Yet, at the same time is there a willingness with some to take up the cross in many little things, showing to the world on whose side you are? "Who-soever doth not bear his cross and come after me cannot be my disciple," said our Holy Redeemer. We know it is much easier to live as we list, even a moral life, than to follow our Lord and Master when He requires things of us that come in by the way of the cross. We cannot serve "God and Mammon." If we want to be followers of the Lamb, let us be willing to accept Him in the way of his coming, and He will not require more of anyone than He will give strength to perform. They that do the will shall know the doctrine.

The writer does not want to discourage any that have taken some steps Zionward, but only to encourage to more dedicated faithfulness in little things to manifested duty, shown in the secret of the heart, by the inward Monitor, "who teaches as man never taught;" and as obedience keeps pace with knowledge, it will lead into the new, spiritual birth, when all such will become "new creatures in Christ Jesus;" when old

things will "have passed away and all things become new." Happy change for any to experience this. And how it will subdue the creature, bringing such into the childlike state under their Maker, and willing to be taught. "First the blade, then the ear, then the full corn in the ear." Not all at once, and such as these will be taught from time to time, if faithful, what his will concerning them is. "The secret of the Lord is with them that fear Him."

Are we fearful enough of doing that which is offensive in the Divine sight, or of doing that which his controversy is against? Let us each one for ourselves think more seriously about these things, and not be doing so much that which our natural inclinations lead us into, but rather walking in his fear. It seems to me these things are worthy of our inmost thought and are the all-important consideration. Religion opens the understanding, and is the means of showing the best way, even in our daily avocations.

And now I feel to say, that I do not believe that our dear young Friends, would want to see our meetings hardly making the appearance of Friends. You see how our galleries are being stripped, and you, that are in the younger walks of life, will ere long be the ones to fill the broken ranks. May you be willing to consider these things.

In THE FRIEND of Twelfth Month 7th, 1907, was an article written by our late dear Friend, Lloyd Balderston, and which is worthy of a second or third reading. Of several things which a Friend should leave off doing, he wrote, "As every one of these is essential to a perfect life, we expect to see them brought forth in the experience of those who undergo 'the new birth.'"

This new birth is indeed very essential, without which we are not to see the kingdom of God. Therefore let us one and all endeavor to "Fear God and keep his commandments, for this is the whole duty of man."

E. C. COOPER.

WEST GROVE, Pa., First Month, 1908.

A RETURN TO SIMPLICITY.—The deviations from our ancient simplicity of manners, of speech, and of attire, however some may affect to term them small things, are notwithstanding causes of great grief to the faithful among us; because we are persuaded that they demonstrate a mind averse from the self-denial which the Gospel enjoins, and lead to liberties of a hurtful tendency. In our last epistle, we cautioned such as have the care of youth, against an indulgence in these respects that wounds their own minds, and lamentably injures the tender objects of their care. We renew the caution, and we press it upon Friends who themselves are clear, to be early and earnest in advising parents against the beginnings of connivance at the vain propensities of their children. But, Friends, what shall we say to such as lead them, almost in infancy, into fashions which they themselves in their own practice appear to disapprove?—*London Epistle*, 1803.

CHERISH patience as your favorite virtue. Always keep it about you. You will find use for it oftener than for all the rest.

## Mennonite Claims For Exemption in Canada.

The Mennonite people of the provir who have asked the government to give them exemption from flying the Union Jack at their schools, base their claims upon two letters which they have had in their possession. One letter was written in 1873 and signed John Lowe, deputy minister of agriculture and the federal government. The other letter from the department of education of Manitoba and was written about the same time. These letters were received by these people before they left the old land and it was upon the statements contained therein, they claim that they decided upon coming to Canada to make new homes for themselves. The letters are written in German, and when they were brought before the government there was no person available to translate them. The Mennonites claim that one of the statements in the letters gave them exemption from military duties of all kinds. The government intends to have the letters translated as soon as possible and ascertain what promises were made.

The following is the petition which was presented to the government early in 1907 by the Mennonite delegation, headed David Klasson, Jacob Peters, and Heinrich Wiebe:

"We have been sent by our congregations to humbly petition the government to devise, if possible, a way by which the public school in our midst might be exempt from hoisting the flag, and by which our teachers might be excused from military training which constitutes a part of the course for the normal students.

"We realize that a request of this kind may seem strange to the government and to you like a disinclination, if not obstinacy, on our part, to comply with new laws and regulations. May we, therefore, be permitted at the outset to assure the government that this request does not grow out of a want of loyal patriotic feeling towards this country nor of a want of willingness to adapt ourselves to new and useful changes. Far from it. We love this country; we prize its freedom and institutions and we will gladly do anything our conscience permits to uphold its institutions and promote its welfare. Neither do we come before the government in a fault-finding spirit as though we questioned its wisdom or good intentions. Nothing farther from us than to retrace with the government in any manner whatever. We desire to do is to petition the government and to appeal to its gracious favor.

"Our request which we lay before the government, grows out of our fear that the requirements spoken of might arouse a warlike spirit in our children. Now, according to our convictions and understandings of the teaching of Christ, we find ourselves bound conscience neither to go to war nor to bear the art of war. It was on account of this conviction that we left our homes in the old country and underwent the hardship of founding new homes in this country. We were assured we might be free from military service and here we might enjoy unrestricted religious liberty and full freedom in the education of our children in the school. Now, we find that the flag among nation



ground waters and the geologic conditions affecting them, water power, quality of water, irrigation, and general hydrographic investigations. A list of these papers will be sent on application to the Director of the Survey at Washington, D. C.

The results of the study of the quality of the surface waters of the country are now being prepared for publication. In making this study about one hundred and ninety stations were established on streams in various parts of the country, at which samples of water were collected daily for a period of one year. The daily samples were united in sets of ten, and the composite was then subjected to complete mineral analysis. The analytical work on this large investigation has been nearly completed. As was to be expected, it shows that the waters from different parts of the country vary greatly in chemical composition and consequently in their availability for industrial uses.

It is hoped that this report will be ready for the printer early in the spring and that it will be published during the summer.

The *Christian Advocate* speaks of a person, who "Capable of being great, determined at any cost to be counted great, he failed to be great because he made a god of his own personal greatness.

### Bodies Bearing the Name of Friends.

PHILADELPHIA QUARTERLY MEETING occurred last Second-day, the 3rd instant. Vocal communication were made by four visitors from other quarters: Job S. Gidley, N. Dartmouth, Mass.; Anna Votaw of Indiana; Bunji Kida, of Tokio, Japan; and Zebedee Haines, of West Grove, Pa.; and by members of the Quarterly Meeting, namely: Benjamin Vail and Catherine Jacob, besides several good concerns in the second meeting. From the abundant attendance of both meetings much might be selected of a deeply edifying nature. One occasion of encouragement in the second meeting was the report of a much lessened number of those who had used intoxicating drinks. The meeting of Ministers and Elders on Sunday had recorded an additional name to the number of ministers.

JOB S. GIDLEY, N. Dartmouth, Mass., arrived in Philadelphia on the morning of the 3rd instant, in prospect of attending the several Monthly and Quarterly Meetings at the New Jersey and Pennsylvania in this and next week.

[Extract from a letter of Jane Welsh Carlyle.]

Monday, October 10th, 1864.  
"I was at Elise's yesterday, where she made me last year, stripped of its finery. Wine and red roses don't become a woman who has been looking both death and insanity in the face for a year."

### Westtown Notes.

Davis H. Forsythe was at the School last First-day evening and read to the pupils an interesting paper on the life, character and experiences of Daniel Wheeler. A school sociable took place on Seventh-day evening last, and was much enjoyed by teachers and pupils, young and old.

The second and third preliminaries were held early last week and the eight contestants were announced for the Eloution Contest to be held next Seventh-day evening, the 8th instant, at seven o'clock.

Second-day morning the first two periods of the pond and the sledging track. The skating and sledging were of the best and the temperature of ten degrees only added to the enjoyment of the occasion.

Stanley R. Yarnall gave the regular School lecture last week on "How to Get Out Our Bible." Both the lecture itself and the numerous and interesting lantern slides were much appreciated.

### SUMMARY OF EVENTS.

UNITED STATES.—On the 31st ult., President Roosevelt sent a message to Congress recommending additional legislation in regard to the relations between labor and capital, in which he urges in strong language the improvement of the railroads and corporations, and says: "I do not for a moment believe that the actions of this Administration have brought on business distress. So far as this is due to local and not world-wide causes, and to the actions of any particular individuals, it is due to the speculative folly and flagrant dishonesty of a few men of great wealth, who seek to shield themselves from the effects of their own wrongdoing by ascribing its results to the actions of those who have sought to put a stop to the wrong doing. But if it were true that to cut out rottenness from the body politic meant a momentary check on an unhealthy seeming prosperity, I should not for one moment hesitate to put the knife to the corruption. In behalf of all our people, in behalf no less of the honest man of means than of the honest man who earns each day's livelihood by that day's sweat of his brow, it is necessary to insist upon honesty in business and politics alike, in all walks of life, in big things and in little things; upon just and fair dealing as between man and man."

Two hundred supporters of forest preservation have lately urged in Washington, the House Committee on Agriculture for the passage of the Currier bill, which contemplates the closing of the Allegheny and the Appalachian Mountains to check freshets in streams used for power and navigation. J. C. White, State geologist of West Virginia, declared that cutting of forests was imperiling the commerce of Pittsburg, because the cutting of the forests would stop the Monongahela and Ohio Rivers, meant the filling of their channels with soil. Gifford Pinchot, chief United States forester, declared that the country was on the verge of a forest famine, especially in hard wood.

A decision has lately been rendered by the Supreme Court of the United States to the effect that any common carrier engaged in interstate commerce may not charge an employe and assign no reason beyond the fact that he belongs to a labor organization. In reference to this Justice Harlan has stated, "it is not within the functions of government—at least in the absence of any law to the contrary—to require any citizen in the course of his business and against his will to accept or retain the personal services of another, or to compel any person against his will, to perform personal services for another."

President Roosevelt has sent a message to Congress regarding the organizing of members of life-saving stations, who he says now receive on an average only about fifty dollars per month. He remarks: "The situation calls for immediate action. I earnestly urge some adequate form of relief for a body of men who have saved thousands of lives, often under circumstances of extreme peril, and millions of dollars' worth of property at a comparatively insignificant cost; whose valor never has been surpassed upon the field of battle; whose achievements have won world-wide recognition, and who are deserving of the nation's gratitude and protection."

The prosecution of Joseph M. Huston, John H. Sanborn and James M. Sumaker, William P. Snyder, William L. Mathews has been begun at Harrisburg upon the charge of conspiring "to cheat and defraud" the Commonwealth in furnishing the Capitol Building lately erected.

At a recent meeting of eminent educators in this city it was declared "that the great economic problem before our country is not so much the discovery of new natural resources as the more intensive utilization of our present opportunities and the increase in the productive power of every wage-earner. It is for this reason that this movement for industrial education is rapidly becoming the dominant educational problem of our time."

The twentieth annual meeting of the "Morris Refuge Association for Suffering Animals" in this city has lately been held. It is stated that the association now receives one thousand dollars per annum from the city at 777 and 7th co-operation. During the year 1907, 48,486 animals were received. One hundred were cared for at the refuge itself, and the remainder at its different branches. The agents made 21,603 calls, the police made 729 calls, and telephone calls with regard to sick and injured animals numbered 1980. As many as 277 animals were received in empty houses, by thoughtless owners were rescued and returned. Good dogs were found for one hundred and six animals. The greatest number of animals received in one day was 366, the busiest month in the year was the Eighth Month, when 6750 animals were looked after.

A young man in Newark, N. J., has lately been sentenced to eighteen months' imprisonment for having caused the death of a person by recklessly driving automobile at great speed in the centre of the city, with the street so crowded with people.

A decision has been rendered by the New Carolina County Court of General Sessions that the local opt law lately passed in Delaware is constitutional. At recent election all of the State excepting Wilmington and New Castle County adopted local option.

On the 1st instant, the King Carlos of Portugal and his son the Crown Prince Luiz were killed while riding in the streets of Lisbon by a band of armed men, who also attempted the life of the Queen and a younger son Manuel, unsuccessfully. Three the conspirators were killed by the mob and the police. The King and his son have been designated by revolutionists who were opposed to measures of reform in public service. The younger son now becomes ruler of Portugal under the name of Manuel II. Charles I. of Portugal was forty-five years old, and had reigned since 1889.

It has been recently stated as an evidence of a business capacity of the Chinese that "China is sending pig iron to San Francisco and underselling the Pittsburg market. All the northern section of China is one of the richest of the world in natural resources, and its irrigation engineers begin their work, the fields vary superior to those of Pennsylvania, and there is enough of the mineral on deposit to supply the world for ten thousand years. Only the surface of the deposits iron has been touched as yet, and it is difficult to point out the industrial future of the country."

Joseph Clark, a missionary, has lately addressed meeting in this city upon the barbarities inflicted upon the natives of Africa living in the State of Congo, whites acting under the authority of Leopold, King Belgium. After hearing his statements the Pennsylvania Auxiliary of the International Medical Mission Society decided to petition President Roosevelt and Secretary Root to take cognizance of the conditions of the Congo and alleviate, if possible, the sufferings of the natives. The secretary was instructed to communicate with the President and Secretary of State, and to members agreed to write individual letters of remonstrance. Joseph Clark said he had seenatives intended for failing to bring in their quota of rubber at the funerals of others who had died from ill-treatment since 1889.

### NOTICES.

WOMAN FRIEND of experience desires a position trust—manager, companion or caretaker of an elderly gentleman.

Address "F. W." Office of THE FRIEND.

WANTED.—By an experienced person a position companion, caretaker of an invalid, or housekeeper. Address "E." Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The stage meets trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:38 and 4:31 P. M., other trains will be on request. Stage fare fifteen cents. Leave Westtown at 7 P. M., twenty-five cents per way. To the school by telegraph, wire West Chester, or phone 114 A.

WM. B. HARVEY, Superintendent.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN at TUNESASA, N. Y. A man and woman Friend are wanted as Superintendent and Matron in this institution.

Application may be made to  
JOSEPH WISER, Woodbury, N. J.  
JOHN B. GARRETT, Rosemont, Pa.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Phila.

DIED.—At the home of her daughter, Eliza B. Gardner, at Moorestown, N. J., on the sixteenth of Ninth Month, 1906, SUSAN J. FAXSON, in the eighty-eight year of her age. A beloved member of Falls Month Meeting of Friends, Bucks Co., Pa.

Our loss is her gain.  
The late Mrs. Francis P. Knowles, Rollin, Lanawac Co., Mich., MARTHA M. BOWMAN, aged seventy-six years, fourth Month and ten day. A life-long member of the Society of Friends. She was deeply interested in all lines of religious and temperance work and died fully trusting her Saviour Jesus Christ. Our loss is her gain.

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

# THE FRIEND.

A Religious and Literary Journal.

OL. LXXXI.

SEVENTH-DAY, SECOND MONTH 15, 1908.

No. 32.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SPILEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

Printed from Walnut Street, between Third and Fourth.)

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

The Philadelphia Friends' Address on the Sacredness of Human Life" was issued too soon. A sense that it was called was about to be followed, and was followed, by abundant evidence in the form of; till now in the past year suicides in country have amounted to one thousand month, and murders or homicides one for your hour. This, though awful, is not surprising after a war-time, and in a skeptical era.

It is not likely that the perpetrators of one of these cases ever read our Tract; it is not unlikely that some are still living whose lives have been preserved through agency. Their staying alive has made noise; their killing would have been noise at the time. So the public remain ignorant of the savings of life effected by our act of faithfulness. It ought to be broadcast again. A new crop of life has arisen. Next year another incident will be on the scene. This class act to be continually reminded; then if are not open to instruction we are clear.

The reaper death seems during the past year and winter to have been making selections from among the heads of the sick in our Israel. Never within a long remembrance have our losses in elders and others, in less than five months, seemed fiercer in importance. A new order of sellers is about to succeed them. These could welcome, should they not jeopardize the old order of principles. We take alarm at new expressions of the unchanging truths, but we do deprecate the warping of old principle to make it fit a new session. That is where the new letter lies. So that these seven or eight vacancies be supplied by children of the light of the day, the loss will be repaired.

"We must remember this," says Anne Wakefield Richardson, in 'Old Scholars' Association,' at York, England, "when we, of all men, are beginning to recognize what must be done, in social work for the poor, the tempted, the unfortunate and the ignorant. Social work cannot be a substitute for religion. If we forget this, our work will tend to be shallow and our energy will be largely wasted in what an earlier Quaker generation knew as 'creaturely activity.' 'Mercy,' to be rich, powerful, efficacious, must in the last resort be founded upon worship, upon the mystery of our personal daily relationship to the Most High, the mystery which Jesus Christ came to illuminate and to assure to those who trust in Him."

## The Moral Damage of War.\*

Among the number of books published by Ginn & Company in the interest of the Peace movement, there is none more powerful in its denunciations of war than his exhibition of the disastrous consequences of the Boer war on the British people. Perhaps it is the concreteness of the case which makes the arraignment so impressive; we hear the indignant ring of personal experience, not the cool argument of theoretical reasoning. The author shows the evils of war not from the usual sentimental point of view, he does not arouse our pity with the unfortunate victims, nor our horror at the atrocities of war, but his rigorous appeal is addressed to our moral sense. The depth of his feeling, the seriousness of his purpose, and the sincerity of his wrath lend themselves to his language, which cannot fail to excite responsive chords in the hearts of his readers. What the author aims at is best said in his own words: "The last evil of war is not its ruin of cities, wasting of homes, burning of cornfields, not its plague, famine, or fire; for storm and earthquake, razing flame and devouring flood, lingering decline and swiftly fatal machine, rushing train and suffocating mine, ravage equally with the red field, whilst they are ignorant of the flagitiousness of war—the peculiar sin of which is that it corrupts while it consumes, that it demoralizes while it destroys. It is not because war kills that it is of the devil, but because it depraves; and it is because it depraves that it is condemned by the religious consciousness."

After a preface which is well worth reading, Walter Walsh treats in an introductory chapter on the immorality of war in itself, and points out how little all the intellectual arguments against war and all practical remedies avail in case one's own country is involved in an international conflict. He feels keenly the inconsistency of the Boer

war following immediately after the Hague convention, and the ill-will of many of the English peace advocates, who as soon as the war tocsin sounded, betrayed the principles they had so loudly proclaimed. "It is another evidence of the sincerity of the book that the author confines himself in his accusations almost entirely to his own country, taking his proofs and verifications principally from the incidents of the Boer war, just adding sufficient facts about American developments to make application to the whole Anglo-Saxon race. Not that he claims them to be any worse than the rest of the world—he does not fail to state that conditions are the same in all countries—but he avoids in this manner any suspicion of Phariseism and gives himself an example of that higher patriotism for which he pleads so earnestly throughout his book. He proceeds to show the depraving influence of war by devoting one chapter each to the moral change done to the nation, the child, the soldier, the politician, the journalist, the preacher, the missionary, the trader, the citizen, the patriot, the reformer. If one would look upon the book as a philosophical treatise, fault might be found with this arrangement. . . . But the demoralizing influence makes itself felt indirectly; the presence of the army, the instrument of war, is a temptation to use it for selfish ends, to make bold, to defy justice, to insult others, to try oppression at home. The reformer, of course, will not himself be deprived by war, but the interest of the public will be diverted from the desired improvements, and therefore his reforms will be prevented.

The convincing force of the book, however, is not entirely limited to the personality which is revealed in its language, but in the array of facts given by which the author supports his accusations and statements. In this respect the notes added to each chapter are, in some places, as interesting and valuable as the text itself.

He shows the repulsive forms in which the war-spirit clothes itself at home, "the brutality of the man in the street, the cowardly swagger of the music hall, the prostitution of the pulpit, to a heathen deity, the blood-lust fostered by the theatres, inculcated in schools, preached in churches, propagated by our women, professed by our children, practiced by all." Worse than "the infernal lyddite hurling its baleful vapors to the sky, thence spreading abroad over the fields till vegetation droops and every living thing sickens and dies," he finds "the more infernal exhalations that come reeking up from the hell heart of homeland till the whole atmosphere is thick with hate and murder;" worse than "the camp, the sentry on his rounds, the bugle note, the marshaling

\* From a review by Ernst Richard in the *Educational Review* of Walter Walsh's book published for the International Union by Ginn & Co., Boston. 75 cents.

of embattled hosts," he finds "the club, the exchange, the school, the church, the pedagogue pouring hate into the helpless ear of innocent childhood, the pulpiteer preaching hate where he was vowed to preach love, the journalist with his yellow sheet flaming the flame of hate, the politician piling fuel on the fires of hate, the stock jobber telegraphing hate for percentages, the mob roaring, rabid, riotous," "the [spirits] of hate and murder, of cruelty and revenge, of falsehood and covetousness, ceaselessly raging, devouring, howling, all in the burning [pandemonium] of a diseased and demented patriotism."

Thoughtful friends of peace have long ago gained the conviction that all success of the peace movement would be only temporary if not hollow altogether, if the war-spirit could not be quelled in the nursery and in the school. How necessary and how difficult a task this is, becomes evident from every page of the book. No thoughtful teacher, that is, no true educator, can afford to pass by its contents. It is he who helps in shaping the character of the future "politician, journalist, preacher, missionary, trader, citizen and patriot;" it is he who, so far, instead of trying to raise, through his pupils, the morality of his nation, has done his best to perpetuate that "moral duality" which gives one law for the individual, one for the community and by this not only continues international anarchy, but unbalances the moral judgment of each individual. Of especial interest is the chapter on "the moral damage of war to the child," which shows how the war spirit is fostered throughout childhood. The positive conclusion drawn from this state of affairs is reached by the author in the demand that "History must be rewritten from the standpoint of humanity," that "the human types held up before the mind of the generous and aspiring youth should be those of the saviors, not destroyers, of their kind—the antique sage and modern inventor, the saint of old and the altruists of to-day, the prophets, apostles, and philanthropists, slum-workers, explorers, and living martyrs of the age we live in." The necessity of such reformed history teaching has been explained repeatedly. That history is not the only branch of study in which the war spirit is fostered, is well-known.

Perhaps of the greatest value to the teacher will be a thoughtful consideration of what the author has to say on Patriotism. The next time she witnesses that wonderful "Salute to the Flag," which out of the free and spontaneous expression of a beautiful sentiment has made a mechanical, meaningless drill and formality, let her ponder over the sentiment expressed on page 397 of the book: "The honest lover of his country is he who endeavors to make the homeland homelike, the fatherland fatherly, the motherland motherly, which cannot be done by expansion and foreign war, but only by the arts proper to the spade and plow." It seems to the present writer that this conception of patriotism ought to be implanted in the soul of every boy and girl. If this be the case, some day books like "The Moral Damage of War," will be looked

upon with wonder that there ever have been times so barbarous as to provoke such scathing reproach. But, alas! to-day it is only too necessary that its voice should be heard and taken to heart by every person and its lesson should be learned and taught by every teacher.

Columbia University.

ERNST RICHARD.

SHALL ROUND TABLES FEED OUR LIFE OR OUR MEMORY?—The *Intelligencer* acknowledges an encouraging item as lately read in the *American Friend*, to the effect that in a society of young Friends at Fowler, Kansas, who are making a study of the History of Friends, a young woman read a paper on "Quaker Young People," which met the general approval of the Society, from which the following was quoted: "There is nothing inviting to young, strong manhood, which loves work and adventure, in a religion of simpers and poses and idle conditions of bliss. The legacy that Quakerism has left the young is a list of Christian graces. Reverence, simplicity, frugality, sincerity, frankness, honesty, steadiness, firmness, sympathy, gentleness, peaceableness, keepers of home, purity."

The *Intelligencer* adds: "If young Friends are imbibing such grand ideas of truth from their historical studies, we need not fear for the future of Quakerism, or indeed for the future of society at large, for if the virtues here presented 'shook the earth' in the eighteenth century, surely the enlightenment of the twentieth century will not be slow to perceive their value for all time. If present and succeeding generations can be infused with the idea that these virtues must be practiced to become available; that men and women of any age cannot live long upon the reputation of good ancestors, they will come great gain from such studies as are now being pursued in many places. If, however, this study is only taken up by reason of its present popularity, and no persevering attempt made to embody these virtues in daily living, all cause for encouragement will have disappeared, for there is but one way to obtain the crown of righteousness,—by the Cross of Christ,—which means the subjection of the human will to the Divine."

ILL CONSIDERED MARRIAGES.—And as parents have a natural right to approve of, and consent to, the marriage of their children; so this meeting doth earnestly desire that Friends' children would consult and advise with their parents and guardians in that great and weighty point, so essential to their happiness and comfort, before they let out their minds, or do entangle their affections; the too frequent examples that have happened to the contrary hereof, have caused lamentation in honest parents, and great affliction to themselves; which advice now given, is agreeable to what hath been frequently recommended by this meeting; to which we refer.—*London Epistle, 1723.*

FOLLOW after holiness, it will repay your pursuit.

### Latimer's Twelfth-Month-25th Cards.

In 1529, Latimer preached in Edwa Cambridge, two discourses known as "Sermons on the Cards." It was then custom to celebrate "Christmas" with ga at cards; and Latimer proposed to pro his hearers with two of Christ's cards.

The first card was Matthew v: 21, 23; the second the same verses, chapter 23 and 24; these discourses Latimer did not attack Romish doctrines nor even allude to free use of the Scriptures, but he sho how sin is to be overcome, and unfolded Gospel rule of charity, that it is the me not the act which is pleasing to God, great sensation was produced. Latimer's ponents saw that the sermons must be swered; so they put up a friar named Benham, who undertook the task with all confidence of his order. Latimer had d out "Christmas" cards; he, the friar, posed to teach the people the game "Christmas" dice; how to throw *cinqe quatre* so as to neutralize the Luthu opinions which Latimer had preached. quatre (4) were the forefathers of the chu Jerome, Augustine, Ambrose and Greg who were presumed to be opposed to free reading of Scripture; the *cinqe* were five passages in the New Testam from which the ingenious friar under to show the dangers which such lib would cause. With a smile of triumph asked: "Where Scripture saith, 'No l that layeth his hand to the plough and l eth back is meet for the kingdom of G will not the ploughman, when he ree these words be apt forthwith to cease f his plough, and then where will be the sing and harvest?' Likewise, also, when baker readeth, 'A little leaven leaveth the whole lump,' will he not forthwith be sparing in the use of leaven to the g injury of our health? So also, when simple man reads the words, 'If thine offend thee, pluck it out and cast it f thee,' incontinent he will pluck out his e and so the whole realm will be full of b men, to the great decay of the nation, the manifest loss of the King's grace, thus by reading of the Holy Scripture the whole realm come into confusion; when Master Latimer deals out his ca we cast our *cinqe quatre* upon them, lo, we have won the game."

Latimer was not the man to let the l off easy. He gave out that he would n the next First-day. The whole univer came out to hear him; and just before c mencing, Buckenham entered with his t about his face, and seated himself with air of importance in front of the pu "The baker and the ploughman," said L mer in his discourse, "might be safely t ed with the figurative language of Scrip since they were accustomed to the s manner of speech in everyday life." "E speech," he continued, "hath its metap so common and vulgar to all men that very painters do paint them on walls in houses. Only children and fools fa distinguish between the image which is and the thing which that image is int to represent. For example," he said, (

straight at Buckenham), "when they sit a fox preaching out of a friar's cowl, it is so mad as to take this to be a fox preacheth, but know well enough the meaning of the matter, which is to point us to what hypocrisy, craft, and dissimulation he hid many times in these friars' sins, willing us thereby to beware of them." This incident would be incredible were it for the many other proofs which exist of his ignorance and childishness which failed amongst the mass of the people.

A. F.

**Moral Training.**

Religious training is the most prominent part of Bible-school instruction; but the part that it includes moral training is somewhat overlooked. "The vital part of future culture," says Russell, "is not that which makes a man what he is intellectually, but that which makes him what he is in life and character." It is possible for Bible scholars to learn about God, and not learn to love him, to have a sufficient love for their fellows, to be students may for want of thorough instruction learn somewhat of their duty toward God, and yet fail to see their duty toward mankind.

Observation convinces us that Sabbath school pupils who grow up with full conviction that "honesty is the best policy" are frequently dishonest in small things, and sometimes are unable to resist temptation against larger thefts. The moral nature is

President Chadbourne, in speaking of the children of the common schools, says: "That which does not make prominent character as well as benevolence, law as well as liberty, honesty as well as thrift, and duty of life as well as enjoyment, should be stamped by every true educator as a curse and a curse, for so it will prove in the

religious training should also make prominent these four things, namely: law, justice, honesty, and purity of life.

God has established a law, and teaches us "obedience is better than sacrifice," obedience which God requires is threefold—obedience to God, to parents, and to those who are in authority." God's laws are just, and the one who fails in his duty toward any one of the three to whom he owes obedience is unjust to God and to the one he obeys. One knowing duty and failing to perform it is likewise doubly dishonest, making really a way toward impurity of

at home the child should learn obedience to parents and justice to brothers and sisters. The day-school teaches, and the path-school ought to teach, obedience to teachers and justice to school-mates. In the home and schools honesty and purity of character are to be taught by precept, example, and enforced practice.

That we term moral culture concerns the emotions, the will and the conscience. Parents often harden the natures of their children. They are fearful that the feelings of the boys may become girlish, and those of the girls sentimental. If there are evidences

of emotion they begin to anticipate nervousness.

The will must not be subdued, they say, for in this age a strong will is required to meet the buffetings of life. Some would allow the conscience to follow its own bent, for they do dislike "over-pious people."

According to John Swett, "Good moral training is of a high and complex character. 'Creeds pasted upon the memory,' says Spenser, 'good principles learned by rote, lessons in right and wrong, will not eradicate vicious propensities, though people, in spite of their experience as parents and as citizens, persist in hoping they will.' 'The difficulties of moral teaching,' says Bain, 'exceed in every way the difficulties of intellectual teaching.' In the child's moral nature sympathy is the ruling impulse, and influences the controlling power. If moral training consisted in telling children what is right and what is wrong, and in dealing out ethical maxims and proverbs; if it were enough to tell children it is wicked to lie, steal, or swear; if it would make boys honest and truthful to learn commandments by rote—then the teacher's task would be an easy one. 'Did you ever give a lesson in honesty?' asked Horace Mann of a teacher in England. 'No,' was the ready reply, 'that isn't necessary; they have the commandment in the catechism, you know!'

What, then, are some of the moral lessons to be taught? We would first suggest reverence. There should be reverence for the house of worship. It should not be entered as one might enter a stable; neither is it a place for hilarity nor rudeness. Then there should be reverence for the Scriptures. Pupils should handle the Bible as if they had respect for its contents and its author. Reverential demeanor during the school hour, especially during prayer and Scripture reading, should be required. Respect to teachers and officers should be thoroughly enforced. Lessons in justice are to be learned by a proper regard for the rights of classmates and neighboring classes. "Principles of proper decorum are to be established by the thorough government of the school by teachers and superintendent.

Lessons in these things and in truth, honesty and integrity are to be given in the teachings of the classes, in the demeanor of the officers, and in the management of the school.

While teaching that all things be done in the fear of the Lord, and in his name, let us teach that the "things" themselves are such as are worthy of followers of Christ.

—CHARLES HARLEY SMITH.

**TO ISOLATED FRIENDS, AND SMALL MEETINGS.**—We have been reminded, in this meeting, of such of our Friends as are in lonely situations, and few in number. We desire these may be concerned not to neglect their little meetings; but therein to wait upon the Lord, in whose presence there is life, and to have their expectations on Him alone; considering, that his tender compassion is not only to the multitude, but descends even to the two or three gathered in his name. Let this indeed be encouragement to all, to persevere in the practice of assembling

for the worship of God; and as all are in need of help from above, to strengthen them in the performance of their several duties; whether as parents, as heads of families, as children, or as servants; let us humbly trust that those who thus, in integrity of soul, honor Him, and endeavor to walk before Him with acceptance, will by Him be honored with his gracious assistance and support.

—London Epistle, 1794.

**Serious Inroads of Death Among Friends in 1690.**

ROBERT LODGE having kept his first love, and holden his integrity to the last, felt in the concluding scene that serenity of mind which supported him above the fear of death. To one of the Friends who visited him in his last sickness, he said: "The Lord knows my heart that I have served Him; and it hath been to me of more account, the gaining of one soul, than all my labor and travels." To another, "It is well with me, I have no disturbance in my mind," and to a third, "The Lord knows I was never commissioned to go any way, or to do any thing, but I have willingly answered Him, and the Lord hath been my rock and refuge, my shield and buckler, and my sanctuary; hath been with me all along to this day." His last expression was "Blessed be God, I have heavenly peace." In this peaceful temper of mind he breathed his last, like one falling into an easy sleep.

ROBERT BARCLAY was taken away in the prime of life, having attained only the forty-second year of his age; but in a life devoted as his was, to the love and service of his Creator and the employment of those remarkable talents with which his mind was enriched, to the propagation of pure religion among mankind, in the ordering of Divine wisdom, his life was long enough to answer the end of existence. His sickness was short, but having through life had his eye to a future state, he wanted not a long time of preparation for death. Jas. Dickenson, of Cumberland, paid him a visit when on his death bed, and as he sat by him they were favored with the feeling of the Divine power and presence, humbling and solacing their spirits; under the tendering affection whereof Robert Barclay expressed his love to all faithful Friends in England, who kept their integrity in the Truth, and desired James to remember him to Friends in Cumberland and Swarthmore, and the faithful everywhere, adding, "God is good still and though I am under a great weight of weakness and sickness, yet my peace flows; and this I know, whatever exercises may be permitted to come upon me, they shall tend to God's glory, and my salvation, and in that I rest." He died at his house at Uryan, Scotland, the third of Eighth Month, 1690.

GEORGE FOX had the comfort of a short illness, and his senses clear to the last. He survived his last ministerial labor only two days, being removed from works to rewards on the succeeding Third-day of the week, in perfect love and unity with his brethren, and in peace and good-will to all mankind, the thirteenth of Eleventh Month, 1690, in the sixty-seventh year of his age.

A. F.



## OUR YOUNGER FRIENDS.

## EASY KNOWLEDGE.

"How nice 'twould be if knowledge grew  
On bushes, as the berries do;  
Then we could plant our spelling seed  
And gather all the words we need;  
The sums from off our slates we'd wipe,  
And wait for figures to be ripe;  
And go into the fields and pick  
Whole bushels of arithmetic;  
Or, if we wished to learn Chinese,  
We'd just go out and shake the trees.  
And grammar then, in all the towns,  
Would grow with proper verbs and nouns;  
And in the gardens there would be  
Great bunches of geography;  
And all the passes-by would stop  
And marvel at the knowledge crop;  
And I my pen would cease to push,  
And pluck my verses from a bush!"  
[But wisdom says, if things came so,  
What means were left for me to grow?  
Unless by work it culture find,  
Mine would remain a baby mind.]

**MADLINE'S MESSAGE.**—It would not have seemed so terrible, Madeline's friends told each other, if only Madeline had not from a child so exulted in the mere joy of motion. But to think of Madeline—Madeline—robbed in one cruel moment of all that eager, abounding life, and condemned for whatever years were left to her to an invalid's couch and constant suffering!

If, they said to each other with choking voices, if only she had died and never known! But she had to know, and very soon. When, broken-hearted, her mother answered her questions, the girl asked to be left alone awhile "to think it out." And the mother, knowing that it must be, closed the door and left her alone—in her wilderness.

The struggle lasted days, while the mother waited and suffered with her. In those days Madeline went over and over it all—her happy past, the merry walk from school that windy afternoon, the sudden blow from a falling branch—and then the strange, dark world of imprisonment and pain. And at last one morning Madeline drew her mother's face down to hers.

"It's all right, dear," she said. "Tell the girls I want them to come—everybody. Tell them they needn't think they can leave me out—I won't be left."

Everybody came eagerly, for Madeline's sake first; and very soon they were coming for their own. Madeline's room to all the "old crowd", and to others, who, one by one, found their way in, became the place where every one turned instinctively with joy or hope or sorrow. And true to her word, Madeline did not let herself be "left out." She learned every kind of light and pretty work that weak hands could do; she kept up with all the new books, the latest interests. More than one gown was planned in Madeline's room.

"You may go to parties," she would laugh, "but parties come to me all the time."

In those twelve years that Madeline waited in her prison, she seldom, as the girls said, "talked religion," but soon after she had had a motto illuminated and hung at the foot of her bed. It was the old command to a people entering a strange land—"Be strong and of good courage, for the Lord thy God is with thee."

Madeline's eyes so often rested upon this as she talked that her friends began to notice it. And then they remembered that from the day Madeline's doors had opened to them no one had ever heard her complain.—*Exchange.*

WHEN a driver is seen beating his overloaded team most of those who pass by, whether grown-ups or children, regard such conduct with horror. Little girls turn away their faces and shudder, while boys are inclined to hurl abusive epithets at the cruel man, telling him he is a beast, and they would like to see him hitched to a wagon loaded with paving stones and driven by a horse. Both boys and girls are glad to hear afterward that such a merciless creature has been arrested for over-driving his team, and has been taken to court to be fined or imprisoned for his inhuman conduct.

It is to be hoped that the boys who berate a heartless driver in this fashion never pull the legs off of grasshoppers, or use live bait in fishing, or "sick" their dogs on a stray cat. Of course the tender-hearted little girls who cannot bear to see a horse ill-treated never need to be scolded for leaving their caged canary birds without either food or water.

There is an old saying: "Those who live in glass houses should not throw stones," and most young people are bright enough to understand its meaning.—*S. S. Advocate.*

**DO THE HARDEST THINGS FIRST.**—"Mother," said Ethel, "why do you always clean that lamp chimney first? I thought you said it was the hardest one of all to clean."  
"It is the hardest," said mother with a smile, "and that is the very reason why I always try to clean it first."

"But—" began Ethel, and then she stopped.

She was sitting beside the kitchen table dressing a doll, and watching mother at the same time. She liked to see the dim, sometimes smoky-looking chimneys become clean and shining as they were rubbed with the soft, crumpled paper.

Mother waited for Ethel to finish her sentence, but as she did not, said at length: "You see, this chimney is so tall and slender that it is hard to get my hand inside, or to rub it its full length; if I should do all the easy chimneys first, I might spend the whole time I was cleaning those in dreading the harder chimney. You know they say that 'dreading is often worse than doing,' so just think how much worse it would be to put it off."

Mother's eyes were smiling while she talked, and Ethel knew very well of what she was thinking. It had been only a few minutes before that she had said to her mother: "O, dear, I do so dread to study that arithmetic lesson. I'll study my spelling first." After the spelling had been studied, she had put off the arithmetic lesson a little longer, while she dressed her doll.

She put Evangeline's cape on very carefully and slowly as mother finished speaking, but when she began tying her cap strings, she did it with quick, little jerks. "Evangeline,"

she said, holding the doll up before her "I am going straight off to study my arithmetic lesson, and don't you dare to call away from it!"—*Id.*

## Extracts from the Diary of Abigail Vail.

(Concluded from page 245.)

Eleventh Month 6th, 1876. Attended meeting of the Boarding School at Barnville, Ohio. It was a time of favor and travail. I was enabled to plead with children to take up the cross, and yield to the strivings of the Spirit of Truth within the I reminded them that there was more joy to be found in surrendering all into the Divine Hand than in all the gratifications of time and sense. Prayer was offered through judges and counsellors might be raised from among them, and that the officers of the school might be so favored as to glorify our Father in Heaven in their lives and conversation.

We were at meeting at Stillwater—need of care in fulfilling the all-wise design of our Creator was referred to, and great faithfulness urged that a preparation might be experienced to build anew the broken walls of our Zion.

Relatives were assembled at my broth Samuel Walton's before leaving for a distant home. Our aged mother being very feeble, meeting again in mutability seemed doubtful. We were brought up a solemnizing covering and supplication offered for our afflicted parent, that the Lord God might be her rock and refuge, that her Redeemer would go with her through the dark valley and shadow of death, and that we all might be so strengthened that the remnant of our lives might be dedicated to the Lord's cause.

Hannah Stratton followed in a lively earnest prayer for the afflicted one, that he might be sent from the Sanctuary of strength given from Zion. It was a tin when the Wing of Ancient Goodness was sensibly near to our refreshment,—may the praise be given to Him to whom alone it is due, and all flesh be humbled before Him. This was the final farewell to our beloved mother.

[Arriving at home the acknowledgment of the feeling of unprofitable servant is mingled with peace in the retrospect, and longing for greater dedication and more willing surrender to the Divine Will.]  
Oh! help me to stand continually ready to go in thy bidding, poor and unworthy as I am. Thou alone can enable me to live in a state of constant watchfulness that I may speak the word in season.

Attended our Monthly Meeting and returned the minute granted me for the Easter visit. Ellwood Dean was present, and Holm Help was near, humbling and contriting. E. D. has been with us ten weeks and has often been dipped into a sense of condition in a remarkable manner—an evidence that we are still the objects of redeeming love and mercy. Oh! the lukewarmness that prevail, and the lifelessness of some who have known better days. May it please the Great Head of his Church to arise for his own Name and Truth's sake. Surely if there is not



coming out of the hindering things, a wilderness state must more and more prevail. Oh Lord, may thy pure Spirit rule in our assemblies.

In inscrutable wisdom the subject of these memoirs was now permitted to pass through deep waters, yet her spiritual life was given for a prey, and the clothing of meekness and Christlikeness shone out in the darkest hours of her pilgrimage to the convincing of those for whom she travailed in spirit and toward whom her love flowed a river.

The hand of death removing her dear earthly companion, events beyond human or control changed her earthly habitation to Philadelphia, where she found a place

of loving service, and way opened for an extensive visit to the families of her own early Meeting, which was accomplished. His finished labor of love, which had long been upon her spirit, released her for a quiet retreat to Pasadena, California, where in love with all mankind, and in the overflows of heavenly peace, her earthly life closed on the twelfth day of the First Month, 1900.

As the fathers, the mothers and the prophets fill up their measure of service and suffering and are called to their reckoning, leaving other hands and other hearts the concern so fervently engaged their own, the question arises, are we of this generation, with our superior advantages, as quick of understanding in Divine things as they were? We as earnest to know and do the Divine will as they, and as willing to spend and be content? If such be the case there will not be wanting faithful ones waiting and willing to hear and to heed the call to service, and the Lord's work will abound in the earth. Faith and Light will inspire to greater faithfulness and quickened zeal and renewed peace and trust.

#### The Younger Members of Canada Yearly Meeting.

Dear Friends:—I feel to address you as to your own children in love and fellowship of the Gospel of Christ Jesus our Lord. The language of our Saviour to Peter came forcibly before me as I thought of you—"Simon, son of Jonas, lovest thou me?" When he answered saying: "Yea, Lord; thou knowest that I love thee." The Saviour said: "Feed my sheep." We cannot grow without food; our bodies would soon sicken and die; even so we need that spiritual nourishment to sustain our spiritual health, and as we can receive only from Him who speaks the bread of life and hands it forth. In the present day there are great pretensions to religion with many people and many different kinds or modes of worship, all professing to be right in the sight of God. The apostle said, "Beloved, believe not every spirit, but try the spirits, whether they be of God." Did you, dear friends, ever see the different kinds of religions or spirits whether they would stand the test of Scripture, yea or nay? It is an important thing, when we join with any religious denomination, to know whether the doctrine is true and such as is pleasing to God. Prior to the

time of the birth of our Saviour, the worship practiced was in outward offerings and sacrifices—the Jews worshipping at Jerusalem and the Samaritans at Mount Gerizim in Samaria. When Jesus sat on Jacob's well there came a woman to draw water. They talked together and in the conversation Jesus told her that "The hour cometh and now is when the true worshipper shall worship the Father in spirit and in truth," adding "for the Father seeketh such to worship Him."

Now as spiritual worship can be performed only between God who is a spirit and our spirits, and as none other worship is acceptable to Him, it becomes us to examine for ourselves the creeds or doctrines of the different denominations to know whether the worship practiced by them is spiritual. You, my dear young friends, have been brought up as members of the Society of Friends, while at the same time many of you have mingled with, and joined in the worship practiced by other denominations; and even at the present time are mingling with them. Every true worshipper is born of God and must be a son or daughter of God, before he or she can worship the Father in spirit and in truth. George Fox in the beginning of his spiritual exercises withdrew from all professors of religion of every sort, not joining with any, but retiring inwardly where he found that which alone could show him his condition; which was, and is, the inward Teacher, Christ Jesus by the Holy Spirit in the heart of every man. Thus in the fullness of time God sent him forth to turn men to the Light from God within themselves, which was their condemnation while in sin and their joy as they turned to and obeyed it.

As Friends gathered to be a people they retired by themselves to wait upon and seek after God in silence for the arising of that Life which alone could give them ability to worship the Father in spirit as He desires. They also found that as they abode in the Light made manifest to them it showed them that they were to separate themselves from the world and its vain customs, forms and worship, all of which they denied and testified against. Now as soon as these high professors saw there was a people who testified that their deeds were evil (though they were making great pretensions of being the followers of Christ who is declared to be the "Prince of Peace"), they showed of what spirit they were by rising up in persecution against them, causing many to be cast into prison, others to bear cruel whippings; and some were even put to death rather than forsake their peaceable principles, suffering all for Christ's sake. Now the people with whom you mingle in religious intercourse hold the same doctrines as did those from whom ancient Friends withdrew. They not only hate their enemies, but go to war and kill them, thus breaking and setting at naught the command of Christ who said: "Love your enemies." They freely take oaths, disobeying Him whom they profess to serve. Also in their modes of worship—they hire and pay their ministers, engaging them for stated times and amount of wages. There is no precedent found in

Scripture for any such thing. The command was and is, "Freely ye have received, freely give." They partake of the "Ordinances," such as the "Passover Supper" and "Water Baptism." The apostle said, "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Thus we find all these outward services were ended when Christ was crucified and now only spiritual worship is acceptable to God.

How can you join in fellowship with such as these? I entreat of you to examine these things for yourselves, for the Holy Spirit leadeth into all truth, and, as you follow it, will lead you out of all false worship, and will reveal to you, as you abide in it, the hidden wisdom of God which is revealed to those only who are in Christ Jesus our Lord. I fear for some of you, lest you be drawn away from the simplicity of the Gospel into outward forms and ceremonies, which please only the natural man; though, as the apostle saith, "Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh," which are a shadow of things to come, but the body is of Christ. The Saviour saw that there would be a great falling away and made a gracious provision for his obedient children who would remain faithful to Him and serve Him in spirit and in truth. He saw also that they would be scattered and be as one of an hundred and two of a thousand, and to comfort them He said: "Where two or three are gathered together in my name, there am I in the midst of them." Be not discouraged, therefore, but trust in God, holding fast those precious principles and doctrines which our forefathers suffered so much to gain and which are handed down to us as a precious heritage.

Keep to your own meetings; abstain from everything that would draw you away from the simplicity of the Gospel as it is in Christ Jesus our Lord; wait for the arising of that life which will quicken you and give you to see your true condition before God; and as you abide in it you will become established in the everlasting truth and be as pillars in the house of our God which shall go no more out forever. Your eternal happiness depends on your obedience to the voice of the Holy Spirit which is given you to guide you into all truth. "Cast not away, therefore, your confidence, which hath great recompense of reward;" but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen."

JEREMIAH LAPP.

LORNEVILLE, First Month 2nd, 1908.

The need of to-day is peace, and peace with honor—peace between nations, comity between States, good temper as well as honesty between individuals.—Gov. GUILD.

God promises to cleanse us, and then exhorts us to cleanse ourselves because we have such promises. 2 Cor. vii: 1.

### The Significance of Birthright Membership.

(Continued from page 242.)

In the year 1896, there appeared in one of the issues of the *Friends' Quarterly Examiner*, published in London, a series of articles by different English Friends entitled "A Symposium on Birthright Membership." Under this head appear some eight papers—five in favor of Birthright Membership and the other three opposed to its retention. In the most important of the latter seven points are taken for granted. The first of these reads:

"1. That the Society of Friends claims to be a Christian Church and not a mere association of moral and philanthropic people with particular views on certain subjects."

This to my mind is the *crux* of the whole matter. If this be true—and the Uniform Discipline so claims—then not only is Birthright Membership illogical but *absolutely wrong*. We cannot possibly claim rightly that by birth alone our members are admitted into Christ's Church. It is because they look at the subject from this standpoint that justifies the course taken by the Five Years' Meeting. There was no other course for them to pursue, so long as they were agreed that their organization constitutes a branch of the Church. No other position regarding membership was tenable.

But has this English Friend any authority for this statement which he puts down as axiomatic? Do we claim for ourselves that our Society constitutes a Christian Church?

I do not wish to entangle myself in any theological discussion, but it may be of some help to us in looking at this subject to recall for a moment the view concerning the Christian Church as held by Friends in the early days.

Those Friends disclaimed any such assumption. We are a *religious society*, not a *church*.

Regarding the True Church of Christ, John Woolman says:

There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows they become brethren."

And on this subject we learn further from Robert Barclay—I read from Thos. P. Cope's *Abridgement to the Apology*—Proposition X:

"The Church, according to the grammatical signification of the word, as it is used in the Holy Scripture, signifies an assembly or gathering of many into one place; being no other thing but the society or company of such as God hath called out of the world, and worldly spirit to walk in his Light and Life. The church then so defined is to be considered, as it comprehends all that are thus called and gathered truly by God, both such as are yet in this inferior world, and such as having already laid down the earthly tabernacle are passed into their heavenly mansion, which together do make up the one Catholic Church, concerning which there is

so much controversy. Out of which church we freely acknowledge there can be no salvation; because under this church and its denomination are comprehended all, and as many, of whatsoever nation, kindred, tongue or people they be, though outwardly strangers, and remote from those who profess Christ and Christianity in words, and have the benefit of the Scriptures, are such as become obedient to the holy light and testimony of God in their hearts, so as to become sanctified by it, and cleansed from the evils of their ways.

"There may be members therefore of this Catholic Church, both among heathens, Turks, Jews, and all the several sorts of Christians, men and women of integrity and simplicity of heart, who though blinded in some things in their understanding, and perhaps burdened with the superstitions and formality of the several sects in which they are engrossed, yet being upright in their hearts before the Lord, chiefly aiming and laboring to be delivered from iniquity, and loving to follow righteousness, are by the secret touches of this holy light in their souls enlivened and quickened, thereby secretly united to God, and there-through become true members of this Catholic Church.

"Secondly, the church is to be considered as it signifies a certain number of persons gathered by God's Spirit, and by the testimony of his servants raised up for that end, unto the belief of the true principles and doctrines of the Christian faith, who through their hearts being united by the same love, and their understandings informed in the same truths, assemble together to wait upon God, to worship Him, and to bear a joint testimony for the truth against error, suffering for the same, and so becoming through this fellowship as one family and household in certain respects, do each of them watch over, teach, instruct and care for one another, according to their several measures and attainments; such were the churches of the primitive times gathered by the apostles.

"To be a member then of the Catholic Church, there is need of the inward calling of God by his Light in the heart, and a being leavened into the nature and spirit of it, so as to forsake unrighteousness, and be turned to righteousness, and in the inwardness of the mind, to be cut out of the wild olive-tree of our own first fallen nature, and ingrafted into Christ by his Word and Spirit in the heart.

"To be a member of a particular church of Christ, as this inward work is indispensably necessary, so is also the outward profession of, and belief in, Jesus Christ, and those holy truths delivered by his Spirit in the Scriptures; seeing the testimony of the Spirit recorded in the Scriptures, doth answer the testimony of the same Spirit in the heart, even as face answereth face in a glass. Hence it follows, that the inward work of holiness and forsaking iniquity is necessary in every respect to the being a member in the church of Christ; and that the outward profession is necessary to be a member of a particular gathered church, but not to the being a member of the Catholic Church."

We hope sincerely that our Society includes within its membership one of these

particular churches of Christ. From the upright lives, powerful for good, lived by many among us we are assured that there are some who have, in good degree, attained to membership in the "body of Christ." But for our Society as a whole we may make no such assertion. We are but an association of those who—more or less earnestly—are trying to apply our inspiration—who are "striving to enter in."

(To be concluded.)

**PRESERVATION IN DANGER.**—Many years ago, a few members of the Society of Friends went to live in the northern part of the state of New York. Soon after their removal to that place, a war broke out between England and this country. They were not far from Canada, which belonged to the English, and the Indians from that province often came to kill and plunder the Americans. Great distress was caused among those who lived in that part of the land, and many persons moved away to places where they thought they would be in less danger of being robbed or killed. These Friends were advised to move, as many of their neighbors had done, but they remained at their homes, believing that their Heavenly Father was able to protect them there.

One day, when they were sitting quietly in meeting, an Indian came and peeped at them round the door-post. I suppose it was in the summer time, for the door was open. Some of those within were no doubt alarmed at the sight, for they knew that the Indians had killed many of their neighbors and burnt their houses, and carried away their goods. But they sat still and said not a word. The Indian, seeing that no one moved, stepped forward and took a full view of all in the house. Then he called his company of Indians in, and they put their guns in one corner of the room, sat down with the Friends, and remained till the meeting closed.

After meeting, one of the Friends present invited them to his house, and put a cheese and what bread he had upon the table, and told them to help themselves. They did so, then went quietly away without doing any injury. Before they left, the leader of the band said, that they had surrounded the meeting house, intending to kill all that were in it, "but," said he, "when we saw you sitting with your door open, and without weapons of defence, we felt no longer any desire to hurt you—we would have fought for you."

Thus we see that these Friends were cared for and protected by their Heavenly Father, for it was doubtless his power that softened the hearts and changed the cruel design of those fierce warriors of the wilderness, and saved his people from harm.

### TWO WENT UP TO THE TEMPLE TO PRAY.

Two went to pray? or, rather say,  
One went to brag and the other to pray;

One stands up close and treads on high,  
Where the other dares not lend his eye;

One nearer to God's altar trod,  
The other to the altar's God.

RICHARD CRASHAW.

### Of Reading Many Books.

A rich lady of seventy-three years has the record for reading, says a Chicago librarian. "She has read, our books show, over fifteen thousand volumes, three hundred volumes a year, since the year 1854." He also states that the average subscriber reads in the course of a year from seventy-five to one hundred volumes, "though we have many clients who get through two hundred volumes every twelve months. Those who buy their books read much less. The bookbuyer who reads one hundred books in a year is a very rare bird." We venture the proposition that that lady does very little thinking and would be very much confused if questioned about the books she had read. We venture also the assertion that the clients who get through two hundred volumes every twelve months read mostly novels, and the majority of them of the flimsy sort. We venture another statement, that the large majority of his omnivorous readers are women, and women that do not have to earn their own living. Another thing is suggested. The bookbuyer usually purchases a book for some reason operating prior to the selection, except when he is merely buying to make up a library. Even then he is likely to have a reason for the purchase of a larger number. Having that reason the reading of the books meet a mind prepared to assimilate. Thus he or she can be called upon months and years afterward to give in opinion concerning or to quote in substance the most important part of the contents of the work. A person who gives a week to reading and reflection upon a book of importance, either for facts, reasoning or style, and who reflects on what he reads, will be educated at the end of the first year; remarkably so at the end of the second year; and in four or five years be competent to converse upon almost any subject with almost any person.—*Christian Advocate.*

### Walking With God.

Man was made to be the friend and companion of God. It is a great mystery but a wonderful fact. God put into man just such a spirit as He wishes to associate and commune with. Enoch walked with God, and Noah walked with God, and Abraham was the friend of God. All through the Bible we find God calling men to come to Him, to be reconciled to Him, and to cleave to Him. Of course, all this is for man's good. We often say God does not need man but man needs God. Let us be on our guard when we speak thus. It is not at all certain that it is not for the delight and joy of the Lord as well as for the comfort and salvation of man that he is called to return unto the Lord. The Father is not content without the son who is lost.

God has promised, not only to be with us, but to dwell in us. We may be conscious of his presence. He will manifest Himself unto us. We know what it is to live a whole year in perfect love and friendship with a human spirit. There is no break in the delightful relationship from the beginning to the end of the year. This friendship is tried. The world is full of trials of love

and friendship. But when the relation is genuine, it may be tried every day, but is not broken, nay, it is not strained. The cord holds. Not one moment of doubt arises. So one may live one whole year in perfect love and friendship with God. This friendship also is tried, but it is too strong, too precious to be strained. One may not think of it every moment. He may not be sensible of the great fact every hour. But the relation is not strained for all that. The tie is as strong when the thoughts are fixed on something else as when engaged in fervent prayer.

It is not enough to be near to God during the years of innocent infancy and childhood. It is not enough to walk with God through the valley of the shadow of death. Everyone wishes to be with God then. It is not enough to be with God in eternity. We all hope to be with Him forever. But it is not reasonable to expect that we shall be with Him in heaven if we live apart from Him in this world. We are called to walk with God through the dangers, the sorrows, the prosperity and adversity of this world. It is not enough to have his blessing, we need Him. His gifts are good, but He is best of all.

Not thy gifts I seek, O Lord,  
Not thy gifts, but Thee.  
What were all thy boundless store  
Without Theyself? What less or more?  
Not thy gifts, but Thee.

One day with God in the world is a high day, a day of holy emotions and high thoughts, a day of peace and joy and love, like unto one of the days of heaven upon earth. One year with God is a golden year, a year of jubilee. Then He is with us and in us, ruling our spirit, imparting strength to our arm, breathing courage and peace into our heart, and completely satisfying the soul.

My God, the spring of all my joys,  
The life of my delights;  
The glory of my brightest days,  
And comfort of my nights;

In darkest shades if Thou appear,  
My dawning is begun;  
Thou art my soul's rising morning star,  
And Thou my bright sun.

Shall the new year be a year with God  
or a year without Him?—ANON.

### American Teaching Around The World.

In an interesting article with the above title in the *World's Work* for Second Month, Edgar Allen Forbes says:—"If a man in quest of material for an American educational exhibit were to sail out of San Francisco Bay with a phonograph recorder, he would come up on the other side of Sandy Hook with a polyglot collection of records that would give the people of the United States a new conception of their part in the world's advance toward light. His audience might hear a spelling-class recite in the tuneful Hawaiian tongue, or listen to Moros, Tagalogs and Igorrotes reading from the same McGuffie's Reader. A change of records might bring the sound of little Japanese reciting geography, or of Chinese repeating the multiplication table in a dozen dialects. Another record would tell in quaint

Siamese, the difference between a transitive and an intransitive verb, or conjugate the verb "to be" in any one of the languages of India. One might hear a professor from Pennsylvania lecturing on anatomy to a class of young men in the ancient kingdom of Darius; or a young woman from Massachusetts explaining the mysteries of an eclipse to a group of girls in Constantinople; or a Princeton man telling, in Arabic, the relation between a major and a minor premise. Manual training teachers would recognize the sound of hammer and plane from the headwaters of the Nile and of the Euphrates, the ring of an anvil on the southern slopes of the Himalayas, or the hum of a circular saw on the Congo or the Niger. When the audience had listened to all this, and "My Country, 'tis of Thee," in Esquimaux and in Spanish, the exhibit of American teaching would only have begun."

We have an errand to every one whose life we touch. There are hungry-hearted ones who need love and sympathy. We cannot estimate the value of our influence as helpers to those who need help. The word comfort means to strengthen. We have comforted a sorrowing one only when we have made him stronger. The best service we can give to those who are in grief is to lead him into the presence of Christ and leave him there alone with Him.

A gloomy and discouraged face hurts every one who looks upon it, leaves a shadow upon other lives, and make them a little less fit for the struggles, the tasks and the duties before them.—*Taken from J. R. MILLER'S, "Finding the way."*

### Bodies Bearing the Name of Friends.

This may communicate to recent and former Westtown pupils their first tidings of the decease of their late beloved Superintendent, EDWARD G. SMEDLEY, who passed away on Second Month 5th, at his home at Lima, Pa. "His uniformly kind spirit, even disposition, and well-balanced judgment on which Friends of his Monthly and Quarterly Meeting reposed with confidence, will be seriously missed; and the memory of his quiet and faithful usefulness at Westtown School will be treasured among her excellent influences.

### Westtown Notes.

Job S. Gidley waded the School over last First-day and his visit was enjoyed by teachers and pupils. At the meeting for worship his service was helpful and much appreciated.

The sixth Weston Contest in Elocution took place on the evening of the 8th in the presence of the members of the School and about one hundred and fifty visitors. Davis H. Forsythe, Ellen C. Carter and Benjamin Cadbury were the judges and their decision met with general approval, giving first honors to Esther A. Balderston, second to Mary C. Biddle and third to Marion F. Engle.

Thomas K. Brown gave the boys a valuable talk on First-day evening on "The Friendly Idea of Making Money" and he also spoke to the girls on "The Friendly Idea of Spending It," both of which addresses were greatly appreciated.

### Gathered Notes.

The third edition of the "Federation of the World," by Benjamin F. Trueblood, has recently been published by Houghton, Mifflin & Co. Two new chapters have been added, dealing with the first and second Hague Conferences and their results.

It is a common saying that ministers' sons turn out badly. Well, don't you believe it. There is a noted French scientist who has studied into this subject, and he has a long list of names to prove that the sons of ministers make up the larger number of the world's

great men. Here, for instance, are some of the names: Agassiz, Hallam, Jonathan Edwards, Whately, Parman, Bancroft, the Wesleys, Beechers and Spurgeons, Cowper, Coleridge, Tenyson, Lowell, Holmes, Emerson, Charles Kingsley, Matthew Arnold, Dean Stanley, Macaulay, Sir Christopher Wren, Thackeray, Sir Joshua Reynolds, Swift, Sterne, Harlitt, Presidents Cleveland and Arthur, Peter Stavros, Adamson, Hudson, Timothy Dwight, Henry Clay, Fitz-Greene Halleck, Morse, the inventor; Justices Field and Brewer, Senator DOLLIVER, and others.—*American Boy.*

The right thing has been done for once in a students' riot. The University of Pennsylvania sophomores, in an attempt to break up a freshman banquet, pretty nearly wrecked the restaurant. The police were called in and three of the young men arrested, held in bail for trial, and instructed meanwhile to pay the damages, amounting to a thousand dollars and more. It is to be hoped that they will not be left off with paying the damages, and the university authorities ought to have something to say and do.—*The Independent.*

It may be fairly taken for granted that the average minister preaches about one hour a week, omitting, of course, any calculation of what he may do on a week night, and his people may fairly expect him to use that hour to preach the Gospel in its fullest and most inclusive sense. We are led to say this by a complaint recently made by a layman to Bishop Potter. The complaint was couched in these words: "To-day I attended a certain church. The solemn and lovely choral service was perfect; almost the entire service was exquisitely rendered. And then a curate got up and preached about the financial panic, ending with some original reflections as to the Bible and comparative policy, and spoiled even the force of that maxim by his callowness. I could, I think, have endured it to-day. But as I have now had about seventeen years of it in this very church edifice, I am almost driven to address you this letter." "We know how easy it is to become a critic, but we feel that in the case of the minister it is not just. We are amazed at the themes of sermons that come under our notice from time to time. One would almost think that the newspaper was the text book in some pulpits, rather than the Bible. This is strange and odd, and the hungry people are not fed." "Would it be fairer to say that the reason why so many are disaffected from the Church is because the pulpit has overlaid its chief duty of preaching the Gospel with subjects that smack of the newspapers?"—*Episcopal Recorder.*

THE NEW BIBLICAL MANUSCRIPT.—The announcement made by Professor H. A. Saunders, of the University of Michigan last week, as to the nature of the Freer Bible manuscript acquired by him from excavations in Egypt is very interesting and whets appetite for more. It says it covers two-thirds of the Bible and compares for value with the three best and oldest manuscripts, the Sinaitic, Vatican and Alexandrian. Professor Saunders puts the age from 400 to 600 A. D., and imagines it was buried and lost at the time of the Moslem invasion of Egypt in 642. It tells us that it does not contain the Revelation of John, but that it probably contains the Revelation of St. Peter, which was found in the same place some years ago. It is well known that the Revelation of St. John came late into the canon and is not in the oldest of manuscripts, the Vatican, although it is in the oldest of the Bible (the Arabians) and in the Alexandrian. But the late discovery of the Revelation of Peter proves that it by no means compares in value with that of John, and that the Church was right in putting John rather than Peter into the canon.—*The Independent.*

WHILE in a Christian State Governor Hughes is engaged in an almost hopeless effort to abolish gambling at racetracks, in a pagan Japan a proposition is inflaming the people. The diet asking the prohibition of horse-racing is on the ground that it does not improve the breed of horses and does injure the breed of men.

MORE SCRAP IRON.—Will the nations never cease provoking each other to greater military extravagance? *The Independent* writes: "Will no agreement be made between them to limit expenses for more battleships until each nation shall hope to surpass in expenditure all its neighbors, and all on the plea of insurance for peace? It seems impossible to see an end of this enormous waste, for all the wealth and labor spent in military supplies, ships or iron, is so much taken from productive industry. It gives neither food nor shelter nor

clothing, nor even the comforts and luxuries of life. Here is Great Britain determined to keep a navy equal to the sum of any two other Powers. And here is the United States determined to be no lower than second; and here is Germany fully planning to surpass either the United States or France. Great Britain built a new and much more powerful "Dreadnought" and now Germany plans to have sixteen Dreadnoughts in six years, and forty-seven in twelve years. We can hardly hope to keep up with that rate of production of scrap-iron; for scrap-iron we all hope it will be; and we believe it will be before many years. Whatever rulers might be, it is not probable that we will submit many years longer to settle their differences by murder.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has lately issued a message designed for the public generally, denying that he has used Federal patronage in making appointments to office with the view of promoting the eligibility of any candidate for the Presidency.

It is stated that there are nearly fifty thousand textile mill operatives in this city, most of whom are out of employment and in want, and much suffering among them is reported.

Doctor Kebler of the Bureau of Chemistry in Washington, states that the powerful drug cocaine has been found to be an ingredient in many of the popular soda water preparations. It is also found in morphia as an ingredient in many of the popular nostrums. He says: "A large number of proprietary remedies had been forced to change their formulae by the new law. Those which made false statements as to their contents would be barred from sale."

The Supreme Court has lately announced a decision that a boycott which is of such a character as to restrain trade renders every one of the members of a labor union, which organizes the boycott personally liable for three-fold damages to the firm or individual boycotted.

It is stated that in New York gamblers upon racing in that State take from the public annually more than one hundred and fifty million dollars. Governor Hughes of that State, with others, is making an earnest effort to have legislation passed to lessen this evil.

Bishop William C. Doane of the Albany Episcopal diocese, has sent to the clergy of his diocese a letter on anti-race track gambling legislation, which contains the following: "Disguised under innumerable forms, some seemingly innocent and harmless, the passion for gambling, tolerated and indulged in for private amusements and in public entertainments, an apparent dullness of conscience as to its sin which is anxious and alarming. Wherever it is done, in pool-rooms or in parlors, on the track or in public entertainments for charity, it is essentially wicked and full of evil consequences, and the reasons are plain to see and easy to find. Its root is the deadly sin of covetousness—the desire to get something for nothing."

It is stated that Conrad Skarstedt, a Swedish horticulturist, is in New York to attempt to introduce in America the *Ignon berry*, which is similar to the American *strawberry*. The berry is a popular fruit in Sweden, and he believes it will prove a success in America. If successful in introducing it he will promote farms for its culture and factories for preparing it for market.

The twenty-fourth annual report of the United States Civil Service Commission, lately made public, shows that the total number of officers and employees of the executive civil service, Sixth Month 30th, 1907, to have been 337,000. Of this number 106,918 were subject to examination, an increase of 12,709 over the previous year. One hundred and forty thousand persons were not subject to the examination.

The ordinance recently passed by the Peard of Aldermen, forbidding women to smoke in public places, has been vetoed by Mayor McClellan. The Mayor states that the Aldermen have no power to make such a law.

The eighth of this month was the coldest day experienced in parts of the State for three or four years. A temperature of twenty degrees below zero, to have been below zero was observed near Oil City, Pa.

Coldest weather ever recorded in New York State was recorded on the fifth in the northern part of the State. At Saranac Lake the temperature ranged from forty-two to fifty degrees below zero, and at Canton forty-two below. Forty-two below was recorded at Ballston.

It is stated that in New York City at least ninety thousand union laborers are now out of employment, a greater number than at any time since 1893. A large

proportion of the idleness is due to the financial situation, and not to labor disputes or sickness.

FOREIGN.—Estimates of the amounts needed for the relief of sufferers in Russia during the coming year are increasing steadily on account of the unfavorable news regarding the condition of the winter crops, which are reported to be almost a total loss.

The former premier of Portugal, Franco, left the country secretly for Madrid, after the recent assassination of the king and his son, the crown prince and the administration of the Government is now in the hands of officials who were strenuously opposed to Franco's policy. It is stated that the government, in making an appeal to the country to obey the law, sets an example by removing as far as possible all traces of the exceptional regime of Franco, annulling the powers conferred in the hands of the Cabinet, restoring the liberty of the press and parliamentary immunity, revoking the municipal bodies appointed by the former Premier and abolishing the exceptional powers conferred upon police tribunals. It does not grant amnesty, but political prisoners may now go before the courts to be tried in accordance with the law. The election will be held as soon as possible and the people will make their response.

An effort lately made at Oporto to establish a republic has failed, and a number of conspirators were arrested. Letters from Egypt say that great archaeological interest has been aroused by the discovery of the tomb of the King, who is believed to have the jewels of the wife of Seti II. were found, who lived about 1300 years before Christ. The importance of the find lies in the fact that although the actual mummy of the queen has not been found, the bracelets of solid gold and the huge earring and elaborately worked rings, with accessories, will tell the story of her life.

It is stated that there has been a battle between the French and the Moors near Settat, Morocco, in which ten thousand Moors were killed or wounded.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from the following:

Received from B. L. Wick, Agt., Iowa, \$12, being \$2 each for Axel Melberg, Ole G. Sevig, Lars Taw, Andrew Tom, Caroline Meltvold to No. 16, vel. 82, and T. G. Tow to No. 14, vel. 82.

#### NOTICES.

WOMAN FRIEND of experience desires a position or trust in kitchen, companion or caretaker of an elderly gentleman. Address "F. W." Office of THE FRIEND.

WANTED.—By an experienced person a position a companion, caretaker of an invalid, or housekeeper. Address "E." Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Ego Street Station, Philadelphia at 6:40 and 8:21 P. M. 38 and 43 P. M., other trains will be met when required; stage fare fifteen cents after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, Ed. phone 114 A.

WM. B. HARVEY, Superintendent.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN at TURESSA, N. Y. A man and woman Friend are wanted as Superintendent and Matron for this Institution.

Application may be made to  
 JOSIAH WARETT, Woodbury, N. J.  
 JOHN B. GARRETT, Rosemont, N. J.  
 or GEO. J. SCATTERGOOD, 626 Spruce St., Phila.

DIED.—Eleventh Month 4th, 1907, at his late residence, Rancocas, New Jersey, ELIZABETH HILYARD HAINES, wife of ERYMAN D. HAINES, aged sixty-five years. A member of Rancocas Preparative and Burlington Monthly Meeting of Friends. Her relatives and friends have the comforting assurance that her end was peace.  
 In West Bradford, Chester Co., Pa., the second of Eleventh Month, 1907, SAMUEL WORTH, in the seventy-fifth year of his age. He was kind and generous to a fault; an earnest Christian; a firm believer in the principles and doctrines of Friends in their primitive simplicity; and a member and very regular attendant of West Chester Meeting.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SECOND MONTH 22, 1908.

No. 33.

PUBLISHED WEEKLY.

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

subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,

NO. 207 WALNUT PLACE,

PHILADELPHIA.

sent from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

## Severe Condemnation of the Theatre.

At a time when much has been said in Philadelphia and elsewhere as to the educational value of the stage, it is at least interesting to note the severe condemnation placed on the average plays given in our theatres no less an authority in education and culture than Dr. Sara Yorke Stevenson. Dr. Stevenson enjoys the double distinction of writing a great scholar in a difficult field of research, and a leader of the best in general educational and social culture. Her pronouncement at this time may not be injured by the fact that a company of players has been so largely advertised as engaged in giving educational plays, but it is a timely warning and may prevent some from being deceived by such professions. The words of Dr. Stevenson as quoted in the papers are as follows:

"No mother who realizes her responsibility in the training of her children could permit her daughters in their early teens to attend the plays seen nowadays on our stage. I do not contend that they are wrong or innocent plays in themselves. But the trend of modern drama is such that the theatre of today is no place for a young girl or boy.

"There has grown up an increasing fad among fashionable folk of entertaining their school-girl daughters and their friends at theatre parties. This is evidence in itself of the lack of moral responsibility toward their children on the part of our modern American mothers."

The general subject of Dr. Stevenson's address was "The Mothers' Duty in Training Children for Citizenship." B.

In the above notice there is an allusion made to a series of theatrical plays set on foot in the present winter, for the ostensible purpose of giving to the young people of the

schools entertainment of an unobjectionable and decidedly educational quality, that so the school tasks may be supplemented with influences of wider culture.

Educational, indeed, the motive is; and so is the motive of the saloon league educational, in inculcating, by various fine devices among the youth of our land, a taste for its line of intoxicants. Infect them with the drink-hanker by apparently moral or innocent means, and the saloon later has them enlisted as its customers. So the theatrical move made this winter on our schools, under the guise of educational influence, is really a building up of patronage for the future stage. Let the tide of school children once be diverted that way,—the fairer the pretext the more dangerous the bait,—and there we have the next generation's contingent of a play-hurt public increased and multiplied.

Some of our Friends' schools have been liberally supplied with these "educative" tickets, but the policy was seen through and the proposition promptly declined.

## The So-called Joke Marriages.

Occasionally we are afforded a sense of relief by hearing that a marriage ceremony which had been performed in sport, and was later discovered to be legal and no joke, has been annulled by the proper court of law. The couple did not at first know that the joke marriage could be binding, but the process of annulling an unintended marriage cost them great pains. It has been reputed that some *rehearsals* of marriage ceremonies preparatory to their more public solemnization on the morrow in Friends' meetings, might be claimed as legal, were one so disposed. Altogether marriage is a proceeding, and a subject, not to be trifled with.

But the numerous joke marriages that proceed from weddings which were designed are alarmingly more numerous, we are sometimes induced to fear, than the marriages of the righteous sort, covenanted under Christ as the one Mediator, and carried on "in the fear of God and the love of each other." The ill-considered, unworthily assumed marriages which abound, proceed in life without due suspicion of their spiritual moment, till the comedy is manifest as a tragedy, or the joke is transfigured into its own seriousness. Those who have "married in haste to repent at

leisure," can generally, if they would, confess that they did not take God into their counsel. Many will profess that they did their part in seeking the Divine blessing on their choice, but such prayer often amounts to this:—an asking of Heavenly Father to endorse a choice on which one's own will was already decided. It is easy to say, "Thy grace is sufficient for me, in prospering the choice which I have made;" but the true test comes to one who can truly say: "Thy grace is sufficient for me, in the *place* of my coveted desire—if Thou choose to give me thy grace instead. But, O Lord! whatever Thou withhold from me in life, let it not be thy grace." Then the Lord's blessing on his own gift of a companion, if He entrust thee with one, "will make truly rich and add no sorrow with it," save the godly sorrow we all need in its season.

None who reckon marriage among the "accruments," can make their reckoning good in family life, save they whose experience therein beginning, continuing, and ending in the one Mediator between God and men, testifies: "For me to live is Christ." The maintenance of all right social relations is bound up in that.

## Justice Brewer for Peace.

It is somewhat surprising to find an Associate Justice of the United States Supreme Court practically opposing the President's policy in regard to a great naval force. We find him quoted as follows in a Washington paper:

"With all respect to those who differ from me," said Justice Brewer, "I believe this nation is making a great mistake in trying to build up a great naval force. We don't need it. We are three thousand miles away from the opposition, and fighting at long range is mighty expensive. Peace must be born of justice, and this nation should lead in that cause. I have no doubt that when Admiral Evans's fleet sailed away from Hampton Roads it was a glorious sight. We have watched its course, but that fleet with all the power it possesses can never make a peace unless founded on justice and righteousness."

Justice Brewer spoke of the vast production of this country and the mistake the nation made in applying its surplus to the building up of a great naval establishment when there is no need for it. He alluded to the great debt of the civil war, only two-thirds of which had been paid up to 1896. With one billion yet to pay, we have started on a great scheme to build a big navy.

"I want to assert," said the justice, "that the glory of this country is not in our increased armament, but in our devotion to the cause of peace. I know there are patriots who believe we should build up the greatest navy in the world. But that is wrong. 'Peace and good-will toward men'—nineteen centuries have come and gone, and the waves no longer echo with that celestial music, but the time will come when the angels will sing back the refrain."

### The Higher Criticism.

*A letter from the late Maria S. Reeve, written in her eighty-eighth year.*

*My dear friends:*—I have read the pamphlet by S. D., and am sorry to appear critical, but I do not like the title, "Higher Criticism." What criticism can be higher than that which is the result of the Life of God in the soul of man—the Spirit of God in us? Is there anything to be conceived higher or beyond God? If then He sits in our hearts as a purifier and refiner, are not his criticisms revealed to us there, the greatest possible tests? There can be no higher critic. If by the wisdom of man, he strives to find out the hidden things of God, what a labyrinth of doubt and perplexity he draws about him. It is only the Holy Spirit, being a portion of God himself, that can reveal to the mind and soul of his servants, what is his good and acceptable will concerning them; and this knowledge admits of no criticism, but just simple obedience to its teachings.

The inspiration or revelation of the Most High [which He] condescended to vouchsafe to the patriarchs and prophets of old, is the identical revelation of his will now as ever it was; and it seems a pity, a mind like the author's should be splitting hairs about what neither he nor any other human being can fully understand unless themselves partakers of it.

I cannot pretend to measure lances with S. D., but we naturally look at the fruits of the "Modern Thought and Higher Criticism." Are they apparent in the greater depth of spirituality among Friends, and a more living, awakening ministry?—a more entire dedication of the heart to God?—a retreating into the quiet habitation, there bending the inner ear to hear the still small voice across the silence of the Royal Watch, calling, "My son, give me thy heart,"—"This is the way, walk thou in it." By their fruits ye shall know them, whether they be unto God, or whether they be of the "wild vine," running hither and thither, according as they list, without "tarrying at Jerusalem until they be ended with power from on high" by the revelation of the will of God.

There are many good things in the book, and I lay it aside regretting it is rather metaphysical for my old brain, and leave it for wiser heads perhaps to explore more fully [for what I have failed to find, viz.—the benefit of the modern thought and higher criticism of the present day. Mine has been, from early life, the most simple kind of religion; and as I have found my trust and faith in God my Father has so far been able to support and sustain me through the many deep and sore trials of my prolonged life, and

trusting He will be my Guide, and safe and most blessed Leader, even unto the end. I do not feel like entering into any new or higher methods by which so many hope to obtain the peace which the world cannot give, and the hope of immortality and eternal life which the world cannot destroy.

Eighth Month 16th, 1900.

M. S. R.

### Fifth Annual Meeting of the Religious Education Association.

"It is eminently right that we Americans should be proud of our material prosperity. It is eminently right that we should pride ourselves upon a widely diffused and exceedingly practical system of education. I believe in both, but neither will avail if something else is not added to the nation. The material prosperity is essential as a foundation, but it is only a foundation and upon it must be built the superstructure of the higher moral and spiritual life.

"It is necessary that we should see that the children should be trained, not merely in reading and writing, but to be more efficient workers in every field of human activity. But they must be trained in more than that, or the nation will ultimately go down. They must be trained so that it shall come naturally to them to abhor that which is evil, or we never can see our democracy take the place which it must and shall take among the nations of the earth."

In these ringing words the President of the United States extended the hand of fellowship to the delegates to the Annual Meeting of the Religious Education Association in Washington last week. Five years ago under the leadership of the lamented Dr. Harper of Chicago, this association was organized. A profound sense that more and better moral and religious education could alone save the nation from the on-rushing tide of increasing juvenile crime was the plea that was made for the new movement. Instantly the response of interest and membership was magnificent. No educational association ever seemed so much to meet the need of the hour and to deserve more truly the co-operation of right thinking patriots.

Five years have cooled this great ardor. Less than three thousand members have stood in the line and continued to furnish the sinews of war. The reason for this cooled ardor is patent. The association set itself to unify the multiplied agencies for good in almost numberless sects and societies. Such unification is delicate and difficult work, and while a most efficient tool has been developed, some of the development has been by elimination of numbers and enthusiasm. The prospect for usefulness, however, was never better; an active executive office has been organized in Chicago, and serves in many ways to lend a helping hand to multiply and make more efficient all the moral and religious influences of the varied institutions of civilized life.

An annual meeting is intended to focus the interests of the good cause and to disseminate as widely as possible knowledge and experience as they accumulate. Each annual meeting has taken some general theme

of wide usefulness and has concentrated efforts upon that. This year the theme was in the form of a question: "How can the Educational Agencies be made more Effective in the Moral Life of the Nation?" President Henry Churchill King, of Oberlin, struck a key-note of hopefulness in his able presidential address. The enlarged vision of man and the world that has come with our age has been matched with an enlarged conception of the will of God. The infinite sources of the Kingdom of Heaven have been found equal to every changed and changing vision of man's power over nature.

Prof. Francis Peabody of Harvard, de- with the Discovery of the Social Consciousness. Electric currents of high power had been put in motion by the study of the Social Question. The problem now is to know how to insulate the wires and direct the currents so as to save the wrecks that might otherwise result. Higher education had proved to be a true line leading to life—to service. The question with it now is how to know enough to be of use. Its call is to men, but if we listen closely we shall also discover that it is also from God.

Dr. George Hodges, in an able review of the Progress in Moral and Religious Education, cited the disintegration of social life the home as the loudest of all possible calls to schools and churches to assume, so far as possible, the responsibility for moral and religious training. That this is widely recognized is clear enough in the present emphasis on the idea that education of all kinds is primarily for character. In the higher institutions for learning the further recognition that character is rooted in religion must grow from that root is perhaps the most hopeful sign of the times. In seven years the college study of the Bible has multiplied three-fold in quantity, and very greatly increased in efficiency. The effort now to see that schools of every kind shall find some means to use the Bible for training into better citizenship. The great obstruction to such an effort is still found in the barrier of sect, but a better recognition of the various values of Scripture training makes it easier to promote those values that are a common interest to all. Training in righteousness, in justice and in mercy are possible from the Bible without stirring the "acid secret."

Dr. Washington Gladden dealt wisely with the effort to unify all the moral and religious forces of the community. The cry of Jesus to repent was a cry to turn about and get a new mind as to the Kingdom of God and the duty of man. Thus one comes to see that the forces united to God are not really out of unity. Freely generalized these forces are those of freedom, friendship and faith. The home, the school, the church and the State can all unite in efforts to promote these three.

Much that is good in such a conference is quite beyond the reach of the delegate in attendance, as a number of sectional meetings are in session at one time. The papers, however, are printed in the volume of proceedings and thus accessible to all. It is understood that future meetings will be less divided and so secure the enthusiasm of

greater numbers to encourage those who pre-are papers.

One must rejoice at a great purpose such is represented by the Religious Education association. It touches the very foundations of society and fosters the only real security of the State. In the final analysis it is a political as well as a religious principle, not righteousness alone "exalteth a nation."

J. HENRY BARTLETT.

### Birthingright Membership.

(Continued from page 254.)

This distinction between church-membership and society-membership is clearly drawn by one of our Friends in his essay, "What shall I do with my inherited membership?" He says in substance:

"That to be a society-member may be one thing and to be a church-member (or of the church of Christ) quite another.

"And what it is, on the other hand, to be members of the Society without being members of the Church? This is sometimes called nominal membership, one that stands in name and not in the life. Our names may be on the membership list, and that be all. Still further than that, we might be in regular compliance with all the outward observances of the organization—attenders of meetings, upholders of the rules of discipline stationed in any of the offices of the Society's appointment—and still not be members of the Church, because not Christians in heart and spirit.

"For this membership is not living and visible, but spiritual. He, the outward Head, is spirit and his members are a spiritual body. He souls under communion with Him as members with the Head, wherever they may be gathered or wheresoever scattered are his universal church, out of every nation, tongue and people. They are in the world, but not of the world. Such of them as are within a religious denomination or in a place of meeting, make a church in that place. "The church is a Church of Souls."

As long as we thus distinguish between church and society membership we may with perfect propriety retain a system whereby person becomes a society member at birth. Her position is tenable, whether effective or not.

I desire now to discuss and compare the associate Membership plan with our own well-tryed practice. Regarding the former:

In the first place, if this plan is to be practicable and adult membership is to depend upon some voluntary declaration, some age limit must be fixed beyond which membership shall absolutely cease if the declaration is not made. As Rufus M. Jones has said, his is no more possible than to set a time or every person to be engaged to be married.

Then, this membership by declaration will not necessarily do away with nominal members. We are told that "Not every one that saith unto me 'Lord, Lord' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Finally, the requirement for this personal declaration would mean the turning arid, at a critical period, of those who are not able conscientiously to make this confession. To

many worthy Friends the full acceptance from conviction of all of our distinguishing doctrines has not come until long after the age of twenty-one or even twenty-five years. And it is equally impossible for many of us to say definitely that we have received the birth from above. In the memorial of our late Friend Samuel Morris, issued by Frankford Monthly Meeting, the following paragraph occurs:

"Referring to what is called 'immediate conversion' Samuel Morris acknowledged that in the experience of some this type of change is needed; there were, however, he said, different degrees of awakening and those who have not greatly violated God's laws are often led gently by Him and almost insensibly brought beneath his banner and shown clearly that they are his after years of increasing love."

Christ said: "First the blade, then the ear; after that the full corn in the ear." Many could not declare definitely before a meeting: "I have a blade!" For them their growth in the Truth has been a gradual change, imperceptible almost from day to day, as is the physical growth of a blade of wheat.

Birthingright Membership on the other hand meets just these conditions. The purpose of this method is clearly set forth in a letter written by our Friend Samuel Emlen:

"Our method [he says] I look upon as an effort on the part of the church to secure the co-operation of heads of families in promoting a sense of loyalty, not to human authority but to principles a superior body holds as an expression of the Truth."

Children are allowed the privilege of growing up into the Society; they are hedged about in their early youth from what our discipline calls "the corrupting influences of worldly associations;" they are accorded privileges of association and careful training; strong bonds are knit which do not often break. The gradual growth is neither hindered nor forced, but while endeavors are made to place the child in the most favorable conditions possible, his spiritual development is allowed to go on naturally—that is, as a Divine growth, and as God wills. The child feels always that he is a part of the meeting and that the meeting has a real interest in his welfare.

Thus when he grows up the question is not whether he will join the Society, but whether he will remain in it. And his staying in is usually to be accepted as a sign that he is in unity with the fundamental principles of the Society. Objection has been made that Birthingright Members have no choice of their own. In answer to this we may well say that upon coming to years of responsibility "we choose a membership when we choose to retain it."

The problem yet remains to us of making away so far as possible with the condition of merely nominal membership. We are perfectly justified in requiring for the membership of convinced persons that they shall be members of the Church of Christ. The United States requires for immigrants to this country a certain physical, mental and financial well-being. But for its own native-born population the country assumes a different responsibility and they are allowed the priv-

ileges of citizenship without further requirement than that of birth. Regulation of admission from without and the turning out of those over whom we have a natural responsibility are two very different conditions.

These nominal members—so long as we endeavor to carry on our business by judging "the sense of the meeting," will not seriously interfere with our growth along right lines. Those who are church-members owe a duty to all the Society-members, for it is not by devoting our entire efforts to keeping our own skirts clean that we can fulfil our share in the Divine Plan.

I have endeavored to show that not only is Birthingright Membership justifiable, but that it is the best practice for our requirements. But we must not sink back upon it as any guarantee of holiness. The Discipline of London Yearly Meeting contains this paragraph:

"Although we recognize the children of our members as objects of our care and partakers of the outward privileges of Christian fellowship, we would earnestly remind all that such recognition cannot constitute them members of the Lord's spiritual Israel. Nothing can effect this but the power of the Holy Spirit working repentance towards God and faith towards our Lord Jesus Christ; therefore let the words of our Divine Master here due place with us all—'Ye must be born again.' May all our members become such on the ground of true conviction and be prepared in their several places to bring forth fruit unto God."

Hence we see that while conditions among us are not what they ought to be, we cannot lay the responsibility at the door of Birthingright Membership. I believe that no more effective method has yet been brought forward than Birthingright Membership has proved to be when rightly lived up to.

The fault is not there. We hold what we believe to be a revelation of the Truth as delivered to George Fox and to the early Friends. But not trusting to its ability to stand in the world upon its own strength, we wrap that Truth in a napkin lest any harm befall it. Too many of us are content to be society-members when we might be members in the Kingdom of God. The call has been extended in every age. Christ said: "Behold I set before thee an open door." ALFRED LOWRY, JR.

HAVERFORD, Pa., First Month 15th, 1908.

THE KINGDOM OF HEAVEN IS WITHIN YOU. If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it. And to work for it you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within us." And, being within us, it is not to be seen but to be felt; and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Ghost;" joy, that is to say, in the holy, healthful, and helpful Spirit.—JOHN RUSKIN.



## OUR YOUNGER FRIENDS.

SOMETIMES I think children spend all their lives in simply dressing and undressing their dolls, washing doll clothes, and taking care of little doll houses. I mean by that that their thoughts go more to doing such things than to doing anything else. The only wrong in doing such things is to have all your thoughts occupied with them. Let me go from the life of a child to the life of a grown-up person. Some grown-up people do nothing else but brush clothes and wash crockery and sweep floors. We mean by that that the biggest part of their lives is about these things. It would be all wrong not to brush clothes and wash crockery and sweep floors, but if the whole life is planned simply upon the thought of doing these things, their life is certainly a very foolish life, just as a child's life is foolish when the child thinks of nothing but its playthings.—S. S. Advocate.

HOW THE QUARREL WAS SETTLED.—“That makes ten times that I have caught it,” said Rose in a satisfied tone.

“No, it doesn't, it makes nine times, just exactly as many as I have.”

That is what Mary said, and she kept her hoop poised in the air while they waited to settle the question.

“Why, Mary Lee! you are mistaken; I have caught that hoop ten times.”

“And I know you are mistaken; you have caught it just nine times, hasn't she, Helen?”

“I didn't count,” said Helen.

“Well, I did; it is quite likely I know how many times I caught a hoop.”

“And I should think it was quite likely I should know how many times my own hoop was caught.”

Both girls began to have red cheeks and very bright eyes. Frank, down in the grass at their feet, laughed.

“Now you are getting angry,” he said.

“If you were boys you would pitch into each other and fight it out. How do girls manage these things?”

“I don't want to play any more,” said Mary, dropping her hoop.

“Oh!” said Frank, “I know what girls do, they sulk. Now, you will go off in a huff and not speak to each other for hours.”

“What is the use?” said Helen. “What is the difference between nine and ten, any way?”

“The difference between nine and ten, Miss Helen Brent, is a quarrel between two girls.” This from Frank.

Then Rose, after a minute of silence: “No, it isn't either; it is a kiss,” and she put her arms around Mary's neck and gave her a hearty one. “Come, Mary; never mind, perhaps I was mistaken,” said Rose.

“Maybe I was,” said Mary cordially, “Let's begin all over again.”

“There, Frank,” said Helen in triumph, “that's the way girls manage those things.”

“Some girls,” said Frank. Then he went off whistling.—Nellie Avery, in *Messenger of Peace*.

GARIBALDI was as loving as he was brave. He and his troops one night met a poor shepherd who was in much trouble because

one of his lambs was missing. The general stopped his march, and sent his soldiers out with torches to find it. But one by one they all came back without the poor little thing. The next morning Garibaldi slept much later than usual, so that his attendants became alarmed, and at last one of them went into his tent and waked him up. Then he turned back the coverlid and showed the soldier the lost lamb, cuddled up close to him. Long after the others had given up the search, he had kept on until he found it.

INDIAN BOYHOOD.—“What boy would not be an Indian for awhile when he thinks of the freest life in the world?” asks the Indian writer, Charles A. Eastman, in his book *Indian Boyhood*. But while Indian boys have the freedom of the woods, they have a more severe training than white boys to fit them for what their tribe believes to be the duties of manhood. C. A. Eastman thus recalls his own experience: “It seems to be a popular idea that all the characteristic skill of the Indian is instinctive and hereditary. This is a mistake. All the stoicism and patience of the American Indian are acquired traits, and continued practice alone makes him master of the art of woodcraft.

“My uncle, who educated me up to the time when I was fifteen years of age, was a strict disciplinarian and a good teacher. When I left the tepee in the morning he would say: ‘Hakadah, look closely to everything you see,’ and at evening, on my return, he used often to catechise me for an hour or so. ‘On which side of the trees is the lighter-colored bark? On which side do they have the most regular branches?’

“It was his custom to let me name all the new birds that I had seen during the day. I would name them according to the color or the shape of the bill or the song, or the appearance and locality of the nest; in fact anything about the bird that impressed me as characteristic.

“‘Hakadah,’ he would say to me, ‘you ought to follow the example of the shunk-tokecha (the wolf). Even when he is surprised, and runs for his life, he will pause to take one more look at you before he enters his final retreat. So you must take a second look at everything you see.’

“All boys were expected to endure hardships without complaint. In savage warfare a young man must, of course, be an athlete and used to undergoing all sorts of privations. He must be able to go without food and water for two or three days without displaying any weakness, or to run for a day and a night without any rest. He must be able to traverse a pathless, wild country without losing his way either in the day or at night. He cannot fall short in any of these things if he aspires to be a warrior.” —*Youth's Companion*.

THE BOY WHO DARES.—It is all very well for a boy to be brave, but there is a point beyond which a boy's bravery becomes mere foolhardiness. I have known boys who thought they were heroically courageous when they were really foolhardy.

I remember a boy of this kind who lived in the town in which I lived when I was a boy.

One day some of the boys who knew of I vain boasting regarding his bravery “dared him to walk out on the unfinished wall of building in course of erection. The boy “took up his dare,” and, the workmen being at dinner, he climbed to the top of the wall on the scaffolding and started on his perilous journey around the building.

He had gone but a few feet when he lost his balance and fell a distance of forty feet to the ground below. That boy never responded to another “dare,” for he died the next day from injuries received in his fall.

I read one day recently of a boy who, like some other boy “dared” to stand on a railroad track in front of an approaching train until the engine had come to a point within ten feet of him. He “took up the dare” and stood on the track until the engine was almost upon him; then he tried to leap from the track, but stumbled and fell, and when they picked him up both feet were entirely severed from his legs, and he must go through life maimed and crippled because he “would not take a dare.”

Neither of these boys was half so brave a boy of whom I knew who, without being challenged to do so, rushed into a burning building to rescue his little sister from the flames.

And he was a truly brave and manly boy who leaped into a mill-race and almost lost his own life in saving the life of a little fellow who had fallen into the water. Such daring as this is proof of real courage and manliness. Such daring as this involves a principle.

The boy who, regardless of sneers and ridicule, stands up for anything involving moral principle, is the one who dares to stand upon his. His daring is based on real manliness.—H. H. H., in *the Boy's World*.

## The Mischief of the Big Battle Fleet Cruise.

The sailing of the fleet of sixteen big battleships for the Pacific has given rise to a great variety of comment. Many persons have looked upon it as nothing more than a somewhat exceptional practice cruise. Some have criticised it as essentially spectacular as involving a useless waste of money, and as a performance of no essential value, even from the naval point of view. Others have seen in it evidence of an adroit scheme to boom the navy and to secure for it support not likely to come if the ordinary naval routine were preserved. The majority of those who have spoken have commended or even gloried in, the cruise as a necessary exhibition to the other maritime powers, and particularly to Japan, of our great and rapidly growing naval strength, and as timely warning to them not to meddle with us from the sea. The sensational papers, which are at the bottom of nearly every bit of international trouble, have made great capital out of it.

From one point of view, the naval cruise performance hardly deserves attention. In our own country only were concerned, it would make very little difference whether our fleet were on the Atlantic or the Pacific coast, or half on one side and half on the other; whether it went round the Horn, or cruised up and down the Eastern Coast, or made a trip into the Mediterranean. An



erence of the cruise to a special impression to be made upon Japan may also be eliminated from consideration. The declarations of the government on this point are explicit, and we dislike to believe them incere.

But notwithstanding these reserves, the issue of this great battle fleet, as the President fondly calls it, seems to us to be extremely unfortunate and fraught with immense mischief. It is perfectly clear what the purpose of the government was in discharging it. If we are to interpret this purpose by the repeated utterances of the President and the Navy Department about the necessity of a large and efficient navy in its interests both of our own security and of the peace of the world, this cruise was indeed, not only to give the combined fleet practice and thus to increase its efficiency, but also to create among the people of the country a deeper interest in the navy and an ardent enthusiasm for its further enlargement according to the Administration's policy. Enlistments for the navy have been very slow and the department doubtless believed that this exhibition would increase the patriotic zeal of a considerable number of young men and induce them to take service in the navy. Nothing could have been more cunningly devised to excite the imaginations of the masses, kindle their fighting patriotism, intensify their fear of imaginary foreign foes, make them feel that a big fleet is absolutely necessary to our safety, and secure their support for immense naval budgets in Congress,—nothing could have been more cunningly devised for all this than this extraordinary and spectacular cruise. But great as is the mischief that it will work in this direction, in dazzling the people and keeping them blind to the folly and wickedness of limitless naval expansion of our country, the evil effects in another direction will be still greater. The President naively supposes, if his utterances are to be taken at their face value, that the other powers will be awed by this naval display into respect for us, and thus the peace of the world be better assured. What will actually happen is that most of the great naval powers will be aroused by the example, or goaded on by the lurking fear of what may be our purposes, and add immediately to its own naval equipment and to try to outdo us in power on the sea. Great Britain, Germany and Japan are not the sort of folks to be stupefied by a display and driven from the field of rivalry. On the contrary, they will all take up the challenge and the cruise will hardly be ended before more huge ships, in addition to the latest recommended by the President, will be urged upon Congress, that we may keep pace with the naval programs of the other powers, which our own folly and extravagance have induced them to form. In this way this great cruise of our battle fleet in the Pacific will, as its most immediate and certain effects, strengthen and urge on the rivalry of armaments among the nations, which has already done such enormous evil, and which nearly every one of them proposes to wish to see arrested.

That our own country should, at any rate on the naval side, be taking the lead in this

ruinous rivalry, is one of the incomprehensible contradictions of the time; and so it is regarded by all intelligent people abroad. Our national principles, our historic antecedents, and what we have actually done through arbitration in promoting international good-feeling and peace, all demand that we should be first and not last in every purpose and effort to bring about speedily a limitation and reduction of the overgrown armaments which now burden the world. But instead of this, here we are, cap in hand, shouting with the full strength of our lungs, and rushing at our top speed at the head of the mad race for even greater and greater naval armament.

Not all of the people, we are glad to say, are being fooled by this great naval pageant, but unfortunately too many of them are.—*Advocate of Peace.*

FOR "THE FRIENDS."

### A London Friends' Meeting in 1908.

BY EDWARD HAROLD MARSH.

#### FOREWORD.

During a recent visit to the United States, the writer found Friends with whom he had the pleasure of coming in contact, much interested to hear how their brethren in the old country conduct their meetings. The series of articles, of which this is the first, is an attempt to depict the London Friends' meetings of to-day in such a way as will be intelligible to readers of THE FRIEND. It must be clearly understood that London Yearly Meeting includes almost all Friends in the Island of Great Britain, and while there are several types of meetings which are each an attempt to adapt the Truth, as Friends see it, to the varying needs of the twentieth century, it will very commonly be found that the same Friends in the same meeting-house will be present at meetings of a very different character, for example, an ordinary meeting for worship in the morning and a "mission meeting" in the evening. Hence a separate article will be devoted to each different type of meeting; at this time we deal with Devonshire House which is a class to itself; in the next an ordinary Friends' meeting in the suburbs; and later, a description of Friends' work amongst the "submerged tenth," the enormous mass of population in the poverty-stricken slums on the east side of London.

#### DEVONSHIRE HOUSE.

Right in the midst of the downtown district of London, the careful seeker and enquirer may find a small archway, between a candy-store on the one hand and a bookstore on the other, having a brass plate on each side bearing the words "Friends' Meeting Houses." The place looks private, but Friends at any rate, if not the general public, know that it is not a trespass to pass doors bearing the words "Friends' Meeting House," so on entering the stranger finds himself in a long tunnel-like passage, lit all day by electric light, at the end of which is a small open court and looking upwards, above the tall buildings all around, one can catch a glimpse of the sky.

This is the entrance to Devonshire House, where, with the one exception of the year

1905, London Yearly Meeting has been held without any intermission, ever since Friends first assembled in Yearly Meetings.

Outside there is no evidence whatever, except two small entrances, of a Friends' Meeting House. The group of buildings known as Devonshire House occupy the middle of a downtown block, the street frontage of which on all sides is occupied by ordinary places of business, and the middle is retained by Friends for their Yearly Meeting Houses.

The three meeting houses have a seating capacity for one thousand, nine hundred and fifty and two hundred and eighty persons respectively, and there are about a dozen committee-rooms which can accommodate from two hundred to ten people according to size. Here also are to be found the offices of the Recording Clerk, the Friends' Institute, and the offices of the various other activities of Friends in England, such as the Foreign Mission Association, Home Mission and Extension Committee, Friends' Tract Association, Temperance Union, etc.; and also the Library, containing the best collection of literature written by, adverse to, or of interest to Friends in the world. This Library has been accumulating for over two hundred years, but it is only of recent years that there has been a librarian to give his whole time to the work, which has increased to such an extent that he now has two assistants. The Library is kept up-to-date, and is in touch with Friends of all branches on the American continent, and it is quite possible that here in London is to be found a more complete collection of American Friends' publications than can be found in any other place in the world, with the possible exception of the Library of Congress.

The vicissitudes of the Devonshire House Friends' Meeting are typical of the downtown district of any old city. In the days when it was usual for tradesmen to live over their places of business, Devonshire House had a strong First-day meeting, but that day has long since gone by. Friends, like other people, now live in the suburbs, where they have their meetings, which we hope to describe in a future issue, and they do not come into the heart of Puritan London on First-day if they can avoid it, and the chief reason for keeping the place open on First-day is, that a stranger happening to be in London would naturally expect to find a meeting for worship here. So the First-day morning meeting for worship here is not typical of a London Friends' Meeting of to-day. Devonshire House is the administrative center of London Yearly Meeting, and of London and Middlesex Quarterly Meeting, so that a meeting for discipline or the mid-day half-hour meeting for worship during the week must be regarded as typical rather than the First-day meeting for worship.

After the visitor has succeeded in finding Devonshire House, and then has penetrated through the long tunnel to the inner court, he will find a bulletin board indicating what meeting is assembling, and where it is to be found.

All meetings for business or discipline are preceded by a meeting for worship in the solemn hush of which Friends are preparing

for the meeting which is to follow, striving to feel that it is the Master's business that they are about and that they must wait for indication of his will in all the business to be done. The silence is seldom broken during the first quarter of an hour, and such a hush rests over the meeting that it is not easy to realize that one is within a few yards of the noisy streets, within five hundred yards of several railway stations, and in the midst of a city of upwards of seven millions of people. The noisy ticking of the clock, and the faint murmur of the sounds which penetrate from the outer world seem to make the silence within only more intense. All the ordinary city noises are shut out by closed doors and the tall buildings which surround the Friends' Meeting Houses, or are subdued down to a slight murmur which has to be listened for to be heard.

Ever and anon a dull rumbling sound is both heard and felt, and the whole building trembles, the visitor feels uncomfortable and perhaps alarmed, and yet the Friends show no sign of movement; are they asleep? or are they lifted out of the concerns of this world? is it an earthquake? Surely, yes! But why no sign? or is it the Spirit moving so that the whole building trembles? No, it is none of these, it is the pounding of the electric trains of the underground railway below. The rumbling ceases, and all is quiet again, at regular intervals the bells of a neighboring church toll out the passing time, or the screech of a steamer in the river penetrates into the meeting house, occasionally the shrill gong of the fire engine or ambulance is heard.

The meeting takes no notice of the noisy silence, a Friend appears in supplication and nearly all present rise to their feet. The prayer is not in the prophetic style that these walls have so often heard, there is little emotion, and not much mysticism, the Friend has just come from his office, his thoughts are pigeonholed like the papers at his desk, his petition is direct and orderly, his thanks are for benefits received. The prayer is short and Friends resume their seats.

Other Friends seated in various parts of the house take part in the vocal ministry of the meeting as they are led, or as they are faithful to the leadings that they feel within; there is no pre-arrangement.

The bells of the neighboring church toll the hour, no immediate notice is taken, but before long two leading Friends shake hands, and others seated facing the meeting in the gallery do likewise; it is the signal of dismissal, the men Friends put on their hats before leaving their seats, in a few minutes the house is empty, all have adjourned to a neighboring room for refreshments, and a short opportunity for social intercourse and relaxation.

About an hour is spent in this way until a warning bell is heard which continues to ring automatically until the meeting has re-assembled. There is a short pause of silent waiting upon the Lord, but this does not last long. Soon the Clerk rises and reads the preliminary minute, there is some shuffling, Friends take this opportunity of getting comfortable, they are then ready to attend

to business. Nothing is formally moved and seconded, nor is anything put to the vote, no outward indication of "those in favor" or "on the contrary" is ever asked for; generally after a free discussion the meeting is in substantial unity one way or the other. Motions are not carried against a dissentient minority, if the meeting is not able to come to an agreement the clerk has to leave the matter over for discussion at a subsequent meeting, a committee is sometimes appointed to consider the matter meanwhile, otherwise he drafts a minute, if it has not been anticipated and prepared beforehand, giving "the sense of the meeting." This is frequently amended, but finally a minute satisfactory to all is placed upon the minute book. At the end of the agenda the minutes of the last meeting are read over, and anything arising out of them is attended to, stray threads are picked up and new business, or private concerns brought before the meeting, and then, everything being done, there is an impressive silence; the clerk rises, reads the short minute of adjournment, and almost suddenly the meeting breaks up.

In a very short time the house is empty, after brief farewells, Friends emerge from the tunnel-like entrance back into the outer world, soon they become dissolved in the ceaseless stream of traffic which is always passing along Bishopsgate and Liverpool streets, and wend their ways homeward by steam or electric trains, by horse, omnibus, motor-bus, or electrobus, and the meeting houses that they have just left seem desolate, the ticking of the clock seems sadder, the rumbling of the trains more fearful, and there is an added solemnity about the bells as they toll out the lapse of time.

(To be continued.)

#### Remarks in Letter of Joseph J. Neave.

To the hurt of some of my friends and others, Holy Scripture is being set aside, and I feel Henry W. Fry's references to the state of things in the last times, set forth in 1 Tim. iv. and II Tim. iii., of which the "Spirit speaketh expressly," is a warning greatly needed. It seems to me there are two distinct classes of critics at work,—one, who in loyalty to God and their fellow men, are clearing away the dust of the ages, and causing the Truth and Spirit of God to be better understood, as their sanctified wisdom and researches reveal all in the face of Jesus Christ,—with these the wonderful utterances of the prophets and Psalmists in the Old Testament are intensified, and established as adamant by the records and writings in the New, and the glory of our King and the certainty of the establishment of his kingdom and everlasting reign in righteousness and peace is assured,—for God hath "given Him a name which is above every name, that at or in the name or power of Jesus every knee shall bow," etc., etc. On these lines I see no limit to the revelations that God may make to any of his children as they are able to bear or receive them,—they carry us past the finite into the Infinite. So as "little children," waiting on the Father's will, we are content and happy,—knowing as we answer F. R. Havergall's query in the affirmative,—"His will is wisest, and his way is best."

But there seems to me a class of critic that doubt everything that their wisdom or search cannot understand, forgetting it "by the Spirit of God" the things of God revealed and known. I might sooner try my watch to a blacksmith to be repaired than to accept human wisdom to teach in the things of God. It is true, hum learning and talent and skill can do much enlighten my natural understanding, but needs the Spirit of God to quicken me, apply them to my heart and life, yea, a help me lay hold of them and make them mine. Then the quickened soul feeds the "living Bread that came down from heaven," and is the one Sustainer and Help of his people. I fear this latter spirit causing some to take false notions of the Fatherhood of God (a very precious truth rightly understood), of the exceeding sinfulness of sin, of the Mediatorial work of the blessed Saviour, and tending to the evidence of the last times, as set forth in first a second Timothy. Anything that would detract from the deity of the Lord Jesus, from his perfect and sinless human nature, it seems to me, spring from a false mistaken spirit, if not worse. If either lessened, how can He become "the daystar between us," that lays his hand on us but How can He raise those, lost and ruin through sin, up to oneness in the resurrection life with Himself and with the Father.

I do not look forward in fearfulness as the future, though evil of various kinds seem to abound. God is working out his own glorious purposes of good, and nothing shall rely hinder or stay his hand. Still, with the increase of the military spirit, and expenditure of the nations,—the gambling spirit strong drink, opium, etc., I fear great suffering may yet be experienced ere Christ's kingdom is really established in the earth.

SYDNEY, New South Wales.

#### MY HOME IS NOT HERE.

When I gaze on the light of yon beautiful sky,  
And the curtains of azure unfolded on high,  
Their glory and splendor recall to my thought  
The blissful inheritance Jesus has bought.  
I fancy the portals of heaven appear,  
And I feel at this moment, my home is not here!

When I see all around me those flowers so bright,  
Which God hath implanted to ravish my sight,  
I hail them as pledges of heavenly love,  
And think of the bright ones now blooming above  
Their fragrance reminds me of hopes that are dead  
And I love to remember my home is not here!

As I list to the song of the lark as she flies,  
Still warbling her notes as she mounts to the skies  
I think of the time when my heavenward flight  
Will, like hers, be directed to regions of light.  
I shall sing, as I leave every trouble and fear,  
My home is in heaven, my home is not here!

Oh, land of enjoyment! Oh, home of my heart!  
What blessed delights can thy image impart,  
In the midst of affliction, of sorrow and grief,  
One thought of thy glory brings instant relief,  
And quickly the dark evening clouds disappear,  
As the feeble stars o'er me, my home is not here!

Extracts—E. O. Treagle's Journal, 1892.

STRICTLY speaking, there can be no secret among men; for God will "bring every word into judgment, with every secret thing whether it be good or whether it be evil."

MEMORIAL WINDOW FOR GEORGE FOX  
OF THE PLYMOUTH CHURCH BUILDING IN  
BROOKLYN.

A writer in the London *Friend* tells of an ornament which the interior of the Plymouth Church building in Brooklyn, N. Y., is about to receive, consisting of eight memorial windows, forming an historical series illustrative of the religious movement for freedom. "The third of these windows depicts Oliver Cromwell and George Fox in unified colloquy, the Protector announcing freedom of worship to the Quaker."

Of course this is the panel of that series which appeals most forcibly to us as Friends. Fox's interviews with the Protector form dramatic episodes, as he has recorded them in his Journal. The first occasion seems to have been in 1654. George Fox goes to call on Oliver Cromwell at Whitehall, and is admitted to see him before he is dressed in the morning. With that courtesy which is above all forms of breeding, the Friend knocked on his entrance to say, 'Peace be to this house.' He discourses to the Protector of truth, of Christ, and of the Scriptures. The two are drawn to one another, as they part the magnate catches George Fox by the hand, and with tears in his eyes, he himself comes again, saying, 'If thou and I were but an hour of a day together, we would be nearer one to another.'

"Two years later they met in Hyde Park, if George Fox walks by Oliver Cromwell's side, though the lifeguards would have deterred him. There is a touch of homely truthiness in the Protector's announcement in this Quaker maid-servant when he goes next to his town. He has good news for her, that George Fox is in his garden. The next day the Protector calls again at Whitehall, and in the presence of the Lord God warns the great man to lay all at the feet of Jesus. But Oliver receives these earnest words lightly, but when his faithful adviser had departed the heart of conviction rests in the heart of the 'less listener.' After two years, in a time of great suffering, George Fox called again on Oliver Cromwell to lay before him the distress of Friends both in England and Ireland. At this time he solemnly warned him not to accept the English crown.

"To which of these interviews the panel window picture refers it seems hard to determine. It may be to some occasion not noted in the Journal. Certainly if Oliver Cromwell ever announced personal liberty of worship to George Fox, it was a matter of unfulfilled promise; for this great boon of freedom to worship God according to the dictates of one's own conscience was not obtained years after.

"Once more in that year, 1658, the Quaker and the Lord Protector met; it was for the first time. Fox going by boat to Hampton Court, with the burden of Friends' sufferings upon his heart, met Cromwell riding at the head of his lifeguards. Before they met, the sensitive spirit of the great Quaker felt 'a waft of death go forth against him. When I came to him he looked like a dead man.' The next day George Fox went again by appointment to Hampton Court, but Oliver Cromwell was then too ill to see him. He never saw him again."

The other memorial windows of the Brooklyn Church edifice are distinguished as follows:

"The first scene represents the patriots Hampden and Pym urging upon Charles I. the passage of the Bill of Rights; in the second John Milton sits dictating his 'Areopagitica' pleading for the liberty of the press. In the fourth—the 'Departure of the Pilgrims from Delfthaven on the *Speedwell*.' John Robinson is seen in the midst of a group in the cabin of the vessel at prayer. There follow the 'Signing of the Compact on Board the *Mayflower*,' and the 'Landing of the Pilgrims at Plymouth.' In the 'Founding of Harvard College,' its originator, John Harvard, appears discussing educational projects with Governor Winthrop and other dignitaries. Last of the series is a picture of John Eliot, the apostle to the Indians. The sequence of thought is harmoniously maintained throughout, emphasizing the struggle for political, religious and intellectual liberty."

You have a disagreeable duty to do at twelve o'clock. Do not blacken nine and ten and eleven and all between with the color of twelve.—GEORGE MACDONALD.

Bodies Bearing the Name of Friends.

Last week Joseph Elkinton in a manner repeated his visit of a year ago to the Cambridge "divinity" students, this time for an intended free conversation with them on the spirit of Friends' principles; also to meet with a company at Wellesley College, Mass., where his daughter is a student, and other Friends in Eastern Massachusetts, Providence, and Westerly, R. I.

WALTER L. MOORE spoke on Present-day Problems in the Society of Friends at Haddonfield last Third-day before the Penn Literary Round Table.

An incident found in the London *Friend* of seventh inst., helps to punctuate Edward Howard Marsh's picture given on page 261 of our present number, describing the entrance to Friends' Devonshire House. For on the first evening of this month a large motor brougham, after an erratic career in Bishopsgate Street, drove into the tunnel-like entrance to the Friends' premises, carrying before it the glass doors by the side window of Headley's bookshop and part of the surrounding framework.

Westtown Notes.

Last First-day evening John R. Cary talked to the pupils on The Tobacco Problem, presenting the subject in a sane and effective manner.

John B. Garrett and J. Hervev Dewees spent last First-day at the School, visiting Scripture classes and attending the meeting for worship in which the former had some service.

At the meeting of the Westtown Literary Union on the 12th inst., Dr. William W. Comfort delivered an interesting lecture on Spain and the Spanish people, drawing largely upon his own experience and observations among the Spaniards.

Charles Kellogg, the nature-lover and imitator of bird-notes was at Westtown on Second-day evening of last week and his lecture will not soon be forgotten by any who heard him. His lantern slides of general out-door subjects, with numerous "moving pictures," his reproduction of the songs of birds, his attitude toward the lower animals, and the spirit of the man himself were all greatly enjoyed.

Correspondence.

The extraordinary race for warlike pre-eminence in which our government is engaged seems little understood and testified against by the professors of the religion of Christ. The folly and extravagance and sin of it all is resting all too easily on the conscience of Friends, who should beyond all others owe allegiance

to the Prince of Peace before any party or material consideration whatever.

thy friend,  
Wm. C. Allen.

The Whittier, Pasadena, Cal., Second Month 2d, 1908.

Chatwood, New South Wales,  
Eleventh Month 21st, 1907.

My dear Friend, E. P. Selles.—After over six years, in which time I was unable to read that blessing is restored to me [by the cataract being successfully removed from my eye]. I feel serene, sweet and brightening, so that I can and do thank and praise the Lord for his restored blessing, and I think not less for his lessons of love and power, brought home to me during those years.

The main object of my writing now is to see if there is printed in tract form the Address of Henry W. Fry on "The Inward Light." If you have, please send me two hundred copies and the price. It seems to me to be a message greatly needed at the present time, especially by some of our members in these States.

What is called the New Theology is finding a foothold in some of these quarters. [This part of the letter we deem will be more serviceable in a separate article on the subject.] All this rush [of travel seven times, faster than when I was a lad], giving less time to thought of prayer, sending the worldly-wise into militarism, suicide, or other vain hopes of escape, is really showing thoughtful persons that the accepting of Christ's teachings and laws, and giving Him his right place as Head of our lives, of our families, of our churches and nations, is the only remedy—that the prayer so frequently of thousands of lips, *must be put into practice*,—and his kingdom will then come.

JAMES J. NEAVE.

Gathered Notes.

MONARCHS IN BUSINESS.—Monarch and man of business is a more frequent combination than many persons imagine. Emperor William owns a well equipped pottery, which brings him fifty thousand dollars a year. The King of Wurtemberg is proprietor of two large hotels, which pay handsome profits. The King of Saxony owns a porcelain factory at Meissen. The Regent of Lippe-Detmold runs a large model farm, and sells butter, milk and eggs. The King of Servia owns a barber shop and an apothecary shop, and is an agent for motor cars.

HERE probably never was an age when so much good and sincere verse was written as in the present. In rhythmical skill, in a certain artistic neatness, in ingenuity, the poems printed month by month in the better magazines are above the average of Whittier; yet it is true that they leave us dissatisfied, that Whittier, for example, has a meaning and a weight which can be allowed to no living American poet, nor to any of the younger generation in England. What is lacking? Well it has been our sad duty to make ourselves more or less familiar with hundreds of the more recent volumes of verse, and one thing has been forced upon our attention. They are often mediocre, they catch the more exuberant beauties of nature with fine sensibility, they are sometimes richly emotional, even passionate; but for the moral values of life they have no voice.—*New York Evening Post*.

The *Intelligencer's* editorial quotes from a New York paper the following from one of the crowd that is tramping the streets in this terrible weather:

"We are not criminals, we are not vicious; many of us, doubtless, have not been so saving and thrifty as we might have been in times past, but we are willing to work and will do so, and are willing to give if we knew where to find it. We gladly avail ourselves of the shelter afforded by libraries, reading-rooms, missions, etc., but when these places close up at night, we are turned out into the streets to tramp, tramp, up and down. The police are all ordered to go out; and of course, if a poor fellow falls asleep in a mission, he is shaken and kept awake,illymilly.

"I myself have not been in a bed, or had any opportunity to sleep outside of one, for five days and nights, and have not had my shoes off during that time. Can you realize what it means to be deprived of sleep in this

cruel manner? I am dazed and nearly crazy and how it is all going to end, I find myself wildly wondering.

"I manage to get a morsel to eat, and so keep body and soul together, by being one of the units in the "bread line" at midnight, after standing there two hours, patiently waiting all that time in order that one may not miss the dole, which a later come might be unfortunate enough to do."

#### SUMMARY OF EVENTS.

**UNITED STATES.**—A petition has lately been presented to the House of Representatives at Washington urging the passage of a bill for the prohibition of the importation of intoxicating drinks into local option and prohibition districts. This petition is from the General Assembly of the Presbyterian Church of the United States, and sets forth that the General Assembly represents 1,341,402 members of that church.

A despatch from Jackson, Miss., says: The statutory prohibition bill, passed by the Senate by a vote of thirty-six to four. The bill provides that all licenses now in effect in the State shall cease Twelfth Month 31st. There are at present only eight counties in the State licensing the sale of liquor. The Governor has signified his intention of vetoing the bill.

Two Filipinos, Benito Legarda and Pablo Coman, recently elected Commissioners to represent the Philippine Islands in the Congress of the United States have lately taken their seats in the House of Representatives. They have been instructed by the Assembly to ask for removal of the tariff duties on Philippine products (imports of sugar and tobacco to be limited in quantity) and for repeal of the act subjecting traffic with the islands to the coastwise navigation laws.

Six automobiles have lately left New York City, three French, one German, one Italian, and one American, for Paris by way of Alaska and Siberia.

Figures compiled by the Census Statistics of the Department of Commerce and Labor show that exports of agricultural products in First Month reached the unprecedented aggregate of \$128,010,076, or \$7,742,000 greater than the corresponding month of 1907.

A despatch from London, the State, says: "War on organized crime in the coal regions, in which the participants are presumably an oath-bound band of foreigners, belonging to a widely disseminated order, has been in earnest by the State police here. The police have found several instruments of death printed in the home of one of these foreigners, a book printed in Italian which proved to be the "constitution" of a secret order having "circles" in Pittsburg, Cleveland, Baltimore and other large cities, and which details the duties of its members, who are committed by members of the order, under the direction of its officers. A considerable number of arrests by the State police have been made in this and other parts of the State.

A constitutional amendment designed to disfranchise the negroes in Maryland, has passed the Senate, and will be submitted for ratification at the general election in Eleventh Month, 1909. The amendment passed both houses by strict party votes, the Democrats numbering more than the requisite three-fifths majority. It provides for educational or property qualification.

A steamship of over hundred tons, called the *Lady Ness*, left Detroit, Mich., on Twelfth Month 20th last, for San Francisco, Cal. After a stop at several weeks for repairs at Bath, Me., it is expected she will pass through the Straits of Magellan, and accomplish her voyage of seventeen thousand miles in about two months.

Figures compiled for First Month 1st, 1908, show that on that date the shareholders in the Pennsylvania Railway Company numbered 57,226, an increase of 16,370 for the year.

A remarkable case of the "homing instinct" in dogs is reported from California. Two greyhounds raised in Oakland were sold to a man who took them to his home in Montana. This was two months ago. Lately one of the hounds arrived at his home kennel in Oakland, having found his way more than fifteen hundred miles.

Experts of the Department of Agriculture have estimated that rats, squirrels and birds do one hundred and ten million dollars damage to the crops each year. The damage caused by various bugs, beetles, worms and caterpillars is probably much greater.

In a recent address before the Board of Health of Dixon, State Health Commissioner, the need of a proper disposal of sewage matters, in contrasting the pristine purity of the streams one hundred years ago with the disease-breeding streams of to-day, he gave statistics to show that in 1906 there were in Pennsylv-

ania 3917 deaths due to typhoid and 24,171 cases of the same disease. He also said: "Sewage must be treated some day or we shall be exterminated by the poison of the waters of the Commonwealth, upon which all our life depends. If, therefore, I am right in this statement, why go on and waste money on an antiquated combined sewerage system without any thought of the future?"

A despatch from Washington says: "What is regarded by its author as a plan certain to double the natural resources of the United States is attracting the attention of Congress. Representative Scott, of Kansas, proposes the establishment of model "farmlets" in the agricultural States, at no cost to the Government. He proposes to call conventions of farmers, whose cooperation will be asked by some representative of the Agricultural Department. One hundred volunteers will be called for and each of these will be requested to contribute one acre of his farm to promote the work of the department. For these small farms provided, the department will furnish seed and instructions as to how the crops should be treated. On every individual acre in each county crops will be grown. A volunteer manager will be appointed to see that instructions are carried out and to report on the results when harvest comes. He will be under the direct supervision of a Government expert."

In accordance with authority granted by Congress, any Indian who may desire to secure his or her pro rata share of tribal or trust funds now held by the U. S. Government for the benefit of certain Indians as a tribe, may apply to the Commissioner for appointment of such person, and if satisfactory proof can be given that he or she is capable of managing his or her affairs the money will be paid over. This act is intended to be of general application. The New York Seneca Indians, residing on the Allegheny, Cattaraugus and Tonawanda reservations, about twenty-eight hundred in number, have about \$338,000 in the U. S. Treasury, which would be about eighty-five dollars per capita. The apportionment is to be made under regulations prescribed by the Commissioner of Indian Affairs, who is also authorized to pay to any blind, crippled, decrepit or helpless Indian his or her share of the tribal money.

**FOREIGN.**—Allegations that the czar of Russia has openly connived at the massacre of hundreds of Jews in various parts of Russia, have reached the German League. It is stated that the czar has lately issued pardons in thousands to the authors of leading in outbreaks against the Jews, and that his clemency in all such cases has been relied upon by the offenders.

It is stated that cars for women exclusively will soon be placed upon the street railways in London, during certain hours of the day.

A company of women, delegates from the "Parliament of Woman Suffragists" made an effort on the 11th instant to present to the House of Commons in London a resolution protesting against the "unconstitutional action of the government in refusing to take to women taxpayers." They were prevented from entering the building by the police, who arrested forty of them, several of whom were sentenced to six weeks imprisonment, upon their refusal to give bail. In England and Wales, it is said, there are nearly a thousand women serving on boards of poor law guardians, equivalent to the overseers of the poor in America. The English parliament has greatly enlarged women's opportunities for public service, by making them eligible as mayors, aldermen, and town and county councillors. Some of the most important work, it is said, in England today is being done by women. The growing sentiment for woman suffrage in France is shown by the fact that a resolution to be presented to the chamber favoring votes for women has received fifty thousand signatures. When the number reaches one hundred thousand the petition is to be presented.

#### RECEIPTS.

Received from Alfred Newsom, Ireland, 8 shillings 3 pence No. 32, vol. 82.

#### NOTICES.

WANTED.—A Friend as caretaker at Friends' Institute Rooms.

Apply to GEORGE VAUX, JR.,  
404 Grand Building,  
Broad and Chestnut Sts.  
or to J. HENRY BARTLETT,  
140 N. Sixteenth Street.

WESTWON BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia,

at 6.48 and 8.21 A. M., 2.38 and 4.31 P. M., other tr will be met when required; stage fare fifteen cts after 7 P. M., twenty-five cents each way. To rs by telegraph, wire West Chester, phone 114 A.

WM. B. HARVEY, Superintendent

WANTED.—A competent woman as working book keeper to take charge of house in family of two adults. Address "L." Office of THE FRIEND.

WANTED.—By an experienced person a position companion, caretaker of an invalid, or housekeeper. Address "E." Office of THE FRIEND.

WANTED.—FRIENDS' BOARDING SCHOOL FOR IND CHILDREN at TURESSA, N. Y. A man and woman Friend are wanted as Superintendent and Matron in this Institution.

Application may be made to  
JOSEPH WARRER, Woodbury, N. J.,  
JOHN B. GARRETT, Rosemont, P. D.,  
or GEO. J. SCATTERGOOD, 626 Spruce St., Phila

MARRIED.—At Friends' Meeting House, Moorestown, N. J., on Ninth Month 16th, 1907, CLEMENT E. ATLAS, son of George B. and Abner M. Allen, Matilda, and EMMA MATLACK, daughter of William and the Rebecca H. Matlack, of Moorestown, N. J.

DIED.—At her home in Moorestown, Ind., second Second Month, 1908, MARY F. HARVEY, wife of Eli Harvey, in her sixty-seventh year. A member of W Union Monthly and White Lick Quarterly Meeting Friends, held at Monrovia, Ind. This dear Friend was an example in her freely giving her husband to in the Master's service, though often under severe trial. She patiently endured to the end her painful affliction over four years, leaving a full assurance to the bereaved ones that she was accepted, and has joined the glorious who came out of great tribulation and his washed their robes and made them white in the blood of the Lamb." The interment was at Sugar Grove near Plainfield, Ind.

—, at his residence near Moorestown, Ind., Twelfth-month of Twelfth Month, 1907, LABAN LAYMAN, in his seventy-third year, and was buried in the Bethel, the twenty-sixth of Twelfth Month, 1907, a member of West Union Monthly Meeting of Fries near Monrovia, Ind., and White Lick Quarterly Meeting, at his home in his son's residence near P month, Ohio, on the seventeenth of Twelfth Month 1907, BENJAMIN J. HOBSON, in the sixty-seventh year of his age. An elder of Chesterfield Monthly Meeting Ohio.

—, suddenly at Atlantic City, on the eighth Eleventh Month, 1907, SAMUEL R. MATLACK, son of E. and Sarah K. Matlack. A member of the Monthly Meeting of Friends of Philadelphia for Northern District.

—, at the home of her son, Frank Knowles, in R. in, Mich. First Month 16th, 1908, MARTHA KNOWL BOWERMAN, at the age of seventy-six years. She was a devoted member of the Society of Friends, and principles she loved and adhered to to the very end. She was deeply interested in all lines of temperance work and was often engaged in visiting the sick and shut-in ones.

—, at his home, Coloma, Maryland, on the twenty-third of Twelfth month, 1907, in the ninetyeth year of his age, LLOYD BALDERSHAW, an elder of West Gate Monthly Meeting of Friends, Pennsylvania. Having youth surrendered the government of his life to I Divine Master, he was enabled in all his relations to fellow-men to bear consistent witness to that Power which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a counsellor on meetings for discipline whose judgment was esteemed, and whose utterances were seasoned with grace. During the latter years of his life he suffered from the infirmities of age; but the final summons, sudden, as he had apprehended and desired it might be strong in the faith, his hope of salvation based upon works of his own, but upon the forgiveness of his sin which had redeemed him. He was an example in industry as well as in the Christian virtues. He was judicious parent, a faithful overseer, an elder sound doctrine and gifted with discernment, a coun

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SECOND MONTH 29, 1908.

No. 34.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

Entered from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## The Saving of a Name.

There are several successful ventures made in the name "Quaker" for purposes of merchandise,—this being made a trade-mark of the stamp of honesty or quality,—and we are curious to know why the names of other religious denominations are not similarly applied,—but we have never yet seen successful attempt sustained which made use of that name on a business scheme degrading to that for which the Society stands. Trifling and not only comparatively innocent character, but yet unworthy bearing the name, have gone down under that title; but especially in recent years a magazine devoted to fictitious and frivolous literature has, as we expected, not prospered, nor continued sight on news-stands.

And now the "William Penn Theatre," the name of which was protested against a year or two since in our columns, though not regarded as likely to be of long duration, is sold as a failure. Also a George Fox brand of cigars was put upon the market in Philadelphia, but now it is difficult to obtain any of their pictured boxes even as a curiosity.

The name Friend or Quaker attached to organizations carrying spurious presentations of Friends' mode of worship seems, by their amount of reverence maintained, to have longer survival. But we doubt whether the misapplication of those names is likely to perpetuate their continuance, as the inconsistency is gradually discovered. But it may be a question whose candlestick goes off first, that of meetings for worship which do not live up to the name of "Friend," or that of names which do not live up to the worship. The true way to save the name of Friends, is to save alive the principles.

## Keeping to One's Gift.

"She has succeeded because she was willing to be small." Such was the utterance of the President of Cornell University before the Alumni of Haverford last week concerning their college. On hearing of it we are impressed with the principle. To extend one's self beyond one's measure is to invite failure, "to overdo is to undo." To keep within one's limitations, while yet faithful to their extent and opportunity, is to fulfil that which is manageable, and compass one's best work. It is an unkindness to the public, to the church, to one's employers, or to one's self to try to spread over more than one can fulfil, or perfectly round out. But the small domain, faithfully utilized, becomes the foundation for a larger, and the secret of a development strong by accustomed fulfilment and not weak by incoherent and vain expansion. To do a few things well serves the public best, and steps upward by easy degrees to a great employment; and then with the greatness comes in also the danger,—the threatening strain of enlargement for which a qualification has been gained and which may in due time be justified, but is to be approached with fear and humility. The greatness of any useful agent will be found to consist in keeping to his gift, however small. In no better way can it enlarge. But he is wise who knows his limitations and fulfils them; and he is brought to confusion who exceeds them. When one has "succeeded because he was willing to be small," how sad the wreck when he has exceeded and fallen apart because he was ambitious to spread.

For "THE FRIEND."

## Simplicity.

In addition to the answers to the Queries in the First Month, the women Overseers of Western District Monthly Meeting sent a short address to the meeting in regard to the third Query. This was a loving appeal to the members on the subject of Simplicity, and met a ready response in my heart.

For many years past our country has enjoyed great prosperity and our Society has moved on in ease and comfort and perhaps luxury. As members of the Society of Friends, and especially as Christians, it seems to me there is a crying need to-day for us to consider well the matter of Simplicity—be it in our manner of life, our dress or the furnishing of our homes.

The comments of the public press last spring at the time of the opening of our Yearly Meeting, in reference to the dress of the young people pained me deeply; and I have earnestly desired that we may each of us decide for ourselves what simplicity for us, individually, is—for I believe it may differ in degree for different ones of us.

Our Heavenly Father is just as ready to make known to us what kind of a hat, or a coat He would have us wear, or how He would have our garments made, as He is to guide us in the weightier concerns of life.

May we then seek his especial guidance as we replenish our wardrobes or add furnishings to our homes, that we may know what simplicity for us is. "Let your moderation be known unto all men."

BERTHA E. JONES.

## Report of Wm. Forster Home Association, First Month, 1908.

It has been two years since the committee in Philadelphia in charge of the Wm. Forster Home at Friendsville, Tenn., issued a report of the work under its care.

We believe Friends who kindly aid in its support are generally aware of the origin of the Home which has been carrying on its good work for thirty-eight years. But others who are not familiar with the history of the Home may be interested to know that in 1870, a religious visit to Tennessee Friends was undertaken by Rebecca W. Allinson, Elizabeth H. Farnum and Marmaduke C. and Sarah W. Cope, of Philadelphia. These Friends felt much sympathy for the children who, living in isolated, mountainous districts, found great difficulty in obtaining an education. As a result of their concern the Wm. Forster Home was established where girls from far-away or remote country homes are sheltered and given opportunity to attend the academy in the town of Friendsville. These girls remain for a longer or shorter period, and, in addition to having a safe comfortable home at the moderate board of five dollars per month, they are taught by a competent matron the art of home-making and good housekeeping; they, with the matron and under her supervision, do all the work of the Home, in this way learning many useful lessons which will be of benefit to them all their lives, as has been shown in the care they give their own homes later. Friends who have visited homes in the mountains say that they can always tell if the wife and mother is one who has been trained in the Wm. Forster Home, for the lessons she there learned of order and of better ways of cooking have been carried into her new surroundings.

That the girls look back with pleasure to the time spent in the Home is shown by the

interest they retain in it. They have formed an association among themselves and, by uniting their efforts, have in many ways been of great help in the maintenance of the Home by supplying articles of furniture, &c. During the past three years they have provided window shades and curtains for the parlor windows and shades for the windows in the bed-rooms; new table-cloths, white counterpanes, some kitchen utensils and several new iron bedsteads, which were very acceptable and much needed. These gifts are welcome, not only for their worth but are valued as practical evidences of loving thoughts centered in the Home, and of appreciation for the benefits received by the inmates in by-gone years.

Not only is the temporal influence exerted by the Home of lasting benefit to the girls, but more than one dates the time of her Christian birth to the period when she was a member of the Home family.

The members of the Philadelphia Committee feel that they have been much blessed in the matron of the Home. When Carrie Moore, after four years of faithful and efficient service as matron, felt that the time had come for her to leave the Wm. Forster Home to preside over a home of her own, a successor was found in Elizabeth Newby of Eldora, Iowa, who had visited C. Moore at the Home and had lived in Tennessee in connection with other work, so that the conditions of life there were not strange to her. She entered upon her new duties in the autumn of 1906, and at once took up the work with interest and zeal which have not abated.

During the past two years the Home family much appreciated visits from John Watson who, in the interests of Friends, was visiting Friendsville and the surrounding neighborhood, and from Robt. B. Haines, Jr., of Phila.; these two Friends felt strongly the need for better support for the academy in order that the teachers should receive better salaries, enabling them to remain longer in charge and thus exert a more lasting influence on their pupils. As Friendsville Meeting and the Academy are under the care of Wilmington Yearly Meeting, a letter with the above suggestion was sent to the chairman of the Educational Committee of Wilmington Yearly Meeting, and the reply stated that an endowment fund of \$1,000 was being raised for the Friends' Academy at Friendsville and asked our aid in the matter. To this we felt it right to agree when we shall be called upon.

Later Josiah W. Leeds and wife, of Philadelphia, also visited Friendsville and spent a night at the Home. Deborah Leeds addressed the girls then in the Home. All of these visitors spoke with warm appreciation of the matron and the good work being done by her in moulding the lives and characters of the girls who are under her care.

Last fall, through the kindness of Friends in Philadelphia, new sheets and pillow-cases were supplied for the Home. Later, a number of Bibles were sent which were donated by the Friends' Bible Association of Philadelphia; these were very warmly welcomed, and were sufficient to supply each girl with a Bible of her own and their pleasure at receiving them was sincere; one girl remarked

she had rather have the Bible than ten dollars.

At present (First Month, 1908), the Home is full almost to overflowing, sixteen girls being reported, and all seem happy and contented. The parents of several of the girls are unable to pay the small amount charged for board, and those recommended by the matron as worthy are granted board in full or in part by the Committee in Philadelphia. Some parents who are not able to pay all in cash send the equivalent in dried or canned fruits—potatoes, wood, or other farm produce, and thus both the parents and the Home are helped.

In 1906 the triennial payment on a fire insurance policy was paid, and our building secured from entire loss in case this calamity should overtake it. Last year a new stove was purchased for the kitchen and adds much to the comfort of the family, as the old one was sadly out of repair. Part of the purchase-money for this necessary expense was specially contributed by an interested Friend in Philadelphia.

In our Philadelphia Committee several changes are to be noted. We regret very much that our friend Mary Bettle, who for many years was an interested member of the Committee, felt that the time had come for her to resign from active membership. Her interest continues and is manifested in securing the Bibles for the girls and in many loving thoughts and ways.

Several new members have been added to our number and have entered into the work with interest. We regret that one of these new members, Mary R. G. Williams, after giving much active and very acceptable assistance for some months, felt that she must withdraw on account of pressing home claims. While she was a member she worked diligently to secure contributions toward an endowment fund of \$1,000, in memory of our late valued and interested member Alice Lewis, who, after faithfully serving the Committee as secretary and treasurer for many years, at her death left a legacy amounting to \$321.90, which we desire to be the nucleus of the above fund. Through various kind gifts this fund now amounts to \$754.90, which awaits the remainder before being invested. Meanwhile, as will be seen by the treasurer's report for the year 1907, it has been necessary to borrow temporarily from this fund for the running expenses of the Home.

Our needs are not great but we should like to have \$245.10 to complete the Alice Lewis Endowment Fund of \$1,000, and additional annual subscriptions amounting to \$100, as from time to time, additional outlay for repairs to property is needed and the present income covers little more than bare maintenance.

The work is small and quiet, but is a work for time and for eternity, as the changed lives and homes show, and the Master has set his seal upon even such humble efforts put forth in his name, who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

The members of the Association at present are as follows: Margaret W. Haines, Chairman; Hannah Tatum, Gulielma S. P. Jones,

Gertrude A. Taylor, Margaret N. Rhoads, Rebekah W. Allen, Theresa W. Wildm; Edith C. Tatnall, Elizabeth Ritchie, F. Patricia B. Lawrence; Mary Morton Hain, Secretary and Treasurer, Cheltenham, Pa.

FOR "THE FRIEND,

EXTRACTS OF A LETTER TO A MEMBER OF OUR SOCIETY, WHO HAD SPENT MUCH HIS TIME VERY INCONSIDERENTLY WITH HIS PROFESSION OF RELIGION, AND IS FAVORED WITH A DIVINE VISITATION WHEN FAR ADVANCED IN LIFE.

Sixth Month 6th, 1796

*Esteemed Friend:*—I have several thoughts of writing thee since our return from Bristol, but till now have neglected, and as I know not but we may pretty soon turn homewards, it may appear the less needful for me to do it; but as my mind still bent toward thee, in an affectionate concern I thy more firm establishment in the Truth I am willing to tell thee so, and earnestly request thy constant attention to its dates; that thereby thou mayest be led out of corrupt self in all its appearances, a consequently, into that holy simplicity of mind and manners, which characterizes the disciple of Christ.

I have been much afraid lest thou should settle down in a partially converted state and after having deeply tasted of the terror of the Lord for past sins, which indeed we flagrant, shouldst content thyself with feigning them, and neglect to press after righteousness.

I hope thou will excuse me for being plain with thee, and that I shall explain in meaning in some degree to thy satisfaction when I tell thee, that the observations I have made at thy aiming after grandeur or shine in thy appearance and furniture, have given me pain, as I know it to be the fruit of mind not truly or fully humbled.

In the general, in the infancy of religion when conviction for past offences has gone deep enough, the mind is very scrupulous and fearful of receiving a fresh wound by the indulgence of the natural inclination; and frequently is led into so straight a path, that when it has been well disciplined by the cross, a little more liberty is allowed in the use of some things, which in that state was restrained from.

This has appeared to me as passing under the dispensation of John the Baptist, which was preparatory to that of Christ, and may be experienced in our religious progress. For, although the necessity of the outward shadowy baptism cease, we must be plunged in Jordan, the river of judgment; and John appeared in great austerity and mortification, having "a garment of camel's hair and a leathern girdle about his loins, and he meat was locusts and wild honey;" so renewed minds must know that life to be slain which delights itself in grand appearance and delicacies, and be content with meagre things; so as to walk in contrariety to the world, to be sequestered from it, as John was in the wilderness.

Under this dispensation of mortification the mountains and hills are brought down and the valleys are exalted, and the way of the Lord is prepared; unto which, as th

is reconciled, rough ways are rendered smooth, and crooked paths straight; and the revelation of God is revealed; and there is an opening into the innocent liberty of the Lord's children, in the use of his creatures, or although "John came neither eating nor drinking," the Lord Jesus came "eating and drinking," yet in reverence and fear; though He was "Lord of all, He became a servant," and took upon Him the likeness of a servant.

"Well, my Friend, these things are written upon instruction, and are worthy our attention, consideration, that we may see whether we are endeavoring to enter "through the strait gate" of the saints' solemnities. "read "Straft is the gate and narrow is the way which leads to life;" and alas! "few go in it."

The indulgence of the fleshy mind and natural inclination, prevents many from seeing it; and though some have seen it, they do not steadily persevere in striving to enter in; and therefore have rested short of the perfected righteousness they had once respect of. Let not this be thy case, but earnestly desire that thy understanding may be fully opened into this holy highway which leads to the kingdom, and thine eye be preserved single to God's honor, that thou mayest be enabled so to run as to obtain the glorious crown of immortality. Consider thou that thou set out late in this important race, and therefore it behooves thee to use great diligence in endeavoring to overcome thy spirit-enemies; all of which will be manifested, if thine eye is single, for then thy "whole life will be full of light;" so that thou wilt be preserved from entering into a league with such of the old inhabitants of thine earth, as are appointed to utter destruction. The Israelites were deceived by the appearance of the wily Gibeonites, thinking them to have come from a far country, when they were near neighbors; as many, for want of cautious watching in the light, which makes manifest what is hurtful in its tendency, have been deceived, and united with those in those positions, in one shape or another, which were for judgment.

and it just presents further to say: Beware of that which is without the sacred gifts of Divine prescription. So wilt thou be preserved from all the snares of a subtle man, who, so long as he is permitted to tempt us, can suit his baits to every station of our situation of life, and to every stage of our religious experience; which manifests the piousness of our Saviour's precepts, not only one but to all of his disciples: "Watch and pray that ye enter not into temptation."

CATHARINE PHILLIPS.

DOUGKENNAMON, Pa., Second Month 10th, 1908.  
*Friends' Library, Vol. 2, Rebecca J. Thomas.*

JOHN H. VINCENT'S RESOLUTION.—"I will this day try to live a simple, sincere and pure life; repelling promptly every thought of discontent, anxiety, discouragement, impenitence and self-seeking, cultivating cheerfulness, magnanimity, charity and the habit of silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and childlike faith in God."

### An Old Woman's Religion.

Some years ago, attendants at an Ocean Grove camp-meeting listened to the fervid utterances of a man who spoke freely of his own state of "perfect holiness and entire sanctification." On leaving the meeting, a woman of gentle heart and kindly sympathies remarked: "He meant well, but the trouble is that his vocabulary is deficient; he has not that command of language that would have enabled him to express just what he wanted to say." It would perhaps be kind, but certainly not complimentary to [a recent] speaker, to assign the same reason for the somewhat surprising advice, "Don't teach a young man an old woman's religion."

If by "an old woman's religion," the knowledge of which would be harmful to the young men, he meant a so-called religion of sentimentalism and esthetic formalities, it may be said that aged women have not the monopoly of it.

The speaker was urging young men to heroic activity in the Christian life, but does he forget that heroism sometimes takes the form of patient endurance and of unrecognized self-denial and self-effacement for the good of others?

If he looks over the history of the membership of the church of which he is pastor, he will find the names of several venerable and saintly women whose influence for good is still felt in his church and city, and, indeed, far beyond those limits. One of those women was Hannah H. Hume, herself a missionary in India for sixteen years, and the mother and grandmother of many missionaries, returning a widow to this country in 1855. She afterwards brought up her six children to educated Christian manhood and womanhood, doing it under circumstances which called for highest faith and fortitude. Remembering her life, her children and grandchildren will never speak lightly of "an old woman's religion."

Booker T. Washington, in "Up from Slavery," speaks reverently of his mother's religion.

Ellen M. Stone must be verging towards old age, but when she becomes an "old woman" will her religion be at a discount because she probably will not then have occasion to exhibit the dauntless fortitude which she showed when at the mercy of Turkish brigands?

Florence Nightingale and Clara Barton are old women now, and are, of course, under some of the limitations of advanced age, but is not their religion now the same as that which impelled them in younger days to deeds of highest heroism?

If the speaker fears that an "old woman's religion" will fail to inspire enthusiasm for civic righteousness, and for the preservation of that which is best in the life of our republic, let him look at Julia Ward Howe, now nearing her ninetieth year, and point out, if he can, wherein her religion would be harmful if "taught to young men."

What shall be said of home-keeping women everywhere, who bear and rear children, live lives of patient toil, enduring often many privations and hardships, do their share in neighborhood and church life, and some-

times, through much self-denial, help their children to better educational advantages than they have themselves known, women who sometimes out of their poverty give to charities and philanthropes and at the same time make happy homes whose genial hospitality even the heroic young man is sometimes willing to share?

When such women reach old age and step aside from former activities, sometimes to positions of dependence or to other secondary and uncongenial places, while waiting for the call to go up higher, do their former faith and fortitude forsake them? What is there in their religion against which young men should be warned, and which it would be harmful to "teach" them?

Henry Ward Beecher once exclaimed, "Talk about being as weak as a woman! I wish I were as strong to do and suffer as a woman is."

In Bryant's poem "The Conqueror," in which he is supposed to be speaking of his mother, as he stands by her grave, he says, in the opening line:—

"Within this lowly grave a conqueror lies."

and later in the poem he says of her:—

"She met the hosts of sorrow with a look  
 That faltered not beneath the frown they wore,  
 And soon the lowering brood were tamed, and took  
 Meekly her gentle rule, and frowned no more.  
 By that victorious hand, despair was slain  
 With love she conquered hate, and overcame  
 Evil with good, in her great Master's name."

The religion which could produce such a character as the poet here describes, would not harm young men, if it could be "taught" to them, but, alas! it cannot be "taught," it must be learned by the inner way of experience.—*An Old Woman, (in the Springfield Republican.)*

BRATTLEBORO, VT.

THE INFLUENCE OF EARLY BIBLE READING.—Secretary Sanders, tells of a conversation with the historian, John Fisk, which furnishes illustration of the value of youthful Bible-reading. He said that to his mind there had always been a haunting similarity between the style and treatment of "The Beginnings of New England" and the first book of Samuel; and he mentioned this fact to the author, asking him at the same time if he could in any way account for it. John Fisk replied smilingly that while he did not admit the thought that his book was the peer of that fine early book of history, he could perhaps give some explanation of the parallelism. From his early boyhood the book of Samuel had been his favorite reading. He read and re-read till his mind was fairly steeped in it. So strong was its influence over him that one day when a visiting clergyman put his hand on the boy's head and asked the usual question of interested elders, "Well, my lad, what do you intend to do when you grow up?" he answered promptly and positively: "I'm going to write a book like Samuel."

How many a youth dreams dreams and sees visions as a result of the influence of early Bible-reading. Who can estimate the good wrought by a parent or teacher in helping a child to the treasures of the Bible?—*The Heidelberg Teacher.*

## OUR YOUNGER FRIENDS.

## DON'T FORGET.

Don't forget the old folks.  
Love them more and more;  
As they turn their longing eyes  
Toward the golden shore;  
Let your words be tender.  
Loving, soft, and low;  
Let their last days be the best  
They have known below.

Don't forget poor father,  
With his failing sight;  
With his locks now thick and brown.  
Scanty now and white;  
Though he may be childish.  
Still do you be kind—  
Think of him as years ago  
With his master mind.

Don't forget dear mother,  
With her furrowed brow;  
All the light of other years  
Time is fading now;  
Memory is waning.  
Soon its light will fail,  
Guide her gently till she stands  
Safe within the veil.

**SAVED BY A BRAVE GIRL.**—A seventeen-year-old girl recently did a heroic thing in the village on Long Island where she lives. She was in an upper room of her home removing her out-door attire after a walk, when glancing through the window she saw a boy coast rapidly on his sled past the house. She was alarmed, for she knew that if his sled should take a course to a path on the right of the road, it would reach a pond then covered with a thin sheet of ice. The boy, who could not have been more than ten years old, had evidently lost control of the sled. She watched him from the window and to her horror saw that he was headed for the pond. There was no one at hand that she could call to the rescue, so she rushed downstairs and down the road the sled had taken. Neither boy nor sled was in sight, but the ice on the pond was broken up and she concluded that the boy was in the water. Instantly she followed, though she knew that the icy water would reach her shoulders. She broke up the ice further out and had the gratification of seizing the boy, then insensible from cold and shock, and bringing him safely to the bank. It is said that neither she nor the boy will be likely to suffer serious results from the immersion. But for the girl's prompt action the little fellow would probably have perished. The experience should make him careful in years to come, how he takes the downward path. There are some such paths that have a peril worse than the pond at the foot, and it is not always that there is some one near that to save. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—*Christian Herald.*

**COMMANDMENTS NOT DEBATABLE.**—A schoolboy was debating the question whether it is right to send out privateer ships in time of war. He had the negative side, and began by asking: "How many of you go to church and Sunday school?" There was an immediate and general uplifting of hands.

"How many of you have been taught the Ten Commandments?"

Every hand remained raised.  
"How many of you remember that one of the Ten Commandments is 'Thou shalt not kill'?"

Every one remembered it.  
"How many of you remember that another commandment is 'Thou shalt not steal'?"

"Children," said the youngster, as if he had been an old man addressing them, "the business of a privateer is killing and stealing. He goes out to kill the sailors of the other side and to steal what they have got. The Bible does not say, 'Thou shalt not kill except in time of war.' It does not say, 'Thou shalt not steal except thou art a privateer.' It simply says you shall not kill or steal at any time. There is no question of right or wrong to be argued here. You all know that. It does not matter whether one is a privateer of a great country or small. His business, when it comes to killing and stealing, is wrong and the Bible proves it."

He sat down, and the vote was taken. It was overwhelmingly in his favor. The principal rose to his feet and smiled. "Boys," he said, "I am proud of your decision. The Ten Commandments are not debatable."—*Junior Christian Endeavor World.*

**CALLING GOD'S ATTENTION.**—One bright winter day, a long time—more than fifty years—ago two sturdy little boys were trotting along a muddy highway to school, with a few well-worn books under their arms and small dinner pails in their hands.

"It looks jes' for the world like a snake," John Hoover was saying. "Jacob, our man, gave it to me; he stuffed the skin himself, and put wire all through, clean out to its tail."

"Where is it?" asked Henry Blair, eagerly. "I hid it under the osage orange hedge, close to Joe Bell's gate. It's the very place. We can stoop down close to the hedge, and when the little greenie gets jes' opposite, out'll dart the snake, right up aginst his legs."

All the rest of the way the two little chaps were in high glee over their plans. They did not mean to be cruel, they were not thinking whether it was cruel or not, but because Joe Bell was a new boy, and smaller than themselves, and very timid besides, these two had been tormenting him every day for a week, and calling it "fun."

But that very morning, directly after school prayers, a sharp-faced little girl held up her hand for permission to speak.

"Miss Lou," said the high, shrill voice, "I saw Joe Bell talking to himself in prayer-time."

"What were you doing with your eyes open in prayer-time, Mary?"

The child's look fell, and the scholars giggled.

"You can stay in at recess, Mary, and say the eighth column of your multiplication table for looking around in prayer-time, and the ninth column for tale bearing."

Mary burst into tears, but let us hope she learned a more important lesson even than two columns of the multiplication table.

And you must not think Joe Bell was to escape.

"Why were you talking in prayer-time Joseph?" asked the teacher.

"I wasn't talkin'. I was—I was—"

"Well, Joseph, what were you doing?"

"I was asking God not to let them tw boys tease me so bad," blurted out the new scholar, and instantly there were two boys with red, tell-tale faces in that school, an after school they went to the osage orange hedge and removed the artificial snake. *S. S. Messenger.*

**"IT SHALL BE TOLD THEE WHAT TO SAY.**  
—Those who go forth in accordance with Christ's command to publish the Gospel often have very comforting evidence of the presence of the Holy Spirit.

Many years ago three young Englishmen who had made the ascent of Mont Blar were hastening down the mountain side and came to a smooth icy surface called a *glaci*.

As the shortest way lay across this *glaci* they wished to return this way. The guide protested that it was too dangerous, but the young men were determined and forced the guide to lead them over the smooth surface. At length they reached a point where the descent became steeper.

They attempted to check their descent by driving their alpenstocks into the ice, but in vain, and in a few seconds the whole party slid over a precipice and were killed.

Some years after this accident, E. P. Hammond was preaching to Baptist Noel's church in London, and in order to show how sinners often heed not the voice of their heavenly Father calling to them, "Turn ye; why will ye die," he told this incident. Just as he was describing the young men scornful of warning of the guide and plunging down the mountain side a young lady in the church shrieked out in a tone that penetrated every heart in the audience:

"That was my brother, that was my brother."

"I shall never forget," says E. P. Hammond, "the thrill it sent through that audience. Many eyes were bathed in tears, and I think the Lord used the shrill voice of the young lady to arouse sinners to see that they were standing on the slippery rocks of sin and in constant danger of being lost. Ah! There is a way which seemeth right unto man, but the end thereof are the ways of death."

## Deacon Lee's Opinion.

[Though the system of ministration under which the following narrative could take place, is not of our adoption, yet there is a lesson taught by the incident to any of us who are willing to set up counter current against the heart-changing exercises of any of the Lord's servants.—E.]

Deacon Lee, who was a kindly, silent faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there

\* In "Roger's Travels," a narrative of two boys in foreign lands.



ad been no conversions for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "No, I don't."

"Do you think the churches are alive to work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this oubler in Zion; and taking courage, he asked,

"Do you think Mr. B—a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their eyes are holden,' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement monosyllables, he asked, "Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and, in a tone louder than his wont, shouted,

"No, I don't!"

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, "at a little abashed, "that no one can find at what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart unbled and my tongue bridled, and ever since that I've walked softly before God. I never made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, unmovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness, I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right eye, if thereby my ear could be tickled, and the pews filled with those who turned away from the simplicity of the Gospel. I and the men that led me—for I admit that I was dupe and a fool—flattered ourselves that we were conscientious. We thought we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about, and criticising, and crushing, instead of upholding, by our efforts and our prayer, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of the Gospel with half-a-dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer till, worn and bleeding, he

flung into a covert to die. Scarcely had he gone, when God came among us by his Spirit to show that He had blessed the labors of his dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson that 'he who toucheth one of his servants toucheth the apple of his eye.' I heard my former pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said—and her words were arrows to my soul—"He may be dying, and the sight of your face might add to his anguish!"

"Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold; who had consoled my spirit in a terrible bereavement; and who had, till destitute men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant, and receive his forgiveness."

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My Pastor! My Pastor!' Then raising his white hand, he said in a deep, impressive voice, '*Touch not mine anointed, and do my prophets no harm.*' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I stayed by him all night, and at day break I closed his eyes. I offered his widow a house to live in the remainder of her days; but, like a heroine, she said, 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us."

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying, '*Touch not mine anointed, and do my prophets no harm!*' These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for his sake, and I vowed to love them evermore for his sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what

God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts. There is often great power in the little word "No," but sometimes, and in some circumstances, it requires not a little courage to speak it so resolutely as did the silent deacon.—*Record of Christian Work.*

### What Constitutes a Christian Nation?

The old question of what constitutes a Christian nation has been brought up once more by the declaration of the wife of J. C. Phelps Stokes, formerly Rose Pastor, a Jewish settlement worker in New York, that "Our nation, none of the so-called Christian nations, is really Christian." She, who has now, with her husband, withdrawn from settlement work and is devoting herself to the advocacy of some not clearly defined form of socialism, has arrived at a practical understanding of the difference between genuine Christian life and a nominal belief in Christianity. She sees that the holding of the Christian faith by the majority of the inhabitants of a country does not make the nation Christian in life and spirit. As she puts it, "On parade occasions, like Thanksgiving and Christmas, we give our gifts and make believe we are Christians; but Christianity is not actually and potentially a part of our national life." She believes that the diffusion of a genuine Christianity throughout the national life would procure many reforms and improvements in our social order, like the abolition of what she calls "wage slavery" and many other unjust and oppressive conditions.

Her reflections have risen out of her personal experience and are entitled to respectful consideration. She did labor as practically as possible in the settlement life, in the endeavor to make righteousness and true brotherhood effective in the severe conditions of city life. But she now announces that she believes that our charities are wholly ineffectual, and that the industrial and social system must be changed. This announcement is very suggestive in a variety of ways. It is particularly noticeable as a comment upon the settlement work of which she was herself so self-denying and earnest an exponent. Why is settlement work, why is any other form of charitable endeavor so much a failure? Why does a faithful worker in it give it up and take to talking instead of continuing in well-doing? What changes in industrial and social order are needed? Many other questions spring out of the disappointed reformer's announcement. We judge that there is no answer for them other than the application to our life of a genuine Christianity rather than a generous and devoted service from which the religious element is carefully excluded.



the more progressive districts have tended to develop the qualities which are so urgently needed in the world to-day.

"Is there not a danger that we may be unduly anxious for results which can be tabulated in statistics, or for quick returns to the efforts put forth, and so fail to grasp the paramount importance of stability and thoroughness of work?"

A tea meeting was held at Fourth and Arch streets on a Thursday evening at 6.30 p. m. The discussions included "Recreation for To-day," by Thomas K. Brown, and "The Inner Light and Modern Religious Thought," by Anna M. Moore.

The "Settlement of Quakerism in New York" was the subject of the Haverford Quaker Round Table on Friday evening.

JEREMIAH LAPP attended Yonge Street Fourth Month's Meeting, Canada, on the 25th ult.; where also EMMA OLLARD, from Norwich had service. He proceeded to Loughfield to attend West Lake Four Months' Meeting, which was made very small by roads being almost impassable. On the following day there was a tea meeting, the snow preventing Friends from getting out. He remained till the next First-day, when they were vored with better roads and other mercies.

At the Yonge Street Fourth Month's Meeting, Canada, EMMA W. WOOD presided and Minnie from Pickering monthly Meeting, liberating him for service within the limits of Philadelphia Yearly Meeting.

We are in receipt of productions of the London Friends' Tract Association, as follows:

"GEORGE WHITEHEAD, the last of the Early Friends," forty pages. This is the first of the series entitled "Friends, Ancient and Modern." Eight more biographies are announced to be included. This issue and the next are well calculated to secure the reading about ancient Friends of many who would read such books or none. To gain attention of that class, these seem to dwell in much larger proportion on the narrative than on the doctrinal aspect of early Quakerism. And as regards the doctrinal we have not been able to discover to what aspect they preferably cater. It that any is designedly kept indistinct. We believe the key-note of every Friends' biography as such should be a distinct disclosure of the Friends' cardinal principle. But biographers would scarcely be human did they not let their productions run in the bias of their own favorite aspect of truth. This series, however, is certainly interesting and well worth reading for the information it presents to the general public. THE RESTORATION OF CHRIST. Reprint of an article in *The London Friend*. Likely to steady some hearts, whose minds may be unsettled by recent attacks on the faith of the Resurrection. Eight pages.

HAS PRAYER A SCIENTIFIC BASIS? This extract from the issue has some time since appeared in our columns, on page 207.

JOHN NELSON: The Pious Testimonies. Pressed for Soldier. Eight pages.

HOW TO LIVE IN PEACE DURING A TIME OF WAR, exemplified by incidents of the Irish Rebellion of 1798. Eight pages.

PREPARATIONS are being made in Birmingham, England, for holding the next London Yearly Meeting in that city.

We hear that it is in prospect to hold a Summer school under the name of Friends of New England "early Meeting, at Sagamore, perhaps the Heights, ear Cape Cod Bay, Massachusetts.

We quote from the Philadelphia *North American*, that the Buck Hill Falls, that popular Pocomo Mountain summer settlement for Philadelphia Friends (centering in Race Street) is to have its facilities increased by the erection of a new twenty-four thousand dollar hotel to accommodate fifty guests and to be operated on a strictly co-operative plan. Only Quakers can be stockholders, and the plan is in the hands of the scheme. The vote of the incorporators that the hotel will be ready for occupancy by Seventh Month. To these shareholders the association will charge only six dollars week, while to other Friends the rate will be ten dollars. The hotel will not be restrictive to Friends under any name or title, and are to spend a part of the hot season at the winter retreat. When the stock was first put on sale at twenty-five dollars a share there were two hundred and

forty-nine purchasers. In all, nine hundred and sixty shares will be disposed of.

EDWARD HAROLD MARSH, in enclosing his second interesting article says: "I am also sending a folder which will give an idea of the way English Friends start a new meeting. These public addresses are to be held in a hired hall in a town where there never has been a Friends' Meeting, but where three or four Friends live, who believe that there is an opportunity for a meeting. If the meetings for worship following the lectures appear to meet a local need they will be continued, and eventually a meeting will be established there."

### Westtown Notes.

John Bright, the English Friend and Statesman, was the subject of an interesting lecture given by J. Henry Bartlett on the 21st inst.

On First-day evening, Susanna S. Kite read to the boys an article which she had prepared on "Children Confessors," giving an account of James Farnell, Father Scott and other youthful laborers among Friends; Esther K. Alsop read her paper on "Thomas Shillito" to the girls. Both sketches were quite interesting and were enjoyed by the hearers.

The entertainment at last week's meeting of the literary Union was very successful. Each member was responsible for a short recitation and the variety given made an interesting program.

S. Calvin Barker, who is visiting meetings and families in Western Quarterly Meeting, was at Westtown last Seventh-day evening and had a satisfactory sitting with the officers and pupils who are members of that meeting.

### Gathered Notes.

The Pullman Palace Car Company has decided to discontinue the sale of liquors in its buffet and diners cars throughout the United States. This has already been put in force on some roads, and it is expected that the action will be made general in the near future.

The Oklahoma House of Representatives has passed a measure which requires that every hotel shall provide nine-foot sheets, and shall use no cup, dish, vessel or receptacle for food that has cracks visible to the naked eye.

The National Civic Federation has made arrangements to send five hundred or more public school teachers next fall to England, Scotland, Ireland and the Continent to inspect the system of teaching and school methods generally in foreign countries. A similar expedition of English teachers to the United States was made in 1905-6.

The director-general of public instruction of Nanking, China, a mandarin of high rank, though not himself a Christian, said recently to an American missionary: "China has the moral maxims of Confucius, but they no longer have any effect; they are abstract truths; no spiritual motive behind them. Buddhism is occult, spiritual—it has nothing to do with morality. The only religion that teaches both the spiritual part of mankind and the principles of morality is the Christian religion; that is why we wish you to teach in our leading schools."

JOHN R. MOTT speaking of the growth of Christianity among the student classes of China, Japan and Korea, said Japan had about two hundred and fifty thousand Christians, with three thousand converts among the Government classes. He predicted that Korea would be the first evangelized Christian nation. He said that China presented the greatest problem.

"China is after the best of all worlds, and industrial nations of the world can give her. That country will develop in the next fifteen years as Japan has developed in the last thirty. The question is whether agnosticism or Christianity shall conquer this rapidly growing nation."

J. H. ONELL says that China is a vastly superior nation to Japan, and in ten years will be able to put an army of ten million men in the field. He says that the necessity of Christianity in that rapidly awakening empire is apparent.

TWENTY-FIVE years ago, no Kongo language had been reduced to writing. Now parts of the Bible have been translated into seven of these languages.

FELLEN M. STONE, the American missionary who was captured by Bulgarian brigands in the autumn of 1901, and subsequently ransomed, has called upon Secretary Root at the State Department, and urged him to make a demand upon the Turkish Government for sixty-six thousand dollars, the amount of the ransom paid in her case. She wants that amount returned to the persons in this country who contributed it by popular subscriptions. Secretary Root promised to examine the record of the case, which was disposed of before he assumed his present office.

The Government has introduced in the House of Commons a bill for the protection of children and dealing with juvenile offenders. Among the most interesting of the one hundred and nineteen clauses of the measure is one for forbidding children under sixteen years of age to smoke or buy tobacco, and empowering the police to search offenders and confiscate their tobacco. The first offence will be punishable by halting the offender before a magistrate, who will lecture him on the enormity of his sin. Succeeding offences will entail fines, but not imprisonment, which the bill abolishes for all juvenile offences except a few carefully defined cases. The measure was cordially received by all parties and it is likely that it will be swiftly enacted into law.

SECRETARY GARFIELD in his Annual Report declares that the Indians have at last, after years of effort, been made to understand and appreciate that in order to be treated like white men they have but to show a willingness to work for a living. They are now taught that the government will no longer support them in idleness; and if they wish to eat rations they must work for them. In carrying out this policy, rations are no longer distributed except to those who by reason of age and infirmity are incapable of supporting themselves.

We agree with this situation, but we think that for many years the government should take considerable interest in finding work for them.—*Christian Advocate*.

The Fifth Avenue National Bank has issued the following rules for its clerks:

You must not drink any intoxicants with meals in public restaurants.

You must not enter any saloon.

You must not enter any gambling house.

You must not enter any pool-room.

You must not use any race track.

You must not use any bucket-shop.

You must not frequent any saloon.

You must not attend prize fights.

You must not have vicious companions.

You must not frequent Broadway resorts or become conspicuous where the great white lights blaze.

You must not have anything to do with the direction or running of trains will not be permitted to use intoxicants at any time, either when on or off duty, and no person using such beverages will be employed. This ukase is issued as an important step in an effort to reduce accidents to the minimum.

What a wonderful thing these proclamations are to the abominations of the saloon, gambling, and the others mentioned.—*Christian Advocate*.

A new diary has been published in England. It is that of William Allingham, who died in 1886, and these reminiscences of Carlyle from it will interest everybody.

We learn that Carlyle looked on his Cromwell as much the most important book he had written. Sartor Resartus, in the retrospect at least, delighted him not, though it brought him much hero-worship. As to Frederick the Great, he had never understood the significance of them, eight of them having been spent in writing the book, and that he had mountains of dust and rubbish to swallow. "My mind was full of Frederick. I used to ride a great deal then, and when I came in I usually had an hour's bright talk or so (ah me), and then after drinking a glass of beer I would sit in another corner of the room. Often I think she would have been glad to speak to me—ah dear. . . . Well, it nearly killed me. It was the desire and longing of my life to finish it."

Once the conversation turned to Napoleon III. Carlyle had a good deal to say when he was kicking his heels about London in unhappy exile; "Met him at dinner—he made up to me rather, understanding me to be a writer, who might, perhaps, be a help to him somehow. His talk

was a puff of revolutionary nonsense. He was internally a mass of darkness. I used to meet him often in the street mostly about Sloane Square. His face had a melancholy look that was rather affecting at first, but I soon recognized that it was the sadness of an opera singer who cannot get engagements. When he heard of him afterward as an employer, I said to myself, 'You've got an opera engagement such as no one could possibly have expected!'

**A JUDGE IN A WORKHOUSE.**—The sentence of one day in the workhouse was pronounced on himself by a justice in his court in Toledo, O. The judge had told his friends that he wanted to know, by actual experience, what the criminals who he sentenced to terms in the workhouse had to endure. His friends laughed at him and his friends on the bench. The judge persisted, however, and sentenced himself. No difference was made in his treatment from that of the criminals in the court. He was locked up in the court pen with the others and was sent with them in the patrol wagon to the workhouse. On their arrival they were taken to the dining-room, where they ate the regular prison dinner of vegetable soup, meat and baked vegetables. After dinner the prisoners were compelled to take off their citizens' clothes and don the prison uniform of jean trousers and a gray coat and work government shoes. They were locked up in their cells for thirty minutes while the guards ate their dinners. The men of the party were then ordered out to cut ice. There was a party of friends to meet the judge when he emerged at the end of his sentence. It was as hard a day's work as ever done," he said, "and I shall know what a sentence to the workhouse implies." His method of gaining knowledge must have been a painful one, but it is the only one by which some kinds of knowledge can be attained. It was thus that Jesus was obliged to "learn obedience by the things which he suffered." It behooved him to be made like unto his brethren, for in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:17, 18)—*Christian Advocate.*

#### SUMMARY OF EVENTS.

**UNITED STATES.**—President Roosevelt has written a letter to the Interstate Commerce Commission directing it to begin at once the preparation of detailed information as to the situation of railroads which are likely to become involved in wage controversies with their men, in order that when his suggestions are adopted the public may be informed. This letter is regarded by the Commission as deterrent in its effects. The Commission believing that it will prevent railroads from insisting on wage reductions when their officers know that to do so will be likely to involve a public hearing of their actual financial condition. It is charged that White House circles that the railroads and other interstate corporations have shown no disposition to cooperate with the Government in remedying defects known or alleged to exist in the laws, and that, despite the president's repeated attempts to bring before the Sherman anti-trust law, the great interstate corporations have not been willing to help to gain them.

The Senate in executive session has ratified an arbitration convention between the United States and France, which was signed on Second Month 10th. A ratification of the convention between the United States and Peru also was ratified.

Leon Dion of Wilkes-Barre, Pa., has patented a plan for lighting harbors by laying a cable along the bottom of the harbor on the route that the ship's sloop follow in order to keep it out of danger. A suitable interval of short branches are connected with this cable and to the branches are fixed incandescent electric lamps fitted with reflectors which concentrate the rays of light and send a strong beam upward through the water to form a bright spot of light on the surface. The cable is connected with electric power supplied from the shore, and at night the string of lights makes the navigation as easy as a string of buoys does in the day time.

A thousand unemployed Italians, Jews and negroes, incited to deeds of violence by an anarchic speech by Voltairine de Cleyre, attempted to march on City Hall, in this city, on the 20th instant. The police leaders planned to demand work from Mayor Peabody. A riot ensued in which several persons were injured. Voltairine de Cleyre, a native of Russia, and eighteen men have been arrested.

A decision has lately been rendered by the Supreme Court of Illinois restraining a labor union from picketing the plant of the A. R. Barnes Printing Company of Chicago. The Court held that no sanction could be

given to combinations, either of employers or employees, which had for their immediate purpose the injury of another.

A despatch from Chicago of the 21st says: The United States Brewers' Association and the United States Malsters' Association have united in a common warfare against prohibition and temperance movements and have pledged many thousand dollars with which to oppose saloon closing on the First-day of the week and to stop the wave of prohibition.

The new deep water pier near Pardon, in Maryland, was found at a depth of seventy feet. The gas upon being ignited caused a flame, which shot upwards from a pipe of eight inches in diameter to a height of eight feet.

An interesting literary exhibit, in which are shown first editions of all the works of John Milton, as well as many later editions, has been held at Columbia University. The most interesting item of the exhibit is the original manuscript of the first book of "Paradise Lost," owned by J. P. Morgan. The copy was written by Milton's secretary, and from it the first edition of the book was published. It is now exhibited for the first time in America.

A process has been devised for vulcanizing timber by subjecting wood to intense steam heat in a huge steel cylinder, after which the aggregate is maintained for a few hours and the aqueous properties of the wood removed. The denser fluids, the albumen and pitch, the natural preservatives of the wood, are retained, evenly distributed in the pores of the wood, and the timber thus treated is hermetically sealed and made practically proof against the decay of time. The herbivore useless tupelo gum, the cypress tree and the sapine become, under this process, as valuable as the mahogany of South America, with the additional advantage that it has less than one-fourth the weight of that valuable hardwood.

The R. R. Co. is adding to its equipment eighty-five steel passenger cars. It is said the first of them will be ready Third Month 1st. The cars are fire-proof. They are all steel except the floors, which are made of a mixture of concrete and sawdust. The cars are built lighter than wood, but they are stronger. Birds have been introduced in the Legislature of New York for what is termed a gun license, to the end that greater protection may be given to birds. Millions of birds are killed every year by the foreigners who come to this country and by others. It is proven beyond any doubt that the extermination of birds is maintained, followed by the increase of insects which prey upon trees and crops, causing millions of dollars of damage every year. Legislation has also been introduced for enlarging the work of forestry to an extent that will enable the state to raise seedlings or young trees which may be distributed to all who may ask for them at the nominal cost of production. Commissioner of Forestry Whipple said recently that seedlings might be produced by the state for two dollars and fifty cents per thousand and at that price, or even more, thousands of landowners would be enabled to plant and protect their property and planting the many waste places on their holdings to what would prove future wood and lumber tracts. A farmer who would plant an acre or two of his waste land to trees would find that the value of his land would be increased at once, and each year the value would increase until it was ten times as much. In ten years the increase would be very substantial.

**FOREIGN.**—A despatch from St. Petersburg of the 20th says: "Attempts that had been planned against the lives of exalted personages were frustrated by the police tonight by a succession of arrests in various parts of the city, aggregating fifty men and women. This is the greatest number of Terrorists ever taken by the police in the capital. The majority of them were heavily armed, some with bombs, and they made desperate resistance against the police." It is stated that the arrests were made in an opening unlimited sun in bringing the terrorists to justice. The police department also has entered into relations with detective agencies abroad and has organized an extensive service in all the centres where Russian emigrants congregate, particularly in New York, Paris and Switzerland, and in London, with a view to cooperating within the innermost councils of the social democratic and internationalist organizations."

It is reported of the large cities of the world, that Paris stands first in the sale of alcohol, with over eleven saloons to every one thousand inhabitants. San Francisco, with about five saloons with each one thousand with five, and Chicago, New York and Philadelphia follow with about four, three and two respectively.

High on a ledge of the Jungfrau Mountain, in Switzerland, ten thousand four hundred feet above sea level is located a restaurant, wherein all the heating an cooking is accomplished by electricity. It is a dining room of about twenty guests, and the electric kitchen equipment consists of many novel electric heating devices. The large electric oven has four heating including necessary roasting, steaming and baking over which can be regulated with several degrees of heat. There is an electric kettle, holding six gallons for meats and soups; there are smaller kettles, from a gallon up to six gallons, for cooking vegetables, etc. There are also a number of special electric devices for boiling potatoes, making coffee, boiling milk, etc. The plates are warmed in an electric plate warmer. The use of electricity in heating and cooking at this restaurant is especially advantageous, owing to the difficulty in transporting fuel up the mountain. The electric current is generated by water-power.

Recent statistics show that of every one thousand people in London six hundred and eighty-eight were born there, two hundred and sixty in the rest of England, fourteen in Ireland, thirteen in Scotland, nine in the rest of the empire, and thirty-six in foreign countries. There are two hundred and fifty thousand more women than men.

There is a strong movement in Japan towards adopting the Roman alphabet in place of the "ideograph" system borrowed from China. It is believed that this change would soon open European and American literature to the Japanese, and lead to a better understanding of Japan by Europe and America. The Asiatic system of writing by ideographs and is very complicated, while the Roman alphabet is based on sounds and is comparatively simple.

#### NOTICES.

The next meeting of the FRIENDS' EDUCATION ASSOCIATION will be held on Seventh-day, Third Month 7th, 1908, at 2:30 P. M., at 140 N. Sixteenth Street. Clarence G. Hoag will speak on English Composition.

WANTED.—A Friend as caretaker at Friends' Institute Rooms.

Apply to GEORGE VIX, JR.,  
404 Girard Building,  
Broad and Chestnut Sts.  
or to J. HENRY BARTLEY,  
140 N. Sixteenth Street.

**WESTWON BOARDING SCHOOL.**—The stage will meet trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:38 and 4:31 P. M., other trains will be met when requested; stage fare fifteen cent after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, Delaware 114 A.

Wm. B. HARVEY, Superintendent.

WANTED.—A competent woman as working house keeper to take charge of house in family of two adults.  
Address "L," Office of THE FRIEND.

WANTED.—By an experienced person a position as companion, caretaker of an invalid, or housekeeper.  
Address "E," Office of THE FRIEND.

WANTED.—FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN at TUNESSA, N. Y. A man and woman Friend are wanted as Superintendent and Matron for this Institution.

Application may be made to  
JOSHUA WISTAR, Woodbury, N. J.,  
JOHN B. GARRETT, Rosemont, Pa.,  
or GEO. J. SCATTERGOOD, 626 Spruce St., Phila.

**DIED.**—First Month 25th, 1908, at his late residence JARETOWN, PA., RICHARD C. SHOEMAKER, an elder and overseer of Abington Monthly and Horsham Particular Meetings, in the eighty-third year of his age. He was much attached to the Society of Friends, faithful and zealous in keeping up the little meeting to which he belonged, and attending to his religious duties. His influence was held in high esteem throughout the neighborhood in which he resided, and he was a man of good grace, such was his character for judgment, honesty, purity of life and industry, that his very name, say the public paper of his neighborhood, was ever an incentive for right living wherever he was known.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, THIRD MONTH 7, 1908.

No. 35.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

Sent from Walnut Street between Third and Fourth.

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## Coveting Revelations More Than Obedience.

An occasional, though rare, instance with our remembrance came to notice, of a minister descending from his place of preaching, and laying his hand upon the head of a person in the audience, either with the words "Thou art the man!" or speaking some tartling prophecy which became fulfilled before many days, or some declaration of his secret condition which soon became undoubtedly manifest. But this spiritual endowment which some special seer was acknowledged to be possessed of to the astonishment of many, was not long in becoming imitated by others, who had perhaps their own proper gifts in the ministry, but not that one. "Not a few ministers coveted that gift, they did want that gift," says our informant, "and kept trying the venture on people in hopes they had it." But being brought to confusion by repeated failure, they learned to return to their own gifts if they had any left, and all such experimenting with revelations vanished.

"Give me also this power," said Simon the Sorcerer, "that on whomsoever I lay hands he may receive the Holy Ghost." This ambition for extraordinary occult powers is of the same vanity which they indulged who craved the gift of our modern seer. There is a love of power for self, and naturally with an eye to self, for which so many have coveted spiritual authority, that the Master can rarely trust one with gifts leading to pre-eminence over others' conditions, but rather asks his followers to "rejoice not that spirits are made subject unto you." Rather would He lead each conscience and soul to be his own seer of the revelation of his own state and condition under Christ the inspeaking word. Then

shall one see for himself and not another, and Christ is each man's sufficient seer to speak to his condition. Who else can be trusted not to abuse such miraculous discernment? Seldom a man. Never a man who would make himself a professional, in love of authority for himself or the establishment which he represents.

Still there can rightly be under pure motives and for the honor of Truth, a coveting earnestly of the best or the greater gifts, especially that of prophecy or revelation. Peter was called "blessed" when once he became a quick subject of Divine revelation, and was told that on that principle the building up of Christ's church depended. "The things of God no man knoweth, but the Spirit of God." And "no man knoweth the Father but the Son and he to whom the Son wills to reveal Him." Rightly then we are encouraged to aspire to a life of revelation in the Divine openings of Truth and duty, and to covet the best spiritual tools for the best Christian work. And to him that is faithful in the little that is loaned to him, to him will be committed the more and the greater gifts, as he is able to bear them.

This, then, is the secret of increase in the gift of revelation,—of enlargement in the openings of the Divine counsel, wisdom, and special pointings of his will; a very open secret indeed, and always widening out to him who obeys the openings and unwillings of duty which visit him. "They coveted that gift," it was said. They naturally would, but they had no right to assume it unbidden. "The Lord knoweth them that are his" for a special service. He has constituted them, and he has for all these years been trying and proving them in the school of obedience and faith to mind the light. It is not for nothing that little openings of Truth and little testings by sacrifice are given to us. When through minor acts of faithfulness they have confirmed us unto the great Obedience, they have made us the greater subjects of revelation, instruments for the greater gifts. Unselfishly covet obedience rather than selfishly covet revelations, and all due revelations will be taken care of, for the humble in heart that can be trusted with them.

And this ascension by obedience is not meant to be a dreary climb. Read where

the Reveler has it written, "The love of Christ constraineth us." 2 Cor. v. 14, and John xiv: 21, 23.

## The Sway of Jehovah.

Primitive man started out with the assumption that to gratify physical desire was a sufficient motive for human action, but the experience of a few generations evolved such a clashing of interests, such a struggle for the control of material objects, such a harvest of sorrow and woe, that by the time of Seth men commenced to call upon the name of the Lord.

When the days of Noah had been reached, the earth was filled with violence, corruption being universal, judgment fell upon the race; under the better auspices of a new covenant, with an altar of sacrifice, the unchanged heart started upon another episode in racial history.

A few centuries later there was again a selection of the highest in type, one able to bear the greater things, one who could draw nigh to Jehovah. Such a one was the founder of a mighty nation in which all the families of the earth were to be blessed. Along his line seers and prophets illumined the darkness of human ignorance, out of it came the Law-giver defining man's relationship to secular affairs even as he awakened the human heart into a consciousness of its dependence upon the invisible God.

Adorned as Israel was with kings mighty in achievement, with rulers discerning beyond human acumen, the crowning triumph was the one of whom it was written "Lo! I come to do thy will, O God;" whose nativity the Angelic Host heralded with—the yet to be outwrought, "Peace on earth and goodwill to man."

When the First Born from the dead was a verity, when He whose flesh knew not corruption had ascended to the heavens, when the baptism of the spirit had fallen on the Pentecostal assemblage Peter reviewed the historic record thus: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. . . . Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ."

Step by step, stage by stage has Jehovah lifted our race from the degradation of its beastly outburst of disobedience in Adam to the true life of the Nazarene—He who by a living union with Jehovah shewed to all the world the way to the throne of God. For nineteen hundred years the Teacher of all truth has been quickening the units of our race into meekness for the next manifestation of Eternal Purpose, for that salvation

which has been seen nowhere but in the Master, yet which Paul longed for when he would not be unclothed but clothed upon, and which he saw realized in the destruction of the last enemy, Death; of which John heard in the voice "Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people . . . and there shall be no more death . . . for the former things are passed away."

This course of procedure which has always been in operation, which never ceases, is the Power that created life and brings to it the nutriment adapted to the hour; before it the unit and the race are alike powerless; it has submerged every system that became detrimental to racial development, nor is there any possible way for the unit to keep in living touch with the Alpha and Omega but through obedience to the vision or voice just as it comes.

#### Spirit alone knows Spirit.

#### Georgia Teachers Desiring Cheyney Training.

The Haines Normal and Industrial School at Augusta, Georgia, is reported to be one of the most promising schools for the training of Negroes in the South-land. The following letter from the principal to Hugh M. Browne, at Cheyney, explains itself:

HAINES NORMAL AND INDUSTRIAL SCHOOL.  
AUGUSTA, Georgia,  
Second Month 19th, 1901.

HUGH M. BROWNE, *President,*  
*Normal School, Cheyney, Pa.*

Dear Sir:—I am very anxious to stimulate or to inspire some of our young women to fit themselves thoroughly for teaching. We are now, not only in Augusta, but throughout our whole South-land, sadly in need of real teachers; but few of our young women are able to go directly from a secondary school to a normal school, and many of them drift into teaching and other lines of work for which they are not prepared. They learn to become satisfied with the money they are getting.

Can you not help us by giving some one of our girls scholarship in your school? What would such a scholarship include?

There are few of our girls, I do not believe that there is one in the present class, who is able to pay her board in a good school.

Very truly yours,

(Signed) L. C. LANEY.

Such scholarships would cost eighty dollars per annum. If any Friends are interested to contribute to this worthy object they will kindly communicate with the treasurer of the Institute, George S. Hutton, The Bourse, Philadelphia.

J. HENRY BARTLETT.

Second Month 25th, 1901.

"The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him."

FRIENDS are as companions on a journey, who ought to aid each other to persevere in the road to a happier life.—*Pythagoras.*

#### Caleb and Jane Peirce.

Caleb and Jane Peirce were useful members, and for many years valued elders of Philadelphia Monthly Meeting. The latter deceased very suddenly on First-day, Fifth Month 3rd, 1846. She was at meeting in her usual health in the morning, and was taken with apoplexy shortly after eating her dinner.

In looking over some old papers a few days ago, I came across the following memorandum of the occurrence, made by my grandfather at that time, then nearly eighty-three years of age, which I thought worthy of preservation, and might interest some readers of THE FRIEND. He deceased Ninth Month 9th, 1853, aged ninety years.

JACOB R. ELFRETH.

Fifth Month 3rd, 1846, departed this life my dearly beloved wife Jane Peirce, aged seventy-seven years, two months and five days. She was to me a faithful and affectionate wife, a helpmate indeed, both in prosperity and adversity, a cheerful companion in all the afflictions and trials of this life; a counsellor to be relied on in all important affairs relating to our welfare temporal, as well as the more important concerns of our everlasting welfare, which I now at this time have gratefully in remembrance.

She was to me my greatest earthly comfort, always endeavoring to promote my good. Her death was sudden and unexpected, never uttering a word after she was first taken. Thus it hath pleased Infinite mercy and goodness, in his wisdom, to take her to Himself. May I be strengthened to say in humility and sincerity of heart, "Thy will be done on earth, as in Heaven," where I trust her spirit is at rest, in company with the best forever; when the righteous cease from their labors, and their works do follow them. "Thou wilt keep that man in perfect peace whose mind is staid on Thee; because he trusteth in Thee."

#### BRIEF SKETCH OF CHARACTER.

Diligent in the attendance of religious meetings, and careful to encourage others to this duty, an example of reverent waiting in them, evincing the weightiness of her spirit, being engaged to perform true and acceptable worship. Her disposition being naturally cheerful and affable, she often mingled in pleasant converse with her friends, and those seasons were, more or less, instructive and edifying. Having through life experienced the supporting arm of her Divine Master to be with her, she would often commemorate his tender dealing and watchful care over her for good; and being faithful and obedient to the law of the Spirit of Life, she was qualified to discern wrong things in others, and unwearied in her endeavors to reclaim, which were often attended with a blessing. She was a zealous supporter of the discipline of the Society, and careful to example in her own conduct a correspondence with her precepts.

It is impossible to thank what God the Lord will speak, while a thousand vain voices are allowed to have thy attention. There is too much noise in thine own heart for thee to hear.—*Bowen.*

#### A London Friends' Meeting in 1908.

(Continued from page 282.)

(II.) SUBURBIA.

[Perhaps there are few that need to be told that in giving space to these or future statements of different practices in holding meetings in England, our purpose is to render *formation*, and not an endorsement of that is brought to view.—Ed.]

In the last article we considered a meeting which cannot be regarded as typical, in its Devonshire House is unique. We now pass on to the consideration of the ordinary Friends' meetings such as may be found in the suburbs all round London. Includi Devonshire House, there are twenty-thu Friends' meetings in the metropolitan district, and in the rather remoter suburbs there are thirteen other meetings, so that within radius of, roughly, fifteen miles from the center of London there are thirty-six Friends' meetings; and, not reckoned in these figures are a large number of missions and other centers of activity which are controlled and supported by Friends, but where the meeting are not held strictly after the manner Friends.

There are about three thousand Friends in London, and several times that number of attenders and adherents in their various missions and adult schools. The population of Greater London, which is about thirty miles across, was stated to be seven million one hundred thousand at the end of 1900 or considerably more than the whole of Canada, or about equal to New York, Brooklyn, Philadelphia and Chicago together at the last census.

It must not be thought that all meetings are held in just the same way, for Friends try to adapt their meetings to what they believe to be the needs of each particular district; but there are three distinct types of meetings, and very frequently two of them will be held in the same house each First-day.

The meeting for worship in the morning is held after the manner of Friends, on the basis of silence, without pre-arrangement which allows entire liberty, and without singing. One point in reference to the meeting for worship which is worth mentioning, is that the "entire liberty" does not prevent the public reading of the Bible in meeting the Bible is often read, although the frequency varies within wide limits at different places.

If we may venture to make a comparison with the meetings of the very early Friends the meetings for worship of to-day may be said to resemble the smaller meetings for persons already convinced of "the Truth" (which were frequently held in private houses) two hundred and fifty years ago.

London Friends realize that the manner of worship which is best for our own members, and others who can thoroughly enter into the spirit of our meetings, is not necessarily the best for people who would not understand our periods of silence and other peculiarities. Hence the attempt to harmonize some of the meetings with what are believed to be the requirements of to-day without sacrificing any principle.

Perhaps the evening meetings may be likened to the "Threshing Meetings" of older

ies when a few well concerned Friends or attended meetings chiefly composed of the general public, where the ministry was specially intended for the public rather than members.

such is the case in many a London evening meeting (would that we could have the quickening power of those early days!) The morning meetings are chiefly attended by members of the Society of Friends, in the evening too many of our own members stay away, and their seats are occupied (though there is room for all) by quite a different set of people who are mostly not members.

At some meetings, in the evening, there is generally an address; it may be on some particular view of Christian doctrine, as Friends see it, or it may be a Bible reading designed for such as are not in membership with us; whichever it is, it is usually followed by a short meeting for worship.

Sometimes, especially in the poorer districts, the meetings are of a more evangelical type, in which case the meeting begins with hymn accompanied by instrumental music, followed by vocal prayer and reading of Scripture. In such cases it is usual for some Friend to take the main responsibility of the meeting, yet precautions are taken that it become a "one man affair," and efforts are made to encourage anyone present to take such part in the meeting at any time as he may feel led to do, the traditional "liberty" is carried to the point of encouragement.

In order that there may be a sense of business, and with a view to helping the maker meetings, there is a committee of the London Quarter\* which arranges that ministering Friends, whether recorded or not, shall leave their own meetings from time to time, when they are free for the service, to meet with other Friends. Under this arrangement about five hundred visits were made to the various meetings during 1906, which number is rather misleading, as it does not include visits, made at Friends' own concern, or by private invitation. By adding these the number of visits paid in one year could probably exceed one thousand, but no record is kept of these visits, so the latter number must be regarded as a guess, which however, is probably much within the actual truth.

Friends visiting by arrangement with the committee can have their traveling expenses refunded, if they make application, but under no circumstances does the committee pay more than out of pocket expenses. This arrangement, and the understanding that the visitors are under no obligation to preach, safeguards London Friends in their testimony for a free ministry. Visits to the newer weaker meetings are much appreciated locally, but it is considered very undesirable that a meeting should become too dependent on visiting Friends, the object of inviting ministering Friends being to strengthen the local meeting rather than to supply people

\*This expression is not used in England, and might not be understood by English readers; but the writer was interested to find it recently in a minute book two hundred years old, the term appears to have emigrated to America, where it is still in use, while it has become obsolete in the Old Country.—E. H. M.

to preach, so that as a general rule visits to meetings are arranged at intervals of not less than two weeks, which means that on alternate weeks, if not oftener, the responsibility for the meeting rests entirely upon local Friends.

Inter-visitaton on this scale is peculiar to London; it could not be practiced to anything like the same extent elsewhere where distances are greater, and the meetings more scattered, but other Quarterly Meetings do what they can so far as they are able; moreover there is a growing tendency for the young Friends to visit the weaker meetings on their own initiative, a service which is much appreciated.

A visitor to a meeting for worship in suburban London is sometimes surprised to see and hear a number of small children come into the meeting about a quarter of an hour before the usual time for breaking up. The explanation is that parents are encouraged to bring even young children to meeting, but instead of taking them into the meeting for worship at the usual time for assembly the children are taken into another room where they have a class suitable to their age and needs. Near the end of the meeting for worship they are allowed to join their parents. This plan appears to have very satisfactory results, but some dislike the disturbance caused by the children when they come into meeting.

At meetings for worship it is customary for all present to rise to their feet when vocal prayer is offered, but at the evening mission meetings the practice is not so general, the congregation usually remaining seated, but always standing to sing a hymn. The practice, which is common in America, of the congregation keeping their seats while singing a hymn is scarcely known here; and it is usual to sing the whole of any hymn which is announced and not one, or two, or a few verses.

In conclusion, we quote from a leaflet issued by one of the suburban meetings which gives an idea of the effort Friends are making to retain the essential principles which they have inherited, and yet to interpret their message in such a way that it will appeal to the general public:

"In the clash of modern thought against old superstitions, many have lost for a time the sound of the 'still small voice.' . . . Many who would know the truth are lost amid the well-nigh countless interpretations which have been given to the life and words of Christ, and the many sects issuing from them. . . . To such we offer association with a community singular in its freedom from creed and ritual, whose aim is to regard religion as inseparable from everyday conduct, alike in work and play. We believe in the Spirit of Love guiding the individual through every department of life to be effective, it must be a matter of *experience* not speculation, and must lead to holiness and usefulness of life rather than to mere discussion of doctrines and comparison of creeds, which change in every age.

"We endeavor in silence to enter into fellowship with each other and with the Unseen, taking as the basis for our worship the belief that God is a Spirit; and they that worship

Him must worship Him in Spirit and in Truth." We strive after sincerity in worship by leaving each one free to speak or be silent as prompted by this Divine Spirit. . . .

We believe that women as well as men may be called to the ministry. . . . We cordially invite to join with us any who in desiring help for themselves, are willing to help others; that together we may pray "Thy Kingdom come, Thy will be done," and that together we may live lives more worthy of citizenship in that Kingdom."

#### Joseph Lancaster's School House.

Friends will remember that the famous Joseph Lancaster, regarded by many as the father of our public school system, was a member of our Society. Few perhaps know that a mark of his work is still to be seen in Lancaster, Pa. The following clipping from the *Journal of Education* makes this plain:

"Here [in Lancaster] is the only monument to the work of a notable European educator on these shores. There is still in use for a public school the building erected for Joseph Lancaster more than eighty years ago. To hint at all that goes with that statement would require a chapter by itself. England has had few educators in her history to rank with Joseph Lancaster, who at twenty (1798) gathered poor children under his father's roof to give them the rudiments of an education, and in a short time he had a thousand children under his instruction at his father's home. This soon attracted public attention, and a building was erected and equipped for his work and he gained worldwide fame.

"In 1818 he came to America and lectured with eminent success, and finally settled at Lancaster, where a building was provided for him, which building is still in use for a public school."

It is quite probable that Peter's and others' difficulty of understanding some expressions of Paul depends considerably upon the fact that, writing *primarily for that time and situation*, Paul was following the principle he avowed to the Romans when he said; "*I speak after the manner of men, because of the infirmity of your flesh,*" says the *Christian Advocate*.

But the greater difficulty of Paul's being understood by the natural man is found in his speaking "not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with Spiritual words. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." 1 Cor. ii. 13, 14.

"These are the gifts I ask of thee, Spirit serene: Strength for the daily task, Courage to face the road, Good cheer to help me bear the traveler's load, And for the hours of rest that come between An inward joy in all things heard and seen."

Count that day lost, whose low descending sun, Views from thy hand no worthy action done.

Be not the first by whom the new is tried, Nor yet the last to lay the old aside.—**POPE.**



## TEMPERANCE.

"A department edited by EDITH BARDLEY BELLOW, 350 Hancock Street, Brooklyn, N. Y., on behalf of the "Friends" Temperance Association of Philadelphia."

MARY HARRIS ARMOR, the president of the Woman's Christian Temperance Union in Georgia, has accepted an earnest call from the temperance women of Philadelphia, to hold a series of meetings in the different sections of the city in the interest of the Local Option Campaign from the 5th to the 11th, inclusive, of Third Month.

One who has at heart the safety and protection of the home and the best interests of our Commonwealth cannot fail to see much to encourage in the victory that has recently come to Georgia and other States.

The temperance wave is coming this way. With opportunity comes added responsibility. How are we, as Friends, going to meet the issue? Is it enough to take pride in our record as a Society, or is there a call to reach out and endeavor to influence the masses?

Women can do little more than educate public sentiment. It remains for the men on election day to crystallize this sentiment into ballots.

This Temperance worker, who has labored so successfully in the South-land, possesses a rare combination of talents, all of which are devoted to the cause of her Master, and is worthy of the support and co-operation of all who are in favor of Temperance reform. With every success that crowns her efforts, her heart responds "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

ELIZABETH F. W. RUSSELL,  
3433 N. Nineteenth St.

"We must not only know *why* the times are out of joint and what will put them where they ought to be, but we must harness the forces that will do it to the car of reform. When coal in the mine but not in the grate will warm you; when flour in the barrel but not in the loaf will feed you; when wool on a sheep's back but not woven or spun will clothe you; then the public sentiment lying dormant in every sane mind but not aroused, condensed and brought to bear through the electric battery of the ballot-box will put the liquor traffic under ban of the law."

FRANCES E. WILLARD.

UNMISTAKABLE TESTIMONY.—An effort to discredit prohibition by asserting that eminent men, once "defenders of the faith," were convinced of its fallaciousness before passing on to the better world, is one phase of the anti-prohibition campaign. The absurd statement concerning Neal Dow's attitude on the question of prohibition during the last years of his life has been positively refuted by his close friends. A similar statement concerning the poet Whittier, is effectually disposed of by the publication of a personal letter from Whittier to J. D. Botkin of Winfield, Kan. The letter bears date of Tenth Month 30th, 1883, and is as follows: "Dear Friend.—In answer to thy query, I would say that I believe in the right and duty of prohibition, and have uniformly giv-

en it my hearty support. It failed in Massachusetts some years ago, mainly because the temperance people left the law to execute itself and relaxed their moral suasion efforts. Without these no law can be effectual. Hence I have always urged persistent and unflagging work to prepare the way for prohibition and sustain it after its enactment.

"Thy friend,  
"JOHN G. WHITTIER."

The files of *The Union Signal* for 1883 show a fac-simile letter from Whittier to Frances Willard, in which he expressed his profound belief in the principle of prohibition. He said, further:

"The women of the country will yet save the men of it. Give them what they are now unjustly deprived of, the right of suffrage, and the close of the next decade would see the liquor traffic abolished in every state in the Union."—*Union Signal*.

WISDOM FROM THE BENCH IN PRUSSIA.—The court at Schonee was sitting to hear licensing cases, and especially pleas by the local saloonkeepers for an extension of the closing hour from 11 to 12.30. The saloonkeepers were supported by a great number of witnesses who testified that the whole town was for the change to the latter hour.

The judges retired to consider and when they appeared their chairman said: "We shall take great pleasure in granting the extension, but the plan must be supported by the signatures of at least ten married women."

The saloonkeepers and their adherents have since been engaged in a fruitless search for these ten signatures.—*New York World*.

RESPONSIBILITY LOCATED.—A Chicago jury, a few days ago, fixed the responsibility for the drunkard who spent his money for rum and neglected his family upon two saloon-keepers and two owners of buildings in which the saloons were maintained, and the damages were assessed at six thousand and five hundred dollars. This money goes to the children of the man who made these places his headquarters while he spent the wages which would have gone to his family support. He received ninety dollars a month for his labor, but spent it in the saloons, and his family suffered for the necessities of life. The wife entered suit against these saloon-keepers and property owners. They had been warned not to sell him liquor, but they paid no attention to it. All they cared for was the profit they made by the manufacture of a drunkard and the starvation of his family.

"Suits like this are becoming steadily more frequent, and juries do not hesitate to make the damages in some measure commensurate with the injuries done. The wiser saloon-keepers have long since learned to refuse liquor to habitual drunkards, and in some parts of the city the saloon-keepers are talking of combining to maintain albums of photographs of drunkards, so as to protect themselves from just such suits for damages."

It seems passing strange that it is considered a crime to sell liquor to a drunkard

and no crime to sell it to him up to the point where he becomes a drunkard. It is sad that the wrong was in the beginning, as had this been prohibited, as it should have been, he never would have become a drunkard and his poor family been caused to suffer.

BESSEMER, Ala., is another example of prohibition being a good business proposition. The old saloon stands are being entirely remodeled, and turned into first-class up-to-date business houses. At this time not five of the twenty-two buildings formerly used for saloons are vacant.

"Our juvenile court reports that there is almost a total suspension of demand for aid for dependent children. Children who formerly had to help a drinking father make a living for the family, are now attending a public school, and we had to employ eighty additional teachers."—*Attorney C. W. Truett*, reporting conditions in Kansas City, Kansas, since prohibition law had been enforced.

"AUTHORITIES on the child labor problem claim that fifty per cent. of the child labor of the country are made such by the drunkenness of their parents."—*National Temperance Almanac*.

COMPARE the \$273,000,000 which this nation spent last year for public schools with the \$1,500,000,000 spent for liquor—five dollars and fifty cents for drink to one dollar for public schools. If there are twenty-eight million persons of school age in the United States, the \$1,500,000,000 liquor money, divided among them, would give each one only fifty-three dollars; or, seven hundred and fifty dollars each for the two million children in industrial slavery.

The next International Congress against alcoholism will be held in London, the week beginning Seventh Month 18th, 1909. The Honorary President of the Committee of Organization is the Duke of Connaught; its active president is Dean Leigh, President of the National Temperance League.

"THE GERMAN-AMERICAN ALLIANCE Cincinnati has just issued a call to its adherents that is of unusual interest to all who are proud of their German name and ready to stand up for the highest German ideal in this, our adopted Fatherland. The readers of the call will, however, easily perceive that these self-appointed representatives of German-American citizenship do not care much for real German honor and the advancement of the best interests of the German-American people as they do for the safe-guarding of the privilege of unrestricted indulgence in strong drink, that greatest enemy of the German people, as of all people. This call of the Alliance seeks to create the impression, as if the war against the devil, that is now being waged over the whole land, is nothing but a crusade against the German element in our population and a revival of the old Know-nothingism. But it is evident that nothing can serve so much to arouse this deplorable spirit of antagonism to the Germans as the continuous attemy



persuade the public, that the Germans and the beer bug are one and inseparable, that all attempts to curb the drink evil must be considered as direct attacks on the German element, and that advocates of prohibition by popular vote are enemies of personal liberty.

If the German papers, those blasted champions of everything that is dear to the German, will continue much longer to designate this tremendous popular upheaval against the greatest enemy of our national welfare as a fruit of Anglo-Saxon bigotry and arrogance, directed mainly against the German element in our population—if they continue but a little longer to designate the patriotic phalanx from all walks of life now engaged in the crusade against this most monstrous evil, as miserable Puritans, despicable Nativists, and domineering hypocrites, it would not be at all surprising, if indeed a storm of popular indignation be conjured up against the German-Americans. But then it will be clear to-day whom we have to blame for it. We could, therefore, most heartily join in the appeal "GERMANS AWAKE!"—*Der Christliche Apologete, Cincinnati, Ohio.*

**THE VOICE OF THE TOY.**—Here and there among the clubs, groups of mothers or Christian workers, are found taking action against certain classes of playthings because of the detrimental influence upon the mind of the conscientious playing child.

If any one is sceptical on this matter it will be only necessary for him to go back to his playing days and recall his own attitude toward the objects with which he amused himself, or she herself. Was it a gun? Did not instantly call into play war-like words, expressions of ferocity, the mimicry of battle, the picture of the wounded beast, the slain bird, the fallen foe? Did not the otherwise gentle child take delight in leveling the weapon at frightened maids or playmates?

A child is, for the time being, the thing he plays with. He spins with the top, flies and sings with the bird he is taught to love without a gun," becomes a father to the ably sister, a growling bear, a good fairy, shrieking parrot. The harm that toys, such as guns and knives, traps and whips, do to the child, is this: he emphasizes in his thought the things represented by such terms as *shoot, bleed, pain, enemy, stab, prisoner, punish, hurt.* This emphasis is not often associated with thoughts of *help, launch, rescue, save, sorry, etc.,* but with subtle sub-conscious thoughts of delight in having won advantage,—the perversion of the noble instinct of leadership and control.

Must our children then be effeminate? Our boys play with dolls? Our girls scream at sight of blood? Happily not, since there are abundant channels for the cultivation of courage and mastery aside from channels of cruelty.

Slowly we are learning what the comparatively new terms in general parlance—"suggestion" and "auto-suggestion"—mean. Let not parents teach their children cruelty by the voice, *i. e.,* the suggestion of the toy gun. Graver, indeed, and deeper becomes the question of responsibility when the truth is realized that if the boy had never

played with a gun, the man had never murdered his brother with the deadly weapon "whipped out" in a moment of anger. These are things to be thought on!—*ADA MELVILLE SHAW.*

**THE LITTLEFIELD BILL** prohibiting the interstate commerce in intoxicating liquors in conflict with state laws should continue to be supported by petitions and letters from every Congressional district in the country. The opposition of Speaker Cannon should provoke a mighty protest from every patriot the nation over.

The bill provides that the police powers of the states shall attach to all liquors shipped into the state as soon as they cross the state line and that the place of sale is the place of delivery in case of C. O. D. shipments. Under the present interstate law and the interpretation placed upon it by the Supreme Court, liquor can be shipped into dry territory and the state officials cannot interfere with it till it reaches the point of destination and a delivery has been made. This greatly hampers Prohibition and local option laws.—*Asso. Prohibition Press.*

#### A Plea.

Sometime since there appeared a notice in THE FRIEND in regard to a proposed boarding home. It is to be hoped Friends generally, whether in the city or elsewhere, will lend their encouragement to such a scheme, both morally and financially.

If the young Friends who yearly come to this city are to be kept Friendly, more must be done than is now being done. The tea meetings have accomplished much, but the home life counts more and the writer knows of too many young Friends in boarding houses, surrounded by anything but the best influences and associating almost entirely with those not members with us. This is especially true of those coming from other Yearly Meetings, strangers in our community.

While such a scheme is being talked about, let us not stop short of our needs. Of course we cannot have everything we would like, but we can at least approach it. It has seemed to the writer a great waste of energy to have the Institute and Library so far apart. The Race Street Friends have more nearly solved the problem. Let us have a building where all our activities can be centralized. The ideal scheme would be a building in a central location like Sixteenth and Race Sts., containing library, committee rooms, parlor, auditorium, offices for different society organizations, gymnasium and boarding home.

If we could centralize our activities in one building and make it attractive for young and old, rich and poor, great gain would result to our Society. There is great need for some such place, greater need than most realize. May those that have this movement at heart be encouraged in the prosecution of the work.

J. WETHERILL HUTTON.

THE work you have to do in the counting house, in the shop, or wherever you may be, is that by which you are to serve God.—*GEORGE MACDONALD.*

#### OUR YOUNGER FRIENDS.

**HONEST "ABE LINCOLN."**—In the humble home where Abraham Lincoln spent his early years, there was but one book—his mother's Bible—and from its pages she taught her children daily. The boy had been at school for two or three months and had learned to read. Of quick mind and retentive memory, he soon became familiar with much of the sacred book, and it was nothing unusual for him to recite whole chapters of its precious teachings to his mother, as they sat together on First-day evenings. Even at that early age he seemed to grasp the meaning of what he read, and to look upon his gentle teacher as the embodiment of all the good precepts in the Book. He never forgot her teachings in that little humble cabin, and nearly half a century afterward, when he governed thirty million people, he said: "All that I am or hope to be, I owe to my angel mother—blessings on her memory."

She died early, but she lived long enough to instill into her son's mind a love for truth, honesty and good-will to men. He earned the name of "Honest Abe" fairly, and long before he was known to the public people jokingly applied it to him, because he was so scrupulously honest in his dealings.

While still a lad he was employed in a store at New Salem. On one occasion a woman bought a bill of goods, amounting to two dollars and six and a quarter cents, but in adding the items he made it two dollars and twelve and a half cents. He did not discover the error until after she left, and then being in charge of the store, he could do nothing. But as soon as he locked up for the night, he started off on a two-mile walk in the rain to return the six and a fourth cents. The woman had not noticed the mistake, and at any rate, it was so trifling that she chided him for what she called his foolishness. "It would have been dishonest to keep it," he argued. "It was my mistake, and even if you would not have missed it, it would hurt us, being wrongfully withheld from the owner."

Another time a woman asked for a half pound of tea, which he weighed and wrapped up for her. But after she went out, he found to his amazement that he had used a four-ounce weight on the scales, and at once walked a long distance to deliver it to her. She laughed at his strict notions of honesty, and told him that he would never get rich that way.

"I should not want to get rich at other people's expense," Abe returned soberly. "Right's right always and wrongs no man."

"But such trifles are not worth noticing," insisted the woman. "Everybody laughs at your 'over-righteousness,' as they call your too scrupulous honesty."

Abe's face flushed at this thrust, but he could not see what there was to laugh at in being honest in trifles, and all the answer he made was, "Better be laughed at for being too honest than not honest enough."

And this was a conviction that he carried with him through life, and the "Honest Abe," who later occupied the highest place in the gift of the American people, was only

a fulfillment of the promise of the boy, in whose character honesty in trifles had been one of the foundation-stones.—*The Lutheran.*

**GOOD MANNERS CAN BE ACQUIRED.**—A certain lady who was educated in one of the large colleges, says that she had only been there a few months when the students were asked to meet in the chapel after dinner to listen to a talk by the lady principal. "You can never imagine my surprise," she exclaimed, in telling the story, "when I was told that the subject of the lecture was to be 'Good Manners,' and I was very indignant, too, for I thought good manners should be learned at home and not included in a college curriculum. I was more indignant—in fact, I felt insulted—when we were told such things as not to drink our coffee with a spoon in the cup, not to drink our soup from the point of the spoon, not to play with the table utensils or roll our napkin rings across the table, to say 'please' and 'thank you' to the maids, not to rise before the teacher at the head of the table gave the signal, and a thousand other things I thought everybody was born knowing. But the next morning at breakfast I noted that every little fault, that we had been warned against was committed by some of the girls, and my indignation was immediately cooled."

This story points the moral that no one should be offended at hints not intended for him, but for those who need them. Good breeding is the privilege of the few, though good manners can be acquired. It has been my misfortune, however, to meet women educated at the finest schools who lacked the culture they should have acquired simply because they had no respect for the manners and courtesies which mark the difference between the well and the ill-bred woman. Their attitude toward their teachers and their better bred associates was "I am just as good as you are, and a little better, despite my manners." These women had never learned what was said by Aristotle, that manners are the lesser morals of life, or that a lady is known only by her manners and habits. Good manners give so much happiness and comfort to those with whom we come in contact that they are worth acquiring at much cost.—*Washington Herald.*

**THE ADDING MACHINE.**—My boys and girls now know that there is an electric typewriter, but do they know that one may add by machinery and electricity?

Now this does not mean that you need not bother to learn to add. Years of experience have taught me that addition is a very useful knowledge. Thirty years or more have passed since a mechanical genius—father will tell you what that means—said to himself, "I will invent a machine that will add!" But it is only a short time since this invention has been made so perfect that men, who daily add sums amounting to millions, will trust an adding machine.

These machines add four or five times faster than a man can and they list, add, multiply, subtract, divide and carry fractions without making the slightest mistake.

The figures are printed in black and the sum total in red ink, so that the totals will

not get mixed up with the separate items, and cause a mistake. Before beginning work a test is made to prove that no old items remain in the machine and that it is clear and clean. The key board is very much like that of a typewriter; on each key is a number. If the number 361 is to be written the man at the machine presses three keys—3—6—1. When key 3 is pressed a wire drops into a slot which causes that figure to be printed. When all the numbers are ticked off a crank is turned and the items appear printed on the roll of paper at the top of the machine. This paper is made up in rolls 250 feet long. These machines can now be run by electricity.

When you visit an adding machine office—to buy one—you will be told that "It saves time, it saves work, it saves worry, it saves money." All that is true, but as a machine costs over \$300 you must have a lot of money before ever you begin to save it. The adding machine is accurate and it is quick. These two things will surely make a machine—and a boy—a success.

### The Auxiliary Bible Association of Friends of Philadelphia.

Quarterly Meeting was formed on the twelfth of Fourth Month, 1830, at a meeting of members of that Quarterly Meeting, held at Mulberry Street Meeting House," when the following Friends were present, to wit:—Thomas Bacon, Edward Bettle, Thomas Booth, Henry Cope, Marmaduke C. Cope, Isaac Collins, Thomas Evans, Thomas George, George M. Haverstick, William Hodgson, Jr., John G. Hoskins, Thomas Kimber, James Kite, John Lippincott, Isaac S. Loyd, Thomas Loyd, Jr., Charles F. Matlack, Stephen Maxfield, John Richardson, Thomas Scattergood, Jesse Stanley, George Stewardson, Daniel B. Smith, Robert Smith, Joseph Snowden, Benjamin H. Warder, Joseph Warrington, Jeremiah Willets, Thomas Winn, Bartholomew Wistar, Thomas Wood and Charles Yarnall.

A Constitution was adopted, setting forth that the organization was formed "for the purpose of supplying Friends and others within its limits, with the Holy Scriptures, encouraging the frequent and serious perusal of them and promoting a more accurate knowledge of their invaluable contents; also, of co-operating with the Bible Association of Friends in America, in furthering their important objects in other places."

The Officers of the Association were a Secretary, Treasurer and Committee of Correspondence, the said Committee to act on behalf of the Association in its recess, the stated meetings of the latter occurring but once in each three months.

1830—Fifth Month 1st.—A Circular was issued asking the co-operation of the members of Philadelphia Quarterly Meeting in becoming members of the Association and contributing towards its expenses. A Committee of twenty was appointed "to inquire what families, individuals or schools are in want of Bibles or Testaments, within the limits of the Quarterly Meeting."

1831—Second Month 5th.—Seven were added to this Committee and authority

given to the Committee to increase its membership. On the same date the First Annual Report to the Parent Association was adopted. In this report a statement was made of the membership of the Quarterly Meeting as follows:—

	Families Mem.	Ind. Mem.
Northern District Monthly Meeting..	192	1337
Southern District Monthly Meeting..	120	600
Western District Monthly Meeting..	95	625
Middle District Monthly Meeting..	171	1098
Exeter and Muncy Dist's Mo. Mt'g's..	66	
Radnor District Monthly Meeting..	14	

At a meeting held Fourth Month 30th 1831, by a report it appears from inquiry that in Northern District three large families are destitute of the Scriptures, one large family has no Bible suitable for their children, and "require one without references; two families have each, only a large Bible and wish a Testament; two individuals have only parts of copies; while twelve are entirely destitute. In Philadelphia Monthly Meeting seven individuals, in Southern District five and in Western District two were found requiring Reference Bible.

At the meeting held Fifth Month 21st 1831, "The co-operation of Women Friends being important, in conducting the desire of our Association, the Secretary is directed to invite them to hold a special meeting at four o'clock in the afternoon of Fifth-day next, in order that they may determine the mode by which in their opinion, they may be enabled to render the most efficient aid in promoting the objects of this Association.

At the meeting held Seventh Month 30th 1831, a communication from Women Friends was received, stating that the above subject had been deliberately considered, "but was not satisfactorily opened to propose. mode at this time in which we can actively unite with Men Friends in promoting the objects of the Association." Signed by Hannah Paul, Ruth Jess and Margery Price.

At a meeting held Second Month 4th 1832, report was made that seven families (including twenty children), had no copies of the Bible, three families (with twenty children) no perfect copy and two families (with ten children) had only a small Scotch Bible each.

The desire of co-operation on the part of Women Friends continuing, on Eleventh Month 5th, 1832, a Committee was appointed to prepare a plan for obtaining their assistance. This was presented a month later, but involving a change in the Constitution, was not then acted upon.

At a meeting held Second Month 4th 1833, a draft of an annual report was approved, in which it was stated that six Bible and twenty Testaments had been given to a company of colored emigrants who were about to leave "our neighborhood for Liberia." Also, that the Auxiliary Association had divided itself into Male and Female Branches, to meet together annually in Second Month and separately at other times. There being "a considerable amount of funds in the Treasury and a number of Bibles and Testaments on hand," an offer was made to the Parent Association to supply, to some extent, the destitute Friends

the limits of North Carolina Yearly Meeting. This offer was subsequently gratefully accepted by the Parent Association.

At a meeting held Fifth Month 6th, 1833, the Committee of Inquiry reported that in the Middle and Southern Districts, no cases had been found destitute of Bibles, in the Northern District but one, and in the Western District two. The needs of Friends in Philadelphia having been supplied, it was decided to give Bibles and Testaments to others and also to Friends in other parts of the country.

In 1836, acknowledgments were received from the following Auxiliaries, of boxes of the Holy Scriptures, viz., Blue River, New Garden and White Water, Indiana, and Miami, Ohio.

In the Report of Second Month, 1840, mention is made of a donation of Twenty-four Testaments to a First-Day School for the children of Seamen.

In 1844 Twelve Testaments were given to the Madison County Poor House and Twelve to a First-Day School for Colored persons in Philadelphia.

At a meeting held in Third Month, 1845, a proposition to permit either branch of the Auxiliary to give to persons of either sex, was not united with by the Female Branch and so was not adopted. The proposition was, however, agreed to the following year.

In 1854, the annual dues of members were increased from one to two dollars.

In the report of the Female Branch in Fifth Month, 1859, mention is made of the publication of the Gospel according to Luke in the Micronesian Language for the use of the natives of the Sandwich Islands, at the expense of a Friends' First-Day School in Iowa, and in token of the appreciation of the natives of this gift, a barrel of shells and coral has been received.

In 1887, Eleventh Month 23d.—The Auxiliary was re-organized by the adoption of a constitution and By-Laws. The name was changed to read "The Philadelphia Auxiliary Bible Association of Friends," and a committee to draw orders for Bibles &c., provided for.

Since 1888, large numbers of the Pocket Editions of the Gospels and Psalms have been distributed and have proved very acceptable and useful. And since 1832, upwards of Thirty-five thousand volumes of the whole or parts of the Bible) have been distributed.

The following are the names of the Officers of the Auxiliary, with their respective terms service:

SECRETARIES:	
Morris Smith.....	1830-1831
Joseph Warrington, M. D.....	1831-1834
John Carter.....	1834-1836
Nathan Kitt.....	1836-1844
Charles Ellis.....	1844-1842
Theophilus E. Beesley, M. D.....	1842-1866
Anthony M. Kimber.....	1866-1877
Bartholomew W. Beesley.....	1877-1908
TREASURERS:	
William Hodgson, Jr.....	1830-1837
James Kite.....	1837-1841
John G. Hoskins.....	1841-1845
John M. Whitall.....	1845-1853
Edward Sharpless.....	1853-1854
Benjamin H. Pitfield.....	1854-1858
George A. Fox.....	1858-1860
Joseph Potts.....	1860-1868

Nathan Smith.....	1868-1875
Thomas Scattergood.....	1875-1887
Mary J. Leveck.....	1887-1892
Elizabeth T. Troth.....	1892-1906
William Edward Cadbury.....	1906-1908

WE cannot make our children spiritual, any more than we can make a garden grow. But we know that if we will plant good seed in good soil, and rightly tend it, by and by the desired plant will appear. Life springs, though we know not how.

THERE is no greater gift or possession than to believe God speaks to us. If we believe that we are already blessed—*Martin Luther.*

**Westtown Notes.**

The weather record kept at the School indicates a mean temperature of 28.9° the maximum was 56° on the 15th and the minimum 0° on the 10th. The precipitation amounted to 4.92 inches and total snowfall to inches.

The extra day which leap year brings was appreciated in that it gave us exceptionally beautiful weather and one more afternoon of skating.

A hand-worked bent-ion lantern, with electric light, has been placed on the steps leading from the girls' bounds to the Farm House path. This gift is from the class of 1905.

Prof. Van Norman, the head of the Dairy department at the Pennsylvania State College, and five of his students visited the Westtown dairy last Seventh-day, also calling at the School.

Prof. R. S. Collins, Instructor in Penmanship at the Pierce House, placed a copy of Philadelphia, spoke to the boys and girls, on the morning of the 20th ult., on the value of good penmanship and how one can become a good writer. He gave a practice lesson to the boys, and a similar one to the girls, and increased interest in the subject of good penmanship has resulted.

The Making of the Modern Newspaper was the subject of a paper read at the meeting given evening, by Joseph M. Rogers of the editorial staff of one of the Philadelphia newspapers.

Walter Brinton gave the boys a lively sketch of the life of Thomas Chalkley on First-day evening, and Wm. B. Harvey spoke to the girls on certain Friendly practices, including "family visiting."

**Gathered Notes.**

"The papers of this day assume to dilute our sermons. It is time to say, 'You are not going to substitute your camera and sensational headlines for the gospel of Jesus Christ,'" says CHANCELLOR DAY.

FOOTBALL—President David Starr Jordan, of Stanford University, says:—"American football is unethical, unchristian, and unsportsmanlike. Rugby football is the only game for American colleges. Walter Camp and other advocates of the American game are corrupting the English into the American style of play in order to get out of the game. The mass-play in the American game is a monstrosity. It is the greatest evil ever introduced into play. A game placing a premium on brute strength is devoid of sportsmanlike qualities. Professionalism and commercialism in college football are so common that pure amateur football is a rare thing in this country."

It is about time for a declaration of independence by American colleges and universities. Excepting Harvard and Cornell, practically all the large universities employ questionable methods in securing athletes. Michigan has hired professionals such as Ralph Rose. I do not mean to say that the university was directly responsible for the violation of football ethics, but the alumni and cheap gamblers of the town brought in men who were professionals and paid the salaries to play on Michigan athletic teams. Eckersall of Chicago University, to pass entrance requirements, was expelled from the University of Wisconsin, yet he was received at Chicago with open arms.

"Yale and Chicago give scholarships to men of athletic ability. We must do one of two things. We must get away from commercialism or stop playing football. Let us have no more athletic agencies for cigarettes and tobacco. Sub-agents do the work and the athlete draws the salary."

A copy of the first edition of every book John Milton wrote, with many second, third and even fourth editions, has been put on exhibition at the Columbia University, New York. The largest contributor to the collection is J. Pierpont Morgan, from whose library comes the original manuscript of the first book of "Paradise Lost," bought by Mr. Morgan in London at an almost fabulous price.

The unemployed men of the city of Detroit on several occasions have paraded the streets demanding work from the city authorities. The authorities finally decided to relieve the apparent distress by beginning the construction of a canal across Belle Isle. Out of the twenty-five hundred men who had marched to the City Hall but ten applied for jobs. We publish this on the authority of the Cleveland Plain Dealer, a staunch Democratic journal. A multitude do not wish to do any kind of hard work. In a town near this city, to our personal knowledge, not one in fifteen beggars and tramps who are sent to a mission that give work to anyone who wishes to perform it for the relief asked for, will accept the situation. This city has furnished illustrations by wholesale.—*Christian Advocate.*

THE NATIONAL LIBERAL IMMIGRATION LEAGUE, 150 Nassau Street, New York, sends us the following letter, which we submit to the judgment of our readers:—"If the drastic immigration restrictions introduced in Congress by Senator Lathimer and Congressman Burnett and Gardner should be enacted into law, immigration would be doomed. The supply of labor and domestic help would become inadequate, paralyzing all activities of the country."

"At present, the foes of immigration are concentrating their efforts to secure the passage of the educational test, which would require every immigrant to read the Constitution in his own language, and, of course, to explain its meaning. Many educated aliens have proved to be undesirable immigrants of the worst kind, while thousands of illiterate immigrants are among the builders of our country, working hard with pick and shovel, and eager to educate their children. They are a blessing to the land."

"Literacy is a proper qualification for naturalization, but is unnecessary for admission."

"The really undesirable immigrants are the criminals, who cannot be detected by any test, but who show themselves sooner or later."

"We advocate the prompt deportation of alien criminals; thus we shall have the benefit of immigration without any disadvantages."

"The existing laws are sufficient, and, for the protection of our country, it is our duty to oppose any further restriction. Oppose especially the educational test. Arouse public opinion, hold meetings, and resolutions and petitions to the President and Speaker, and let your representatives in Congress know that you are opposed to any further restriction of immigration, and especially to the educational test."

TEACHING, BUT NOT EDUCATING.—The children of the last war, or three decades ago, have not been educated. The pupils of our colleges of the last few decades have not been educated. With all our educating we have instructed nobody, and with all our instructing we have educated nobody. I have been teaching for some twenty years—that is, I have been conducting classroom exercises and delivered diplomas. I have not been teaching any appreciable part of the time. I have been delivering lectures, sometimes about things of which I knew, but more often about things of which I had heard. The result has been that my pupils have remembered my stories and forgotten my lectures.—*President Woodrow Wilson, of Princeton.*

At the graduating exercises of the West Point Military Academy, February 14, one hundred and eight cadets were given diplomas and are now in line for commissions in the regular army, where they are said to be greatly needed. Secretary of War Taft made the principal address and delivered diplomas. He reminded the young men that an army man lost a good part of his freedom of initiative and speech, and reminded them that their plain duty was to "obey orders and keep your mouth shut."

THE AMERICAN Sunday-School Union, 1816 Chestnut Street, Philadelphia, sends two thousand dollars in prizes for three books, as follows:

1.—One thousand dollars to the author who presents the best original work on "Christian Principles in our

Rural Districts; How to make them a Controlling Influence."

Six hundred dollars for the best original work, and four hundred dollars for the next best original work, to be written upon: "The Bible an Attractive Book."

Each writer should give an appropriate, original title to his work, and will be allowed freedom in the form and style of treatment of the topics.

The Society desires books of a practical, instructive, popular and evangelical character, of convenient size, having about forty thousand to seventy thousand words in each book.

In the course of a Senate debate, Senator Hale made the interesting statement that the United States navy, as it now exists, had cost one billion two hundred million dollars.

A peculiar state of affairs exists in Sweden, where the reigning king, Gustav the Fifth, while mounting the throne, positively refuses the crown. He affirms that he is as much a king without it as he could possibly be with it, and so he will not have the ceremony and the insignia.

#### SUMMARY OF EVENTS.

**UNITED STATES**—On the 25th ult. of the first of the twin tubes of the McAdoo tunnel under the Hudson River between New York city and Hoboken, N. J., was opened to travel. The run of the official train of nine cars from Manhattan to Hoboken occupied just eleven and a half minutes. The regular schedule time over the same route will be twenty minutes, allowing for stops at the several stations on the New York side of the river. President Roosevelt in commenting upon this successful achievement wrote to the engineer McAdoo: "The tunnel itself and the great buildings constructed in connection with the length of the tunnel of extraordinary magnitude, represent extraordinary difficulties successfully overcome, while difficulty and magnitude are even surpassed by the usefulness of the achievement. The whole system is practically below tidal water, and this makes it much the greatest subaqueous tunnel in the world. It is a big and arduous undertaking any Alpine tunnel which has yet been constructed, and the successful completion represents the moving of New Jersey bodily three miles nearer to New York in point of time, and immensely increases the ease of access from one State to the other. The length of the tunnel is nearly three miles, and the depth of the tube is from fifteen to ninety feet under the river. The station in New York city is at Sixth Avenue and Nineteenth Street.

Representative Boutell, of Illinois, lately said in the House of Representatives in Washington: "I should like to invite attention to a noteworthy event that has just happened in the United States Treasury, an event so extraordinary that it will be chronicled and commented upon with surprise and amazement in every financial centre in the world. For the first time the gold coin and bullion in the United States Treasury has reached and passed the sum of \$1,000,000,000. This coin and bullion is divided into \$100,000,000 in this form, \$820,651,869 in the trust fund and \$20,821,166 in the general fund. It may be said, that so far as we have any historical records, this is the largest and the largest store of gold that was ever collected at any one time in any place and under one control."

Governor Folk of Missouri, in a late address in New York city on "The Era of Conscience," declared that within a short time the legalized vice of race-track gambling would be a thing of the past from one end of the country to the other. In the era of conscience now beginning, he said, stock and grain gambling must go. He has also said: That no one in his State would have the temerity to suggest that race track gambling be retained. "The conditions which prevail in Missouri," he continued, "were similar to those here." When recommended the abolition of gambling at the tracks the same arguments were put forth as those raised by the New York Jockey Club. The results of book-making caused the overthrow of this form of gambling in that State. The same arguments which prevailed in New York I trust that the same thing will happen in New York."

In a late public address at New Rochelle, Booker T. Washington expressed his gratification at the advance made by the temperance cause in the South, and declared that the abolition of the barroom was a great blessing to the negro. "The great temperance movement which has swept the South," said he, "has been without parallel in history. Now that I have lived to see the whiskey shops and open bar-rooms done away

with, there is no telling what other reforms may take place anywhere. You little realize how much it means to the colored race. Without an expenditure of money a mighty revolution has been accomplished."

A bill has passed both branches of the Legislature of Ohio, providing for county elections. The Governor has signed it. It is believed that the Governor will sign the bill, which provides that elections may be held in any county upon petition of thirty-five per cent. of the qualified voters. Elections may be held every three years. The law will go into effect Ninth Month 1st, 1908.

A despatch from Trenton, N. J., of the 25th ult. says: "By declaring the child labor law of 1904, prohibiting the employment of minors under the age of fourteen years constitutional, a decision rendered by Justice Garrison in the Supreme Court of the United States has been affirmed. Since this act was passed factory owners and manufacturers throughout the State have been fighting it, as the State Labor Department insisted in enforcing every detail of the law. The result of the struggle was that suits were instituted by the labor department against factory owners who employed minors under the age limit."

Declaring that a condition of anarchy prevails in nearly one-third of the State of Kentucky, Governor Wilson sent a message to the Legislature on the 26th ult., urging prompt legislation against the "night riders," and that the Government is paralyzed, he asserted, and a rigid measure was vital to the liberty of the people. The Governor recommended the appropriation of twenty-five thousand dollars for prosecution of the night riders, and said that only one alleged offender had been indicted and none convicted. The Attorney-General is asked in cases where it appears the local authorities are "likely to fall from any cause to prosecute faithfully." It is understood that the form of lawlessness referred to, is in connection with the raising and sale of tobacco, which the "night riders" are endeavoring to regulate.

**FOREIGN**—A despatch of the 1st instant from London says: "Scotland and parts of England and Wales have experienced two days of the most wintry weather in many years. Heavy snow-storms and blizzards have occurred, with the result that railroad and telegraph services are interrupted. It is estimated that in parts of Scotland the snow drifts are ten and fifteen feet deep."

A despatch from London of the 24th ult. says: "Lord Fitzmaurice, representing the Foreign Office, declared in the House of Lords that the Government of Great Britain in the effort to have the Belgian Government speedily enact the reforms demanded in the Congo. He asserted that nothing short of a complete vindication of both the treaty obligations and the claims of humanity would be regarded as satisfactory." On the 26th ult., the House of Commons adopted a resolution asking the Government "to do all in its power to secure the transfer of the control of the Congo Independent State, and, failing such transfer within reasonable time, assuring the Government of Parliament's hearty support of any measures which the Government may deem it necessary to take, either alone or in conjunction with the Powers that signed the Berlin act, to insure the effective carrying out of its provisions."

A despatch from London of the 27th ult. says: "Chancellor of the Exchequer acquiesced in the decision of the House of Commons on this afternoon. It is the principal Government measure for the present session of Parliament and involves vast money and labor interests. The capital invested in licensed property in this country is not less than twelve hundred million dollars, and more than two million people are employed in the traffic. The Chancellor in presenting the bill declared that in the opinion of the Government all effective reform in this field must aim at the attainment of two principal points, namely, a progressive reduction of the excessive facilities now allowed for the retail sale of intoxicating liquors, and a complete recovery by the State, with due regard for existing interests, of its domination over and its property in a monopoly which it had improvidently allowed to slip from its control. Briefly, the bill provides for the complete regulation, within a specified period, of the uniform scale of the number of regular saloon licenses throughout the country. The number of saloons to be licensed is based mainly upon the density of the population. In cities it is proposed to allow one saloon for every seven hundred and fifty persons, and in the country one for every one thousand persons. This regulation, it is estimated, will wipe out in the neighborhood of thirty thousand licenses—about one-third of the present total." The women's enfranchise-

ment bill passed its first reading in the House of Commons on the 28th ult., by a vote of two hundred a seventy-one to ninety-two. Herbert Gladstone, 1 Home Secretary, who spoke in behalf of the Government, declared that personally he favored the principle of the bill, but he thought that the great mass of public opinion would have to be moved before any effect could be given to it. Undoubtedly, he continued, there has been a great and growing movement in favor of granting suffrage to women, but it still lacks numbers, a fact that has been demonstrated that women as a whole desire the privilege of voting.

#### NOTICES.

**WANTED**—A competent woman as working house keeper to take charge of house in family of two adult Address "L" Office of The Friends

**WANTED**—A Friend as caretaker at Friends' Institute Rooms.

Apply to GEORGE VAUX, JR.,  
404 Girard Building  
Broad and Chestnut Sts.  
or to J. HENRY BERRY,  
140 N. Sixteenth St.

**WESTWON BOARDING SCHOOL**—The stage 1 meet trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:38 and 4:31 P. M., other trips will be met when requested; stage fare fifteen cents after 7 P. M., twenty-five cents each way. To Philadelphia by telegraph, wire West Chester, telephone 114 A.

Wm. B. HARVEY, Superintendent

**WANTED**—FRIENDS' BOARDING SCHOOL FOR IND. CHILDREN at TUDESUNNA, N. Y. A man and woman Friend are wanted as Superintendent and Matron in this institution.

Application may be made to

JOSEPH WISTAR, Woodbury, N. J.  
JOHN B. GARRETT, Rosemont, Pa.  
or GEO. J. SCATTERGOOD, 626 Spruce St., Philadelphia

The Management desire to inform that the property 543 1/2 Green Street, Germantown, Phila., has been purchased and will be opened about Seventh Month under the name of "THE PENNSYLVANIA" for accommodations of guests after the manner of "The Barclay," West Chester. Interesting guests can now apply to the member of the Admission Committee, Mary M. LeDeborah P. Lowry, Maria B. Kimber, Mary S. Robe Alice C. Letchworth and Elizabeth B. W. Warner.

In view of the prospective opening of "THE PENNSYLVANIA" it becomes important to increase the financial resources, and interested Friends will please send contributions to

HANNAH RHODES, Treasurer  
235 Winona Ave.  
Germantown, Pa.

**FRIENDS' EDUCATIONAL ASSOCIATION.** The meeting of the Friends' Educational Association will be held at Friends' Select School, 140 N. Sixteenth Philadelphia, on Seventh-day, Third Month 7th, 1908 at 2:30 P. M.

**Program**—English Composition for Children from Ten to Fourteen—Marion C. Hoag, Instructor in English, University of Pennsylvania.

To give the meetings of our association real interest it is essential that the principal address be followed discussion and intelligent questioning.

The annual meeting of the association will be held on Fifth Month 2nd, with afternoon and evening sessions.

The association will be the guests of Friends' Select School. Further announcement later.

BERTHA E. JONES, Secretary  
Haddonfield, N. J.

**DIED**—Near Lynn, Ind., Second Month 20th, 1908, RUTH T. ROBINSON, widow of William Robinson, in nineteenth year of her age. This dear Friend was a long member of the Society of Friends and loved it dearly. In her last sickness she said she loved it and said she was nothing of herself, but through the me of her dear Redeemer she felt she was going to one of those mansions prepared for those that love Him. She loved to read the Scriptures and had read the Bible through once a year for several years.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, THIRD MONTH 14, 1908.

No. 36.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

ade an Organ of the Truth Only by Obeying it.

At intervals the statement comes up here there, that THE FRIEND is the organ of Philadelphia Yearly Meeting,—a function which it never assumed, neither was granted;—or, as lately suggested by another periodical, “the official organ of Conservative Quakerism.”

Philadelphia Yearly Meeting has never espoused this or any other periodical as its official organ. But THE FRIEND aims to step in accord with the concern of the Yearly Meeting to maintain for itself the principles and doctrines of the Friends in their early integrity as given forth by the founders of our religious Society. With a single eye unto this aim, THE FRIEND and the Yearly Meeting agree in one, and accordingly walk together. But while THE FRIEND regards itself as bound by the decisions and attitude of the Yearly Meeting, so long as these accord with the early standard, yet the Yearly Meeting accepts nothing as its organ but its own, including its Meeting for Sufferings' recorded decisions and advices.

The children of a family may try to indicate their parents' views among their school-fellows, and yet their parents, while much cheered on beholding their children's zeal, by no means hold themselves responsible for all the meanings in which the children may represent them outside.

It is encouraging, however, to find that THE FRIEND seems to keep so close to the leading concern and course of the Yearly Meeting, as to be readily assumed by many to be its organ. But if the Yearly Meeting should ever depart from its original foundation, we trust THE FRIEND at least would be found in that steadfastness which would

clearly dispel such illusion. It would rather be found an organ of the primitive principles of our profession, than of any departing or time-serving Yearly Meeting, even though that were named Philadelphia. But we hope better things for Philadelphia, and things that accompany the salvation of its testimony for the Truth; and we labor for better things than the testimony only,—we labor for the Life of the Truth in the Love of it. For the Life and the Love of the Truth under its Spirit are the only preservatives of its testimony in which we have any confidence.

An organ of the Truth by obeying its witness in the heart! We commend that stand to every individual member. In such an organism would Philadelphia not lack for an organ composed of living epistles,—seeing eye to eye as the Lord cometh to build again Zion. Every one of us is called to be an organ of the Truth by obeying it. Who can do more? Who is he that dares to do less?

THE OPENING CAMPAIGN FOR THE SAVING OF THE HOME AND MEN.—Without having heard Mary Harris Armor speak, yet we feel a welcome for her instrumentality in the great cause of curtailing the reign of Alcohol in our State; and we desire that He whose commission she believes she bears may continue to clothe her with might by his Spirit in the inner being, to wage an effective war against principalities and powers of the lower kingdom, of which the forces of intoxicating drink are a large part.

It is instructive to behold, that one whose sphere has been the home, and whose profession and practice not that of a public speaker but that of a plain home woman, can, when the cause of the home is found to be at stake over the land, in the power which crowns self-forgetfulness for a cause, rise up and be given mouth and wisdom, tongue and utterance for that which possesses the deep sympathies of her heart. It is instructive, we say, but no marvel. For to be willing to lose ourselves in a saving cause, is often to be a rescuer of what is left as a lost cause. And as she has seemed to demonstrate this in Georgia, so may Mary Harris Armor and her faithful coadjutors here be encouraged not to lay aside, until victory crowns the cause of Local Option, the shield of faith

and the sword of the Spirit, as if they had not been anointed with the Divine oil.

THE CASE OF THE CROW INDIANS.—The government's reputation for impartial justice is at stake, if it do not enforce absolute liberty to be allowed to investigators and witnesses of the conditions under which the Crow Indians in Montana are held at the mercy of Land Grifters,—namely, those private herdors who are alleged to be using Indian lands for their own aggrandizement, and are protected by a powerful clique in control of the affairs of the reservation. This combination has procured the arrest and imprisonment of inquirers who have come upon the lands to see if these things are so, and by dire threats it stops the mouths of Indians themselves from testifying of the abuses to which they are subjected. A commission of inquiry sent by the government at the instance of Helen P. Grey who had been imprisoned as an investigator, has indeed waited upon parties at Helena and the reservation, but with barren results on account of investigation being thus frustrated by officers and conspirators. If the government does not compel a real and unhampered investigation by disinterested officers, and based upon untorturized testimony, the imputation of connivance with the Anti-Indian ring will abide where the show of a half-hearted or no-hearted investigation has thus far left it.

THE trustworthiness of Christian experience is reciprocated by the Scriptures, whose essential truths experience will always confirm. Since God has ever spoken through the soul, men must have and tell of Christian experience or the life of the Church will stagnate. Churches which subsist on their material achievements are on shifting sands. Certitude and the deeper spiritual experience are necessary. As the reality of experience is to be determined by Scripture, so is the final interpretation of Scripture to be made by experience. The experience of the reader gives life to the scriptural messages. Without experience the reader is like the blind Nicodemus. Christian experience results from man's relation to God in manifold ways. It is a relation that each individual must have for himself and upon that relation depends his hope of heaven.—BURDETTE B. BROWN.

A desire to love Christ springs from the love of Christ.

For "THE FRIEND,"  
"Mother Anna."

It is a common wonder how or why it should come to pass that many of the brightest intellects seem to find it beyond their power to grasp, lay hold on and trust in the immutable and precious promises of God as set forth in the Scriptures of Truth, while at the same time poor and benighted souls, apparently, discern the glimmerings of heavenly light and whither they unerringly point, and go on their way comforted and rejoicing in the possession of their great treasure. Yet the Bible itself unfolds this mystery in recording the words of the Lord Jesus where he said: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And again—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The foregoing reflection was induced by reading the account in the current number of *The Christian*, of Boston, furnished by a missionary, J. M. Kesari, concerning a poor Hindu woman, far advanced in years, who lived in a village four miles from the town of Trevandrum, far down the western coast of India, near its termination at Cape Comorin. It is said of her in describing her lowly and unhelpful condition, "That poor frame had been the abode of dense ignorance. In her lifetime she had never read a verse from the Bible, nor could she spell her own name. She could not thread a needle nor put a stitch in her torn clothes, but could only prevent further breach by making a knot between the torn threads."

Some seventy years ago, a white man came to her neighborhood and commenced the erection of a small building. Led by curiosity again and again to the spot, this woman wondered concerning the solitary builder whether he were a trader; why did he build the house and sweat so under the toil of its construction; who was this Jesus about whom he spoke incoherently in her language? Without any knowledge of books, she nevertheless could discern a little of the love of Him about whom the stranger spoke as he pursued his self-denying labors. She saw the walls completed and every rafter lifted to its place, while a white woman looked on with intense pleasure from a shadow close by. The builder was John Cox, the pioneer missionary of Trevandrum, and the white woman who watched him was his wife.

When the building was finished, great was her surprise when told it was a place where she could worship her Saviour, and, gradually, the light of salvation dawning upon her soul, she did worship Him in spirit and in truth. Years passed by, and then the missionary left the place. Troubles and persecution came thick and fast, while one after another the other Protestant families embraced Romanism. But she could not be moved or shaken. She could get no drinking water. All the shops in that locality were closed to her by the Romanists. Many threats were made, but these were of no avail. Then some men of Belial one night fastened the doors of her house from the outside and set fire to it. The midnight cry of

the persecuted waked up her Hindu neighbors at a distance, who came to her rescue and saved her. But even the prospect of death could not affect her faith. Knowing not when the end of her troubles would be, she rested content in the assurance that her Heavenly Father knew what was best for her spirit's refining.

Other years passed, and the church building was altogether neglected, yet on every First-day of the week the bent, crooked form of this humble disciple of Trevandrum, now above ninety years of age, stumbled toward the abandoned structure. Her old, dull eyes, to which vision was not altogether denied, saw with pain how the cocoanut-leaf thatched roof was disappearing before the steady assaults of the termites, and the beatings of the heavy rains in their season. Bemoaning the desolateness of the place, there came the reply spoken to her heart, that before her departure from this world her eyes should see the renewal of the building, and she would enjoy the happiness of worshipping therein. So believing, she rejoiced.

Some time after, the British resident, on his evening drive along the sea-coast, visited the place. Seeing a church building in ruins, he repaired to the spot. As soon as he heard that a European was standing near her former house of worship, she went to see him, and spoke to him about the ruin that he saw; but more about her Saviour's love. He was touched, and sympathized with her; but as he was on the eve of departure to England, he could not do anything, but gave the poor woman some money.

After three years had expired and she had probably attained the ripe age of a hundred years, her tears were seen and her sighs were heard. God raised up a friend in Trevandrum who defrayed the whole expenses of the repairs. Another friend voluntarily undertook to be responsible for the holding of the meetings, and just before her death she had the happiness of worshipping there with one hundred other people who had "turned to God from idols to serve the living and true God."

"When I heard that her end was approaching," says the missionary, Kesari, "I went to see her. When she heard of my coming to the church with the purpose of visiting her after the service, she insisted upon attending that day. Again she wanted to 'worship in His Temple.' Though she could not move from her bed without the help of others, she would walk the distance of one hundred yards from her house to the church. There were many men ready to carry her to the place of worship, and who would have considered it a privilege. But supported by two women, she dragged herself along with great pain and difficulty.

"During the service she sat with her hands clasped and face partly lifted with a smile constantly hovering on it. When I expressed regret that she should come to church when she was so weak, she said, 'Did not our Saviour go from village to village with the gospel of peace when he was tired and weary?' As I heard that she could not take rice and gruel, but was living upon coffee, I took some coffee powder, some loaves of bread and a little (a very little) money with me for her.

When these were given, she asked, 'Has F sent these for me? Oh, yes, He always sends.' When I told her, 'Mother, you know you have many friends in Trevandrum, you have any desire for any special food kindly let us know, we shall be very happy to help you,' she said 'See, He has sent me all these things. What more do I want. We were amazed to see the contentment of this poor woman, living in a hovel with her daughter and son-in-law whose daily income seldom exceeded ten cents. As this last visit coupled with her past intense desire for restoration of the church, brought vividly to our minds the old prophetess Anna, we used to call this saintly woman, 'Mother Anna.'

"I had undertaken to arrange for her burial, but I felt some solicitude as to how to meet the expenses, for I did not like to ask for subscriptions. But within half a hour a letter from a Christian sister, to whom Mother Anna was very dear, brought money for almost half of the expenses, and before the next morning voluntary subscriptions were coming from so many directions that had to inform willing contributors that they had already received was quite sufficient.

"Her death and burial brought to our remembrance the apostolic days. Though some friends shed a tear, it was over a heavenly smile. Though some heaved a sigh, it was with faces raised in gratitude to heaven. Our God has never been without his witnesses. And never will He be. Praised be his name."

J. W. L.

### The Revolt Against Religion in France.

From a letter of X. KOENIG to a friend who are permitted to quote the following information; also from a letter of Pastor BARNAU: "You have freedom in America and though everything is far from being splendid, still you have freedom for expounding and defending the message He gives you. I am sure thou art very happy in thy work."

"Here the spirit of persecution is growing. At Madagascar, our great colony, the government has sent a Socialist as governor, and he is destroying all the work which has been done for years. The meeting-houses, the schools are shut, and it is forbidden under serious penalty ever to hold private meeting with singing and prayer in private houses. In France the great general opposition, which will grow if it is possible, is manifest thus: Until now, in the high schools it was allowed to teach religion to the children.

"The government in order to show its hat for all religion, has decided that now the teachers of religion should be put on the same level as the masters of music, painting and dancing. Then if they wish to have their children instructed by the priest, the pastor or the rabbi, they will pay as they pay for the music or dancing master. Naturally the parents do not wish to pay extra fees for their children, and as they are very indifferent, they will leave their children without religious instruction. I cannot tell thee when I go to my class of high school Bible history how I suffer, and I am fighting against all the authorities, who answer to all my objections by the usual: 'If you are not satisfied don't come, and stay at home.'

"Now, if all our so-called Christians would unite and work with us, we could hope to resist, but opposition from the so-called members of the church make a very hard and difficult situation. I know well and now I am studying again and again the prophets—especially Amos and Jeremiah (my old favorite one) that the true servants of the Lord have met with opposition; opposition being so the proof they are delivering a *true* message. This I know well, and I ought not to be shocked by it; and still there are days when I suffer too much because of this state of things. The greatest opposition in the church comes from the pastors; especially those who are of the Unitarian type do nothing in their associations; they work really for the free thought and stop all religious enthusiasm. They are crushing down the spirits. They cannot bear to see our efforts, and the real astonishment produced by our work here at Niort. During the month of December, especially during the Christmas time, I had most interesting meetings, very numerous. I preached in this vast field; I gave all my heart and all my strength; I felt very often that the Lord was with me, was working with me. I had the consciousness that my real ministry was truly spiritual. And we care with which the good and the simple ones were listening showed me that there was a response in their hearts. But the opposition of the worldly and wealthy people, very very remarkable and characteristic. They show me by all ways how they despise my enterprises; and their opposition is so evident that there shall come a breaking. They wish to have for their pastor a man well versed, with silk hat, fresh gloves, and going to the drawing-room where the ladies show their graces. They wish to have a pastor who would approve all their vanities, and then appear in their dancing meetings. They do not dare too much against me, because I am considered as a learned man and they cannot say I am an ignorant one. But if they would find a way to crush me it would be done very quickly, without caring for my children and our difficulties; as thou est, my Quakerism is having its effect. To give thee a proof of the poverty of those oppositions:—

"We have appointed every Monday morning a little ministers' meeting, something similar to the meetings I enjoyed so much at Philadelphia (Twelfth Street) the Wednesday morning. To these only two out of forty ministers come. My greatest comfort is teaching the young children the New Testament:

"Thy attached friend,

"X. KOENIG."

[Extracted from Pastor Barnaud's letter.]

"What we want above all (in France) is stronger and deeper religious feeling. I do not say that mysticism is not congenial to us, in many of the people whom I know it appears at the same time very strong and very sound; but taken as a whole our French people are turned from it by the general opinion and way of thinking which prevail at the present day. What has been said very often and it is always quite true, viz., our people cannot find their equilibrium. They are al-

ways wavering between superstitions and unbelief. The latter prevails at present,—free-thought or rather the dogmatical system. The doctrine which is called by the name is prevalent and increasing every day. One cannot help to feel very deeply sad at seeing materialism and unbelief taking hold of the very soul of our people, and by the way in which opposition is made in Madagascar in the name of free thought to the mission work, we can judge by the advance of what that secular spirit holds in reserve for us. But excuse me for speaking so, as I should be more confident, more trusting; the love of God who will not permit that, if we know how to be faithful."

### Extracts from the Words of Samuel Morris.

*At the Grace of E. H. T., Ninth Month 3rd, 1897.*

"I was dumb, I opened not my mouth; because thou didst it." Psalm XXXIX: 9.

Viewed from our human standpoint, we cannot comprehend why one so beloved; so full of usefulness in her own home, and to many beyond it, who was apparently in the vigor of her days, and with a bright future of happiness and service still before her, should have been thus suddenly taken from our midst. Only one solution can be found in the fact that the dealings of our Heavenly Father are inscrutable, for "as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." We can only therefore accept the stroke as coming from the hand of Him who, we must believe, "hath done all things well." Yet as we gathered here to-day, and amidst all the sorrow that fills our hearts, I have been comforted in remembering that our blessed Saviour came upon this earth, not only to preach the Gospel to the poor, deliverance to the captives, and recovering of sight to the blind, but also to heal the broken-hearted, and to comfort them that mourn." It is to Him, and to Him alone, that we must therefore look for the support and consolation which we need in these seasons of sore grief and trial.

Among the chief lessons that I think the present occasion is designed to bring home to us, is the fact that life is just as uncertain to every one of us as it has been to her whom we have lost. Especially have I desired that you, her younger relatives and friends, may realize this as we here gather around her mortal remains. I would have you know that our Father in Heaven is speaking to you, not in words of man's wisdom, but by means of this solemn occasion, and from this open grave, calling you to lives of fuller consecration, and to a closer walk with Him.

He is present teaching you and all of us,  
That "Tis not the whole of life to live,  
Nor all of death to die."

The present only is ours, seeing we know not what a day, nor even an hour, may bring forth. Yet time enough to prepare for our last great change is graciously granted to us all; the Holy Spirit strives with us all. A most loving and merciful Saviour has died for us all, and if we fail in reaching the blessed home above which He has gone to prepare, for all who love and follow Him here,

the fault will be ours. As our hearts and wills are given to Him, who is thus wooing us to be wise, the trials of this life, whatever they may be, will be blessed to the furtherance of that work of grace which He has begun, and we shall find that "All things work together for good to them that love God." Then, however bitter may be the cups of which we have to drink, or whatever the losses we may have to suffer, as we pass through our pilgrimage here, we shall be enabled, in filial resignation, to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

### The Dignity of Manual Labor.

*From President Roosevelt's Address to Delegates of the National Educational Association, Second Month 26th.*

I trust that more and more our people will see to it that the schools train toward and not away from the farm and the workshop. We have spoken a great deal about the dignity of labor in this country; but we have not acted up to our spoken words; for in our education we have tended to proceed upon the assumption that the educated man was to be educated away from and not toward labor. The great nations of medieval times who left such marvelous works of architecture and art behind them were able to do so because they educated alike the brain and hand of the craftsman.

We, too, in our turn must show that we understand the law which decrees that a people which loses physical address invariably deteriorates; so that our people shall understand that the good carpenter, the good blacksmith, the good mechanic, the good farmer, really do fill the most important positions in our land, and that it is an evil thing for them and for the nation to have their sons and daughters forsake the work which, if well and efficiently performed, means more than any other work for our people as a whole.

One thing that I would like to have you teach your pupils is, that whether you call the money gained salary or wages does not make any real difference, and that if by working hard with your hands you get more than if you work with your head only, it does not atone for it to call the smaller amount salary.

The term "dignity of labor" implies that manual labor is as dignified as mental labor; as of course it is. Indeed the highest kind of labor is that which makes demands upon the qualities of both head and hand, of heart, brain and body. Physical powers, physical address, are necessities; they stand on a level with intellect, and only below character.

Let us show that we regard the position of the man who works with his hands as being ordinarily and in good faith as important and dignified and as worthy of consideration as that of a business man or professional man. We need to have a certain readjustment of values in this country, which must primarily come through the efforts of just you men and women here, and the men and women like you throughout this land.

BOYS AND GIRLS HOMEMAKERS.

I would not have you preach an impossible



ideal; for if you preach an ideal that is impossible you tend to make your pupils believe that no ideals are possible and therefore you tend to do them that worst of wrongs—to teach them to divorce preaching from practice, to divorce the ideal that they in the abstract admire from the practical good after which they strive. Teach the boy and girl that their business is to earn their own livelihood; teach the boy that he is to be the homemaker; the girl that she must ultimately be the homekeeper; that the work of the father is to be the bread winner, and that of the mother the housekeeper; that their work is the most important work by far in all the land; that the work of the statesman, the writer, the captain of industry, and all the rest, is conditioned, first upon work that finds its expression in the family, that supports the family. So teach the boy that he is to be expected to earn his own livelihood; that it is a shame and scandal for him not to be self-dependent, not to be able to hold his own in the rough work of actual life.

Teach the girl that so far from his being her duty to try to avoid all labor, all effort, that it should be a matter of pride to her to be as good a housewife as her mother was before her. Sometimes the kindest and most well-meaning mother, sometimes a kind and well-meaning father also, do as much damage to the children as the most thoughtless and selfish parent could, by bringing them up to feel that the goal of their attainment should be the absence of effort instead of effort well directed.

#### VAPID IDLENESS A CURSE.

We have all of us often heard some good but unwise woman say: "I have worked hard; my daughter sha'n't work;" the poor woman, not realizing that great though the curse of mere drudgery of overwork is, that it is not so great as the curse of vapid idleness and it does not make any difference whether the idleness is that of the hobo at one side of the scale or the gilded youth at the other.

Do not waste time in envying the idler at either end of the social scale. Envy is not the proper attitude toward them. The proper attitude toward them is a good-humored but thorough-going disapproval of the man or woman who is so blind not only to the interest of society as a whole, but to his or her own real interests, as to believe that anything permanent can be gained from a life of selfish and vacuous idleness.

Such idleness is the poorest investment in the long run that can be imagined, and there is no surer way to forfeit all chance of real happiness than to set deliberately to work to treat pleasure as the only aim after which to strive. Teach the boy and girl to work; teach them that their proper duty is in the home; their duty to one another and towards their neighbors. Then teach them more; teach them to build upon this foundation the superstructure of the higher life.

I want to see our education directed more and more towards training boys and girls back to the farm and the shop, so that they will be first rate farmers, first rate mechanics, fit to work with the head and to work with hands; and realizing that work with the hands is just as honorable as work with the head.

In addition I want to see a training that will make every boy, every girl leaving the public schools, leaving the schools of the nation, feel impelled so to carry himself or herself that the net result when his or her life has been lived, shall be an addition to the sum total of decent living and achievement for the nation, and have them understand that they are never going to amount to much in the big things if they don't first amount to something in the little things.

#### PLEA FOR HOMELY DUTIES.

The effort should be made to teach everyone that the first requisite of good citizenship is doing the duties that are near at hand. But of course this does not excuse a man from doing the other duties, too. It is no excuse if a man neglects his political duties to say that he is a good husband and father; still less is it an excuse if he is guilty of corruption in politics or business to say that his home life is all right. He ought to add to decency in home life, decency in politics, decency in public life.

So my plea is not that the homely duties are all sufficient, but that they are a necessary base upon which to build the superstructure of the higher life; our children should be trained to do the homely duties in the first place, and then in addition to have it in them so to carry themselves that collectively we may well and fitly perform the great and responsible tasks of American citizenship.

#### Home, School and Vacation, a Book of Suggestions.

BY ANNIE WINSOR ALEN.

This book is so full of helpful suggestions to any one who is interested in children, that extracts are offered to THE FRIEND. The book can be found in Friends' Library, No. 140 N. Sixteenth Street.

S. W. E.

The present well-recognized increase in nervous diseases indicates that we of these latest times are making some serious new mistakes in our way of life, that with all of our improvements through knowledge of bacteriology and hygiene, we are heedless of some essentials to steady health and rational life; we are habitually going counter to some necessities to full development. And this is true of all classes in the community. The increased tendency to neuritis, nervous prostration, and their fellows—heart-disease and insanity—is not confined to the rich or the idle, to the day's worker or the farmer's wife. Every community and occupation is attacked by it, but chiefly the dwellers in and near cities, who overwork their nerves and heart, and overtax their brains. Even the children show the strain.

Before rapid transit was possible, when horses trotted "two-forty" and letters went not more than fifty miles a day; by one multiplicity was thrust upon us; when newspapers had four pages, and big cities held only one hundred thousand people, then the powers of civilized man were sufficient to meet the succession of events that came before him and he could choose wisely without needing much wisdom. His brain was adequate to his civilization, his nervous system

was adjusted to it, and the muscles of the heart were equal to the demand that mental activity made upon them. The life of children was easily and naturally uneventful. But our modern conditions supply perpetually perplexing and conflicting demands upon our time and attention, our sympathy and our imagination.

Many modern appliances, like the automobile and telephone, are so elaborate that their use demands close, steady, anxious attention. Most of them release us from one or another natural necessity and from restriction of natural conditions. The railroad train releases us totally from the necessity of staying within walking distance of home; the newspaper releases us from the natural condition of knowing and caring little about distant persons and events. Large cities bring forty delightful acquaintances to our doors where one called upon our grandmothers; the mail-order department store makes it possible for the farmer's wife to procure any of twenty different kinds of churns. With all this has come a new desire for beauty and brightness, pleasure and variety, born of the new opportunity in increased possessions and decreased drudgery. The result is an eagerness for varied experiences at personal enlargement, for raciness and movement in life. The bewilderment of outward things, pleasing, complete, and desirable has blurred our inner vision, and we lose sight of the real in the glare of the visible. A multitude of charms beset us and our children.

If the modern parent accepts for himself all that comes, he breaks down; if he sets careful bounds for his children, the strain on them inevitably cripples their present and future health, happiness and usefulness. It has to be perpetually making choice among the perplexing claims of conflicting opportunities. He is thus thrown upon the continual need of wisdom. If he has no basis of choice, chaos in act and mind is the result, and nerve weakness in the rising generation.

Just principles of choice are essential to steady health and rational life; they are necessities to full development. It is of such principles that we are heedless in our generation. Many of us do not know what they are, so that we innocently imagine that whatever is good is good for us, and do not even try to strike a balance between our power and our efforts. We ask for no equality between our capacities and our ambitions, we establish no proportion between time and occupation, between attentive power and things to be interested in, for we understand neither elimination nor balance. In fine we do not know how to make a wise choice. We have no recognized principles in such matters.

This lack of principle is the fundamental obstacle to proper regulation of ourselves and our children in the matter of occupations or amusements. . . . Child-labor stunts the body, unchildish pleasures dwarf the mind, the will and the emotions, by over-stimulation. . . .

People, old or young, enjoy excitement because it makes them feel very much alive and relieves them from all sense of respon-



out the house; but had not thought it healthy. But frequent excitement is bad, because it taxes vitality too much all at one time. Every one who has learned the dependable joy of wholesome pleasures and the satisfaction of responsibilities skilfully met, gets a distaste for frequent and factitious excitement. Any parent who has the courage to deny his children the injurious excitements need not fear that he is depriving them of rightful enjoyment, provided that he substitutes saner pleasures.

Over-stimulation results in a sort of mental congestion. Congestion comes from having too many kinds of things to do; stagnation from having too much of one kind to do. While congestion is usually a city product, stagnation is naturally met oftener in the country. It seems to be almost as injurious as congestion to the nerves, though certainly does not over-stimulate the brain.

Childhood is very self-sufficing. The smaller the child is, the more this is true, though childhood in this sense does not come wholly to a legitimate end before the age of eighteen or even twenty. Its four stages are each a little more advanced toward maturity than the one before, but each is marked by the same necessity for being allowed a habitable world of its own, unperplexed by the occupations, responsibilities, and pleasures of maturity. Let each stage begin with a little of the new which is to come during its progress, but let it not accumulate all until the end. Let each have toward its end a slight retaste of what is to come in the stage beyond, but only enough to prevent shock when the change comes. Make amusements as well as all other occupations correspond to age and development. To do this well, parents need to keep a clear vision of what is a normal, healthy, progressive childhood, and of what is the full maturity toward which the child should be moving; and, above all, they need to remember that each child is a separate problem, altering at every age.

By holding these considerations steadily in mind, and putting them bravely into practice, we shall take our fair share in the work of abolishing the present distressing condition of nerve weakness, and building up in our nation steady health, rational life, and moral development.

**DISCRETION OF SPEECH IS MORE THAN ABUNDANCE.**—This saying of Bacon is suggested to close observers of men and events. It was not an original conception of his, for more than two thousand years ago one of the writers of the Apocrypha said: "Anquent man is known far and near; but a man of understanding [that is, a man of discretion] knoweth when he slippeth." A wise man puts on his "Judgment Cap" the moment he perceives that the orator is warming up. Said Benjamin Franklin in the convention which framed the Constitution of the United States: "Here comes the orator with a drop of reason and flood of words." Eloquence has its place, chiefly in inducing people to do what they know to be right or persuading them to refrain from doing what they know to be wrong.—*Christian Advocate.*

## OUR YOUNGER FRIENDS.

How SELF WAS BLOWN AWAY.—"I'm tired of everything, mamma. Do tell me what to do!" said Beth Lincoln, coming into the room where her mother was sitting. "I am tired of everything and everybody. Please tell me what I can do."

"Is my daughter tired of herself?" asked her mother, with a slight emphasis on "herself."

"Why, yes. Didn't I say so, mamma?" "How would it do to stop trying to please self, of which you are so very tired?"

"Mamma, what do you mean?" "Just then dear little Madge came toddling into the room and wistfully said: "I haven't any one to play with."

Her mother gave Beth a meaning look, and said: "How would it do for my big girl to get away from self and amuse my little girl?"

She was called from the room, and found two happy children when she returned half an hour later. What were they doing? Beth was blowing soap bubbles, and Madge was trying to catch them. The mother stood for a moment in silence, thinking: "What a beautiful picture!"

Beth looked up and saw her mother, and said: "Aren't the bubbles beautiful, mamma, and isn't Madge a dear?"

"I have two dears now. But what has become of that tired self?"

"Blown away, mamma, with the bubbles," laughed Beth.—*Exchange.*

**THE ART OF SELF-DEFENSE.**—"Have you ever studied the art of self-defense?" said a young fellow to a man of magnificent physique and noble bearing.

The elder man looked at his questioner with a quiet smile, and then answered thoughtfully:

"Yes, I have studied and practiced it."

"Ah!" said the other eagerly. "Whose system did you adopt?"

"Solomon's," was the reply.

Somewhat abashed, the youth stammered out:

"Solomon's! What is the special point of his system of training?"

"Briefly this," replied the other: "A soft answer turneth away wrath." For the moment the young man felt an inclination to laugh, and looked at his friend anxiously to see whether he was serious. But a glance at the accomplished athlete was enough; and soon a very different set of feelings came over the youth as his muscular companion added, with a quiet emphasis: "Try it."—*S. S. Times.*

**THE CROWDED BRAIN.**—A boy returned from school one day with a report that his scholarship had fallen below the usual average, and this conversation took place:

"Son," said the father, "you've fallen behind this month, haven't you?"

"Yes, sir."

"How did it happen?"

"Don't know, sir."

The father knew, if the son didn't. He had observed some dime novels scattered

worth while to say anything until fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said: "Empty out these apples and take the basket and bring it to me half full of chips." Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back into the basket." When half the apples were replaced, the boy said:

"Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But I can't."

"Put them in? No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket; it will not hold more than so much. And there you've been the past month filling it up with cheap dirt—dime novels."

The boy turned on his heel, whistled, and said: "Whew! I see the point."

Not a dime novel has been seen in the house from that day to this.—*Selected.*

**CHILDREN AND SHOWS.**—Of late years, in many of our large centers of population, there has been the growth of places where dramatic and other like entertainments are given almost daily.

The vaudeville and the so-called family theater open their doors in the afternoons at cheap admission prices and are patronized by great numbers of women and children. Beside these, the enterprise of street railway companies and of other parties has established open-air theaters in parks and similar places of resort on the outskirts of cities, where cheap exhibitions are given. Scrupulous care is taken in many instances that these shows shall not be of an injurious character, and the claim is made by some that they aim at refinement.

In too many cases, however, the cheap show is cheap indeed, and its influence is far from elevating.

Some one who was present awhile ago at a summer theater while a vivid melodrama was in progress, said afterwards to a friend that he pitied the scores and scores of little people around him, who were wrought up to a pitch of high excitement by the stirring scenes on the stage. It seemed almost too much for children to watch the proceedings that made such drains upon their sympathies. A mother, who studied the matter, said she had deliberately decided to keep her little boys away from such things as long as she could. She did not object to the drama, but she thought her children's minds were too young to bear the strain of these lurid productions.

Objection can fairly be made, too, to the character of many of the songs which are sung in these places. They may not be immoral, but they relate to topics, to ways of the world, with which it is best young people shall not have an acquaintance.

Many of the "stunts" of these show performers are but slightly removed from coarseness and from evil suggestions. The object is to raise a laugh, and they are not always choice in their selection of methods.

It would be well for parents and for teachers to give some attention to this whole sub-

ject. As the amusements of children have something to do with their development, it becomes us to see that these hours of recreation do not become hours of injury.—*The American Church S. S. Magazine.*

A great orator spoke before a large assembly of people and they were pleased at what he said. His tones seemed music, and his gestures were perfect. The people's thought gathered under the words of the writer and their feelings flowed rich and full. You would say now that the orator used direct influence upon those who heard him; you would say that his effort was brilliant. The people went away and in a little while forgot. In this same community there was a man that moved among the people. Every place he went he said a kind word; every opportunity he had he did a kind deed; he was upright—he never took from another what did not belong to him; he was just—he asked for what belonged to him and gave to that other what was his own. He never spoke before the public in a great meeting. He never spoke before more than two or three people at a time, yet when he died the community put up a monument in memory of him. They loved him. They could not forget him. This man's influence was indirect; it was not brilliant; it was just such influence as each of us might exert.—*S. S. Advocate.*

**HOW TO TRAIN THE HEARING.**—There are very few people who know how to listen. Of the majority of people, young and old, it might be said, "they have ears and they hear not." I do not mean that in these people the actual organ of hearing is defective. I do mean, however, that that part of the brain which corresponds to the sense of hearing is not sufficiently exercised or properly trained.

In this short article I give you a few exercises by means of which you may develop the power of hearing, so as to get clear pictures in your mind of the things you hear.

In the first place, listen—just listen. If you live in the country, go out of doors, and ask yourself what you hear. The wind is sighing through the trees above your head, and the leaves are rustling against each other. A dog is barking. From across the fields come the low of a cow and the tinkle of the bell about her neck. In the meadows the men are shouting to each other. The distant clang of a church bell is heard.

To tell you to listen to these familiar sounds seems almost absurd on my part. But if you will think it over, you will probably have to confess that while you perhaps have heard these sounds all your life, you have never really listened attentively to them. And it is for this very reason that the exercise which I suggest is so valuable—it forces you to pay attention.

If you live in the city, try the same exercise there. Listen attentively and note the sounds that come to your ear. The practice of this simple exercise for five minutes daily will, in a few weeks, produce in you a marked increase in the power of hearing and of remembering what you hear.

Another excellent exercise is the following: Get a friend to read to you some poem,

that you have never heard. Let him read one line slowly and distinctly. Then repeat after him what you heard. Then treat the next line in the same way. After that the two lines together. Then the third line; thereafter the fourth line; following that, the third and fourth line together, and finally the four lines read slowly and distinctly; you all this time faithfully repeating exactly what you hear.

Few boys will be able to do this without practice. But after a few weeks of faithful application to this simple exercise any bright boy will be able to remember four or even eight lines of some poem such as Gray's *Elegy* or Longfellow's *Psalm of Life*. To remember prose is not quite so easy. But, here again, practice tells. I know of cases where boys and girls have remembered prose selections of one hundred and more words after hearing them read aloud only once.

You can imagine the practical value of such training as this to the boy studying at school or college, who wants to remember what his teacher said; or the young fellow in the counting room who wants to avoid mistakes in carrying out orders or in transmitting messages. In hearing, as in all other things, practice makes perfect.

The above is the advice of Professor Richard Cunningham in the *American Boy*. He might have extended the same principle of harkening into our daily spiritual life. "Today, if ye will hear the still, small voice, harden not your heart."

#### Elizabeth Hooten.

A religiously inclined woman from early life was Elizabeth Hooten, and one of the first to join in religious fellowship with Geo. Fox, before the name of Quaker was applied to him or his friends. In the year 1647, before he appeared as a public preacher, he came into Nottinghamshire, and had serious conferences on religious subjects with several. Amongst them was E. Hooten, who was then convinced of the sufficiency of the light which enlighteneth every man that cometh into the world; and by inward attention to this Monitor in her own breast (by Divine aid), she experienced the work of conversion, and sanctification began and advanced in her heart, whereby she was prepared for the reception of spiritual gifts.

In the year 1650, she received a gift in the ministry, being reputed to be the first minister of her sex in this (Friends') Society. The Apostle Paul mentions women as his fellow-helpers and laborers in the Lord. William Sewel also, that "among other persuasions in London there were women who did preach, and were heard with great satisfaction." Elizabeth Hooten, being one of the earliest believers in and one of the earliest preachers of the light of Christ in man, before those called Quakers were an embodied society; she, as one of their preachers, attended public places of worship and at the close sought opportunity to publish their doctrine there, which was not a custom then, but peculiar to them, and for which she met with much abuse. She traveled in many parts of the nation to call people to repentance, and to take heed to the convictions of

the Divine Light and grace of God in their own hearts, for which she was one of the earliest sufferers among the members of this rising society.

As early as 1651, she was imprisoned Darby upon the complaint of a priest, whom she had spoken by way of repro in the next year, 1652, she was again imprisoned in York for delivering an exhortation to a congregation at Rotherham at close of their public worship.

In 1654, she was imprisoned on the account for five months in Lincoln, and 1665, for twelve weeks in the same place. In 1660, passing quietly along the road, she met one Jackson, priest of Selston in Nottinghamshire, who abused her, struck her repeatedly, knocked her down, and put her into the water. She received barbarous use in New England. In all her afflictions she appears through Divine support to have been preserved in patience, and in a meek a quiet spirit; but steadfast and immovable in the truth in which she most surely believed. And at last while with George Fox, William Edmundson and others, visiting Gospel love in the Island of Jamaica, she finished her life in peace at an advanced age.

#### Science and Industry.

**POWDERED EGGS.**—Consul Thomas Norton, in a report from Chemnitz, states that much interest is felt among German chemists charged with food investigations over the reported degree of success which attended efforts to preserve eggs by desiccation. This leads him to furnish the following information:

"The process was invented by a chemist of Victoria, Australia. The results obtained have been so satisfactory that the Farmers and Settlers' Co-operative Society, of Sydney has erected an extensive plant for the manufacture, on a large scale, of 'egg powder.' The process is as simple a one in principle as that of preserving fruit by sealing it hermetically at a boiling temperature or by pasteurizing milk. Eggs, freed from the shell are dried at the relatively low temperature 54.5 degrees C. (130 degrees F.). The operation can be rapidly executed in containers kept at this temperature, from which the shell has been exhausted, and from which likewise the aqueous vapor is withdrawn as fast given off by evaporation from the eggs.

"The advantage of this method consists in the fact that there is no alteration in the chemical composition of the eggs. There is simply a loss of the greater part of the water held mechanically in combination, as when fruit is dried by free exposure to the air or sun or by more rapid artificial methods. When thoroughly desiccated and brought to pulverization into the state of coarse powder the egg material can be preserved for an indefinite period in ordinary packages, if kept in a dry place.

"The eggs are 'reconstituted' by the simple addition of water to the dry powder, the resultant mass being quite indistinguishable from newly beaten-up eggs. Before this method was accepted as a basis for industrial exploitation, it was submitted to exhaustive critical tests by the Victoria department

agriculture, which demonstrated that purity, ease of digestion, flavor, etc., were entirely unaffected by the operation of desiccation, preservation for a long period, and reconstitution by the addition of water, provided that fresh eggs were employed at the outset. Its latest novelty in the processes of insuring the inexpensive and healthful preservation of staple articles of popular diet forms a welcome addition to those already so highly valued, such as the freezing of fresh meat, the preservation of fruits, and the desiccation of milk.

From the economic standpoint it is evident that the cost of eggs as an article of food will be notably reduced when large tracts in remote regions are utilized for the purpose of poultry raising. An important factor would be the low cost of freight for a compact powdered material as contrasted with the expense of importing eggs in the natural fragile condition, containing seventy-four per cent. water and involving much waste space in packing. Equally important would be the certainty of securing egg meat guaranteed as compared from absolutely fresh material. The simplicity of preservation and the ease with which a variety of savory dishes can be expertly prepared from eggs, enhance the value of such a food preparation, not only for the ordinary household, but also for the emergencies of travel."

**A NEW TYPEWRITER.**—It appears that an invention hitherto considered impossible has recently been achieved in the shape of a writing machine for the Japanese language. Its language, as is commonly known, is not sound "language for the ear, like our own, but a "sight" language for the eye. We convey all the sounds of our speech by means of an alphabet of twenty-six letters used as syllables. But the Japanese, like the Chinese, have to have a separate character for every idea, so that many thousands of these ideographs have to be memorized before one can read or write. The Japanese have also a set of syllables, called the Hiragana and the Katagana; but as this form of writing is only used to express the sounds of foreign words or doubtful ones of Chinese derivation, no one thought it would be worth the trouble to bring out a typewriter which would reproduce these sounds. The crux of the problem was to produce a machine capable of printing the thousands of ideographs daily used in Japanese writing.

Yusaku Shinowara, an officer of the Imperial Banking Bureau in Tokyo, it seems, has been keeping his inventive faculty alive to this subject for some time. With him, as with many another in the course of human progress, necessity has been the mother of invention. Shinowara was greatly distressed by the immense labor involved in carefully copying out by hand the endless official reports of his department, in the native ideographic script. Gradually he applied himself to the possibility of evolving a machine to do the work, when his mind was satisfied that he had hit upon the fruitful idea, he bravely resigned his position and devoted all his time to perfecting his model.

Recently, Shinowara applied for and was

granted a patent for his invention. The new machine is about seventeen inches square, not unlike the ordinary model, and is capable of typing 2,500 ideographic characters, the approximate number daily used in correspondence and in the public press. Arrangements are now being made for the manufacture of the machine, and the selling price is expected to be about \$150.

It is difficult for foreigners easily to appreciate what a lightening of labor this invention will bring to the thousands now confined to the painful grip of the native writing brush, painting ideas in fantastic shapes, the slightest variation from which will change the meaning. Thousands of typewriters for printing the leading languages of the world are in common use in Japan; but it is safe to say no great circulation of the new invention will ever find its way outside of Japan. Indeed, the foreigner that would undertake the mastery of its brain-racking keyboard of mysterious hieroglyphs, few would be found to emulate, though many might admire. To the foreign eye the keyboard has the hopeless appearance of a Chinese dictionary without the meanings, repellent to all save the solitary few afflicted with linguistic madness.—*Harper's Weekly.*

ONLY to human humility can God speak intelligibly. Only when a man is humble can he hear and understand the words of God.—*Phillips Brooks.*

**Westown Notes.**

On First-day evening William B. Harvey spoke to the boys, and Jane A. Page read to the girls her sketch of the life of William U. Ditzler, which was much enjoyed.

The list of flowers found this season, as posted on the bulletin boards in the two ends of the house, contains only three entries so far, the Skunk Cabbage, Chickweed and Dandelion.

The last of the regular Sixth-day evening lectures for this year was given last week and it was most thoroughly appreciated. Martha P. Falconer, Superintendent of the Girls' House of Refuge, Philadelphia, spoke on Modern Philanthropy, dwelling on juvenile courts, probation officers, and particularly on the methods which the Girls' House of Refuge is successfully employing in its work.

**Bodies Bearing the Name of Friends.**

The death of JANE MILLER, of Edinburgh at near the age of ninety, takes away a mother in Israel who occupied a high place, both as a recorded minister and in positions of social service, and in steadfastness to the plain testimonies of Friends. This event is of special interest to many American Friends who had the privilege of her kind hospitalities when in and about Edinburgh.

**BEAR CREEK QUARTERLY MEETING** was held at Earlham, Iowa, the 22nd instant. James Henderson, a minister from Ohio (accompanied by Jonathan Binns of the same State) also Ephraim Bowles, a minister from Kansas, were present to both of whom returning testimonies were given. Ella Newlin returned the minute granted her in Eighth Month last, liberating her to attend Kansas Yearly Meeting and the meetings composing it, which labor was accomplished to the peace of her mind and the satisfaction of the meeting. On First-day meeting for the public was held at 3 P. M., which was well attended by the residents of the town. This was felt to be a favorable season. James Henderson and his companion Jonathan Binns started the morning of the 24th for Ida Grove, where they expected to visit some isolated Friends. Ephraim Bowles who has com-

pleted his religious labor in these parts intends to return home at once.

**FRIENDS' MEETING AT PITTSBURG, PA.**—The following of a similar letter has been sent by interested members of the Pittsburg meeting (commenced years ago under a religious concern of Benjamin Lightfoot and wife) to different Monthly Meetings of their acquaintance:

"Dear Friends.—The Friends of Pittsburg feel a concern to bring before you meeting the fact that there is a meeting for worship held here every First-day, at 11 A. M. in the assembly-room of the Young Men's Christian Association, 120 Fifth Street, Pittsburg, where we are glad to welcome any Friends passing through the city.

"If any member of your Monthly Meeting knows of any Friend or Friends residing in or near Pittsburg and not now attending the meeting, we would be much obliged if the name and address would be sent to the undersigned.

"Yours in Christian fellowship,  
"CORNELIA TRIMBLE JARVIS,  
"10 Harrison Avenue.

"BELLEVUE, PA.,  
"First Month 23rd, 1908."

A few weeks ago a visitor to Pasadena "Friends' Church," California, reported what came to us in a letter as advice from the pastor of that meeting that the members should go to hear a fine singer who was present, when she should appear at an expected play in a theatre building. In correspondence with the said pastor has brought from him a denial that he ever advised or would advise any to attend a theatrical play, being himself decidedly opposed to the theatre and its works.

Our informant, being consulted, now says he misunderstood his guest as to the statement that the actress was introduced as such at the "Friends' Church," and sang; but a doubt remains as to whether the going to hear "The Sign of the Cross" was advised by the minister or not. Therefore we may judge it safe to credit the pastor with understanding his own meaning best.

Our only motive for expressing results of one beginning a line of departure from Friends' principle of public worship, is to exhibit warnings to our people here against the first beginnings of such departures.

J. PASSMORE ELKINGTON, of Media, PA., and THOMAS K. SHARPLESS, of Birmingham, being on a deputation elsewhere, stopped over at Pittsburg on Second Month 23rd and attended the Friends' meeting there—one of the first welcome responses to Cornelia T. Jarvis's invitation lately issued to Friends generally to consider their meeting when passing Pittsburg.

The past history of Friends in this State seems to have been a matter of coincident interest in two localities in the past week,—the "Early History of Philadelphia Yearly Meeting" in Germantown as set forth by Isaac Sharpless on Second-day evening at the Friends' Schoolhouse, and "Quakerism in New Jersey and Pennsylvania" at Haverford on Fifth-day evening.

JOHN S. and ESTHER H. FOWLER from Ohio, have been attending quarterly and other meetings in this vicinity, in pursuance of a Minute from their Monthly Meeting liberating them to attend Philadelphia Yearly Meeting and several of its subordinate meetings.

WILLIAM C. GOWPERTHWAIT and WILLIAM BACON EVANS have been visiting the Tunessassa Indian reservation of western New York, on a religious visit to the school and natives. We understand that Zebedee Haines has also gone thither to relieve the Superintendent of the School, on account of the sickness of the Superintendent's father.

A New Yearly Meeting has been authorized by the Five Years' Body, to be opened at Central City in Nebraska on the fifth of next Sixth Month, and to be called Nebraska Yearly Meeting. This will make sixteen American Yearly Meetings under the Five Years' Meeting.

MARY WARRINGTON STOKES expects to sail from Porto Rico for her Moorestown home with Dr. Henrietta M. Thomas on the 18th instant. Faithful service to the sick seems to have been given by them day and night,—often ten twelve and sixteen persons in the waiting-room,—two hundred and fourteen patients seen last

week"—some brought in parents' arms from afar. The visit of Alfred C. Garrett and Walter Smedley, who have returned, was of much comfort to the laborers.

### Correspondence.

**TREATMENT OF COLDS.**—An esteemed Friend has long felt concerned to place the following tried and proved directions before our readers, and we recognize that a concern to "heal the sick" must be within the scope of the Master's spirit and literature.

Having experienced the benefit of home remedies for colds and the dreaded disease pneumonia, I feel willing to hand to others, if it is only a simple prescription; but if persisted in and continued for a sufficient length of time, will prove favorable beyond expectation; as the help of the body is assisted to rise and become normal, nature will do her work very promptly. I have hastily prepared a chicken and procured a glass of broth.

"It is important that it be not rich so that fever may be checked or kept low; repeated drinks of hot broth will mostly break a chill."

"When ready to retire it is very helpful to immerse the feet in hot water, in a bucket that is deep, so the limbs will be heated, wiped dry, and rubbed well with the olive oil or cocoa-butter. It is necessary to keep warm or the labor is lost, and the cold increased."

"Flax-seed tea drunk freely is very nourishing."

"When the patient is ready for solid food an uncooked egg taken before each meal aids digestion; if repulsive put a little salt on the lips after taking the egg; put nothing with the egg or the value of it is lost."

"An egg, uncooked, taken before each meal is an excellent remedy for valvular heart affection or stomach trouble in any form."

"These remedies have proven themselves invaluable to the writer."

**Editor THE FRIEND.**—As I read the contribution from E. C. Cooper—"The Coming Up of a New Generation"—in No. 31 of THE FRIEND, I felt to write sincerely with the sentiments therein expressed believing that they proceeded from the source of all good and it seemed right for me to give voice to the same through the columns of my paper.

I can see no other way to the realization of the Lord's kingdom coming in the earth than by giving up our own wills entirely to his will in all things, and humbly desiring to be instructed as to what we should do or leave undone. As long as we see our Society prospering let us "lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, etc."

A. H. P.

NORWICH, ONTARIO, Canada.

From one put under straits by an officer in the matter of giving oath or affirmation.—"My conscience is that I can do no more than I have been doing,—just simply answer with one word. That is the way that I interpret the Scripture."

"A dispensation? Truth is weighing heavy upon my heart and mind, not only in this but in other things. I still retain my membership with what is known as the progressive Friends. The way I see it, there is practically no difference in us (I say "us") from other denominations, other than in the so-called ordinances.—"

"Lord's Supper" and Water Baptism. Pastor to be in charge of the services, dictates the time for prayer or testimony, exalts the Scriptures (or word of God as they call the Bible all the time) above the Spirit, saying, "I try and test everything by the 'word of God.' My heart is sad. I could speak more but I forbear."

### SUMMARY OF EVENTS.

**UNITED STATES.**—Secretary Straus of the Department of Commerce and Labor, with the view of lessening the evils resulting from anarchists and criminals coming to this country, has given orders to the immigration authorities shall take steps necessary to "securing the co-operation of the police and detective forces in an effort to rid the country of alien anarchists and criminals falling within the law relating to immigration." The law says that among those who may be excluded are those who are known to believe in or advocate the overthrow by force or violence of the Government of the United States or of all government or of all forms of law, or the assassination of public officials."

On the 4th instant a fire in a brick public school building in Collinwood near Cleveland, Ohio, occurred attended with great loss of life. The school contained between three hundred and ten and three hundred and

twenty-five pupils, and about one hundred and seventy were killed. In the effort to escape from rooms, the doors of which opened inwards, a panic ensued, and a tightly packed mass of children prevented egress. This sad event has aroused an inquiry in this city and in many other cities, respecting the safety of the schools and the existence of safety appliances in school buildings, with the view of guarding against the occurrence of such calamities. In many cases directions have already been given to have the doors of school houses, and buildings used for public gatherings which now open outwards, to be changed to make them open outwards.

A despatch from Washington says: Surgeon-General Walter Wyman, of the Public Health Service, has submitted to Secretary Cortelyou a "Report on Milk in Its Relation to Public Health." The report is the result of an investigation conducted by President Roosevelt and conducted by Federal experts under the direction of Prof. M. J. Rosenau, of the hygienic laboratory. It fills seven hundred and fifty printed pages and is one of the most thorough studies of the milk problem yet made. Doctor Wyman says: "The steady decrease in general mortality does not apply to the infants."

It recognized that gastro-intestinal disease is the largest single factor determining infant mortality. This enormous loss of potential wealth is of grave concern to the State and worthy of careful consideration. It has been the object of this work to include all available data on the subject of infant mortality, the cause of infection and the measures necessary in consequence." Doctor Mohler points out that probably the most important disease of cows from the standpoint of public health is tuberculosis, and that it is the most prevalent. He insists that all milk should come from either healthy cows or milk that is subjected to pasteurization. Milk pasteurization is not the ideal to be sought, practically it is forced upon us by present conditions. Doctor Wyman's report contains an array of evidence of the responsibility of infected milk for epidemics of typhoid fever, scarlet fever and diphtheria. He assayed 15000 milk samples, and Surgeon-General John W. Trautman has labeled the data of five hundred epidemics that were definitely traced to the milk supplies, including three hundred and seventeen typhoid epidemics, one hundred and twenty-five scarlet fever, fifty-one diphtheria and seven of pseudo-diphtheria, or epidemic throat.

Better pay and a pension system for members of life-saving stations are provided for in a bill that has been favorably reported in the Senate Committee on Commerce. The system of pensions provides that the widower of the life-saver, his children, less than twenty years of age, and his mother, provided she is a dependent upon him, shall receive in equal portions for their life the same amount that the life-saver was receiving at the time of his death.

President Roosevelt has signed a proclamation creating the Ozark National Forest in the northwestern part of Arkansas. The Ozark and the Arkansas National Forests form the two easternmost national forests, and give the State a forest area of nearly two million acres. The new forest has an area of nearly nine hundred and twenty thousand acres, and is located on the border between the Arkansas and White Rivers. The area for the most part covers with abundant stands of hardwood and short-leaf pine. The new forest brings the total area of the national forests in the United States up to 164,963,555 acres.

The United States law regulating the employment of women on railroads, has lately gone into effect. It stipulates that men who work more than six hours on a graph or telephone shall not be on duty more than nine hours out of twenty-four. The so-called 16-hour law has also gone into effect. This applies to trainmen, engine-men and firemen. Such employees, the law provides, must not work more than sixteen hours in the aggregate in any 24-hour period.

**FOREIGN.**—King Edward of England arrived in Paris on the 5th instant, travelling under the name of the Duke of Lancaster. It is stated that he will spend a ranean cruise in Alexandria.

Lord Cromer, formerly consul-general in Egypt, has recently declared in a debate in the house of lords: "I have seen something and heard more of maladministration in backward states in the hands of despotic and irresponsible rulers, but I assert, without hesitation, that this never in my experience has been done with a misrule comparable to the abuses that have grown up in the Congo state. There has been a cynical disregard of the native races and a merciless exploitation of the country in the interests of foreigners, for which, I believe, parallel cannot be found in the history of modern times." A new Congo annexation treaty has lately

been submitted to the Belgian Parliament by King Leopold agrees to make many concessions. I stated in Brussels that should Parliament now refuse to ratify the treaty it is believed that King Leopold would order to escape foreign intervention, would go to Congo to France, which possesses a privileged right case Belgium refuses to annex it.

A recent despatch from Tokio, says: "Japanese emigration to Hawaii, Canada, United States and Mexico has actually stopped, pending conclusion of the negotiations with the United States, under which new classes will be allowed entrance."

In accordance with the plan recommended by President Roosevelt, Santo Domingo is about to settle her foreign creditors by paying them twenty per cent in cash and the remainder in new bonds. The cash is provided by the fund, now amounting to about \$10 million dollars, which has accumulated in a New York bank since American agents began to collect the Dominican customs revenue, and which consists of fifty per cent of the money thus collected.

### NOTICES.

**WANTED.**—By an experienced young woman Fri a position as travelling companion, governess or mother's helper.

Address "J. L." Office of THE FRIEND.

**WANTED.**—A working home in the country for a of twelve. For further information apply to

RACHEL C. REEVY  
"North House," 451 N. Marshall St.  
Philadelphia

**WANTED.**—A competent woman to care for an invalid and assist with light household duties.

Address "H." Office of THE FRIEND.

**WANTED.**—A Friend as caretaker at Friends' Institute Rooms.

Apply to GEORGE WAUK, JR.,

404 Girard Building

and Chestnut.

or to J. H. BARTLEY,

140 N. Sixteenth St.

**WESTTOWN BOARDING SCHOOL.**—The stage meet trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:38 and 4:31 P. M., other trains will be met with regular stage fare fifteen cents after 7 P. M., twenty-five cents after 8 P. M. Apply to the school by telephone, wire West Chester, or phone 114 A.

WM. B. HARVEY, Superintendent

**DIED.**—At the home of William Spicer, Newb Ontario, Canada, on the nineteenth of Second Month 1908, PRISCILLA DERBYSHIRE STEVENS, relict of the late Abel N. Stevens, in the eighty-eighth year of her age. She was born near Charleston, the fifth day of the first Month, 1820, the daughter of Joseph DeBorde and Annie Wing. Her parents were staunch Friends. "Aunt Priscilla," as she was affectionately called, all who knew her, adhered tenaciously to the faith which was reared. She was turned in good measure into a Christian life at the age of eleven years. At the age of about twenty, under a visiting minister in her neighborhood, became more definitely established in the faith, and remained throughout her long life firm, yet loving exponent of Divine Truth. It is about that time when she began a happy married life with more than forty years, which was followed by a widowhood of about twenty years. Eight of her eleven children survive. Many testimonies borne at her funeral made the occasion a remarkable one.

At her home in Pasadena, California, the twentieth of the first Month, 1907, LYDIA PATTERS wife of Joseph Patterson, in the seventieth year of age. Her gentle, quiet nature had endeared her to a large circle of friends, who keenly felt their loss. Early in the autumn, she passed through a severe trial in the death of her beloved daughter Alice G. Mott, of Marietta, Iowa. Her strength being insufficient to make the long journey to her daughter's home, she was very severely. Many of her expressions, during her sickness gave evidence that her trust and confidence were fixed upon her Redeemer, verifying the Scripture declaration: "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, THIRD MONTH 21, 1908.

No. 37.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,

PHILADELPHIA.

South from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

A so-called minister complains that Christ not American enough. But it is better that Americans should be Christian, than that Christ should be American.

Some persons look backward in history for their revelations, others look forward for theirs, others look upward,—not in space but spirit; that higher look which is in heaven-places in Christ within, the hope of glory. This look is for "to-day," if they will hear His voice. It is the revelations of now, the accepted time, that are to build us up. They will become past soon enough, and gone if we embraced now. And those of the future will become now soon enough, and too soon for those who have not fulfilled the present. "Now" is the acceptance-time for Divine dealings. Otherwise we are not a Society founded on the Rock of Revelation. We are not founded on that Rock because our past was, but because we are so now. Is it not by leaving behind as past the revelation committed to the Society as to the future of worship, is it not by substituting expediency so as to use modes that work independently of immediate revelation or anything, that the professing Society of Friends is largely lost its voice of prophecy, and made itself but an echo of the common religious professions?

The loud call now left upon us,—and we do not say it is not the last call if not heeded now,—is to be true to the Divine openings of our day and time. These because revelations of truth for to-day will not be in a break with those of the past, but in continuation and in development thereof,—for the truth cannot in principle deny itself, however such its outlines may expand. Back to revelation is the only forward movement for us. Copying will not be revelation, but

heeding the spirit of Him who is the same yesterday, to-day and forever, in whatever He says to-day for to-day, is embracing the essential revelation on which our future depends.

We want as Friends to get back to our ancient determination to know nothing in religious life but the living touch of Jesus Christ and Him crucified,—who is the wisdom of God and the power of God. As Quakerism consists in revelation imparted and lived out, we shall never commend it by any other process. Republishing our books and standards is well. These things ought to be done but not to leave the other undone. By being faithful to believed revelation, we demonstrate what revelation will do, and it will be its own evidence, and new power will reach thousands of corners where new books cannot get in. The living touch of God, in whom we live and move and have our being, will make its own way, and take us along with Him in this generation, as sweeping instead of sleeping partners of his will and work.

## No Warrant for Despair of a Waiting Worship.

The circuit of our Quarterly Meetings was completed in the holding of Haddonfield and Salem, at Haddonfield, on the 12th inst. Beautiful spring weather and an unusually large gathering of Friends contributed greatly to the interest of the occasion. But above all to be remembered, as at even the day passes in review before the mind of the writer, is the recollection of the heart-tendering influence of the power of the Lord Jesus as manifested amongst us. Surely with such meetings as this to refresh, encourage and strengthen us, we need not despair of that Quakerism which is still willing to wait in worship and in service until its endowment comes from on High. Many, if not all, our several Quarterly Meetings recently held, have yielded the assurance that they were occasions of peculiar blessing. Let us remember this as our Yearly Meeting draws nigh, that we may all, both young and old, repair thither with fervent prayers upon our hearts, that God will there bless us with an unusual outpouring of the Holy Spirit, to work as a cementing influence among us, and to our strengthening as a body of believers.

WALTER L. MOORE

GREAT is the advantage of faithful obedience; it sweetens every cup, and speaks peace to the soul.—SAMUEL FOTHERGILL.

## Religious Teaching.

BY WM. C. ALLEN.

The word "teaching" as used in this article means religious instruction. Teaching generally involves a previous knowledge of the nature of the message to be delivered; also, the use of the Scriptures to reason and expound from whilst delivering the message. Can these conditions exist under the call and authority of God?

The biblical word "prophecy" indicates the act of ministry as [it should be] exercised in our day. Thus, the Old Testament prophet and the New Testament minister largely performed the same functions. Both taught, exhorted, forewarned or prophesied future events, decried the sins of their age, preached repentance, and exalted godliness. All these services have been performed by God's human spokesmen to this very day, as they have been moved by the Holy Spirit.

Sometimes God's ministers and prophets have not had any distinct message given them before entering into the work assigned them. They simply obeyed the call to go to a designated place of service, and only when they reached there, was the nature of the message revealed to them. When the king of Israel called Micaiah into his presence hoping to hear a favorable prophecy from his lips, Micaiah simply remarked, "What my God saith that will I speak." He seems to have had no sight of his subsequent rebuke for the arrogant king (11. Chronicles 18: 13).<sup>\*</sup> Jeremiah, who on the other hand so often had the detail of his messages presented to him before he delivered them, also had a similar experience. Once he was told by his Master to go to the gate of the city with a bottle, as a sign, "and proclaim there the words that I shall tell thee." When he reached the gate he was given and declared the solemn warning of the destruction of Jerusalem. (Jer. 19: 2.)

The biblical narrative more frequently discloses that God's prophets or ministers often had a clearly defined message first given to them, with the command to go thenceforth to some place to deliver it. Thus Gad, David's seer, was charged by God with a personal message, giving the king the choice of three different punishments because of David's sin in numbering Israel. Having received the charge, Gad "came to David" and told the latter what he had previously been told to say (1. Chronicles 21: 10). When Hezekiah was sick unto death the word of the Lord came "to Isaiah saying, Go and say to Hezekiah" (then follows the message). Here, too, the messenger was given the very language he was to use before he started out to express it (Isaiah 38: 5). The same pr-

<sup>\*</sup>The American Revised Version is used in this article, but the King James version shows the same meaning.

aration was just as much granted in ministering to bodies of people. We find that at the beginning of Jeremiah's career, he says: "The word of Jehovah came to me saying, Go and cry in the ears of Jerusalem saying"—then follows a long message he was to deliver and did, to the people of Jerusalem (Jeremiah 2: 2). Our Lord forearmed his disciples with the knowledge of the nature of the preaching they were to exercise at that particular time when he charged them before they started, "As ye go preach saying, The kingdom of heaven is at hand" (Matt. 10: 7). This was then the appropriate message in connection with his advent and his then developing service on earth. John on Patmos saw a great vision, which included a great message, and was told, "What thou seest write in a book, and send it to the seven churches" (Rev. 1: 11). He wrote the messages as given, and doubtless subsequently sent them to the seven churches.

So we see that God has employed varied methods in forwarding his work through men. The Bible shows that they often were filled with the Spirit, charged with a message and then sent in a designated direction to speak it. Clearly it is non-scriptural to claim that only one of the above methods is the correct one. To do so limits the Divine operations according to our finite judgment, and may tend to limit the Divine work through his ministers.

Our Saviour when warning his disciples about the subsequent destruction of Jerusalem, told them that when brought to judgment (Mark 13: 1) they should not be anxious beforehand what they should speak, "but whatsoever shall be given you in that hour, that speak." The operation of the Holy Spirit in this particular manner was here specifically and only in connection with their hour of personal trial when brought before governors and kings. It was a blessed promise. It was not here applied to public ministry, as if this is the only method used by our Lord in equipping his servants for their work. So to misapply it is a perversion of the facts as recorded in the Gospel. The Master may give a message beforehand, or on the spur of the moment. *The waiting servant is to see that it is God's message—not someone's else—and is to deliver it faithfully in Divine authority and love.*

The fact that God often puts his message into the hearts of his workers beforehand is inevitably associated with religious teaching. In its very nature religious teaching is not likely to be as spontaneous as is the ministry. If then, as we have seen, God often gives his servants messages beforehand, how much more does He do so in teaching. Teaching also implies the use of the mental powers subject to the Divine openings. Do the holy Scriptures show that God sanctions such a service? Are we recommended to engage in a service in which the worker is sometimes to see beforehand his message, is to reason from the Bible,—and therewith necessarily use his mental faculties,—all under the Divine ill mination, if effectual?

God's people after their experience in Horeb and at Sinai were four different times enjoined to teach their children the laws that had been received: "thou shalt teach

them diligently to thy children and shall talk to them when thou sittest in thy house" (Deut. 6: 7, also 4: 9; 6: 20 to 25; 11: 19). Here was family teaching. These reiterated commands were interwoven with the most solemn warnings against apostasy. From that day to this, history reveals that a failure to teach children the Divine precepts and doctrines has always been followed by spiritual slothfulness and denominational disintegration. God's commands in this particular have never been abrogated.

Times of religious awakening have been accompanied by teaching. Thus, after the unhappy termination of Asa's reign, Jehoshaphat his son began his rule in the Divine fear. "Jehovah was with him because he walked in the first ways of his father David" (11. Chron. 17: 3). We further read that whilst God was thus with him in the midst of his early zeal he sent his princes "to teach in the cities of Judah" (11. Chron. 17: 7). "And they taught in Judah having the book of the law of Jehovah with them, and they went about throughout all the cities of Judah and taught among the people" (11. Chron. 17: 9). Here was public teaching out of the Scriptures as they then existed, the service being performed by men appointed for the purpose. As long as Jehoshaphat continued to live in the Divine fear both he and his people were signally blessed.

After the Babylonish captivity and Jerusalem had been rebuilt, the people, in the midst of quickened fervor, were called together by Ezra, the faithful priest. He "opened the book" of the law "in the sight of all the people" and read to them. "Also, Joshua (and other men mentioned) caused the people to understand the law" (Nehemiah 8: 7), "and they gave the sense" (Nehemiah 8: 8). Here again was an instance—not of preaching, but—of reading and expounding the Scriptures, conducted by the leaders of the people, and with the approval of God.

Those at all familiar with the New Testament know that the subject of Christ's teaching is often therein referred to. If, as we believe, He set an example as to preaching and prayer, He equally did so as to teaching. With some exceptions we find that his teaching was generally in the synagogues and the temple (John 18: 19, 20). The two words "preaching" and "teaching" are frequently used, to indicate two different kinds of exercise in the Bible. To think that they always mean the same act is to confuse the biblical expression. Nowhere is it safe to do this;—the words of Scripture, as they have been translated with marvellous care, must stand. To assume anything different tends at once to destroy everywhere the authority of the sacred page.

Very often does the narration of fact rove the truth of the above. "And Jesus went about all Galilee teaching in their synagogues" (Matt. 4: 23). It seems unnecessary to take space to refer to the many times He taught, yet one can be given as a typical instance. The deep and precious doctrine recorded in the sixth chapter of John as to the true spiritual meat and drink was not delivered in the form of a sermon or continued address. It was a teaching lesson

accompanied, as the narrative shows, with not a few interruptions on the part of a auditory and explanations and replies by the Master. We are told of this opportunity: "These things said he in the synagogues he taught in Capernaum" (John 6: 59).

Doctrine, declared either in ministry teaching, is essential to the presentation of religious truth. When Peter and John had been proving Jesus to be the Christ, the priests and Sadducees were "sore troubled because they taught the people, and claimed in Jesus the resurrection from the dead" (Acts 4: 2). It was the "custom of Paul to enter the synagogues and "reas from the Scriptures" (Acts 17: 2). This means that he used argument,—consecrated intellects have always been owned and bleeded by the Master. His teaching was always public, sometimes it was private. In his loving sermon to the elders of the Church of Ephesus, he uses the language, "teach you publicly and from house to house" (Acts 20: 20). Sometimes we read also or he writes about his preaching—here, tells about his teaching. "In him, as in many others, the two gifts were sometimes blended and at other times separately exercised. I was not afraid to exhort Timothy to use both gifts, for he writes him, "Till I come give heed to reading, to exhortation, to teaching" (Timothy 4: 13). The last we hear of this veteran bond-servant of his Lord, he was following his dual occupation, "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ" (Acts 20: 31).

"Now there were at Antioch, in the church that was there, prophets and teachers" (Acts 13: 1). This indicates that the early church also recognized different gifts in different individuals. Some were engaged in ministry—others in instruction.

"And God hath set some in the church first apostles, secondly prophets, third teachers, etc." (1. Cor. 12: 28). In another epistle we read, "And he gave some to us apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, etc." (Eph. 4: 11). Here we again see teaching reckoned among spiritual gifts requiring, we may believe, the Divine call and illumination. And the apostle proceeds to say that "these gifts, of which teaching is one, are for "the building up of the body of Christ" (Eph. 4: 12).

Ministry and teaching, whilst dissimilar in many respects, are in others much alike. Both, to be effectual, must be prompted and illuminated by the Spirit of Christ. Both should be encouraged by, yet lovingly subject to the church. Both almost since the dawn of history, have been powerful agencies for declaring the Truth. Both have received the sanction and blessing of God.

Second Month 25th, 1908.

"LIBERTY is fire on the hearth; license is fire on the floor, which destroys the house."  
—JAMES A. PAGE.

I should like to know a man who just minded his duty and troubled himself about nothing.—GEORGE MACDONALD.

## Fragmentary History of the New Jersey Indians.\*

BY SAMUEL ALLINSON.

The treatment of the aborigines of our country by the early settlers and their immediate descendants, is a matter which necessarily occupies the attention of the historian, and it is a pleasure when he can dwell on evidences of justice and generous kindness on the part of the Europeans, and of unity and hospitality on that of the Indians. So much mutual friendship and courtesy, continued through the whole intercourse of the parties, perhaps no State in the Union to revert with more satisfaction than New Jersey. And though the Indian is now to us a vanished race, it is felt to be owing to uses which our ancestors could not control—to the adherence by the aborigines to the tribal fee of land and savage modes of subsistence, and their consequent disinclination for patient labor. It is desirable to perpetuate a knowledge of the kindly relations which subsisted, if only as another proof that hostility is not a necessary state between comparatively rude and civilized inhabitants of the same territory.

A document has come into my possession, among the papers of Samuel Smith, the historian of New Jersey, the constitution of The New Jersey Association for helping the Indians, to which "on the 16th day of the month called April, 1757," the names of the following "Friends" were signed, as members and contributors: Daniel Smith, £20; Samuel Smith, £20; John Smith, £50; Joshua Cooper, £6; Joseph Noble, £5 8s.; Edward Athral, £5 8s.; William Heulings, £5; Elizabeth Smith, £16; Richard Smith, £5; Thos. Vetherill, £4; William Hartshorne, £3; Jonathan Smith, £3; John Hoskins, £2; Hannah Hartshorne, £49; Daniel Smith, Jr., £5; Scamron Rodman, £5; Samuel Rodman, £5; Patience Clews, £1; John Woolman, £6.

The motto adopted by the Society, a very appropriate one, is from Isaiah lviii: 6, 7 and 9. "Is not this the fast that I have hosen? . . . to deal thy bread to the hungry and that thou bring the poor that rest cast out to thy house? When thou seeest he naked that thou cover him. . . . when shalt thou call and the Lord shall answer, thou shalt cry and he shall say, Here I am."

The preamble sets forth as "A True fresh in the memory of several yeat living, as well as evidenced by the concurrent testimony of the first settlers in general, that the native Indians of New Jersey were remarkably kind to them, not only suffering them to sit down and improve their possessions quietly for which the Indians had a consideration), but voluntarily administering to their frequent necessities, when they could expect no reward, and when, without their assistance, some of the first settlers must have suffered exceedingly; and this, too, at a time when there were many hundreds of them to one White, and had they been disposed to crush the growing settlement, according to the

outward appearance of things, nothing could have been easier. But so far were they from thoughts of that kind that they promoted the welfare of the Whites in almost every instance where it was in their power, cherished them through many distressing intervals, and greatly contributed, under Providence, to render an otherwise inhospitable wilderness pleasant to the European strangers. Considering therefore the scattered situation of their posterity and the real wretchedness in which many of them are involved through their own bad conduct, and in part for want of a proper place of residence, where they might live comfortably together, and by hunting and fishing and what they could raise out of the earth, support themselves in a more convenient and reputable manner than they have hitherto done, we are desirous to procure a suitable homestead for the tribe. This in some instances might have the desired effect, but if it should not be the case, gratitude to the natural and original proprietors of the soil whereon we reside, who treated our predecessors with such a distinguished regard, and to whose justice and indulgence then many families, under Providence, have reason to acknowledge their well being now, seems to demand some lasting testimonial of our respect to their posterity, and that, not only for the treatment our ancestors then met with, but for the prudential reasons of engaging them by some public act of Christian benevolence, to continue unshaken in their friendship to the English, to keep them out of the way of danger or of being seduced by rambling abroad, and to exhibit to other nations of Indians a standing memento of justice and kindness, which it may be reasonably expected will have a strong and lasting influence on their Councils, and conduce to the advantage of us and ours and our neighbors for many years to come. At a time therefore when our brethren of Pennsylvania,\* animated by the like charitable motives, are showing their regard by large donations in favor of the Indians of that Province, for the reasons above and others of considerable importance, we the subscribers do mutually agree upon the following Articles."

The first article provides "That a tract of about Two Thousand acres of the best land that can be got, nigh or adjoining the Barrens in the counties of Monmouth, Burlington and Gloucester, in New Jersey, be purchased as soon as conveniently may be after the subscriptions are completed." By the

\*This refers to the action of "The Friendly Association for regaining and preserving peace with the Indians by pacific measures," founded in Philadelphia in 1755: When Gov. Morris was about declaring war with the Delawares and Shawanese, these "Friends" offered cheerfully to contribute, by voluntary grants, a much larger portion of their estates than the largest taxes of a war could be expected to require, toward the obtaining of peace in the same manner, as the unhappy experience of the most martial of the neighboring colonies had, after long and bloody wars, proved it must at last, if ever, be obtained; "i. e., by just purchase of lands, protection from frauds, and considerate kindness. Their personal efforts with influential chiefs and with the government, their wise counsels and generous presents did much toward effecting the general pacification of the Indian tribes of Pennsylvania and Ohio, and the consequent withdrawal of the French from the Ohio. Address from the Association to Gov. Denny, 1757; Proud's History of Penna.

second, all the native Indians of New Jersey who had not freedholds already, with their families and their posterity forever, were to be entitled to settle and live on said land free of rent. The affairs of the Association were to be attended to by six Managers and a Treasurer, to be annually elected by the subscribers, and they and their successors were to serve without fee or reward. They were to purchase the land, have the oversight of the resident Indians and keep a record of them, order their respective settlements, and adjust all disputes that might happen among them. They were directed, prudently, to discourage intercourse with foreign Indians, and to prevent such from settling among them. The deed was to be taken by the managers, in trust, for the subscribers. Any surplus money was to be expended for the benefit of the Indians, in building, fencing, stock or implements, or in providing schools. For the sake of preserving harmony and concord, membership in the Association was restricted to the Society of Friends.

No evidence has come to my knowledge that this Association, with such praiseworthy objects, ever went into operation. Neither in Smith's History of New Jersey, nor in any other record, do I find a notice of it. The project was probably found in its development to be of too great magnitude for private enterprise and that other important objects requiring governmental action ought to be connected with it. But the persons engaged in the work were not accustomed to fail in a good cause, and their generous plan, I have no doubt, foreshadowed and was merged in the action of the provincial government the ensuing year.

The efforts of the French to obtain a controlling power over North America, their victory over the English near Fort Duquesne and other points, and their widespread intrigues with the Indians, occasioned a general ferment among the various tribes, affecting portions of those residing in Pennsylvania and exciting anxiety and alarm even in Northern New Jersey. To ascertain and, as far as possible, to remove causes for dissatisfaction, commissioners were appointed to confer with the Indians. A Treaty was held at Crosswicks\* early in 1756, at which several measures were discussed and mutually agreed upon, as likely to promote the general benefit of the English and Indians. A law was passed in accordance with this agreement by the Legislature, dated March 31st, 1757, restricting the sale of all intoxicating drinks to Indians, declaring void all their debts and pawns for strong drinks, and all bargains any part of the consideration for which was strong drink—prohibiting

\*David Brainard preached at the Indian village of Crosswicks in 1745-6, and his labors were blessed by a remarkable awakening of the natives. He numbered his congregation March 26th, 1746, and found 130 men and young men, 15 or 20 being absent. Some weeks later the whole body moved to some better lands they owned near Cranbury, that they might be more compact for worship and school, and attain better agricultural results.

†The Yearly Meeting of Friends held at Burlington in Seventh Month, 1704, directed, that "If any among us do sell, barter, or exchange, directly or indirectly to the Indians, any Beer, Brandy, or other spirits or strong liquors, it being contrary to ye ancient care Friends



their imprisonment for debt, and the setting of traps of steel or iron weighing more than three and a half pounds.\* The sale of Indian lands was also forbidden, but upon careful supervision and in prescribed forms, and on reasonable terms. Andrew Johnston, Richard Saltar, Charles Read, John Stevens and William Foster, Esqs., were appointed Commissioners to inquire into the Indian claims to lands and report to the Legislature. This act was limited to two years, and during that time was to be read in every Court of Quarter Sessions in the Colony, thus insuring for it a wide publicity.

(To be continued.)

### GOD CHOOSES.

He chose this path for thee,  
No feeble chance, or hard, relentless fate,  
But love, his love, hath placed thy footsteps here;  
He knew the way was rough and desolate,  
Knew how thy heart would sink, and sink, with fear;  
Yet tenderly He whispered, "Child, I see  
This path is best for thee."

He chose this path for thee,  
Though well He knew sharp thorns would pierce thy feet,  
Knew how the bramble would obstruct thy way;  
Knew all the hidden dangers thou wouldst meet,  
Knew how thy faith would falter, day by day;  
And still the whisper echoed: "Yes, I see  
This path is best for thee."

He chose this path for thee,  
And well He knew that thou must tread alone  
Its gloomy vales, and ford each flowing stream;  
Knew how thy bleeding heart would sobbing moan,  
"Dear Lord, to wake and find all a drearied view.  
Love scanned it all, yet still could say: "I see  
This path is best for thee."

He chose this path for thee,  
E'en while He knew the fearful midnight gloom  
Thy timid, shrinking soul must travel through.  
How lowering rocks would loom before thee loom,  
And antonoms grim would meet in a dimmed view.  
Still came the whisper, "My beloved, I see  
This path is best for thee."

He chose this path for thee,  
What need'st thou more? This sweeter truth to know  
That all along these strange, bewildering ways,  
O'er rocky steps and where dark rivers flow,  
His loving arms will wrap thee "all the days."  
A few steps more, and thou thyself shalt see  
This path is best for thee.

One Robinson, late of Cambridge, called upon a friend just as he had received a letter from his son, who was a surgeon on board a vessel then lying off Smyrna. The son mentioned to his father, that every morning about sunrise, a fresh gale of air blew from the seas across the land, and, from its wholesomeness and utility in clearing the infected air, this wind is always called the "doctor." "Now," says Robinson, "it strikes me that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance when he says that 'the Sun of Righteousness will arise with healing in his wings.' The Psalmist mentions 'the wings of the wind,' and it appears to me, that this salubrious breeze which attends the rising of the sun may be properly enough considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."—*Burder's Oriental Customs.*

have had of those poor ignorant heathen people and contrary to this meeting's testimony against it." "Such loose disorderly walkers" should be labored with, and if not reclaimed, testified against. This is an early testimony in opposition to the rum traffic.

\*This was to prevent the destruction of deer.

### OUR YOUNGER FRIENDS.

Isn't it,—my boy or girl—  
The wisest, bravest plan;  
Whatever comes or doesn't come,  
To do the best you can?

Go through the day with God;  
Whatever thy work may be!  
Where'er thou art—at home—abroad,  
He still is near to thee!

CHILDREN'S LIES.—The most recent and complete study of children's lies has been made by the Berlin Society for Child Study, under the direction of Dr. Kemics. He distinguishes ten classes of lies, using the word to cover all cases of mis-statement, whether morally culpable or not. These classes are:

1. Figurative lies in play: make-believes, tricks, pretenses.
2. Errors in expression and those due to suggestibility.
3. Errors of fact, due to false perceptions, memories, judgments, etc.
4. Lies due to timidity, embarrassment, flattery, boasting, etc.
5. Lies from ignoble motives: selfishness, defiance, envy, spite, etc.
6. The lie from noble motives: from shame to shield others or commanded by others.
7. Lying as a childish fault of character.
8. Pathological lies: in hysteria, epilepsy, moral insanity.
9. Lies of criminals.
10. Lies of feeble minded persons.

The first three classes cannot, of course, be regarded as lies in the sense of involving intention to deceive and moral responsibility, since they are lies only in the objective sense, but in dealing with young children they are precisely the forms which need most careful consideration, both for a fair judgment of the child, and because just here lies the point where care is needed and training in truthfulness should begin.

In the next four classes are to be found the motives for the greater part of the lies involving moral responsibility with which teachers and parents have to contend.—*Kindergarten Review.*

### HISTORY OF FRIENDS.

(Continued from page 288.)

In the year 1669, at Bristol, George Fox married Margaret, Judge Fell's widow. A week after they parted, she returning to Swarthmore, and he travelling about to preach. In the next year, when she intended to have met him in Leicestershire, she was arrested in her own house, and sent to prison upon the old præmunire, which had been executed five years before, and from which, last year, the king and council had discharged her. George Fox persuaded her two daughters to go to the king, and complain of it, which they did, though many difficulties were thrown in their way. The king gave command to release her, which was accordingly done, but not till the year 1671, and after great exertions on her husband's part. This being ended, he bade her farewell for a time, and set off to America, where he travelled for a year, and then returning to Bristol, met there his wife and

her sons-in-law. They went up to London and thence to Worcester, where, after time, he and Thomas Lower (one of the sons-in-law) were put into gaol for holding a meeting in a parlor at Armscot, near that place. In the year 1674, they were brought up for trial in the court at Worcester, where the justices made George Fox give a count of his travels, to which they answered—

"your account is very innocent, Mr. Fox; but that we may be satisfied of its truth will you take the oaths of allegiance and supremacy?" Now George Fox, who said that they wanted to ensnare him, said "You know that I and my friends will not take any oath; I never took an oath in my life, but I have been always true to the Government. I was cast into the dungeon at Derby for six months, because I would not take up arms against King Charles at Worcester fight; and for going to meet him I was taken up at Leicester, and brought before Oliver Cromwell as a plotter against King Charles; and yet know in your own consciences that we, the people called Quakers, cannot take an oath, or swear in an case, because Christ hath forbidden it; but I can, and do say, that I own and acknowledge the king to be the true successor to the realm of England, and that I abhor all plots against him, having nothing towards him but love and good will; and for the oath of supremacy, I deny the Pope and his power, abhorring it with my heart." While he spoke they handed him the Bible: "the book," he said, "says, swear not at all. But they hurried him away to gaol, where, after the sessions was over, he was sent up to London, tried again, sent back to Worcester, and then fined till the next quarterly sessions. His mother died during these trials, and without seeing him, though she longed to do so. He was weak and ill himself (being again imprisoned), and though his wife came to London about it, it was long after that he was set at liberty.

In the year 1667, George Fox, William Penn, Robert Barclay, and others, went over to Holland, and thence William Penn and Robert Barclay went to Herford, a town on the frontiers of Paderborn, to visit the Princess Elizabeth of the Palatinate. Having had a meeting with her and the Countess of Homes, the Princess asked William Penn to hold one with the servants of the palace from which she absented herself, that her servants might feel more liberty. Then she so earnestly invited the Friends to sup with her, that they could not refuse. There was with her a French lady of rank, who had thought very little of Quakers before this but was now so much touched, that she was very kind and respectful to both William Penn and Robert Barclay. The next day was First-day, and the Princess wished to have another meeting, to which she allowed admission, not only for her own household, but also for as many of the town's people as would come. It was a large assembly, and when it broke up, the Princess came to William Penn, and taking his hand, spoke of the sense she had of the power and presence of God that had been among them, adding, as she laid her hand on her breast "I cannot speak to you, my heart is full."



is affected William Penn much, yet he kept a few words of admonition to her, then they parted, she pressing them to turn again. Robert Barclay went home to Amsterdam, and William Penn went to Ankfort, Chrisheim, and other places, till came to Embden. At Chrisheim, while preached in a Friends' meeting, the light or chief officer stood outside listening—and liking what he heard, said to the speaker, "It is your work, if the Quakers are so desirous, to find them to be so, but for my part I have heard only what was good, and will not meddle with them." From Embden, William Penn again went to Herford, where the Princess Elizabeth received him gladly, as did also the Countess of Arundel. He returned thence to England to Amsterdam.

At Amsterdam he met George Fox, who had been travelling in Germany all this while, and at Wiewert met Anna Maria Surman, who gave him an account of her life; saying, that though from a child he had at times visited her, yet she never received such a powerful stroke as was administered by John de Labadie, when she saw him learning to be vanity, and her religion the body of death; so she resolved to forsake him, and join this little family who lived separated from the world. In the year 1686, the magistrates of Embden gave Friends liberty to settle in their town, and so ended the persecution from which they had for many years suffered.

This caused great joy to the Friends in London, which was increased by King James putting an end, so far as he was able, to religious persecutions everywhere.

TO, to the pagan Caesar Antonius, about A. D. "It is not easy, speedily to bring to the right way the man who has a long time previously been held fast by error. It is, however, to be effected; for, when a man is away ever so little from error, the men of the truth is acceptable to him. For, as when the cloud breaks ever so little there comes fair weather, even so, when a man turns toward God, the thick cloud of error which deprived him of vision is quickly withdrawn from before him, for error, like lease and sleep, long holds fast those who are under its influence; but truth uses the word as a goad, and smites the slumberers, and awakens them; and when they are awake, they look at the truth, and also understand it; they hear, and distinguish that which is from that which is not. For these men which call iniquity righteousness, know the sin of which I speak is this: when a man abandons that which really exists, and loves that which does not really exist, there is that which really exists, and it is called God. He (I say) really exists, and by his power does everything subsist. This being is in no sense made, nor did He ever come to being; but He has existed from eternity, and will exist forever and ever. He changeth it, while everything else changes. No eye can see Him; nor thought apprehend Him, nor language describe Him; and those who love Him speak of Him thus: Father and Son."

DRIVE thy business, let not that drive thee.

A Marriage Letter.

Dear Cousin:—Herewith you will receive a present of a pair of woollen stockings, knit by my own hands and, be assured, that my friendship for you is as warm as the material, active as the finger-work, and generous as the donation. But I consider this present as peculiarly appropriate on the occasion of your marriage. You will remark in the first place that there are two individuals united in one pair, who are to walk side by side, guarding against coldness, and giving comfort as long as they last. The thread of their texture is mixed, and so alas! is the thread of life. In these, however, the white predominates, expressing by desire and confidence, that thus it will be with the color of your existence. No black is used, for I believe your lives will be wholly free from the black passions of wrath and jealousy. The darkest color here is blue, which is excellent, where we do not make it too blue.

Other appropriate thoughts rise to my mind in regarding these stockings. But to the subject. You will perceive the tops of these stockings (by which I suppose courtship to be represented), are *seamed*; and by means of seaming, are drawn into a snarl; but afterwards comes a time when the whole is made plain, and continues so to the end and final toeing off. By this I wish to take occasion to congratulate you that you are now through with seaming, and have to come to plain reality. Again, as the whole of these comely stockings was not made at once, but by the addition of one little stitch after another, put in with skill and discretion, until the whole presents the fair, equal piece of work which you see; so life does not consist of one great action, but millions of little ones combined; and so may it be with you—no stitch dropped when duties are to be performed—no widening made when bad principles are to be reprov'd, or economy is to be preserv'd—neither seaming nor narrowing where truth and generosity are in question.

Thus, every stitch made right and set in the right place, none either too large or too small, too tight or too loose; thus may you keep on your smooth and even course, making existence one fair and consistent piece—until, together having passed the heel, you come to the very toe of life, in the final narrowing off and dropping the stitch of this emblematical pair of companions; and comforting associates, nothing appears but *white*, the token of innocence, purity and peace and light. May you, like these stockings (the final stitch being dropped, and the work completed), go together from the place where you were framed, to a happier state of existence, a present from earth to heaven. Hoping that these stockings and admonitions may meet a cordial reception, I remain, in the true blue friendship, seemly, yet without seaming,

Yours from tip to toe,

Copied by A. F.  
MALVERN, Sixth Month 12, 1907.

EXPERIENCE keeps a dear school, but fools will learn in no other, and scarce in that.—FRANKLIN.

Spurgeon Pronounces Christ to be Against War.

When I first read George Fox's life, I could think of nothing but Christ's Sermon on the Mount. It seemed to me that George Fox had been reading that so often that he himself was the incarnation of it, for his teaching is just a repetition of the Master's teaching there, just an expansion and explanation of the primary principles of Christianity. I am always glad to hear of a soldier being a Christian; I am always sorry to hear of a Christian being a soldier. Whenever I hear of a man who is in the profession of arms being converted I rejoice; but whenever I hear of a converted man taking up the profession of arms I mourn. If there be anything clear in Scripture it does seem to me that it is for a Christian to have nothing to do with carnal weapons, and how it is that the great mass of Christendom do not see this I cannot understand; surely it must be through the blinding influences of the society in which the Christian church is cast. But Fox's singularly clear, mental vision could see that to buckle on the carnal sword was virtually to be disobedient to Christ. The Christian who enlists in the army of any earthly King forgets that they that take the sword shall perish with the sword, and that Jesus has said, "Resist not evil; but if any man smite thee on the one cheek, turn to him the other also." "My kingdom is not of this world, else would my servants fight." May the day come when war shall be regarded as the most atrocious of all crimes, and when for a Christian man, either directly or indirectly, to take part in it shall be considered as an abjuration of his principles. The day may be far distant, but it shall come, when men shall learn war no more; a right view of the true character of war may hasten that happy era.—Taken from C. H. Spurgeon's lecture on George Fox.

John Milton on Religious Establishments.

"Legislators," said John Milton, "would do well to remember, that there is an empire beyond their power—the empire of the heart and conscience, with which it is as irrational as it is unjust to interfere. Government can enforce laws by the motive of self-interest only; and the hope of reward, or fear of punishment, may make obedient subjects; but it can never supply the motives necessary to support religion. It cannot create Christians by act of Parliament, nor raise up a supply of godly ministers by exacting tithes; though by its irreligious interference, it hath made martyrs and hypocrites without number. It is most desirable, that we should have an abundance of patriots and philanthropists; and thanks be unto the Most High, such men are now not scarce among us; but we have not yet arrived at the superlative absurdity of thinking, that they can be raised up or perpetuated by supporting them at the public charge. Such state patronage would prove a deadly nightshade, interposed at the very roots of virtue, leading men from self-interest, to perform external actions, which cease to be virtuous when they proceed from this low motive. A philanthropist is made such, by the power of internal sentiments, arising from the con-







# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, THIRD MONTH 28, 1908.

No. 33.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

"Above All, My Brethren, Swear Not."—  
James v: 12.

In our last number the young people's History of Friends' contained these words from George Fox, in answer to a pressure put upon him by government officers to take oaths of allegiance and supremacy: "You know that I and my friends will not take any oath; I never took an oath in my life, and I have always been true to the government. . . . And ye know in your own consciences that we, the people called Quakers, (nor take an oath, or swear in any case, because Christ has forbidden it." [Matt. v: 3; James v: 12.] While he yet spoke they handed him the Bible. "That book," he said, "says, 'Swear not at all.'" "But they hurried him away to jail, whence, after the sessions was over, he was sent up to London, and led again, sent back to Worcester, and then led thither the next quarter sessions. His mother died during these trials and without seeing him, though she longed to do so."

In what plainer terms can a command be put than to tell a man *not* to do a certain thing *at all*? None of the ten commandments,—as "Thou shalt not kill," "Thou shalt not steal,"—are quite so emphatically pressed as this of Christ's:—"Swear not at all." Where do governments and churches that call the Bible the "Word of God," get that command of the New Testament cancelled? Do they think it is annulled by adding the words "at all"? Which the Apostle James tries to expand, lest the prohibition would not be taken to cover swearing of every kind, by saying "Swear not by any other oath," besides "by heaven," and "by the earth." (v: 12.)

But the professing Christian governments and churches have by penalties and otherwise been telling conscientious subjects:

"Where the word of Christ and established customs of men come into conflict, give human customs the preference. Though Christ says 'Swear not at all,' yet if you won't swear we will send you to jail." Such mockery stultifies Christianity in the mouths of its professors.

Yet the Society of Friends, by their steadfast sufferings on this account, have earned for citizens the liberty to *affirm* instead of to *swear* before magistrates, where the objection to oath-taking is conscientious. But it requires watchfulness on the part of Friends to see that in the form of the affirmation which the officer offers, the very gist of an oath does not leak in. We have two letters from Kansas showing an anxiety under which careful Friends seem placed in that region. One of them speaks thus:

I suppose a number of Friends, in this and it may be in other States, will soon be visited if they have not already been, by a call from the County Assessor of taxes, and it seems it is a part of his duty this year to administer an oath or affirmation to each person who has any property to be assessed. Such an officer called on me recently and said over the affirmation, after finding out it was my choice to affirm and not swear; and then he proceeds to ask questions, to which I gave answers, and then he was about to require me to sign the paper he had filled out, which had an oath at the end of it, which if I had not read and objected to sign, until it was changed to an affirmation, I should have been drawn unwittingly to sign an oath. Right here is the point I wish to make, I wish to encourage Friends to be particular what they sign and not be drawn into the snare of Satan for lack of care and watchfulness; and let them be watchful, too, not to sign anything that is not rightly worded and not having semblance of an oath left out. Then, to make matters worse, the sentence used for an oath or affirmation, as the case may be, with the word "swear" or "affirm" inserted near the beginning, ends when used as an oath with the expression, "so help me God;" and if I had not objected, the sting or worse, if not worse part of the oath, would have been left in it for me to sign my name to it.

On this particular point I felt like giving a little of my experience. I once went to a Court Clerk to affirm to a document and he said over the affirmation with the words "so help me God" at the end of it; and it gave me a feeling of uneasiness of mind that I could not get rid of for some time. I did not outwardly know then that it was not properly part of an affirmation, as I have learned since. It is really THE PART of the

oath that is the most objectionable, the part in which is taken the name of God in vain. At another time I was at an election and the affirmation was recited to me and the man that was doing it added to it those same words "so help me God," and the testimony of Truth in my heart sprang up so quickly against assenting to it, that I was enabled to tell the man I assented to it all but the last expression, "so help me God," which did not belong with an affirmation. And another man who sat near by said that was true, it did not belong with it; and I was allowed to vote. I remember it as one of the many Divine intimations I have received in my life, that have helped me along in my Zion-bound journey. And I have felt that I wanted to encourage others to be faithful in bearing their testimony to the ever-blessed Truth and against all oaths of every kind, judicial or profane.

The other Friend went through a similar process with the Assessor's agent, and obtained his right to affirm instead of swear, but was ordered to raise his hand while taking the affirmation. This he declined to do, feeling uneasy with that action. He was told, "I will excuse you from raising your hand this time, but you will not get off so easily next time." So our Friend is uneasy as to what will be his duty next time.

We are not informed of the significance of this hand-raising. We often do it in common intercourse, as a gesture adding emphasis to what we are saying, and in that way it is innocent. But if it is intended as a mode of calling Heaven to witness, as an oath would, to the truth of what we are saying, or we know it is understood by our hearers as such an imprecation, it becomes dangerously near to an oath in spirit. "Let each man be fully persuaded in his own mind" what it means, and act accordingly.

Our other correspondent is right in deeming that the expression "So help me God" is the vital, or rather fatal part of an oath. It stakes one's salvation on what he says being true. It is a shortened form of this longer declaration: ["On condition that this is] so, help me, O God, at thy holy doom," or doomsday,—which means the Judgment Day. Such is the awfulness comprehended under those four apparently little words, which if added to an affirmation, make it an oath. We have no right to sign away our salvation on any earthly or heavenly considerations.

The simple Scriptural basis for not swearing at all, is enough for the Quaker. We shall not dwell here on the ethical arguments, on the confessed discoveries by experienced judges of the futility of oath-taking as a means of getting at the truth, and the impression made upon the swearing classes that lying is fairly excusable unless one is under oath. We can hardly believe in the oath of a man whose simple word we cannot believe. The punishments attached by law to perjury will be equally as effective to insure one's word, as to insure his oath.

### Watch the Beginnings.

We have felt that some effective way of showing what the beginnings of deviation from the Friends' principle for worship naturally run into, would be to show specimens of actual results in practice where those deviations are indulged. It is demonstrated that they have made another Society in principle and practice from that into which some of us, even natives of the larger bodies, were born; and that the Congregationalists, Methodists, Baptists, and other Protestant churches generally, are as much Friends or Quakers as those revolutionized bodies under that name are, except for the so-called sacraments, the Peace question and oaths. Their language of conduct proclaims that there is no further call for the distinct existence of the Society of Friends, except as to the ordinances and not swearing. For the doctrine of Peace, and probably the ministry of women, are not now an exclusive monopoly of the Society of Friends.

It is for the safe-guarding of our younger members and of some older of similar experience in discernment, that it seems incumbent on us to expose as *news* or *information* inconsistencies into which those departures must lead the Society, and indeed always do, where kept on with long enough. They serve to annihilate every special point of Quakerism except the name. And the only reason for bodies that are become deserters of our principles to be carrying the good old flag made so empty in their hands, is that the flag carries them.

The present remnant of our youth who are still a comforting hope of our steadfast meetings, are not blind to these tendencies when discernible in the shape of assured facts. Such facts help to warn them to hug closer to their mother Yearly Meeting, its living concern when a loving one, and its testimony for truth. Those facts drive us to closer unity among ourselves. But curiously enough, there are some to whom it must be facts from this side of the water that have this warning effect.

We have printed lately, in one number, an exposure of the same diversion from the true Friends' principle of public worship extensively conceded to the evening meetings at least, under the name of Friends, in England, while yet the morning meetings maintain largely their Friendlike behavior. Is not a principle such after dark? This practical schism in principle may naturally be slower in its disintegrating or altering tendency than in America, and not seem so rapidly dangerous. But the tendency though slower will be unrelenting.

Such instances when quoted from England as embraced by its meetings, we are advised, have not with some of us the effect of *warnings* as when they hear of them as American, but have rather the effect of *examples*. The reasoning is, "If they are authorized under our mother Yearly Meeting, and adopted by such respectable associations as are those of English breeding, we also might well enough emulate them in practice." So our making their existence known is likely to carry an unintended danger, considering the source which they come,—a danger which we could regret, but did not suspect in season.

We have confidence, however, in the discrimination of our readers generally to discern between the motives of publishing that which in any of our columns is given as events for information, however much we may regret the facts; and of putting forth that which is given as principles commended for adoption or holding fast.

Principles, not men nor localities, do we aim to point at adversely, and would cater to no personal or local gossip; and in the mention of any undermining activities for warnings, would guard against familiarizing our readers with them unduly. For there are other errors besides vice that are shrunk from on their first presentation.

"But often seen we grow familiar with their face,  
First pity, then endure, and then embrace."

### A Letter From Samuel Morris Addressed to Two Friends.

OLNEY, PA.  
Fifth Month 2d, 1886.

My very dear — and —:

Again you have my deep sympathy under the fresh trial through which you are passing, while I fully share with you in the disappointment we all feel that our dear —'s health has not been so fully restored as we had fondly hoped it would have been.

A natural impulse would have led me ere this to have seen you, but Yearly Meeting with its close occupation of time, and the mental exercise inseparable from active participation in its concerns, seemed to forbid this. . . . But none the less are my thoughts and heart with you, and very earnest are my desires that, in this time of need,

faith shall not fail you, in the tender care of the Shepherd of Israel, who often lead his own by ways which they know not, int yet fuller experiences of his love and power. And as they come to cast all their care upon Him, they find to their continual admiration that He graciously "careth for them," that "in all their afflictions He is Himself afflicted; and the angel of his presence comforteth them."

This Divine sympathy of our Lord fit his disciples in their times of trial, has fed to me among the most attractive views; as well as an assuring evidence of his unfair love for those who have given Him their hearts. Thus, too, their love and allegiance to Him grow thereby stronger and the learn to praise Him, even in the furnace of affliction.

And here for your comfort, let me recall a few lines from an old hymn—evidently the breathing of a dear child of God, when passing through a period of suffering. 'Tis he says then:

Sweet to look inward and attend  
The whispers of his love;  
Sweet to look upward to the place  
Where Jesus pleads above.

Sweet on his faithfulness to rest  
Whose love can never end,  
Sweet on his covenant of grace  
For all things to depend.

Sweet in the confidence of faith  
To trust his firm decree;  
Sweet to lie passive in his hand,  
And know no will but his.

If such the sweetness of the stream,  
What must the Fountain be,  
Where saints and angels draw their bliss  
Immediately from Thee?"

May you thus find your spiritual strength renewed day by day, through draughts from that river, the streams whereof make glad the whole city of God. "Let patience abide under its present close trial, 'have her perfect work, that ye may be perfect and entire wanting nothing." I know that faith and patience are alike gifts from above to be earnestly sought and prayed for—but they are promised, oh so largely, to the humble confiding little ones of Christ's flock, and these his assuring word with greatness and sweetness, "Lo, I am with you always, even unto the end of the world."

I must not close without acknowledging dear —'s very welcome letter of this Month 26th, when the opening buds were cheering him and all of us, with thoughts of the coming spring, and when he was himself sharing the invigorating influences of the season, that is now spreading before us in its charms.

Let me hope he is again able to enjoy an grow stronger under these, while he must be very careful not to overtax his powers.

With a message of much love from me, L. and H., believe me as ever

Your attached friend,

SAMUEL MORRIS.

"The natural heart is, as ever, only willing to transfer worship from the inner soul to the outward form and gesture."

FOR "THE FRIEND,"

**he Witnessing of Two Methodists Concerning Secret Societies.**

In the *Christian Cynosure* of this Third Month, there is a letter from a Methodist minister, W. S. Bandy, of Greenville, Tennessee, in which he tells of "My Experience 1 and out of the Lodge." It was in the ear 1885 that he was recognized as a member and in the next year, having become a member of the Masonic order, that he was asid to the degree of Master Mason. He ad been told, as has been told to thousands f others, that he would need this affiliation for the protection of his wife and children, and even himself, when traveling broad. Having been made chaplain of the dge, for twenty years he paid the dues, and njoyed the fellowship, but at last misgivgs were felt that he was not in his God-pointed place. He says:

"I finally dawned upon my mind that I made a good Mason my services in the ospel ministry would be a failure. I began o pray over the matter and to search the ible for light. It soon became plain that y Saviour lived an open life before all men; at none of it was obscured by lodge-room oors; that there was never a minute of his ublic life but that the most wretched of dam's apostate race had full access to his oving heart and holy example. It was now lear that many of my brethren, as well as myself, were paying more dues to Casar nan to God; yea, I found some of my lodge rethren were unsaved men, and were comending that so long as they lived up to heir vows they were as good as any Chrisan; and some even said they would rather e excluded from their church than from he lodge. I now saw plainly that lodgism as in opposition to the Christian religion and a cunning device of Satan to damn the oulds of men.

"And now it was suggested that if I should ut the lodge I would lose my influence over he unsaved; but if I remained, my brethren he lodge would love me and be led to hrist. About that time several young men ho had been led to Christ came asking adice as to joining secret lodges. Acting according to my conscience and the [Bible], I dvised them to stay out. This brought on ouble, for soon charges were brought gainst me for inveighing against Masonry. My brethren bade me to recant or take the onsequences."

His duty, however, was made fully plain o him, and he left the lodge and lodgism, e says, "forever," for he had likewise elonged to two other secret societies. His erty and joy at the release, he felt almost nable to express, though he refers to it as hat of "a bird let loose from a serpent's outh." Then he wondered that he had een blind so long, to the discomfort of his hristian friends. He could "attend no ore lodge jollifications" for Jesus was in is soul, and so concludes: "I have enjoyed ore of Jesus and his holy religion since takng a stand for Him than in all the years of ny connection with Masonry." And herein as verified that saying of Jesus himself— "If the Son therefore shall make you free,

ye shall be free indeed." This witness particularly desires it to be understood that it is from no ill-will toward any member of a lodge that he thus testifies, but through a feeling like that of Paul, when he said, "My heart's desire and prayer to God for Israel is that they might be saved."

Less than a month ago, the writer of this received a letter from another Methodist, one who had theretofore been unknown to him, but who, it was learned, had charge of a small orphanage and training home a few miles west of Asheville, North Carolina. "I love God's dear children of every name," he wrote, "but there are so many of them tied up to these Christless institutions. Brother, believe me, one of the greatest hindrances to our gospel preachers of to-day is, they are under bondage to these lodges. While I pray for wisdom from God to deal with them, and when to speak, yet I have no sympathy with them, and God generally lets me give my testimony against them. And yet I always pray that the Lord will let me do it in such a way that all can see it is in love. This world is dying for Gospel witnessing in love, and many of the saints of God are leaving them [the secret orders] and witnessing against them, yet I wish more men who have been delivered from them were brave enough to testify against them. Since Christ came in my life with the fullness of grace, I see so much the need of whatever we do to do it in the love of Jesus, with a tender, compassionate heart."

JOSIAH W. LEEDS.

**The Professing Church Responsible for the Decline of Faith.**

Of such a "falling away" the apostle warned the Thessalonians that it would become general in the Christian Church; and that the mystery of iniquity which thus set aside the true spiritual leadership had "already" begun to work. A time was coming when men would not endure sound doctrine, the doctrine that the Spirit of Truth is the guide into all truth—and forsaking this one great Teacher, they having itching ears, would heap to themselves teachers. And as we now live in the last days, when every one who will may build upon the one foundation, by being taught of the Lord, through his Spirit, we also live in the days foretold by Paul, of the general falling away of the Christian Church from this rock against which even the gates of hell cannot prevail. In the night of darkness that has covered Christendom during the centuries since the mystery of iniquity began its work, men have multiplied inventions for climbing up to the knowledge of God by other ways than through Christ, the door.

Every device for kindling in the human mind reflections or imaginations about the things of God, instead of waiting for Him to reveal them to us by his spirit, is such an invention of man's wisdom, and everything that springs from man's wisdom in relation to the knowledge of God leads away from the truth. "There is no division or heresy in the world," says the martyr, William Tyndale, the translator of the New Testament—"no other division or heresy in the

world save man's wisdom, and when man's foolish wisdom interpreteth the Scripture." Of man's wisdom have sprung pictures and candles, and bells, and music, and incense, to satiate the senses.

When the Reformation dawned, some of the grosser of these inventions were cast aside; but many more have been retained. Among these is the observing of "days and months and times and years," as more holy than other seasons, or more calculated by their associations, to bring the mind into serious reflection.

If then they were "foolish Galatians" who thought to carry on a work begun in the Spirit, by going back to the observance of days which under the Jewish law had really been of Divine appointment, though for a passing purpose—what are we, if we imagine we can profit by keeping up days never even hinted at in such a connection by any one of the disciples of Christ; or by their Master whose name it is imagined is honored by coupling it with that of an idolatrous service.

There are but two sources from which any religious act or observance can take its rise; the teaching of the Spirit, and man's wisdom, which, where it is substituted for that, is idolatry. No one who really desires to know the truth can fail to discover from which of these sources has arisen a "mass" in honor of Jesus Christ; and, as we have no right to invent for ourselves any mode of honoring Christ other than such as he Himself appoints for us, neither have we any right tacitly to countenance, or to connive at other men's inventions for the like end.

While, therefore, a day is nothing in itself, we ought not to let even our lawful recreation become a means of helping to keep up superstition; or, by refraining from our usual businesses or occupations, to aid in perpetuating for any season the distinctive character which it owes, not to the teaching of Jesus Christ, or of any of those who were guided by his Spirit, but to one of the inventions of that fallen and apostate condition which has been so powerful a means of keeping men from a knowledge of the truth.

In the course of time customs have been adopted which involve the lavish expenditure of money and useless display on a day to which Christ's name is assigned and this abasement, together with the worldly amusements, often accompanying a public holiday, greatly impairs its character as a day for religious observance.

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—BERYBRIDGE.

EVIL WITHIN.—All the forces of evil may come upon a soul from without, and fail to shake it. But the smallest evil within, that is loved and desired and continued in, will accomplish what the outside attack has failed in. The only hopeless evil is the evil that we do not hate, nor endeavor to escape from, but allow to remain.—*Baltimore Methodist.*

"I find the great thing in this world is not so much where we stand as in what direction we are going," said O. W. HOLMES.



## OUR YOUNGER FRIENDS.

You love to read books. I am sure you do if the books are worth reading. But you may love a book and your playmate may not love the same book. Some people say that if we will only tell them the books a person loves then they will tell us what kind of a person he is. But, now, did you ever think that each day of your life was a leaf of a book that you yourself were writing? When the day is done and the night is past another new leaf has been turned in the book. Do you know that the days of your life make an autobiography, that is, they make an account of your life written by yourself? It would be well for you sometimes to turn the leaves back and read what you have written. Yesterday should teach you something about what you ought to write to-day. Do not forget to read your yesterdays and seek to-day to write something better and truer than you wrote yesterday.—S. S. Advocate.

"ULTIMATE good is only to be obtained through hardship," said Kong Yue Wei, the Chinese reformer. "Did you ever hear of our great sage, Chang Wu?"

"Well, one day a beautiful princess came to propound important questions to the sage, but was so shocked to note his great age and manifold infirmities that she forgot to speak, and could only gaze at him in silence.

"Daughter," said Chang Wu, smiling, "why do you regard me so strangely?"

"The princess flushed and murmured confusedly:

"O, father, do—do you not find it very unpleasant to grow old?"

"Yes, very," Chang Wu answered. "But it's the only way I ever heard of to live a long time."—*Id.*

TWO WAYS OF LOOKING AT THINGS.—Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said: "I am better to-day." The other said: "I was worse yesterday."

When it rains, one man says: "This will make mud;" another: "This will lay the dust."

Two boys examined a bush. One observed that it had a thorn; the other, that it had a rose.

Two children were looking through colored glasses. One said, "The world is blue," and the other said, "It is bright."

Two boys having a bee, one got honey, the other got stung. The first called it a honey bee; the other, a stinging bee.

"I am glad that I live," says one man. "I am sorry that I must die," says another. "I am glad," said one, "that it is no worse." "I am sorry," says another, "that it is no better."

One says: "Our good is mixed with evil." Another says: "Our evil is mixed with good."—*Selected.*

WHY DAN WASN'T EXPELLED.—He was only mischievous, but he was a gamin in whom the faculty for ingenious mischief was abnormally developed.

It must have been that the school afforded an extensive field for the exercise of his genius that made Dan so regular an attendant. His teacher sat always with her hand on his knee since the day when he suddenly announced that it was so hot he was going swimming, and vaulted out of the window. But the restraining power in the gentle hand was limited, and there was no denying the fact that Dan disturbed the school.

One evening at a teachers' meeting, after a free discussion of one side of the question, it was unanimously decided to expel Dan as a promoter of riot and rebellion in other classes.

His teacher sat silent until the superintendent asked: "Miss Alice, have you nothing to say?"

Alice looked up, and with tears in her voice said: "Nothing; only if Dan goes out, I go out. I cannot give him up."

Of course that settled the question. If Alice could get on with Dan, the others would not object.

When the restless spirit came over Dan the next day, Alice drew him aside. "Dan," she said, "they wanted to expel you from this school, and I said, 'If Dan goes out, I go out.' Now, I want you to stand by me."

"Who wanted to put me out?" Dan demanded.

"No matter who, Dan; you are to stay."

That was the beginning of Dan's development. Alice believed in him; she had stood by him, and she had won his heart.—*The S. S. Times.*

## The Opium War in China.

In a letter to J. Gundry Alexander, Wilfred A. Maw, Chung-king, writes on Tenth Month 19th:—

"The opium results to date are as follows: The Pa Hsien (big official) in Chung-king, is in earnest. He has closed up all the dens in the city except ninety-six (two for each of the forty-eight wards) which have to pay a heavy license, thus raising the price of the smoke. He visits the dens in *mufu*, and inquires if the licensee has got a license; if not, the licitors waiting outside are called in and castigation promptly dealt out on the spot. The same drastic treatment to all smokers present who cannot produce evidence of having been registered. Even members of the gentry have been bastinadoed. As to next year's growth, nearly everyone is afraid to grow any at all; in some villages, however, they are growing more than usual, but will probably be dealt with by the officials.

"At Sui-fu, the third largest city in Szechwan, a great number of dens are closed, in Chen-tu more than half; whilst the officials have forced the price from two hundred cash to three hundred and seventy to three hundred and ninety cash, and an order is issued ordering one-tenth of the opium dens to be reduced every half-year, thus winding up in five years instead of ten. There seems plenty of proof that the officials are really in

earnest. In one or two towns I understand that the proclamations are absolutely a dead letter."

Further information is issued by the Society for the Suppression of the Opium Trade. In Hua-nan-fu all the opium dens are closed and efforts made to help a victims to break off the habit. Not more than one-half of the land used for poppy has been planted this year, as the people fear no sale of opium next year. In the Hsu-chou prefecture it is reported that the falling off in opium is still greater. At Shaoh-sing all the dens are closed, and public bonfires here made o two thousand pipes, an office opened to distribute anti-opium medicine, and temporal loans made to those whose employment has been sacrificed by their slavery to the drug. The wave of reform has reached Tai-chow—a stronghold both of the culture and th habit.

Princes Jui, Cheung and two other high officials have been displaced for continuing to use the drug. When a smoker applies for sick leave to get the cure, his place is kept open for three months; failing his abandonment of the habit his appointment is given to another. In Peking the regulations against illicit opium consumption are exceeding strict. Anyone found secretly smoking opium is arrested and committed to three months' imprisonment. In Canton a strong public opinion has grown up, and frowning upon the habit in a way hitherto unknown.—*The (London) Friend.*

CHRIST'S LEGACY TO HIS CHURCH.—When Jesus Christ, who was the Son of God, had finished the work for which He came into this world as the Son of Man, He left to his followers no ritual, or rules, for the observance of either days or ceremonies similar to those of Judaism. Those outward things had been ordained to prefigure, under the inward Divine teaching, the coming and kingdom of Christ; they were to give a partial knowledge of that which was perfect and now, that which was perfect being complete their purpose was accomplished, and they were done away with.

Nor did Christ leave it to his disciples to invent for themselves any system based upon their remembrance of what they had heard from his own lips outwardly; but He referred them to One sure and infallible Guide.

The one and only guide, therefore, to which the Saviour referred his followers, was the Spirit of truth: "Howbeit when He, the Spirit of truth is come, He will guide you into all truth."

Here then is the foundation stone upon which all the prophets built; and it was upon this foundation stone, of the immediate revelations of God to the soul, that Christ declared He would build his church.

And so, in giving to his church the Spirit of truth, inwardly revealed to the soul of each of its members, as its alone guide into all truth, Jesus Christ built it, and still builds it, upon a rock which can never be shaken.

Yet it is possible to begin by hearing and obeying the voice of the Spirit, and afterwards to cease doing this, and substitute for



some outward observance, or service, as 'means of grace'—keeping up a form of illness, but denying its power, because, to usake in any measure, the leading of the spirit of Truth, is just in so far to forsake the only possible source of power.

*Extracts from letters of Theophilus Waldmeier, read at a meeting of the Lebanon Hospital for the Insane of Syria, held Eleventh Month 14th, 1907.*

LETTER NO. 1.

ASFURIYEH, Beyrouth, Syria,  
Fifth Month 4, 1907.

During the time of 12 days when Thos. Maria C. Scattergood were staying with me we had such a happy time together and each of them were exceedingly interested in the welfare of the mentally afflicted sufferers of Bible Lands. They were delighted and highly pleased with the work and said that they will do their best when reaching home for Asfuriyeh. We had a very interesting presentation of Thos. Maria C. Scattergood to all the members of the Executive Committee for Asfuriyeh the Dr. H. Jessup's House in Beirut the fortieth of Third Month. It was a very interesting meeting, and Thos. Scattergood spoke with deep interest of the noble work at Asfuriyeh and of the endowment fund of the institution. I mentioned the interesting incident of the presence of Seymour Tuke a grandson of William Tuke, the Founder of the York Retreat, at the first Annual General Meeting for Asfuriyeh in London held the eleventh of [Twelfth Month] 1906, and the presence of Thomas Scattergood, the grandson of the same name, (Thomas Scattergood) the founder of the Friends' Franklins Asylum near Philadelphia, Penna., U. S. A., at the Executive Committee Meeting in Beirut of the Lebanon Hospital for the Insane, and Dr. Pinel of Paris the contemporary of the two first ones who did their best to relieve the Insane from exorcisms and cruelties and introduced a humane Christian treatment. Thos. Scattergood spoke also of the experiences of the Franklins Asylum and how much patience is needed to deal with those whose mental faculties are impaired. After all was over Mackie closed the Meeting with prayers asking a blessing for our dear friends and the Hospital at Asfuriyeh.

At the second of Fourth Month I went with our dear friends to Brumana and Ras-el-Metrn, and on the fourth we came back again to Asfuriyeh, and on the sixth of Fourth Month Thos. Scattergood laid the foundation stone of the "John Corey Hall," a Meeting House for worship at Asfuriyeh, and also the foundation stone of the Edward R. Strawbridge Memorial House, (which will be the Doctor's House). It was very interesting to see Thos. Scattergood at Philadelphia at these two events of interesting opportunities which will never be forgotten. At the first foundation stone of the Meeting House, he spoke about 1st Corinthians iii: 11, 17, which was read in Arabic, and explained by Thos. Scattergood, dwelt specially on the spiritual worship, not on the spiritual house saying "ye are the temple of God," and the spirit of God must

dwell in you, for worshipping God in spirit and in truth." At the foundation stone of the Edward R. Strawbridge Memorial House, I spoke in Arabic and showed the people, patients, nurses and workmen and friends how the Lord inclined the heart of Esther W. Strawbridge, the widow of Edward R. Strawbridge to set up this house as a loving remembrance of her dear husband. Both came to visit Asfuriyeh when I began the work in the year 1889 and they were much interested.

At the seventh of April our dear friends Thos. and Maria C. Scattergood left Asfuriyeh. Daniel Oliver and Fareedy Waldmeier accompanied them in two carriages for Beirut, (our sea port). I remained at home but my heart went with them. Thos. Scattergood wrote from Jaifa the eighth of Fourth Month, "We shall always retain the liveliest remembrance of your kindness and find no word better to express our hopes for the future than those of the beautiful hymn you selected "May God be with you (and ourselves) till we meet again." With dear love to you both and Daniel and E. Oliver we are most affectionately, Thomas and Maria C. Scattergood." The last letter we got was from Alexandria, Egypt, the tenth of Fourth Month, saying that they are on board the *Schleswig*, North German Lloyd steamer for Naples which will be there at the 13th instant.

Now we did not hear from them until the eighteenth of Fourth Month, when Gertrude L. Heritage wrote "Mrs. Scattergood wishes me to write and tell you the sad news. Her husband was taken ill with a chill on Sunday (14th) this developed into pneumonia and he passed away at four o'clock this morning, the eighteenth of Fourth Month. This news was for us at Asfuriyeh like a streak of lightning out from a cloudless sky, a true and affectionate friend of ours, a pillar in the Society, a prince in Israel has fallen; we feel in the depth of our hearts for dear good Maria C. Scattergood, we sympathize with her with tears, that she has to leave so good a husband, so loving a life companion, behind her and continue her journey home alone, is too hard, but the Divine Comforter will strengthen her bleeding heart. He is the protector of the widows and father of the orphans, and our prayers will follow them daily until the darkest clouds are passed. Jesus's earth claimed his mortal part—Jesus his soul—but Asfuriyeh had his heart."

This is very true and we anxiously ask where shall we find a friend for Asfuriyeh like Thos. Scattergood? But I am sure the Lord will provide. We built so much hope upon our living epistle, Thos. Scattergood, that we omitted to write because he could explain so much better every thing than we could do by writing, but he was called to a higher service in the Heavenly Jerusalem. The work of the hospitals here is getting on well, we have about seventy-six patients and a number of applications. The expenses of all the patients and the male and female nurses and servants and the Doctor come rather high, because living is now much more expensive than it was formerly, and besides this we have a large number of patients who are too poor to pay

anything. I think Maria C. Scattergood will tell, after some time, to the Philadelphia friends all that she had seen and felt at Asfuriyeh, Brumana and Ras-el-Metrn. The Robert Revers Memorial House is crowded full. Our living epistle Thos. Scattergood died on the road, but there is Daniel and E. Oliver remaining as our epistle.

Thy affectionate friends,

(Signed)

THEOPHILUS and FAREEDY WALDMEIER,  
ASA S. WING, Treas.  
409 Chestnut St., Phila.

LETTER NO. 2.

ASFURIYEH, First Month 13th, 1908.

Though time runs away like a river and one year after another rolls rapidly off into eternity and we on the waves of time are carried into the regions beyond this fleeting world, and this is the secret of our intimate connection through the unity of the spirit in the bond of Peace through Jesus Christ; our friendship is therefore not only a timely but an eternal one and in this light we are precious to each other; and secondly as we are redeemed, not by silver and gold but by the precious blood of Jesus Christ, we cannot but be precious to each other by the redeeming love of God in Jesus Christ. It is also very interesting that we are fellow workers in a good and noble work for the alleviation of the "poorest of the poor" and for the glory of our Heavenly Father. This is another great subject, fellow workers with each other and below workers with God in Christ to seek those who are lost and revive those who are worse than dead, for a time being "the dead which cannot be buried." The poor insane, in whom our Lord took such an interest and sympathized with them, and cured them by casting the evil spirit out from them. We have some patients here of whom I often thought that they are possessed by unclean spirits of blasphemy and destruction. I cannot say that all insane patients are possessed, as some people said, but some of those are under the power of the devil, and this is just as true, as it is true of people who are not insane and yet are under the influence of an evil power. Six hundred poor insane patients have been treated during the past seven years in our asylum at Asfuriyeh and two hundred of them got relieved and cured and went to their homes in mental and physical health, two hundred and thirteen got improved, one hundred and forty not improved and forty-seven died. Of course we must not think that our self-denial service to these poor patients who did not get improved and those who died, is lost, no, just this service is commemorated in the better land, and put disinterestedly as a pure sacrifice on the Altar of God.

The work of the Hospital is going on satisfactorily so far, the only disappointment consists in the large number of chronic incurable patients who give us much trouble and after all, they, with few exceptions are hopeless cases and they will remain in the Institution until they will die; they belong mostly to the poor classes who can pay but very little, and in most cases they cause more expense than the other acute patients

and besides this they are generally very unclean and increase the self-denial work of the nurses and attendants, and it must be done and though it does not pay, as we say, in the sight of men, it is therefore a more noble work in the sight of God.

Our nursing staff consists on the male side of native young men from Mount Lebanon under a European head attendant, and on the female side we engaged native girls from Mount Lebanon under one English head nurse, and Dr. Thwaites an English Physician has the medical part of the work under his care. The native nurses, young men and young women, who are coming from the Heights of Lebanon, the nurses chiefly from Ras-el-Metn, but only one of them knows how to read the Bible, all the others are without any christian education and very ignorant, but in spite of this they make excellent nurses and willing to work at anything. My wife gives them a Bible class during the winter evenings and they know now the life of Christ, from His birth in Bethlehem to His death on the cross on Calvary. They belong nominally to the native Christian Churches, but are ignorant of true Christianity. The native young men nurses know a good deal more than the girls, nearly all of them know how to read and write and something of their Christian profession. My own work is the general superintendence of all and everything, accounts, correspondence, land cultivation, buildings, repair, receiving people, and patients in which my wife helps me faithfully, otherwise I could not get through. During the last summer I had hard work of building the John Cory Hall, the Edward R. Strawbridge Memorial Ward, respectively the Doctor's house, the Swiss Dispensary and Mr. Baumkauff's (European head nurse attendant's house) who got married at the thirty-first of Tenth Month, and is settled down with his wife comfortably. All this gave me lots of work to do in a hot Eastern summer, but the Lord helped me through. "According as thy days so shall thy strength be."

At the thirteenth of Eleventh Month, the new Meeting House, "John Cory Hall," was opened, the venerable and highly esteemed Dr. Henry H. Jessup came with his dear wife from Beirut to Asfuriyeh with many other friends, so that the house was fairly full. Dr. Jessup alluded in his opening speech to the dedication of Solomon's Temple. He said "We have not come here to dedicate this house, but we have come to dedicate our hearts, to the Lord," etc., and after him I addressed the Meeting giving the history and the development of the Asylum, after which a hymn was sung and Dr. Jessup closed by a prayer which was owned by the Lord. It was a sunny, blessed day. After all was over I invited the whole company for a cup of tea in the Administration Building where we spent an hour in social intercourse. All our friends left with the setting sun and there was nobody left with us but Jesus alone, the Sun of Righteousness which never goes down.

I think there would like to know what this and the other buildings have cost. The Meeting House cost nine hundred dollars,

the Swiss Dispensary under the same roof cost six hundred and ten dollars. The Baumkauff's head nurse attendant's House cost three hundred and eighty-six dollars and Edward Strawbridge Memorial House two thousand nine hundred and thirty-five dollars. All this I had to complete during the last summer, which was rather hard for an old man. Enclosed I will send thee of each house a photo so that thee will have an idea of them. A great change of all the building material took place the last two years, everything is so enormously dear and the wages of the workmen and master builder are very high; worst is that we could not get workmen, as all the people were building. All other articles for living like bread, meat, vegetables, etc., are likewise very expensive, so that our current expenses greatly increased, consequently deficits. I often thought that we should curtail our expenses, but that is very difficult. I thought we could engage a native visiting doctor instead of a European doctor which would save us one thousand dollars, but the people here believe in European more than in the native, they say, "a church which is near, has no healing power," and a prophet is not esteemed in his own country. All this and other considerations compel us to have a European doctor, though I myself do not believe that a medical man can do much good among the Insane; it is the nursing, good food, plenty of light and air with kindness, patience and love, with attention and wisdom. These are the principal features in an asylum for mentally afflicted sufferers and they will get well without much medical interference, but each asylum must have its medical superintendent. The Lord has helped us until now and He will help us also in the future. We have received your report which is very nice, but the loss of the President and Vice-President in the same year is according to human judgment an exceeding great sorrow and immense loss to us, which casts us down deep to the ground, but we are comforted by hearing that dear Joel Cadbury is now chairman and dear J. Henry Scattergood has taken his good father's place in our Committee for Asfuriyeh. This is a consolation in our affliction and we hear also that dear Maria C. Scattergood helps to keep up and increase the interest in our Institution and as she has been here on the spot and been present at the laying of the foundation stone of the Edward R. Strawbridge Memorial House and the new Meeting House at Asfuriyeh; she will be able to convey in words what she has felt and seen and heard at this place. In my address at the opening of the Meeting House, I mentioned the names with deep emotion of these dearly beloved friends and especially dear Thos. Scattergood and Maria C. Scattergood, Esther Strawbridge, and David Scull and Dr. Bawn and wife and Margaret W. Haines and yourself.

Now for conclusion, I wish you all a blessed new year, and with much love, we are as ever

Thy affectionate friends,

(Signed)

THEOPHILUS and FAREEDY WALDMEIER.

ASA S. WING, Treas.,  
409 Chestnut Street. Philadelphia.

## MY SERVICE.

I asked the Lord to let me do  
Some mighty work for Him;  
To fight amid his battle hosts,  
Then sing the victor's hymn.  
I longed my ardent love to show,  
But Jesus would not have it so.

He placed me in a quiet home  
Whose life was calm and still,  
And gave me little things to do,  
My daily round to fill;  
I could not think it good to be  
Just put aside so silently.

Small duties gathered round my way,  
They seemed of earth alone;  
I, who had longed for conquests bright  
To lay before his throne,  
Had common things to do and bear,  
To watch and strive with daily care.

So then I thought my prayer unheard,  
And asked the Lord once more  
That He would give me work for Him  
That I might open wide the doors;  
Forgetting that my Master knew  
Just what was best for me to do.

Then quietly the answer came:  
"My child, I bring thy cry;  
Think not that mighty deeds alone  
Will bring thee victory.  
The battle has been planned by Me,  
Let daily life thy conquests see."

## Doukhobors.

John McDougall of Calgary, one of the best known pioneers in the west, and a government commissioner of Doukhobor lands was a visitor to the city. J. McDougall has just returned from a visit to the Doukhobor colony near Prince Albert, and I been inquiring into the conditions and fitting out the particulars of the desired chain in land holdings. While visiting these colonies he lived in the houses of the people and so came into intimate touch with them.

"There are two classes among the Doukhobors," said J. McDougall. "Those who wish to consolidate the community and those who wish to become independent. The latter class is increasing in numbers and is a much better off."

"They are the best advocates of our type of civilization and are showing to the people that better progress can be made standing alone. The other people are more dependent upon the heads of the community and thus do not put forth the same energy."

"The government, as is known, set aside about sixty reserves for these people, I know many of them wish to hold their lands independently. Our report has to be made to the government yet, but I believe that something will be done towards allowing them to do this. The number desiring change is quite large and is constantly increasing."

"All the Doukhobors, both in the community and those living independently, repudiate the fanatics who make pilgrimages and otherwise act in a way to bring discredit upon them. We were treated very kindly by these people and found them in great circumstances. There will be no danger any hardship among them this winter."

So what signifies wishing and hoping for better times? We make these times better if we bestir ourselves aright.—FRANKLIN

## Fragmentary History of the New Jersey Indians.

(Continued from page 292.)

On the 21st, 22d and 23d of second Month (February), 1758, another treaty was held at Crosswicks, whereof public and timely notice was given to the Indians, in which Governor Barnard and the Commissioners were named, with the addition of Jacob Spicer, represented the Colony, and Teedyuscung, King of the Delawares, living on the Muckanahanna, and George Hopewell of the same place, and the Indians inhabiting New Jersey, or the major part of them, attended and delivered to the Commissioners a list of the lands they claimed, twenty-five different tracts (some of them extensive and infinite), and released to the Proprietors of the divisions of New Jersey and the pursuers under them, all lands not so claimed. They also executed a power of attorney to Thomas Store, Moses Totami, Stephen Calvin, Isaac Stelle, and John Pomphrey, Indian natives, constituting them a committee and empowering them to enter into a covenant or deed of sale to the Commissioners of New Jersey.\* I have seen an original letter from these five Indian attorneys, now in the possession of George J. Scattergood of Philadelphia, to "Friend Mr. Israel Robertson," dated 8th March, 1758, two weeks only after their appointment. In and set forth they state the facts of their treaty—the Crosswicks treaty, their own appointment, &c., and add "as we find we are unable to transact in deep things we are at what to do, and as we think there is no other way to know our just rights only by writing the records and deeds, we desire an old friend to see justice done, and which we might hope to obtain by your interposition and assistance." The counsel of this honorable friend and his associates probably was to go for a specified tract of land for a residence, in lieu of their extensive, though uncertain and contested, claims of unsold territory. Such at least was their request at the meeting, thus carrying out the idea of the "New Jersey Association" of the year before.

The Indian attorneys and a number of their prominent constituents, with several delegates from allied tribes in Pennsylvania, claimed some right in the soil of New Jersey, met the Colonial Commissioners in conference at Burlington on the 9th of 8th Month (August), 1758, and the Indians presented a proposition in writing, stating that they were desirous that a tract of land in the possession of Benjamin Springer, in the township of Evesham in the county of Burlington, should be purchased for the habitation of the Delaware Indians living south of the Raritan, for which they unanimously proposed and agreed to release all the rights the Indians to lands in New Jersey, except the claim of Moses Totami, near the Raritan, all such lands as some of them held under English rights.

By a law passed three days afterward, the Legislature authorized the Commission-

\*For defraying the expenses of this three days' treaty the Commissioners with the numerous attending Indians, the Legislature subsequently appropriated the sum of £27,125 5d. (\$73,652).

ers to carry this desire into effect by the purchase of a convenient tract, "in order that the Indians may be gratified in this particular, and that they may have always in their view a lasting monument of the justice and tenderness of this colony towards them." £1,600 Proclamation money was appropriated for the purpose of extinguishing the various Indian claims in the Province, excepting the right of hunting and of fishing. The payment for claims south of the Raritan was not to exceed one-half of the sum.

The law also provided "That the lands to be purchased for the Indians as aforesaid, shall not hereafter be subject to any tax." With a questionable morality, upon which, with all their faults, the present generation of legislators has improved, three lotteries were authorized to be drawn in 1759, '60 and '61, to raise the requisite sum of money without burdening the inhabitants with added taxation. They were to be regulated as to blanks, prizes, deductions, &c., "as nearly as may be, as the public lotteries in the neighboring colonies." The province itself participated as an adventurer by assuming all the unsold tickets in each scheme, with the benefits or losses resulting therefrom. Though there was a statute against unauthorized lottery dealing, the Legislature still sanctioned this mode of raising funds for *beneficent purposes*, as for erecting a church building, a useful bridge, helping Princeton College, or enabling a popular citizen to liquidate his debts. It said to the gambling spirit of the times, "Thus far, no further, shalt thou go." But it is not surprising that the preamble of a very stringent enactment of a few years later acknowledges that the good "intentions of the Legislature in previous laws had been frustrated."

The proposed tract in Evesham appears to have been promptly purchased. The deed from Benjamin Springer and wife bears date August 20th, 1758.\* The title is for 1038 acres bought of Benjamin Moore, and for three-fourths of two tracts, one of 886, and the other of 59 acres, bought of Richard Smith, amounting to 1983 acres, but "found to contain within their antient lines, on a more accurate and exact survey, 3044 acres," showing an error of 1061 acres in the early measurements. One hundred acres were excepted and were to be run off at a designated place, leaving 2044 acres for the Indian homestead. £740 was paid to Benjamin Springer and £75 to his wife.

An indenture, now in the office of the Secretary of State, bearing date the 12th of September, 1758, was executed at Burlington by Thomas Store, Moses Totami, Stephen Calvin, Isaac Stelle and John Pomphrey, which recites the preliminary proceedings at Crosswicks, &c., and in consideration of the home purchased at Edge Pillock, conveyed to Francis Barnard, Capt. General and Governor, and to Andrew Johnston, Richard Saltar, Charles Read, John Stevens, William Foster and Jacob Spicer, Commissioners to settle Indian claims in New Jersey, all that part of the tract of land, called New Jersey, beginning at the mountain of Paqualin

where the same joins the Delaware River, thence down said river to the Ocean, along the sea shore at low water mark to the mouth of the Raritan, then up the middle of Raritan River to the falls of Laomuntung,\* then on a straight course to the station first named," except the tract at Coaxin, settled on the Indians, and about four acres settled on Thomas Store, some lots held by Indians under English Rights, and the claim of Moses Totami on the south branch of the Raritan and also excepting the right, so often referred to and so essential to the Indian, of hunting in all unenclosed grounds, and of fishing in all rivers and bays.

(To be continued.)

"I only do as the trade does;" But thou ought to act differently; thou professest to fear God.

THESE has been brought to our notice a home for aged and infirm colored people at Oxford, North Carolina, which was incorporated in 1893. Along with it will be an industrial training school, which will be run along the lines of agriculture, laundry and trades of various kinds. The institution owns a farm and a lot on which is a four-roomed house; on these there is a mortgage of five hundred and fifty-seven dollars which must be paid off by the first of Ninth Month, 1909. A vacant lot has been donated for the proposed school, and now money is needed for the school building, laundry, chapel, and to enlarge the four-room building, as well as to pay off the mortgage. The founders of the Home are J. B. Cousins and wife, who are highly endorsed by leading citizens of Oxford, N. C., both white and colored, and are favorably known to several Friends of Philadelphia and vicinity. Cast off clothing will be thankfully received and should be sent to them at Oxford. Contributions in money should be sent to the Fairmount Saving Trust Company, N. W. corner Fifteenth and Race Streets, Philadelphia (temporary office 1415 Arch Street.) All contributions sent there will be credited to the Saints' Ark and Home for Infirm Colored People, and the school connected therewith.

## Bodies Bearing the Name of Friends.

OUR FRIEND EPHRAIM BOWLES who has been sojourning in Iowa for most of the winter amongst his children and their families, and attending some of the meetings of Friends in that State has lately been welcomed home by his friends at Galena, Kansas.

In a letter from THOMAS DAVIDSON of Fritchley, lately received, he says: "I found your Yearly Meeting a time of instruction and of favor, and I found among you a great many very hopeful young Friends, especially young men, who are evidently under Divine preparation for real usefulness in the future, and some of them already well harnessed for the work."

We cannot but earnestly desire that these may, under Divine restraint and constraint, be brought forward to maintain a noble front and bulwark for the Truth.

It is but three weeks from our present date until our annual assembly in Philadelphia opens, and the absence from us of such men of deep religious experience and obedience as Samuel Morris, Charles Rhoads, Ephraim Smith, and several others, makes me desire that any

\*Elsewhere called Alamatumg or Alamtunk, referred to in Allison's Laws, 1759, as Alatomuck "in the Indian language." It was at the N. E. corner of Hudson County.

\*Lib. O. of Deeds, p. 394, Office of Secretary of State.

others, of less dedication of heart may not make us satisfied with a much less weighty experience than we have known in the past.—*Correspondent.*

BUNJI KIDI, who has been associating with Friends in Philadelphia during the winter as a member from Japan, now writes from a portorage house in Chicago (80 Institute Place) that it has become clear to him that his place of labor must be with his own countrymen in America. He says:

"Traveling up and down the Pacific Coast for several months, since I landed at San Francisco, I was very deeply impressed that something ought to be done for the poor people of America. It was told that there are nearly one hundred thousand Japanese along the coast. The most of them are young men, and half of them, I may say, are of the student class, having obtained an academic education at home. This class of men come to America to get Western ideas and to be highly educated for a better service in the home land. But since they have no means to educate themselves they have to work, and the greater part of them are spoiled while they are working. It seems to me that they will be a great hindrance when they return home without good Christian influence. I have been praying for them, and it has become clear to me that the Lord wants me to remain in this country and work among them."

He proposes to go about among the Japanese in the West providing them with the Holy Scriptures, reading and laboring for their rescue as work opens. Means for a supply of Bibles and of the work are solicited.

### Westtown Notes.

Joseph Elkinton and Walter L. Moore were at the School last First-day and both were favored in their ministry in the morning meeting.

The School catalogue for the current year has just been published, and copies may be had on application to the Principal.

During the thunder storm on the afternoon of the 18th the lightning struck a chestnut tree near the girls' porch and made a wide furrow in the trunk.

A School sociable took place last Seventh-day evening in the Gymnasium at which the students, older and younger, spent a pleasant hour in playing progressive games and in conversation.

Friends' dealings with the Indians, with special reference to the work which Philadelphia Yearly Meeting is doing at Tusnessa, was the subject of Joseph Elkinton's talk to the class on Tuesday evening.

The work of the Consumers' League of Philadelphia was presented to the older students one evening last week by Florence Sanville, and her discussion of the efforts made to improve the conditions under which women and children work in the manufacture and sale of clothing and other articles of merchandise was impressive and instructive.

### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt in transmitting to the Senate recently six of the treaties adopted at the Hague Peace Conference, remarked: "Let me go beyond the limits of the customary formal letter of transmittal and say that I think the work of the Second Hague Conference, which was definitely embodied in these conventions, presents the greatest advance ever made at any single time toward the reasonable and peaceful regulation of international conduct, unless it be the advance made at the Hague Conference of 1890. The most valuable result of the conference of 1890 was that it made the work of the conference of 1900 possible. The achievements of the two conferences justify the belief that the world has entered upon an orderly progress through which, step by step, in successive conferences, each taking the work of its predecessor as its point of departure, there may be continual progress toward making the practice of civilized nations conform to their peaceful professions."

According to statements made by Secretary of Commerce and Labor Straus more than sixty-five thousand applications for passage to the United States were rejected at the agency of the conference of 1900. In the European cities during the past fiscal year for fear that the character of the applicants was such that the steamship company would be compelled by the immigration authorities of this country to take them back to the port whence they were to sail to America.

A conference has lately been held of representatives from the one hundred and seventeen national and international trade unions, or twenty-seven thou-

sand local unions, which is regarded as one of the most representative gatherings in the history of organized labor. Formal organization was effected by the election of President Gompers as permanent chairman and Frank Morrison as secretary. Legislation favorable to labor interests are demanded. The conference has those elements as imperative as are law to prevent courts of equity from holding that property or property rights exist in the labor or labor power of any person or persons. Bill to regulate and limit the issuance of injunctions. Employers' liability bill. Bill extending the eight-hour law to all Government employes and those employed upon work for the Government, whether by contractors or sub-contractors.

A meeting of the Pan-American Commission has lately been held in Washington, the object of which is to further the formation of closer relations with the republics of Central and South America. It is stated that the formation of the commission is one of the most important steps taken by the Government with reference to the various sister nations on the American Continent. Its membership will bring together men skilled in finance, diplomacy, government and economics, who be advising the State Department with regard to the affairs in Central and South America will co-operate with similar commissions from the other republics of the continent in promoting unity of action and in laying the foundation of new agreements in important matters of public policy.

Certain teachers in Greater New York are reported as planning to send three thousand boys into the country next summer, to work on farms until the schools reopen in the autumn. The plan was tried last year on a small scale and worked well. Already twenty-five hundred boys are enrolled.

In consequence of recent floods, the city of Pittsburgh has suffered greatly. On the 19th instant it was stated that thousands of cellars and the first floors of hundreds of homes in the lowlands are flooded; muddy water is flowing through the cores in individual houses, and it is estimated that at least twenty-five thousand families will be unable to work to-morrow. Basements of stores all through the retail district in the lower part of the old city and on the north side are full of water, and much merchandise is either totally destroyed or seriously damaged. Many families in their homes and are being furnished food and other necessities by the flood patrol, a permanent branch of the police department, and Relief Committees, who use frail skiffs, boats and rafts in getting through the flooding city roads. The roads are landlocked and crippled and heavy losers of property last. The damage which occurred in all directions from the city and throughout the Pittsburgh districts. All western Pennsylvania points report damage and inconvenience in most places even greater than that experienced last year.

The Vacant Lots Association last year, it is said, had charge of two hundred acres in and near the built-up parts of this city, which gave a means of livelihood to eight hundred families who would not resort to charity. There is no charge made for the privilege of undertaking the culture of these gardens; seeds are provided, and the only thing except the labor of the cultivator of the association is due not less to the physical good accruing to its beneficiaries from the exercise in the open air than to the good food it guarantees them.

An anti-cigarette bill has been enacted by the Legislature of New Jersey. The gift or sale of cigarettes, or any other tobacco in any quantity, to a person of the age of eighteen is prohibited by the new law and a penalty of fifty dollars fine or three months in the county jail is provided.

It is stated that in many counties in Kentucky, owing to the treating lists received from "night riders," huge signs have been erected on buildings at big expense declaring the intention of the farmer not to raise a crop this season. Realizing the difficulty of making a living in case the decision to raise no tobacco is adhered to, while many farmers are preparing to move to other States, they are likely to have property on the market with the avowed purpose of leaving Kentucky. Conditions throughout the State are worse now than at any time since the tobacco war began.

FOREIGN.—Three hundred and fifty lives, it is reported, were lost in shipwrecks on the coasts of New Jersey and British North America in the fall and winter just closed. Of these two hundred and fifty lives perished in wrecks of ten vessels of the French fishing fleet of St. Pierre-Miquelon last fall.

Wind motors as power generators are increasing in Denmark. Mills with four wings have given the best results. One practical storage battery is needed to make windmills a success for generating electricity for

heat, light and power. It is said it will be the chief of all powers.

An insurrection has lately taken place in the island of Haiti, during which considerable apprehension was felt by the white residents of the island. The insurrection was embarked upon a French cruiser, for the island of St. Thomas.

### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Philadelphia, is desirous of collecting and preserving purposes of reference and future historical research, books and pamphlets relating to the Society of Friends or written by its members; and also addresses, publications and annual reports issued by Friends' Meetings and Associations.

Any Friends, who have such material, both of old and recent times, and who wish to dispose of it in any way, may communicate with

MARY S. ALLEN, Librarian,  
Third Month 20th, 1901.

WANTED.—A young man, married or single, to charge of grounds, garden, etc., at a Summer Home for Children.

Address COMLY B. SHOEMAKER,  
603 Harrison Building,  
Philadelphia.

TRACT ASSOCIATION OF FRIENDS.—The annual meeting of the Association will be held in the Communion Room of Arch Street Meeting House, on Fourth day evening the 25th instant, at eight o'clock. Reports of Auxiliary Associations and of interesting reports of the managers will be read. All are invited to attend.  
EDWIN P. SELLEW, Cleric.

WANTED.—Young woman Friend desires position as home or traveling companion, or as secretary.

Address "A." Office of THE FRIEND.

WANTED.—By an experienced young woman Friend a position as travelling companion, governess or minister's helper.

Address "J. L." Office of THE FRIEND.

WESTWON BOARDING SCHOOL.—The Philadelphia meeting trains leaving Broad Street Station, Stage 10 at 6:48 and 8:00 A. M., and 1:15 and 2:30 P. M., of which will be met when requested; stage fare fifteen cents after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, telephone 114 A.

WM. B. HARVEY, Superintendent.

DIED.—Second Month 14th, 1901, at her late residence, Sherwood, Cayuga Co., New York, Harriet C. HUSSEY, a beloved minister and member of Salem Monthly Meeting of Friends, in the eighty-first year of her age. This dear Friend was a native of the island of Nantucket, and for more than fifty years was a laborer in the vineyard of our Lord. She was not only an industrious and useful literary worker, but also, as opportunity given, to instill into the minds of her young charge a love of that Wisdom which is profitable to direct the mature life a gift in the ministry of the Gospel was entrusted to her, and her exercises therein were to the edification and comfort of her hearers. She occasionally traveled on this account, her last journey being to the small meetings of Friends in New England. In course of this exercise she felt drawn to appoint a meeting in the dispersed Friends' Meeting-house on her native island, which, according to accounts of some of her present, was a remarkably favored season. While the increasing years added to her bodily infirmities, her spiritual life showed no dimness, and she has left evidence that it might be truly said of her "That they that be so shall shine as the brightness of the firmament, and that they turn many to righteousness, as the stars, forever and ever."

—, in West Chester, Pa., Sixth Mo. 22, 1901, E. S. EVENS, widow of William B. Evens, of near Easton, New Jersey, in the seventy-third year of her age, a member of Haddonfield Monthly Meeting, New Jersey, on the 10th of Second Month, 1901, at her home at Burlington, N. J. She was born in New Jersey, aged nearly 26 years; a member of Salem Monthly Meeting, New Jersey. While his life's work was nearly finished, the consoling assurance is felt, through the mercy of God in Christ Jesus he has received an incorruptible crown that fadeth not away.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FOURTH MONTH 4, 1908.

No. 39.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

Sent from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## "In God We Trust."

We are comforted with the religious interest which has been manifested over the country to have the declaration "In God We Trust" restored to its coinage. It is with a religious concern that we are pleased, as we would be with whatever arouses religious concern anywhere. This is quite consistent with our expression made soon after the President ordered the motto removed, that we had for years entertained a fear of the weakening effect of the use of vain repetitions of religious profession, especially on an article of trade, the love of which is "a root of all kinds of evil." Our confidence was not that "the kingdom of God is not in word but in power;" and so we placed no trust in that motto as having any talismanic effect for the spiritualizing of commercialism. Covetousness has been the apparently increasing idolatry of our day, even ever since the motto was stamped upon our coins.

Thus was it demonstrated that it is not the letter which makes alive that part in an which nothing short of the Divine Spirit can quicken. But we are glad to see that we attempt to remove a motto supposed to be dead, became the occasion for a renewal of life sufficient to quicken the declaration more. And we doubt not that the national religion brought to bear in re-asserting, even on a coin, a loyalty to the trust due to God, is, for the time, ample compensation to our country for the rupture thus overruled for good. Now that the motto as apparently returned to stay, may a ministry by it serve to stay us on the Divine firm. May it no longer, when we behold it, be a dead letter or a vain repetition; but take a live word of the Divine kingdom, so accepted as to be practiced as power.

But we have cause to regret the spectacle

of this coined trust being contradicted by the floating and circumnavigating parade of naval armaments. Here again Goliath defies David. The one trust is in arms, the other is in the living God. Would that the spirit of the motto might prevail above its denial by the bombast of force.

## Remonstrance of the Peace Association.

To the Congress of the United States:

The Peace Association of Friends of Philadelphia respectfully enters an earnest protest against the authorization at this session of Congress of the building of four new battleships, with cruisers, docks, etc., aggregating an expenditure in excess of sixty million dollars.

Your remonstrants urge the following considerations in support of their protest:

The unprecedented rapid growth of our navy can be justified on grounds of grave national peril only.

No such peril appears in any direction. On the contrary, within a year the action of the Second Hague Conference did away with the bombardment of unfortified towns, and three-fourths of the countries of the world went on record as advocating the protection of private property at sea in time of war; assurance was given of the establishment of a Court of Nations at the Hague, and the cause of international arbitration treaties received renewed life.

The relations of our government with other countries are amicable and give promise of stable peace. Those in positions of authority and knowledge in America and in Japan assure us that the recent questions at issue have never threatened a break in the friendly relations of the two countries; but that the deplorable agitation of the public mind was created by misinformed persons and a sensational press.

The vast and constantly increasing expenditure for naval purposes is adding to the burden of taxation, in a time of financial uncertainty and business depression.

Such expenditure diverts national revenue from useful and productive projects of internal development and improvement now urgently demanded by the needs of the country to facilitate commerce and promote the general welfare.

History teaches that the immunity from foreign wars and aggression, enjoyed by our country, is due not to a great navy and an imposing military establishment, but to our national policy of friendliness, candor and pure intent in international affairs. This policy has made "American Diplomacy," a term of honor among nations.

The policy of naval and military expansion is new to our country. It suggests a

change of base from the principles of our fathers; an attitude of unrest, self-assertion, and display that is undignified and out of keeping with our national genius.

A large and rapidly increasing part of our population has come to the United States to escape economic, social and governmental conditions, created by military burdens and the inheritance of old wars. These citizens are not in sympathy with a movement to restore them to a condition from which they sacrificed much to be free.

There is a growing sentiment, already widely entertained, that war is a barbarous method that settles controversies on a basis of mere physical force and not of justice and righteousness. Arbitration, on the contrary, appeals strongly to our people, as a method based on equity and reason.

By reason of the progress of recent years, and the facilities afforded at the Hague, international Arbitration is as much a part of the world's government, as the law courts are part of the national life. For two civilized nations to rush into arms over a controversy that can be settled rightly only by judicial action is regarded now as an act of criminal folly.

Hence it appears that the naval force should be regarded only as national police. Your remonstrants believe that our present navy is amply large for this purpose, and should not be increased. Any large addition to our present force is likely to become a menace and source of danger rather than a protection.

Therefore your remonstrants urge upon you, as chosen representatives of the people, the defeat of this proposed legislation, because they believe it to be inexpedient and unnecessary, wasteful of the national revenue, contrary to our historical development and national genius, at variance with the sentiment of a large proportion of the people of the United States, and contrary to the international policy of a Christian nation that has stood before the world as a leader in peace and an exponent of justice and friendliness.

Signed by authority and on behalf of the Peace Association of Friends of Philadelphia.

JOHN B. GARRETT, *President*,  
STANLEY R. YARNALL, *Vice-President*,  
JOSHUA L. BAILY,  
ISAAC SHARPLESS.

PHILADELPHIA, Third Month 9th, 1908.

If any point over-labors thy mind, divert and relieve it by some other subject, of a more sensible or manual nature, rather than what may affect the understanding: for this were to write one thing upon another, which blots out our former impressions, or renders them illegible.—WM. PENN.

## The Inner Light and Its Relation to Modern Religious Thought.

BY ANNA M. MOORE.

A true church is a living thing, made up as it is of souls quickened by the Spirit of God and endued with his power—a living thing placed in a social environment to work out within itself the kingdom of God and to give forth the vital message of the kingdom wherever it may find opportunity in the society around it. It is the leaven hidden in the flour of society which should leaven the whole lump.

The Spirit who quickens the church is everlasting and unchangeable, "in Him is no variableness, neither shadow of turning." The truth which he teaches is absolute truth and must hold beyond time and change. But our comprehension of it may change from age to age. Our finite human understanding only partially grasps its greatness and often catches only glimpses of his truth. Hence though "God stands sure," "time changes." Furthermore, those revelations which were given to our fathers, though still vital must meet new conditions as society progresses and be practically applied to new environments. And we reverently believe that as generations come and go the race comes into an ever larger conception of the truth eternal and God fulfils his purpose in larger measure. A living, growing church, then, should be open to receive whatever new light may shine and should constantly adapt its methods to the conditions of life and thought around it, that it may give forth its message clearly and powerfully and with positive result. It should at least constantly strive toward this ideal.

As Friends, we claim for Quakerism that it is primitive Christianity revived. We believe that the truth which was given first to the early church through the life and ministry of our Lord and which was lost to sight under the superstition and ignorance and conception of the mediæval church, was again entrusted to our fathers in a peculiar way in the seventeenth century. The essential truth which they emphasized, the foundation stone of their doctrine and organization was the immediate, personal communion of the Spirit of God with the soul of man. This presence of the Spirit they called the seed of God. We have come to use for it the term Inner Light,—that Divine power which enters the heart of man, as he opens the door to receive it, and awakens his spiritual sensibilities to life and energy, as the sun brings to germination and growth the seed it shines upon. George Fox speaks of it in these words:

"Now the Lord God hath opened to me by his invisible power, how that every man was enlightened by the Divine light of Christ and I saw it shine through all and that they that believed in it came out of condemnation and came to the light of life and became the children of it, but they that hated it and did not believe in it were condemned by it though they made a profession of Christ. This I saw in the pure opening of the light, without the help of any man."

Caroline E. Stephen sums up the early faith of Friends thus:

"Those 'Friends of Light' were not content to brood over a light shut in their own hearts. They let it shine freely before men, boldly proclaiming its universality, and calling all men to walk in it. They stoutly claimed that it was the light of Jesus Christ of Nazareth, the very Sun of Righteousness, and that the light, spirit, and grace of Christ in their own hearts was one with the spirit in which the Scriptures were given forth. Above all they insisted that the light was the Spirit of Truth and must lead into all truth, not into omniscience or infallibility, but into truth in the inmost parts—truth in word, thought, and deed. . . . Light within—not the vision of the mystic alone, but cleanness of heart, uprightness, sincerity, singleness of mind—of this light they affirmed that every living soul has some germ, which as it was attended to, would lead out of the evil it condemned."

This truth was preached with great power by the early Friends—that I need not dwell upon—but if the early church and the Friends of the seventeenth century come into realization of an absolute truth, as we reverently believe, it must be as vital for our day as for theirs—for one characteristic of truth is its vitality.

I wish to consider, though it must be briefly, first something of the nature of our social environment—especially what is the world of thought in which we, as a branch of the church, are placed to-day, and second, what should be our relation to that thought-world as Friends, bearing our message of faith in the Inner Light.

We have given our own peculiar significance to the term "new thought" or "modern thought" but the advance thought of any age might be so termed, I judge. It has in fact been looked upon with distrust at each step forward, just as it meets with distrust to-day. When Luther proclaimed the right of each man to communion with God without intervention of priest and to justification by faith in Jesus Christ instead of in the Roman Church, he was teaching "new thought" which struck at the very pillars of the then established order, and the cry arose that he was threatening the foundations of Christianity. When the Puritans and early Friends again declared the right of the individual in worship, they were leaders of "new thought." And when George Fox taught his message of simplicity of worship and proclaimed a gospel shorn of all but its essential truth, he was overthrowing the order of the English Church. Both of these movements of religious thought endured a severe test of strife and oppression and have survived the test.

To-day the church at large is passing through yet another crisis of faith—more severe and critical than many of us realize. In some respects, at least, it is similar to the two just mentioned. The issue is yet to be proved, though the signs of the outcome begin to be visible.

(To be continued.)

WHATEVER talent you may possess, the Divine Master says, "Occupy till I come."

## The Prayer on the Battleship Texas.

"Being a newspaper man myself, I was inclined to doubt that story about Capt. Philip of the *Texas* holding a [silent and vocal] prayer service at the end of the Santiaغو naval battle," said Congressman C. B. Landis, of Indiana. "I determined if the opportunity ever offered, to ask for information from some one who was there when newspapers said that the incident occurred."

"Some time after the war I was at Wilmington, Del., on business, and I asked a clerk at the hotel what ship it was. He said it was the *Texas*. 'And Philip commanded her,' said I. 'I wish I could see him.' 'He sits there,' said the clerk, and pointed across the hotel lobby to a man who fitted perfectly my idea of the American sailor. I walked over and introduced myself. We were fasted together, and afterwards he took me to the ship, where I spent the entire day. We returned to Wilmington together that night, he to go to New York and I to Washington. It was not until we had almost touched the dock that I summoned up courage to ask him about that prayer-meeting. But I did it.

"He looked at me rather curiously and hesitated in answering; but this is something of what he said to me in the dusk that night as we floated between the lights of the city and the lights of the ship: 'Mr. Landis, there are some questions which we hesitate to answer, for they touch our hearts deep. When I was a boy up in New England my mother taught me to pray, and I can report to you to-day whole chapters that I learned from the Bible. Men say sailors are wicked; perhaps they are; but there never was a man so wicked who forgot the teachings of his mother's knee when a child, who failed to support himself with the recollection in crises. Well, sir, it is true. When the battle ended and the smoke lifted from the face of the water and revealed the poverty of Spain crushed for the sake of humanity and we were overwhelmed with the knowledge that the rain of the shot and shell had passed to the right and the left and over under the old *Texas*, we did lift our voices in prayer of thanks to the Almighty God whose victory it was; and I saw tears streaming down the faces of old salts in whose bosoms no man would suspect to find heart."

"Why, Mr. Landis, if your hat blows off and a man returns it to you, you thank him; you fall on the street and some one aids you to regain your feet, you express gratitude. It was the arm of God which won our battle for us, and we lifted our voices in thanks."

"I have been told by men prominent in the affairs of other nations that that incident evoked more interest and exerted a greater influence upon the nations of the world even than did the invincibility of our arms in the Spanish war."—*National Review*.

As long as we have corruptible flesh we must expect thorns in the flesh.

We shall have plenty of rest and comfort at the end, if we have but little by the way.

## Fragmentary History of the New Jersey Indians.

(Continued from page 303.)

The deed was signed by the five Attorneys (alvin and Pomphrey writing their own names and the others making marks), acknowledged before Judge Imlay, and witnessed by William Tennent and Robert Tinning. On the back of the deed is a memorandum dated Easton, 24th of October, 1758, acknowledging satisfaction, signed by Teedyuscung, and others.

Thus satisfactorily closed the causes for interference with the natives south of the Raritan. Arrangements were already in progress by Governor Bernard for holding a treaty with those north of that river and their Indian allies in Pennsylvania and New York, and at a conference held at Burlington on the 17th and 18th of Eighth Month (August), 1758, the Indian orators proposed to meet at the old council fire, "at the forks of the Delaware, the next full moon after this," alleging that if held on the eastern side of the river, "though they should speak loud, the distant nations could not hear on account of the roaring water between them." Gov. Bernard, who appears to have been sincerely desirous to effect a lasting peace with the Indians, made no objection to this fanciful reasoning, and assented to the proposition. A general conference was accordingly held at Easton, the minutes of which, so far as they related to New Jersey, with the principal speeches on both sides, and bearing dates on the 8th to the 26th of October, 1758, are published at large in Smith's History of New Jersey. The general pacification of the Indians was then a great object in all the neighboring colonies, and the Governor and lieutenant-Governor of Pennsylvania, with members of the Council, a committee of the Legislature, and a number of citizens of Philadelphia, principally Friends\* whose presence was desired by the Indians, Governor Bernard and the Commissioners of New Jersey, and George Croghan, deputy Indian agent from New York, participated in the proceedings. More than 500 Indians, nearly half of whom, however, were women and children, were in attendance, representing the Six Nations, the Delawares, Minisinks, Wapings, and various other tribes.

The treaty resulted, as was hoped, in a better understanding between the parties, and a strengthening of the bonds of friendship. A confirmation deed of ceded lands in Pennsylvania was executed by the chiefs of the United Nations, and handed from Indian to Indian all around the house. The deed on New Jersey south of the Raritan was approved and confirmed, and a deed for all the remaining land in New Jersey was executed by the chiefs of the Munseys, Wapings and Pompton, sixteen in number, and approved by chiefs of Six Nations. Some of these tribes had no actual claims to the lands of the Munseys, &c., in New Jersey. Yet when the latter were pushed by the rapid ingress of settlers, they gradually relinquished their domains and removed to Pennsylvania.

\*Teedyuscung the previous year declared to the Governor of Pennsylvania he would not go to business unless the Quakers were present. Proud's Hist. Vol. II. p. 61 Appendix.

Being there allowed, perhaps invited, to share the territory of their relatives, they were in tutelage and acted on the advice of their "uncles."

Teedyuscung, King of the Delawares, requested for an aged and infirm Waping chief, the favor of a horse to carry him home. Tagashata, a Seneca chief, made a similar request for himself, both of which were granted. Thomas King, an influential Oneida chief, also desired that a number of wagons might be sent as far as Wyoming, where they had left their canoes, to carry such as were not able to walk, and the goods which had been given them; also, that a supply of provisions might be put in the wagons, sufficient to serve them till they got to their respective habitations. He reminded Teedyuscung of his promise to return some white prisoners, which he ought to have performed, adding, "To tell lies, does not become a great man; a great man always keeps his word and performs his promises." With mutual expressions of good will, and resolutions to keep bright the chain of friendship, the conferences were concluded with great satisfaction.\*

Teedyuscung was a chief of such parts and influence, as to deserve a more extended notice. He was born near Trenton in 1705, but for many years resided in the Wyoming region, to which he appears to have been much attached. After the death of Tadama,† he was elected (1754) King of the Delawares. He keenly felt and fearlessly exposed on several occasions the wrongs to which his people were subjected by the cupidity of the whites, and thus incited the hostility of the Proprietary party in Pennsylvania. At length, on some improper conduct and menaces of a young man from Northampton, named Broadhead, he "was surprised into a war before he could think," and in his own expressive language, "he struck the English." On the promised redress of the grievances, he was soon pacified and heartily joined in efforts for a general peace. The Six Nations became jealous of his power and endeavored to degrade him at the Easton Treaty of 1758. His violent death in 1763 was attributed to them.

In a work entitled, "An Enquiry into the causes of the alienation of the Delawares and Shawanese from the British interest," published in London in 1759, it is said that Teedyuscung was chosen King by several tribes on the Susquehanna, on the commencement of the quarrel between England and France, and soon found himself at the head of a considerable body. A letter from a Philadelphian, dated December 11th, 1758 (quoted in the work, p. 183), says of the Easton Treaty of that year, "The business was shamefully delayed from day to day, which the minutes are calculated to screen,

\*Since writing this article I have had an opportunity to examine the minutes of the Trustees of the "Friendly Association," of Philadelphia, and have been struck with the wisdom and benevolence of their proceedings. The members who attended this treaty were authorized to expend to the amount of £500 for the benefit of the Indians.

†Tadama was probably the King of the Delawares, living on the Susquehanna, frequently referred to by Brainerd in 1745.

but it is well known to us who attended that the time was spent in attempting Teedyuscung's downfall, and silencing or contradicting the complaints he had made; but he is really more of a politician than any of his opponents, in or out of our Proprietary council, and if he could be kept sober might probably soon become Emperor of all the neighboring nations."

An anecdote published many years ago of Teedyuscung is too valuable to be lost. "One evening he was sitting at the fireside of a 'Friend.' Both of them were silently looking at the fire indulging their own reflections. At length the silence was broken by the Friend, who said, 'I will tell thee what I have been thinking of. I have been thinking of a rule delivered by the Author of the Christian religion, which, from its excellence, we call the Golden Rule.' 'Stop,' said Teedyuscung, 'don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence, tell me what it is.' It is for one man to do to another as he would have the other do to him." That's impossible. It cannot be done, Teedyuscung immediately replied. Silence again ensued. Teedyuscung lighted his pipe and walked about the room. In about a quarter of an hour he came to his friend with smiling countenance, and taking the pipe from his mouth, said, 'Brother, I have been thoughtful of what you told me. If the Great Spirit that made man would give him a new heart, he could do as you say, but not else.' Thus the Indian found the only means by which man can fulfil his social duties."

Upon the Edge Pillock tract this remnant of the Leni Lenape nation, now but about 100 in number, continued to reside for many years.\* Their land was excellent for cultivation. They had a fine cedar swamp, and a water power and saw mill. They were contiguous to extensive hunting grounds in the Pine Barrens, Swamps and Forests, and within a day's journey of the sea coast where wild fowl and shell fish were abundant. The rights of fishing and hunting as secured by the treaty were freely used, and also the traditional right of felling timber and cutting basket stuff,† mentioned in the conferences, but not referred to in the written agreements. A number of comfortable dwellings were put up by the Province. A meeting-house was built of logs, which continued as a place of worship after their removal. Stephen Calvin, an interpreter at the Cross-

\*Is not this the first instance of an Indian settlement on a specified tract, by Government authority?

†Seguhshonvout, or Thomas King, said at the Easton Treaty, "You deal hardly with us; you claim all the wild creatures and will not let us come upon your land to hunt after them. This is hard and has given us great offence. The cattle you raise are your own, but those which are wild are still ours or should be common to both, for when we hunt the land we did not propose to deprive ourselves of hunting the wild deer or using a stick of wood to make a fire to cover a cabin, or a little wigwagoon, called also Egotchowen, said to Governor Bernard, "Brother, we are now thoroughly satisfied and we still retain a friendship for our brethren the English, and we desire that if we should come into your province, to see our old friends and should have occasion for the bark of a tree to cover a cabin, or a little refreshment, that we may not be denied, but be treated as brethren." Smith's History of N. J., p. 474.



wicks and Easton Treaties,\* was a schoolmaster. His son Bartholomew (who was placed at Princeton College prior to the revolution through the influence of J. Brainerd), followed him in the occupation and had as many white as Indian scholars. My grandfather, Samuel Allinson, who frequently visited the settlement, considered him an excellent teacher, and collected money of his neighbors to purchase books for the school. But the civilization established was of a low order. Persistent industry was not general and they did not become a thriving agricultural people. The tribal fee of land quenches individual enterprise. On the second of September, 1762, they petitioned the Assembly, stating that "their provision, clothing, and nails for building the year they came to Brotherton, amounted to £106, for which they were still in debt, and that their mill was lately burned," praying that the Province would pay the bill, as they had had reason to expect. Five Indians were called in and heard, but the petition was referred to the next Session and not then called up.

(To be concluded.)

For "THE FRIEND,"

### Friends' Writings Laid on the Shelf.

In this day when there is so much literature, some good, some indifferent, and it may be some bad, on our tables, I believe Friends' writings have in many places been laid on the shelf; and many of us, both older and younger, know not the priceless treasures contained therein. While the full soul loathes even dainty meat, or that comparable to the honey and the honeycomb, yet to the hungry and thirsty I believe there is much that will be as springs of water by the way. Yet I would not advise too much reading for, as in the outward, showers may cause the tender plant to spring forth abundantly, while abundance of rain may dwarf its growth or even destroy it; so I believe it may be with the heavenly. But let us meditate much that we may be able to adopt the words of the Psalmist: "My soul, wait thou only upon God, for my expectation is from Him." And as we read these writings and behold the beauty of holiness as seen in the lives of others, may we not only be able to say with Balaam when he saw Israel abiding in their tents: "How goodly are thy tents, O Jacob and thy tabernacles, O Israel!" "Let me die the death of the righteous and let my last end be like his." But may we say from a sincere heart, let me live the life of the righteous, (for as Balaam did not live the life of the righteous his last end was not permitted to be like his), that we may come into and feed on the green pastures and drink of the still waters of life.

E. E.

UPON the whole matter, employ thy thoughts as thy business requires, and let that have place according to merit and urgency, giving everything a review and due digestion; and thou wilt prevent many errors and vexations, as well as save much time to thyself in the course of thy life.—WM. PENN.

\*Smith, p. 458.

## OUR YOUNGER FRIENDS.

### THE ROSE QUILT.

My mother made a patchwork quilt  
When she was seventeen,  
With roses of red calico,  
And leaves and stems of green.

A thing of beauty it was deemed,  
And still it is to see,  
For when her quilts were portioned round,  
This one came down to me.

I keep it as she used to keep,  
In rose-leaves laid away;  
And only bring it forth to grace  
A favored festal day.

But sometimes, in the rainy spell,  
When orchards are in flower,  
I spread it on my chamber bed  
To while a lonesome hour.

And as I trace her handiwork,  
In stitches fine and true,  
And think how patiently she toiled  
Those maiden moments through;

That the flower and leaf might stay beyond  
The span of her own days,  
I think that in her self-set task  
She won a meed of praise.

For who of us, in song or book,  
Dream to outlast the hours  
When twenty springs have swept our graves  
As lives her patchwork flowers?

CORA A. MATSON DOLSON.

DON'T STOP FOR THE THORNS.—"Well, I declare!" exclaimed one of a dozen berry pickers. "If Maud hasn't filled another basket! Her row must be a good one." "O, no, it isn't," replied another girl; "for it was all picked over day before yesterday. It is just because she doesn't stop for the thorns, that's all."

"Well," said the other, impatiently, "I am glad I can wear gloves and don't have to tear my hands out for a few pennies." Of course, Maud paid her way to college that fall. The other girls didn't. Why? Not because they didn't have any chance. Such is human nature. A great chance came to Maud that summer in fruit and berry picking. She saw it, and, although it was a way of thorns and pain and inconvenience, she was strong enough and brave enough to go ahead and win.—Selected.

AUNT HEPSEY'S RECIPE.—"Mother," said Emily Rand, slowly, as she placed an empty jelly tumbler and unsoiled napkin on the dining-room table, "you haven't any idea how much I enjoy going up to Aunt Hepsy's."

"Did she seem as bright and well as usual, dear?" asked her mother, anxiously, as she hurriedly laid the cloth for the noon-day meal.

"I think so, mother, and she was delighted with the bread and jelly."

"I imagine Aunt Hepsy's gratitude, which is always so genuine, is the secret of my little girl's pleasant visits there, isn't it, dear?"

"No, mother," replied Emily thoughtfully, as she took the knife tray from her mother's hands; "it isn't that, for when I don't have anything for her it's always the same. It's her beautiful face that at-

tracts me; and when I come away I always feel—why, I can hardly express it—but guess, sort of purified. I wish I had such a sweet face, for then everybody'd love as they do Aunt Hepsy."

"You can have such a face, dear, if you follow Aunt Hepsy's recipe."

"Recipe, mamma? Why that seems very strange. She doesn't do anything to make her have such an attractive face—couldn't she do that?"

"She certainly does, Emily; and it's recipe my own little girl may follow will like results. It's to think beautiful thoughts and beautiful thoughts make a beautiful face. The face, dear, is the mirror of the soul, and what the soul thinks the face expresses. Never allow yourself to think sad and disagreeable thoughts, but only think which are pure, unselfish, and sweet, and time my little girl's face will be just as beautiful and attractive as dear Aunt Hepsy's.—Exchange.

"WHAT'S COME OVER MURRAY?"—Facing recently about the Presbyterian Brotherhood with a very alert-minded pastor, said, "Should one hundred young men approach one hundred pastors each with a question, 'What Christian work can I do there would be one hundred pastors at their ends, and one hundred unsatisfied young men. No earnest young man would be satisfied with the answer the average pastor would make to that question, and the average pastor cannot answer it, for he does not know how.'" "Let me tell you a story," was the reply. "A young man came to me recently, asking that very question. I said to him, 'What time do you rise in the morning?' 'At half-past six,' was the answer. 'What time do you have breakfast?'"

"Go to the offices where I work." "What do you do there?" "Work steadily until twelve o'clock." "What do you do then?" "Go to lunch." "What do you do next?" "Work steadily until half-past five or six, and sometimes later." "What do you do next?" "Go to supper." "What do you do next?" "Read the paper, or sometimes go to a concert, or lecture, or a play. Too tired to do much. Loaf around home generally." "What do you do next?" "Go to bed." "Is that sample of every day?" "Yes, of every day." "When would you do Christian work, I gave you any to do?" "I don't know, Murray," I said, "God has so placed you, filled your day, that you don't see when you would get time for Christian work, and don't see. I think God does not mean for you to add any Christian work to your daily burden." Murray looked at me a moment and said, "I guess that's so," and he rose. "Wait, Murray," I said; "are there other men employed where you are?" "Yes, many," he answered. "How do you do your work; as well as the rest, or more poor or better?" "Oh, as well as any of them, thank." "Do they know you are a Christian?" "Why, yes, I suppose so." "Do they know you are anxious to do Christian work?" "No, I don't think they do." "See here, Murray, here's Christian work you can do; start tomorrow. Do your work better than you



er did. See what needs to be done as you never did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by living. Get in a helpful word here and there. Let some fellow to drop his oaths. Get one fellow to drop his beer. Show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live with God's help. I think that is the Christian work that needs to be done on a big scale. Try it. Will you?

He thanked me, said he had never looked at the question from that standpoint before, and went away.

"Six weeks after I met the superintendent of his department in the offices of the great corporation where he worked. He said, 'Isn't Murray one of your men?' 'Yes,' as my reply, 'why?' 'What's come over Murray?' he said. I could only say, 'I don't know.' I didn't know anything had come over him. 'Well, there has. He's the best work in the whole force and has developed to that in the month past. He's the best influence about the whole place. The men notice it. There's a different atmosphere in his department. He's a Christian now, quiet, earnest and full of a spirit that parts itself to others. Something has come over Murray!'"

That was the pastor's story. We think the solution of the much mooted question, what can men do for Christ was reached by that pastor in that one case. When the members of Young Men's Clubs begin to live in the circles where God has placed them, the Christian life up to the measure of their power, there will be more real service done by Christ than this generation has seen. The brotherhood that brothers up to un-rottened men in everyday life will accomplish more for Christ than any number of brotherhoods whose end is met by contributions and by-laws and meetings and addresses and banquets and longings for opportunities to do Christian work; what they know not, where, they know not, when, they know not.—RICHARD S. HOLMES.

As to I. TIM.: V. 10.—Not only do women rear up children, but *children bring up women*. They strengthen, broaden, and open their whole lives. The energy that before was spent upon trifles and fancy-work, finds a more healthful and more useful outlet in bending in tenderest affection over the suffering and helpless, ministering to the wants of those who do not even know the hand that feeds them, bearing with their petulance, entering their waywardness, wiping away their tears, and comforting them in all their sorrows.

The man who has never trained his own children in the fear of God, who does not know how "a father pitieth his children," who, if he denied the blessing of offspring, as never reached out the hand of sympathy and love after some homeless child, is, according to the Scriptures, thereby debarred from exercising the pastoral office in the church of Jesus Christ.

CONNIVANCE makes us parties to error.

### The Place of Natural Abilities with Spiritual Life.

WARRINGTON,  
SECOND MONTH 13th, 1770.

Samuel Fothergill to S. L.

Thou hast been very frequently the companion of my mind since I saw thee last, with hope and secret fear so tempered together, as furnish me with a solicitude on thy account, distinguished from what I have felt for almost any other. And as I believe the Lord of all our sure mercies hath caused his blessed day to dawn upon thee, and I trust hath engaged thee sincerely to walk in it, permit me, from the motions of affection stronger than nature suggests, to offer thee such hints as occur to my mind. My hope is raised in this confirmed belief, that He who is the restitution of all things, and ever equal to perform his own work, hath visited thee for this end, even thy redemption, and hath measurably prevailed with thee to avow his work, by a degree of submission thereto. He is the Lord of perfection himself, and would make his sons and servants like Him; would beautify them with his salvation, and make them strong for Himself. I am unquestionably assured He would thus work effectually with and in thee, to establish his own kingdom in thy heart, and bless, not only with the glimpse of his salvation, but the stability thereof, and dignify with a possession therein forever.

But what are the terms on which this treasure is attainable? They are expressed in the term redemption, that most necessary work for all men, without which there can be no possibility of admission amongst the saved of God. Here many have fatally stumbled, and turned back at the hard, yet true, sayings of Christ, to be reduced to death, and even annihilation, to the varied corruptions of flesh and spirit, that the old man with all his works may be put off, and the new man, Christ Jesus, put on; it is, indeed, putting the axe to the root of the tree, and alas! the place where many have gone sorrowfully away.

Here my secret, painful fear respecting thee hath kept my heart awake at times in prayer for thy establishment and perfect safety. Thou art favored with a good understanding, mayest thou wait to have it replenished with best wisdom, nor admit a thought that He who hath the key of David hath delegated it to the wisdom of flesh and blood. In Him are hid the treasures of wisdom and knowledge, and He will be inquired after and sought to to open them. It was, and is, a truth of undeniable authority, that it is hard for a rich man to enter the kingdom, whether in affluence of riches, or superiority of understanding. The reason seems obvious—they have a tendency to lead from a single dependence on Him who fills heaven and earth with goodness and truth, and demands the tribute of love and obedience from all. No eye but that strengthened by faith can pierce through the clouds which cover this lower system, and intercept the prospect of more excellent riches on high. But the eye opened, by Him who gave sight to Bartimeus, sees its own weakness, and the

imperfection of all that is finite; and looks with suitable expectation to Him who is Infinite—his help in time, and his song forever.

I beheld thee on a slippery sea of glass, yet mingled with fire; there is ability to stand thereon, and thereby be purified, but not consumed. Have a care of thy steps; wait to have them directed right, and they will issue in peace. I see thee surrounded by foxes, which want to nip the bud of that vine, which the Lord of the heritage hath planted, and which, if properly cultivated, and vigilantly guarded, will bring forth grapes productive of wine, even that wine which makes glad the heart of God and man. Methinks I see thee at times, allured by the attractions of Divine love, to a total surrender of all to the ever worthy Sovereign; at other times, irresolute and wavering, reluctant about parting with the honors and greatness of this world and its vain applause, even for his sake, who, for thine trod the wine-press alone, and suffered his sacred head to be crowned with thorns, to which of proper right, belongs the diadem of heaven.

Sometimes, the painful soliloquy may run on this wise—I will tread the middle path, and walk in all the lustre of moral rectitude, blameless to the most scrutinizing mortal eye; and—"Are not Abana and Parphar Rivers of Damascus, better than all the waters of Israel?" Cannot I be clean enough by washing in them? Here mystery Babylon presents itself, a transient rest, procured at less price than the rest of Zion, and lulls, by its deception, the unwary pilgrim into a rest short of the true rest.

Peradventure, at other moments, distressing apprehensions of thy own imbecility may so prevail as to discourage and afflict, and perhaps, suggest a diffident thought, as though victory was not attainable, and thence the unwearied enemy would draw conclusions to drop the warfare, and content thyself with thy inevitable lot. Under all these besetments who can stand, and stand fast without fainting? The armor of our defence, human resolutions and conclusions, will vanish into empty air. Innocence towards God, as well as man, is impenetrable armor, and unmixed sincerity is the white linen of the saints. Samson never met with more timely, substantial relief, than from the fountain proceeding from the jaw-bone of an ass; he cast it away at Ramath-lehi, but found it again at En-hakkore.

My soul craves thy help and safety, may the Rock of Israel be thy refuge, and may thy mind be established in covenant with Him. All earth will vanish, its glory be like a dissolving bubble, its connections be fleeting as a dream; but the soul which patiently bears the turning of the redeeming Hand, and leaving momentary things, cleaves to that which is eternal, will be supported and know its riches to be unchangeable in their nature, and eternal in their continuance.

Let the warmth of my heart plead my excuse for the incorrectness of my style.

I write because I feel, and to be felt, and not for amusement. Farewell, dear S.; remember, life is short, its business arduous, the prize immortal glory, the failure eternal misery.

## MY FATHER'S WORLD.

This is my Father's world,  
He shines in all that's fair;  
In the rustling grass I hear Him pass,  
He speaks to me everywhere.

This is my Father's world,  
From his eternal throne,  
He watch doth keep when I'm asleep,  
And I am not alone.

This is my Father's world,  
Now closer to heaven bound,  
For dear to God is the earth Christ trod,  
No place but is holy ground.

This is my Father's world,  
A wanderer I may roam,  
Whate'er my lot, it matters not,  
My heart is still at home.

This is my Father's world,  
O let me ne'er forget  
That, though the wrong seems oft so strong  
God is ruler yet.

This is my Father's world,  
Should my heart be ever sad?  
The Lord is King—let the heavens ring;  
God reigns—let the earth be glad.  
MALTBIE D. BARCOCK.

## TEMPERANCE.

A department edited by EDITH BARDSEY BELLOWS, 511 Macon Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

THE liquor traffic is entrenched in the customs of society—go out after it, then, with the pledge of total abstinence for others' sake. The liquor traffic is protected by the people's ignorance—go after it in the schools with a 'Thus saith Nature, thus saith Reason, thus saith the Lord.' The liquor traffic is safeguarded by the law—go after it into legislature and parliament, and give them no rest for the soles of their feet till they give you better law than you have yet achieved."—FRANCES WILLARD.

ATTEND THE PRIMARIES.—We have said much in the past about the importance of good citizens attending the primaries. This advice cannot be repeated too often, nor with too great urgency. While the success or failure of local option will not be absolutely determined by any means at the primaries on April 11th, because still larger opportunities will follow at the election in November, yet it will be the height of folly for any man who believes in local option to remain at home on April 11th and permit the liquor men to make the ticket of the party with which he has usually voted. If every man who believes in local option will be at the polls on that day, and do his full duty in supporting only the candidates for the Legislature who will work and vote for a local option law, we will have already won the battle of 1909 on April 11th of this year.

There is one danger which needs to be guarded against. Wherever the fight is hardest in one political party as between wet and dry candidates, the liquor men will undoubtedly work the scheme of piling up votes for the wet candidates from the liquor sympathizers of the opposite party, and unless steps are taken to challenge these in every instance there will not be a fair con-

test of strength on the question. No man can vote a party ticket at the primaries if challenged who does not swear that he voted for a majority of the candidates of that party at the last preceding election. Let our friends be on hand, to a man, to do their full duty, but let them be just as active in seeing that opposition men who are not entitled to vote are prevented from casting their ballot for that ticket.—*Keystone Citizen*.

DRINKING HEALTHS AND TOASTING.—The *Public Ledger* having given an account of a banquet to Doctor Watson by the Alumni of a reputed Quaker institution, an entertainment at which graduates sang, "Let every fellow come, fill up his glass and drink the health of his glorious class," leaves me at liberty to point out that this practice is derived from heathenism. This hobnobbing to others, so provocative of drinking, is a custom which ought to be given up. The use of it seventy-five years ago and since at public entertainments has brought about much drunkenness. I remember then, at one of the early meetings, called to promote temperance, my father told us that out of a class of thirteen boys he was the only one who was not laid in a drunkard's grave. At that time the teaching was that there was as much nourishment in a pint of porter as in a loaf of bread, and the early efforts of temperance reformers were directed to restraining the quantity taken by a pledge, but it being soon learned by bitter experience that if you gave the appetite for strong drink an inch it would take an ell and could not be thus brought under control. After floundering about with temporary pledges without good results, father announced the pledge of total abstinence, on the axiom that if you avoid or refuse the first glass you will not take the second.

In the life of John Roberts, an early Friend, when Squire Masters, taking him by his hand, said, "Now, old schoolfellow, I hope you will drink to me." John Roberts replied: "Thou knowest it is not my practice to drink to any man; if it was I would as soon drink to thee as to another, being my old friend and schoolfellow," explaining himself thus, "For me to drink to another, and drink the liquor, is at best but a compliment, and that borders on a lie." This occurred nearly two hundred and fifty years ago, and since then much light has been shed which renders us more responsible. Now we want the saloons closed, so as to take the occasion to stumble or fall out of a weak brother's or sister's way, and blessed be God for the success attending the reformers' efforts—one State after another getting in line to protect its weak ones by prohibition of the manufacture and sale of all intoxicating drinks.

MALVERN, Pa., First Month 29, 1908. A. FISHER.

VOTE AGAINST THE RUM TRAFFIC—EVEN IF SURE OF DEFEAT.—For these reasons:—  
1.—By doing so you express your opinion of the iniquitous business.  
2.—You preserve and increase a right sentiment on the subject.

3.—Your vote attracts public attention to the question.

4.—It is the only way to avoid being partner in the business and its profits. A license fee is a dividend between the retailer and those who license him. No any man vote to license gambling saloons, houses of ill-fame to reduce taxes? If r why not? No reason can be given who does not show a vote for no-license or prohibition right.

5.—Under all forms of license the people have every facility to get drunk, and young every temptation to drink. License is practical "free rum." Prohibition enforced could be no worse. But it prope forces the business and keeps our ha clear of the price of blood.

6.—But "no-license" does greatly e barras and restrict the rum traffic, social and financially and politically, even when is feebly enforced.

If not, why does the rum interest—cluding the brewers—make such desperate efforts and pour out rum and beer; countless sums of money to defeat it?

7.—Voting when success is uncertain, steadily and persistently, year after year, the only way to make success possible, certain and permanent. Any other success may prove to be "legislation in a hurricane."—*Christian Advocate*.

"I have looked into a thousand homes, the working people of Europe; I do not know how many in this country. I have tried to find the best and the worst; and while, as I say, the worst exists, and as bad as under any system, or as bad as in any age, I have never had to look beyond inmates to find the cause; and in every case so far as my observation goes, drunkenness was at the bottom of the misery, and the industrial system or the industrial conditions surrounding the men and their families."—CARROLL D. WRIGHT, U. S. Com. of Labor.

In a book entitled "The Black Staff" George R. Senis, staff correspondent of *London Tribune*, details a most terrific indictment of the liquor traffic as it is related to cruelty and crime against children in leading cities of England. The facts stated are detailed without exaggeration and come home with tremendous emphasis every thoughtful reader. In closing volume the writer sums up his investigation with this significant paragraph:—

"WE CAN LEAVE POVERTY AND ENVIRONMENT AND THE HOUSING QUESTION OUT OF THE ARGUMENT, FOR I SHALL HAVE WRITTEN IN VAIN IF I HAVE NOT PROVED THAT POVERTY AND HOUSING CONDITIONS ARE NOT LARGELY RESPONSIBLE FOR THE EVIL.

"The home conditions are in most cases of child neglect vile, but they are of parents' own making. We have therefore to recognize the dominant fact that WHEN CHILDREN ARE CRUELLY NEGLECTED there is 90% of the cases a history of habitual intemperance in one or both parents."

"A NATIONAL INSANITY."—"At the present time there is a great outcry for improv-

ditions in our cities. We are told that children must be better housed, better clothed, better fed, and we are led to infer that the only way this change can be produced is to be by taxation. Children do not have playgrounds, therefore tax the economical and industrious citizens to pay for them. Children do not have the clothes to go to school, therefore tax the economical and industrious citizens to buy them clothes. Children live in squalid and infected homes, therefore tax the economical and industrious citizens to furnish lunches and other meals at schoolhouses. Children do not have money enough to buy books, therefore tax the economical and industrious citizens to purchase books for them. But who are these children who dwell in these homes, who live in these rags, who have no place to play and no fitting food to eat? They are the children of the saloon traffic. They are to be beggared by it as long as it continues. This has been the past, it is the present, and it is certain to be the future.

"We are establishing homes for boys in our great cities. They are very costly—the maintenance of them requires large sums of money annually. Every one knows that as these homes are needed because parents sink up their earnings in liquor shops. Every one who has studied the situation knows that the supply of homes can never overtake the demand. The taps are flowing, the distilleries, wholesale houses, all are sending their deadly grisly day to the mill."

"If we were not one of the richest and most fortunate people on the globe, this madness would have beggared us long ago. Our fruitful fields, our teeming lakes, rivers, seas, our mountains, stored with useful and precious metal; our people, alert, enterprising and industrious—these have enabled us to withstand the fearful drain and to live. But he is a foolish man who supposes that at this national madness, this criminal anarchy can continue indefinitely without destroying the nation."—C. A. BLANCHARD, *the Chicago Daily News*.

The United States Census for 1900 shows that the liquor traffic returns to labor about 10 per cent of every dollar of product and pays out twenty-eight cents of each dollar back to the farmer and producer for raw material, while seven leading industries, namely, boots and shoes; clothing, furniture, hardware, woolen, worsted goods, and cotton goods, turn an average of twenty-three cents to labor and fifty cents for raw material out of each dollar of proceeds.

This means that if the \$1,400,000,000 spent at retail for intoxicants, were turned to the other industries specified, this \$1,400,000,000 would (1) return to labor \$322,000,000 in additional wages, and at the average rate in many industries of \$400 a year to each person, would give steady employment to 855,000 more persons; and (2) would, based upon the same figures, if spent for the products of the seven already specified industries return \$700,000,000 to the producer for raw material instead of less than \$400,000,000 now the proportion returned by the retail liquor trade.

But some will ask, "What could we do with all this new material? Where could we find a market for it?" The market is everywhere; wherever there is a drunkard or a drunkard's wife or child. Stop the drain of wages into the saloon, and these hosts would have a chance to be well fed, well clad, well housed. Adequately to feed, clothe, and house America's poor out of their own honestly earned wages would exhaust all the stored supplies in the nation within less than a twelve month, and drive every factory and farm with a rush to meet the new demand.—*Associated Prohibition Press*.

### Bodies Bearing the Name of Friends.

A conference of Friends of the meetings of Chester County and of the particular meetings of Springfield, Middletown, Chester, Concordville, Christiana and Wilmington, will be held under the auspices of West Chester Friends' Reading Circle, in the meeting house on Chestnut Street, West Chester, on Friday, Fourth Month 16th, 1908. The afternoon session will begin at three o'clock, closing about five. Supper will then be served in the school house adjoining. The evening session will convene at seven. A cordial invitation is extended to Friends within the limits designated, and those who expect to attend are requested to notify the Secretary.

MARIAH F. SAVERY.

West Chester, Pa.

Program.—Afternoon Session, 3 P. M. 1. Introductory Remarks, Francis R. Taylor, West Chester; 2. What I am a Friend, Deborah P. Chambers, Toughkenamon; 3. What we may learn from the Factory Hand, George B. Confort, West Chester; 4. Effect of Industrial Changes on Meetings, Alice Edge, Downingtown; 5. The Indulged Meeting, Robert W. Balderston, Kennett Square; 6. The Isolated Meeting, C. Blanche Moore, Christiana; 7. Opportunities of Friends for United Philanthropic Effort, J. Edgar Rhode, Wilmington; 8. Influence of Quakers in Modern Life, Annie E. Windle, Calm, Evening Session, 7 P. M. 1. The Church and the Individual, J. Hervey Dewees, Paoli; 2. The Spirit of Every-day Worship, Arthur R. Pennell, Wawa; 3. Friends' Dress, Ann Sharpless, West Chester; 4. The Friends of Haines, W. G. Grier, West Chester; 5. The Wider Outlook, Alfred C. Garrett, Germantown.

JOHN B. GARRETT and JOEL CADBURY attended the meeting at Coatesville last First-day.

JOSEPH ELKINTON last week returned from a second recent visit to the Tunesassa Indians.

WILLIAM C. COWPERTHWAIT and WM. B. EVANS were in Baltimore last First-day, pursuant to their contract with the Society Monthly Meeting, some of whom reside in that city.

FRIENDS contemplating summer residence in the country, would do well to select the neighborhood of a Friends' Meeting, especially one of those smaller meetings to whom their family's presence would be felt as an encouragement and some increase of fellowship. Such a location is found, for instance, in the neighborhood of Pottstown meeting, where the Editor knows of a desirable cottage of four sleeping to be had on the attractive grounds of one who belongs to the meeting. There may be other such situations elsewhere, but let us give Friends' neighborhoods the preference.

We have received the following for publication:—Some Friends will be interested in learning that the our Friends' boarding school in the limits of the old Virginia Yearly Meeting is Corinth Academy, Conley, Va.

The school is situated in the midst of a large farming section and has a marked influence on the surrounding country. The Trustees, at a great pecuniary sacrifice, are maintaining a high course of instruction at the school.

Corinth Academy is much in need of funds in order that the work of the Institution may be carried on successfully.

Those interested in giving the School financial assist-

ance, may address Edward J. Raiford, Treasurer, Conley, Va.

Edgar T. Snipes, principal, will be glad to correspond with parents who desire to have their children attend Corinth Academy.

"WHY QUAKERS DO NOT USE WATER BAPTISM."—In his little book, entitled "Why Quakers Do Not Use Water Baptism," E. H. Parish deals with the subject in a vigorous and thoughtful way, which cannot fail to be of interest, not only to Friends, but to many others; for to suppose that all but Friends are well satisfied with the subject, is wide of the mark.

In reference to the origin of water baptism, the writer holds that it was not new in the time of Christ, that it was of Jewish origin, and had a definite mission under the law, and supports this claim by convincing references to Scripture and history. He contrasts the Old Covenant with the New, and in parallel quotations which are very suggestive, shows that each type in the Old Covenant such as sacrifice, atonement, passover, circumcision, incense offerings, and baptism, has its antitype in the New Covenant.

The baptism of Jesus, the Great Commission, the baptism passage in the Epistle of Peter, the position of Paul and the practice of the Apostolic Church, are all discussed fully. Greek literature is cited to show the common use of the word "baptize" aside from any reference to water, and passages from history are used to sustain the Friends' position and to prove that it was by no means a novel thing in the history of the Christian Church.

Although the subject is not exhausted, it is treated more fully here than in any other work known. Some may think that too much stress is laid upon the Greek proposition, and some may not agree with every conclusion, but the book will doubtless prove a mine of information and a help to many Friends, as it is not too much to expect that inquirers will be convinced by it. Many words are explained, and the meaning of the text is clear, and a wide circulation should be given to this painstaking and effective work of E. H. Parish; and it is to be hoped that it will prove a means of encouragement to our people to further investigate the positive side of the question, and devoutly inquire into what really are the Quaker sacraments.—ELLSON R. PUROY, in *Western World*.

### Westtown Notes.

"Recreations" was the subject of an address to the boys by Thomas K. Brown on First-day evening, and Mary K. Williams read and talked to the girls about the Shackletons of Ballitore.

Robert F. Engle gave an interesting lecture on Mexico City last week to the "Union," showing a remarkably fine set of lantern slides illustrating his visit in that country.

The teacher and girls of this year's cooking classes gave a reception to the Faculty on the afternoon of the 26th ult. The appearance of the cooking-room was quite effective, the refreshments representing a few of the things the girls had learned to make excellent, and the whole affair pleasant and successful.

The Alumni Natural History Committee held a meeting on Sixth-day evening of last week at which William B. Evans spoke on A Lumber Camp in Winter as he had seen it. The next morning an early-bird walk was taken under the management of the visitors present, who were Louisa M. Jackson, William B. Evans, Joseph Stokes Evans and Ruth M. Russell.

In addition to the "Union" which meets weekly throughout the School year, there are several library societies which have been at work this term. The "On-away," the "Tyronians" and the West Hill Library Society includes in their membership practically all of the girls who do not belong to the "Union." The "W. C. P. S.," the "Congress," and the 73 Literary Society are carried on by boys about half of whom are not "Union" members.

Spring sports and games are now well started. Boys are practicing their field sports, as well as playing baseball, tennis, and cricket, while the girls are beginning tennis, their first sport. The National Athletic Union is in service again after a few months' rest and the pupils are enjoying swimming once more.

### Gathered Notes.

A MAN WHOM THE KING OF ITALY DELIGHTED TO HONOR.—Domenico D'Allessandro from Italy reached Boston with a few dollars in his pocket. He had to have work immediately and got it, carrying a load on his sturdy shoulders. Almost immediately he found it

difficult to retain employment as an Italian laborer without sharing his earnings with the padrones to whom builders went for their unskilled labor, and who herded their less intelligent competitors like cattle while taxing them exorbitantly. D'Alessandro immediately declared independence of the padrone system, and managed to keep all his earnings for himself. Others followed his example. He helped them cast off the yoke. They developed into an organization whose guidance demanded all his time, and he left his wife and children in better education and better homes for their families. D'Alessandro was never armed. He pointed out the danger and folly of it, and induced his followers to abandon weapons, though the padrones carried them. The name and fame of Domenico D'Alessandro became very familiar to all his ministers. On the evening of Third Month 9th, there was a crowded meeting of the Boston Italian God Carriers' Local Union, at which the Italian Consul requested D'Alessandro to be present. There he read a letter from the Minister of Foreign Affairs at Rome stating that on account of his countrymen the king had been pleased to create him a Chevalier of the Order of the Crown of Italy. This is an honor which many Italian millionaires and distinguished men of letters and science court in vain. In this case it is a king's recognition of services and of character.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—A decision has lately been rendered by the Supreme Court of the United States, the effect of which is to render invalid certain laws affecting railroads enacted in Minnesota and in N. Carolina, which imposed enormous fines upon railroad companies. The principle is laid down in this decision that "the jurisdiction of the Federal courts is exercised only where the State enactment is alleged to be a violation of the Constitution of the United States, and in such case it is proper for those courts to take jurisdiction equally with State courts, as the Constitution of the United States by its own provisions, is the supreme law of the land, anything in any State Constitution or law to the contrary notwithstanding, there is no usurpation of jurisdiction in any event."

President Roosevelt sent a message to Congress on the 25th ult. in which he renews his recommendation for the immediate re-enactment of an employers' liability law, and draws attention to the fact that the bill is in the Supreme Court. And says: "In the modern industrial world combinations are absolutely necessary. They are necessary among business men, they are necessary among laboring men, they are becoming more and more necessary among farmers. The business man will be protected, and the property of the merchant, the farmer and the wage worker. As regards all alike, the right of peaceful combination for all lawful purposes should be explicitly recognized. It has now become important that there should be an amendment of the anti-trust law, because of the uncertainty as to how this law affects combination among laboring men and farmers." He also says: "Nothing should be done that would legalize either a blacklist or a boycott." And also: "Child labor should be prohibited throughout the nation. At least a model child-labor bill should be passed for the District of Columbia."

An American automobile has lately made the journey from New York City to San Francisco, over a distance of three thousand, eight hundred and thirty-two miles in about forty-two days.

Orders have lately been issued by the Philadelphia and Reading Coal and Iron Company for a general resumption of work in all of its thirty-four collieries and ten washeries. The order gives steady employment to more than fifteen thousand men. It is to take effect on Fourth Month 1st. Officials of the company have stated that they intend to keep their operations during the entire summer and until cold weather makes it absolutely necessary to obtain the maximum of output.

The Maryland legislature has passed a law to prohibit practice as "healers" by Christian Scientists unless they have diplomas in medicine. Postmaster-General Meyer has issued an order annulling the second-class mailing privileges of *La Question Sociale*, a publication issued by an alleged anarchist group at Paterson, N. J. Translations made by the Department show that nearly every word of the paper was devoted to inciting and defining violence, riot, arson, murder and assassination. The deeds of violence committed by anarchists were commemorated in its columns.

The Assembly of New York has passed by a decisive majority the bills designed to abolish the legal protec-

tion of gambling at race-tracks in this State, in accordance with the recommendation of Governor Hughes, in his second annual message to the Legislature. These bills are yet to be acted on by the Senate.

It is stated that the U. S. Government is working vigorously for the suppression of anarchy. Wherever possible, the full machinery of the Federal Government will be used to bring to justice perpetrators of outrages. Criminals may be deported to their own countries. Such deportations have increased recently, and many of the men sent back were suspected of being enemies of organized government. Third Assistant Postmaster-General Lawlis is having translations made of several papers published in foreign languages as a means of detecting their authors and their antagonistic to organized government. If they are they will promptly be denied the use of the mails.

The State Department of Agriculture at Albany, N. Y., in a statement prepared for use in connection with a bill introduced in the Assembly, asserts that during the past three years 57,000 immigrants to the number of 1,076,403 took up their residence in New York State. This large foreign element, it is declared, is in danger of becoming a source of weakness and the people of the State and nation demand some measure of relief. It is also stated that in August, 1907, the population of the State to their native home savings estimated at three hundred million dollars, which, had they been informed of conditions in this country, would have remained and been invested here.

A despatch of the 23rd from Washington says: "Benning track, which has been about to continue to the House of Representatives is concerned. That body, by a vote of seventy to one this afternoon, amended the anti-gambling laws of the District of Columbia so as to extend them to the territory in which the Benning track is located. The Supreme Court of the District recently held that the Benning track was more than one mile from the boundaries of the city of Washington."

A new method of obtaining power for railroad purposes has been lately adopted in the construction of the private car, "Irene," which the promoters of it say has a maximum speed of seventy-five miles per hour, its normal speed is fifty-five miles an hour. Its motive power is gained from a combination of gasoline and electricity. No powerhouse or overhead wire is necessary, as the car generates its own power. Fuel is burned in a gas engine, and the heat is used to generate electricity, which is carried into a storage battery for use as may be required. It is claimed for this method that it has advantages over every other means of locomotion in ease of generation, durability, speed limit, and absence of rough motion. Pennsylvania R. R. officials, it is said, intend to submit a bill to the State to test and condition of service with a view, if it proves satisfactory, of introducing it on their lines. The "Irene" weighs fifty tons, is built entirely of steel and is sixty-six feet over all. Its interior is comfortably fitted up.

FoRKING.—In furtherance of the campaign to secure the right of suffrage for women, suit agents have resorted to kite flying in London, the kites bearing in large printed letters the words, "Vote for Women." Public attention has been attracted to this ingenious method of advertising the movement.

Announcement of President Roosevelt in excluding anarchists from this country has been viewed with great satisfaction in Italy, and it is stated from Rome that the Government authorities will co-operate in every way with President Roosevelt in his campaign to prevent the departure of whomsoever has the least stain on his record by refusing passports. The Government circular to all prefects of the kingdom has given stringent orders on the subject. The trouble is that undesirable emigrants manage to sail from non-Italian ports, and information received here states that once in the United States these criminals become especially dangerous to the Italians, who are unable to test home Government for protection, but Italy cannot interfere.

A despatch from Venice of the 25th ult. says: "Emperor William of Germany, accompanied by the Empress Augusta, one of his sons; Princess Victoria and her daughter, a numerous suite, arrived yesterday from Berlin. The imperial party was given a warm welcome by King Victor Emmanuel, Foreign Minister Tittoni, the authorities of Venice and the Venetian people."

At Oaxaca, a town of fifteen thousand inhabitants in the State of Guerrero, in Mexico, was nearly destroyed on the 26th ult. by earthquake and fire. No loss of life is reported.

It is said that the highest authorities in China have given the sanction to an experimental decrease in the

importation of opium, which has been agreed to Great Britain. The experiment will extend over three years, and it is determined to determine the effect will have on domestic cultivation and the use of opium. If it proves successful, measures will be taken to continue the regulation. A further regulation of the opium has been ordered, and appeals have been made to the nation at large to abandon its use entirely.

#### NOTICES.

**FRIENDS' LIBRARY,** 142 N. Sixteenth Street, Philadelphia, is desirous of collecting and preserving purposes of reference and future historical records, books and pamphlets relating to the Society of Friends, or written by its members; and also addresses, publications and annual reports issued by Friends' Meetings and Associations.

Any Friends, who have such material, both of old and recent times, and who wish to dispose of it in any way, may communicate with

MARY S. ALLEN, Librarian.  
Third Month 20th, 1908.

**WANTED.**—A young man, married or single, to take charge of grounds, garden, etc., at a Summer Home for Children.

Address COMLY B. SHOEMAKER,  
603 Harrison Building,  
Philadelphia

**WANTED.**—Young woman Friend desires posit as home or traveling companion or as secretary.  
Address "A," Office of THE FRIEND

**WANTED.**—By an experienced young woman Friend a position as travelling companion, governess or mother's helper.  
Address "J. L.," Office of THE FRIEND

**WESTWORLD BOARDING SCHOOL.**—The stage meet trains leaving Broad Street Station, Philadelphia at 6.48 and 8.21 A. M., 2.38 and 4.31 P. M., other trains will be met when requested; stage fare fifteen cents after 7 P. M., twenty-five cents each way. To be paid by telegraph, wire West Chester, Bell Philadelphia.

WM. B. HARVEY, Superintendent

**WESTWORLD BOARDING SCHOOL.**—The Spring Term begins on Second day, Fourth Month, 1908. Applications for admission should be made at once.

Parents who wish to send children as new pupils the Fall Term should apply early this spring, especially those desiring assistance from the scholarship funds.

WM. F. WICKESMAN, Principal,  
Westwold, Pa.

**DIED.**—On the twenty-third of Second Month, 1908, at Salem, Ohio, IDA A. SATTERTHWAIT, wife of Will D. Satterthwait, in the fortieth year of her age. Though her sickness was of short duration, and the change came rather suddenly, yet her friends felt to have the comforting assurance that her end was peaceful. She was born on the fifteenth of First Month, 1908, at home in Philadelphia. MARTHA T. COX, aged eighty-five years. A member of Germantown Meeting. Ever thoughtful of others' welfare and always desiring to found doing her days' work while it was day, we believe she has entered into rest prepared for those who love and serve the Lord.

—, on Third Month 8th, 1908, at No. 19 S. Ellis Place, Brooklyn, N. Y., REUBEN HOWES UNDERHILL in the seventy-seventh year of his age. A member New York Monthly Meeting, and a former pupil Westwold School for several years.

—, on Second Month 26th, 1908, LUCY RICHARDSON TATUM, in her eighty-fourth year. A life-long member, and beloved elder of Wilmington Monthly Meeting of Friends, Delaware. Though unable to attend meetings of later years, this dear Friend retained a deep interest in all the affairs of the Society at large and in the spiritual welfare of the members of her own meeting. The resignation and cheerfulness with which she bore the severe bereavements which were her portion, and the infirmities of age, as well as her loyal qualities of heart and mind, endeared her to a large number of her young friends. Those who were favored to be with her during the closing days of a long life, had abundant evidence of the peace which she felt in her near approach of death, and could add the language of the Apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ"

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FOURTH MONTH 11, 1908.

No. 40.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,

NO. 207 WALNUT PLACE,

PHILADELPHIA.

South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

NO. 140 N. SIXTEENTH STREET, PHILA.

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

"KINDNESS without truth is not kind;  
truth without kindness is not true."

HOWEVER great thy losses may be, thy  
Father and Provider is as rich as ever.

In seeming to withhold some things for a  
reason, He is providing that which is far  
better,—a wealth of Faith, by proving thine.  
"That the trial of your faith, being much  
more precious than of gold that perisheth,  
though it be tried with fire, might be found  
to praise and honor and glory at the ap-  
pearing of Jesus Christ." 1. Peter 1: 7.

WHENSOEVER the ministry of teaching  
is held forth, as it often is, in the same  
meeting for worship with the ministry of  
the prophetic inspiration, let it be of the  
same inspiration and wrought "by one and  
the self-same spirit," as the Scripture re-  
quires; and let it not, because it is "teach-  
ing," drag the higher ministry down to the  
unbalance of a service that can be exercised  
at stated times, and so artificially fabricated.

In conversation with us an Episcopalian  
is lately lamenting, that after a season of  
jointed ministry in a Friends' meeting,  
when the spirits of the company seemed hap-  
ped under the silence of a living solemnity,  
there was sometimes some one present so  
sensible and unappreciative, who would  
not let the meeting close without mere talk  
of his or her own, which dissipated the com-  
munion of Spirit under which worshippers  
were sitting.

No large growth in holiness was ever  
obtained by one who did not take time to be  
one with God. No otherwise can the great  
central idea of God enter into a man's life,  
and dwell there supreme. For such a pos-  
sion of the idea of God, we must have  
each of the spirit of Him who departed into  
solitary place, and who continued all night

in prayer: "The morning star finding Him  
where the evening star had left Him."—A.  
PHELPS.

## My Brother's Keeper.

Centuries ago, so the strange old story  
runs, a certain man named Cain rose up and  
smote his brother Abel, that he died. It was  
in anger and with full intent that he killed  
him; but when Jehovah asked him for his  
brother, Cain only said that he was not re-  
sponsible for his brother.

In these days of ours, however, the lesson  
still applies. It is we who are the Cains of  
to-day. We do not act in anger to be sure,  
but we do act in ignorance. In careless igno-  
rance we smite our brother, morally and  
physically, and he dies. And then we say  
in great astonishment: "Was it I who killed  
him? I did not know it; I did not mean to!"

Wherein then are we our brother's keepers?  
How much do we know about him?  
How much do we care? Do we even know  
that he is our brother?

We do not care because we do not know.  
But sometimes, it may be, we do not know  
because we do not care; we do not care to  
be bothered. And then, when confronted  
with God's question, "Where is thy brother?"  
we only say: "I did not know that I  
had anything to do with him!"

How much then shall we know, and how  
much shall we care to know; and, knowing,  
how much shall we care?

For centuries we have learned about con-  
science. A man is anxious that his own soul  
should be right toward God; that his own  
soul should be saved. It is scarcely one  
century, however, since we began to hear  
about the social conscience. Men began to  
care, then, how their actions affected their  
fellow-men, how their fellow-men were up-  
lifted or demoralized by their words and  
deeds.

This social conscience is still only in its  
awakening. It is for the stirring and prob-  
ing of the social conscience that we as Friends  
of Christ and of all mankind need now to  
work. And as this social conscience, this  
new consciousness, is more and more quick-  
ened in ourselves, the better shall we be  
equipped to meet some of the great needs of  
our time.

How far, then, are we conscious of our re-  
sponsibility toward our brother? Or how  
far are we, like Cain, still ignorant of any  
concern as to whether our brother lives or  
dies?

Let us explain. In these days conditions  
of life have changed completely from what  
they were even a century ago. Now-a-days  
men, women and children live and work and  
grow up under conditions of which most of  
us have not the faintest conception. The  
change has come about so gradually that we

are conscious of it only as we look back and  
contrast the past with the present. We can  
all of us vividly picture the family life,  
of which our grandfathers and grandmothers  
were the efficient centres. Here the home  
was the centre of all; the spacious house was  
filled with children; broad farm-lands afford-  
ed work for every son, and a large family  
taxed the capabilities of every daughter, to  
supply its needs. Father and mother were  
the friends of and daily co-workers with their  
children. The family was a little community  
all to itself. With the aid of two or three ser-  
vants, sometimes with none, the family sup-  
plied their own wants from their own farm.  
They killed their own meat, made their own  
flour, spun their own wool and wove their own  
cloth. The ordinary round of a year's  
work was a liberal education in handicraft  
to every boy and girl. The struggle with  
nature, to win from her his livelihood,  
brought out all that was best in a boy's char-  
acter; he needed no other gymnasium to de-  
velop full control of his physical powers; no  
other mode of life to create the sound mind  
in a sound body.

But now-a-days, we who have been  
brought up in the cities, have seen a far dif-  
ferent mode of family life. The family no  
longer works for a common end by a com-  
mon means. Father and mother both work  
perhaps, but not at home. Even the mother  
must leave the home to go to work. The  
children, hardly able to read and write, are  
taken from school as early as possible—if  
not earlier—and put to work, to add their  
mite to the family income.

And now-a-days the child's work is not  
educative. Is there anything educative or  
developing in "turning" stockings—so many  
hundred a day? or in stripping leaves from  
the tobacco stem—so many pounds a day?  
No two of the family work together; and one  
is fortunate if he works in company with  
anyone better educated than himself. "What  
kind of character, what kind of physique,  
can you expect from life and work under  
such conditions?"

Now! Now-a-days what we eat, what we  
wear are in no wise the product of your own  
hands, nor of the hands of anyone whom we  
know, or even ever saw. The people who  
have ministered to our needs live at dis-  
tances infinitely remote from us, though they  
may live in the same city, and we know  
nothing of them.

As you put on your derby hat this morning,  
did you pause to think of all the hands that  
had made it? that one girl had put in the  
band, another had put on the ribbon and  
still another had put on that little bow?  
That girl, for one, has sewed bows on hats,  
day in and day out, week in and week out,  
so many hundred a day, at so many cents a  
hundred, perhaps for years. Nothing else!

And this is what "work" means and what "life" consists in for thousands and thousands of our fellow-men and women.

Have you ever entered a factory where any of the everyday necessities of life are made—be it carpets or shirt-waists—and seen the employees at dinner-time eating their meagre lunches seated on the cold, oily floor by their machines, with no provision for comfort or rest in their short intermission? One cannot soon forget how, even in one of the nicer factories, one found, at the noon hour, a poor, exhausted girl lying stretched upon one of the huge cutting-out tables, with no other cushions than the left-over bits. She was covered with one end of the interminable length of delicate blue cloth that, later, was to go into the making of my, or your luxurious eiderdown wrapper.

Or have you ever followed the knee-pants that you buy so conveniently for your small son, after they have been cut and sewed together, have you followed them down town to the Italian home where a worn woman, surrounded by her romping children, sits sewing on the fifteen buttons and working the two buttonholes and hemming the bottom, for *twelve cents a dozen pants*? She makes about thirty-six cents a day!

Or, at Christmas time, when you are happily thinking of your friends, have you ever run into a store toward ten o'clock some evening to buy one or two last things, only to see one of the sales-girls carried out in a faint after days of inhuman pressure and fatigue?

And so on! One might multiply instances without number, instances where work means little less than death, either mental or physical; where our daily wants are satisfied only at tremendous cost to the worker, because work no longer means the developing, creative thing that it meant in our grandfather's days.

What, then, do we owe to these people? Do we deny that we have aught to do with them? Do we decline to acknowledge ourselves their keepers? But we are their keepers! Moreover we have more power for their good than we think for.

For in the hands of those *who buy* lies the power. We who buy to use are the consumers. With the consumer lies the power to insist upon justice to the worker—the producer. If the consumer says he will not buy things that are not made under fair conditions, in decent rooms, at fair wages, then the manufacturer will soon see to it that his customers' wishes are fulfilled; for it is of no use to him to produce a thing if people will not buy it.

It is along these lines that the new conscience of our times is beginning to make its voice heard. The "social conscience" takes thought, not for the salvation of our own particular souls, but for making life livable to our fellow-men. The concern of the "social conscience" is the well-being of others. To the "social conscience" it is a grievous thing that a single human being should suffer loss of body and soul because of my thoughtlessness for him. The "social conscience" cries to me that *I am* my brother's keeper, and that I must rise up and save him.

How shall we answer this new call of our times?

H. W. CADBURY.

NOTE.—Anyone who is interested to know something of what work is already being done along this line may write to The Secretary of The Consumers' League, No. 1415 Locust Street, Philadelphia.

Ask for the Annual Reports of the League, especially those of 1906 and 1907. They are most enlightening.

### The Diaries of Edward Pease.

We are obliged to Sir Alfred Pease [says a book-notice cut from perhaps an English paper, and passed on to us] for this book on his great-grandfather, the "Father of English Railways." It is the story of an outstanding figure in a notable family, of a Quaker of the old school, and, in a measure, of the time in which he lived, 1767 to 1858.

Sir Alfred Pease writes an essay on the "general meaning of Quakerism," as his great-grandfather practiced it, and this essay introduces us to the "note" of the diaries and letters. Mostly they are personal in nature, but reflective and introspective, and now and then they carry us into touch with history. We have a glimpse of the "almost Quaker Emperor" of Russia—Alexander—when he visited England early last century. Or, we have the following bit of gossip dated, in Quaker style, "Second Month 2nd, 1819":

"A report is in circulation, and said to be quite authentic, that the Prince Regent, Earl Sidmouth and other noblemen drove to the door of a ministering Friend; when the Prince, after making many apologies, stated that being unable to hear undisguised truth, asked the Friend if he would answer him one question. 'If it is not against my conscience I will,' was the reply. 'Then do you think, and does the world think, that in the existing separation between the Princess and myself I am to blame or the Princess?' 'Thyself,' was the answer. After many apologies and thanks they drove off. The Princess, soon after this, was sent for to this kingdom."

When Queen Victoria came to the throne in 1837, the Society of Friends presented her with an address. Edward Pease was a member of the deputation, and he wrote about the girl-queen:

"I thought she looked a little flushed at first, but her countenance is pale, very fair, rather inclined to plumpness, agreeable looking, but not of refined features. . . . On the whole she conducted herself in the most striking manner; she sat in a high-backed chair, which made her appear diminutive, and her person being much covered with insignia she appeared like one of fourteen or fifteen years old; her hair was very neatly done up."

There is a quaint, playful, yet grave, touch, characteristic of the man in another sentence from the same letter:

"At a signal for retirement we commenced the process of walking backwards to the amusement of many, I dare say, and to the no small danger of my toes from the uncouth and uncourteously breeding of a stout Friend before me."

The England of that day was a very different England from ours socially, and in way, geographically. It will amaze so folk to hear that beer was considered a rich and nourishing drink—or was it a food for children? Says our editor-author:

In 1837 Edward Pease, writing to grand-daughter, Emma Gurney Pease, told her to be patient with John Pease's wife, who is going to attempt the wild experiment using milk instead of beer for herself and little girl.

Leisurely and picturesque was the Do from which Edward Pease wrote. The bringing of the new England—the railway England—was to be largely his work.

He had, at fifty, already withdrawn a good deal from taking an active part in family business. It was at this age he began to study the question of a public railway. His idea was an iron railroad, with wagons drawn by horses to carry the coal from West Durham to the sea. From this idea, and his putting it into practice, sprang the public railway systems of the world.

But that takes us back some years to a first meeting of the Quaker and George Stephenson:

One day, in 1821, Edward Pease was writing in his room when a servant announced that two strange men wished to speak him. He was busy, and he sent a message that he was too much occupied to see them. The door had no sooner closed than he went down his pen and wondered whether he had done right; then he rose from his chair and went downstairs. He asked where they were, and was told that they were in the kitchen.

The visitors were "Nicholas Wood, vicar at Killingworth Colliery, and George Stephenson, an engine-wright at the pits." The latter brought a note of recommendation from a man who understood laying down railways, and a long interview took place. "Come over to Killingworth, and see my Blucher can do—seeing it is believed," said Stephenson about the locomotive he had built. That talk was the ring of the bell for trains to start all over England. Stephenson died in 1848, and we find Pease writing:

"When I reflect on my first acquaintance with him and the resulting consequences my mind seems almost lost in doubt as to the beneficial results—that humanity has been benefited in the diminished uses of horses and by the lessened cruelty to them that much ease, safety, speed and less expense in travelling is obtained; but the results and effects of all that railway have led my dear family into being in a sense beneficial, is uncertain."

Another entry, made a day later, in Pease's diary, has a human interest which is touched with plain, severe Quakerism, and the conditions that may encrust a good heart:

"Went in the forenoon to Tapton House, G. Stephenson's residence, and received from Robert a welcome reception; had a serious, friendly conference with him, and a feeling expressed to him of my belief. It was a kindness to him his father taking, his habits were approaching to ebriety; his end was one that one sees

fully to feel no ground, almost, for hope. For he died an unbeliever—the attendance of his funeral appeared to me to be a right rep due to my association with him and his name. I do not feel condemned in doing so, but gloomy and unconsolatory was the day. In the church I sat a spectacle with my hat on, and not comforted by the funeral service.”

It was a war of two worlds with Edward Case, a fight between the spirit of religious meditation in him and a natural bent for commercial activity. On that two-fold aspect of the old Quakerism his great-grandson and editor has an anecdote:

“American Friends who visited England were troubled by the way in which English Quakers devoted themselves to business. There is a story in my wife’s file of an American visiting Melksham being, and who rose and said: ‘There’s too much wool, too much flour and too much tins in this meeting,’ and resumed his seat.”

On the other hand, the American Friends often puzzled their British counterparts, as, for instance, when two, named Charity Cook and Mary Sweet, strolled down Melksham Street after dinner with their pipes in their mouths.”

This volume is only the first harvest of a store of family papers which Sir Alfred Case has inherited, and the hope is expressed that he will go on with his editorial task.

**DISCOURAGED?**—Let the word and the thought have no place in your life. Manhood is made for better things. The discouraging trials of to-day may be made the signs of greater strength and a more satisfactory position on the morrow. Only, they are to be bravely met and conquered, not shirked and cowardly avoided. Even when sorrow comes, behind it may be seen the kind, loving countenance of a Father who calls well to all his children, and who gives generally to all such as ask him sustaining grace and encouragement.

**Discouraged?** Think not of the burdens, but count the blessings of your life. Do not let mercies far outnumber the trials? The world is not a wilderness of woe, as a hymn wisely puts it; but it is our Father’s glorious workmanship, and his work is always good.

**Discouraged?** Sit not idly by the way-side in sackcloth and ashes. Be a doer; strive for the blessings you would have; conquer the difficulties that beset your pathway; learn to find happiness in carrying happiness to others; learn the gospel of work and helplessness, and there will be no room left in the heart for discouragement.—*Young People’s Weekly.*

ONE of the worst things in the world is a disposition to cherish grievances. The one who does this is sure to be loaded down with trouble. The fifth petition of the Lord’s Prayer not only states a condition of salvation, but a condition of happiness in this life, or our own peace we need to forgive and forget. The present should be loaded down neither with trouble of to-morrow nor with the grievances of yesterday.

## Fragmentary History of the New Jersey Indians.

(Continued from page 308.)

In the year 1801 the Brotherton or Edge Pillock Indians were invited by a kindred tribe, the Mahehunnuks, at New Stockbridge, near Oneida lake, to “pack up their mat” and “come and eat out of their dish,” which they said was large enough for them all, adding, with characteristic earnestness, that “their necks were stretched in looking toward the fireside of their grandfather till they were as long as Cranes.\*” Concluding to accept the invitation of their grandchildren, they applied to the Legislature for authority to dispose of their land, and by a law passed December 3d, 1801, William Saltar, William Stockton and Enoch Evans were appointed Commissioners to divide the tract into lots of not more than one hundred acres, and to sell them at public sale, provided that three-fourths of the Indians were consenting. To ascertain this fact, James Ewing and John Beatty were appointed. These gentlemen reported to Governor Bloomfield March 20th, 1802, that three-fourths of the Indians had consented to the sale; that there were sixty-three adult Indians who had rights in the tract, of whom forty were present at Brotherton on the fifteenth of January, and the whole matter being explained to them, *thirty-eight* voluntarily signed the required order to sell; and that on the day of the date of the report, *eight* others met them at Trenton and signed the report. This, it will be observed, made but *forty-six* consenting Indians, being one and a quarter Indians, or *an adult and a papoose* less than the prescribed number; but the Governor accepted the report, and nine days after appointed Abraham Stockton and Charles Ellis as Commissioners, in place of William Saltar and Enoch Evans, who had resigned, ordering them to proceed with the sale. An advertisement in the Trenton *Federalist*, signed by the Commissioners, gave notice of the sale, which was to begin on the tenth of May, 1802. At this time the Edge Pillock tract was disposed of to twenty-two different purchasers, at prices, I have been told, ranging from two to five dollars per acre. The Commissioners accompanied their wards, between seventy and eighty in number, to New Stockbridge, where characteristic speeches of cordial welcome were made to the Delawares and to the Commissioners. The proceeds of the sale paid the expenses of the removal and an equitable contribution to the treasury of the Mahehunnuks, the hospitable hosts. The balance was invested in U. S. securities for the benefit of the New Jersey Indians. The united tribes continued together in New York for more than twenty years, and in 1824 purchased of the Menomonic Indians a large tract on the Fox River, between Winnebago Lake and Lake Michigan, to which they removed.

In 1832 our old friends had diminished in their new home on Green Bay to about forty individuals, and cherishing in their hereditary poverty a recollection of their abandoned rights of fishing and hunting in

\*Charles Ellis in 1832 showed me the original letter of invitation, which can not now be found.

New Jersey, deputed Bartholomew S. Calvin,\* their oldest chief, the Edge Pillock schoolmaster of half a century before, to solicit from the Legislature of the State some compensation therefor. He presented the claim to a Joint Committee, which was eloquently addressed by Samuel L. Southard, who said, “It was a proud fact in the history of New Jersey, that every foot of her soil had been obtained from the Indians by fair and voluntary purchase and transfer, a fact that no other State in the Union, not even the land that bears the name of Penn., can boast of.”

A report was made in Calvin’s favor and a bill was passed March 12th, 1832, appropriating \$2,000 (the sum named by himself), for an entire relinquishment of all Indian claims. His letter of thanks to the Legislature may fittingly close this essay:

“Bartholomew S. Calvin takes this method to return his thanks to both Houses of the Legislature, and especially to their Committees, for their very respectful attention to and candid examination of the Indian claims which he was delegated to present.

“The final act of official intercourse between the State of New Jersey and the Delaware Indians, who once owned nearly the whole of its territory, has now been consummated, in a manner which must redound to the honor of this growing State, and, in all human probability, to the prolongation of the existence of a wasted yet grateful people. Upon this parting occasion, I feel it to be an incumbent duty to bear the feeble tribute of my praise to the high-toned justice, which in this instance, and, so far as I am acquainted, in all former time, has actuated the councils of this commonwealth in dealing with the aboriginal inhabitants.

“Not a drop of our blood have you spilled in battle—not an acre of our land have you taken but by our consent. These facts speak for themselves and need no comment. They place the character of New Jersey in bold relief, a bright example to those States within whose territorial limits our brethren still remain. Nothing save benisons can fall upon her from the lips of a Lenni Lenappi.

“There may be some who would despise an Indian benediction; but when I return to my people and make known to them the result of my mission, the ear of the Great Sovereign of the Universe, which is still open to our cry, will be penetrated with our invocation of blessings upon the generous sons of New Jersey.

“To those gentlemen, members of the Legislature and others, who have evinced their kindness to me, I cannot refrain from paying the unsolicited tribute of my heartfelt thanks. Unable to return them any other compensation, I fervently pray that God

\*His Indian name was Shawuskehung, or Wilted Grass.

†The enquiry was here made by a member, “Is this literally true?” Several speakers believed it to be so. It was stated that there were in the early days some murders of Whites and of Indians from private causes, a few skirmishes on the banks of the Hudson between the natives and white traders from New Amsterdam, and also on the Delaware, but no state of war ever existed between the English Colonists and the New Jersey Indians.



will have them in His Holy keeping—will guide them in safety through the vicissitudes of this life, and ultimately, through the rich mercies of our Blessed Redeemer, receive them into the glorious entertainment of His Kingdom above."

#### Extracts From the Life of Catharine Phillips.

✻ After attending London Yearly Meeting in 1783, on her way home after attending some meetings, she proceeds thus:

✻ "In this journey I sustained much labor both in body and spirit, which was the more painful from my increased and increasing weakness; which rendered it probable, as indeed it proved, that this would be the last visit I should pay to Friends of those parts; as it was also the first I had paid to many of the meetings which we attended. I was, however, thankful that the Good Shepherd influenced our minds to visit so many of his sheep in those counties, unto whom our spirits were united in gospel sympathy, and we had also to bear the burden of the spirits of formal professors, to whom the alarm was sounded to awake out of sleep. I had some public meetings in this journey to my satisfaction, and I hope to the edification of many people attending them. One of them was held at Cambridge; which I hope was serviceable, although I was not favored to rise in the exercise of the Divine gift bestowed upon me, to that height I did when in that town many years ago. That was indeed a singular time, and answered a singular end, viz., to convince a man who had contemned women's ministry in Christ's Church, of its weight, efficacy and consistency with the gospel dispensation. The same man, who did not live in the town, was invited to attend this meeting, and he might therein hear Gospel truths published and treated upon in a more argumentative way, than it was common for me to be engaged in. The All-wise employer of true gospel ministers knows how to direct his servants, both as to the matter and the manner wherein He intends it should be communicated to the people. I have admired his wisdom and condescension therein, when without forethought my speech has been accommodated to the capacities of those to whom it was directed. To such as were illiterate and ignorant, I have spoken in very low terms; and to those of more understanding, in such as answered its level; while to the learned, and those of superior natural abilities, I might say with the prophet, "The Lord God hath given me the tongue of the learned," although I had it not by education. I have not wanted eloquence of speech, or strength of argument, wherein to convey and enforce the doctrines given me to preach; of which I could say, as my Lord and Master did, "My doctrines are not mine, but his who sent me," and his love, life and power have accompanied them to the stopping of the mouths of gain-sayers, and convincing of the understandings of many of the rectitude and efficacy of "the Truth as it is in Christ Jesus."

"O, the depth and excellency of true gospel ministry! The Lord's prophet in the prospect of it might well exclaim, "How beautiful upon the mountains are the feet of those who bring good tidings, who pub-

lish peace, who publish salvation, who say unto Zion, Thy God reigneth." These are not made so by human or literary acquirements; but "the Spirit from on high being poured upon them," under its holy humbling influence, they are enabled to minister, and, compare "spiritual things with spiritual," or elucidate them by natural things, as occasion may require, without forecast or premeditation; for they speak extempore, as the Spirit giveth utterance.

When the ministry in the general thus returns to its original dignity and simplicity an education at colleges will not be sought to qualify for it. No, those who are accounted for the service of Him "who spake as never man spake," must be educated in his school, and disciplined by his wisdom; whereby they are "made able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." Thus have I, with many of my fellow-laborers, been assisted to minister in the Gospel of Christ; and now in the close of a laborious day's work, I may commemorate the mercy, power, and wisdom of Him who chooseth whom He pleaseth for the various offices in his Church. He appoints, of both male and female, "some apostles, some prophets, some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," until his members "come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ;" and may "grow up into Him in all things who is the Head, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to its effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Then there is the highest rejoicing in Him the Heavenly Teacher, who fulfils his gracious promise, both to those who minister under Him, and to those who are not called to this awful service, "Lo, I am with you always, even to the end of the world."

Unto Him all true Gospel ministers direct the people, and endeavor to settle them under the teaching of his pure Spirit. These disclaim the least degree of ability to labor availingly in his service, except what flows from Him, the fountain of Divine power, love, and life; and, after they have done and suffered what He assigns them, sit down in the acknowledgment, that "what they are, they are through his grace;" and thanking Him that they have not received his grace in vain, humbly confess they have done but their duty. Thus from early youth, have I traveled and labored, that the saving knowledge of God may increase, through experience of the prevalence of the power of his Son, whereby the true believers in Him become crucified to the world and the world unto them; and being thus dead, are raised by Him in newness of life, to the praise and glory of God.

Freely I have received the knowledge of salvation through the sanctifying operation of the Spirit of Christ; and freely have I testified thereof, and of God's universal love

through his Son to mankind; for He would have none to perish, but that all should be saved, and attain to the knowledge of the Truth. My views, with those of others, my fellow-laborers in the ministry, have, in regard to ourselves, been simply to oblige with God through an honest discharge of our duty; and in respect to those upon whom we have freely ministered, that they might be turned from darkness to light and from the power of Satan unto God; and, favored with the experience of the remission of sins, and obtaining a fixed inheritance amongst all those who are sanctified. As we are not afraid to say, that the love of Christ hath constrained us to minister, united with any temporal interested motive or view of reward. Through that love we have been made willing to spend our temporal substance, as well as our strength, body and of faculties, and to suffer many hardships; yea, to leave what was dear to us in nature, and be accounted fools the wise and prudent of this world; some whom have poured upon us contempt; but who professing themselves to be wise have manifested their foolishness; and by speaking evil of what they knew not, have evidently been wise in their own conceits.

As to us, however we may have been favored by the Lord, who has accounted us worthy to have a part in this ministry, and has seasons clothed us as with a royal robe, the astonishment of even those who have had us in derision; all boasting is excluded by the pure humbling law of faith in Christ "the wisdom and power of God," and confess, with his primitive ministers, that we have nothing of our own to boast of but infirmities, nor have we ought to glory in but his grace to help us; through which we have been rendered equal to the arduous tasks assigned us; and willing to turn our prospects the most pleasing to the natural mind, and to endure crosses, tribulation, and the contempt of men for his sake, who so loved us as to die for us; and hath mercifully called us by his grace, to become like with Him in the kingdom of his Father; and having done all, we have nothing to trust in but the mercy of God, manifested in a thorough Him; and under a sense that all we can do to promote his honor is but little, and that little communicated by his strength, this is ultimately the language of our spirit, "Not unto us, O Lord! not unto us, but unto thy ever worthy name, or power, be glory forever!" Amen.—*Friends' Library*, vol. 1, p. 100. E. E.

SENSITIVENESS is a source of much unhappiness in the world. We have sometimes thought that the volume of this suffering might be decidedly reduced if sufferers could only be brought to see that oversensitiveness instead of being a virtue, the mark of refinement and breeding, is really a somewhat offensive species of egotism. It assumes that others are going through the trouble to remember our little whimsicalities and to snub us for them, when a matter of fact, other people are like ourselves, thinking of themselves alone. The man who thinks himself to be the center of the world will find the world a cold and cruel one.



does not revolve around him; indeed, it is unaware of him. His thin skin and his sufferings are matters neither of satisfaction nor of sympathy. The world is busy.—*Nashville Christian Advocate.*

### OUR YOUNGER FRIENDS.

**SOME UNPLEASANT THINGS.**—Why is it, to you think, that boys find it so much easier to shovel snow when they are building forts than when they are cleaning sidewalks?

Why is it that girls think it is such fun to set their little tea tables and have a "party," and then wash and wipe the tiny fishes, when they are so likely to complain if mamma calls on them to set the table in the dining-room, or help her with the fishes after supper?

What reason can you give for its being such a little way uptown when you want to get something for yourself, and such a long distance when your mother wishes to end you on an errand?

Now, these are not pleasant questions, are they, nor easy ones to answer? They almost lead one to think that boys and girls are selfish and find it easy to do things for their own pleasure, but hard to help others.

We have a bit of advice for you young folks. Try to answer these unpleasant questions by doing something instead of saying something. The next time mother asks you to help her be just as prompt and pleasant obeying as if the task were play. Then, if, by any chance, someone should ask your mother to answer these questions, she would be likely to say: "I don't know how it is with their children, but my boys and girls are always glad to be helpful."—*Selected.*

**MOLLY'S WAY.**—"I know every line of my face, but I am afraid I can never, never stand up and say it!" sighed Molly. "When I see all those people sitting in front of me, and all those eyes looking at me, I shall forget every word."

"There is nothing to fear," said Aunt Mary. "The only thing that will surprise our friends is to see that you are afraid."

"Yes, but my voice always sounds so queer, and I can't speak I want to swallow."

"Let me tell you a good rule to follow. When you go up on the platform think of one one person in the audience that you want to please. Choose your mother, perhaps, and try to remember that she would feel badly if you did not speak slowly and distinctly. Try to make her hear. Do not think of yourself."

"Well, that is a good idea," said Molly, going on with her recitation.

"Go make thy garden fair as thou canst,  
That worstest never alone."

Molly had a great admiration for her elder brother, Jack, for he was in the high school and was a great many inches taller, and so she was surprised when coming into the hall to find Jack sitting by himself in a corner, the picture of despair.

"Molly, you tell them that they must

get someone else to say my part to-night. I don't feel well enough."

"You are just sick inside—same as I was," said the discerning Molly, with a sister's frankness. "It is the 'fraids' coming on." And then she told him what Aunt Mary had said. "I'm going to say my piece right at you," she added.

Jack felt the sting of pride and held up his head. "I guess I can do anything that a girl can," he said with determination.

When Molly went up on the platform she did feel rather timid. She did not believe the little hall could hold so many pairs of eyes, and they were every one fastened upon her. She looked away over them until she found Jack, and looking at him calmly, she repeated her lines.

His was the very next piece on the program, and she was relieved to see him go forward with shoulders held proudly straight and he performed his part in a way that made her more satisfied with her brother than ever.

At the end of the evening her teacher came up and placed an arm round each. "How did you both manage to do so well?" she asked. "I shall make you speak every time, because you don't mind it a bit."

Molly looked shyly at Jack and he shook his head, so she kept their secret.—*KATHERINE HAYFORD, in Youth's Companion.*

A child of five years thus wrote to the English Friend, Mary Capper, and received the following reply:—

*My dear Friend:*—I should like to hear thee talk about heaven, where dear little children go when they are good; and if you think I will be pleased to see me, I shall be glad to see thee; please, when will it be a suitable time. I love thee and am thy friend,

S. K.

ANSWER.

DALE END, Eighth Month 14, 1836.

*Dear Little Friend:*—I am quite pleased with thy little letter, and am glad that thou lovest me, for I have much love for children; and I am glad when they wish to be good, and to know something about that Saviour, Jesus, of whom we read in the Bible.

When I was a little girl, I had naughty tempers. I wished to be good, and I often cried when I was alone because I wanted to be good all at once. I was like thee, dear child, too young to understand that I must be patient and humble, and learn that Jesus Christ came into the world to save us from our sins, and our naughty tempers, and to make us gentle, patient and obedient. We cannot see the blessed Jesus as He appeared in this world in time past; yet his mercy, love and power are over us all; to take away our perverse dispositions, and to prepare us for heaven, that happy place, where all are good, happy and blessed forever. That our dear S., mayst be one of those who are eternally blessed, is the affectionate desire of

Thy friend,

MARY CAPPER.

MISCHIEF IN COMIC PICTURES.—A small boy of my acquaintance became highly in-

terested, not long ago, in the adventures of a naughty youth presented in the comic supplement of a well-known newspaper. The youth in the newspaper shampooed his sister's hair and anointed the poodle with a mixture of ink, glue, and the family hair tonic, leaving the remainder of the compound in the bottle for the use of his father and mother. The results as pictorially set forth were so intensely amusing that the small observer immediately took steps to repeat them in real life. Much mischief is suggested in such ways as this, and the suggestions come from artists who have little sympathy with children—knowing them mainly as a theme to make jokes about.

Analyze the humor in the funny pictures of our newspapers, and you will find that in nine cases out of ten it rests upon somebody's misfortune—an apple-woman upset by an automobile, a sleeping tramp annoyed by small boys, an absent-minded old gentleman walking into a tank of water. Such are the subjects that are given to our children to make them laugh—while we are trying to teach them to be thoughtful of the comfort of others, genuinely polite, and considerate to every one.—*WALTER TAYLOR FIELD, in Fingerposts to Children's Reading (McClurg & Co.)*

### How it Was Done.

I remember a man who had been a Christian for two years, but who was bemoaning his hard and sinful heart. I said to him one day. "Did you ever know a sinner who had not a hard heart?"

"No," he said, "but mine is getting no better."

I arose and closed all the shutters, and made the room quite dark.

"Why do you do that?" he asked.

"I want to teach you how to drive away the darkness," I said; so I handed him a long broom and a duster. "Now I want you to sweep out the darkness."

"I can't," he said.

"Can't you if you try very hard? Will no amount of physical force do it?"

"Certainly not," he said.

Then I opened the shutters, and the room was beautifully illuminated. "So you see that, if you want the darkness and dreadings of your heart to be dispelled, it is not by any amount of effort of your own, but by letting in the light of the Sun of Righteousness. But now that we have such a beautiful light in the room, we may close the shutters again; we shall want no more, I suppose, for a month," I said.

"What do you mean?"

"I mean that we are not to expect to have a stock of grace laid up, on which we may draw; but that, if we would continue in the light, we must keep looking up to the Sun, and receiving his blessed rays into our souls."

GOETHE tells of a wonderful lamp which, when placed in a fisherman's hut, changed all within it to beauty and convenience. So the Gospel of Christ, when it enters a home, glorifies all its relationships and duties. It makes strength gentle, intellect careful, will righteous, and affection love. It sanctifies all trials and blessings.

Reprint by Request.

## THE WATERED LILIES.

The Master stood in his garden,  
Among the lilies fair,  
Which his own right hand had planted,  
And trained with tenderest care.

He looked at their snowy blossoms,  
And marked with observant eyes,  
That his flowers were sadly drooping,  
For their leaves were parched and dry.

"My lilies need to be watered,"  
The Heavenly Master said;  
"Wherein shall I draw it for them,  
And revive each drooping head?"

Close to his feet, on the pathway,  
Empty and frail and small,  
An earthen vessel was lying,  
Which seemed of no use at all.

But the Master saw it and raised it  
From the dust in which it lay,  
And smiled as He gently whispered  
"This shall do My work to-day."

"It is but an earthen vessel,  
But it lay so close to Me;  
It is small, but it is empty—  
That is all it needs to be."

So to the fountain He took it,  
And filled it to the brim;  
How glad was the earthen vessel  
To be of some use to Him!

He poured forth the living water,  
Over his lilies fair,  
Until the vessel was empty,  
And again He filled it there.

And so the lilies were watered,  
Until they revived again;  
And the Master saw, with pleasure,  
His labor had not been in vain.

His own hand had drawn the water  
Which refreshed the thirsty flowers;  
But He used the earthen vessel  
To convey the living showers.

And unto itself it whispered,  
As He laid it down once more,  
"Still will I lie in his pathway,  
Just where I lay before."

"Close would I keep to the Master,  
Still empty would I remain,  
And perhaps some day He may use me  
To water his flowers again."

## Science and Industry.

## THE CANADIAN MAPLE SUGAR CAMP.

The maple leaf, our emblem dear,  
The maple leaf forever,  
God save our king and heaven bless  
The maple leaf forever!

So runs the rousing chorus in which Canadians from all parts of the great Dominion delight to join. And indeed it is well that the glory of the maple has been thus celebrated in verse, for the tree, with its massive trunk and pteous, graceful foliage, is a thing of beauty from the time of the unfolding of its wrinkled, pinkish leaves, through the glorious period of its green perfection during the summer months, to the day when the first faint frost of early autumn paints it in such vivid flame color and crimson and gold that the hill-tops seem ablaze.

The farmers in the eastern part of Canada have more than a patriotic and aesthetic regard for the maple tree. It is most beautiful in their eyes in the early spring or late winter when its bare trunk with its denuded limbs pierces the snow-covered ground, and when there is scarcely a hint of life under its rough, brown exterior. It is at this inhospitable

season of the year, at the time when the farmer is feeling the financial strain of the long, unproductive winter, that the maple tree comes to his aid with a crop of vintage or essence—there seems to be no word which exactly expresses the product of the maple—which he can speedily turn into no inconsiderable amount of cash.

For many years the maple sugar industry was in the hands of the Indian natives of the various Canadian Provinces who carried it on under primitive and not overcleanly conditions. It is even said of them that the greasy blankets which served for their night coverings frequently did duty next morning as straining cloths for the sap, and certain it is that their products had a specky appearance and a peculiar flavor quite foreign to the farmer's output of to-day.

No great amount of capital is needed for carrying on the industry. A sugar camp built near the maple grove and equipped with a range, proper boilers and pots are the essentials, and intelligent, patient work does the rest.

Though the Indian, as an independent sugar maker, exists no longer, it is interesting to note that every sugar camp of any pretensions has at least one Indian helper, who is usually known to his employers by the generic name of "Peter Paul." He it is who, far more than any white man, is possessed of the secret of the rising of the sap and who knows, as if by instinct, the exact day and hour when the work of tapping the trees should begin. It is he also who prepares the "spiles" or hollow tubes of wood which when placed in the perforations in the trunks serve to drain the trees of their life blood.

For days, perhaps for weeks, before the sugar season begins, Peter Paul watches the weather carefully. On mild days he knows, almost by the exercise of the sense of hearing it would seem, that the sap is sluggishly traveling upward, but he stolidly bides his time until there comes a sharp, cold night which checks the flow entirely. If this is succeeded, as is often the case, by an unusually warm day, there will be such a rush of sap as will cause all the sugar makers to get at the work of tapping and "spiling" their trees in the greatest haste lest the magic moment should be allowed to pass. When all the trees have been tapped and provided with buckets into which the light colored sap gushes or reluctantly weeps according to the weakness of the sun's rays, the sugar maker harnesses his horses to a low sledge on which a great hogsh-head, with an opening in its uttermost bulging side, has been laid lengthwise. Its runners glide over the snowy grounds from tree to tree, and bucketful after bucketful is emptied into the hogsh-head where it may be heard swashing noisily about. It may be that a single tree will feed a half dozen or more buckets at a time and such a veteran sap-producer is indeed the pride of the grove and the delight of the sap-collector as he makes his rounds.

When a sufficient quantity of sap has been secured to warrant the first boiling the sledge is drawn to the door of the sugar camp and the contents of the hogsh-head twice strained before being poured into the shallow boiler

which occupies nearly the entire top of the primitive range. Notwithstanding all the care that has been taken a surprising amount of grit, dust and wood fiber is found in the cloths through which the strainings have been made and presently, when the hot fire causes the sap to seethe uneasily in the boiler, still other impurities come to the surface and are removed by skimming spoons. Suddenly the uneasy movement ceases. A noxious vapor fills the air and if one could but peer beneath the dense cloud of steam that rises from the boiler, one would behold the brisk boiling of the sap.

Again is sought the help of Peter Paul, for he can continue to stir the sap long after a white man's fingers are scalded to the quick by the penetrating steam and his respiration choked by the rising vapor. Sometimes despite his care, a geyser of sap will shoot high in the air and fall on the range top when its malodorous scorching will be an acute cause of offense and will arouse a fear of the bete noire of the sugar maker—the scorching of the entire boiling.

At last, after long waiting and vigor stirring, the sap slowly thickens until it reaches the maple honey or maple syrup stage. If this is the desired product the liquid is strained, cooled and put away for bottling. It is of a delicate woody flavo and is a delightful change from the heavy molasses which is usually served with the pancakes or flapjacks, of which at one time or another all good Canadians partake.

If maple wax is the desired product a longer period of boiling is allowed, and when the syrup becomes of a toffeeish consistency it is poured into miniature bark canoes (of Peter Paul's workmanship) and set in the snow to cool. The result is a toothsome sweet, some thing between guava jelly and glue in appearance and possessed of the daintiness of the one as well as the adhesive qualities of the other.

To make maple sugar, a still longer boiling is required and as the range top is usually well occupied by boilers of sap in the earlier stage of preparation a separate fire is made for the sugaring off.

Here the thickened syrup slowly simmers until the stirrer perceives that the grain stage has arrived. Then into molds of many shapes—hearts, stars and diamonds—is ladled the contents of the pot, and the sugar made is over.

To show for his work the proprietor of the maple grove has an array of bottles of amber honey, numerous barks of maple wax, an quantities of molds of maple sugar, all of which command a ready sale.

Where proper care is given the young trees there is no need for a sugar grove to "run out" or become unproductive. It is what is colloquially called "a sure thing" to its owner, a delight to his family and to a who partake of its toothsome fruits, and the pride of even Peter Paul, who despite his taciturn ways, has yet his own stirring loyalty and patriotism and doubtless his own interpretation of the words, when his ears are gladdened by the rousing song whose melodious refrain is "The maple leaf forever."  
C. F. Frazer, in the Christian Advocate.

HALIFAX, Nova Scotia.

**EVERYDAY HEROISMS.**—Walt Whitman, the poet, had a plain, true word to say, which very sort of man, including those who deny to him the appellation "poet," may accept: "There is no trade or employment but the young man following it may become a hero." A great many people have the notion that romance is a thing of the dim and distant past, with which present-day people have no sort of concern; that the tragic and the wonderful, the heroic, the glorious, the beautiful in life are to be sought and found only in some distant era; that exalted virtue and greatness of soul are things to read about, and that the opportunity to display and emulate the highly prized qualities that ennoble and lift up men and women only comes to certain favored people in romantic ages, remote from the actual living present and far distant from the country and time in which they live.

The majority of people forget, or never learn, that the people of this age and country and city are making history just as truly as the people of any age or country, and that each individual is playing a part in the world's doings for weal or for woe.

And yet it is an actual fact that the present age is as romantic and as wonderful as any age that has preceded it; that the people are the same sort of men and women, and that the problems and the duties confronting the people of this time and place are just as true a test of courage and virtue as were presented to the people of any era in our country in the world's history, however transcending the gifted historian and romancer may detail and depict the situation of the past.

Certain splendid and striking feats of daring in times of excitement are more interesting to read of than a recital of ordinary utes well done in times of peace and tranquillity; but the heroism required to perform all duties constantly, year in and year out, when there is no stimulus of applause nor hours of favor from admiring multitudes, is as great and as praiseworthy as the finest exhibitions of dashing courage.

"A man does not" said an eminent speaker, "toil for himself alone, but for those least to his heart; this for his father, that for his child, and there are those who, out of small pittance of their daily earnings, contribute to the support of the needy, print Bibles for the ignorant, and preach the Gospel to the poor. Here the meanest work becomes heroism. The man who toils for principle ennobles himself by the act."

The comparative splendor of acts is determined by the appearance, but the real test of the quality of the heroism and courage is to be found in the character and nobility of the principles and the self-sacrifice and identity which are exhibited. Heroes and heroisms are as plentiful to-day as at any period of history.

Acts of the rarest virtue and courage are of the commonest occurrence in the quiet paths of peace. Physicians, surgeons and nurses are every day risking their health and devoting, if need be, their lives to the cause of science and for the aid of humanity. Myriads of railroad men undertake, quite within the line of their regular duty, tasks as

perilous as confronted our ancestors in war. The police and the firemen of a great city run the greatest hazards at any moment merely as a matter of course. In fact, the rapidity of modern industrial civilization, the rigidity with which the whole mass of the people are held to fixed and difficult duties, day in and day out; the intensity of the competition, the complexity of modern life, with its enormous demands upon the mental and physical vitality, and the sustained and regular attention to difficult and exhausting tasks demand and create a type of man with perhaps a stronger fibre than that of our ancestors. Nearly every age before this was an easy-going age, and the people as a whole, except when they were harried by war or stricken by pestilence, pursued a simple sort of existence. The test of advancing civilization is the advance in self-sacrifice, in the sense of responsibility, in the subjugation of the passions and the lower instincts in man. With greater knowledge and with a keener sense of personal responsibility, the burden which the civilized man recognizes as his own is becoming greater each century or decade, and in the performance of duty there is opportunity for every human being to-day to display self-sacrifice, charity, love of his fellows, courage, devotion, pertinacity and the highest and sternest attributes of the most exalted heroism.

The true heroism does the duty nearest at hand, and does not repine that there is no opportunity to exert itself. The heroes of all ages are the ones who did not content themselves with pondering the acts of former times and repining because there was no field for the exercise of their quality. They performed the unpleasant service which confronted them, and did it thoroughly. Though the character and methods of different times change appreciably, yet the characteristics which are required in the man who will do his work heroically are always the same, and among the requisites are "the subordination of the material to the spiritual, of the lower to the higher nature of man, which renders his will master of his appetites and passions, and causes him to forego every personal benefit for the sake of honor and conscience." The poet Goethe, addressing himself to the man who is animated by a desire to work according to this rule, says:

"Like a star  
That shines afar,  
Without haste  
And without rest,  
Let each man wheel with steady sway,  
Round the task that rules the day,  
And do his best."

—Public Ledger.

**CHRIST'S** condemnation of covetousness rests upon a true appreciation of the higher desires and rewards of the soul. A man's life consisteth not in the abundance of the things which he possesseth. All experience shows that strength and happiness are independent of mere outward holding. There are men who would be poor with all the wealth of California. There are other men who would be rich and joyful on the poorest farm or in the lowest place in our industrial system. The soul is not dependent on externalities unless it condemns itself to that

low grade of life; its second step toward independence is a curbing of desire to own the things we see. The real values of the soul have to do with personal relations with the inner life in which we spend our days with God and the outer life which makes us a blessing and a strength to others. He who estimates his life's success by service, and its joy by the friends whom he may help and bless; is well in the way toward the highest manliness. We need the things of the world, but for use and not for pride. We must learn to treat our best loved possessions as tools to be used while we keep them, and to be laid down willingly when their work is done. So Christ treated his own life. He estimates its joys and gifts and satisfactions.—*Congregationalist*.

### Bodies Bearing the Name of Friends.

**HENRY T. OUTLAND** from Rich Square, N. C., arriving in Philadelphia with his wife on last Third-day morning, leaving her with their children here, was joined by Thomas Fisher on a further journey to Laughamock, N. Y., to attend Spicco Quarterly Meeting the next day, when they proceeded for a visit to Westley Meeting in Rhode Island, whence they would come to Philadelphia to attend the Yearly Meeting.

The final meeting of the Lansdowne Friends' Reading Meeting was held in the school house at Lansdowne, Third-day evening. Richard C. Brown read articles on "How do I expect to be benefited by my attendance at the approaching Yearly Meeting?" and "How will the meeting be benefited by my attendance?"

**WILLIAM O. NEWHALL**, formerly Clerk of New England Yearly Meeting for sixteen years, and from time to time incumbent of every other clerkship known under the Discipline, and long a recorded member, departed this life at his home in Lynn, Mass., on the 4th instant, at the age of eighty years. A friend much beloved for a loving heart, a spirit of helpfulness and a judgment extensively relied upon in the many committees of the church.

**MORTON C. COGGESHALL**, grandson of an eminent minister in our religious Society, Elizabeth Coggeshall, being now a married business man in New York City and connected with the Episcopal Church in Montclair, N. J., appeared at Twelfth Street and Germantown Meetings last First-day under an long-felt exercise that our members should abide in the fundamental principles of our religious Society, and never allow incursions upon our ancient mode of worship and ministry. His intimate observation of most other religious denominations for twenty years had confirmed him in a sense of the crying need of the principles of Friends as in the beginning, being now realized in their life and practice. From such a source his testimony was felt to be unusually impressive.

### Westtown Notes.

The weather record for Third Month indicates a maximum temperature of 78° on the 27th, a minimum of 21° on the 1st and 21st, and a mean temperature of 42.4°. The precipitation was 2.90 inches.

On First-day evening Mary Ward talked to the girls on the approaching Yearly Meeting, Friends' methods of transacting business, etc., while William F. Wicks-sham gave a similar talk to the boys.

Two hundred and thirty-five volumes have been added to the Library during the past year, making a total of five thousand, seven hundred and seventy-two books now on the list. There were about nine hundred books taken out for use during the fall term and more than eight hundred this winter.

School closes to-day for the Yearly Meeting vacation of two weeks, and the spring term opens on the afternoon of the 27th instant.

The annual "Visitor's Day" took place on Sixth-day of last week, with bright, clear weather and an attendance of nearly four hundred and fifty visitors, the largest on record. During the morning the regular recitations were carried on and the class-rooms were well filled with visiting parents, prospective pupils and

others interested in the School. After a lunch in the School dining-room the visitors inspected the exhibits of freethand drawing, canoe building and other shop work, specimens of hobby work of various kinds, samples of penmanship, historical, scientific and literary maps and charts, etc., and later attended laboratory class work in Industrial Art in chemistry, cooking, agriculture and manual training. After that there was an exhibition of gymnastics in the Gymnasium by both boys and girls. Although visitors do not see the School in exactly its normal conditions on Visitor's Day, they are able to get a fairly correct understanding of many phases of the life and work of Westwood.

### Gathered Notes.

**EVANGELICAL** is a term applied to the doctrine that puts the "evangel" or message of salvation by atonement, in the first place, and considers "evangelization," or the preaching of the "glad tidings," the primary duty of the Church of Christ. As a doctrine, evangelicalism stands opposed to Unitarianism on the one hand, and socialism on the other. "We preach Christ and Him crucified" is the Pauline motto that covers the evangelical creed.—*English Paper.*

In the evangelistic campaign in Philadelphia, conducted by J. Wilson Tappan, and Charles M. Alexander, fifty evangelists and singers assisted. The city is divided into forty districts, and special meetings are held in saloons, railway shops and other places. It is a union effort. The campaign will continue for about five weeks. Who has set its limits?

The government has decided to throw open the American National Red Cross to general membership, and already applications for enrollment are pouring in.

**SEVENTY YEARS A SERVANT.**—They buried in the Hague plot in Albany recently, Mary Aylsworth, who died in West Orange, New Jersey, after having served in the Hague family for seventy years, says the *New York World*. The story of her faithfulness seems to anxious housewives almost too good to be true. Yet there are other long records of loyalty, which are as good as the world's.

Bridget O'Donnell, who died in New York City in Twelfth Month, 1905, had been for sixty-one years in the family of the late John J. Crane. Ellen Fleming had given fifty-four years of service to the Leavenworth and Cameron families, until her marriage, when she died in Madison avenue, four years ago. Margaret Lawlor, dead since early in 1905, had a record of thirty-eight years with the Chickering family. Margaret Terry had been housekeeper for Jay Gould and Helen Gould thirty-one years when she died last First Month. The sea became locally famous in 1901 of Ernestine Hirsch, who had then served forty-nine years in one home.

The wife of Bishop Bashford, of China, writes: "One of the encouraging signs of the times is the disposition on the part of the college men to learn Chinese. A white woman on a pedestal and permit no dishonor to be shown her. This was strikingly illustrated lately in the case of a teacher employed in a government school who proposed to take an educated woman as a secondary wife. His students rose in revolt, not against polygamy, but against the college man learning Chinese, a Chinese reverence. The wrong was averted and the teacher lost his position. A Peking woman edits an excellent daily newspaper for women, and Ningpo has a woman's club. Three hundred Chinese women are studying in Tokyo. Japan. A recent competitive examination resulted in the choice of four fine young women, who have been sent at government expense to America for advanced study in preparation for future service to their country as teachers in high schools and colleges. With unbound feet and unbound mind, there are intellectual or spiritual heights which the Chinese woman may not hope to ascend."

A PRIZE of five hundred dollars for the best device for the humane killing of animals for food has been offered by the American Society for the Prevention of Cruelty to Animals.

### SUMMARY OF EVENTS.

**UNITED STATES.**—It is stated that President Roosevelt has ordered the appointment of a special army board, to draw up plans for a general reorganization of the army on military lines, and to increase in strength from sixty-five thousand officers and men to one hundred thousand.

Alleged invasion of Panama territory by troops of

the neighboring Republic of Columbia has caused the Government of Panama to appeal to the United States for aid in the threatened difficulty. The request of the Panama Government is under consideration.

President Roosevelt has sent to Congress the correspondence between the Department of State and the Government of Venezuela in regard to claims of citizens of the United States against that Government for damages. Neither the President nor Secretary Root made any recommendations regarding action by Congress.

A despatch of the 31st ult. from Indianapolis says: "Two hundred and fifty thousand picks dropped from the hands of as many bituminous coal miners this evening, not to be used again until work settlement has been reached between the United Mine Workers of America and the coal operators of the same State and the Government. This situation does not indicate a prolonged strike. Open winter and industrial depression have left large stocks of coal on hand, and the differences between miners and operators are slight."

A committee of members of the American Bar Association has been engaged in preparing a code of ethics for adoption by that body. It is stated that this committee has formulated a preliminary draft of about seventy canons bearing on the duties of the lawyer in his relation to the public, the profession, the judiciary, his clients and his fellow lawyers. The draft will be presented to the National Bar Association and to the respective State Bar Association committees for criticisms. After receiving such suggestions the committee will prepare a final report to the American Bar Association.

It has been announced that Andrew Carnegie will add \$100,000 to the Carnegie Foundation five million dollars, or whatever sum may be necessary to include as pension beneficiaries eligible professors of State universities. The revenue of the present fund provides pensions for teachers of universities, colleges and technical schools in the United States. Those who have retired after twenty-five years' service, or, having reached the age of sixty-five years, have taught fifteen years preceding. From the benefits of the trust were excluded institutions supported by State or colonial Governments and schools under sectarian control.

A delegation representing a conference of unemployed organized labor, has lately appealed to Mayor Reburn of this city to aid in relieving the distress among bread-winners thrown out of work and their families, so that work might be provided for at least some of the unemployed. It is stated by the Mayor that over two hundred families are now on the verge of starvation.

Professor Charles L. Norton of the Massachusetts Institute of Technology, says the *Boston Transcript*, has worked out a method of utilizing the waste from asbestos mines and has invented a very important new fire-proof material called "asbestos wood." The new substance possesses the properties of wood to a certain extent in that it can be sawed, planed and drilled with the same tools as wood, and worked at the same speed. As to its physical properties, it is gray in color, weighs one and one-half times as much as wood, and is as strong as woods, but not much more than oak, and about one-half as much as slate, the weight of an inch board being by twelve inches, being about eight pounds. Its strength under transverse loads is about three-fifths that of white pine, but the asbestos wood has for many purposes the same strength as white pine. It does not expand to high temperature it does not burn, but loses a portion of its strength. It warps slightly if unequally heated until the temperature well above red heat is reached. At very high temperatures its strength becomes markedly less than usual. It presents the material is being made in sheets and boards, and in wide door frames, sheathing, floors and similar portions of ordinary structures can be made from the material, which can be nailed, screwed and varnished as in the case of wood.

It is stated that seven States of nearly thirteen hundred counties, almost ten thousand towns and townships and one hundred and thirty-six cities, with a population of five hundred to one hundred and fifty thousand, have adopted local option or prohibitory laws in suppression of the liquor traffic in the United States. It is asserted that the National Anti-Sal League that in two years eleven more States will enact constitutional prohibitory laws, and that in thirteen others similar statutes will be debated in the Legislatures, with every indication of speedy adoption.

A statistical statement compiled from government reports shows the value of the output of farm in seventeen States west of the Mississippi in 1907 to have been \$1,091,000,000. The report, compared with 1906,

indicates an increase of fifteen per cent. in value of crops, which is credited to irrigation. Nearly 85,000 acres were under cultivation and the average yield of crops per acre is given at \$12.86. Iowa ranks first in corn, oats, and potatoes, and Kansas first in wheat. Nebraska ranks first in rye. The report also shows an increase in live stock of two hundred and fifty per cent since 1870.

**FOREIGN.**—The Premier of England, Henry Campbell Bannerman, has resigned his office on account of ill health, and it is expected that Sir Herbert H. Asquith, Chancellor of the Exchequer, who has been acting as Premier during the former's illness, will succeed him.

The French Senate, by an overwhelming majority has concurred in the bill recently passed by the chamber of deputies to convert automatically a decree of separation into divorce in the case of three years or either party to the separation requests it. It is said the constantly growing number of divorces in France since the restoration of the divorce law in 1886 (marriages having been indissoluble through French history except for the period from the beginning of the century to the restoration in 1856) has been the subject of bitter controversy. Bourget, while reaffirming his reconcilable position toward divorce, says: "As a student of moral science, I long ago foresaw what France was coming to. We are hurrying toward 'free union' France is divided into two camps, the one, the fact of separation into divorce, the other, the stronger, favors free union. The new law voted by the senate is the first step for it frankly establishes divorce upon the demand of husband or wife—a principle not only contrary to morality, but contrary to the rules of society." As a Frenchman, I am profoundly grieved to witness this further step into the abyss."

A despatch from London of the 3rd inst. says: "So successful has the Irish land-purchase act worked out that William O'Brien, Nationalist member, in a letter declares that in four years three hundred million dollars worth of purchases have been made. The Government will have to expend five million dollars yearly, as was estimated originally. It is certain, he says, that another three million dollars will be expended next year if loans can be secured."

A series of experiments have been conducted in Germany and the Netherlands for the purpose of ascertaining how far certain colors and powers of light can be seen. A light of one-candle power is plainly visible to one mile and one of three-candle power at three miles. Green light of two-candle power was seen at a distance of one mile, and of fifteen-candle power two miles. The result of the same intensity is seen further than green light.

### NOTICES.

**NOTICE.**—The annual meeting of the Friends' Educational Association will be held at Friends' School on Fifth Month 2nd, 1908. Principal Willis Farrand of Newark, N. J., will speak at 3:30 p. m. on the overcrowded curriculum of a school. Professor Julius Sachs of Teachers' College, Columbia University, 7:30 p. m. on "The professional training of secondary school teachers."

FRANCIS N. MAXFIELD

**WESTWOOD BOARDING SCHOOL.**—The stage will meet first leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:38 and 4:31 P. M., other train will be met when requested; stage fare fifteen cent after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, Bell phone 114A.

WM. B. HARVEY, Superintendent

**WESTWOOD BOARDING SCHOOL.**—The Spring Term begins on Second-day, Fourth Month 27th, 1908. Applications for admission should be made at once to the Parents who wish to send children as new pupils in the Fall term who wish to apply early this spring, especially those desiring assistance from the scholarship funds.

WM. F. WICKERSHAM, Principal,  
Westwood, Pa.

**DIED.**—On the seventh of First Month, 1908, at the home of her son-in-law, Abner I. Hall near Middleton, Col. Co., Ohio, SARAH F. MORLAN, widow of Theophilus Morlan, in the seventy-eighth year of her age. A member of Middleton Monthly Meeting of Friends. W. trust through mercy, she has been safely gathered with the just of all generations.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FOURTH MONTH 18, 1908.

No. 41.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

We commend to our readers' thought the mely expressions in the present number THE FRIEND, of several, mostly younger embers, in answer to the question, "How I Expect to be Benefited by My Attendance at the Approaching Yearly Meeting?" and "How Will the Meeting be Benefited by My Attendance?" These paragraphs are selected from the several essays handed in by various writers, and read at the last meeting of the Lansdowne Friends' Reading Meeting, on the 7th instant. Some of the extracts furnish much food for thoughtfulness, and if duly dwelt upon would serve for a valuable preparation of heart for our rightly occupying our places in the sittings of that assembly. We only regret that the papers could not well have appeared earlier, and in our larger type, as intended.

## After Ecclesiasticism, What?

In the beginning the religion for the Universe was the Word. The same is declared to be the ending. The same Christ is "The men, the faithful and true witness, the beginning of the Creation of God." "The first and also the last," "the beginning and the ending, which is, and which was, and which is to come," "I will give unto him that is athirst of the fountain of the water of Life freely." An advancing ministration of the Spirit and the Life unto the end.

There seems to haunt the writer a heading on an article which met his eyes in a periodical, and that title is this question: "After protestantism, what?" He knows not yet what that article says. But however it may read, the swift answer to his mind is: "Christ, the Living Word." He "the faithful and true Witness" for Truth in the hearts of men, the Universal and Saving Light and

Word "which was and which is to come," whatever may be the doing or the undoing of professing churches whether Catholic, Protestant, Scythian, Barbarian, or nameless, will be progressively expanding his authority as the inspeaking word and witness for Truth, and will be ministering unto him that is athirst, who is willing to drink, of the Fountain of the water of Life, freely. The Spirit of Christ asserting his Word in the heart of man, is the ordained religion of the future, and is the only Christianity that exists anywhere or in any church now. That is enough for man, He is equal to the emergencies of all history. Why need we be startled at such a question as "After Protestantism, What?" or After Higher Criticism, What?

Still we answer: The word of Life communicable to men universally. And obedience to his inspeaking voice in the individual heart will be true Quakerism; and they who follow the Universal and Saving Light of Christ will be of his Universal or Catholic Church; Protestant against "all things that are reproved" as "made manifest by the Light;" Quakers, as tremblers, waiters, doers, and ministers of the inspeaking Word of the Lord. "In that day shall the Lord be one, and his name one."

Meanwhile how men will hate to be giving up their love of their own authority, in order to let Christ be "Head over all things to his church" and people.

## Pasadena Meeting.

Almost any First-day noon of winter in Pasadena, at the corner of Marengo Avenue and Colorado Street, a delightful scene is witnessed. The corner is thronged with happy worshippers on their way home. They scatter in all directions, some on the electric, others walk beneath the shade of graceful pepper trees, by gardens full of gay flowers, towards their destinations. That point is the centre of church activity in the city, as many of the places of worship are near there.

The Friends' meeting-house is about half a mile distant, at the corner of Galena Avenue and Villa Street. It is a demure, white, frame building, with pretty gables, and a porch facing north on Villa Street. You stand on the porch, and beyond nearby homes and trees, see the purple mountains,—a great wall to the north. Behind the meeting-house are places to hitch the horses of Friends who drive to meeting.

Friends in the east and elsewhere may be interested to know how pleasant the new place of worship is. The accommodations are for about two hundred people. The benches are modern and comfortable, and are stained a light walnut tint. Nor must we forget the new cushions and the carpet. There is a resting-room for the women. An excellent furnace contributes its share of comfort, in winter, for the old people. The house was completed just in the nick of time. The meetings have so increased in size of late that the room seems almost full these balmy mornings when Friends and attenders flock to that quiet corner to worship God.

I have not been to the "Friends' Church" or met their pastor. Judging from the ads. in the newspapers and from what the kindly members of that congregation tell, it is Methodistical in its character. Whilst, with such different worship, it appears to some of us a mistake for these good people to call themselves Friends, I yet wish them well. Nor have I been to the little meeting conducted by those in connection with our Race Street Friends. For them also, I desire the heavenly blessing. It seems that, of all in Pasadena bearing the lovely name of Friends, the congregation at Galena Avenue and Villa Street, is called upon to maintain the practice of a waiting worship, and a waiting ministry, combined with a full recognition of evangelical doctrine. It is a useful meeting. The group of worshippers is a changeable one, and the meetings are happily and necessarily somewhat cosmopolitan in their make-up. Do we ever notice how such gatherings are often the very best? These conditions tend to a lively service, whether vocal or silent. Times of refreshing from the presence of the Lord are often known during these periods of prayer and praise.

Since last year—so it seems to me—a growth in spiritual life has been experienced. This has naturally been accompanied by an enlargement in love and service. The Monthly Meeting recently sent an address to its scattered members. The social element—that ever attractive force and help in every church of Christ—has developed. Since the early days, when the disciples used to assemble to break bread, the social feature, if rightly directed, has ever been strong in helping to demolish prejudice or strengthen love in Christian fellowship. Every alternate First-day afternoon, in the new house, are held "reading meetings," wherein books on Friendly doctrine or helpful articles are read. These occasions cannot fail to confirm the faith, and help all to become as one family in the Lord. The "Friendly Circle," held monthly on week-day evenings, aids in providing wholesome entertainment for

many. We may hope that these things will be encouraged and safeguarded by the membership so that it may increase in the love and service of God.

WM. C. ALLEN.

PASADENA, Third Month 25, 1908.

### The Inner Light and Its Relation to Modern Religious Thought.

(Continued from page 306.)

It is difficult to sum up the tendencies of any one age or century, but usually certain prevailing trends make themselves evident amid multiform phases of thought and differences of opinion. It is these main trends of thought I have tried to outline, tho' very roughly, in what immediately follows.

The great wave of religious enthusiasm which characterized the seventeenth century and which gave rise to the non-conforming sects among which was our own, gave place in the eighteenth century to a sceptical reaction. Men were more interested in theology and philosophy than in vital experience. The theology was much of it hollow creed, superficial and lifeless; the philosophy utilitarian and materialistic. In the midst of this, grew up the scientific spirit which was so marked a feature of the nineteenth century. This spirit set out to find the truth for itself. It would accept no past authority which would not stand the test of its investigation. Its earlier investigations were in physical science. Here it found facts which seemed to deny the accepted teachings of the church. A period of destructive criticism followed. Science and religion seemed at variance and the struggle between them was long and bitter and in the midst of it Tennyson exclaims:

"Are God and nature then at strife,  
Since nature sends such evil dreams,  
So careless of the type she seems  
So careless of the single life?"

But in the conflict many failed to see that it was only men's false conceptions of religion that were falling before the blows of criticism, and that whatever was vital truth remained. As men learned more of science, they found that whatever held as truth found by its methods, made for faith in the essential truth of Christianity, and that this truth only shone the more clearly as false conceptions about religion were cleared away. So the struggle between science and religion which seemed so threatening has ended in more than a cessation of hostilities between the once opposing forces—even in a strengthening of the truth, and we have come to see that God reveals Himself in many ways, but never contradicts Himself.

The scientific spirit—this spirit which would seek truth at whatever cost to past notions, has gone on from problems of physical nature to those of history, sociology, psychology and even theology. Sometimes the individual workers have carried on the investigations in a spirit of destructive criticism, sometimes in a reverent and constructive one. However done theology, the religion of authority, the Bible, faith itself, have been questioned and tested. Grave fears have stirred the hearts of the faithful as one point after another has been attacked and as some of them have gone down under the assaults

made upon them. The old Calvinistic doctrine of predestination, so tenaciously fought for by the Presbyterian church a few years ago, is an example in point.

We are led definitely, in the midst of the clash of opinions, to predict with confident assurance the outcome of the crisis through which we have been passing, but I hinted awhile ago that there are certain significant and hopeful signs abroad. More and more, leaders of religious thought, who have followed the methods of modern thought, are coming to recognize the truth of the love of God and his salvation of men and society through faith in Him and his Divine Son Jesus Christ. The thought of a considerable and increasing element among religious scholars seems to be firmly setting toward a simple vital faith in a religion of experience and spiritual power. The very spirit of modern thought, which at first so relentlessly challenged religious truth, has brought psychology, historical criticism, etc., to the recognition and support of the very truths it questioned. The truth given by direct revelation again seems strengthened and upheld by the truth as revealed through the slower process of man's thought, and there proves no conflict between truth and truth. But greater simplicity and vitality have come as a result of the clash of opinions.

In support of my conclusion let me quote from two or three leaders of religious thought in this country. The first quotation is from Shailer Mathews, Dean of the Divinity School of Chicago University. He is discussing the resurrection of Jesus: "The history of the apostolic church and of the Christian centuries constitutes a mighty confirmation of the essential fact of the resurrection. It is beyond all controversy that the early church built its apologetic, and in a sense its faith, on the evidence of and testimony to the resurrection. The Christian church believes to-day, as it has always believed, in the continued presence and activity of Jesus in his church. This does not establish the accuracy of the early record in its details, nor does it vouch for all the theories of the resurrection that have been held in the church. But historic Christianity itself is an effect which demands a cause and to no cause can it be so rationally referred as to that which the early church accepted as an unquestionable fact, that the Christ who lived in Galilee and died on Calvary still lives as He promised that He would, abiding with and working in his kingdom on earth. "And these things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

The next passage is from George Albert Coe, of Northwestern University in his book, "The Religion of a Mature Mind." In the chapter entitled "The Christ of Personal Experience," he says: "He who takes Christ as his Master will not tarry long in any merely legal view of life, but will go on to realize that the reality of life is in the moving principle of it; and this moving principle, as he will speedily discover, reaches out beyond the visible relations of men to one another, beyond all that is temporal and fragmentary and merely human. He will find that he simply cannot follow Christ without rising

above any ethics that can be placed in contrast with religion. As to ignoring the perennial element in experience, how oft must our religion proclaim that God is life and that he who dwelleth in love dwelleth in God. . . . To ignore God's self-manifestation in our moral and spiritual nature and in whatsoever tends to make it greater . . . is to dishonor our Creator and our ever-present Spirit. . . . Bring Christ to the test of experience and the distractions that have gathered about Him will evaporate. Bring Him to the test of experience and He will demonstrate that He is a living power. The Christ of experience is the concrete Christ. The experimental evidence of God in Christ is, in fact, the most tremendous thing with which the historical and philosophical investigation is to deal. . . . The supreme fact of religion, God in us, is also the supreme conservation of all religious theory. . . . Nothing less than God could possibly demonstrate God to us." Again, "The Christian life is the act and it is the motive to the act but it is more than all this; it is also experience of God in us, the Eternal in the temporal, the Absolutely Worth-While that lifts us above ourselves and transfigures our particular acts and purposes. We must find Christ not merely a stimulus to action, but also the calm of a Divine presence, the peace that passeth all understanding.

Y must find that Christ is the vital principle of everything that makes life worth living. . . . Such an experience will bring great calm to souls tossed by the unrest of the age at the same time that it furnishes incentive and direction to absorbing religious zeal. It will set things in proportion. And motive, creed and conduct, self and society will fall into place. It will give perspective to the theoretical problems that center about the person of Christ. We shall gaze at them without timidity, we shall put no false emphasis upon tradition or upon our own reasonings, for we shall occupy the standpoint of realization."

(To be continued.)

To engage in the performance of his duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do without weakness, and to suffer without murmuring, to be charitable in judgment and trample out the heart the Pharisee spirit, deeming life at once too short and too costly for quarrel and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain to wear "the white flower," not "of a blameworthy life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm brow, conscious of integrity and with a kind heart filled with love; to shed abroad the "sweet savor of Christ" and allure men to the heaven to which they know you to be traveling—these are by many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punsbon.

TO JESUS SAID UNTO THEM, COME YE YOURSELVES APART INTO A DESERT PLACE, AND REST AWHILE.— MARK VI: 31.

Come ye yourselves apart and rest awhile.

Wearily, I know it, of the press and throng,  
Wipe from your brow the sweat and dust of toil,  
And in My quiet strength again be strong.

Come ye aside from all the world holds dear,  
For converse which the world has never known,  
Alone with Me, and with My Father here,  
With Me and with My Father not alone.

Come, tell me all that ye have said and done,  
Your victories and failures, hopes and fears,  
I know how hardly souls are wooed and won:  
My choicest wreaths are always wet with tears.

Come ye and rest: the journey is too great,  
And ye will faint beside the way and sink;  
The bread of life is here for you to eat,  
And here for you the wine of love to drink.

Then fresh from converse with your Lord return,  
And work till daylight softens into even:  
The brief hours are not lost in which ye learn  
More of your Master and his rest in heaven.

AMEN.

For "THE FRIEND."

### Sound Words.

Paul the Apostle, writing to Timothy, a minister and overseer in the church at Ephesus, after speaking of the duties, the doctrines to be taught, and the manner of life and conversation becoming a Minister of Christ, uses these memorable words: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, etc. I. Tim. vi: 3-6.

There never has been any age in the world when this apostolical injunction came with more force than it does to us in our day, when secular education and civilization, accompanied by the general dissemination of the Holy Scriptures, the world over, open wide the door to proclaim the truth to the ends of the earth.

But the world is now, as it ever has been, a battlefield between the opposing powers of ruth and falsehood, good and evil; and since man, in the state in which he is now found, alien from his first estate, can neither raise himself into his primitive state, nor come to a true knowledge of God, through his own unaided powers of mind, yet in that "pride of heart," natural to the carnal-minded man, he dreams he can do so. It needs but the sight of history to prove how utterly these, his highest aspirations and conceptions, fall short of the manifestations of the Divine being to his creature man. But every new imagination, however absurd it may be, requires a distinctive word to define it. And according to the rapidity and degree of the church's declension and apostasy from the truth, so were unsond words coined, which terms oft-times enclosed germs of error, warping the understanding and obfuscating the purity and simplicity of the truth. At first these deviations from the straight paths of truth may appear slight, but they quickly more widely diverge, nor do they ever lead to the narrow gate that opens into the path of life. We know how the night of apostasy came over the Christian church, as a dark, heavy, impenetrable cloud, when by the

command of Constantine the Roman Emperor, he made Christianity the "state church" of his empire; when Paganism, with its temples, its images and pictures, its rites and ceremonies, its priests with their vestments, their ritual, their fast-days and fasts, were all incorporated into Christianity, simply receiving Christian names. Priests, people, temples, images and rites, all were changed in name, but unchanged in nature. The life, spirit and power of Christ and his rule and work in the heart of the believer, without which, Christianity cannot exist, were all ignored and lacking. The true church fled into the wilderness, unseen of men; the true believer like Elijah on Horeb, deeming himself alone. But as the Spirit of God moved on the waters, and the word of his creative power came, "Let there be light," so did the Lord in mercy burst through the pall, and faithful ones were found, who, walking in his light, became willing to seal their testimony with their blood, suffering martyrdom for the cause of Truth.

No brighter, clearer testimony to the beauty, the power, the simplicity, the universality and saving efficacy of God's blessed truth had been heard since apostolic days than that declared by the young man, George Fox, one like Samuel, taught of God from his youth, and who, at the Lord's bidding, went forth to declare what he had heard. He found others who, like himself, had withdrawn from all formal will-worship, who gladly received his message, and entered as co-laborers into Truth's harvest field. In keeping with the testimony of Holy Scripture, and of all true prophecy in every age of the world, George Fox "came to Christ" to receive of Him life and power, light and teaching, for he had learned that "neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. xi: 27. He waited for and received of the Holy Spirit, whom Christ Jesus had promised to send, and which He pours out upon all flesh, that all, through obedience to Him, who come in the name and power of Jesus, may become partakers in his work of reconciliation which He accomplished by the offering up of Himself as a propitiation for the sins of all mankind. George Fox and his friends, like the Apostle, knew that they had not received this knowledge of the mystery of godliness from *other men*, nor had they acquired it by any acumen of their own minds, but solely as a gift of the free grace of God; nor did they think, with Simon the Sorcerer, that this gift of God could be obtained or parted with for money; but they accepted, as being given to them, Christ's command to his Apostles, "Freely ye have received, freely give."

There are then two notable modes of coming into a possession of the knowledge of the Gospel. The one obtained from other men, or others' writings, and received as being true by the mind of the receiver, one of words, destitute of the power and substance, (for heavenly things must come down from heaven), and such who have only this head knowledge can only minister to others of that which they themselves possess, in which is found no life, no light, no true or saving knowledge of the things of God, or of the

true God Himself; for, unless a man has received a measure of the Spirit of God, he cannot know the spiritual things themselves, no more than an infant could knowingly discourse of sines and tangents.

The other and only true mode of acquiring knowledge, is where man by the work of God's Spirit is brought to know and to feel his own inherent weakness and nothingness, and seeks the Lord, who is near to all; for "the Lord is that quickening Spirit," by whose work man is led through true repentance to faith in Him, who has enlightened his eyes and reveals Himself to all who call upon Him in truth. God now gives to him his Spirit to lead, to guide, to instruct and teach him all things necessary to bring man into his Lord's will and into acceptance and favor with God. By hearkening to and obeying these instructions of life, man acquires heavenly wisdom and heartfelt knowledge, which far transcends man's teaching, in that his teacher is God's witness in the believers' heart, that this work is of God, and that his faith is in the Eternal Word, the Rock of Ages, the foundation of the Saint's faith in every age of the world, of patriarchs, prophets, apostles and martyrs.

Now men's minds are inventors of evil things, subversive of the truth, and of unsond words to define such. So were the early Friends taught of God, when conversing on spiritual things, as to eschew all, terms not in strict accord with those used in Holy Writ; for since these books were written "by inspiration of God, that the man of God may be perfect," and are amply declarative of every fundamental doctrine worthy of credence, it follows that no new words coined to assert what is not already treated of in Scripture can possibly increase or advance the purpose of the Holy Scriptures being written which is the perfecting of the Saints."

(To be continued.)

For "THE FRIEND."

### To the Rising Generation of Friends.

Dear young friends, wherever scattered, whose desire it is to be in the Seed or Word of divine life, which is Christ, seek to keep near to the influence of his spirit in yourselves.

This is a time in which there is more moving of the healing waters, but there are those who will say to you, "Lo, here is Christ or Lo, he is there;" but do not attend so much to that, as to what you are favored to feel of Christ in yourselves, for herein is your safety and growth. As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so should our eyes wait upon the Lord our God, to know his will, and how He would have us to do his work, as well as, until that He have mercy upon us. We should honor the fathers and mothers in the Truth of former generations, believing they were faithful in their day, but it will be of little avail for us merely to follow in their exact footsteps; it is Christ, whom we should follow, as they did, each generation having its own peculiar calling and labor to fulfil, which can be performed only by individually experiencing the work



of regeneration and being taught and led by Christ.

It is well for young Friends to mingle together in a social manner, so long as it is felt to be helpful; that is, I would not have you become too much contracted where there are young Friends to mingle with, but to lay hold of even small things so long as they help, and though the whole of the human family is in a sense one, yet when young Friends are very thinly scattered and lonely, it is well to be careful of the company they keep, and if there is a line we can draw for you, it surely is, for you to keep to the meetings of true Friends. If you have tasted of the good Word of life, they will feel their need of gathering to it, and of worshipping the Father of Spirits, in spirit and in truth.

Remember how it was with Nathaniel of old; as he sat under the shade of his fig tree, one of the Lord's servants told him of Christ Jesus of Nazareth, but Nathaniel thought no good thing could come from thence; he was invited to come and see, and in so doing, he found that the Lord knew him before he was called, thus it is, the Lord sees and knows the needs of all the lonely ones who put their trust in Him.

Dear young Friends, may you be encouraged to seek the Truth for yourselves and pursue it, and those who are older and have to labor in the Lord's vineyard, may you also be encouraged to labor in the ability given, to bring the young and rising generation to Christ in themselves, to sit under his teaching and to obey. This is the only way in which truth can again flourish, and counsellors and judges be raised up again as at the beginning. Those who are faithful feel the unity of the spirit, and the bond of peace, therefore let us be encouraged to experience the inward life, in which the unity and oneness exists, and so be able to feel the fellowship and sympathy of those who are in a measure of the Seed of Word of Divine life.

JESSE DARBYSHIRE.

FITCHLEY, England,  
Eighth of Third Month, 1908.

A recent letter from Ohio written by a person who is conversant with subjects coming before the Legislature of that State says:

"A bill abolishing capital punishment in Ohio has passed our Senate by a vote of 20 to 9. It is now pending in the house. What the final results will be I will not venture to predict. It is my opinion, however, that if half of the Friends of the state would write to their representatives in support of the bill it would pass the House by a substantial majority."

SPIRIT, NOT MACHINERY.—We have had too much of the policy of making people happy by machinery, and too little of the spirit of the Sermon on the Mount.—*North-ern Whig, Belfast.*

REAL holiness has love for its essence, humility for its clothing, the good of others as its employment, and the honor of God as its end.

## OUR YOUNGER FRIENDS.

AND so I sometimes think our prayers  
Might well be merged in one.  
And work and play and home and church  
Repeat, "Thy will be done."

HOME POLITENESS.—The boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy.

We are all in danger of living too much for the outside world, for the impression we make in society, coveting the good opinion of others and caring too little for the opinion of those who are in a sense a part of ourselves.

We say to every boy and girl: Cultivate the habit of courtesy and propriety at home and you will be sure in other places to act in a becoming and attractive manner. It is always refreshing to enter a home where politeness reigns.—*Our Young Folks.*

DISCHARGED FOR HONESTY.—A country gentleman, says the *N. E. Galaxy*, placed a son with a merchant in ——— Street, and for a season all went well. But at length the young man sold a dress to a lady, and as he was folding it up, he observed a flaw in the silk, and remarked, "Madam, I deem it my duty to tell you there is a fracture in the silk." This spoiled the bargain. But the merchant overheard the remark; and had he reflected a moment, he might have reasoned thus with himself, "Now I am safe, while my affairs are committed to the care of an honest clerk." But he was not pleased; so he wrote immediately to the father to come and take him home; for, said he, "he will never make a merchant." The father who had brought up his son with the strictest care, was not a little surprised and grieved, and hastened to the city to ascertain wherein his son had been deficient. Said the anxious father, "And why will he not make a merchant?"

Merchant—Because he has no tact. Only a day or two since he voluntarily told a lady who was buying silk that the goods were damaged, and so I lost the bargain. Purchasers must look out for themselves. If they cannot discover flaws, it will be foolishness in me to tell them of their existence.

Father—And is this all the fault?

Merchant—Yes; he is very well in other respects.

Father—Then I love my son better than ever; and I thank you for telling me of the matter; I would not have him in your store another day for the world.—*Arvine's Cyclopedic.*

A pastor once asked the following questions of a little girl who had applied for church membership: "Have you experienced a change of heart?" "Yes," was the reply. "Were you a sinner before?" "Yes," was the answer. "Are you a sinner now?" "Yes," again, was her answer. "Where, then, is the difference between your former and present condition?" She thought a

moment; then, her face brightening, sa-  
"Before I was converted to Christ I was sinner that runs after sin; now I am a sinner that runs away from sin." A change purpose in life had brought for her a change life.

JAMIE KNEW HER.—"Now, Jamie," sa-  
a school teacher, "if there was only one j for dessert, and there were five of you children and your mother and father to divide among, how large a piece would you get?" "One-sixth," replied Jamie, promptly. "B there would be seven people there, Jam Don't you know how many times sev goes into one?" "Yes, teacher, and I knw my mother. She'd say she wasn't hung for pie that day. I'd get one-sixth."

This Bible that you read, or should re-  
often than any other book, is full of t wisdom of many centuries, the wisde taught by God through these centuries. O fact is always evident in the teachings of t Bible, and that is that we are going to tried, we are going to have trials, we cann escape them. Good people are the ones w have trials; wicked people do not look up experiences as trials, for they go thro, anything just to enjoy and have a go time. Trials are due to denials, for t sake of what is right and pleasing to Gc and the need of denials comes to us in multitude of ways. Some things we de ourselves which we ought not to deny o selves. Anything that brings happiness right, providing at the same time it does n in any way make us evil.—*S. S. Advocate.*

If we were to ask the difference betwe-  
one who loves Christ and one who does n the shortest statement of this difference wo-  
be simply this: the one who loves Christ all the time striving for something high-  
something better, and this something high-  
something better, is a something that-  
God-like, for Christ is God, and they a-  
striving to be like Christ. The person w-  
does not love Christ does not always stri-  
for something higher, something that-  
divine. The person who does not lo-  
Christ may strive to be better and do t-  
things that men care most for, and in o-  
age even the things that men care most f-  
are sometimes like the things Christ lov-  
But the Christian simply and solely aims t-  
be like Christ, and in so doing to please G-  
the Father.—*Id.*

BETTY'S PLAYTIME.—"Oh, pshaw!" sa-  
Betty, when mamma called her from pla-  
"somebody's always a-wantin' me to d-  
something!" She ran into the house with  
frown on her face.

"Betty," said mamma, "if you can't obe-  
cheerfully—"

"Well, I always have to be doin' som-  
thin'," burst out Betty. "I never ca-  
play."

"You may play this whole day long,  
said mamma quietly.

"And do no anything else?" asked Betty.  
"And do no anything else," said mamma.  
"Oh, good!" cried Betty, and she ran a-  
got her doll things and began making a dres-  
for Cora May, her new doll.



Grandma came into the room while she was sewing.

"Betty," she said, "will you run upstairs to get granny her spectacles?"

"Yes, grandma," cried Betty, jumping in a hurry, for she dearly loved to do things for grandma.

"No, Betty," said mamma; "you keep with your doll things. I'll get grandma's asses myself."

Betty returned to her sewing, but somehow it wasn't so interesting as it had been. He threw it down the minute little Benjamin waked from his nap and ran to take m.

"Nursing is too much like work," said mamma, taking the baby out of her arms; you must not do any to-day."

Betty's cheeks turned rosy. She thought the times she had grumbled when mamma had asked her to hold baby. Now she could have given much just to hold him one minute.

Mary Sue, Betty's best friend, came by to get her to go on an errand with her.

"I am sorry, but you can't go," said mamma. "Running errands is not play, you know."

Jack came running in with a button to be sewed on. Betty put on her little thimble and began sewing it on. But mamma came before she had finished.

"Why, the idea of your sewing, child!" she said, taking the needle and thread out of her hand. "Run along to your play."

When father came home to dinner, Betty started, as usual, to open the front door for m. But mamma called her back.

"You forget, Betty," she said in her pleasant way, "that you are not to do anything for anybody to-day."

"Then I guess I'd better not ask her to drop my letter in the mail box," said Cousin Kate; "it might interfere with her play." "I'm tired of playin'" cried Betty. She in out to the kitchen. Callie, the cook, could let her help her, she knew. But, for wonder, not even black Callie would let her do anything.

"I's agwine ter a fun'ral," she said, "an's in a mighty big hurry to git off. But, now, honey! I wouldn't hab you 'rupted in our play fer nuthin'!"

Poor Betty! She thought the day would ever come to an end.

"Oh, mamma!" she cried as she kissed her to bedtime; "do wake me up early in the morning. I want to get a good start. 'elpin' is so much better than playin' all the time."—MARY CALLUM WILEY, in *Pearls*.

THERE is not a grace that can adorn the Christian character, but you will have need or it to appear in at some time or other; therefore seek the whole, that you may stand erect and complete in all the will of God.

WHEN the earthly tabernacle shakes, it ends up in the mercy of having a house not made with hands, eternal in the heavens.

WHENEVER you buy or sell, let or hire, make a clear bargain and never trust to "we shan't disagree about trifles."

## God Glorified and the World Battered by the Crippled and Helpless.

By David Gregg, writer of "The Quakers as Makers of America."

My fellow-men, what we need is to have things explained to us, and then we can become restful in the presence of all human life. We need to be told that the man born blind was born blind for the glory of God; and that Lazarus, who fell sick and died, fell sick and died for the glory of God. We need to be shown the far-reaching influence of the suffering cripple, who apparently can do nothing but exist and suffer. We need to be shown how his sufferings talk to others, and move even those who have never seen him, but only have heard of him. When we are told this, darkness is taken away, and his little life rises in our estimation until it positively reaches that which looks like grandeur.

This story, which is told of a cripple lad in one of the manufacturing towns of Scotland, illustrates that I mean. The father of the lad was a potter by trade. He was a poor man, and so had to leave the little sufferer at home alone, when he went day by day to his work. But the boy was in his thoughts all the day long. And what is more, his fellow workmen knew it. At the close of each day's work, he carried to the "wee lad," as he called him, a flower, or a bit of ribbon, or a fragment of crimson glass, indeed, anything that would lie on the white counterpane of his bed, and break the monotony and give color to the room. He never went home at nightfall without some toy or trinket, showing he remembered the pale face, which lighted up when he came in. He said nothing to the men in the shop about the sufferer, but he brought with him the influence of the sick-room, and this told in that shop. It called the workmen into fellowship with the little one. Some of the men made curious little jars, and tea-cups on their wheels, and some brought fruit in the bulge of their aprons. They said nothing about these things, the subject was too solemn; but they put the things into the old man's hat, where he found them. He knew for whom they were intended. That whole pottery, full of men coarse in nature, grew quiet as the months passed, and the men left of their profanity and became gentle, and kind, and loving in the shop and at home. It was the look on the father's face, which he brought with him from the little one's bedside, that was the subduing power. From that look it became more and more evident that the inevitable shadow was drawing nearer. Every day somebody without saying a word did a piece of the father's work for him, and thus enabled him to get home earlier and come later. When the bell tolled the death-knell and the little coffin was carried out of the door of that lowly house, right around the corner, out of sight, there stood a hundred stalwart workmen from the pottery, with their clean clothes on, most of whom gave a half day's time for the privilege of taking off their hats before the simple procession and filing in behind it and following across the village green, that small burden of a child which probably not one of them had

ever seen with his own eyes. The action of these men, attending unbidden, the funeral in a body, brought to light the great and elevating power of that suffering boy, and made it plain to the mourning father that he had not lived in vain. That day, but not before, the father saw how his boy had entered into the life of every one of these strong men, and had, in a measure, regenerated them, and had made them better in the shop and better in their own home. His suffering boy had set love at work in the community, and love had ennobled a hundred homes and more. This unexpected fact was a revelation, and that day the darkness that hitherto had perplexed the father's heart gave way to a light which consoled and cheered. God, who in the days gone by, had ruled and over-ruled in the great but perplexing life of Jesus Christ, was ruling also in this life, which was the life of one of the least of his saints.

FOR "THE FRIEND."

## Faith.

Faith hath feet to walk, wings to fly, ears to hear, eyes to see, a heart to understand. These are only shadows, figures, signs, spars and sails to the ship; but come down to the quarter-deck, down into the cabin, down into the heart of the commander, there you find the real purpose. This is the factor that trims the sails, watches the heavens, uses every wind that blows, shapes the course and arrives!

Faith is the man, alive, equipped, experienced, a man with wings, visions, vitalities; a man who knows, who follows on to know; a man of enterprise, enlargement, elevation. Not a stranger to the third heavens, sees telescopically, studies microscopically, hears words, receives impressions, gathers energy. Does it all alone, no human companion near, in the darkness of his own mental sphere, for light is only a figure of speech, takes in stores, folds in his bosom the roll of secret, sealed orders, forms the purpose, hoists the signal, sets the sails, leads the fleet to manhood and to victory. A permanent secret between Jehovah and the soul, never to be revealed to another. Here we find the makings of leaders, princes, confessors, martyrs. "He counted me faithful," says Paul. How does He count? He counts men faithful who are fit.

They have searched, they have found, they know the wilderness, they have studied alone, they have died to all, let go all, touched the desert, the heart clean-swept, the soul vacant; then God comes in, He filleth the empty soul, the proud are sent empty away. Oh the years! Forty years for Moses in Midian. Thirty years for John in the deserts "till the day of his showing unto Israel." Thirty years for the Son of Mary in seclusion, with only a gleam at the age of twelve.

Are these rare isolated, disconnected, items of history, when men came in touch with God, episodes in a miraculous age?

Why are men to-day destitute of assurance, shorn of persuasive power, strangers to inspiring touch and divinely thrill? Where is the care? We must haste to the heavenly places, and sit down there and listen, only there comes the voice to the confiding hu-

man's spirit, only there do we fill up with grandeur, only there are human fingers made fast to the Divine Arm.

Receptive power, transmitting power, charged with bounding assurance. We rise up "we stand before the Lord, we speak that we do know, and testify that we have seen."

H. T. M.

### Science and Industry.

WHAT FORESTRY HAS DONE.—Many people in this country think that forestry had never been tried until the Government began to practice it upon the National Forests. Yet forestry is practiced by every civilized country in the world except China and Turkey. It gets results which can be got in no other way, and which are necessary to the general welfare.

What forestry has done abroad is the strongest proof of what it can accomplish here. The remarkable success of forest management in the civilized countries of Europe and Asia is the most forcible argument which can be brought in support of wise forest use in the United States.

The more advanced and progressive countries arrive first and go farthest in forestry, as they do in other things. Indeed, we might almost take forestry as a yardstick with which to measure the height of a civilization. On the one hand, the nations which follow forestry most widely and systematically would be found to be the most enlightened nations. On the other hand, when we applied our yardstick to such countries as are without forestry, we could say with a good deal of assurance, by this test alone, "Here is a backward nation."

The countries of Europe and Asia, taken together, have passed through all the stages of forest history and applied all the known principles of forestry. They are rich in forest experience. The lessons of forestry were brought home to them by hard knocks. Their forest systems were built up gradually as the result of hardship. They did not first spin fine theories and then apply those theories by main force. On the contrary, they began by facing disagreeable facts. Every step of the way toward wise forest use, the world over, has been made at the sharp spur of want, suffering, or loss. As a result, the science of forestry is one of the most practical and most directly useful of all the sciences. It is a serious work, undertaken as a measure of relief, and continued as a safeguard against future calamity.

The United States, then, in attacking the problem of how best to use its great forest resources, is not in the position of a pioneer in the field. It has the experience of all other countries to go upon. There is no need for years of experiment with untried theories. The forest principles which hundreds of years of actual practice have proved right are at its command. The only question is, How should these be modified or extended to best meet American conditions? In the management of the National Forests the Government is not working in the dark. Nor is it slavishly copying European countries. It is putting into practice, in America and for Americans, principles tried and found correct, which will insure to all the

people alike the fullest and best use of all forest resources.

Take the case of Germany. Starting with forests which were in as bad shape as many of our own which have been recklessly cut over, it raised the average yield of wood per acre from twenty cubic feet in 1830 to sixty-five cubic feet in 1904. During the same period of time it trebled the proportion of saw timber got from the average cut, which means, in other words, that through the practice of forestry the timberlands of Germany are of three times better quality today than when no system was used. And in fifty-four years it increased the money returns from an average acre of forest sevenfold.

In France forestry has decreased the danger from floods, which threaten to destroy vast areas of fertile farms, and in doing so has added many millions of dollars to the National wealth in new forests. It has removed the danger from sand dunes and in their place has created a property worth many millions of dollars. Applied to the State forests, which are small in comparison with the National Forests of this country, it causes them to yield each year a net revenue of more than \$4,700,000, though the sum spent on each acre for management is over one hundred times greater than that spent on the forests of the United States.

France and Germany together have a population of 100,000,000, in round numbers, against our probable 85,000,000, and State forests of 14,500,000 acres against our 160,000,000 acres of National Forests; but France and Germany spend on their forests \$11,000,000 a year and get from them in net returns \$30,000,000 a year, while the United States spent on the National Forests last year \$1,400,000 and secured a net return of less than \$130,000.

In Switzerland, where every foot of agricultural land is of the greatest value, forestry has made it possible for the people to farm all land fit for crops, and so has assisted the country to support a larger population, and one that is more prosperous, than would be the case if the valleys were subjected to destructive floods. In a country as small as Switzerland, and one which contains so many high and rugged mountains, this is a service the benefits of which can not be measured in dollars. It is in Switzerland also, in the Sihlwald, that forestry demonstrates beyond contradiction how great a yield in wood and money it may bring about if applied consistently for a number of years.

A circular entitled "What Forestry Has Done," just published by the Forest Service, and obtainable upon application to the Forester, Washington, D. C., reviews the forest work of the leading foreign countries. The chief lessons which may be learned from them are summarized as follows:

What forestry has done in other countries shows, first of all, that forestry pays, and that it pays best where the most money is expended in applying it. The United States is enormously behind hand in its expenditure for the management of the National Forests, but nevertheless returns have already increased with increased expenditure for management.

A second lesson, clearly brought home to foreign forestry, is the need of timely action since forest waste can be repaired only at great cost.

Third, private initiative does not suffice itself to prevent wasteful forest use. England, it is true, has so far consistently followed a let-alone policy. However, England has been depending upon foreign supplies of wood. Now that all Europe is running behind every year in the production of wood (2,620,000 tons), and there are unmistakable signs that countries which lead as exporters of wood will have to curtail their wood exports, England is at last feeling her dependence and is speculating uneasily as to whether she can certainly secure what wood she needs in the future.

Fourth, when the forest countries are compared as to wood imports and exports and when it is realized that a number of the countries which practice forestry are even now on the wood-importing list, the need of forestry in the export countries is doubt enforced.

Russia, Sweden, Austria-Hungary, and Canada, for instance, are making good their wood deficit of a large part of the world. Sweden cuts much more wood (106,000,000 cubic feet) than she produces; Russia, spite of her enormous forest resources, has probably entered the same road; and England, the leading importer of wood, must count more and more on Canada. But the United States consumes every year from three to four times the wood which its forests produce, and in due time will doubtless take all the wood that Canada can spare. In other words, unless the countries of the western hemisphere apply forestry promptly and thoroughly, they will one day assuredly be held responsible for a world-wide timber famine.

Fifth, in comparison with foreign countries the prospects for forestry in the United States are particularly bright, for the following reasons:

(1) We start with the assurance that success can certainly be attained.

(2) We have few of the handicaps which have trammelled other countries. We have no ancient forest rights and usages with which to contend, or troublesome property questions to settle.

(3) The results which other lands have achieved by long struggle, often with bitter costs, are free to us to use as we wish. We have, it is true, our purely National local forest questions, but the key to many of them is somewhere in the keeping of the countries which have achieved forestry.

(4) In variety combined with value our forests are without a parallel in the world. They produce timber adapted to the greatest variety of uses, so that, except to meet shortage, importations of wood are unnecessary. Furthermore, transportation facilities enable us to make every forest region available. Thus, by specializing our forest management, each kind of forest may be made to yield the kind of material for which it is best adapted, and the wastes due to compulsory use of local supplies may be practically eliminated.

An Experience of Stephen Grellet.

Stephen Grellet (Etienne De Grellet Du Abillier) in referring to the time when he was but a "babe in Christ," just commencing; remarkable religious career, says:

"I was led, in those days, into some peculiar straits, and on this subject I cannot omit speaking a few words to those who are under similar straits, and who apprehend that these are of the Lord's requiring. Keep under them; but at the same time, be careful not to judge your brethren, who are not led into the same restraint as you are. For these exercises may be brought upon you for the very purpose to humble you; but if you judge your brethren, and give way to a censorious spirit, self in you will be exalted—pride, and not life, will have dominion over you. Make a distinction between that which is essentially and permanently obligatory, and those straits and exercises that belong only to yourselves, in order to keep you under close discipline, and in which your obedience will be equally requisite, when the divine command may go forth to you, to cease from those things, as now, when you link you are called to practice them. And you who are not led into straits, like your brethren, be tender of their scruples, feel for them, and encourage them, even to faithfulness; for nothing ever so small, which is of the Lord's requiring, is to be slighted; and is in proportion as we are faithful in little things, that we are made rulers over more."

"One of the difficulties under which I was ought, related to my eating and drinking, felt myself prohibited from partaking of animal food, and also of everything that was the produce of slavery; for the sense of the offerings of that people was heavy upon me. After I had been thus led for about two years, I began to be afraid lest I should continue in that manner of living from former apprehensions, and not from the continued requiring of the Lord, and thus, by being irregular among my friends, improperly draw their attention to me. In much fear I ventured one day to partake of animal food again, but great distress came upon me, attended with a renewed evidence that my outward man, as well as my inner one, must be kept in much lowliness. I felt also an assurance that when the days of my release from this fast should come, I should have the same undoubted assurance of it, as I had when of being led into it. I continued about five years under that exercise, and when my release came, the free use of everything in the creation was set before me so that I received it with thankfulness and moderation. Great was the fulness of the Lord's love at that time and the sweetness of his presence. It seemed as if heaven was opened, and the angelic host was about me, proclaiming the Lord's praise and glory, to which, I was permitted to join my feeble accents. This took place at the house of my dear friends, John and Esther Griffin, at Purchase, whilst traveling on a religious visit in company with my beloved friend John Hall. A holy solemnity came upon us all."

Stephen Grellet was born in France in the year 1773, and died in 1855, at the age of eighty-two years and fourteen days.

Thoughts of Several Members in Expectation of Attending the Yearly Meeting.

At a tea meeting held recently at Lansdowne, sixteen papers, written mostly by those commonly considered younger Friends, were read, all answering questions as to the value either to the Yearly Meeting or to the individual of the individuals attending, and approaching Yearly Meeting. From these papers the following selections have been made from several contributions. These could not well be arranged according to their contents nor repetitions one of another wholly avoided:

In looking forward to Yearly Meeting with the idea before me, of how I may be benefited by going, one thing that occurs to me, is the pleasure to be experienced by meeting with so many Friends and friendly acquaintances. It is a real benefit to find others who seldom see have not forgotten us and are glad, as we are ourselves, to exchange a pleasant greeting.

Taken as a whole the Yearly Meeting should be, and I hope is, to most, a real spiritual uplift and the desire is felt to be more of a help in the Body and more worthy of being a member of such an organization.

I hope to add my prayerful waiting and my loving thought to the silent portions of the meeting.

When I believe I am blessed by some inspiring message I hope to be so influenced by it that I will be a better member of the Yearly Meeting for having been present at the gathering.

It is truly a great privilege to me to be able to mingle with so many valued and valuable Friends as we do in the sessions of Yearly Meeting. Often we do not come face to face with them, yet that sense and feeling that we have all come together with, I trust, the same high purpose, of worshipping our Heavenly Father, and with his Divine help to carry on the business of the Meeting, have their uplifting tendency to me.

I am a very small part of the sum total which goes to make up the meeting. My presence is more an earnest of the years to come, a sort of unexpressed pledge of zeal for the future of our religion, that brings its degree of satisfaction, rather than any immediate definite help.

I have found great peace while sitting with you in Yearly Meeting, where we were all feeling after God. So it seems to me that while to transact the business of the church is the object of the members collectively, yet individually we are hungry for God's Spirit, and at this, His banqueting table, we are satisfied. Let us be thankful that we are permitted to sit at His feet, and be sure we shall be fed.

I can help by my appreciation of the Yearly Meeting and what it stands for; by my good thought towards it; by my love of the truth upheld by it; possibly by my kindly criticism of its errors; by my desire to help with prayer and action (whether I speak or keep silence); by encouraging love and unity and peace; by endeavoring to do away with all manner of discord and bigotry and prejudice. "A house divided against itself cannot stand."

To obtain from any action the most benefit there is in it, is to believe, that you will be assisted thereby. Therefore in attending the coming Yearly Meeting sessions my mind will be filled with suggestions that I am to be benefited mentally and spiritually. What I will, if persisted in, can be realized.

The spiritual atmosphere pervading the deliberations will, I trust, help lift my experiences just a little; the wise counsel of those larger in experience than myself will be helpful.

As the eye cannot say unto the hand I have no need of thee, nor the head to the feet I have no need of you; neither can an individual member of the Yearly Meeting say the meeting has no need of me. If I attend the meeting with a receptive heart and a real desire for spiritual uplift, my attitude must be seen and felt by those with whom I personally mingle and may arouse a similar feeling in perhaps a less thoughtful mind. Thus one influences another in an ever widening circle, as the ripples made by throwing a pebble into a pond cease only when the shore is reached.

The benefit others may derive from my presence is hard to define unless it may be there are those present who may also feel a fellowship and strength to them from seeing me amongst the many who could come for nothing else than spiritual communion with each other, which is always helpful to us all.

The meeting is a spiritual democracy [intended first as a theocracy], the strength of which consists in the spiritual light of each individual therein co-ordinating with that of each other individual and with that of the whole meeting to a definite judgment upon the business before it. The varying spiritual views, judgment and experience—and even inexperience—of the whole meeting, comprising as it does individuals of so many different types and habits of mind, working together and upon one another to a definite end, must approximate to a degree of perfect judgment, in a spiritual sense, as the combination of all the colors will produce a perfect color—white.

If it be truly true that we are members one of another and none suffers or gains without the suffering or blessing of all, we must believe that those who can attend our Yearly Meetings little or not at all must be blessed in their blessing, and that in our failure to realize the blessing, As recipients of a tender mercy and love, even those who may receive no blessing from their own attending should expect those of us who do attend not to fall short in our shedding abroad the new light which has come into our hearts.

I hope to try to find what is the mind of Truth in the questions that come up. By earnestly watching for whatever light may be revealed to me, and by reverently pondering the matters that are before the meeting, I may contribute to the general spiritual atmosphere and religious covering which sometimes so notably is spread abroad over us.

It is often of interest to me to wonder which of the various Quakers will have particular attention from our ministers, and what they will say about the matters of plainness, and worship, and so on. This I feel is not wholly a right attitude of mind. I hope I may not be only curious to learn on what lines the general concern of the meeting may be revealed to me, but rather try to share in the concern, and realize the message of God to me, and to feel the truth that He wishes to have brought home to my life.

The rightly concerned members who bear the responsibility of the meeting have watched with prayerful hearts the interest and activity which its younger members are taking in the various channels for good throughout the Yearly Meeting.

The influence of our Yearly Meeting as a weighty and august body over your young and tender hearts is of priceless value; your hearts are easily influenced by the dignity and reverential attitude of the body at large when seriously considering grave and important questions, and impressions are made which will remain with you all through life.

The Yearly Meeting as a body needs your attendance in a spiritual frame of mind and would have you enter into the spirit of its exercises, and although young in years you owe the mother church a duty by attending its various sittings when possible and sharing, as you are rightly guided, in its concerns and exercises. Philadelphia Yearly Meeting needs you to stand up for its principles to-day as much as ever it did; Friendly principles and doctrines are becoming more and more recognized by the public at large and you should appreciate your membership and association among such a worthy people.

If any Friend thinks that Yearly Meeting cannot be benefited by his attendance, he has not a proper self-respect; if any thinks that Yearly Meeting cannot be profitably held without him he has an improper self-esteem.

We must be earnest, eager and alert to serve one another and to serve Christ, for the welfare and progress of his church. In this spirit we shall be benefited, even if the call to service comes to us, as it will perhaps come to most of us, as a call to wait in patience and silence. How much Yearly Meeting means to an earnest, devoted member who does what he does, even if to an outward observer it is only to be present, because he believes that in so doing he is doing the will of his Master and best serving the interests of the church! How little Yearly Meeting means to one who goes as a

spectator, just to look on! How little benefit is the presence of those who feel that nothing depends upon them!

Although not on the program, either in connection with the routine business or otherwise, a sense of deep concern often over-spreads the congregation. At such times the meeting for business becomes a meeting for worship. The solemnity of such occasions, with the communications of anointed ministers, is often the feature which remains most distinctly in mind, looking back upon the sessions of our Yearly Meeting.

Not being much given to public speaking, if I am able to attend Yearly Meeting this spring, I shall hope to take with me a real interest, which if multiplied by many personalities ought to make the task easier for those who do speak. Although not without opinions and desires for many changes, I shall on going thither try to leave behind me a critical spirit. I shall try to remember that the prayerful desire of even an insignificant member, may help to deepen the life of the meeting. If we, being many, should claim the promise made even to a few, and should, with our minds bare of prejudice, ask a great thing, such as the outpouring of the Holy Spirit on our Society, who could foretell the result? Perhaps for the earnest faithfulness of one person some concern as vital as this might overpower the meeting.

### Bodies Bearing the Name of Friends.

BALTIMORE FRIENDS have suffered a severe loss in the death, on the 25th ult. of ANNE KING CAREY, wife of James C. Jr. She was one of the clerks of Baltimore Yearly Meeting, and a member of all its most important committees.

The next day after our attendance at the very large funeral of WILLIAM O. NEWHALL at Lynn, Mass., a call was found awaiting to attend that of ANN WHITTIER WENDELL also, at two P. M., in Wayne Pa. She was found having attained to the unusual age of nearly ninety-eight years, but for seventy years was almost bed-ridden by an accident received in younger days. She was ever careful to lead the consistent life and exhibit the plain testimonies of the Friend of the olden time. A cousin of John G. Whittier, she possessed bright mental faculties worthy of such relationship, and her death like much of her life was evidently in the peace of God her Saviour. An unfinished letter written by her own hand eight years before, addressed to the editor of THE FRIEND, was found the day after the funeral and forwarded to him, expressing her comfort and satisfaction in the contents of our periodical; and her estimate of the remarkable character of a Southern Friend of memory, Geo. W. Reed, of whom we hope to learn more, for the benefit of our readers.

### Correspondence.

CAN any of the readers of THE FRIEND inform me with whom the saying originated: "Fruitful in the field of offering, and joyful in the house of prayer?"

A. J. G.

### SUMMARY OF EVENTS.

UNITED STATES.—An employers' liability bill has lately passed the House of Representatives at Washington by a vote of three hundred to one. It has also passed the Senate. This bill establishes the doctrine that railroad companies in interstate commerce are liable for personal injuries to employees in service. It relaxes the contributory negligence rule, though a provision diminishes the amount of recovery in a somewhat degree as negligence contributed to the injury. The bill further makes each party responsible for his own negligence and requires each to bear the burden thereof.

A treaty of arbitration between the United States and Portugal was signed at Lisbon on the 7th instant. The Senate of New York State has defeated the bill abolishing race track gambling which had passed the House. Governor Hughes has taken steps to renew the effort to obtain proper legislation on this subject, and has issued a statement which says: "It is impossible to believe that the people will permit the plain mandate of the Constitution to be ignored. The contest has not ended. It has only begun. It will continue until the will of the people has been obeyed."

In a message to the Legislature he said: "The demoralizing influences and the menace to the welfare of the State which are involved in the continuance of this evil. It is more important to us than the necessity of vindicating the fundamental law of the land and of demonstrating that this is a State where law and order prevail."

President Roosevelt has ordered that as clean railroad coaches be provided for negroes as for whites. He has also directed Attorney-General Cummings to bring suit against Southern railroads which are declared to offend in this respect. The President says that reputable negroes have complained to him that on certain Southern railroads the accommodations for their race are "filthy and inadequate." Though insisting on cleanliness, the President does not urge that compartments of cars for blacks and whites be done away with.

President Roosevelt has sent a message to Congress calling attention to the need of further legislation in regard to anarchists in which he says: "Unquestionably there should be further legislation in Congress in this matter. When compared with the suppression of anarchy, every other question sinks into insignificance. The anarchist is the enemy of humanity, the enemy of all mankind. He is a deeper degree of criminality than any other. No immigrant is allowed to come to our shores if he is an anarchist. No person published here or abroad should be permitted circulation in this country if he propagates anarchistic opinions."

Within twenty miles of New York City there is a population of one million Jews. Here are one-fifth as many Jews as in Russia, four times as many as are in the British isles, and twenty times as many as dwell in Jerusalem.

It is stated that horses are such a pest in Nevada that the Legislature has been asked to do something to exterminate them. They leap over fences and destroy gardens. They entice valuable horses away from pastures and into the woods. Sometimes they attack people, fighting with hoofs and teeth.

In a recent election in Illinois thirty-six counties out of one hundred and two in that State voted to abolish the saloon. Estimates place the number of saloons voted out of business at nearly two thousand and the amount of money cast in the entire territory voting at twenty-eight thousand.

The south tunnel of the two which the Pennsylvania R. R. Company is constructing under Bergen Hill, Hoboken, N. J., is nearing completion. When finished it will be possible for a person to travel from the west-end of the Bergen Hill tunnel to East Avenue, Long Island City—a distance of 5 1/2 miles—without coming above ground.

The steamship *Braunfels* has lately arrived at this port from Calcutta with a collection of wild animals, birds and reptiles, valued in all at one hundred and fifty thousand dollars. Among them were four hundred and twenty monkeys, thirty boat-constructors, twenty-nine anacondas, eight leopards, three tigers, two taptirs, one orang-outang.

A clock said to be the largest in the world is in course of construction in Jersey City, N. J. The dial is to be twenty-eight feet in diameter. The minute-hand is eighteen feet long. The hands are of metal, and the face of the clock will be outlined with incandescent lights, enabling people miles away to tell the time at night.

School children of Helena, Montana, at the suggestion of the Superintendent of Schools, set to work to improve the appearance of their city on a certain day. A committee went around beforehand, and a report was made to be done. Back yards, alleys and vacant lots were cleaned up, and the rubbish removed. Sidewalks were swept, school yards planted with trees and vines. The children collected and sent to the smelter in tin cans, half tons of flattened tin cans, and received over a hundred dollars. With the tin cans, bought swings, horizontal bars and other apparatus for the schools. As a result of this work, neglected wastes have given place to flowers and shrubs and well-kept lawns.

Nearly one-third of the city of Chelsea, adjoining Boston, Mass., was destroyed by fire on the 12th inst., causing a loss estimated at nearly six million dollars, and making ten thousand persons homeless. Its origin is believed to have been in the spontaneous combustion of brick. The burned area is about one and a quarter mile long and half a mile wide.

FOREIGN.—Treaties have been signed between the United States and Great Britain arranging for the settlement of the Canadian boundary and fishing questions by commissions.

In England steps have been taken against cigar smoking. It is said in that country that fifteen million pounds are spent for cigarettes each year. The Government is to run the boat from one town to the next. Brandenburg storage batteries for moving the cars boats have been used with much success. A motor connection with a propeller drives the barge forward at a rate of three miles an hour, the power coming from a ten-ton storage battery which is charged by the electricity to run the boat from one town to the next.

Recent laws enacted in Germany provide that the use of the German language is to be compulsory in public meetings in every part of the empire, except the case of international congresses or election meetings. The number of people speaking the German language includes Poles, Danes, French and other, and is stated to be four million five hundred thousand.

### NOTICES.

Notice.—The annual meeting of the Friends' Educational Association will be held at Friends' Set School on Fifth Month 2nd, 1901. Principal Will Farrand of Newark, N. J., will speak at 3.30 P. M. The number of people speaking the German language includes Poles, Danes, French and other, and is stated to be four million five hundred thousand.

FRANCIS N. MAXFIELD

WESTWON BOARDING SCHOOL.—The stage meets trains leaving Board Street Station, Philadelphia at 6.48 and 8.21 A. M., 2.38 and 4.31 P. M., other trs will be met when requested; stage fare fifteen cts after 7 P. M., twenty-five cents each way. To re the school by telegraph, wire West Chester, Bell ph 114A.

WM. B. HARVEY, Superintendent

WESTWON BOARDING SCHOOL.—The Spring Term begins on Second-day, Fourth Month 27th, 1901. Applications for admission shall be made at once.

Parents who wish to send children as new pupils the Fall Term should apply early this spring, especially those desiring assistance from the scholarship funds.

WM. F. WICKERSHAM, Principal,  
Westwton, Pa

DIED.—On nineteenth of Second Month, 1901, Winesonia, Ohio, ALTHA E. GAMBLE, daughter of Char W. and Rachel S. Gamble, in the sixteenth year of her age. She was of a loving and gentle disposition, ever willing to help bear the burdens of others, which endeared her to many friends. The increased thoughtfulness and desire to do right, seemed like a preparation for the pure, which came suddenly. "Bless are the pure in heart, for they shall see God."

On the twenty-fourth of First Month, 1901, in a forty-first year of her age, RACHEL Y. PATTEN, wife of William Patten, of Whittier, Linn Co., Ia., and daughter of Thomas D. Yocom. A member of Springville Mt. Meeting of Friends. She was of an amiable disposition and manifested her attachment to the Society by her diligence in attending meetings when health would permit, and her consistent and plain appearance, a solid deportment therein. And although the prospect of leaving her family and aged father was a trial to her yet she was enabled to say: She had left it all in the hands of Him who doeth all things well. She repeats the twenty-third Psalm near the time of her decease, and we are comforted in the hope that our loss is her eternal gain.

At the home of Barclay Dewees, his son-in-law near Whittier, Ia., THOMAS D. YOCOM, the seventeenth of First Month, 1901, in the twenty-ninth year of her age. He bore a lingering illness with patience, and seeming resignation, apparently dwelling under the conviction that his end was drawing near, and with calmness expressed a concern for his children and grandchildren with the same earnest solicitude he had felt for the Society's friends, to which he was a member, being firmly attached to its principles and testimonies. He seemed to have a comfortable assurance that his end would be peace, at one time sending message to a friend to meet him in heaven. And reference to the severing of the tender ties of relationship to his Society friends, and to his dear home, his faith was that the grace of God would sustain to the end, saying: "Not by works of righteousness that I have done can I be saved."

WILLIAM H. PILEY'S BONS, PRINTERS,  
No. 422 Walnut Street, Phila., Pa.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FOURTH MONTH 25, 1908.

No. 42.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from Walnut Street, between Third and Fourth.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

## Philadelphia Yearly Meeting of 1908.

The 227th annual session of the Friends of Pennsylvania, New Jersey, Delaware and Eastern Maryland opened on the Second-day of the present week, the 20th inst., with the usual nearly full attendance. It had even preceded on the Seventh-day by a lively and solemnized sitting of the Meeting of Ministers and Elders. The first condition of expression was our loss by death of so unusual a number of Ministers and Elders who have passed away during the year; and even he who was vocally bringing this to notice was, with others, soon summoned out of the Meeting by the decease of another of its members, his father-in-law, James G. McCollin. Wm. C. Allen's interesting account of his service with that of his wife in Europe last summer, and his encouragement by the Meeting to complete it as regards France and Germany during the coming season, is adverted to elsewhere in the present number. So edifying and baptizing a season is followed, it is felt, cannot now be approached with words.

**Second-day, the 20th.**—The opening of the Yearly Meeting was favored in a long and living silence, wherein many are believed to have entered into their inner chamber and brayed to their Father who heareth in secret. So unbroken a silence on such an occasion is not remembered to have occurred for years.

The proceedings of the Meeting for Sufferings for the past year occupied most of the time of this day's session of the Men's Meeting, and the consideration of the Queries and Answers that of the Women Friends.

A revised draft of instructions for the disbursement of the Pemberton Fund had been adopted. This Fund, now used for assisting Friends in attending the sittings of Yearly Meeting, the Quarterly Meetings held in Philadelphia, and appointees to meet with Committees in the service of those meetings, arose from a lot of ground of three acres devised by John Pemberton, who died in the year 1795, for the benefit and service of Friends in the accommodation of the horses of those attending the meetings above mentioned. When railroad cars and other pub-

lic conveyance succeeded the use of private conveyance, the Pemberton property was authorized to be turned into money for the payment of the fares of those who come to the meetings by the more modern means. A committee of twenty on Disbursements of the Fund, chosen from members of all the seven Quarterly Meetings had been appointed.

The sacredness of human life in connection with the subject of Capital Punishment had again claimed the weighty attention of this Meeting, and the whole matter was referred to a committee which was named to take it under serious consideration and report when prepared.

It had been brought to the attention of the Meeting for Sufferings that a work largely doctrinal, intended to supply the place of Clarkson's Portraiture of Quakerism now in use in some Friends' schools, but also intended to have a larger use than merely in the class-room, had been prepared and the manuscript is now ready for submission to the inspection and judgment of the Meeting. Also a collection of short Biographical Sketches (nearly 50) of the lives of prominent Friends had been prepared and the manuscripts were now about ready for final revision preparatory to publication, and the co-operation of the Meeting for Sufferings was desired in the work. Committees accordingly were appointed to examine these productions and report.

The Book Committee reported that there had been taken from the Bookstore during the year 1,375 volumes and 10,241 pamphlets. Four hundred and twenty-six dollars' worth of these had been granted gratuitously. There have been printed during the year 24,499 volumes and pamphlets, the cost of producing which has been \$807.25. The stereotype plates of Barclay's Apology, prepared in 1848, now so worn as to need renewal, are in process of being reproduced in new type. Eleven of the United States, four foreign lands, and fourteen educational institutions have been the scene of the distribution of our Friends' books. Extracts from letters of appreciation of these were read, and offers were made by the Committee to meet the growing desire which is evident for supplies of literature elucidating our doctrines and principles.

The Charles Willits Fund had furnished about 61,400 copies of the *African's Friend* to Liberia and the Southern States, a periodical which by the help of \$500 given by the Meeting for Sufferings had been doubled in its size for a considerable part of last year.

In a detailed report of the Committee to assist the Doukhobors, a valuable history of the whole Doukhobor movement to America and the subsequent establishment of that people in Canada was given, which we hope

to spread before our readers entirely at an early day. It gave rise to most interesting discussions and remarks. Means seem to be on hand for Friends to conduct their work with this people for some three years yet.

A communication was received from Abington Quarterly Meeting, asking that the Yearly Meeting enter into consideration of our duty in keeping our hearts open to the condition of suffering humanity, especially in the matter of oppressing the hiring in his wages; and of placing in our Discipline an advice against patronizing stores whose goods are produced under cruel or ill-paid labor, or sold under conditions of unnecessary hardship to employees. The subject was referred to the Meeting for Sufferings to consider, and next year to report its judgment.

(To be continued.)

## Sound Words.

(Concluded from page 323.)

Among such objectionable terms as invented by man, I may be allowed to mention.

1. The use of the term "*The Word of God*" as a name for the *Holy Scriptures*, whereas if we follow the practice of the inspired writers, we shall confine the term "*The Word*," as the Apostle John did, to Christ Jesus, who as "the Word with God was God." And as we read in Ezekiel xxxiii: 1, "*The word of the Lord came unto me, saying,*" and in the second verse this Word speaks of Himself as God, "*When I bring a sword upon the land,*" etc.

2. God called Abraham, and chose Israel, that He might put his name upon them, and that in that name they might bear witness to the world, that there is but one true, almighty, everlasting God. And fully as we believe the Scripture record of God's different manifestations of Himself to man in the different dispensations, we know Him only in that manifestation which He makes to us; but we as fully believe in the record, as to his appearance in others, even as the prophets did believe what they foretold so plainly of his coming in the flesh, his sufferings, death, resurrection and ascension into glory, and as Jesus himself foretold his disciples, "*I come again to you,*" and "*Lo I am with you always even to the end of the world.*" I neither saw his appearance on Sinai, amidst whose terrors the law was given, nor the tranquil quiet of the Sheshinah on the ark of the covenant, the judgment and mercy-seat of God. I heard not the angels' song as the shepherds did on Bethlehem's hills, nor saw Him as by his word He healed the leper, raised the dead or stilled the storm; but "*not having seen*" I yet believe, and his Spirit in me, God's truth and witness in

every heart, beareth witness to me of the truth declared, and I believe also the witnesses, men of truth, chosen of Him, who is the Truth itself, to hear witness to other men. But I do not approve of the term, invented by men to define a notion of the Godhead, as held by the mere mind of man; the term *Trinity*, defined by them, as meaning "three persons in the one Godhead." God is not a person, else would He have parts, but He is a Spirit, filling all things, and infinitely above all created things, for neither the heaven, nor the heaven of heavens, can contain Him, and He is only known in and through his own Spirit, like as the sun in the heavens can be seen only in its own light. I cannot use the term *person* as applied to God, since the writer of the book of Job says: "Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? Will ye contend for God? . . . He will surely reprove you, if ye do secretly accept persons." Job xiii: 8-11.

"*Sacrament*," too, a term now used for what millions accept as a *sine qua non* of the salvation of the soul. Neither a Hebrew, Greek nor Biblical term, but of Latin and Pagan origin, used by the Romans, centuries before the coming of Christ in the flesh. Their word was "*Sacramentum*" from *sacer*, sacred, and a suffix *mentum*, and used as a name the oath of allegiance taken by the Roman soldier. I would ask then, "Why should we, who as Christians, believe that "above all things we are not to swear at all," nor are we as soldiers to kill our fellowmen for whom Christ died to save, why should we apply this term to what by many is deemed the most sacred rite solemnized by them, conscientiously believing them to be perpetual ordinances of Christ, but which we believe were but types of the better things to come, the substance, the spiritual things, which they but foreshadowed. No! if we yet hold to those things, call them not as Constantine's Pagan priests did, but give them their simple Jewish names, significant of their original institution.

But saddest of all, and the most incongruous term of all, is the latest invention, and one which I fear will prove to be a prolific seed of degeneracy and declension, little less dark than when the hand of man, under Constantine, undertook to rule the consciences of men, in those things relating to God, which no man can learn or know but as the Lord by his grace, the true light that lighteth every man that cometh into the world, revealeth to the soul. This grace is God's gift to salvation, given to us through Christ, in whom dwelt the fullness and from whom as an inexhaustible fountain it flows. He invites all to come and drink that we may receive according to measure. But now it is not an individual emperor, backed by the power of Rome, that would enslave, but it is the same power of evil seeking to destroy the truth. The Apostle says, we should not be ignorant of his devices, for he would, if it were possible "deceive the . . ."

and as Christ says "seduce the very elect." Rom. xvi: 18, Mark xiii: 22. It is now "Scholasticism," and by the term I do not mean to decry human learning, wherein the human mind exercises itself in natural creat-

ed things, or states or conditions incident thereto, which is its proper sphere, but I mean when presumptuously it seeks to unravel Divine truths, by the feeble powers of man. When by thy powers, O man! thou canst the mystery of the light and life-giving sun with its inexhaustible fires explore, when thou canst trace the source of that power that framed the universe, imparting to each revolving sun its law of motion, then mayst thou hope to search into Him and into his purposes, who is invisible to man, and unsearchable in Himself.

If man is true to himself, and rightly uses his gifted reason, he will find that when his mind clearly and evidently pursues his lawful path of science or nature, it affords him a sense of pleasure, but let it presume to unravel the concerns of the soul, and authoritatively speak of Eternal things, his mind then becomes beclouded; bewildered it lands him in absurdities; nor can any two men be found coming to the same evident conclusions. With Nebuchadnezzar he can say: "Is not this great Babylon which I have builded?" and truly, too, for all is a confusion of tongues. But not so with the believing Christian. He knows the arm of power, on which he leans. He hears the voice of Him who calls, above the roar of raging seas. He feels the inflowings of comfort which no earthly source can supply. He has an assured hope, borne witness to by the truth itself, of a glorious immortality beyond fleeting time, when man, his thoughts and all his aspirations perish in the grave. The delight the man of science experiences when his mind compasses some new truth, when he discovers something previously unobserved, is experienced in a ten-fold degree by the simple, believing, trusting Christian, as following his Divine Guide, some new vista of truth is revealed to his spiritual eye.

His spiritual communion and fellowship with his fellow believers and with his Lord, is real and perceptible to the spiritual faculties bestowed in that new life, into which he is born again, a birth which comes not through the workings of the natural mind but by the power of God's Spirit. This true science in natural things, and this true wisdom and philosophy in spiritual things, are in no ways antagonistic, but quite compatible, and highly adorn their possessor. Neither one mars the other, but the one is seen and admired of men, the other the eye of God alone sees. Sir Isaac Newton, England's greatest philosopher, was, I believe, the happy possessor of both in no small degree.

But it is when man's scholastic wisdom seeks to fathom the depths of godliness, then does it become "philosophy falsely so called." Such is the so-called Higher Criticism, which, by false logic, glosses and foolish surmises, would sap the foundations of faith and bereave the mourner of that hope which is centred within the veil; a hope bought and bestowed on men, in the most evident way possible, by Him whose name is Love and Truth. Nor do these men substitute, for what they take away, any tangible hope or surety of happiness in the world to come. Shall we then, like Esau, despise our birthright and it may be find no place of repent-

ance? Lose that precious time which is bestowed on us to tread the path of life and holiness that leads into Eternal glory? Sure ly, "Nay!" Rather "be diligent to make our calling and election sure."

But I have sadly diverged and must return. I rejoice to hear those who stand for truth and righteousness, and cordially unite with the tenor of the Article, as taken from the *London Friend*, written by Helen B. Harris, referring to the so-called "New Theology." This term is in itself a very inappropriate one, for its basis is the will and mind of man, as being an all-sufficient data on which to build a system of thought though they deign to stoop to copy what others before them have built, but were the true to their first principle they would go to Babel and Babylon, Egypt and Greece and copy their idolatrous systems, for it was in protest to these sad declensions from the true knowledge of God, that Abraham and his seed were called to be a peculiar people to God. But I regretted to see how inad- vertently our dear friend H. B. Harris quoted the term used by those of the "New Theology" as the foundation of their belief viz: "Divine Immanence," an unsound word, and why?

"Immanent," is, I believe, rather an Americanism than an English word, as it is found in Webster, but not in Chambers' dictionary. It is without doubt derived from the Latin *maneo*—I remain or abide, with the prefix *im* in, and its literal meaning is, *abiding in intrinsic* and internal. If adopted as a word in religious controversy, it must needs imply what we do not believe *i. e.*, that the Deity is an *intrinsic* element of man. We do believe that when man, through disobedience to the Divine word, fell from his first estate he came under the power of the deceiver to whom he had hearkened, and that as such he lost the Divine life, and became alienated from God, so that the carnal mind is at enmity to God. As such the unregenerate man is clearly portrayed by the inspired prophet in the fourteenth Psalm, v. 1 to 3 "They are altogether become filthy; there is none that doeth good, no, not one." What man is now, is by a renewed visitation of his mercy and grace to man, whereby through his dear Son, Christ Jesus, who is the beginning of a new creation, who tasted of that eternal death which by the immutable law of God was due to man as the penalty of sin, which death implied a separation from God, an outcast from heaven, a life of misery and darkness, without hope. So did Jesus cry on the cross: "My God! my God! why hast thou forsaken me?" This visitation of God by his Spirit to man becomes God's Messenger of love to man, which, as received, is the harbinger and bearer of pardon, mercy and life. But it may be rejected; man may through persistent disobedience become a reprobate, when God withdraws his Spirit. This cannot then be an *intrinsic* part of man, nor can we speak of God's visitation of love by his Spirit as the "divine immanence." God's command is "Seek ye the Lord, while He may be found," which plainly implies that if we do not seek Him, in his own time, we may vainly seek Him in our time. And Christ in the parable of the vine, says: "If

a man *abide not in me*, he is cast forth as a branch, and is withered."

We have, dear readers, in the lives, doctrines and practices of our early progenitors in the truth, a priceless heritage bequeathed to us. An admirable organization hard to excel, so in keeping with the truth. A liberty in Christ possessed in an equal degree by none. My prayer oftentimes is, "May the Lord be merciful to us and bless us, keep us in his eternal truth, and enable us to lie down in peace and enter into our Lord's eternal rest."

W. W. B.

#### Extracts from an Account of Ann Mercy Bell of York, England.

In the year 1753, she preached through the streets and in some of the markets in London. On the fifth of Eighth Month, about ten o'clock in the forenoon, she set out, accompanied by several friends, and came into Rosemary Lane, at the end of Red Lion Street. The lane was spread, up and down, with an abundance of loitering people, and upon our Friend's beginning to speak, many of them flocked up to us. She preached the necessity of repentance and amendment, sometimes walking, and sometimes standing a few minutes, in a most tender and engaging manner, opening the conditions of many, showing the danger of continuing in them, and recommending the grace of God, in mercy extended, for their help, which appeared to be received with great openness of heart. We proceeded gradually, till we came opposite to a public house, at the corner of a street, and a hasty shower coming on, the people invited us in for shelter. Many sat drinking in the boxes, to whom Mercy gave a compassionate exhortation, which was kindly accepted, both by the guests and the woman who kept the house. When the shower was over, we left the house, being followed by a pretty many to the Ropewalks, where, stepping on a small rising bank, she stood awhile in silence, till the people having gathered more generally, which they presently did to a great number, here she had a fresh and open time, for about the space of twenty-five minutes. A great solemnity came over them, and the tears streamed plentifully from several of their eyes. They gave various tokens of the reach they felt, by smiting their breasts, and other sensible expressions of concern, and when she closed her speech, several cried out: "We never had such a visit as this! This is not such preaching as theirs, that come with hell and damnation in their mouths. She comes from God, to offer his grace and mercy to us. It is a great mercy to us, poor, miserable creatures, indeed!" One woman tenderly acknowledged that she had originally descended from Friends, but had left them when young for the sake of a wider path, and made herself miserable. She was thankful to find the Divine visitation renewed to her, and that she was not finally forsaken.

15th.—Leadenhall Market, having laid before her with great weight, for some time in the afternoon, she gave up to go. Entering in at the lower end of the 'Poulterers'

Market, she went through, calling to repentance as she passed with uncommon force and solemnity; and coming to a convenient place in the Leather Market, after the people, who poured in at every avenue, were gathered around her, she had a large and favorable opportunity with them. Their behavior was very commendable. They attended with stillness, and afterwards expressed a general satisfaction, wishing for more such opportunities. An elderly woman, of good appearance, said: "She had the Gospel in her very soul, and she believed many hearts were pierced."

16th.—In the morning she went through Long-alley, calling to repentance, and then passed into the upper part of Moorfields, where she preached to a large concourse of people, and afterwards had something particular to the children, several of whom stood dropping their tears before her. Then coming to the bottom of the middle field, finding a renewal of her concern, she appeared a second time to a great number. Many expressed much satisfaction and prayed success might attend her labors. Returning into the city, soon after twelve o'clock, she appeared by Wood Street end, in Cheapside; afterwards at two different places in Paul's Churchyard, and again at Fleet-ditch; scarce less than half an hour at each of the six times, and at some of them more. The strength and distinction she was furnished with, in this great day's work, was a matter of admiration to us who accompanied her. Many of the people, who followed from place to place, observed with astonishment that she not only held out, but seemed to grow in strength to the last, and concluded it must be owing to an immediate support from the Divine Power.

In the prosecution of this remarkable visit she was generally attended by half a dozen Friends, and occasionally by above fifty others, all of their own voluntary motion. Her practice was, not to set out by the persuasion of others, nor merely on a venture; but as she found her mind drawn to any part, then and there she went. She was cautious of giving offence, and though frequently in great weakness, yet through the goodness of God she was sustained, and her strength increased to such a degree that she lacked nothing, and had a never-failing supply fully answerable to every exercise. A. F.

MALVERN, Second Month 13th, 1908.

We need the strength of duty as much as we do the fire of love. The steady discharge of the duties of the day saves our religious life from being a mere weak alternation of fits of joy and fits of depression. The resolute will that allows no mere mood ever to interfere with the appointed work of the present moment is the back-bone of the truly religious character. The instinct of love, glorious as it is, yet may degenerate into mere dreamy feeling, into sentimental sorrow for sin, and sentimental longing for a holier life. That which saves it from this degenerate end is the strong, steady sense of duty. And there is no one quality which is better for us, in every sense, to form, to retain, to cherish in our souls than this.—*Archbishop Temple.*

#### Seventh-Day Baptists, 1675.

About five miles from New London dwelt a company of Baptists, called Seventh-day Baptists, because they kept the Seventh-day of the week for their Sabbath. These bearing the character of a sober, conscientious people, William Edmundson felt drawn to pay them a visit, and accordingly went thither, accompanied by James Fletcher and a friendly old Englishman who resided near. On the Seventh-day of the week, when they came thither, they found them assembled in silence; when they went in, these people seemed to be disturbed; William gently informed them that he and his companions had not come to disturb their meeting; but hearing that their sentiments in religion were different from those of the generality of the people in that country, they were come to visit them, and if they had a religion that was good, to share with them.

The master of the house then invited them to sit down; they sat some time in silence, when William feeling a Divine authority to speak, and that these people had honest desires in their hearts after the knowledge of God, began his service by way of question, "Why they kept that day as a Sabbath?" To which they answered: "Because it was strictly commanded in the Old Testament." He next queried, "If we were obliged to keep all the law of Moses?" They replied, "No; but the keeping of the Sabbath seemed to be required more than the rest of the law." From this introduction, William took occasion to inform them, that to keep the Sabbath after the Jewish law under the Christian dispensation was not necessary, as Christ Himself did many things which the Jews esteemed a breach of the Sabbath; that Christ had ended the law of the Old Covenant, and now was Himself the rest of his people; and that all must know rest, quietness and peace in Him. These people sitting in stillness and quietude furnished him with a favorable opportunity to continue his declaration, in the authority of the Gospel, opening to them the way of life and salvation, and when he had done, concluded in fervent prayer; and then took leave under the mutual impressions of good will and affection. A. F.

PATIENT CONTINUANCE IN WELL-DOING.—A sense of *duty* pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning and dwell in the utmost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close; and in that scene of inconceivable solemnity which lies yet farther onward, we shall still find ourselves surrounded by the consciousness of duty, to pain us wherever it has been violated, and to console us so far as God may have given us grace to perform it.—*Daniel Webster.*

In doing the Lord's work, we may expect the Lord's smile.



### The Inner Light and Its Relation to Modern Religious Thought.

(Concluded from page 322.)

The third quotation is from Charles Cuthbert Hall of Union Theological Seminary. In an article in the *Atlantic Monthly*, Tenth Month, 1907, on "The Ideal Minister," he says:

"The modern application of scientific scholarship to the Bible and to theology assists the disintegration of priestly conception of the ministry. It co-operates with the spirit of social democracy to weaken the formidable attempt of an infallible church to interpret Scripture and impose dogma. It recovers the original liberty of Protestants and exalts the immediacy of the Holy Spirit's action on the intellect and conscience. It is not intimidated by sacerdotal thunders nor deterred by ecclesiastical penalty. Rejoicing in the truth, it endures all things for the truth's sake.

"Wherever a man arises of such simple excellence that the people dare to trust him, and preaches, without ecclesiastical accent, a Gospel of the Living God that appeals to life, and an interpretation of life that leads men to the Living God—that man never lacks an audience, an influence, and an answer from human souls. The common people hear him gladly. The pre-occupied ear of culture is arrested by his words. The blood of high-minded youth leaps beneath his message. The storm-swept heart of sorrow listens and finds peace. What is the meaning of this phenomenon—this hungry response that men give to whosoever, coming in the name of Christ, combines with a just and manly life the power of interpreting God to man and man to himself? It means that, as artificial and provisional conceptions of the ministry dissolve before the searching realism of an age of democracy and an age of science, the ministry itself is justified by the unstudied verdict of human experience. Humanity outgrows its priests but not its prophets. Sacerdotalism is a thing that we can live without, but the seed of God within us creates kinship with the Infinite that answers wherever the voice of a man rings true to the things of God. It is our involuntary sense of relation to life and to the Divine source of life that speaks like a harp string beneath the touch of one having the gift to interpret God and the soul.

The true minister is he that has that gift. He is an interpreter one among a thousand! He may or may not call himself a priest. It matters not. He is a minister, not because he is a priest, but because he is a prophet; a man who speaks for God and for his brother man.

"The ministerial ideal is, then, the prophetic ideal. As such it has its basis not in an act of ecclesiastical authorization, but in a vocation and endowment of the Spirit."

The men from whom I have quoted are all men in high intellectual position, men who have frankly met and attempted to solve the intellectual problems facing the church of to-day, they are men in the forefront of at least an important wing of present day thought, and all of them recognize from a united philosophical and religious ba-

sis; though recognizing the stronger claim of the religious basis, the reality of religious experience in human life, the beauty and power of the life of Jesus, the Divine Son of God, and the need and possibility of direct personal communion between man's soul and God's Spirit.

Modern thought, then, as we use the term for lack of a better, means not a definite statement of theory, not an intellectual system of philosophy, not a destructive antagonistic force to religion—it is rather an attitude of mind growing out of a purpose to find the truth whether in science, philosophy or religion. There has been, and yet is, much that is partial, much that is definitely false, much that is temporary and weak in the results of this modern method. But absolute truth, we repeat, is vital and indestructible, and, through the clash of opinion, the clear note still sounds and the truth comes forth clearer for the doubts which have assailed it. Much of the seeming difference of thought within the church and without has, after all, grown out of a difference and misunderstanding of terms rather than essential conceptions.

One wonders sometimes why all this storm and stress? When a truth has been once revealed to men why question it? But history seems to prove that so men learn to love truth and know it for their very own, that in struggle and self-sacrifice for it, the race advances, that by a process of continual adjustment of the truth to particular needs of the age or generation, the truth itself grows more grandly simple and more surely true.

As a Society of Friends, we have claimed from the beginning to be without a creed and to emphasize only the simple gospel of primitive Christianity, and because we have done so more than probably any other religious body of equal influence, we have had least to give up and most to keep in the changes of thought and reconstruction of theological conception. The constructive thought is tending to place emphasis on just those religious truths on which we have placed most emphasis, so that the faith in the Divine Light or Inner Light, which at first we held in distinction from others, has now ceased to be distinctive in at all the same sense. The leaders in the church at large are coming more fully than ever before to unity with us on this point. But that does not mean that our work as a Society is done. Should it not rather mean that one of the greatest opportunities ever offered to us for service to mankind may be open to-day? It should be our purpose to bring our clearer and more definite message into co-operation with all that is best and truest in modern thought, and add our strength to the forces which we believe are making for the victory of faith and the coming of the kingdom of God. With a long line of testimony behind us to the power of the Spirit of Christ in men's lives, with long freedom from traditions and mechanical forms which still hamper other denominations, with the clear teaching of the early Friends and firm faith in the definite and peculiar revelation which was given to them and entrusted to us their

children, it would seem that we should be specially fitted to give forth the simple but all-powerful gospel message. The field is large. If we are part of that true church which I spoke in the beginning, we will work in our own field to leaven and uplift as our fathers did in theirs. Men and women, rich and poor, are heart weary and heart hungry. Surely if the primitive faith and zeal were ours, we should reach out in yearning pity and love to the restless and dissatisfied souls who are asking for a simple and sincere gospel. The practical knowledge in human souls of the transforming power of the Light is what society needs to-day as truly as ever did. Even though our message may not be as distinctive as once, it is none the less needed. And one phase of it is still distinctive. The natural working out of its doctrine of the Inner Light, as applied to worship, has led to our practice of siler communion or a vocal service prompted by the Spirit. Here it seems to me, we have a peculiar testimony. It is a manner of worship which many Friends feel cannot appear to people untrained to its ideals in any large measure. Yet numbers are turning away from the churches because they are weary of empty form, and from a teaching which does not satisfy their soul craving. One wonders if some of these would not find rest in the sweet communion of our silent meetings or would not be drawn to us if we gave forth a more loving and living message.

In brief summary my point is this—the tendency of the best religious thought of the time is toward that simple message of the early church which was revived in early Quakerism; that, consequently, our opportunity of repeating the revelation then given, but as adapted to modern conditions is peculiarly large to-day; that the key thought of the message is the love of God as revealed in Jesus Christ and personal realization of his Spirit transforming human lives into a likeness to Him; that our distinctive message is the finding of Him as a worshipping congregation in silent waiting before Him.

The methods by which we individually carry the message must differ. "There are diversities of gifts, but one spirit; there are differences of administrations, but one Lord." I. Cor. xii: 4, 5. What we dare not do is to sit complacently by, satisfied with ourselves or our own salvation, while the struggle for the kingdom goes on, whether in the realm of intellectual question or in the strife against sin in our social environment. As Christ suffers in Divine sympathy with the ignorance and blindness and sin of the world, so as we become like Him, is it given to us in measure to enter into the fellowship of his suffering.

ANNA M. MOORE.

WESTON, Pa.

CHRIST is the centre of union between God and us; by relation to him we are raised to the highest dignity, and introduced into a tower of safety.

In every company, remember you profess to be a member of Christ, a son of God, a temple of the Holy Ghost.



## OUR YOUNGER FRIENDS.

THE MACHINE WITHOUT THREAD.—“I like to sew when there is no thread in the machine, it runs so easy,” said a little girl sitting now.

A good many people, I think, are pretty tired of running their machines without thread.

When I hear a boy talking very largely of the grand things he would do, if he only could, and if things and circumstances were very different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she, too, is running her machine without any thread.

When a man or woman makes a loud profession of piety, and at the same time will never lend a helping hand in any Christian enterprise that involves real work and self-denial, I am quite sure that his or her machine has no thread.

Ah! this sewing without a thread is very very indeed, and the life machine will make great buzzing, but labor, time and force will in the end be far worse than lost.—*Seed.*

THE highest and noblest success possible to any life is its realization of the divine purpose for it. Whatever else we may do, whatever great thing, whatever praise may win from men for our fine attainments and our splendid achievements, if miss filling the place God made us to do and doing the work God made us to do, have missed the true glory of our life.—*ward.*

“WE’RE going to have apples, too,” said a little boy as he munched the rosy fruit his neighbor had just given him. “My father’s going to buy a big tree all full of apples, and set it out in our yard.” The boy smiled—a smile that held a tinge of sadness, as they remembered that poor, shrunken little yard—and one of them remarked when the child passed out of sight: “That is the trouble with the father’s whole life; he has always been trying to get his apple-trees full-grown and well-filled; he has never been willing to plant the seeds to wait. From his boyhood he has never been content to go into any business that would need steady work and brought its profits slowly. He has always been rushing about here and there, trying to find the ready-made fortune that he could get in his hands upon swiftly. The fact is, people nearly always have to grow their own fortunes of whatever sort they are, and never trusts to securing them in any other way will have a bare lot to the end.”—*1.*

A MAN suddenly called away from home on business, and unexpectedly detained, came back for an important document stored among his papers. With the request came

directions for opening his safe—its combination minutely written out. The older members of the family studied these, but were balked and puzzled; the safe resisted all their efforts. Finally, when they retired to discuss whether the required turnings backward and forward meant from this point or the other, a little girl of the party picked up the letter, busied herself with the knob, and in a minute the door swung open. When questioned as to her method, she answered simply, “Oh, I didn’t know how, but I thought I’d begin where I was and do just what uncle said, and it opened.” There are many of God’s gifts that remain treasures locked away from us, many of his promises whose riches of comfort we never claim, because we do not seek them simply enough. We study them, we argue concerning their meaning, but they yield us nothing until in some hour of need and weakness we “begin where we are,” and take them as they are spoken; then the door suddenly swings wide. It was a wise student of nature and the universe who wrote, “The plainest truths are precisely those upon which man hits last of all.”—*Id.*

## An Irish Friend.

Thomas Wight, of the city of Cork, was born in the year 1640. His father, Rice Wight, was minister of the town of Bandon, a zealous man in the duties of his office, and of a tender conscience, and very strict in the education of his children, according to the manner of the church of England. His son, Thomas, served a hard apprenticeship with a clothier in Bandon, and whilst in his service, hearing of a Quaker meeting to be held in the neighborhood, he went to it out of curiosity. Finding that Friends sat silent for a long time, he grew very uneasy, and began to think, that as he heard the Quakers were witches, he might become bewitched if he should stay much longer in the meeting. However, he waited a short time, until Francis Howgill, then on a religious visit in those parts, stood up and uttered these words: “Before the eye can see, it must be opened; before the ear can hear, it must be unstopped; and before the heart can understand it must be illuminated.

As Francis opened these three sentences to the congregation, with great clearness and energy, his ministry made a deep impression on Thomas’s mind, and he was in great measure convinced of the truth of the doctrine preached, but the prejudices of education, and the reproach cast upon him by his relations for going to the Quakers, very much wore off the impressions received at that meeting.

Some time after, Edward Burrough came into those parts to visit Friends and others in the work of the Gospel, under whose powerful preaching the state of his soul was so effectually reached, accompanied with such evidence of Truth, that he, as well as many others, was no longer able to withstand it, and he now resolved through Divine assistance, to be faithful according to the light received, through the difficulties that might attend him.

A. F.

## A Sermon Delivered in the Meeting at West-town School

In the Summer of 1865, by Ann Eliza Bacon.

It has been evident to me since I have been here, that “the dew of the everlasting hills” rests in an especial manner upon this place; though at seasons, when you feel low and discouraged, it may seem as in the evening, when we can hardly perceive that the dew is falling, but afterwards, by the moisture upon the grass, we see that it has fallen. And as it is by the aid of the Holy Spirit only that we can read and understand the Scriptures aright, so it is only by the same Spirit we can see what He has done and is still doing for us.

We are so opposed to living by faith that we would hardly believe, if any one was to tell us, how wonderfully He is working, as with a wheel in a wheel, for the accomplishment of that purpose for which He raised up this people in the beginning and for which He has kept them and which He will most assuredly accomplish in and by and through them.

We are so opposed to living by faith that we grow restive under the various dispensations which it is his will we should pass through to prepare us for the accomplishment of it.

This is his own people. He formed them for himself and they are his. No agency put them into his hand and no agency shall be able to take them out of his hand, and He will do with them as pleases Him.

He has tried them in every way and has turned them over and over and over, and has pulled them to pieces that He may put them together again. When a man pulls down a building, there is little to be said, for there is not much to be seen but a heap of rubbish; but when he puts it up again, though he may use much that was in the old one, it obtains the praise of men.

There is much to be done before this new building can be raised up again. The old one has been taken down now, and the heaps of rubbish mixed with much that is good are plainly to be seen, and the work may soon commence of picking from amongst them that which is good; and it is clearly to be seen, that a clear-headed, a clean-handed and a clear-sighted people will be needed for the work; so let us be willing to sit under his refinings—let us sit there and let Him purge us, for it would be a sad thing to be a workman counted not worthy to pick out the pieces and fit and prepare them; for they will want much done to them after passing through such a fire. It would be a sad thing to be a workman counted not worthy to do this, and so have to be cast out with the rest of the refuse. Let us not be tried with anything we may have felt or heard, but let us sink down under it and let it do its work. They make a great mistake that are tried with having hard things said to them. Oh, they make a great mistake! For He wants to make pillars and corner stones of them for his new building, and as they are mainly used to strengthen and support the building, they have to be more like unto the foundation upon which the building rests and so need severer work

to make them so. So instead of being tried, let such as these rejoice in spirit that they are counted worthy thus to be hewn and squared for this dignified purpose.

And though the old building has been taken down it must be raised up again, upon the old foundation—nothing else will do—upon Christ Jesus, the eternal Rock and foundation upon which the church was built in the beginning, and upon which George Fox and all such of every age and generation have ever builded. And there is nothing to fear; there is no risk to run, for it was not because the foundation was not good that the building did not stand, but there were several reasons, one of which was, He wants to change the glory of his house, for the glory of this latter house is to be greater than that which was before.

It will be more work to build this house than it was in Solomon's day, for he had not to gather stuff out of an old ruin and fit and prepare to stand up with the new, which will not be the work of an hour or a day. And I am afraid it will be as it was in David's day. He spent so much time in war that all the rest of his time was taken up in preparing stuff; and Solomon, his son, had to build the house. But Israel's God may help us and we may yet see something of the glory of this latter house, but the main part of it must rest upon the rising generation.

This may be one reason why Israel's dew rests so especially upon this place, and He wants them to hear of it, for they, too, must be prepared.

#### A Letter from Samuel Morris.

OLNEY, SEVENTH MONTH 16th, 1865.

My dear ———:—Thy letter of 27th ult. I duly received, and my will was to have replied sooner, yet it has been by no means lost sight of, but again and again has brought thee to mind with feelings of sweetness and comfort which I can scarcely describe.

For in it I see the blessed workings of the Lord's holy spirit upon thy heart, affording an evidence that thy desires are toward Him alone, above all things, and thy trust is in Him, and this is no vain hope or confidence.

Oh! how have I longed, my dear child, that nothing from within or from without may be permitted to shake thy reliance on his arm of strength, who will do for thee "exceeding abundantly, above all that thou canst ask or think, according to the power that worketh in thee," if there is but a willingness on thy part to let Him work in his own way and time.

But I see that although favored with precious seasons, wherein the Divine Love is shed abroad in thy heart, thou art still sensible of much indifference as to best things, much is left to lament over and to condemn in thy daily life and conduct, and I say art somewhat disheartened, what if I thou art disappointed, at the seeming slowness of thy progress toward that condition of stability and peace and joy in the Holy Ghost which many have reached and lived and died in.

And possibly thou art sometimes even ready to think this is an evidence that there

is something about thy constitution, mental or physical, which forbids that advancement in best things which thou dost so long to experience. But I may tell thee that none of these doubts and fears are new to me; and I am inclined to think there are few, if any, who have ever passed from a state of spiritual death unto "newness of life," who have not partaken of the same feeling of discouragement.

And this, I have thought, arises frequently from a misapprehension of the work to be accomplished in us, even the souls' sanctification, which in most cases is, of necessity, a gradual work.

Indeed, there is no period in this life wherein the practical Christian can feel that he is secure from the temptations and assaults of the enemy of his soul's peace, while he soon finds that his only safety consists in watchfulness unto prayer.

His slippings and stumblings so often remind him of his weakness, that he learns to distrust himself, and look only to the Captain of his Salvation, who thus becomes, not only the author but the finisher of his faith: and it is, when brought to see ourselves as we really are by nature, "Naked and poor and blind and miserable," in a spiritual sense, that we have reached what might be called the first stage in our journey heavenward. Here we come to abhor ourselves as in dust and ashes, and are ready to cry out: "Oh, wretched man that I am, who shall deliver me from the body of this death?"

Here we are brought to feel the need of a deliverer from that low and undone condition in which we see ourselves to be, and can exclaim in the bitterness of our souls, "A Saviour, or I die, a Redeemer, or I perish forever!"

But now the quickened and awakened soul is brought to the foot of the cross. Here is set before him, the matchless love and mercy displayed in the coming, sufferings, and death for us, of the blessed Saviour of the world, who after setting us an example that we should follow in his steps, died that we might be saved from the wrath to come, *not in our sinful and corrupt state*, but that, through obedience to Him in his spiritual appearance in our heart, we should follow Him in "newness of life."

And it is only as we are ready thus to follow the Lamb whithersoever He leadeth, that we are made full partakers of the blessed results of his sufferings. A mere outward profession of the Christian name we see is not enough for this, for, said our Lord himself: "Not every one that saith unto me 'Lord, Lord' shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven." Again to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God," and again, "If any man will come after me, let him deny himself, take up his cross and follow me."

These and many like declarations all point to the same unchangeable truth in different language, that if we would secure true happiness here and hereafter we must walk acceptably in the Divine sight. In short, all that we have and are, body, soul

and spirit, must be given up to his disposal. And to this end the same Saviour who s his precious blood for us while in the flood does now stand at the door of every heart his spiritual appearance, and knock w the gracious promise follows, "If any r hear my voice and open the door, I will c in to him, and will sup with him, and with me." Oh! then it is, and not till th that we become truly acquainted with Holy visitant, and are brought to won how we could so long have wearied I with our rebellious spirit, and withst his offers of redeeming love.

Then it is, that broken and contri under a sense of his long suffering, and own ingratitude, we can plead: "Oh, Lc if thou wilt but take me into thy h keeping, I will follow thee, whitherso thou wouldst have me to go."

And He, who sees the integrity of a h thus humbled before Him, will draw n binding up the wounds which sin has m pouring in the oil and wine of the kind and speaking words of comfort and unspeakable.

Then, as He sees the willingness of new disciple to follow Him, He gently le him along step by step, as he is able bear-it. He will, it is true, find the n narrow, and he has already seen that g ate by which he entered it was straight, again and again he is made sensible t its end is a life eternal and full of gl

Oh! then, how do the difficulties of journey sink down as he presses forw the daily crosses and burdens which r be laid upon him, how light they seem, h how cheerfully he comes to carry them.

For he has learned long ago, that serves not a hard master, but one who "A rich rewarder of all who diligently s Him."

I had no thought of writing nearly much, when I took my pen,—indeed, I more seemed on my mind than to encour thee in holding on thy way in faith; patience; yet, what I have written see to open as I proceeded, in a direction rat unlooked for, and I trust may do thee harm, for I often feel a fear of meddl with my poor efforts, where the Lo is evidently at work in his own way.

My remarks may, however, serve to sh thee that what may be to thee unloo for experiences, are not new to those v have trod the same path; and I would h thee remember that these have been m "More than conquerors through Him t hath loved us and given Himself for" whilst it is the end, the blessed end, wh does indeed crown all.

So, dear child, I believe there is no ca of discouragement for thee, if thine in ear is but kept attentive to the Good Sh herd's voice, and there is a willingness follow Him in the least of his requirement not reasoning them away nor in any despising this, the day of small thri cleave close to Him, and He will never le thee nor forsake thee.

Then thank God, and rather take cour hoping and struggling and praying on, sa thy affectionate friend, SAMUEL MORRIS.  
Postscript.—I may just add, do

itate in writing to me freely, whenever seems as though I could do thee good in any way—but remember that I, too, am only a scholar in the school of Christ, often saying that I have much yet to learn and that my progress is very small.

Many times I go weary and halting on my way, deeply sensible that I have nothing myself to sustain the immortal part, and saying but “the crumbs that fall from the Master's table.”

My dear Sister and Hannah send much love to thee.

Science and Industry.

PHOTOGRAPHS ON APPLES.—It is a simple matter to print photographs upon the ordinary red apple, the tomato and smooth-skinned pumpkin, if one goes about it in the right way. In addition to the process being most simple, there is no expense incurred, not even for so cheap a chemical as apple, as no chemical or water is required, and the resultant prints can only be said to be as permanent as the support on which the image is formed. The skin of an apple, tomato or pumpkin, particularly at a certain stage of its ripening, bears a strong resemblance to our photographic plates and printing paper, for the reason that it is sensitive to light. It is this sensitiveness to light that causes the side exposed to the sun to burn red or yellow, and, as one can see in notice, where a leaf intervenes so as to cut off the light close to the pumpkin, apple or tomato, it will print an outline of a leaf, a silhouette as it were, in green upon a red or yellow ground. It was through thinking this that I conceived the idea of printing from a negative upon the same paper. My first attempt was with apples, and I first hunted out an apple having a leaf close to its surface, placed a piece of glass between the leaf and on it cut my initials in a sharp knife. I then removed the leaf and pasted the leaf firmly to the apple so that it would not be blown away by the wind, and left it for a week.

At the end of that time I took the apple, cut off the leaf, and found my initials printed in red on a light green ground having the outline of the leaf. My success prompted me to try an actual photograph, or one printed from a photograph negative. To this end, I selected some apples of the red variety that were yet green, and encased them in bags made of the black paper in which plates and paper are usually packed. The bags were left on for ten days to exclude the light and add to the sensitiveness of the surface. At the end of this time, the bags were removed and film negatives were pasted in position by using the white of an egg. This white of an egg is used later to be the only adhesive that would not show in the print. In order that I might see the image when printed might be green, the apples were again inclosed in the protecting bags, this time an opening a little larger than the portrait being to be opposite the film. This acted much as would a vignetting device over a printing plate, and greatly enhanced the results. My apples were given negatives made

by scratching monograms, initials and sketches in spoiled films with an etching knife and attached in the same manner, and provided with the same protection for the remainder of the surface. The richness of color and wealth of detail that can be secured in this way is really astonishing. I am tempted to say that the results are superior to any that could be obtained on photographic papers. A week was allowed for printing. The fine, deep red of the picture upon the delicate green of the ground must be seen to be fully appreciated. Only nature could give just the exact tones of the two colors that would harmonize so perfectly. The method for printing on tomatoes or pumpkins is the same as for apples. I hope that others will try the experiment, and I can assure them that they will be amply repaid for their trouble.—*St. Nicholas.*

EVERY life that seeks in love and loyalty to do the will of God is a successful life, no matter how or where it ends; that to be faithless is to fail, whatever the apparent success of earth; that to be faithful is to succeed, whatever the apparent failure on earth.

“For thence a paradox  
Which comforts while it mocks;  
Shall life succeed in that it seems to fail?”

Failure, then, is never an obsolete word—always relative; and the only real failure is inside not outside. It is not being true to the best we know. Inside failure is the only calamity. Outside failure may be the greatest blessing.—*MALDIE D. BABCOCK.*

NOTHING except it be a battle lost can be half so melancholy as a battle won.—*WELLINGTON.*

Bodies Bearing the Name of Friends.

Among visitors to the Yearly Meeting this week observed as coming from outside its limits were John S. and Esther H. Fowler, Elisha B., William and James Steere from Ohio; Charles A. Tebbetts from Indiana; Henry T. Outland and wife, Benjamin P. Brown from N. Carolina; Joel Johnson from Virginia and Jonathan Chace from Rhode Island.

WILLIAM C. ALLEN and wife having since their religious visit to Ireland, Denmark, and Norway, which was paid last summer, passed the winter in California, having appeared this week in Philadelphia Yearly Meeting again. He gave in the Meeting of Ministers and Elders a very interesting account of their labors and the condition of Friends whom they had visited over the sea. On account of the condition of his health they returned home last autumn, but aware that a service due to parts of France and Germany was yet unaccomplished. They felt ready to re-embark for that service if it met the approval of the Meeting. They were encouraged to complete their work in France and Germany, under the same Minute which had been granted them one year ago.

A MESSENGER brought to relatives and business associates, who were sitting in the Yearly Meeting of Ministers and Elders last Seventh-day, the tidings of the death of JAMES G. MCGOLLIN, an esteemed member of that meeting, and long useful in important offices of trust.

The afternoon and evening conferences held in West Chester, Pa., Meeting-house on Fifth-day afternoon and evening of the 16th instant afforded to a crowded attendance a generally refreshing and edifying season. It was a clear evidence of much reviving interest on the part of our young and middle-aged members in the welfare and principles of Friends. Whatever shade of

expression some on first hearing might have wished otherwise, both participants and hearers undoubtedly felt they were the more confirmed in the faith by the sincere thoughts produced. We here repeat the subjects of the papers read: 1. “Why I am a Friend.” 2. “What we may Learn from the Factory Hand.” 3. “Effect of Industrial Changes on Meetings.” 4. “The Indulged Meeting.” 5. “The Isolated Meeting.” 6. “Opportunities of Friends for United Philanthropic Effort.” 7. “The Influence of Quaker Ideals in Modern Life.” 8. “The Church and the Individual.” 9. “The Spirit of Every-day Worship.” 10. “Friends' Dress.” 11. “The Mid-week Meeting.” 12. “The Wider Outlook.” Remarks were volunteered by hearers of some of these papers in the afternoon, but the evening session did not leave time for such discussion.—only for a waiting silence in conclusion. An encouraging feeling for the future of our religious Society, we believe, was dominant as we departed.

We have received an interesting and very informing booklet by William Beck, entitled: “DEVONSHIRE HOUSE—Historical Account of the Acquisition by the Society of Friends of the Devonshire House Property in Bishopsgate Without, London.” The concluding paragraph says: “It will be seen that the history of these premises of Devonshire House extends backward to the earliest days of the Society in London, and that from being originally an apartment rented in a deserted mansion, the property here held by Friends has grown not only to a size sufficient to accommodate the Society in its annual gatherings, but to afford the necessary accommodation for the various departments connected with the operations of the Society in its religious and philanthropic labors at home and abroad.”

A “UNITARIAN FRIEND” tells us she was talking with a western “Orthodox Friend,” and asked her where were the points of difference between the “Orthodox Friends” and other denominations. She was answered, “The disowning of the sacraments, the profession of the Peace doctrine, and the religious equality of the sexes.” Then the former handed her a pamphlet on the “Inner Light,” saying, “I have written this tract on this doctrine. Would they met again, the borrower of the book said: “This presents an interesting view, and I should think it might be admissible as a religious truth.”

Gathered Notes.

SELF-SUPPORTING CLERGY.—The *Intelligencer* quotes from *Unity* (Chicago) that “The disestablishment of the Catholic Church in France promises to develop many interesting by-products, not the least interesting among which is the development of the spirit of self-support among the clergy.” A recent issue of the *Literary Digest* gives pictures of many of these well-fed friars enjoying their handicrafts. From an English exchange we learn that among the industries which these priests have taken up are the breeding of poultry and rabbits, watch-making, the preparation of jams, book-binding, knitting stockings and waistcoats, photography, lock-smithing, tailoring, etc., etc. The *Christian Life*, of London well says: “And to-day the spectacle of their industry will create a closer tie between them and the working class and prevent the commonplace sneer at idle priests.”

DOUKHOBOR NOTES.—Port Arthur, Ont., Fourth Month 10th.—If both the Doukhobors and jail officials persist in the measures which have been adopted since the nineteen were placed in jail here to await transportation to the prison at Toronto, the result will be that the Doukhobors will starve to death. They refuse to eat anything on the prison bill of fare, demanding fruits not prepared by cooking. They refuse to clothe themselves and will not even clean out their own cells, but sit around chanting their usual dirges. It is expected a special car will be used to take them to Toronto.

Nelson, Fourth Month 11th.—Peter Veinger, leader of the Doukhobors in Canada, who was in the city, stated that the climate of western Canada was too cold for his countrymen and he proposed to bring all the Doukhobors in Canada to British Columbia, settling them in the Kootenay, probably in the neighborhood of Nelson, if land could be got hereabout. If there was not room for all his people here he would take the balance to the coast and settle them near Vancouver. He left for Vancouver this morning to look over the situation there. The Doukhobors number seven thousand persons, comprising two hundred families.

William Kennedy of Winnepeg informs us that the Doukhobors "have long been dissatisfied with the rigorous climate of Yorkton district and it seems somewhat reasonable that vegetarians should prefer to be in a place where they can grow a greater variety of the things they prefer to eat. There is a pretty general feeling that B. C. is on the eve of great development; and its mining 'propositions' (as they persist in calling them here) are in great demand. I have been to the west of England, and lately, and they don't usually walk up first. The particulars I have been able to get of mineral claims waiting development have astonished me. The country seems wonderfully rich."

The removal of Andover Theological Seminary to Cambridge, where its existing organization is to be preserved, says the *Free-Press*, but its removal to what with Harvard University and the denominational Harvard Divinity School, is the last step in a process which we cannot but feel to be most sorrowful. Twenty-five years ago a great controversy was carried on over the question whether the teachings of the theological seminary must continue to be in accord with the faith and the expressed wish of those whose funds founded the institution. The decision was against the defenders of the older orthodox faith, and the Seminary has since carried on a feeble existence, attended by only eleven students during the past year. It now abandons the place in which it has hitherto trained a generation of orthodox preachers, and removes to Cambridge, where the general tone of thought is quite different from that of the old orthodoxy. It seems to us an indication of the decadence of the form of faith for the defence of which the institution was established, and we are obliged to say, it appears like a breach of trust with those who are gone and cannot reclaim their trust. And it brings up again the question that has troubled us before now, whether modern advanced views in religious matters have been accompanied by a weakening of the sense of honesty.

The *Wine and Spirit Gazette* says: "Let the Church attend to the ordinances of religion, and keep its disturbing hand out of governmental life." In other words, let Christian people confine their activities to the Church, and the squalor rule of government. This is the liquor man's idea of what is best.—*Pittsburg Christian Advocate*.

The Senate has passed the bill to pension at one hundred and twenty-five dollars per month the widows of Major James Carroll and Dr. Jesse W. Lazer. These physicians submitted to die of the yellow fever which quito in Cuba and lost their lives by their devotion to science. It was due to their self-sacrifice that the truth of the mosquito theory of yellow fever transmission was established.

#### SUMMARY OF EVENTS.

UNITED STATES.—On the 14th instant President Roosevelt sent a message to Congress advocating an appropriation for four first-class battleships instead of two, as recommended by the House Naval Committee. The change to four was defeated by a vote of one hundred and ninety-nine to eighty-three. The President has sent a message to Congress, advising against granting water-power rights without certain important limitations. In it, he says: "We are at the beginning of a great development in waterpower. Its use through electrical transmission is entering more and more largely into every element of daily life. Already the evils of monopoly are becoming manifest. Already experience shows the necessity of caution in making unrestricted grants of this great power. The present policy in making these grants is unwise in giving away to individuals the people to individuals or organizations practically unknown and granting them perpetually valuable privileges in advance of the formation of definite plans as to their use. In some cases the grantees apparently have little or no financial or other ability to utilize the gift, and have sought it merely because it could be had for the asking."

It is stated from Washington that the division of information of the Bureau of Immigration and Naturalization has sent letters to more than sixty thousand sources to obtain information where labor is wanted. Laborers from northern Italy are very much in demand on the farms of the Southern States. Requests for farm labor have increased daily, indicating that the farmers expect a prosperous year.

The Senate has ratified treaties as follows: General arbitration with Norway and Portugal, relating to the

rights and duties of neutral powers in naval war and the limitation of the employment of force in the recovery of contract debts. Also with Great Britain for a commission to determine the boundary between the United States and Canada and another for regulating fishing in the Great Lakes and contiguous streams. The boundary commission will be charged with the work of determining certain sections of the boundary line and returning a map of the boundary. The commission will include the *Svevia*, is in the course of construction to be used for the destruction of floating wrecks, or derelicts, which are a source of danger to vessels at sea. It is stated that investigations recently conducted by the Hydrographic Bureau show that the greatest number of derelicts are to be found in or near the Gulf Stream, in the spherical triangle whose vertices are Nantucket Shoal lighthouse, Fastnet Rock, on the Irish Coast, and the Azores. The derelicts that originate outside these boundaries are rapidly swept by the Gulf Stream into this triangle and it has been determined that the Seneca operates in the triangle. This area includes the routes traversed by nearly all transatlantic steamships. An effort is being made to devise a scheme whereby the destroyer can be unmistakably recognized day or night by passing vessels. An arrangement can be made for the use of wireless telegraphy and signals as to the whereabouts of a derelict sought or of others not before reported.

The result of primary elections in Pennsylvania, recently held shows that the Republican organization which has long controlled politics in this State, has a great strength in the rural districts. The recent developments connected with the Capitol scandal. The vote gave but little encouragement to the cause of local option.

President Chas. W. Eliot of Harvard University states in his annual report that the exaggeration of the athletic sports in school life remains a crying evil. A general criticism of college sports has reiterated his previously expressed opinions regarding football, classing it as "the least useful of all the games."

President Eliot says further: "It clearly appears that neither the bodily nor the mental training which characterizes our college players are particularly serviceable to young men who have their way to make in the intellectual callings."

"The citizens Industrial Association of America" has been organized to resist the efforts of labor unions, a petition to Congress in which it urges that body to pass no laws that would allow boycotting, or prevent citizens from earning a living, except they pay a portion of their wage to and obey the labor managers.

The petition expresses the hope that Congress will draw the effort into law any measure intended to benefit the few at the expense of the many, or any law under which certain favored citizens under the shelter of that law, may oppress others, prevent men from working and transacting business or will operate in any manner to restrain trade and commerce or circumscribe the constitutional rights and liberties of the people.

On account of a strike of men engaged on iron pipes in Chester, Pa., considerable disorder and rioting have occurred, and the State Constabulary was sent for, which practically established martial law. A number of strike sympathizers who were causing trouble were arrested and taken to the State Prison at Pottsville.

It is stated that an agreement has been reached between the coal miners and operators in the bituminous coal fields by which 200,000 men who have been idle will resume work of the State Commission of Health Dixon for the purpose of providing a method of disposing of the sewage appear to have been useful. It is stated that some of Doctor Dixon's engineers are in that section inspecting the waterways and the sources of their pollution.

Natural gas courses, running through different sections, that have been located for use in slaughtering establishments and street sewage, which is carried into the Schuylkill River. A sewage disposal plant will be urged by the authorities.

FOREIGN.—Italy has ordered a squadron of 11 war vessels to proceed to Asia Minor with the view of making a demonstration against Turkey, in order as it is asserted to protect Italian interests.

The British Royal mint, it is said, has struck off more than 31,000,000 coins of aluminum. Each coin has a hole in the center, for the whole issue is intended for African countries over which Great Britain exercises a protectorate. The mintage is intended to be so as to keep it easily, hence the perforation in the center. As a very large number of coins, all of a low

value, were issued, a very light metal, such as aium, was selected.

African zebra has formerly regarded as too wild and vicious to be of use as a harness. It is stated that in British East Africa zebra can be chased ready trained to bit and bridle. The z will be found most useful in Africa and India, as exceedingly strong, a fast trotter and immune from many diseases which attack horses.

A recent telegram from Port-au-Prince says: "All agree that Haiti during her 105 years of independence has not shown great capacity for self-government and the affairs of the island have now reached the lowest ebb in its history. Destitution prevails on every hand. Many arrests have been made those suspected of sympathy with persons connected with the late revolution, a general feeling of distrust the constituted authorities prevails."

#### NOTICES.

WANTED.—By young woman Friend, during Sev and Eighth Months, a position as companion to travel or otherwise, or to teach children for three hours or more for pleasant home and small salary. References given and required.

Address "D." Office of The Friend.

NOTICE.—The annual meeting of the Friends' National Association will be held at Friends' School on Fifth Month 2nd, 1908. Principal W. Farrand Newark, N. J., will speak at 3:30 P. M. "The overworked curriculum," and Professor J. Sachs of Teachers' College, Columbia University, 7:30 P. M.—"The professional training of second school teachers."

FRANCIS N. MAXFIELD, Secretary.

WESTTOWN BOARDING SCHOOL.—The stage meet trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:38 and 4:31 P. M., other will be met when requested; stage fare fifteen cents after 7 P. M., twenty-five cents each way, to the school by telegraph, wire West Chester, Bell 114A.

WM. B. HARVEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—The Spring Term begins on Second-day, Fourth Month 27th, 1908. Applications for admission should be made at once.

Parents who wish to send children as new pupils the Fall Term should apply early this spring, especially those desiring assistance from the scholarship fund.

WM. F. WICKERSHAM, Westtown, Pa.

#### A BOARDING PLACE FOR FRIENDS.

Friends who have their own homes in the city, do not realize what a real difficulty exists for some to a boarding home in Philadelphia under friendly influences near the business center, whether transient or for longer periods. The Friends interested in moting a boarding house to remedy this difficulty had several meetings and given considerable attention to the subject. The undersigned, in behalf of the Friends, invite correspondence from those who have those from a distance, younger or older, who have such a need for transient or permanent accommodations, either for themselves or those in whom they are interested. A meeting for further consideration of the subject will be held at Friends' Institute on Fifth Month 7th, next at 3:30 P. M. which all are invited.

THOS. B. TAYLOR, 918 Stephen Girard Bldg., Sixth and Market Streets, Philadelphia, Pa.

ALFRED G. SCATTERGOOD, 409 Chestnut St., Philadelphia, Pa.

DIED.—At his home near Chesterville, Ohio, on first of Third Month, 1908, SAMUEL MORRIS, in seventy-fifth year of his age. A member of Chesfield Monthly and Faneuil Meeting of Friends, was married in 1883 to Mary Todd, daughter of Lord and Eunice Todd. He leaves five brothers, two sist wife and son to mourn their loss. He was much attached to the principles and testimonies of the Society in which he was a member; and evinced by his careful and conscientious life, his endeavoring to live consistently with his profession. As the close of life near he was preserved in much quietness, and expressed his feeling that he saw nothing in his way; leaving his family and many friends the comfortable hope, as he has entered into that rest prepared for those who love and serve the Lord.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FIFTH MONTH 2, 1908.

No. 43.

PUBLISHED WEEKLY.

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

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

Sent from Walnut Street, between Third and Fourth.

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

## Philadelphia Yearly Meeting of 1908.

(Continued from page 329.)

*Third-day, Fourth Month 21st.*—A silent vocal season of prayer preceded the opening of the day's business, and was followed by an announcement by John B. Gantt on behalf of the Representatives, proposing Charles S. Carter for Clerk and Walter

Moore for Assistant Clerk for the present year, who were, with entire unanimity, appointed. The reading of the Queries and the Answers to them from the Quarterly Meetings was entered upon and proceeded far as the fourth, inclusive. An amount unusually appropriate instruction and concern was evoked from several members.

*Fourth-day, 22nd.*—The time was profitably occupied with the further consideration of the state of the Society, including the additional Queries. The remainder of the deaths of eleven of our valued ministers and elders, sought the meeting under a season of profound solemnity. While our testimony for right ministry was under consideration, the meeting welcomed a minister from the Women's Meeting, Esther H. Fowler, and added under the solemnity of her exercise a period of thoughtfulness. The meeting at length adjourned to half-past two the next day, to give time for the two intervening meetings that are provided for. The Meeting for Ministers and Elders held in the afternoon proved to be both an exercising and a favored season, in the application of the travail of spirit witnessed for the spiritual life of its members, and their open work for the advancement of the Kingdom.

*Fifth-day, the 23rd.*—The meetings for public Divine worship, which were held in the forenoon, were well attended,—that in Arch Street house as usual filled to its largest capacity. The honor of Truth was upheld with satisfaction, and the listening attenders, it is believed, sat through the hour and a half with much profit.

In the afternoon meeting for business it appeared from the reports of the Committees on Educational statistics that "there are 65 children within our limits between the ages of five and twenty years. Of these there have been at Preparative or Monthly

Meeting schools, 179; at Westtown, 159; at Friends' Select School, Philadelphia, 46; at other schools under care of Friends, 42; taught at home, 10; at public and other schools not under the care of Friends, 164;"—six hundred in all at school.

The Educational Committee's Report elicited unusual interest. This became apparent the next day also, when the Meeting added for the Committee's work \$500 more than the Committee had asked for.

The Reports on the use of intoxicating liquors "Indicate that the labor of years has borne fruit, and gives ground for encouragement to believe that the practice is not on the increase among us."

The Committee charged with the care of the Boarding School at Westtown presented a very interesting Report. The meeting showed true appreciation of the Committee's labors, and those of the Teachers and other officers.

*Sixth-day, the 24th.*—The Committee for the Civilization and Improvement of the Indians presented a Report which was deeply interesting to the Meeting. Although they asked for an appropriation of \$2,500 yet such was the sympathy of the Meeting with the underpaid work of the teachers of the School, that it raised its appropriation up to \$3,000; and under a similar feeling, as already remarked, added \$500 also to the same sum, \$2,500, asked for by the Committee on Education.

One member remarked that the head of the Presbyterian mission, residing on the Allegheny reservation, had written to him, that in comparison with the Iroquois mission (costing the State of New York \$27,000 per year), the Hampton and the Carlisle, that of our Friends at Tunesassa took the lead in point of good influence.

The appropriations above named, in addition to \$2,000 to be raised for the Yearly Meeting's other expenses, amount to \$8,000 to be raised for the use of Philadelphia Yearly Meeting for the coming year. A Committee was appointed to re-adjust the quotas to be paid by the several Quarterly Meetings.

In the place of our beloved Friend, Ephraim Smith, deceased within the past year, Walter L. Moore was appointed a member of the Meeting for Sufferings. Worthy tributes were paid to the memory of Ephraim Smith during the discussion of the Westtown School Report, he having formerly served as a teacher there, and his influence on pupils' characters being felt to be living ever since.

A Minute, embodying the main part of the exercises of the Meeting was read and approved, and directed to appear in the printed Extracts which will be issued soon.

"Having been enabled to transact the business which has come before us in a good degree of love and condescension, and with

gratitude to our Heavenly Father for his goodness and mercy, the Meeting concluded, to convene at the usual time next year, if consistent with the Divine Will."

## A Life of Faithfulness.

We are daily reminded of the ever present truth of Peter's words to Cornelius and his friends: "Of a truth I perceive that God is no respecter of persons, but, in every nation, he that feareth Him and worketh righteousness is accepted with Him," and the life of the subject of this little sketch, spent as a great deal of it was, among Friends, was so bright an example of faithfulness to duty, that it seemed like a lesson whereby readers of THE FRIEND might "profit withal."

Ann Jane Cross was a native of County Tyrone, Ireland, and was brought up by her parents, God-fearing people, a member of the Church of England. When quite a young woman she came to this country, and became a member of my father's family, I then being not quite five years old, and my sister about as many weeks. She here developed a character for trustworthiness and careful walking, which was the means of admitting her to the fullest confidence of our parents, and this trust was never betrayed while in her service not being as an "eye servant," and being especially fond of children, she became extremely helpful to our mother in caring for us, as well as in more domestic duties.

She remained with us for nineteen years, during which time she was often left in full charge of the household, frequently entertaining the friends of the family, which were numerous. "Welcoming the coming and speeding the parting guest," as divers, now living, can testify. Our interests were hers, while, by her example and precept, she endeavored to turn our young minds towards that which was good, and her influence over our lives and conversation was of the best.

Leaving our home, she went to live with a prominent merchant of Philadelphia, as care-taker for his two young, motherless daughters, and remaining here for about eight years, attachments were formed which were broken only by death.

When these children had grown older, our friend accepted a position as governess in Girard College, where she took charge out of school of forty little boys, the "freshmen" as it were, whose ages ranged from six to eight and nine years, just the age when such little fellows, some of whom had never known a mother's care, needed "mothering." She remained here for eighteen years, when, having acquired a competence, and needing rest, she resigned. Her work in this responsible position was very satisfactory to the managers, and

many of her young charges in after life remembered her care over them with gratitude.

Some years after leaving Girard College, by a rather singular turn of affairs, she came to live at the writer's home at Bristol, Penna., where she spent the last five years of her useful life.

Always diligent in attending public worship, being careful not to let trifles stand in her way, in her later life she gave evidence that her natural will was becoming subdued to the Divine Will, and that she was more and more acquiring possession of that which was far above all outward forms of religion.

During the last six months of her long life she was confined to the house, and for much of the time to her room, but she clearly showed that although the cords of the outward tabernacle were gradually loosening, she had been diligent in making her calling and election sure, while in health, and she was often heard to say that she was only waiting the Lord's time to call her home, and there was, as one of the family said, often a heavenly covering to be felt in her company. For a number of days prior to her departure she was extremely weak physically, but her mind was clear, and her soul preserved in tranquility, often making remarks which showed that she was experiencing the truth of the Psalmist's words: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." A few days before the close a young friend calling on her as he was about to leave she called him close to her and whispered: "Get right with God," a short, but exceedingly pithy sermon.

The morning of her decease, her minister called, and, as had been his frequent practice, was reading some selections from Bogatzky's "Golden Treasury." He asked her if she understood, and she nodded affirmatively. He then read the xxiii Psalm, and as he read, she raised her hand as though assenting to the beautiful words, showing that her mind continued unclouded. In about three hours she passed away.

She deceased the twenty-fourth of Second Month, aged a few days short of 81 years of age. The funeral on the following Fifthday was a solemnly impressive occasion. Her minister read the Episcopal Burial Service, after which there was full opportunity for any Friend who felt anything to say. The silent portion of the opportunity was—the writer was about to say—remarkably impressive; no stir, no restlessness—but all present seemed, as it were, solemnized into a quiet that could be felt.

Her sun of life went down in brightness; the afterglow will, it is believed, long remain as a blessed memory to her friends, and it can be truly said of her, as of so many others. "Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

JOHN C. MAULE.

WANT of care does us more damage than want of knowledge.—FRANKLIN.

### Spirit and Life.

Addressing the Religious Educational Association, meeting in Washington a few weeks ago, the President of the United States said, among other wise and weighty words: "I doubt if there is any lessor more essential to teach in an industrial democracy like ours than the lesson that any failure to train the average citizen to a belief in the things of the spirit, no less than the things of the body, must in the long run entail misfortune, shortcoming, possible disaster upon the nation itself. Prosperity is essential as a foundation and upon it must be built the superstructure of a higher moral and spiritual life; for otherwise in itself the material prosperity will amount to but little. So with our education, it is necessary that our children should be trained in the elementary branches of righteousness; they must be trained so that it will come naturally to them to abhor that which is evil, or we shall never see our democracy take the place which it must and shall take among the nations of the earth."

Psychologists and theologians might possibly wish to modify the forms in which the President has expressed his thought. But he was not speaking as a psychologist or theologian, only as a serious and reverent man interested in the highest welfare of his country. And so speaking he has set forth the primary truth, of which sight is so much lost in our present eager pursuit of material prosperity. The national life will die if it is not infused with spiritual life. The citizen must know and feel the spiritual things.

Consciousness of the spiritual verities is the only substantial basis for personal or civic righteousness. "Honesty is the best policy" is a platitude as weak as it is undeniable. The correct conduct which is practiced simply because it is most profitable collapses as soon as it appears that more is to be gained by transgression. Only a spiritual motive can give strength under temptation, or induce the self-sacrifice that is essential to a right social order.

There rises the possible question what are the things of the spirit? They mean different things to different minds. To most, no doubt, they are the things of God, of truth, of righteousness, of holy living and life eternal. But to not a few they may mean only the things of culture, of literature, of art, "plain living for the sake of high thinking." To very many the spiritual realities are no more than these. The fundamental verities of religion are overlooked in the cultivation of taste, or knowledge, or, possibly, morals. The President's words, spoken to a company of those directly concerned for religious education, mean, no doubt, the loftier and more vital truths of the spiritual life.

That our national life is in need of a deeper apprehension of spiritual things, no one will deny. We are overwhelmed with material things. Our look is either downward, for the catching of the material advantage at our feet, or forward, in the eager expectation of seeing what may be grasped. The crown that shines above the world-toiler's head is too often all unseen.

The outward, practical effect of the culti-

vation of spiritual life will be the private and public righteousness for which the President and all good men are so deeply concerned. It is the fear of God that makes good and true men. It is when "God is not in their thoughts" that men slip from the path of honor and truth. And it is only when they are kept by the power of God that they can walk in it.

It was not to the President's purpose indicate specific methods of education of spiritual things. To discover and put to practice the most effective methods is a particular object of the Association whom addressed. But it must be felt by our people that not even such an Association can what needs to be done in emphasizing spiritual life. That is a thing, first of all, the parent. God himself has entered into covenant with the father who will, I Abraham, instruct his children in the knowledge and love of God. Our American home must come to be, still more than it now, the place where youth are brought up in the nurture and admonition of the Lord.

And then, there presses upon us with increasing urgency the problem of the religious education of the school. It is a very striking thing that the President has thus declared the necessity for training in things higher than material knowledge. Christian educators do know and feel it. They are striving for a solution of the problem. There can be no doubt that they will find it. It must be found for the sake of the nation's life. For not only for single souls, not only for a great Church in the world, but for the nation as a whole, the words of eternal reality a truth spoken by Jesus Christ, "they are spirit and they are life."—*The Presbyterian*.

### A Quaker Meeting in London.

*A leaf from my private journal (by Eli Burrell), Friday, May 21st, 1852.*

This was a day of deep interest. Went this morning to the meeting for public worship in the Devonshire House, which was filled to its utmost capacity with Friends from every part of the kingdom. As a spectacle, no human congregation can surpass in impressive physiognomy. The immaculate purity of the women's dresses, as the sat, a multitude of shining ones, arising long, quiet ranks from the floor to the gallery on one side of the house, and the grav mountain of sedate and thoughtful men on the other, presented an aspect more suggestive of the assemblies of the New Jerusalem than of any earthly congregation. In a few minutes the last comers had found seats; then a deep devotional silence settled down upon the great assembly like an overshadowing presence from heaven. The still upbreathing prayer of a thousand hearts seemed to ascend like incense, and the communion of the Holy Spirit to descend like a dove whose wing-beats touched to sweeter serenity those faces so calm with the Divine benediction.

The deep silence of this unspoken devotion grew more and more intense, as if the whole assembly were listening to voices which their spirits alone could hear, and which a breath would drown. Then on arose, in the middle of the house, with ten

ous meekness, to unburden the heart of a brief message-words which it feared to withhold, lest it should sin against the inspiration that made them burn within it. Then from another part of the house arose quavering words of a prayer, few, but full of the earnest emotion and humble utterance of faith and supplication. Then moments of deeper silence followed, as if all the faculties of the mind and all the senses physical being had descended into the soul's inner temple, to wait there for the voice of the Spirit of God. How impressive was the heart-worship of those silent moments! There was something solemn beyond description in the presence of a thousand persons of all ages so immovable that they scarcely seemed to breathe.

The "Minister's Gallery" was occupied by a long rank of the fathers and mothers of the Society, from all parts of the United Kingdom, who seemed to preside over the great communion like shepherds sitting down before their quiet flocks by the still waters of salvation. In the centre sat a man and woman, a little past the meridian of life, and apparently strangers. The former had an American look, which was quite perceptible, and from the opposite end of the building, and when he slowly arose out of the deep emotion, his first words confirmed that impression. They were words fitly spoken and solemn, but uttered with such a nasal intonation as I never heard before, even in New England. At first, and for a few moments, I doubted whether this aggravated peculiarity would not lessen the salutary effect of his exhortation upon the minds of the listening assembly. But as his words began to flow and warm with increasingunction, they cleared up, little by little, from this nasal cadence, and rounded into more oral unction. Little by little they grew stronger and fuller with the power of truth, and the truth made them free and flowing. His whole person, so impassive and emotionless at first, now entered into the enunciation of his thoughts with constantly increasing animation, and his address grew more and more impressive to the last. He spoke for nearly an hour, and when he sat down and raised his spare figure under his broad-brimmed hat, and the congregation settled down into the profound quiet of serene meditation, I doubted whether it would be broken again by the voice of another exhortation, but after the lapse of a few minutes, the woman who sat by the side of the American minister—and she was his wife—might be perceived in a state of half-surprised emotion, as if demurring to the inward monition of the Spirit that bade her arise and speak to such an assembly. It might well have seemed formidable to the nature of a meek and delicate woman. She appeared to struggle involuntarily with the conviction of duty, and to incline her person slightly towards her husband, as if her heart leaned for strength on the sympathy of his, as well as in the wisdom she awaited from above. When she arose, calm, meek and graceful, her first words dropped with the sweetest cadence upon the still congregation, and were heard in every part of the house, though they were uttered in a voice seemingly but

a little above a whisper. Each succeeding sentence warbled into new beauty and fullness of silvery intonation. The burden of her spirit was the life of religion in the heart, as contrasted with its mere language on the tongue; or, what it was to be truly and fully a disciple of Jesus Christ. Having meekly stated the subject which had occupied her meditations, and which she felt constrained to revive in the hearing of the congregation before her, she said, "And now, in my simple way, and in the brief words that may be given me, let me enter with you into the examination of this question."

At the first word of this sentence, she loosened the fastenings of her bonnet, and, at the last one, handed it down to her husband with an indescribable grace. There was something very impressive in the act, as well as in the manner in which it was performed, as if she uncovered her head involuntarily in reverence to that vision of Divine truth unsealed to her waiting eyes. And in her eyes it seemed to beam with a serene and heavenly light, and to burn in her heart with holy inspiration; to touch her lips and every gentle motion of her person with a beautiful, eloquent and solemn expression, as her words fell in the sweet music of her voice upon the rapt assembly. Like a stream welling and warbling out of Mount Hermon, and winding its way to the sea, flowed the melodious current of her message; now meandering among the half-open flowers of unrhymed poetry; now through the green pastures of salvation where the Good Shepherd was bearing in his bosom the tender lambs of his flock. Then it took the force of lofty diction, and fell in a volume of silvery eloquence, but slow, solemn and searching, down the rocks and ravines of Sinai; then out, like a little river of music, into the wilderness where the prodigal son, with the husks of his poverty clutched in his lean hands, sat in tearful meditation on his father's home and his father's love.

More than a thousand persons seemed to hold their breath, as they listened to that meek, delicate woman, whose lips were touched to an utterance almost Divine. I never saw an assembly so subdued into motionless meditation. And the solemn, impressive silence deepened to a stillness more profound when she ceased to speak. In the midst of these thoughtful moments she knelt in prayer. At the first word of her supplication, the whole congregation arose. The men who had worn their hats while she spoke to them, reverently uncovered their heads as she knelt down to speak to God. Her clear, sweet voice trembled with the burden of her petition, on which her spirit seemed to ascend into the holy of holies, and to plead there, with Jacob's faith, for a blessing upon all encircled within that immediate presence. When she arose from her knees, the great congregation sat down, as it were, under the shadow of that prayer, in meditation more deep and devotional. This lasted a few minutes, when the two fathers of the Society, sitting in the centre of the minister's gallery, turned and shook hands with each other, and were followed by other couples in each direction, as a kind of mutual benediction, as well as a signal that the meeting was ter-

minated. At this simple sign the whole congregation arose and quietly left the house.

### Freely Ye Have Received, Freely Give.

When Luther, with his attendant, and Dr. Jones and some students, took a ride in the country one day, Luther distributed alms to the poor. Dr. Jones did the same, saying: "Who knows in what way God may return these alms to me." Luther remarked smiling: "Just as if God had not given it to you before. Freely we must give out of pure love, and cheerfully." He said: "I knew a woman at Zwickau, who herself must now go begging, because she used to slight the poor country people."

When he lost his dearly-loved daughter Magdalena in the year 1542, at fourteen years of age, he said beside her coffin: "My beloved Lena thou art well bestowed." And after the funeral he said: "My daughter is now provided for, body and soul. We Christians ought not to mourn; we are most fully assured of Eternal life, for God, who has promised it to us through his Son, cannot lie. If I could bring my daughter to life again, and she could bring me a kingdom, I would not do it. Oh, she is well cared for! Blessed are the dead who die in the Lord! Whoever dies thus is assured of eternal life."

Luther once visited a dying student and asked the young man what he should take to God, in whose presence he was shortly to appear. The young man replied: "Everything that is good, dear father, everything that is good!" Luther rather surprised, said: "But how can you bring Him everything that is good, seeing you are but a poor sinner?" The pious youth replied: "Dear father, I will take to my God in heaven a penitent, humble heart, sprinkled with the blood of Christ." "Truly," said Luther, "this is everything good. Then go, dear son; you will be a welcome guest to God."

Luther made no money by his books, especially for his translation of the Bible, as he took no money for his books, so he charged no fees for his lectures. His manuscripts he always presented freely to his printers. They offered him four hundred guilders annually for the privilege of printing and selling his books, but he declined the offer, saying: "It would seem like making merchandise of the grace of God." Once a very poor man applied to him for help, he had no money on hand, and his wife was sick, so he took the gift which he had made to his last infant, and gave it to the poor applicant. His wife missing the money out of the savings-box, expressed her displeasure, to which he meekly replied: "God is rich; He will provide some other way." The pope having asked one of his cardinals why they did not stop his mouth with silver or gold, he replied, that Luther had no respect for gold or honors.

A. F.

CHRISTIANS are often employed in digging wells to find comfort, and the deeper they go the darker they get; the fountain of life, salvation, and comfort is above; call upon thy God and look up, and the light of his love will soon cheer thee.



## OUR YOUNGER FRIENDS.

HELPING GOD.—It was a mean thing for Charlie to do—a mean, selfish, unfair thing. Rosamund's small soul was darkened with the injustice of it, and her eyes flashed angrily. Then, to the interest of the friend who was watching the conflict Rosamund turned and ran away, her hand over her mouth.

"What made you run away, dear?" the watcher asked.

"Oh," the child answered earnestly, "I had to help God make me good. So I ran away before I could answer back."

LIKE CHILDREN.—My little girl looked into my face sadly. I had just punished her. The little head nodded and the corners of her expressive mouth were down.

"Mother," she said, "you don't love me any more."

Dear little soul! I had only remonstrated with her because I wanted to work out—or help work out in her—what I deemed best, and her dear little heart could not see. And how God hears sometimes from the lips of his children: "O, God does not love me!" And all the time He is near and loves us with his infinite love—and makes us only better for the cross we bear—providing we rebel not against the love of his that sees farther than our own poor eyes can ever see.—*Christian Advocate.*

HE KNEW.—A pretty story is told of the way in which Nathaniel Hawthorne, when he was consul at Liverpool, tested a Yankee lad. The boy had gone to the consul's office one day to beg for a passage back to his home. He had gone abroad to seek his fortune, and not finding it, had become almost penniless.

He told a clear story, but the clerk who heard it doubted its truth. "You're not an American," he said to the boy; but the applicant for a passage to America persisted in waiting at the office until he saw Hawthorne himself.

At last the consul appeared, gave a quick glance at the boy, and began to question him. "You want a passage to America?" he asked.

"Yes, sir," said the boy, eagerly.

"And you say you're an American?" was the next question.

"Yes, sir."

"In what part of America were you born?"

"The United States.

"What state?"

"New Hampshire,

"What town?"

"Exeter, sir."

Hawthorne waited a minute, and then bent toward the boy. "Who sold the best apples in your town?" he asked, his eyes twinkling with mischief.

The boy's eyes shone, and the homesick longing in them deepened. "Skimmilk Falson, sir!" he cried.

"It's all right," said Hawthorne to his clerk. "Give him a passage." And he shook the boy's hand and bade him God-

speed on his homeward way with much heartiness.—*Selected.*

LOVE EYES.—"I just hate her," began Esther Barron. "She is too stuck up, anyway. My mother says her father didn't make his money honestly and—"

"She does feel too nice," interrupted Hetty Martin. "She is so proud of her clothes, and 'cause her house is bigger than any of ours."

"She is awfully mean, too," put in Nancie Holt, "and" she says the hatefullest things about folks. I wish—"

But she stopped there, because someone had come into the schoolroom. It was little Kathie Evans, and for some reason such conversation seemed out of place when she was around. Every one liked Kathie. There was something in her happy face and glowing eyes that appealed to the best in those about her. She was blessed with a sunny disposition, and the denials and hardships in the little house where she lived had served only to make her more lovable.

It may seem strange, but it is quite true, and it shows, you see, that a little girl can be very happy if she has but few outward things to make her so, for Kathie's home was neither fine nor rich, there were no servants, nor horses and carriages; in fact, I am sure most girls would have thought it a poor little place. But the most beautiful thing in the world was there—*you* felt it just as soon as you entered the door, you saw it shining with the smiling faces—and it was love. I suppose that was the secret of Kathie's sweetness. She was so filled with love that it could not help bubbling over and going out to people.

And so, when she came into the schoolroom and went over to her desk, the girls dropped apart. But Kathie had heard those last words of Nancie Holt's and they hurt her—hurt her because she never liked to hear unkind things about any one.

"Were you talking of Millicent Lane?" she asked of Nancie, for it was not Kathie's way to be silent when she thought it right to speak. "I wish you didn't feel like that," she added.

"We can't bear her—that is all," said Nancie.

Esther and Hetty paused in the aisle by Kathie on their way out.

"I wish we could help Millicent Lane," Kathie said. "We must look at her through Love Eyes," she said at last, slowly.

"Love Eyes!" Nancie repeated. "Who ever heard of them?"

"My mother told me about them," Kathie said softly. "And if you look through them you can't see the bad side at all, and if people are cross and disagreeable you can't see it, because the Love Eyes only find the good. It makes you feel so different. Now, whenever I begin to see in the old way, I just close my eyes for a few moments, until I am sure, and then I open them—the Love Eyes, you know—and everything is all right."

The girls were silent. Nancie went back to her desk, and pretty soon Kathie found herself alone, to finish her examples for

the next day. She was interrupted promptly by someone opening the anteroom door, and looking up saw Millicent Lane, who straightway came over to Kathie's desk.

"I have heard every single word you said," she began breathlessly. "I was in the dressing-room, and the door was open a little. The horrid things—they are just as mean as they can be—and—!" And then a very strange thing happened, Millicent Lane, the proud and scornful Millicent Lane, of the big house on the avenue—she just put her head down on the desk and cried like any other little girl.

"It is just—horrid," she sobbed; "it is fair."

Kathie put her arms around her and kissed her. I suppose the Love Eyes say that it was the very thing lonely little Millicent Lane needed.

"They all hate me," Millicent said at a moment, "and so I hate back and I won't let them see I care."

Two or three days later Millicent went home from school with Kathie and stayed for supper. And it never occurred to her that Kathie's house was small and simple, she only knew that she had been very happy there, and that sweet little Mott Evans had told her about some beautiful things of which she had never thought before.

And the next day something happened. Esther and Hetty and Nancie reached school early, and upon her arrival Kathie was greeted by three very bright faces.

"We have all agreed to try and look through the Love Eyes," they told her, "and we are beginning to-day."

And now there are not five closer friends in school than Esther, Hetty, Nancie, Millicent and dear, bright Kathie, whose Love Eyes wrought the change.—*Effie Haywood in Congregationalist.*

MORAL COLLAPSE.—The suicide of two prominent New York bankers, and yet others in different parts of the country indicates how frail is the basis of self-control and moral fortitude in men who during careers of material success appear to be self-reliant and strong. The secret of the cowardice, despair and failure is always in the last analysis to be found in their moral weakness. They did not live in their own integrity, and established righteousness, but in the approval of the world. When this turned to condemnation, and the voice of man was against them, they could not withstand the external evil because the lacked internal support. Every man who some time have a great crisis, and the outcome will always show whether he is leaning on the broken reed of external friendships, or is supported by the immovable base of an established righteousness. No sane Christian ever commits suicide.—*Christian Work and Evangelist.*

THERE'S a difference between joining the church and belonging to it.

WAIT on the Lord, he will supply you; wait for the Lord, he will deliver you.



TEMPERANCE.

[A department edited by EDITH BARDSELY BELLINGS, 511 Macon Street, Brooklyn, N. Y., in behalf of the "Friends' Temperance Association of Philadelphia."]

"If I could destroy tomorrow the desire for strong drink in the people of England, what changes we should see. We should see our taxes reduced by millions sterling. We should see our goals and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war."—JOSEPH CHAMBERLAIN.

HOW HIGH LICENSE SETTLES THE CRIME QUESTION.—New York City under \$1,200 high license receives from the legalized liquor traffic a sum of between \$12,000,000 and \$15,000,000 annually. But in a conservative estimate just made by John J. Lonroe, chaplain of the Prison Evangelistic society of that city, he details the cost of crime for the past twelve months as exceeding \$35,000,000.

Philadelphia, with its 1,800 dram-shops paying \$1,000 annually for the privilege of debauching the people of the City of Brotherly Love, received last year \$1,815,000's out of the proceeds. In an article appearing nearly a full page in the Philadelphia North American, First Month 10th, 908, every detail of the crime bill is summarized, showing the total cost to the city or maintaining law and order to be \$8,838,926.88. This shows that the saloon's contribution to take care of the lawlessness it reeds is about one-fifth the cost of all crime and from one-half to one-third the cost of lawlessness which can be traced directly to the saloon's door.—*Asso. Prohibition Press.*

A GOOD TESTIMONY.—One of the leading attorneys of Chicago, who is a well-known counsel for the liquor interests and as defended scores and hundreds of saloon keepers in the city courts, in a private interview commented forcibly on the rapid change now going on in public sentiment. His attorney is himself a drinking man. "Times have changed," he said. "Once we could get anything and everything we wanted, but to-day we are glad to get the rums. And it isn't the temperance people who are to blame, but the fact that the liquor business has become so obnoxious that even its own friends will scarcely tolerate it. In two generations you won't find a saloon in America. They talk about prohibition not working in Kansas. It does work. I have lived there, and I tell you it is a relief to walk along the streets and meet crowds of men without any sign of liquor on their faces." And this witness is the liquor man's attorney.—*Selected.*

PUTTING THE LIQUOR TRAFFIC ON TRIAL.—JOHN B. FINCH was forever putting the liquor traffic on trial before the jury which was the American people. He declared that "the whole issue involved is simply a question of fact." If the dram-shop of this

country is a blessing; if it makes honest voters, honest citizens, kind husbands, and loving fathers; if it leads to an observance of the Christian Sabbath; if it leads to morality, manhood and intelligence; if it discourages crime, vice, pauperism, illegal voting and false swearing, then there are no two positions for you and me: to take on the question.

If the reverse is true; if the liquor traffic of this country makes drunkards, cruel husbands and unkind fathers; if it breaks women's hearts and degrades children; if it fills our penitentiaries, our almshouses, and our jails; if it stimulates riot in our great cities; if it stands and laughs at the stuffing of ballot-boxes; if it causes men to swear falsely on the witness-stand or in the jury-box; in other words, if it is an enemy to this government, if it is an enemy to law and order and civilization, then will you give me a single reason under heaven why you, as an honest man, can vote for and sustain it with such a record." Such was his direct and masterful way of putting the facts before the jury, and of insisting that the verdict of GUILTY be rendered against the Liquor Traffic!

WHY I HATE THE LIQUOR TRAFFIC.—PERSONALLY, I have seen so much of the evils of the liquor traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretense. I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price.

I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of state constitutions.

I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men for its poison, for its bitterness—for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes despoiled,

the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in all the Republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath "Old Glory's" stainless stars.—*From latest address of Gov. Hanley, of Indiana.*

A BUYER OF SALOONS.—It may not seem just the thing for a strict temperance man to buy a half-dozen saloons. Yet one man, in Brooklyn, has tried the experiment, with remarkable results.

He was a master plumber, and he found himself in a neighborhood where two corner saloons were the haunt of a group of anarchists and miserable drunken loafers. Both for himself and his workmen this was against his idea of things. He tried to close the saloons, but he could not do it. Then, as his business prospered, he took another way.

He bought out one of the saloons, and put a branch plumbing establishment in its place. Alas! that only meant that all the custom went to the other saloon on the next corner. The saloon-keepers were much amused. The plumber was only more determined than ever. He saved and planned, and there came a day when the second saloon was bought out, too. The anarchists had no room to meet in. The corner loafers had no corner to loaf on. It looked as if the good plumber had certainly won the day.

But about that time a wealthy brewer was looking about for a promising neighborhood where there was no saloon, so as to invest his money in one. He bought out another business near by and leased the premises to a third saloon-keeper, who was worse than the other two. Anarchist and loafer came back; and the plumber might well have been discouraged. Fortunately, he was the sort of Christian and temperance man who is not discouraged by anything. So he waited and watched, and when the saloon-keeper did not pay his rent, he offered the brewer a thousand dollars more than he had paid for the place. At first it was refused; but as the saloon-man continued not to pay up, the brewer decided his investment had been unwise, and he would better get rid of it, so, after two years, he sold out to the plumber.

This time the plumber had a new idea. It was not enough, he saw, to drive evil out, for it returned to the neighborhood. So a positive form of good must be brought in.

So the next thing was that a big sign of a mental lighthouse was hung out over the door of the third saloon. Services were held, gymnasium classes and reading-rooms provided, and now the loafers are a thing of the past, and the whole street is like a different place. The plumber has looked over the streets beyond, too, and is buying out more and more saloons, so that it looks as if the neighborhood was going to be transformed very soon.

This true story is just an incident in the life of one large city. Everywhere in America such work is needed. The man who looks at his neighborhood and determines to make it better, is the American citizen who is a true patriot. The temperance boy who makes up his mind to be that kind of citizen is the worker whom temperance needs at present.—*Pilgrim Visitor*.

"ALL HONORABLE MEN!"—As is known to many of our citizens, the Greeks who come to our country are for the most part people who do not drink intoxicants. Most of them are males and in our large cities they colonize, hiring a part of a house together and paying one of their number to do their buying and cooking. The expenses of their housekeeping are divided among the members of the colony.

A Christian gentleman in one of our large New England manufacturing centres learned that the saloon men of the city, seeing here an opportunity to create an appetite for their goods and insure future gains, occasionally gave the man in charge of these households a case of beer. By and by, when appetite was created, beer was bought. Meeting one evening a partially intoxicated young Greek, with whom he was acquainted and whom he knew to have been formerly temperate in his habits, this gentleman inquired into the cause of his condition.

"I pay for my share of the provisions," explained the Greek. "I will eat and drink my part."

When so many of those who come to us from other lands are already debauched and but add to the seriousness of the problems we face, how sad that the few temperate people seeking our shores should thus be seized upon and hastened to their own ruin and to the increasing of our burden! Yet the saloonkeeper proclaims himself a loyal American citizen! Claims that his business has the same right to consideration that other trades have! Declares himself anxious for the integrity, the prosperity, the honor of the nation!—*Union Signal*.

MODERATE DRINKING.—If moderate drinking led to more moderation, and that to total abstinence, it would not be dangerous. The trouble is that it leads to more drinking and intemperance. Fifty years ago in France, the people drank freely of light wines, using little strong drink. But the French people have learned a sad lesson. The wines created a thirst for intoxicants, and now strong drink has a firm hold on that people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common thing. The average consumption of alcohol is thirty-

three pints a year to each inhabitant, twice as much as in any other country in Europe except Switzerland; eight times as much as in Canada.—*Herald and Presbyter*.

LOCAL PROHIBITION IN LITTLE DELAWARE AFFORDS SPLENDID OBJECT LESSON IN MINIATURE.—Prohibition in Kent and Sussex Counties, Del., has again given the lie to the liquor-champion's predictions. The records of the winter courts show a remarkable decrease in drunkenness and crime. A press dispatch from Smyrna to the *Philadelphia North American* says:

"Only half a dozen criminal cases marked the Sussex County session, and these were all of minor character, and but four minor cases were heard in Kent County.

"The numerous assault and battery, attempted murder and even larceny cases, which have furnished the courts heavy dockets for years, were absent. So striking is the change that even strong liquor advocates are forced to admit that it exists.

"This is the condition in Delaware's two dry counties to-day, after only a few months of no license, despite the fact that it was predicted by license advocates that these months would be filled with riot and debauchery. These conditions hold good in every town in Kent and Sussex. It is the opinion of the leaders here that were the vote on license to be taken over again the majority would be doubled.

In the agricultural districts the public sales now being held, usually the scenes of drunken orgies, are attended by larger crowds than ever; but not a single case of drunkenness or disorder has been reported in this section, while it is stated that better prices than usual are being obtained, and the poorer class are buying more freely of hogs and other farm stock."

A CITY OUT OF BONDAGE.—One year ago Kansas City, Kan., had 256 saloons, 200 gambling houses and 60 resorts. To-day, through the splendid efforts of the reform elements, she is free.

The results of the expurgation upon the morals and business of the city have been very noteworthy. Though the population has largely increased, there has been a reduction of more than two-thirds in the demands upon the charitable institutions for aid. The juvenile court which has the care of dependent children, had but two applications in the past eight months, while prior to the closing of the joints, from eight to eighty-eight children required some assistance each month. Previous to the closing of the saloons fifteen to twenty-five young men were sent to the reformatory every year. In the past twelve months there have been but two. The expense of prosecuting criminals has been reduced \$25,000 per annum. The expense for the police force has been reduced as much more. For the first time in twenty-five years the court of Common Pleas of Wyandotte opened its term of court on the first Monday in May without a criminal case. The city courts, created for the express purpose of trying petty suits for the collection of rents and grocery bills, and which formerly were

crowded with a black docket every day, have now practically no business. A year ago the city was contemplating addition to its jails. To-day the city jails are almost empty.

A year ago, says Assistant Attorney General C. W. Trickett, scarcely two business men in the business portion of the city favored the suppression of the saloons. To-day there are scarcely any who would favor re-opening them. Business has prospered within the twelve month, the deposits in the banks have increased by \$1,500,000 and the families who, through poverty formerly kept their children from school are now in a condition to send them.

#### From Letters of John Throp.

(Continued from page 199.)

It is certainly the will of God, and consistent with his goodness, so to sanctify crosses and afflictions to his children, as make them a means of their passing more entirely into the Divine nature; of entering more fully into Him, who is the soul's rest and sure hiding place forever; so that, putting their whole trust in God, they leave to his disposal all their concerns, both here and hereafter. I think I am sensible, while I am writing, of the ardent longing of a soul after this state; and as fully so that is the will of God in Christ Jesus to gather thee into it; and truly, I believe, thou art far nearer to this perfect state than many of those whom thou preferrest to thyself and who, perhaps, are little acquainted with the depths of conflict.

I know thou makest no great account of outward crosses and sufferings. I know thy distress of thy soul is the absence of the Beloved, and Bridegroom of souls; but a thou grown therefore more indifferent about Him? are thy desires abated, or do thy longings cease? Nay, are they not increased, and art not thou become more weary from everything besides Him? What shall we say, my dear friend? perhaps it will be for this end that He has withdrawn himself (as to the sensible enjoyment) that so you might become, by this means, more fully prepared, and our capacities more enlarged for Him to take up his abode with us forever. Now, I have no doubt at all, but this will in due time become thy singular happy and blessed experience. Oh! if I were but as fully persuaded concerning myself that all that spiritual poverty, darkness, barrenness and distress, which I frequently experience, would turn to the same good account; how thankful should I be! Yet I am kept above despondency; my faith abides, hope, through and in Divine Mercy, is preserved. I know in whom I have believed, and in whom thou hast most surely believed; and that He is able to keep that which we have desired, and at times, been enabled to commit unto Him. Amen.

I know what I say, and indeed I have seen and do see, such an excellence, such necessity such perfection safety, and beauty in this state of perfect, total, unreserved submission and resignation to God, more especially in spiritual things, but indeed in all things, that I am no way able to express.

self in a manner equal to my views and feelings of this state; nor to recommend according to its infinite worth; because it is here we see our own nothingness, and the will of God. It is here that we receive counsel and ability to perform the service of the present day, resting satisfied with his pointments and allotments, whether in public or private labor, whether in doing suffering, according to the will of God.

God Almighty, if it be his will, gather and reserve thee here in a state of humble trust and firm reliance on his mercy, and limit and baffle the power of the enemy, that he may never be permitted to bring thee to any degree of despondency.

So that the work of the Lord is going forward, then, no matter who are the instruments, all is right that is in the Divine appointment. So that the walls of partition and opposition be brought down, no matter whether the silver trumpet, or the ram's horn be made use of as the instrument.

I think I know so much of the nature of religious, I had almost said Divine, friendship, as to allow me to say that it can be factually supported without exterior correspondence, (though this I much approve of its place.) The nature, the ground and support of this friendship are most excellently described in a few words by the beloved disciple: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ's Son cleanseth us from all sin." As this experienced in any good degree, what unity is felt with all the living, what sympathy, what harmony, what salutations of love unfeigned, not only to particulars, but so to the whole family and heritage of God!

We may esteem, value and regard one another as men, according to the opinion we conceive of each other's excellence, as I do thee for brightness, wit and learning; yet attractive as these are, had I beheld in my dear friend no higher excellencies than these, I should hardly have wished, if it had been in my power, to have cultivated an acquaintance with thee. No; it is the virtues of a hidden life, and the knowledge of one another therein, that cement the brotherhood and unite the living members of the body, not only to the Holy Head, but unto one another; and here, and only here, the most excellent parts become truly amiable, and the sanctifying operation of that power, which takes them out of the service of the material man, and consecrates them to the glory and honor of Him alone, who is the author and Giver of every good and perfect gift, and who alone can sanctify it.

Great are the commotions that are in the world, great in the earth is the distress of nations, and great is the perplexity of many exercised minds, who are, at seasons, assayed as with a tempest, and not comforted. Nevertheless, the foundation of God standeth sure, and this seal forever will remain upon it, "The Lord knoweth them that are his," and these He will preserve, who, like righteous Noah, are concerned to enter into the ark of his holy covenant; they shall be therein preserved, safe, for a remnant of a

holy seed, though it may be as on the waters, whilist the deluge of his wrath is poured forth on a backsliding generation.

(To be continued.)

### Science and Industry.

—In the United States, five million women—one out of every five women sixteen years of age or over—earn their livelihood.

WHEREIN ONE FIRM FAILED.—Recently a large printing establishment in one of our Eastern cities, that catered to the highest-grade work of the city, failed. The factor which was mainly instrumental in bringing about the downfall of the plant was a chronic tardiness in turning out work.

The business was started by a man of exceptional business ability, with this one fault. He had mastered practically every detail of the business. His finished work was the despair of the ordinary printer. Within six months of the time that he started in business he had the largest and best-equipped printing establishment in the city.

There was an opening in the city for just such a plant and work came in rapidly. The high quality of the work impressed the first patrons favorably and they came back for more, and in many instances brought others with them.

It was at this point that the manager of the concern made the serious mistake that ultimately ruined the business. There was a limit to the amount of work that could be turned out in a day. The manager knew what this limit was, but when the work came in, he promised it at a certain time, knowing that it would be an impossibility to fulfil the promise. For a time this tardiness was overlooked, but patrons soon discovered that broken promises were the rule, rather than the exception, and business began to decrease. It was not long before the concern had plenty of time to get work out as promised, but unfortunately the matter did not rest there; nearly every business house in the city had been inconvenienced at one time or another and their printing was turned into other channels, where, if the workmanship was not quite so good, it was ready when wanted and when promised.

The day came when certain of the presses were idle. Strenuous efforts were made to secure trade, both owner and manager making a thorough canvas of the city to win back the trade that had slipped from them, but it availed little.

Bills were coming in thick and fast, and although they met them at first, it was but a short time before there came a big one which could not be met. Within three days a keeper was put into the plant. Others heard of it and attachment after attachment was recorded.

Within a few days an assignment was made for the benefit of the creditors. The printing plant that had started out in so promising a manner had failed.

A disaster is not usually brought about through several things going wrong at the same time. A broken flange to a wheel will derail the best-equipped rail-

way train. So in the business world do the majority of financial disasters come about through some one fault that has not been remedied in time.

It may be tardiness; it may be lack of neatness; it may be impertinence that threatens your business future, young man. Whatever it may be, locate it and remedy that defect before the disaster comes to pass.—*Frederick E. Burnham, in Forward.*

A SAVING BELL.—A gentleman, talking one evening with a florist in Philadelphia, was surprised by the sharp tinkling of a bell. "That is my frost bell," said the florist, and he hurried off to his greenhouses.

"The fires had sunk," the florist explained on his return. "The watchman had fallen asleep. But for my frost bell I should have lost hundreds of dollars. That bell is a very valuable arrangement to me," he continued. "An electrical contrivance is connected with a thermometer, and when the mercury falls to a certain point a bell rings a warning in my house or office. Many a crop of winter fruit and flowers has been saved in the last year or two by the clever little frost bell.—*The Quiver.*

A sight of God in Christ begets and draws out spiritual affections.

### Bodies Bearing the Name of Friends.

A CORRESPONDENT desires to know the right pronunciation of the word "Miscellany." Since we cannot properly ascertain his address, we have to answer here both him and all who are interested in the *Friends' Miscellany*. The word is accented on the first syllable. We find no authority for pronouncing it "Miss Cella-ny."

We are in receipt of a booklet of thirty-two pages, by William Edward Turner, entitled "The Quaker Ideal of Christian Truth." We expect to find therein much suggestive thought, and to make observations on that which may call for our remark.

ANOTHER death of an aged Friend in Lynn, Mass., comes to our notice, namely, that of PETER M. NEALE, aged ninety-six years and six months, a life-long member, who deceased Fourth Month 13th, 1908. We remember the interest caused when he was elected Mayor of Lynn during the "Wives' Rebellion," and by addressing to his principles gained the title of "the Quaker Mayor." He held also various positions of trust in his city and State.

Our beloved Friend William Bacon Evans, having accepted the position of teacher of French in Westtown School, to begin in the autumn, sailed for France last Seventh-day in the interest of his expected duties.

LAST First-day Atlantic City Meeting was visited by Benjamin P. Brown of North Carolina; West Philadelphia Meeting by Henry T. Outland, and Twelfth Street Meeting by Charles F. Coffin of Chicago.

DURING the same week on which the 227th annual meeting of the Society of Friends in Philadelphia was held, there was celebrated with much demonstration and pomp the 100th anniversary of the founding of the Roman Catholic Church in the same city. On Friends' bi-centennial day in this city we remember no word uttered or sign given among us that such a day had arrived, and we apprehend that on its centennial there was the same absence of ostentation. The concern of the one system of religion for its true inwardness only, and that of the other for spectacular heels, are thus brought into telling contrast.

### SUMMARY OF EVENTS.

UNITED STATES.—A decision has lately been rendered by the Supreme Court of the United States in regard

to riparian rights in which it was contended that the ownership of the mainland did not carry with it title to the bed of the stream and the islands lying between it and the thread of the stream. Justice Holmes in his decision asserts the contrary and says: "Whatever may be the law as to lands under the great lakes, we believe that the law is still that 'a grant of land bounded by a stream, whether navigable in fact or not, carries with it the bed of the stream to the centre of the thread thereof.'"

The new pension act which lately went into effect, gives 201,051 widows and other pensioners an increase of four dollars a month. All pensioners getting less than twelve dollars will receive that amount without the necessity of putting in new claims. The requirements of this year are more than \$10,000,000, six million dollars more than the appropriation of 1893, which was the largest ever authorized.

President Roosevelt has signed the employers' liability bill upon receiving an opinion from Attorney-General Bonaparte that the measure was constitutional. An arbitration convention with Great Britain has lately been ratified by the U. S. Senate. A similar treaty with Spain was also ratified.

A decision of the Supreme Court of Illinois affirms that the local option law is constitutional. It is stated that at least two million, five hundred thousand people in Illinois who have lived in prohibition districts would perhaps have been put back into saloon territory if the Supreme Court had declared the law unconstitutional.

The Brooks' license act which confers upon the judges of the Court of Quarter Sessions in this city the responsibility of granting licenses for the sale of intoxicating liquors contains the following clause: "Section 7. The said Court of Quarter Sessions shall hear petitions from residents of the ward, in addition to that of the applicant in favor of, and remonstrance against, the application for such license, and in all cases shall refuse the same whenever in the opinion of the said Court, having due regard to the number and character of the petitioners for and against the application, such license is not necessary for the accommodation of the public and the entertainment of travellers." In deciding upon applications for such licenses lately, the Judges have acted in several cases in such a way as to give great dissatisfaction to many respectable citizens. It is necessary that the accommodation of the public and the entertainment of travellers be considered. In deciding upon applications for such licenses lately, the Judges have acted in several cases in such a way as to give great dissatisfaction to many respectable citizens. It is necessary that the accommodation of the public and the entertainment of travellers be considered. In deciding upon applications for such licenses lately, the Judges have acted in several cases in such a way as to give great dissatisfaction to many respectable citizens. It is necessary that the accommodation of the public and the entertainment of travellers be considered.

On the 24th ult., tornadoes swept portions of Louisiana, Mississippi, Texas and Alabama, leaving many dead and injured. Reports show that forty-six towns were wrecked, four hundred persons killed, twelve hundred injured and twenty-five hundred buildings destroyed. Violent wind storms accompanied by hail, have since done great damage along the Gulf coast.

Governor Hughes of New York State has issued his proclamation convening the Legislature of that State in extra session on the eleventh of Fifth Month. His proclamation was issued two hours after the adjournment of the Legislature of the regular session specified by the Governor as to recommendations for legislation in the special session, but it is taken for granted that he will send a message insisting on the enactment of a law prohibiting gambling on horse races.

According to a bulletin of the New York state labor department practically one out of every three union men in the state was idle at the close of 1907. "The worst conditions at the close of the year," says the bulletin, "appear in the building, clothing, metal and tool trades, with percentages of idleness of 42, 44, 41 and 55, respectively. In the principal industries, with an exception to the prevailing unfavorable conditions appears in the printing trades, with a percentage of idleness (11), which compared not unfavorably with previous years."

Reports from New England indicate that in many places the sentiment against the saloons has spread to such a degree that important changes will take place on the first of Fifth Month. In Massachusetts, by changes in six cities and thirty-six towns, two hundred and ten licensed places, or ten per cent. of the total number, must go out of business at that time. In Vermont only twenty-seven cities and towns will legalize the sale of liquor this year, as compared with ninety-two five years ago. In New Hampshire ruling of the State License Commissioner takes effect whereby drug-gists' licenses will be abolished. In Rhode Island the

temperance interests have succeeded in forcing restrictive liquor legislation through the House of Representatives. Three of the largest manufacturing cities in Massachusetts after long and bitter fighting will give up the liquor traffic. Worcester, with one hundred and thirty thousand population, becomes the largest municipality in the country, if not in the world, under a no-license regime, licenses of one hundred and twenty-eight places, including seventeen hotels, becoming void. A despatch from New York dated the 23rd ult., says: "Mohammedan women of Oregon Province have petitioned the Douma demanding that the Mohammedan Deputies take steps to free them from the 'despotism' of their husbands and give them their share of the privileges granted by the Emperor to the Christians. The Emperor, through his holy religion declares us free, some of the ignorant despotism husbands, are oppressing us and force us slavishly to submit to their caprices. According to the books of doctrine women have the right to learn, to travel, to pray in mosques, to engage in business, to nurse, to marry, to write and to possess. Our husbands would forbid us even to study our own religion. Mohammedan deputies you are obliged to demand all rights for Mohammedan women. We mothers of the people, have in our hands the education and progress of the people, and we must not be changed day by day. When the men, too, will become slaves and the whole Mohammedan world will perish." No action has yet been taken on the petition."

A despatch from London of the 24th ult., says: Not within the memory of the present generation has Great Britain suffered by so many furious blizzards so late in the spring as began to rage throughout the whole country on the 23rd and continued early to-day. The storm brought with it a heavy snow, which has covered the entire land, doing great damage to the fruit-growing districts and giving a serious setback throughout the agricultural operations. In the north, the depth of the snow averaged from nine to fifteen inches, while in Scotland the mean fall was nine inches. In many places snow drifts are eight feet deep. Some deaths from exposure are reported. Great damage has been done, especially to the young fruit crops.

It is this winter that thousands of kind American farmers have sold their farms in this country and emigrated to Canada, taking forty million dollars of American money with them, in seven months. Cheap and fertile land is the chief inducement which has led to this.

A landslide overwhelmed the hamlet of De Sallette about eighteen miles from Buckingham, Quebec, Canada, on the 26th instant, destroying several of the houses, with the loss as estimated, of thirty lives.

Henry Campbell-Bannerman lately the premier of Great Britain, died on the 22nd ult. at his home in London, in his seventy-second year.

A despatch from Rome of the 20th ult., says: "To avoid a naval demonstration in Turkish waters, Turkey has acceded to the Italian demand for the right to establish post-offices in Turkish territory. Italy is guaranteed the same rights in respect as is enjoyed by the other powers, and no further objection has been raised to the establishment of Italian post-offices in five cities in which post-offices of the other powers already exist. As a result of these concessions the Italian government has issued orders to the fleet that was to be sent to Turkey to remain in Italian waters, and the incident is regarded as settled."

Both houses of the Danish parliament in session at Copenhagen have passed the government franchise bill. Under it all taxpayers, male and female, more than twenty-five years old, and all married women whose husbands are taxpayers are entitled to vote.

It is stated that by the telegraph five minutes are usually sufficient to cover a complete buying and selling operation between the London stock exchange and the city street in New York city. The distance between them is about four thousand miles, and it takes the message less than a minute for the journey. In Nottodden, Norway, a cheap commercial fertilizer is made, which contains nitrates, the nitric acid of which is produced by oxidizing the nitrogen in the air by means of the electric current. Three thousand to five thousand tons of nitrates are made yearly.

It is expected that China will witness the scene of great railway extension during the next ten or fifteen years, as ten or more railways have been projected from several of the treaty ports to large cities in the interior. In making a large number of Chinese engineers engaged in finding routes for the roads, and a strong feeling exists in favor of employing Chinese in directing and constructing internal improvements.

## NOTICES.

WANTED—By young woman F. M., other two summer cottage.

Address "A." Office of THE FRIEND.

WANTED—By young woman Friend, during Seve and Eighth Months, a position as companion to travel or otherwise, or to teach children for three hours d in return for pleasant and small salary. Bes references given and required.

Address "D." Office of THE FRIEND.

NOTICE—The annual meeting of the Friends' Educational Association will be held at Friends' Meeting School on Fifth Month 2nd, 1908. Principal Will Farrand of Newark, N. J., will speak at 3:30 p. m. "The overcrowded curriculum," and Professor J. S. Sachs of Teachers' College, Columbia University 7:30 p. m. on "The professional training of second school teachers."

FRANCIS N. MAXFIELD

WESTWON BOARDING SCHOOL—The stage met trains leaving Broad Street Station, Philadelphia at 6.48 and 8.21 A. M., 2:38 and 4:31 P. M., other two will be met when requested; stage fare fifteen cent after 7 P. M., twenty-five cents each way. To re the school by telegraph, wire West Chester, Bell ph 114-A.

WM. B. HARVEY, Superintendent

WESTWON BOARDING SCHOOL—The Spring T begins on Second-day, Fourth Month 27th, 1908. Applications for admission should be made at once.

Parents who wish to send children away from the Fall Term should apply early this spring, except those desiring assistance from the scholarship funds.

WM. F. WICKESHAM, Principal,

Westwton, Pa.

A BOARDING PLACE FOR FRIENDS.

Friends who have their own homes in the city, do not realize what a real difficulty exists for some to find a boarding home in Philadelphia. Many of our influences near the business center, where the rent is for longer periods. The Friends interested in promoting a boarding home to remedy this difficulty had several meetings and given considerable attention to the subject. The undersigned, in behalf of the project, invite suggestions from any one, especially those from a distance, young or old, who have such a need for transient or permanent accommodations, either for themselves or those in whom they were or are interested. A meeting for further consideration of the subject will be held at Friends' Institute on Fifth Month 7th, next at 3:30 P. M., which all are invited.

THOS. B. TAYLOR, 918 Stephen Girard Bldg  
SARAH W. ELKINTON, Media, Pa.  
ALFRED G. SCATTERGOOD, 409 Chestnut St

DIED—At their home near Viola, Iowa, of pneumonia Second Month 12th, 1908, CAROLINE E. POWIE of Arthur H. Holt, daughter of Samuel and Ann Embree, in the thirty-third year of her age, member of Springfield Monthly Meeting of Friends. A devoted companion, a tender and loving mother, a affable disposition and self-sacrificing spirit endeared her to a large circle of friends. Although the character was sudden, she gave evidence by a sweet spirit, trustfulness and resignation to the Divine will that had made her peace with her Saviour and her relatives and those who knew her have the comforting assurance that her beautiful life was crowned with a triumphant death, and that through redeeming mercy, her satisfied spirit is now at rest.

At her home in Salem, Ohio, on the twentieth of Third Month, 1908, MARY R. FAWCETT, widow of Joseph Fawcett and daughter of the late Michael A. Mary R. Fisher of Goddard, N. J., aged seventy-eight years. Of bright character, cheerful in spirit, thoughtful of others and forgetful of self, she bore very patiently the afflictions permitted her. While the summons came very quickly, her friends have the comforting assurance that she was like the ripened grain, ready to be gathered home.

"Life's work well done,  
It's life's work well done,  
Then came rest."

At Rahway, N. J., First Month 7th, 1908, Mrs. ANNA HARNED, widow of Jonathan Harned, in the eighty-seventh year of her age.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FIFTH MONTH 9, 1908.

No. 44.

## PUBLISHED WEEKLY.

Price, \$2.00 per annum, in advance.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.  
(South from No. 316 Walnut Street.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

"THERE is a difference between seeming humble and being humble; the first is pride's ost offensive pose. The person who seeks reputation for humility proves by that act his utter lack of humility."

THE one vital argument for an anointed ministry to supersede a man-made ministry, heard in the anointing itself.

SOUND opinions are very important. But elevation is to be found, not in them alone, but in the spirit of Christ in which we hold them.

AN inquirer lately asked of THE FRIEND the source of the quotation: "Fruitful in the field of offering, and joyful in the house of prayer." One Friend finds it in a blending of the two passages: "Fruitful in every good work, and increasing in the knowledge of God." (Colossians i: 10), and "Make them joyful in the house of prayer" (Isaiah lvi: 7). Another Friend decides on the second passage with greater confidence than on the first.

IT has been pointed out that a remembrance against the building of more battle-ships, as recently received by THE FRIEND (no. 39), from Friends' Peace Association, seemed to admit the necessity of an army not navy sufficient to serve as a police in our own country. We believe our religious society has never made this admission, in any sense that would allow of killing fellow beings by battles, small or large.

WE may summon all the powers of darkness to sweep out darkness, and still the darkness remains, or rather gets thicker, against spiritual or moral darkness, suppose a marshal ridicule, sarcasm, revenge, intolerance, impatience, denunciation, and the

accusing spirit, and we but add more darkness, which all these qualities are. Vain is the task while we use a wrong spirit to cast out a wrong spirit. But apply the opposite spirit. Turn on the light, and the darkness has instantly vanished.

If "ye yourselves were some time darkness, but now ye are light in the Lord, walk as children of the light," and darkness will more and more hide its diminished head. If there be a reign of hatred amongst your surroundings, what a difference one heart of love in the midst of them always makes. Good is the only thing that will overcome evil.

From a letter from CAROLINE E. STEPHEN.

I SOMETIMES feel as if we were living in the presence of *humanity let loose*—all restraints seem loosened—the very idea of restraint becoming intolerable. But I check myself when thoughts like this take hold of me—remembering that each generation in turn is apt to fancy the next is going headlong to destruction—and after all we are from generation to generation in the hands of our faithful Creator and his blessing and guidance are surely over the dear young people who are so eagerly pressing forward—and I hope upward—so I take courage again and try not to be discouraging to others. Old age is a time I am sure of beautiful possibilities if one can keep one's heart open to them and to the eternal sunshine.

You are of little credit to religion unless you are altogether religious. "It won't do to be merely playing at religion, or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God; others put it in the second place; but the moment a man begins to seek first the kingdom of God and his righteousness all things are right. Any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, may be religious; but there is something he loves more, and both worlds are spoiled to him. He has the cream neither of the one nor of the other. The great desideratum of the present day is not mere Christians, but a better brand of them."—*Henry Drummond*.

RIGHTLY to combine industry with quietude, and mental culture with religious life and simplicity, is the secret of the development of a well-rounded and well-balanced Christian character.

## Advices to Ministers and Elders of London Yearly Meeting, 1792.

1. Let all be cautious of using unnecessary preambles, and of laying too great stress on their testimony, by too positively asserting a Divine motion; the baptizing power of Truth accompanying the words being the true evidence.

2. Let all be careful not to misquote or misapply the Holy Scriptures; and be frequent in reading them.

3. Let ministers be careful how they enter upon disputed points in their testimony; or make such objections as they do not clearly answer; or give repeated expectations of coming to a conclusion.

4. Let all be cautious of hurting meetings by unnecessary additions towards the conclusion, when the meeting was left well before.

5. Let all avoid unbecoming tones, sounds, gestures, and all affectation, which are not agreeable to Christian gravity.

6. Men and women are advised against travelling as companions in the work of the Ministry, to avoid all occasions of offence.

7. Let all beware of too much familiarity, which, biasing the judgment and producing an undue attachment, tends to hurt.

8. Let Ministering Friends be careful not to hurt each other's service in meetings; but let every one have a tender regard for others. Let nothing be offered with a view to popularity, but in humility and the fear of the Lord.

9. Let none run, in their own wills, to disturb or interrupt any people in their worship; or presume to prophesy in their own spirits, against any nation, town, city, people or person.

10. Let ministers, when they travel in the service of Truth, be careful not to make their visits burthensome, or the gospel chargeable.

11. Let ministers and elders be careful to keep their whole conversation unspotted, being examples of meekness, temperance, patience, and charity.

12. And lastly, as prayer and thanksgiving are an especial part of worship, they must be performed in spirit and in truth, with a right understanding seasoned with grace. Therefore let ministers be careful how and what they offer in prayer, avoiding many words and repetitions; and let all be cautious of too often repeating the high and holy name of God, or his attributes, by a long conclusion: neither let prayer be in a formal and customary way to conclude a meeting, nor without an awful sense of Divine influence.

Much of the ability to do good is in the disposition to do.

Not "Romish" or "Romanist," but the Roman Catholic Church.

"Father" Conway, of the Paulist Fathers, answers the question, Why do Catholics take offence at the words "Romish" and "Romanist"? He says that they do take offence at these names, and the reason is that the name of their church is the Catholic Church or the Roman Catholic Church, and the words "Romish" and "Romanist" are used by her enemies in an insulting sense. He quotes the Standard Dictionary as saying: "Romish—used by Protestants, and generally indicating dis-esteem. Romanist—a term used chiefly by those whose views are adverse to that Church."

There was a time when the Catholic Church was Catholic in the most exclusive sense, but the Orthodox Greek Church broke loose from that church because of the extreme claims put forth by the Bishop of Rome. And there was another time when, so far as Europe was concerned, the Bishop of Rome had jurisdiction over the whole of that continent except Greece, and later Turkey and Russia, and the other few Greek dominions. Now Norway, Sweden, Holland, Denmark, Germany and the United Kingdom of Great Britain and Ireland are not in any sense under the dominion of the Roman Catholic Church, nor are the Commonwealth of Australia, the United States of America, Canada and Newfoundland. The word "Catholic" is applied by the Roman Catholic Church to a body that includes a little less than half of the whole number of technically called Christians in the world. "Romanism" is used by many merely for brevity, and also in such connotations as Arianism, Anglicanism, Ritualism, Calvinism, Romanism. We desire to impress upon our readers the fact that, on Father Conway's statement, the title "Roman Catholic Church" is agreeable to that denomination. It is desirable for Protestants to use that rather than "The Catholic Church." In the Apostles' Creed we all say, "We believe in the Holy Catholic Church," but we do not mean by that the "Holy Roman Catholic Church." We mean all persons and societies whose faith is based upon the teachings of JESUS CHRIST and his apostles. There is power over the uninformed in the assumption made by the Roman Catholic Church that it is "the Catholic Church," and that only those who are within the pale are members of the visible Church of CHRIST on earth. Some Episcopalians call themselves "the Catholic Church," but they include the Roman Catholic Church and the Greek Church, notwithstanding the fact that the Greek Church will not recognize either them or the Roman Catholic Church, and the Roman Catholic Church will not recognize either the Greek Church, or the English Church, or the Protestant Episcopal Church.

There is no Catholic Church on the earth, in the sense in which these separate denominations claim; hence Protestants that are Protestants, and not Roman Catholics in disguise, should invariably use the name, Roman Catholic Church.—*Christian Advocate.*

### THE TEMPEST.

[Printed by desire of two Friends whose similar experience in coming from Porto Rico made them recall the poem.]

We were crowded in the cabin  
Not a soul would dare to sleep,—  
It was midnight on the waters,  
And a storm was on the deep.

'Tis a fearful thing in winter,  
To be shattered in the blast,  
And to hear the rattling trumpet,  
Thunder, "Cut away the mast!"

So we shuddered there in silence—  
For the stoutest held his breath,  
While the hungry sea was roaring,  
And the breakers talked with death.

As we thus sat in darkness,  
Each one busy in his prayers,  
"We are lost!" the captain shouted,  
As he staggered down the stairs.

But his little daughter whispered,  
As she took his icy hand,  
"Isn't God upon the ocean,  
Just the same as on the land?"

Then we kissed the little maiden,  
And we spoke in better cheer,  
And we anchored safe in harbor,  
When the moon was shining clear.

J. T. FIELDS.

### From John Fothergill, Written in 1699.

"And unto you who have kept your integrity, and are as fathers and mothers in Israel, for whom I have a reverent esteem in the Lord; a word dwells upon my spirit in the pure love of God. May you ever remember the days of your youth, and how tenderly the Lord dealt with you, how He led you on even step by step, and often passed by the infirmities and weaknesses that attended you. And when you were in danger of missing your way, you, whose desires were good, did not He condescend to inform your understandings, lead you as by the hand, and help you into the way again? Thus did your Heavenly Father deal with you in his tender love and mercy. As you keep these things in remembrance, they will engage your minds to be watchful over, and very tender towards those who are but as children, as you once were, in whom the Lord is at work, and forming them for his service, to promote the good of Zion, and the welfare of Jerusalem; for which many of you have labored faithfully in your day. . . . And if it happens that such a one should at any time miss its way, either on the right hand or on the left, how ready should the wise in heart be to inform and extend a hand to help in the same love wherein God dealt with you in your childhood."

Reading the above to-day I was particularly struck with its tenderness, and the admonition to "the fathers and mothers in Israel"—the "wise in heart,"—as he calls them. He does not recommend criticism, or argument, or disowment. He asks that those who have missed their way should be "informed," and that "a hand of help" be extended. He wants those who have authority in the church, to recall their own past weaknesses and mistakes, and to exercise the same love which God in times past extended towards them. It is, not only beautiful; and breathes the spirit, all of

sectarianism or judgment, but of the claiming and sweet love of Jesus Christ.

Wm. C. ALLEN  
PALO ALTO, California, Fourth Month 11th, 1908.

### A French Friend.

Claude Gay was a native of France, born in the city of Lyons about the year 1770 and was educated in the Church of Rome of which he continued a zealous member until near the thirty-sixth year of his age when, coming to Morlais on account of business, he was brought under a religious exercise of mind. During this time, seeing a copy of the New Testament in a room where he was, he took it up and observing that it had been licensed by two popes, concluded to might lawfully read it. On opening the book the first words he read were these: "God that made the world and all things therein seeing that He is Lord of heaven and earth dwelleth not in temples made with hands neither is He worshipped with men's hands etc.

On the perusal of this passage, he was convinced in his judgment of the errors of the Romish doctrine of transubstantiation; which, as he told a friend, the papists believe that the consecrated wafer is changed in the body, blood, soul and Divinity of Christ which now appeared to him to be false, as the adoration of the host, so-called, idolatrous, and of course contrary to the doctrines of the Gospel. At the instance of a person, who persuaded him not to forsake the public worship at once, he went to one of the smallest mass houses in that town and placed himself at the greatest distance from the priest. He did not keep kneeling steadily as was customary, but first on one knee and then on the other, with great restlessness, until the priest elevated the host that the congregation, seeing it, might prostrate themselves as usual before it. The query strongly impressed his mind, "What thou also prostrate thyself?" Being deep affected with the convicting power of the Holy Spirit, he could continue there no longer, but putting on his hat, with fear and trembling, he arose and hastily left the place and confessed to his former adviser his great condemnation for conforming that day against his conscience, and that being clear convinced of the errors of the doctrine, that church, he ought to forsake them. He finally left the Romish communion, and went to live at Jersey, in order to be among Protestants. Here he met with "Barclay Apology." He was, on perusing it, convinced of the truth of the doctrines contained in it, and embraced the religious principle of Friends.

A. F.

As the preparatory process of the natural life goes on in secret for awhile—as the seed must lie some time hidden and decay in till suddenly the end of that patient waiting is found in the budding beauty of the leaf and flower—so a Christian man's moral education is but an obscure making ready for that moment when the mortal shroud have put on immortality.—*Bishop Huntington.*

FEAR God, if you would rise above the fear of man.

### The Martyr's Last Greeting.

When ancient Rome was in her pride and grandeur, rich with the spoils of conquered nations, wise with the culture of a tributary world, and resplendent with the ornaments of sculpture and architecture, the Church of Christ was just struggling into existence; and the rottenness of Roman morals was only equalled by the cruelty of their manners, and the madness of their fury against those who followed the pure and holy precepts of the Saviour of mankind.

Heathenism had little love for humanity, little tenderness or care for the helpless, the poor, the broken-hearted, the afflicted. But the name of Christ aroused an especial hatred, and those who bore it were "killed all the day long," and "accounted as sheep for the slaughter."

It is hard for us, reared under the influences of the Gospel of Christ, to go back and imagine ourselves in a Roman amphitheatre, where people gathered by the hundred thousand to see men fight with wild beasts, and with each other. Yet ruins and records still remain which show that in Europe alone there were nearly one hundred and twenty of these slaughter pens, besides others in Asia and Africa, and wherever the power of Rome extended. The coliseum at Rome could contain more than a hundred thousand people, the great circus is said to have had room for three or four hundred thousand spectators; and in such places captives and gladiators were forced to fight with lions, tigers, serpents, crocodiles, and all kinds of beasts; gladiators were compelled to hack and stab and slaughter each other by hundreds for the amusement of the Roman people; and the priests and rulers and aristocrats and rabble of Rome assembled to see Christians flung to the lions, and martyr blood poured out to drench the arena's sanded floors.

Yet in those awful days of trial there was a consciousness of strength and victory and triumph. Christianity was a reality then; faith was the substance of things hoped for, the evidence of things not seen; and while men suffered reproach for the name of Christ, the spirit of glory and of God rested on them. In the presence of tens of thousands of spectators, maidens went to their death as calmly and as gladly as they would go to a bridal feast, fearing not the reproach of men, but holding fast the faith as it is in Christ Jesus. Sometimes persons seeing their confidence, and brought to confess that they too were believers in the Lord, and were ready to share with others the honors of martyrdom; and again, mingling in the crowd of spectators might be seen true believers, calmly observing the triumph of a faithful martyr, and contemplating the time when they too might be called to take the cross, and follow in the footsteps of their Lord.

Gabriel Max, who was born in Prague in 1840, in one of his paintings, represents a Christian maiden, in the bloom and beauty of her early womanhood, condemned to be devoured by wild beasts for her faith in Christ. Strong in the confidence of a living faith in a living Saviour, she knows no fear and manifests no trepidation in view of her

doom; but just as a hungry beast is preparing to spring upon her, a full-blown rose drops at her feet. Placing one hand against the wall of the arena, she turns her gaze upward to see if she can discern among the thousands of hard and heathenish countenances which glare upon her, the face of one sympathizing friend, who, from the midst of the godless throng has sent a last greeting to one about to die a martyr's death and win a martyr's crown. For there were those even in Caesar's household who had been baptized into the name of the sacred Three; and, scattered through the city, were thousands who loved not their own lives, and who gloried in the spirit which feared neither lions nor flames, and was victorious in defeat and triumphant in the hour of martyrdom.

Thanks be to God that these hellish barbarities have vanished before the Gospel of Him in whom all the nations of the earth are blessed. But where that Gospel is still unknown, the same darkness and cruelty reign, and will continue till men learn of Him who is meek and lowly of heart.—*The Common People.*

### The Self-Sacrifice of an African Girl.

Perhaps many readers of THE FRIEND may not be aware of the religious revival that is in progress in the city of Philadelphia, in which nearly or quite 300 churches are participating. Religious meetings are held in theatres, warehouses and in the open air, as well as in saloons. In a meeting held in the Garrick Theatre on a recent First-day afternoon, when the large building was packed, and it was estimated that 1000 persons were unable to gain admission, Charles M. Alexander, one of the so-called evangelists, related the following touching story of self-sacrifice. He said: "At a small mission station in Africa, just before Christmas, the natives who had accepted Christ, instead of presenting each other with Christmas presents, at the suggestion of the missionary, planned to bring whatever money, vegetables or other salable articles they could the night before Christmas, that the money might be used to send the gospel to the islands near them, where many of their own race were still in the darkness of heathenism. The night came, and one after another they brought their packages forward. Among others was one little girl about twelve years old, poorly clad, who came forward and laid down in English money three shillings and sixpence (that is 84 cents in American money). The missionary was greatly surprised at the money she had laid down. He knew that this meant a fortune in that country. After the gathering was dismissed, he stepped up to the little girl and asked her how she had secured so much money. She said: 'I knew that this evening they would all be bringing their presents to Jesus, and I had nothing to bring. I found out that a man wanted a slave girl, and I went and sold myself to him for life as a slave.' She said, 'I could do nothing less than this when Jesus did so much for me. I had nothing to give but myself, and I gladly gave it. Jesus gave himself for me.'

A TESTIMONY CONCERNING OUR BELOVED FRIEND, ELIZABETH GOGGESHALL.—1770-1851.

Elizabeth Goggeshall was born at Newport, on Rhode Island, on the fourteenth of Third Month, 1770. Her parents, Giles and Elizabeth Hosker, were members of our religious Society, and were concerned to train her agreeably to its principles and testimonies, to which she was much attached. Her natural disposition was animated and sprightly; but she did not indulge in levity.

Her parents were remarkable for their hospitality, and hence, many who were travelling in the service of Truth, were entertained at their house. She frequently adverted to this in after life, and spoke of the pleasure it gave her to wait upon such friends, and expressed the belief that they had in mercy been made the instruments of good to her.

In 1793, she was united in marriage with our friend Caleb Goggeshall.

In the twenty-fifth year of her age, she became impressed with the belief, that if she was faithful to manifested duty, she would have to testify to others of the goodness of the Lord; to which, she says, "my strong will was much opposed."

About this time she was visited on separate occasions by two ministers, who expressed in terms of remarkable coincidence, the conviction they felt, that she was called to the public espousal of the cause of her Holy Redeemer,—urging her submission, which would be followed with peace and joy; while the reverse would ensue from non-compliance.

In relation to this she remarks: "I was much broken in spirit, being ready to exclaim with the Prophet, 'Ah, Lord God! behold I cannot speak; for I am a child. I even thought I would rather my life should go as a sacrifice, than publicly appear as a fool. But I was awfully convinced that I was not in a state to die, and that I should not find acceptance with God, while I dared to oppose his holy will. After this I hoped to be willing, if the Lord would but teach me when and how to speak in his name; but, alas! when a clear opening of duty was manifested, I shrunk from it; and for weeks great was my sorrow from an apprehension that I should be utterly cast off. Often did I entreat the Lord to try me once again; and in mercy he granted my request. In a meeting in Third Month, 1795, these words were given me, and with fear and trembling I expressed them: 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths;' for which" she says, "I felt peace and hope."

By submission to the discipline of the school of Christ, her gift was rapidly and greatly enlarged; and she was acknowledged as a minister in 1796.

In the year 1797, her mind became weightily impressed with an apprehension, that it would be required of her to make a religious visit to friends in England, Ireland, and on the Continent of Europe.

Referring to it she says, "This seemed a step of such magnitude that my nature shrunk from it exceedingly, and I made



many excuses, such as, that I was but a child, &c., when the words of the Most High to Jeremiah, were powerfully with me; 'Say not, I am a child; for thou shalt go with me; that I shall send thee, and whatsoever I command thee, thou shalt speak.'

About this time she was informed that a Friend from another Yearly Meeting had a similar prospect, which tended to strengthen her fearful, doubting mind; and in much brokenness of spirit, she laid her concern before her Monthly Meeting in Second Month 1798, to go as companion to said Friend,—which was so accompanied by the baptizing power of truth, that it was fully united with: but Friends objected to her going as companion, preferring to leave her at liberty to proceed in the performance of this service independently of the concern of another. "This," she remarks, "was very trying to me at that time, but I afterwards saw the wisdom of their judgment."

Her prospect was feely united with by the Quarterly Meeting, and subsequently by the Select Yearly Meeting; and certificates were accordingly furnished her for this arduous mission.

The circumstances under which she left her home and country were peculiarly trying, which closely proved her devotion to the cause of our Holy Redeemer, in whom she trusted, and who was indeed unto her, strength in weakness, and a present help in the time of need.

Under date of Sixth Month 16th, she writes, "After a time of deep, heart-felt suffering, I was made willing to leave a sweet babe about thirteen months old, my beloved parents, and dear relatives and friends; and in addition to this, I had not seen my affectionate husband for more than seven months; but was enabled through the Lord's holy aid and assistance to leave my home with more fortitude than could have been expected.\*"

On the 26th, our dear devoted friend, in company with the Friend above alluded to, embarked from New York for London.

"This to me," she says, "was a serious time, but truly it may be said,

'If the Lord our leader be,  
We may follow without fear,  
East or west, by land or sea,  
Home with Him is everywhere.'"

After a passage of 25 days, they landed at Falmouth, where they had considerable religious service, particularly in visiting families. Thence they proceeded to the Scilly Islands, and held religious meetings in six of them. She speaks of this engagement as occupying "about two weeks of painful exercise of body and mind."

In the year 1799, they attended London Yearly Meeting, at which ten American Friends were present. Respecting this meeting she says, "I think it may be acknowledged with humble reverence, that the over shadowing wing of the Heavenly Father's love was refreshingly felt in a greater or lesser degree; and it closed with thanksgiving and prayer to Him, who had

\* Her husband was absent from home in the prosecution of his business as a navigator, but had expressed his approbation of her being faithful to this prospect of religious duty.

hitherto condescended to be our helper. Blessed, magnified, and adored forever be His holy name."

They visited nearly all the meetings in Scotland and Wales, and landed in Ireland in Eleventh Month, where they attended one hundred and fifty meetings, travelling more than seventeen hundred miles.

Under date of First Month 1st, 1800, she says, "It seems a little remarkable, and altogether unexpected to myself, that the most trying service in this embassy, that of visiting families, should have originated with me. Is it not a most solemn engagement? calling for such deep preparation of heart! leading to so much creaturely reduction! so much patience and faith, which is sometimes proved as to an heir's breadth!" Yet she had reverently to acknowledge, that when the duty was performed, the wages were found more than equal to the sacrifice.

In Sixth Month, they again attended London Yearly Meeting.—In the Select Meeting our dear friend opened her prospect of visiting Friends on the Continent of Europe, with which much unity and sympathy were expressed.

The Friend who had thus far accompanied her, also stated, that, although she did not see it to be required of her before leaving home, consequently it was not included in her certificate, yet she now felt bound to accompany Elizabeth Coggeshall, if way should open for it. But the Meeting did not unite with it, especially as some of those in attendance avowed their disunity with religious opinions which she had advanced, and which they deemed unsound.

"This," Elizabeth says, "was a close trial to the affectionate part;" though it appears by some of her expressions, that she had herself felt uneasy with said opinions. [See account of Hannah Barnard, vol. 72, page 349.]

Although her friends had full unity with her concern, and encouraged her to attend to it, yet so great was her affliction, she declined it at that time, entering into a solemn covenant on this wise,—that if He, in whose hands are the issues of life and death, would preserve her life, and permit her to return to her native land in the fellowship and unity of her friends, she would hold herself a willing offering of body, soul, and spirit, to His holy requisitions, even should the sacrifice be that of leaving all that is near and dear, and again crossing the mighty deep.

In this season of deep proving the Eternal God was her refuge, and the Everlasting arms were underneath her support.

Under date of Sixth Month 4th, she writes, "This morning I was led to crave of the Father of Mercies, who has hitherto been my help, that if He would be pleased to point out the way with undoubting clearness, I would, with His assistance, endeavor cheerfully to obey; whether it be His will I should return home, or that I be engaged in further labor in this land. And, methinks, if I am favored to stand thus resigned, Infinite Goodness will, in adorable condescension, lead me in the way I should go, and supply every loss."

Being separated from the Friend with

whom she had travelled thus far, and provided with a suitable companion, she continued her religious services in England elsewhere, until Third Month 9th, 1800 when she informed the Morning Meeting Ministers and Elders, held in London, that she believed that the "Great and Good Master was pleased to grant a peaceful retreat from the field of labor in that part of His vineyard;" under which comfortable prospect she was looking towards a speedy embarkation for her native land.

She accordingly proceeded to Liverpool and under date of Third Month 30th, made the following remarks:—"This morning we called to go on board the *Alleghany*. After taking leave of my endeared friends in Liverpool, in Gospel love and fellowship felt myself pretty much stripped; yet through adorable mercy, I witnessed Him to be near who is indeed the best of friends and hath ever been to me a strong stay; as a mighty protector in the needful time; as was favored to feel a calm resignation to the Divine will, whatever may befall me the ordering of His wisdom." After voyage of forty-one days, they arrived in New York, where she was detained several weeks by sickness.

It may perhaps with propriety be recorded among the trials to which our dear friend, in inscrutable wisdom was subjected that her husband sailed for England a short time before her return. In consequence of which, and of his absence at the time of her leaving home, they were separated about four years.

(To be continued.)

THE GLORY OF WORK.—Good doctors would rather cure their patient, and lose their fee, than kill him and get it. An so with all other brave and rightly trained men; their work is first, their fee second—very important always, but always second. But in every nation, as I have said, there is a vast class who are uneducated, cowardly and more or less stupid. And with these people, just as certainly the fee is first and the work second; as with the brave people the work is first and the fee second. And this is no small distinction. It is the whole distinction in a man; distinction between life and death in him, between heaven and hell for him. You cannot serve two masters; you must serve one or the other. Your work is first with you, and your fee second, work is your master and the lord of work, who is God. But if fee is first with you and your work second, fee is your master, and the lord of fee, who is the Devil and not only the Devil, but the lowest of devils—the least-erected fiend that fell. So there you have it in brief terms: Work first—you are God's servants; fee first—you are the Fiend's. And it makes a difference, now and ever, believe me, whether you serve Him who has on his vesture and thigh written 'King of Kings,' and whose service is perfect freedom; or him on whose vesture and thigh the name is written 'Slave of Slaves,' and whose service is perfect slavery."—*John Ruskin.*

LET everyone's faith stand in the power of God.—GEORGE FOX.



## OUR YOUNGER FRIENDS.

A PET COON.—"Boys, it's time to bring one of the coons," said Farmer Barnes one evening.

"Yes, father," answered Will and George, and started at once for the hill pasture.

They trotted along, their brown legs twinkling through the tall grass, until, just as they came to the stream at the foot of the hill, Will suddenly exclaimed, "Oh, George! Look there!"

"Where?" asked George excitedly.

"Over there," answered Will. "An old one with her young ones is crossing the stream."

The crows were forgotten. The boys ran back to the barn to call their father and the hired man, and the little coon family soon became prisoners. The mother coon was chained, but the little ones were allowed to play about, and what cunning little creatures they were!

"I do believe those little coons are laughing to themselves half the time," the boys said over and over again, for surely there never was a more fun-loving family.

The mother coon was not funny, though; no matter how kindly she was treated, she always was cross and vicious; so, after a while, father let her, with two of her babies, live their freedom. But they couldn't let little Toby go. Oh, no! he was too funny, and, oh, so affectionate.

"He's just like a dear little baby," everybody said, and he was, too, though he was so like a clever little dog, or, really, like a little little coon.

Whenever he saw the boys he ran to them, and climbed up to their shoulders though he were climbing a tree, and then, putting his arms about their necks, hugged them with all his might. And how he loved to play! He would lie on his back like a little dog and coax to be pinched and tickled, and, dear me! how angry he pretended to be! If you hadn't known in whom you would have thought he meant to bite or scratch you to pieces, but it was in fun. Toby was much too affectionate to hurt any one. One of his best tricks was to try to pull a ring off the finger, and he would work with claws and teeth until he pulled it off, if he was allowed.

Toby's coat was of a blackish gray, a soft gray, woolly hair lying next to the skin, with long stiff hairs of black and gray extending beyond this. The tail was short and bushy, of a dark gray color, with five or six blackish rings.

One day Toby couldn't be found, and when the boys went out to look for him they found him swimming up the stream as fast as he could.

Toby had gone fishing. He had grown angry for frogs and fish, although he loved to eat other things, too. Indeed, there was nothing that Toby wouldn't eat, though he liked vegetable foods best. He climbed trees for birds' eggs, or nuts or fruits; he hunted for turtles or for mice, and was busy all day long. And what quantities of water he drank! All his food must be dipped in water before it was eaten, if the water was near, and he looked like a little

washerwoman as he held a slice of bread or other food in both paws and shook it violently back and forward in the water.

As he grew older he spent his nights in the woods and fields hunting and fishing, but he never forgot to come home for his daytime sleep. He lived with the boys a long time, and always to the last was the same jolly and affectionate Toby.—ELIZABETH ROBERTS BURTON, in the *Church Standard*.

HONOR BRIGHT.—Her name was Honor Elizabeth Capen, but grandpa always called her "Honor Bright." She loved reading better than anything else in the world.

"Honor Bright," grandpa said one evening, "would you like a turquoise ring?"

"A turquoise ring! O, grandpa!" cried Honor.

"Yes," said grandpa, "I'll give you the very prettiest one I can find if you will not open a single book or magazine for a week."

"A week—not read for a whole week!" gasped Honor. "I'll try, grandpa."

The first days of that long, storyless week passed very slowly. Then at last it was ended. "To-morrow I can read," said Honor, happily. The big library seemed very dreary, and she wished she could think of something splendid to do. Suddenly a bit of red caught her eye, wedged in between the wall and the shelf above. She gave a pull, and down came a book—a very old and ragged book—Uncle Tom's Cabin—and Honor Bright had never read it! Hour after hour flew by.

"Honor! Honor!" called grandma at last, "where are you? Grandpa had to go to the vesper service, but he left this for Honor Bright."

Honor opened the box dreamily, and saw the little ring with the shining blue stones.

"Try it on, dear," said grandma. "I'm sure you deserve it—little Honor Bright."

But in a twinkling the little maid was out of the house, and splashing through the puddles to the church building across the street. "I would never be Honor Bright again if I kept it!" she sobbed.

Grandpa was just entering the door when Honor overtook him.

"Here's the ring, grandpa," she whispered. "I forgot and read all the afternoon, so I mustn't keep it a single minute."

Then grandpa kissed her tenderly, and said, softly, "Of course not, my dear Honor Bright!"—*Sunday School Advocate*.

TRACES OF QUAKERISM IN ABRAHAM LINCOLN.—A new view is suggested by the discussion of Lincoln's religious life and the ascribing of his mysticism to a Quaker ancestry, which was worked up in an interesting way by the late Howard M. Jenkins, of this city. How important such an influence was must be entirely problematical, and most observers would be inclined to think it very slight indeed. At any rate, H. B. Binns a recent writer, says:

"There is no question that, whatever his theology, he practiced the mystical duty of prayer by which the active, conscious life is fed from the transcendent or subcon-

scious, and that he was possessed of a faith which was the actual substance of the things he hoped for and the persistent proving of realities not seen. I think there is a clear evidence, too, that, one after another, the intellectual difficulties which had hindered the free play of his spiritual faculties were removed, and that, in his last two years he came very near to what may best be described as the Quaker position in religious matters. . . . His affiliation to Quakerism is worth notice in passing. He had a partiality for the Friends. He used laughingly to say that he was always willing to receive them, for he was sure they were not come to ask for offices. . . . The mention of only two illustrious Quaker names, those of John Woolman, the tailor of New Jersey, and of John Bright, the cotton spinner of Rochdale, suggest many interesting resemblances in spiritual quality, which might be pursued at length. In the 'Journal of the one and the 'Speeches' of the other many parallels may be found for the great utterances of Abraham Lincoln. He loved the simplicity of the truth, and lived it like John Woolman. Like the little poor man of Mount Holly, the St. Francis of America, he was a philanthropist because he felt the oneness of humanity, and knew the sufferings and the joys of other men as his own.

Again, if any statesmen have held and acted upon the doctrine of inner illumination, the cardinal doctrine of Quaker apologetics, they were Abraham Lincoln and John Bright; if any great orators addressed their appeal to the spirit of truth in the hearts of their hearers, it was they. And the words of no other public men in their generation carried such authority as did theirs. Finally, Lincoln's mysticism was closely related to that of the Quaker community by its intensely practical, and, in the best sense, philanthropic quality."

WE need voluntary acts of self-denial, whether to bring down and humble pride, to chasten fleshly propensities, to clear the soul for prayer, to provide larger charities for Christ's missions and His poor, or to honor God by a simple act of obedience to his word. . . . How many need to lay a cross on their lips, to fast from strife and debate, from slander and idle words? Here are the ashes we are to sprinkle and the sackcloth we are to wear, for human kindnesses, neighborly sympathy, family tenderness. Learn in it to love the brotherhood and to visit the poor. Hate nothing so much as hatred. Drop every grudge and revenge out of your heart. Live fairly with men. God makes the path of obedience to Himself to be the path of honesty and sweet temper and loving kindness to his children. The road of duty will still be narrow, but in it you will breathe the immortal air, and every deepening breath will be an inspiration to life eternal.—*Bishop F. D. Huntington*.

NOTHING should be reckoned bad, or called an evil, if God send it; whatever he sends is good.

## A MEMORIAL OF JOHN WOOLMAN.

There is glory to me in *thy name*,  
Meek follower of Bethlehem's child,  
More touching by far than the splendor of fame,  
With which the vain world is beguiled.  
'Tis the glory of goodness, the praise of the just,  
Which unfolds even death, and is fragrant in dust.

The warrior may win for his brow  
The proud victor chaplet of bay,  
But innocent blood sheds a stain on the bough,  
And steals all its verdure away;  
While humanity turns from the pageant aside,  
By the sorrows and sufferings of others supplied.

Success on the bard may bestow  
The myrtle-wreath and gaily of his lays,  
And brightly and gaudily that trophy may glow  
In the sunshine of popular praise;  
But if virtue have turned from his page with disgust  
Soon, soon shall the trophy surrender its trust.

A king in his crown may rejoice,  
And rank of its title be proud,  
The sinner exalts in the charms of his voice,  
And pomp in the gaze of a crowd;  
And the martyr of wealth rendered poor by his store,  
Be bowed to by those who his idol adore.

Yet the king must descend from his throne,  
When the day of Jehovah shall come,  
And titles be trustless, and pomp stand alone,  
And the voice of the singer be dumb;  
And Mammon, once worshipped, be loathed and abhorred,  
In the just and the terrible day of the Lord.

Then who with acceptance shall stand  
In the presence of Light and Light,  
Having palm-branch, or censor, or harp in the hand,  
And array'd in apparel of white,  
While that volume its awful contents shall reveal,  
Which the Lion of Judah alone can unseal?

Even they who through great tribulation  
Have worshipped the Pure I AM,  
Whose spiritual garments are holy by lavation,  
In the all-cleansing blood of the Lamb.  
'Tis these, and these only, by day and by night  
Shall kneel in his temple, and stand in his sight.

From them must the chorus ascend  
Which shall peal through the confines of space,  
Of holy, thrice holy, and praise without end,  
Unto God for the gift of his grace;  
And praise to the Lamb who for mortals was slain,  
Yet liveth forever and ever to reign.

In that heavenly and heart-thrilling song  
O, Woolman, can silence be thine,  
Or wilt thou not join the militant throng  
In hosannas to glory Divine?  
Even such the fruition faith whispers for thee,  
Nor happier, nor holier could recompense be.

For since these miraculous days  
When marvelous wonders were rife,  
When the blind gazed with joy, and the dumb sang  
with praise,  
And the dead were restored unto life,  
I know not of one, whom my heart could allow  
More worthy the name of Apostle than thou.

Thought not upon thee were outpoured  
The gifts of that primitive age,  
When wonders and signs spoke the power of the Lord,  
And baffled priest, monarch, and sage,  
In the heart's secret temple an altar was thine,  
And a priesthood was given in the innermost shrine.

Not to outward and visible sense  
Did that priesthood or altar appeal,  
Yet pure were the oracles uttered from thence,  
And stamped with a questionless seal.  
A seal, which their spirit's who felt them confessed,  
By the power of thy crucified Master imposed.

His glory alone was thy aim,  
His kingdom's advance was thy scope,  
And the cross which He bore with its suffering and shame  
The object and end of thy hope.  
By faith in this hope was thy spirit sustained;

Through that cross, was the crown of apostleship gained.

Then well may I think of thy name,  
Meek follower of Bethlehem's child,  
As unwreathed with a glory more touching than fame,  
By which the vain world is beguiled;  
That glory by Christ and his Gospel made known,  
Which proclaims not thy praise, but thy Master's alone.

BERNARD BARTON.

## How Did He Know?

The Bible has authority. That question is settled. Whenever raised anew, it will be settled in the same way. It won its authority by the victories it gained through the ages, in every one of which by opposing interests it was "treated like other literature." And it will hold its authority in the same way; by fighting in its own power, and winning victories over sin and opposition.

Charles Dickens, though a literary genius, taking advantage of all the means at his command to secure permanent publicity, never said, England and America shall pass away, but my novels shall always be read; and if he had ever said so we would now be ready to laugh him to scorn. But more than eighteen hundred years ago an ignorant Roman tax-gatherer wrote that a Galilean carpenter (of whom certain cultivated men of his time said, "How knoweth this man letters, having never learned") cried out, "Heaven and earth shall pass away, but my words shall not pass away." And they have not passed away. How did that Galilean know his words would not pass away? He did not write them down. He did not command any reporter to record them. The critic does not deny that Matthew wrote the words. He does not deny that Jesus said them. Now let one explain how this prophecy was fulfilled. There is no myth about it. The manuscript was written centuries ago. Until he does explain this prophecy of Jesus and its fulfillment along the same lines as he would explain it in "other literature," he might be modest about "treating the Bible like other literature."

In the final result, we discover that after we have "treated the Bible like other literature" it assumes an attitude toward us very unlike that of other literature. Jesus said his words should not pass away, and he demanded the service of our hands and the love of our hearts. He is the very core, the subject, the spirit, the life, the heart of the Bible. And because we love Jesus, we submit to the book that reveals Him to the world. And somehow, after we have "treated the Bible like other literature," we end by taking it to our hearts and submitting to its laws, and worshipping its Jesus. The Bible is the book of the King of kings and the Lord of lords, even though we "treat it like other literature."—J. J. SUMMERBELL, in *Christian Sun*.

AFFLICTION, pain and sickness do not in themselves work a change of heart. They are often used as instruments by God, but they are only instruments; the power is his. It is only sanctified affliction that leaves a blessing behind it.—Bourdillon.

AN overreaching tradesman is a pickpocket; and an unprincipled customer is a robber.

## For "THE FRIEND" Occupy Until I Come.

It is instructive to see, that those who faithful to the Truth under all circumstances let the reproaches of men be cast upon them as they may, will experience preservation through all their difficulties, and an advancement in Christian perfection. The reason, because the Lord is with them; and weapon formed against them can prosper every tongue that rises up in judgment against them, they shall condemn. After Samuel Fothergill had submitted to the power of Truth, he was not only entrusted with extraordinary gift in the ministry of Gospel, but being made a watchman Zion's walls, he was furnished with a shield instrument to defend, in the authority the Captain of salvation, the post assigned him, and the doctrines and beautiful church order, set up by its Divine Lawgiver. He feared not the faces of men, were they esteemed great or small; but with a single eye to the honor of his Lord, perform his duty unflinchingly. In the course of one of his religious engagements, in order to awaken the negligent before it was late, he brought to view in a religious manner, the circumstance of a Friend, who was young, was religiously concerned for soul's salvation, and also for the good of others. About that time, he stated to the Friend had a dream in which he himself placed in a fine green field, or ture, walled round, and several lambs feeding in it, well favored and in good order, and in the middle of the inclosure there was a clear spring for them to drink at. Sharp axe was given to him, with which he was to guard the well, that not should muddy it. He was directed also keep up the wall, and if any breaches were made in it, he must repair them.

Samuel Fothergill further stated, when he was on a religious visit in America he met with this Friend, who was the decline of life, and in appearance far from the conclusion of his time on earth he was not in the state he had formed been in, having much neglected the bestowed upon him. He had cared more for the things of this life, how should provide for his family, &c., and lost the good state, and was plunged in distress, darkness and sorrow, the portion of the disobedient servant. In the latter part of his life he had another dream, equally significant with the former, which he related to S. Fothergill. He now saw early in this vision, as he had in early in the field, but it had lost its verdure, lambs were distempered and disordered, the wall was much broken down, the water muddy, and serpents in it hissing at him, he could not destroy or overcome, *he lost the weapon formerly given to him*; as he stood looking at the lambs, he thought he heard a voice saying, "All these we require at thy hands."

How many since that day, who began ran well, until gifts for the defence of church, and the feeding of the flock, dispensed to them, and for a time occupied have suffered their spiritual vision to be dim, so that they have fallen among the

the sword of the Spirit, and the shield of which have been lost, or taken from them. In them they could plead for wrong things, but suffer the discipline to become almost lead letter, and the testimonies which Truth has entrusted us with, to slip from their hands to the ground. Instead of keeping up the wall placed around the yard, one stone has been removed after another, the wild beast of the forest has taken in and worried and destroyed the flock, over which the Holy Ghost had placed us as overseers. One testimony or rule of discipline after another, was thought too fish, or its support of little importance; when broken, then a great tenderness of charity for the offender was to cover it over. Those who retained their vision, and a right sense of the worth of all the testimonies, which Christ gave his church to keep, and who therefore could not silently and passively suffer them to be laid waste, but have their names given to reproach among men, for their faithfulness to their Lord and Master, in firmly supporting them, and the negligence of the blinded watchmen, as well as which the flock was at times perished, is choked up, an evil spirit gains ascendancy, and fellow members by their example and looseness, are doubly excited to the power of the tempter, and thereby become diseased and scattered from the fold of Christ.

It is a day in which the Lord is calling for repentance at the hands of those to whom he has given precious gifts—a day in which every watchfulness before the Lord was needed, that the spiritual vision may be often anointed, and the soil quickened by Divine energy, to do his will faithfully in all things. A sharp weapon is to be used with the meekness of heavenly wisdom; but where it has been given out of the Lord's glory, it is to be used, and while brought to action at his bidding who gave it, the sword will not take it from his servants, but they will grow more skillful and more firmly established in the blessed Truth. It would be as if Satan had put on his most specious disguises to destroy, through the enervating effects of the spirit of the world, the testimonies Christ has called us to bear. Every one seek to be humbled under the hand of the Lord, that he may be favored to see what spirit he is actuated by, whether by the holy Spirit of Christ, and the giver of his cross, knowing its dominion the first place over every wrong thing in itself; and if this be the case, he will be refreshed from time to time with sound dominion and discernment, and he will feel himself called upon and strengthened to act in the church of Christ, to the honor of the adorable Head, to the feeding and guarding of the flock, and to his own establishment on the Rock of Ages, against which Satan with most refined and specious subtleties cannot prevail.

If you think you are only to believe the gospel, you are mistaken; you are also to be the gospel; you should be a living epistle of Christ, known and read of all men.

**The Man at the Wheel.**

In a voyage of a hundred and eleven days to San Francisco, and thence to the Sandwich Islands, China, the East Indies, and New York, there was a man at the wheel every moment, day and night, in storm and sunshine. Every man, except the officers, was in his turn, two hours at a time during the whole voyage, the man at the wheel. Not till the word of command was given inside the Golden Gate, "Let go the anchor," was the wheel deserted. Every two hours the man at the wheel was relieved by some shipmate who knew when it came his turn. The man at the wheel would say what point of the compass must be kept in mind; the man taking his place would repeat his words, "Southeast by south, half south," says the man who seizes the wheel to take his place.

Going on deck at midnight, there is the man at the wheel. Coming up to watch the sunrise, you salute the man at the wheel. In a dead calm, the ship motionless, there stands the man at the wheel. During a gale, if you venture on deck, curious to see the swelling ocean, you find the man at the wheel. The sea runs high, the wave looks down among you as though it would swallow you up. "Meef her!" cries the mate; the man at the wheel swings the bowsprit in the teeth of the billow; you go up towards the heavens, then down again into the deep.

You always feel on shipboard that there is one man doing something for you. During the gatherings for Divine worship, two men at least, are always absent; one, the officer of the deck, the other, the man at the wheel. If you start in your sleep, you instantly think: There is at least one who is awake, the man at the wheel. I never passed him, day or night, without giving and receiving a salutation. You feel that he is your personal friend.

The compass lies directly in front of the wheel; the binnacle lamp shines all night upon the compass, which points the way the ship is headed, and the man at the wheel is told to keep her so. If the wind sets her off her course, the endeavor is to get as near to it as the wind will allow, keeping the sails "full and by" the wind, the steersman using his discretion how to do so.

One cannot see himself thus continually kept on his course through the deep without being reminded that if he is a child of God, he has Jesus Christ as the man at the wheel to his soul as truly as at every moment of a voyage, however long, he has a man at the wheel of his ship. Without presumption, but with the utmost confidence, with full assurance of faith, every one who loves God may say to the Saviour, "Thou shalt guide me with thy counsel, and afterward receive me to glory." He may be as confident of the incessant guidance of his soul by Christ, as the passenger is of the perpetual service of a man at the wheel.

It used to occur to me: Suppose that instead of having twenty-eight men taking turn, each of them two hours at a time, to steer me across the globe, the service were done by a single man who, day and night, should be my steersman, standing every moment at the wheel, buffeted by the gale, pelted by the rain, scorched by the sun,

straining every sense in the dark nights to guard against collision, till finally I should see the anchor dropped in the desired haven, without any casualty, delay, loss, damage, from the beginning to the end of the voyage; I could not part with that man without emotions unutterable. Yet here I am on the voyage of life with One at the wheel who has been there from my infancy to the present hour, to whom I may with joyful confidence repeat these words: "Thou shalt guide me with thy counsel, and afterward receive me to glory."—NEHEMIAH ADAMS.

A SPEAKER at the recent Conference of Theological Students in this city said, "No man with an interrogation in his system about the divinity of Jesus Christ as the Saviour of men will ever be a winner of souls." The divinity of Christ is just that important to the Christian Church. It will never win the world with the conception that he was a mere man, though he were the highest and most perfect man who ever trod the ways of men. The Christ who is God as well as man is the Gibraltar of the "faith once delivered to the saints." And it must be held at all odds. Compromise is self-destruction.—*Christian Observer.*

**Bodies Bearing the Name of Friends.**

OUR Friends' Librarian says: "I enclose a notice of the Library, with a list of books referring to Child Labor, as a Friend has suggested that after the interest shown in the Yearly Meeting, it might be timely to publish such a list in *THE FRIEND*, since Friends seemed desirous of knowing more on the subject."

INQUIRY is made to know what Friends' Meeting-house could be referred to in the following extract from *The Evening Bulletin* of Eleventh Month 3rd, 1902:

"Mrs. Anna Smith, of 692 1/2 Market st., dashed up a burning stairway yesterday afternoon in her home, forced the bath-room door, where her two children were bathing, unconscious of danger, wrapped them in blankets and carried them to the street while her husband tried to put out the flames that were destroying their dwelling.

"The boys, John, ten years old, and Joseph, eight years old, were scorched. Neighbors saved much of the furniture, though the fire, caused by a defective flue, had reached the second story. The loss is \$2,500. "The ruined dwelling was formerly a Quaker meeting house, and long ago as a post, on the Trenton-Washington coach line."

In Philadelphia Quarterly Meeting held on the 4th inst., the question introduced by Arch Street Monthly Meeting was considered, of merging the afternoon attendance of members of all the City meetings into one evening meeting—the house of meeting to be agreed upon by the several monthly meetings, to which the subject is referred.

**Westtown Notes.**

The following is being sent out to Friends of Westtown:

At a meeting of the Committee having charge of the Boarding School at Westtown, held Fourth Month 11th, 1908, was received the report of a sub-Committee which had been appointed to consider the subject of the erection of the infirmary for the accommodation of patients having contagious diseases.

It might be explained that in the First Month last, while the nurseries were in use, two First Year men with scarlet fever and the doctors ordered that they be removed from the School Building immediately. Dean Stanton who, with his sister occupied the engineer's house, vacated it; their furniture and belongings were removed and in two or three hours the patients were transferred to it where they remained several weeks. The propriety of providing suitable accommodations for such patients outside the main building

was thus drawn to the attention of the Officers and the Committee.

The report of the sub-Committee recommended the erection of a building in the open space north of the boiler house and east from about three hundred feet. A plan which had been prepared, but not entirely completed, provided for a building about sixty feet long and twenty-nine feet wide, with a wall dividing it into two equal parts. On each side are two wards ten feet by fourteen feet for two beds in each; also a nurses' room, kitchen, bath-room and lavatory. It has also been suggested to add a convalescent ward.

The report further recommended that special contributions be asked for to defray the cost of erecting and furnishing the building and that an effort be made to secure additional funds to provide for its maintenance after completion.

The report was approved by the Committee and the following named Friends were appointed to solicit subscriptions, and to co-operate with the Superintendent in the erection and furnishing of the proposed building, the sum of four thousand dollars (\$4000) has been secured.

Interested Friends have already promised substantial subscriptions—

GEORGE A. RHOADS, P. O. Box 606, Wilmington, Del. J. H. GABRIEL, 563 G Street, Philadelphia, Pa. SAMUEL L. ALLEN, 1107 Market St., Philadelphia, Pa. REBECCA S. CONARD, Lansdowne, Del. Co., Pa. MARY M. LEEDS, 3221 N. 17th St., Philadelphia, Pa. Contributions may be sent to any of the above, or to Samuel Biddle, Treasurer, 119 S. Fourth Street, Philadelphia.

Philadelphia, Penna., Fourth Month 27th, 1908.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has lately sent another message to Congress, appealing for further legislation to protect the public interest and to limit the power of the courts in issuing injunctions in certain cases. Among the statements made are the following: "Among the many kinds of evil, social, industrial and political, which it is our duty as a nation sternly to combat, there is none more base or more dangerous than the greed which exploits the plain and simple laws of honesty with cynical contempt if they interfere with making a profit. The American people have definitely made up their minds that the days of the reign of the great law-defying and law-evading corporations are over. The greed which exploits the plain and simple laws of honesty with cynical contempt if they interfere with making a profit. The American people have definitely made up their minds that the days of the reign of the great law-defying and law-evading corporations are over. The greed which exploits the plain and simple laws of honesty with cynical contempt if they interfere with making a profit. The American people have definitely made up their minds that the days of the reign of the great law-defying and law-evading corporations are over. But we should sanction neither a boycott nor a blacklist. Power should unquestionably be lodged somewhere in the executive branch of the Government to permit combinations which will further the public interest."

The Senate, by a vote of 50 to 23 agreed to authorize the construction of two battleships instead of four as urged by President Roosevelt.

The House of Representatives has voted to increase an appropriation of \$50,000 in the sundry civil bill to \$350,000 to provide the Interstate Commerce Commission with the means to examine the books of interstate railroads under the publicity clause of the Hepburn rate law. This is in accordance with President Roosevelt's desires, who contends that publication of the accounts of railroads which are insisted shall be uniform, will show forthwith to the public if there is any granting of rebates.

The Agricultural Department at Washington has issued a pamphlet for free distribution on rabies or hydrophobia, which points out that this disease is not produced in dogs by thirst or anger, but by a specific germ which is usually communicated by the bite of an animal thus affected. The danger of contagion is no greater in "dog-dogs" than any other season, as this disease is observed at all seasons of the year. Hence the importance of the Department's recommendation that all dogs running at large should be muzzled as they are in some European countries. It is impossible to determine whether an animal has rabies until it is too late to take precautions in the particular case, and a single animal may quickly spread an epidemic.

In Cincinnati the automobile is used for collecting garbage. It is operated by gasoline, will carry about five tons, and can travel at the rate of ten miles an hour. The contents are dumped automatically.

An issue of the Pennsylvania Railroad has been published in Philadelphia which has lately been in such demand that offers for the purchase of them have been made in this country and England, estimated to exceed \$1,000,000,000.

The agitation in this city caused by the recent granting of 44 additional licenses to sell intoxicating drinks by the courts of the License Court has continued. It is stated that there is now a widespread demand that the court, in justice to itself and all persons concerned, shall reopen all 44 of the cases because of a suspicion that the majority of the licenses granted may on close scrutiny prove to have been awarded in a spirit not in accord with the Brooks law.

It is proposed to establish in this city, as has been done in New York city, a society for the suppression of unnecessary nurses. The aid of all physicians and hospital authorities has been invited, as the patients of these are the principal sufferers under present conditions. It has been estimated that there are at least as many as 100 persons in this city block of eminent nerve specialists and physicians say that in permitting these useless nurses a plentiful crop of nervous prostrations and diseases is sown.

It is stated that the overseers of Harvard University propose to establish a graduate course of business administration. It will be a two-year course, and entitle the graduate to the degree of master of arts. Instruction in general business will occupy the first year. The second year will be devoted to banking, transportation, insurance and organization.

An electrician, who has been successful in his work in Omaha, having succeeded in applying the principles of wireless electrical transmission to an electric motor, has put on exhibition a wireless electric truck which has been in use in the Union Pacific shops for several weeks. The truck is started and stopped from a wireless message.

FOREIGN.—An agreement has lately been entered into by representatives of the European nations whose territories extend to the North Seas, which it is expected will prevent the disturbance of the peace of Europe by questions arising from rivalry between them as to their lands and waters off their shores. It is described as "a general declaration by which the signatories bind themselves to make no changes in their respective territorial possessions in regions bordering on the North Sea. Should the *status quo* be menaced by any event whatever, the signatories undertake to confer for the purpose of taking concerted measures for its maintenance. Simultaneously with this a similar agreement in regard to the Baltic Sea, was signed at St. Petersburg by the representatives of Austria-Hungary, Sweden and Denmark."

HANDICAPPED.—Dante, an inventor, who is disabled in London by his inability to send by the wireless system copies of photographs, through considerable distances. He claims that by his system he can send copies of pictures, wherever Marconi by his system can send messages.

Prof. M. H. Savill, of Columbia University, has recently sailed for Manta, Ecuador, to continue his archeological studies along the coast north of Guayaquil, where, he says, are remains of cities and a civilization entirely unknown to scientists.

It is stated that Charles C. Clapp, who has returned recently from Mexico, has called the attention of Professor Louis Agassiz to the discovery of a cave containing 200 skeletons, each of a person more than eight feet in length. The cave was evidently the burial place of a race of giants who antedate the Aztecs.

#### NOTICES.

Two desirable rooms at "The Barclay" being now vacant on account of recent deaths, Friends desiring a home there, are encouraged to make application to the Chairman of the Admission Committee.

143 W. Dean St., West Chester, Pa.

WANTED.—By young woman Friend, housework in summer cottage.

Address "A," Office of THE FRIEND.

WANTED.—By young woman Friend, during Seventh and Eighth Months, a position as companion to travel or otherwise, or to teach children for three hours daily in return for pleasant home and small salary. Best of references given and required.

Address "D," Office of THE FRIEND.

WESTWTON BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:21 A. M., 2:38 and 4:31 P. M., other trains will be met when requested; stage fare fifteen cents; meals 75 cts., twenty-five cents each way. To reach the school by telegraph, wire West Chester, Bell phone 114A.

WM. B. HARVEY, Superintendent.

WESTWTON BOARDING SCHOOL.—The Spring Term begins on Second-day, Fourth Month 27th, 1908. Applications for admission should be made at once.

Parent or guardians of school children as new pupils the Fall Term should apply early this spring, especially those desiring assistance from the scholarship funds.

WM. F. WICKERSHAM, Principal, Westwton, Pa.

WANTED.—THE INSTITUTE FOR COLORED YOUTH CHEYNEY, PA., has a large hand-loom for weaving carpet and rugs. Donations of suitable rags in cotton wool are solicited. Kindly communicate with H. M. BROWN, CHEYNEY, PA., for information as to method.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Friends intending to enter pupils for the term beginning next month 21st, 1908, should make application immediately.

J. HENRY BARTLEY, Supt.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA. Open on week-days from 9 A. M. to 1 P. M. and from 2 P. M. to 6 P. M.

The Library has the following books referring Child Labor and the Children of the Poor.

Benedict, Leonard—Waits of the Slum, and the Factory.

Pemerton, C. H.—Your Little Brother James.

Richmond, M. E.—The Good Neighbor.

Riis, J. A.—Battle with the Slum.

Riis, J. A.—Children of the Poor.

Riis, J. A.—Children of the Tenements.

Riis, J. A.—How the other Half Lives.

Riis, J. A.—The World of Woe.

Spargo, John—Bitter Cry of the Children.

Van Vorst, Bessie—Cry of the Children, a Study Child Labor.

Van Vorst, Bessie and Van Vorst, Marie—The Woman who Toils.—The Long Day, the True Story of a New York Working Girl.

DIED.—At his residence, Poplar Ridge, Cayuga Co. N. Y., Fourth Month 7th, 1908, WILLIAM C. MEAD in the seventy-sixth year of his age. A beloved minister and member of Scipio Monthly Meeting of Friends. A birth-right member of the religious Society of Friends he was, in younger life, fond of company and inclined to frequent social gatherings. He was united with the Holy Spirit and his life transformed thereby, became solid and serious. While still a young man he was in the ministry of the Gospel was entrusted to him and endeavoring to mind the pointings of Truth grew therein to the comfort and instruction of his friends. He was frequently called upon to travel the service of his Master, both among Friends at others in this country and abroad, crossing the Atlantic fourteen times on these errands. In the course of foreign service he several times visited Friends in Great Britain and Ireland, more than once travelling among the small communities of our Society in the United States, Germany and Norway. While on one of the distant journeys he spent some time among the Vi doists Protestants in the mountain valleys of Piedmont. Having been an eye-witness of a number of thrilling scenes upon his ocean voyages he would at times impress upon his hearers, frequently to the tender of many of those present. During the latter years of his life he suffered much, but was enabled to bear his pains with patience, telling a visitor who called to see him in his last hours, that while he was in great pain he had seemed like a tree of roses, so peaceful was his spirit. The funeral was felt to be a season of unusual solemnity, in which testimonies were borne of his dedicated life, and to the loss felt by those who knew his exemplary walk and influence. He had been a minister for 47 years.

—at his home in Middletown, Delaware Co., Pa. on the fifth of Second Month, 1908, EDWARD G. SMELLY in his seventy-third year. A beloved elder and overseer of Middletown Particular and Chester Monthly Meeting. His last illness was very short, but he gave evidence in his last moments of a true understanding of the coming of his Lord. "Thou wilt be with me in perfect peace whose mind is stayed on thee because of truthfulness in thee."

—at her home in Bryn Mawr, Pa., on the twenty-seventh day of Third Month, 1908, JANE WOLFE DENNEY in her sixtieth year, a member of Havford Monthly Meeting of Friends.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FIFTH MONTH 16, 1908.

No. 45.

PUBLISHED WEEKLY.

Price, \$2.00 per annum, in advance.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.  
(South from No. 316 Walnut Street.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## aring Though Deaf, Seeing Though Blind, Preaching Though Dumb.

AT the funeral of our aged friend Hugh oulke last week we were reminded of the solemnity and communion which was the usual frame of spirit in which he seemed rapped during his sittings in our meetings or worship. Lingered to speak with us after a meeting had dispersed, he would at times describe its spiritual character, and that feeding of his soul which had been ministered to his own strength and edification. When we would ask through his ear-trumpet or he could not otherwise distinguish words) what sermon had particularly helped him, he would say he could hear no one's words, but he dwelt in his worship under a sense of the Divine anointing and of the spirit of living worship as it is ministered in silence by the Master of assemblies. And so I go away with my spirit nurtured and refreshed. When we have had a good meeting I can acknowledge it, and I need no words to tell me of it."

An old-time friend of his had come from New York City to Gwynedd, immediately on learning of his decease, to take a last look at the face of him whom he had dearly loved; and being a preacher in another denomination, he testified feelingly to the rare character of the deceased as a teacher of truth, as a citizen, as a Christian. Returning with some of us on the train he told of a Roman minister in a Friends' Meeting in New York City, who was *blind*. One day when the meeting was gathered in silence, the door being open, a man looked in, and presently was drawn to take a seat near the floor. In due time the blind woman arose and warned some one, who she believed was present, against the fatal deed it was his purpose to commit,—even that of taking his

own life. The man who had come in was much wrought upon, for he was on his way towards the river to throw himself off the dock that he might commit suicide. This message, which he felt to be from heaven, turned him aside from his purpose, and he passed on in life to be a changed man.

This will remind many of our readers of the faithfulness of one of our members still living who, then residing in Jersey City, felt constrained one evening to go over to New York, she knew not why. Seeing a gathering in a place of worship, she felt that to be her right place to take a seat. She sat there till she felt released to return home in peace of heart. But she could not imagine why she had been so led, till several days after, while walking in the street, she was approached by a stranger, who asked her if she was not some two weeks ago sitting in such and such an evening meeting. She replied she was. "And you saved my life!" he acknowledged. "In the wretchedness that I was suffering, I was on my way to the dock to cast myself into the water and drown myself. But seeing the door open where a company of worshippers was sitting, I felt like going in for a few minutes. As I sat there I saw you with your plain Quaker bonnet and garb. Oh, how that brought back to me the remembrance of my mother who used to dress just as you do. And my whole feelings changed, and for her sake I could not do so awful an act as I was on my way to commit. The silent language of your Friends' dress was the means of saving and changing my life."

## Expansion and Radiation.

In the pages of "The Friends' Quarterly Examiner," issued in last month, passages from the pen of Caroline E. Stephen occur, some of which are a far better expression than ours of concerns which have sometimes struggled in our minds for utterance. THE FRIEND has at present no place for the discussion from which we extract them.

The writer starts with the observation that "the desire for expansion seems to have taken firm hold of our Society. . . . But it needs to be guarded and modified by the yet deeper desire for radiation. Mere expansion may be an accompaniment of disease and death. Life implies a radiant

energy and a variety of processes, not all of an expansive order; the living tree may even need severe pruning if the outcome is to be fruit-bearing."

She deprecates a tendency, "common even in our own Society, to consider 'ministers of the Gospel' as a class irrevocably apart, and to imagine that unless they 'feed the flock' with some degree of regularity by vocal teaching the flock must starve. It is just because I feel so deeply the infinite preciousness of a truly 'anointed' ministry that I long to see a stand made against these notions; with all my heart I believe that God does at times communicate, through lips of his servants, what may be truly called messages from Himself. This gift is something for which we may and must wait in reverent patience, the times and seasons of which are known to God alone; a function of spiritual life, and like all vital functions subject to ebb and flow. Its right exercise can scarcely fail to cost a kind and amount of suffering which no human eye can measure. Its secret springs, its possibilities and its responsibilities are known only to Him who gives them. Its very preciousness makes it independent of outward demarcation. . . .

All true Friends will agree that inward obedience alone can sanction or give any value to missionary zeal or philanthropic activity. 'He that believeth shall not make haste.' My fear is that a natural impatience for expansion, for immediate and visible results, may tempt us to forget the need, and to shrink from the labor, of making sure before we launch out not only that there is an opportunity for service, but that it is the particular service which we ourselves are called to undertake. . . . It is the 'haste to be rich' in spiritual things which seems to me our chief snare at this time. We talk of the great things accomplished by the early Friends as though we must needs emulate them—as though all could not be right with us if we are not gathering as they did. Do we forget that such outbursts of religious conviction come only after long preparation and severe exercises and shakings and sittings of the faith of many?

"Such a time may indeed be before us. Many signs seem to point to it. Certainly the struggles and the shakings of faith have not been wanting. We cannot hasten the coming of the high tide of religious feeling which may well be approaching. But when it comes will it find us at our post? Are we so faithful to our own deepest convictions, so sure of the inwardness and depth of the fountain of living waters, that our experience and our worship may be as a Sanctuary for the Seekers after God who can no longer be content with the formularies and the practices which have failed them? It will

not be so if we are afraid to stand alone; or unwilling to take the lowest place and to recognize our poverty and our ignorance.

"There is such a thing as spiritual ambition; a desire to accomplish great things; a tendency to take upon ourselves the responsibility for the conduct of the battle which in truth is not ours but the Lord's. There is a zeal which craves to have all religious experience modelled upon our own pattern, and which in its haste aims not so much at watching for right guidance as at the holding and preaching of 'sound doctrine'—which, in short, is content with second-hand knowledge. It is because, and in proportion as, Friends have striven for a truer, deeper, more solid position than this that they have commanded the respect and confidence of thinkers [whom the Truth makes] free. It is for the sake of the anchorage for souls that I desire, more earnestly than I can say, to see Friends maintaining their ancient faith—the faith that *all*, in proportion as they obey the light they have, are being led home by Him who is the Source of Light. This faith, in which there is no room for hollowiness, is the only faith which has nothing to fear from any thought or any criticism; which will not be opposed by any honest and serious thinker. And from this root of truth has sprung up the one manner of worship in which multitudes of troubled souls in our day can find refuge.

It is not by words that we shall meet the needs of those who are suffering from this holy but unsatisfied thirst. Reasonings and creeds rouse as much opposition as they quench. It is the spirit of prayer alone which can heal the bruised and troubled minds who have come to think themselves alone and without a Heavenly Father in this world of trouble.

"I must own that I believe many visitors to our meetings have been disappointed and repelled by finding them used as opportunities no longer for simple and humble waiting for living messages from above, but rather for preaching and 'teaching' of a kind manifestly not the outcome of immediate communion with God, but produced from shallower and more easily accessible sources. Perhaps even they have found an attempt to 'brighten' and popularize the meetings with reading or music. Our shortcomings are many, but the one thing to be dreaded is the lowering of our ideal through a want of faith in the reality and the blessedness of actual intercommunication with God.

"We need not, I think, be anxious for an increase of our numbers if only we have at heart and core of our body the real radiating power of an unshakable conviction and resolve.

"I mean, of course, the resolve to be faithful to the Light. *And faithfulness to Light means not only the endeavor to live up to what is actually given us, but also the steadfast refusal to outstep it.* It is in short the determination to have no hollowiness in our religious profession; and through it is this which has won for Friends so large a measure of confidence from outsiders, and which has actually raised the standard of right and wrong in several directions to an extent

quite beyond the limits of our own Society.

"I shall be told that this may be moral or ethical truth, but that it is not the Gospel. True it is not the most prominent part of the teaching of Evangelical theology—but for all that it remains true, according to the teaching of the Master Himself, that it is by obedience that we build on the rock. . . . He did insist continually on the duty of single-minded faithfulness. There is no sin against which He was so severe as that of a hollow profession. . . . Whatever may be our thought with regard to the awful and mysterious necessity for the crucifixion of the One by whom the Father's Name was to be supremely glorified, we know that the whole drift of his teaching was that unless we take up our cross and follow Him we cannot be his disciples."

#### A Prayer of Thomas Scattergood.

A correspondent sends us the following prayer of Thomas Scattergood at the North Meeting House, Philadelphia, after the death of a minister from England, who had taken his own life. The prayer was found in manuscript among some old papers.

"When Thou enterest into judgment with thy servants, O Lord! thou causest heaven and earth to tremble. All our earthly passions and affections are shaken and broken up before Thee, the Lord of the whole earth. Under an awful sense whereof, O Righteous Father, and of our own unworthiness and short-coming, we are bowed before Thee, and beseech Thee, for Thy mercy's sake, that Thou wouldst yet be pleased to preserve thy ministers and all ranks in thy church, in humility and fear before Thee, that so thy cause of Truth and Righteousness in the earth may not be given up for a reproach. Continue to be with us, and support, O Lord, thy afflicted servants. Thou knowest that this is a day of mourning to thousands in this city. They have bowed their heads as the bulrush, and have hung their harps as upon the willows. Cause, we pray Thee, that they may not be cast down beyond measure, but that thy holy arm may be underneath to support. O, Holy Being, we are sensible that thy providence is over all thy works, and that thy ways are wonderful and past finding out. Influence us, therefore, we pray Thee, with a just sense of our nothingness and manifold weaknesses, so that, relying on Thee, the only sure foundation, we may be qualified in all things to do thy blessed will. For unto Thee, and the dear Son of thy bosom, belong might, majesty and dominion, now, henceforth and forever. Amen!"

WHAT thought can be more rich and solemn than that of God so utterly filling the universe with Himself that, out of no unexpected corner of it, can start any anxiety to surprise him. His pure peace in Himself—how it throws out in contrast the frightened, anxious, nervous lives we live. This is the peace of God which passeth all understanding; but then that peace is communicable to us, not through the understanding, but through love.—PHILLIPS Brooks.

#### A Peace Precedent.

The coast line between Canada and the United States, from the St. Lawrence River to Lake Superior, is about 4,000 miles.

In the year 1812 there were forty-six forts, and little, on the United States side, and about same number frowned at us from Canada.

At Fort Niagara alone there were at one time 6,000 troops. Altogether, we had on the Gr Lakes over a hundred craft devoted to the art of fighting—in the interest of peace. In one battle we had with our British cousins on Erie Commodore Perry, a rash youth of twenty-seven, captured six British ships and killed men. A little before this the British destroyed ships for us and killed 200 Americans.

After the war of 1812 was ended and peace declared, both sides got busy, very busy, strengthening the forts and building warships.

At Watertown, Connaut, Erie, Port Huron, Cleveland, and Detroit were shipyards where hundreds of men were working night and day building warships. Not that war was imminent, but statesmen of the time said there was nothing "preparedness." In Canada things were much the same, and there were threats that Perry's famous message, "We have met the enemy, and they are ours," would soon be repeated.

Suddenly, but very quietly, two men in Washington got together and made an agreement. One man was Acting Secretary of State Richard Rush of Philadelphia. The other was Charles Bagot minister to the United States from England. Richard was Quaker parentage, and, naturally, was opposed to the business of war.

Bagot had seen enough of fighting to know was neither glorious nor amusing.

Rush wrote out a memorandum of agreement which he headed "An Arrangement."

The document is written on one side of a sheet of paper, and is dated April 28, 1817. It is a copy:—

"1. The naval forces henceforth to be maintained upon the Great lakes shall be confined to the following vessels on each side:—

"2. On Lake Ontario, one vessel, not to exceed 100 tons burden, carrying not more than twenty men and one eighteen-pound cannon.

"3. On the upper lakes two vessels of same burden, and armed in a like way.

"4. On Lake Champlain one vessel of like size and armament.

"5. All other armed vessels to be at once dismantled, and no other vessel of war shall be built or armed along the St. Lawrence river or the Gr Lakes."

This agreement has been religiously kept ninety-one years. It effect was to stop work on the fortifications, and cause disarmament along the Great lakes.

So far as we know, the agreement will continue for all time. Both parties are satisfied, and, as so usually has it been accepted very few people know of its existence.

Here is an example that our friends at The Hague might well emphasize. If its forts on the frontier had been maintained, and had the ships of war continued to sail up and down, it would have been a day so miraculously free from bloodshed.

Probably they would have forced us into a war with England before this. We have had sever disputes with Canada when it would have been very easy to open hostilities if the tools had been handy. Men who tote pistols find reasons for using them, and a nation that have big armies will test their use when excuse offers.

If two countries can make an "arrangement" limiting the matter of armament, and this arrangement holds for 100 years, cannot nine countries do the same?

They cannot afford to be savages any more than individuals.—*Journal of Education.*

It has been well remarked—It is not said that after keeping God's commandment but in keeping them, there is great reward. God has linked these two things together and no man can separate them—obedience and peace.—F. W. ROBERTSON.

TESTIMONY CONCERNING OUR BELOVED FRIEND, ELIZABETH COGGESHALL.—1770-1851.

(Continued from page 348.)

In 1802 she removed with her husband, and reside in the City of New York.

In relation to her religious engagements, on the time of her return to America to that of leaving again for Europe, (embracing a period of about thirteen years, during which she visited all the meetings of Friends in America), she says, "I have renewedly commemorate the goodness of Him, who tender mercy and great loving kindness, descended throughout to be my strong aid and mighty protector. Blessed forever be his great and excellent name. To Him belongeth thanksgiving and praise, and without end. Amen."

During an absence of one year and eight months, she travelled ninety-three hundred and thirty-six miles, attended three hundred and ninety-one meetings, and visited ninety-seven families.

In the year 1813, this faithful, untiring, and devoted servant of the Most High, laid before her Monthly and Quarterly Meetings, and the Select Yearly Meeting, a concern that had long impressed her mind, to make another religious visit to Friends in England, Ireland and Scotland, and those who profess with us on the Continent of Europe; luding, in a very pathetic manner, to the venant which she made while in that country thirteen years before.

Her prospect was feelingly and cordially reiterated with, respecting which she says, "When thus wholly liberated by Friends, we concern rested so entirely upon myself that it seemed at times almost overpowering;"—"yet I earnestly desired to be given up in full submission to the will of Him whom I love and whom I desire to serve—O blessed Lord and Master."

There being war at the time between England and America, the usual means of intercourse were suspended. Application as therefore made to Government for a passag in a Cartel, which was about sailing, for her, and also for Susannah Horne, who was then in this country on a religious visit.

They accordingly crossed the Atlantic in company with prisoners of war.

During the voyage E. C. appears to have realized the magnitude and importance of her mission. She says, "in looking towards her weighty embassy in view, I am almost dismayed in feeling very sensibly my own nothingness and unworthiness; but through all, I trust I know in whom I have believed, and from whom cometh my help and support. Grant, oh! thou Holy One, who art infinite in mercy, that patience, wisdom, and strength, may be vouchsafed in proportion to the day; that thy will may be accomplished in and through me. Amen." They arrived in Liverpool on the Eighth of Fifth Month, 1813, where she was kindly welcomed.

In a retrospect of the past we find the following language in her Journal: "My mind is engaged seriously to reflect upon the marvellous loving kindness of the Most High towards me, who am indeed the least

of all His servants, in so making a way for me in the hearts of my dear friends in America, that they were disposed cordially to liberate me for the work's sake;"—"and afford me their aid and sympathy; particularly in procuring a passage over the sea, when there seemed no probability of it—at a perilous season, when America and England were at war; and it pleased Infinite Mercy to waft me in safety to this land, where He hath a work and service for me, in which He graciously affordeth me help daily. These considerations caused tears of gratitude to flow from mine eyes, and led to the query, What shall I render unto thee, O Lord, for all thy benefits? Cause me and mine to magnify thy great and adorable name, who, with thy dear Son, art worthy, worthy of all praise, honor, and renown, both now and forevermore."

We do not find much detail of her travels or religious engagements during the time that she remained in Great Britain, prior to her visiting the Continent. There are copious notes, however, in her Journal, which evince in the most feeling manner, her humility and distrust of her ability to perform the weighty services which devolved upon her.

These seasons of trial she deemed necessary for her preservation and the abatement of self, and she had as frequently to record evidences of the sustaining power of Him, in whom are hid all the treasures of wisdom and knowledge.

As our dear friend approached London, her feelings were greatly depressed by a recollection of her former visit, and the painful circumstances connected with it. "But," she remarks, "how much better for me to leave the things that are behind, and press toward the mark for the prize of the high calling of God in Christ Jesus."

On the sixteenth of Fifth Month, 1814, she writes, "At the London Yearly Meeting of Ministers and Elders I informed Friends that I have it in view to enter upon the visit to some parts of the Continent of Europe. Most earnestly do I desire that the Lord Almighty may be the alone director in every movement of this, to me, solemn and important engagement."

Sarah Hustler, an approved minister, and Joseph Marriage, an Elder, offering to accompany her, they were all furnished with certificates of full unity; and on the thirteenth of Eighth Month they crossed from Dover to Calais.

In relation to this visit we find the following record: "This morning in a solemn pause before we took leave of our friends at Dover, my mind was awfully bowed under the prospect of going into another nation. Strong cries were raised in my heart to the Lord, that He would condescend to be my director, my help, and my support; my preservation from every evil; and then the gracious promise to a people formerly, was encouragingly brought to my remembrance: 'Fear thou not; for I am with thee; be not 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,' which was a comfort and stay to my mind."

During their sojourn on the Continent they attended meetings at Elberfeld, Piermont, and Minden, in Germany; Lausanne, in Switzerland; and Congenies, and St. Giles, in the south of France; appointed some meetings, and visited all the families of Friends, as well as those of some serious minded people not professing with us.

On first reaching Germany considerable difficulty was encountered in finding a suitable person to interpret what might be given them for the people.

At the second meeting they attended this want was publicly made known; when, after some delay, a young man of about seventeen years of age was brought in, "whom," she says, "we found, during the remainder of our journey on the Continent, to be a very kind and useful assistant. He appeared to feel the subject a serious one, and was helped to do well for us."

It may be interesting to state that this young man was convinced of Friends' principles, removed to England, and became an eminent minister of the Gospel. He was engaged in a religious visit to Friends in America at the time of E. C.'s decease, and was present at her funeral, nearly forty years after they first met in Germany. On this solemn occasion, after speaking of the faithfulness and entire dedication of the deceased, to the cause of her Holy Redeemer, he added, "Many can bear testimony to that uncton of the Lord Jesus Christ, which accompanied her ministry; and to not a few she was made instrumental in bringing from darkness into light, and from the power of Satan unto God. Had it not been for her faithfulness, the poor, unworthy brother who now addresses you, and who feels himself to be a brand plucked from the burning, might not have mingled, with you on the present, solemn occasion."

After an absence of three months, E. C. returned to England, and soon proceeded towards Scotland, visiting the meetings of Friends there, on her way to Ireland. She attended Dublin Yearly Meeting, and all the meetings constituting it. Afterwards she visited nearly all the meetings in England and Wales.

At the next Yearly Meeting of Ministers and Elders held in London, she returned the certificate granted her on going to the Continent, and informed her friends that her service in this country appeared to be nearly completed.

In referring to this Yearly Meeting, she says, "Through Divine favor the meeting closed under a feeling sense that the ever Blessed Ancient of Days was with us. I was helped to take a heart-tendering and affectionate farewell of my beloved friends, to some of whom my spirit has been nearly united in the fellowship of the Gospel of Christ."

On the nineteenth of Eighth Month, 1815, she embarked at Liverpool for her native land. The voyage proved a protracted and a very trying one. Of this we find an interesting account in her Diary, from which we take the following: "It is our bounden duty to acquiesce in the will of the All-wise Over-ruler of events; and it is my heart's

Ninth Month 10th.

"It is our bounden duty to acquiesce in the will of the All-wise Over-ruler of events; and it is my heart's

desire that resignation may become the every day dress of my mind."

Tenth Month 1st. "An earnest desire hath arisen to unite in spirit with the living in Israel, in every part of thy heritage, Oh! Lord! in offering fervent effectual prayer unto Thee, with thanksgiving and praise."

"Six weeks to-morrow since we left Liverpool, and have not accomplished much more than half our voyage. But good is the Lord, who cannot err in Wisdom. I crave that in me patience may have its perfect work. This afternoon the Captain said it was necessary that all should be put upon an allowance of provisions, which caused sadness in every countenance. The evening was spent soberly, which coincided with my feelings, and reminded me of the remark of an author—"How submissive, how indulgent, how humble is man, when chastened by the hand of the Almighty; when He frustrates his plans, and disappoints his hopes!" It afterwards became needful to reduce the allowance of bread to six ounces per day to each person.

After a passage of eighty-two days, on the thirteenth of Eleventh Month, 1815, she landed at New York, when, after an absence of two years and four months, our dear friend says, "I arrived safely at home, met a most cordial reception from my dear family, and was enabled to bow the knee in fervent thanksgiving to Almighty God."

Upon returning the certificates with which she had been furnished, she was enabled to commemorate, in a very moving and pathetic manner, the Lord's gracious dealings with her throughout her late embassy, and during her long and perilous voyage. She also presented testimonials of the entire unity and full approval of her Gospel labors, from Friends in England, Ireland, Germany and France.

(To be continued.)

You say you can do so little for a good cause that there is no use doing anything. Yet you are the average size of mortal and intellectual humanity. Only when men like you wake up and shake off the paralysis of their humility shall we see the dawn of the millennium, which will consist not in the coming forth of a few colossal men to be the patterns and champions of life; but simply in each man, in all the length and breadth of the great world, doing his best.—PHILLIPS BROOKS.

The one great subject on which most print is spent is that which is absolutely futile—sport and games. Whether one group of men, selected by mere accident, is a trifle more active than another accidental group, is a matter of such utter insignificance that it would seem impossible to suppose that anyone would turn the head to see the result decided. Yet such questions alas! have most of the spare thoughts of a great part—perhaps the greater part—of the population, just as the races of the circus swamped all other interests of the decadent Rome.—W. M. FLINDERS PETRIE.

A Christ-like sufferer is an honor to religion.

## OUR YOUNGER FRIENDS.

THE CHILD JUDGE.

Requested.

"Where hast thou been toiling all day, sweetheart,  
That thy brow is burdened and sad?  
The Master's work may make weary feet,  
But it leaves the spirit glad.

"Was thy garden nipped with the midnight frost,  
Or scorched with the midday glare?  
Were thy vines laid low, or thy lilies crushed,  
That thy face is so full of care?"

"No pleasant garden toils were mine—  
I have sat on the judgment-seat,  
Where the Master sits at eve and calls  
The children around his feet."

"How earnest thou on the judgment-seat,  
Sweetheart? Who set thee there?  
'Tis a lonely and lofty seat for thee,  
And well might fill thee with care."

"I climbed on the judgment seat myself,  
I have sat there alone all day,  
For it grieved me to see the children around  
Idling their life away.

"They wasted the Master's precious seed,  
They wasted the precious hours,  
They trained not the vines, nor gathered the fruits,  
And they trampled the sweet meek flowers."

"And what hast thou done on the judgment seat,  
Sweetheart? What didst thou there?  
Would the idlers heed thy childish voice?  
Did the garden mend by thy care?"

"Nay, that grieved me more! I called and I cried,  
But they left me there forlorn.  
My voice was weak, and they heeded not,  
Or they laughed my words to scorn."

"Ah, the judgment-seat was not for thee,  
The servants were not thine!  
And the eyes which adjudge the praise and the blame  
See further than thine or mine.

"The voice that shall sound at eve, sweetheart,  
Will not raise its tones to be heard;  
It will hush the earth and hush the hearts,  
And none will resist its word."

"Should I see the Master's treasures lost,  
The stores that should feed his poor,  
And not lift my voice, be it weak as it may,  
And not be grieved sore?"

"Wait till the evening falls, sweetheart,  
Wait till the evening falls;  
The Master is near and knoweth all,  
Wait till the Master calls.

"But how fared thy garden-plot, sweetheart,  
Whilst thou sat'st on the judgment-seat?  
Who watered thy roses, and trained thy vines,  
And kept them from careless feet?"

"Nay, that is the saddest of all to me!  
That is the saddest of all!  
My vines are trailing, my roses are parched,  
My lilies droop and fall."

"Go back to thy garden-plot, sweetheart,  
Go back till the evening falls!  
And bind thy lilies, and train thy vines,  
Till for thee the Master calls.

"Go make thy garden fair as thou can'st,  
Thou workest never alone;  
Perhaps he whose plot is next to thine  
Will see it and mend his own.

"And the next may copy his, sweetheart,  
Till all grows fair and sweet;  
And when the Master comes at eve,  
Happy faces his coming will greet.

"Then shall thy joy be full, sweetheart,  
In the garden so fair to see,  
In the Master's words of praise for all,  
In a look of his own for thee."

—From WHITTIER'S "Child Life."

The growth of foliage is ever interesting; but children seldom stop to consider its growth; they simply see the great number of beautiful green leaves. In your study your nature studies, you see the bud at the axil of a leaf that was on the twig last year. Now, the bud at the axil this year will show forth all that is inclosed within it, and while one leaf was last year a multitude of leaves will come forth. Every good deed of your life is just like the leaf that grows on a tree; the leaf falls off, the good deed gets away from you, it falls off in a way, but the fruit is a preparation has been made by the doing of that good deed, so that every good deed and many of them, will follow on. In other way you can say these good deeds are but the harvest of the first one good deed. These things we must believe. This is the way that God ordained that good things shall multiply, and we are always honored and blessed by the good deeds that are the outcome of our own lives.

FROM POVERTY TO PRESIDENT.—James K. Polk spent the earlier years of his life helping to dig a living out of a new farm North Carolina. He was afterward a clerk in a country store.

Millard Fillmore was the son of a New York farmer, and his home was a humble one. He learned thoroughly the business of a clothier.

Ulysses S. Grant lived the life of a village boy in a plain house on the banks of the Ohio River, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterward worked on a canal.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school.—Selected.

LIFE'S SCHOOL.—Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for he likes to see his children happy; but in so playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education, and because he loves us he comes into the school sometimes and speaks to us.

He may speak very softly and gently or very loudly. Sometimes a look is enough and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunderclap startling a summer night. But one thing we may be sure of, the task he sets us to do is never measured by our delinquency. The discipline may seem far less than our desert, of



en to our eye ten times more. But it is measured by these. It is measured by God's solicitude for our progress; measured solely that the scholar may be better educated when he arrives at his father's home.—*Henry Drummond.*

A YOUNG girl visiting the country was following the farmer's wife along a winding path overgrown path, amid a tangle of wild flowers. The young visitor exclaimed at their variety and beauty. "I mean to gather all I can carry when we come back and I have a little more time," she said. "Better pick them now if you want them," said the older woman. "Taint likely we'll come back this way." It was one of those simple, homely incidents that sometimes enter into epitomize life. We must pick now, we want them at all, the flowers that God gathers along our way. The pleasant hours, the dear friendships, the offered confidences, the happy gatherings—the all the brightness and blessings that we so often push aside, mean to find leisure to enjoy sometime—we must take them day by day as they come, or we shall lose them altogether; we never can turn back to find them.

A COSTLY COMMA.—"Have you your examples all right, Tom?" asked a father, as his son closed the arithmetic and came to a good-night.

"Near enough," was the reply, "and I'm thankful for they were a tough lot."

"But I don't understand," said his father, "what you mean by near enough. Do you can that they are almost right?"

"Why, I mean they are as good as right. There's a point wrong in one, and two figures wrong in another, but there's no use in using over such trifles. I'm most sure the method's right, and that's the main thing."

"Yes," returned his father, "I admit that the method is important, but is it not the only thing. Let me see how much difference the point makes in this example." Tom brought his paper, and, after looking it over, his father said; "That point makes a difference of five thousand dollars. Suppose it represented money that some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?"

"Oh, of course, in that case I would have looked it over again," said Tom, carelessly, "but this is only an example in school, and would never make any difference to anybody whether the point was right or not."

"To any one but you," returned — Walker. "For a habit of carelessness and inaccuracy once fixed upon you will make a difference all your life, and may prevent you from ever succeeding in the business world. You may not realize it, but what employers want, and must have, is accuracy in little things, as well as in great, and indeed, things that seem small are often more important than they look. A comma seems about as unimportant as anything, but let me tell you the story about it."

"Some years ago there were enumerated a tariff bill certain articles that might be

admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, "plants that bear fruit."

"Yes," said — Walker, "but the clerk who copied the bill never had been taught accuracy, and, instead of copying the hyphen, he changed it to a comma, making it read, 'fruits, plants, etc.' It was a trifling error—not worth noticing, you would say—but before it could be remedied, the Government lost two million dollars, as all foreign 'fruits' had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two-million-dollar comma."

Tom did not say much, but he went upstairs thinking that if a little comma could make all that difference, it might be worth while to fuss over trifles, after all.—*MARTHA CLARK RANKIN, in Christian Advocate.*

THE BEST PLAN.—"Mother," said Cliff, "what am I going to do with Joe Blair, I'd like to know?"

"What's the matter?" asked his mother, looking up from the work in her lap. The salt air blew freshly in her face, and her eyes roved past the angry little questioner to the shimmer of sunlit waves and the glimmer of white sails.

"Why, we are building a fort, mother, and Joe will build it so near the water that in a few minutes it will all be washed out to sea. I can't make him do it," and Cliff stamped the pebbly shore in vexation; "I've tried and tried, and I can't."

"How did you try?" asked the mother.

"Why," said Cliff, hesitating a little, "I first said that he mustn't."

"And what did you do then?"

"Why, then I told him that he was a big goose."

"And then?"

There was a little pause before this answer came: "I jerked his paddle away from him."

"And then?"

This time his mother thought that she would not get an answer at all, but at last Cliff said, hanging his head: "Then I knocked him over on the sand and made him cry."

"O my, my," said the mother, shaking her head sadly, and Cliff felt very mean indeed. "You have tried your own naughty way and failed, now suppose you try God's plan. He says that you must suffer long and be kind; go back and try that, little son."

Cliff went back very slowly. He didn't at all like God's plan of treating Joe; but he must have tried it, after all, for the two little boys built their fort without any more quarreling, and it lasted a whole fifteen minutes.—*Exchange.*

The supreme concern of prophet, apostle, and of the Master himself was to make men understand the spiritual meaning and quality of life, and to so clear their vision and reinforce their wills that they might live as the children of God. For us all the one vital matter is to live every day in the light of immortality.

THE LESSON OF THE CHINESE ACTOR.—When, in 1844, the five Chinese ports, designated by treaty, were opened to commerce, the Protestant missionaries then in the island of Java left that country to engage in the labors in the larger, newly opened field. They left behind them, however, a quantity of New Testaments in the Malay language, and these were offered, with much faithfulness, to the people by a pious Dutch watchmaker and his daughter. Eventually, hundreds of them, leaving their idols, came together to read the books, and to worship according to this new revelation so strangely brought to their knowledge.

"A Chinese theatrical performer," says Dr. Moses White, in narrating this remarkable work of conversion, "wandered in among this people and became so much interested in what he saw and heard, that he begged the Malay congregation to take him in as one of their society. They told him that if he wanted to worship as they did, he must abandon his theatrical trade. This, he said, he could not do, as that was his only means of living. But soon this Chinese theatrical performer returned and said he would give up his profession—he would give up everything—to become a follower of Jesus, that he might worship and live in accordance with this new religion."

In the early days of Christianity, when there were no newspapers and printed books in circulation, it was the universal custom of the Roman world to attend the gladiatorial shows and other performances at the circus and the amphitheatre. It was also the general habit of the Christians to abstain, so that it was testified by Tertullian that it had become a distinguishing mark of the Christian that he never attended the theatre. In this day, however, the world and the church have concluded that they can so far walk together as to maintain an "actors' church alliance." But the little flock of disciples in Java, just referred to, did not so interpret the scripture, and in saving their brother of the theatrical trade, freed from his bonds, they also safeguarded themselves.

Having seen it stated in the papers that an effort will be made at the Methodist General Conference, at Baltimore, so to amend the Discipline as to permit greater liberty in the direction of theatre attendance and worldly amusements generally, I desire to express the hope that such a backward step, if really in contemplation, will be promptly negatived, as was done at the preceding conference at Los Angeles, when the awful lesson of the Iroquois Theatre tragedy was fresh in the minds of the people.—*JOSEPH W. LEEDS, in the Christian Standard.*

PHILADELPHIA, Fourth Month 6th, 1908.

How shall I stand in this storm, bear this burden, or overcome these foes? By looking to Jesus, and trusting in him.

NOTHING is more calculated to quiet the mind in trouble, than viewing all things in the hand of God; and that God as my friend.



ship since the spring vacation and all have had pleasurable service therein.  
At the Alumni Natural History Committee meeting of the 1st instant, Samuel N. Rhoads gave an interesting account of "English Birds," drawing almost entirely from his own observations.

A regular course of "Bird Study" is going on this spring in addition to the work which the Alumni Natural History is doing and the general bird walks which are offered by the teacher of Natural History. The strong interest in birds that has developed in recent years is of great satisfaction and value to the pupils and to the school.

On Sixth-day evening of Yearly Meeting week, several of the girls who had taken part in elocution contests at Westtown recently reported their selections at an entertainment at the North House. The affair was a successful one and a little more than one hundred dollars was handed over to the managers of that Institution.

The completion of the granolithic walk along the east line has encouraged other improvements. In addition to painting the old stable, the trees have been trimmed and the ground on each side of the walk has been filled and graded; the two approaches at the entrance have been changed to one; the former fences have been filled and graded and seeded to grass, has been done with the other renovated spaces. The role, when in sod, will greatly aid to the attractiveness of this section of the grounds.

**Gathered Notes.**

ROBERT WATCHON, Commissioner of Immigration, received by the Pope of Rome Fourth Month 10th. He informed the Pontiff that in 1906 no fewer than ten hundred thousand Catholic immigrants landed in the port of New York, and that of this immense number three hundred thousand were Italians. The Pope pressed his surprise at these high figures.

A LADY was at a dinner party with Li Lo, the eminent Chinese philosopher, when she said:

"May I ask why you attach so much importance to the dragon in your country? You know there is no dragon in your country. You have never seen one." The great Chinaman graciously answered, "Why do you attach so much importance to the Goddess of Liberty on your coins? You know there is no such lady, is it you? You have never seen her, have you?"

A DISPATCH from Wilmington, Del., says that "the tire Maryland-Delaware-Virginia peninsula is now dry," the last county voting out the liquor traffic today." This is a region in which Methodism has flourished from the very earliest days.

RECENTLY the Twenty-fifth Anniversary of Professor An Bach McMaster's career as a historian was celebrated by such men as S. West Mitchell, Henry C. Lea, Norris Jastrow, Jr., and others. The professor resides in Philadelphia and it is just twenty-five years since the first issue of the *Pacificator* in the United States was issued. Altogether six volumes have appeared. When Professor McMaster had finished his first volume he had very great difficulty in finding a publisher. The manuscript went to several publishing houses from which it was returned without having been accepted. The first edition appeared on Third month 3rd, 1883. The author set out to cover the field from the adoption of the Constitution to the Civil War. As yet he has gone only about as far as the Mexican War. No one who knows he has a good thing going on in his work. Remember David Harum—*Christian Advocate*.

DOUKHOBOR NOTES.—Port Arthur, Ont., Fourth month 13th.—The Central prison authorities at Toronto voted to take the Doukhobors' committee on probation for six months' term a few days ago, and now in the jail here. Sheriffs Ryan and Lyons arrived today on their regular trip to gather up prisoners sent to the Central, but will not take the Douks, as they say they have no authority. Sheriff Thompson says that the Toronto authorities are not sure the prison there is full, and they cannot take the Doukhobors in. In the meantime seventy-six prisoners are

lodged in the jail here, built to accommodate only thirty.

Nelson, B. C., Fourth Month 18th.—Peter Veregin, the Doukhobor leader, has closed a deal for twenty-seven hundred acres on the Columbia River, two miles below West Robson and a section of the Doukhobor States Delegation will be laid out once. Winnepeggers were interested in the sale.

Veregin is inspecting some other lands on the Nelson and Fort Sheppard Railway south of Nelson, and expects to secure about three thousand acres there this week. He intended going to the coast last Seventh-day, but has been kept busy looking over orchard lands in this district.

Fort William, Ont., Fourth Month 27th.—Nineteen Doukhobors, who have recently been in jail at Port Arthur, and fifty-eight others left in Fort William were last night at midnight all loaded into a C. P. R. coach bound for the west and attached to ninety-seven this morning. Preparations for this coup have been proceeding for some weeks, but have been kept very quiet until all was ready.

The Doukhobors finally expressed their willingness to accept the train for the west and there was no objection at all. They were supplied with an interpreter and ample fuel to last them to their destination, which is said to be Yorkton.—*From Manitoba Free Press*.

**PENNSYLVANIA ARBITRATION AND PEACE CONFERENCE. SESSIONS AND MEETINGS TO BE HELD FIFTH MONTH 16TH TO 16TH, INCLUSIVE.**

The objects of the conference are—

*First.* To promote the universal acceptance of the principles of International Arbitration, and the establishment of Permanent Courts of Justice for the Nations, as the only practical means to ensure the blessings of Peace by making wars improbable and ultimately impossible in the world.

*Second.* To give the people of Pennsylvania an opportunity to commend the splendid record of the United States with regard to arbitration, and to pledge their active and earnest support to every effort of our government to continue this work and to carry out the recommendations of the great Hague Conference of 1907.

*Third.* To meet and provide for an effective representation of public sentiment upon the great issues making for International Friendship and World Organization that should signalize the Third Hague Conference.

We learn from a preliminary draft of the program that on Seventh-day evening, Fifth Month 16th, at eight o'clock, in Horticultural Hall, will be held the "Pennsylvania Meeting." Chairman, Edwin S. Stuart, Governor of Pennsylvania. Speakers: Franklin Spencer, Chairman of the Executive Committee, Address of Welcome; Statement of the Purpose, Expectations and Possible Influence of the Conference. Geo. W. Guthrie, Mayor of Pittsburg (subject to be announced). Henry C. Niles, Ex-President Pennsylvania Bar Association, York. "Pennsylvania's Inheritance," Benjamin T. Debbel, LL. D., Secretary of the American Peace Society, "The Service of a State Arbitration Conference, and what other States have done." Dr. Nathan C. Schaeffer, Harrisburg, State Superintendent of Public Instruction, "Why Educators are Interested in Peace."

Second-day morning, the 18th, at ten o'clock, in Horticultural Hall. Women's Institution, Object, "To Consider how the great Basic Institutions of Society, of which Women are a Vital Part, Stand Related to the Peace Movement." Chairman, Sarah Yorke Stevenson, Philadelphia. Speakers: May Wright Sewall, Cincinnati. Honorary President of the International Council of Women, and Chairman of its Committee on Peace and Arbitration. "Woman's Organized Work for Peace." President Nathan of the Consumers' League of New York. "Industry and the New Internationalism," Thomas Raaburn White, Philadelphia. At this meeting important practical questions with regard to the establishment of International Prize Courts and Arbitral Courts of Justice will be discussed.

The Next Steps Forward," Anna Garlin Spencer, of the Society of Ethical Culture, New York. Other speakers to be announced later.

Second-day afternoon, Fifth Month 18th, at 3:30 o'clock, Horticultural Hall. Conference of the States Delegation to International Arbitration. Chairman to be announced. Probable speakers: William N. Penfield, Washington, D. C., Jackson H. Ralston, Washington, D. C., Professor George W. Kirschway, Dean of the Law School, Columbia University, and Thomas Raaburn White, Philadelphia. At this meeting important practical questions with regard to the establishment of International Prize Courts and Arbitral Courts of Justice will be discussed.

Second-day evening, at eight o'clock, in Academy of

Music. "The Past and Future Achievements of the Hague Conference."—Chairman, Philander C. Knox, Senator from Pennsylvania. General Horace T. Porter, United States Delegate to the Second Hague Conference; Dr. James Brown Scott, Solicitor, Department of State, Washington. Official Secretary to the United States Delegation to the Second Hague Conference; Richard Fairchild, Member of Congress from Missouri, President of the United States Group of the Inter-parliamentary Union; David J. Brewer, Justice Supreme Court of the United States.

Third-day morning, Fifth Month 19th, at ten o'clock, Horticultural Hall. General Session, meeting, organization, resolutions, etc. Chairman to be announced.

Third-day afternoon, at three o'clock, Horticultural Hall. Educational meeting. Chairman, Provost J. Jas. C. Harrison, University of Pennsylvania. Speakers: President Isaac Sharples, Haverford College, Martin G. Erumbrough, Superintendent of Public Instruction, Philadelphia; Walter Walsh, Dundee, Scotland, author of "The Moral Damage of War." President Henry C. White, Georgia State College.

**Correspondence.**

REMEMBRANCE OF A YEARLY MEETING.—After expressing his encouragement for the workers for THE FRIEND and in Yearly Meeting and other meetings, "and in any other way in which the Good Master's footsteps are seen to be a witness."

"I felt like saying particularly that the extracts from papers read at the Lansdowne reading-meeting on the subject of the 'expectations of the writers respecting their attendance of Yearly Meeting' were very interesting to me, and while thinking about them was very forcibly presented to my mind that it would now be in order for some one or more to write for THE FRIEND and tell of some of the favors received while in attendance of Yearly Meetings.

"I often feel thankful for having had the opportunity of attending Philadelphia Yearly Meeting between 1885 and 1887. It is but a few years since those sessions as seasons of deep instruction to me. Some of the examples of faithfulness that I witnessed there I can scarcely ever forget. One stands out in my memory above many others, and I have often had occasion to speak of it. It was when the production of the Meeting for Sufferings was under consideration, entitled "The True Ground and Right Authority for all Religious Labor." The pamphlet was read by the clerks, and then such a weight of religious concern and depth of feeling I have seldom witnessed in my life. At first there were a few short objections of criticism expressed, but faithful Friends seemed to wait patiently until the criticizing element were done. And then an old Friend in the gallery (Edward Richie, I think), rose to his feet and proposed that the document be referred back to the Meeting for Sufferings for its further care and publication. And then one Friend after another rose and united with the proposition thus to refer it, until from fifty to seventy-five had expressed their unity with it. It seemed to me, as I have sometimes expressed it since, that it was like throwing a haystack on a handful of hay. The weight of feeling, the unanimity of the presence, the unanimity of the response, marvellous to me. And it reminded me of George Fox's frequent remark, that "the Lord's power was over all," or was felt to come into dominion. And near the close of Yearly Meeting that year I remember that Morris Gope arose and said he had hoped to have a long period of prayer and praise when there were a great number who were bringing up subjects that had been passed from, inserting the meeting therewith. After the wished-for silence came, a memorable prayer was offered by dear Joseph Scattergood, whose voice filled the house and was the earnest-pledging of prayer for the favors of that week were united with by many, if not most, of his heart-beated brethren, and his prayer for the future many who were standing with bared heads could have set their seal to.

"Thus closed a Yearly Meeting that I cannot easily forget, and shall be glad to remember as long as I live. "Thy friend,

"NATHAN P. STANLEY."

Galena, Kansas, Fourth Month 26th, 1908.

OUR last week's note of contrast between the manner of observance of the Society of Friends' two centennial in Philadelphia. At this meeting and in other religious name receives the following worthy contribution—

To the Editor of THE FRIEND.—Is not the effect of such criticisms as the enclosed (which appeared in a recent number of THE FRIEND), the encouragement of a

spirit of self-righteousness on the one hand, and of antagonism on the other?

Some one says: "Criticism that says not a word counts for most. Those who most effectively rebuke us and help us to better living are not they who talk freely to us about our shortcomings, but they who say nothing about them, thinking that we are failing to do. Suppose we adopt that plan of criticising others: whenever we see another failing at any point, let us say not a word about it, but quietly see to it that we succeed in our work of life, where that one is failing. Nine times out of ten the usual faults utterly; and ten times out of ten we shall be the gainers by it."

If this be true for individuals it is not equally true for churches? [Perhaps a simple contrast is a criticism, but we tried to avoid the latter.—Ed.]

SUMMARY OF EVENTS.

UNITED STATES.—A general arbitration treaty between the United States and Japan has been signed by Secretary Root and Ambassador Takahira. It will permit the arbitration at The Hague of nearly every class of dispute.

A bill has lately passed the United States Senate, prohibiting the employment of children in the District of Columbia less than 14 years, old, excepting those of certain classes. The House of Representatives has passed another bill, as a substitute for the Senate bill, which is regarded as a model law, by those who have closely studied the existing conditions. Its provisions entirely protect children under 14 years of age and limit the working hours of children under 16 to eight hours a day. No boy under 10 and no girl under 16 can sell on the streets. There is little doubt that the action of the House will go far toward influencing the Legislature of the manufacturing States to correct existing abuses by the passing of protective enactments.

A General Conference of the Methodist Episcopal Church is now in session in Baltimore. Nearly 800 representatives, ministers and laymen from 131 annual Conferences are present. It is regarded as the largest delegated body in the history of the denomination, and international in membership, representing a body of over three million persons. A Committee of bishops of this body have lately presented resolutions to Speaker Cannon of the United States House of Representatives, urging that the Littlefield interstate liquor shipment bill be passed in the interest of temperance.

It was stated lately in the Annual Meeting of the Peace Society in New York City that never in the history of the world has so much been accomplished for universal peace as in the last year. One speaker there declared that one of the great arguements of peace was the signing in Washington lately of the treaty with Japan. Another important treaty concluded, he said, was signed at Berlin by the representatives of England, France, Germany, Holland, Sweden and Denmark, whereby all agreed to maintain inviolate the territory adjacent to the North Sea, and to submit all differences arising out of ownership there to a joint conference.

Serious disorders have occurred in Southern Ohio, in consequence of what is called the tobacco war having extended to the tobacco raising district north of the Ohio River. Troops have been sent there to maintain order.

A few months ago it was difficult to obtain freight cars to handle the enormous business of the railroads. In the Northwest there was actual starving because cars could not be found to transport coal. It is now stated by a late report of the American Railway Association that 375,000 cars are standing idle, in consequence of a decline in the amount of freight business.

A recent dispatch from Washington says: "Foods made green with copper salts, which are liable to enter into the United States, under the pure food and drugs law, after First Month next, according to a decision of the board of food and drug inspection. Until that time all vegetables so treated, but not containing an excessive amount of copper, which otherwise are suitable for food, will be admitted to markets although had been made for this year's pack. The label must state that copper salts have been used to color the vegetables."

In a recent session of the American Therapeutic Society in this city, Dr. L. F. Flick said: "That 70 per cent. of the persons who are born in a civilized community have 'the implantation of tuberculosis.' The tendency to recover," is so great that the majority of those who get an implantation get well without developing symptoms which attract attention. While the

consensus of opinion is that at least 70 per cent. of all people who are born in a civilized community get the implantation of tuberculosis only 15 per cent. die. We have reason to believe that without mixed infection tuberculosis would never prevail. We have, however, developed, improper feeding, alcoholism, tobacco—all these play a part in preparing the individual for infection and the destructive action of the tubercle bacillus in association with other micro-organisms. The curative treatment commences with the best of diet, best nutrition with the smallest amount of consumption of energy in producing it; That is why milk and eggs are such prominent factors. When used on a large scale solid food should be proportionately less. One meal of solid food of milk and raw eggs is sufficient for a tuberculosis patient."

It is stated by the Forest Service in Washington that fires in this country have destroyed more timber than the lumbermen have cut; in various parts of the Department of Agriculture, owners of timber in different parts of the country are organized to protect their holdings from fire. It is estimated that a fire association in the State of Washington had made plans to protect three million acres by a system of patrol, and similar work is done in Oregon and Idaho, in the latter State by public taxation. Forest owners in Maine have gone to work in the same systematic way to protect their holdings.

FOREIGN.—In the Russian Douma on the 8th inst., a resolution was adopted for investigation of the condition of Russian railroads, which is held responsible for much economic and agricultural distress. Practically all parties supported the resolution. The Premier Assaut of Great Britain has lately announced that old-age pensions are to go into effect on First Month, 1909. It had been decided to start with a pension of \$1.25 a week to persons more than 70 years old in possession of incomes of less than \$130 a year. This was to be exclusive of lunatic asylums and of persons receiving public relief. The Premier estimated that the pensions would not exceed 500,000 and that the cost of the scheme would be \$30,000,000 a year. He also stated that the national debt had been reduced by approximately \$90,000,000 in the last year. The repeal of the Irish Coercion Act of 1887 has received favorable consideration in the House of Commons. The Chief Secretary for Ireland, Burrell, declared the coercion act to be unconstitutional and intolerable. He maintained that Ireland as a whole was law-abiding, although there were spots of lawlessness which he deplored. He said that any attempt to govern Ireland by coercion would be politically disastrous.

A violent eruption of Mt. Etna accompanied by numerous earth shocks is in progress. The detonations have terrified the people living in the villages in the vicinity of the volcano and they are camping in the open air. A telegram from Messina says: "Scientists declare that of all the magnificent phenomena presented by a volcano the most impressive is, perhaps, the low muttering of the streams of fire which can be heard long distances in moments of the crater's silence."

A firm in Munich reports that it has succeeded in artificially rendering asbestos water-proof and has put upon the market asbestos slates, which it is claimed are as hard as granite. The work of this firm for covering roofs to be laid on wall or roof constructions without any wooden laths being necessary. They are very easily worked and can be bored, nailed and cut just like wood, without danger of splitting. They form a fireproof covering for inside and outside woodwork and are available in all the work of a kind for covering roofs and wooden constructions, for use as fireproof doors, for lining wooden doors, and for covering walls and ceilings of all kinds so as to protect them from fire, heat, cold and dampness.

NOTICES.

WANTED.—By young woman Friend, housework in summer cottage. Address "A." Office of The FRIEND.

WANTED.—Employment on a farm for a bright boy of fifteen. For further information apply to

RACHEL C. REEVE,  
451 N. Marshall St., Phila.

WANTED.—THE INSTITUTE FOR COLORED YOUTH CHEYNEY, PA., has a large hand-loom for weaving pet and rug. Consists of suitable rugs in cotton. Men are solicited. Kindly communicate with H. M. BROWNE, CHEYNEY, PA., for information as to its management.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Frie intending to enter pupils for the term beginning Nj Month 21st, 1908, should make application immediately. J. HENRY BARTLETT, Sup.

Two desirable rooms at "The Barclay" being 1/2 vacant on account of recent deaths, Friends desiring a home there, are encouraged to make application to the Chairman of the Admission Committee.

EMILY H. PIM,  
143 W. Dean St., West Chester, Pa.

WANTED.—By young woman Friend, during Seve and Eighth Months, a position as companion to try or otherwise, or to teach children for three hours d in return for pleasant home and small salary. Les references given and required. Address "D." Office of The FRIEND.

WESTTOWN BOARDING SCHOOL.—The stage meet trains leaving Broad Street Station, Philadelphia at 6.48 and 8.20 A. M., 2.50 and 4.32 P. M., other tr will be met when requested; stage fare fifteen cent. For further information, apply to the office of the school by telegraph, wire West Chester, Bell ph 114A.

WM. B. HARVEY, Superintendent.

DIED.—At the home of Thomas Blackburn his s in-law, Coal Creek, Loco, Fourth Month 11th, 1908, EVAN SMITH, aged eighty-eight years ten months and twelve days. A beloved member of the district elder of Creek Monthly Meeting since its establishment for four years ago. A loving husband and parent, in church as father and counselor, kind and obliging all, yet firm and faithful in maintaining the precepts of his Divine Master as professed and promulgated by early Friends, adorning the doctrine by his life. He was a diligent reader of the Bible and well versed in Friends' writings, having read the fourteen volumes of the "Friends' Library" through four times in less than three years; diligent in attending our religious meetings with his family. He was often called to see Friends at their homes or at work during meetings. From the effects of a stroke of paralysis, near five months he was unable to express himself verbally; yet his mind seemed entirely clear. When quied with as to his readiness to depart and be at rest with a pleasant countenance he assented, and by pointing to letters of the alphabet prepared for the purpose spelled out the words: "I long for the end." His hope of acceptance being in the mercies of God through Christ Jesus our Saviour. He passed quietly and peacefully away, having exceeded his dear companion in age by nearly two years. He was over 100 years of age, and together more than sixty-five years. We have cause to believe his purified spirit has been gathered into mansions of everlasting rest and peace. Be ye all ready.

—, at his residence near Eldon (Spencer's Station) Guernsey Co., Ohio, Seventh Month 8th, 1906, ELMER DOUDNA, in the eighty-second year of his age. A member of Richland Particular and Stillwater Monthly Meetings of Friends. He was one of whom it might be said: "He scattereth abroad, he giveth to the poor and may it not also be said: "His righteousness is durable forever."

—, at Winona, Ohio, the twenty-fourth of Fou, Month, 1908, EDMUND S. FOWLER, having just entered his seventy-fifth year. A member and elder of Chestfield Monthly Meeting of Friends, Morgan County, Ohio. He entered a long life with much patience and resignation to the Divine will. A short time before his death, owing to some outside circumstances, it was thought best to remove him and his family to Winon which journey of about one hundred and fifty miles was accomplished (he being brought to the bed) most comfortably, and he expressed satisfaction with the change. His relatives and friends are comforted in the belief that through the Saviour's redeeming love and mercy he was prepared for an entrance into everlasting rest; which his exercised spirit so greatly longed for.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FIFTH MONTH 23, 1908.

No. 46.

## PUBLISHED WEEKLY.

Price, \$2.00 per annum, in advance.

Subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,

NO. 207 WALNUT PLACE,

PHILADELPHIA.

(South from No. 316 Walnut Street.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

NO. 140 N. SIXTEENTH STREET, PHILA.

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

## The Spirit of Every-Day Worship.

BY ARTHUR R. PENNELL.

There is no duty so important to the souls men or so solemn as that of worship—true and acceptable worship before the Lord our God. I realize that I am of very small experience to write on a subject of such weight; yet I have sometimes been so deeply touched in our meetings that I have felt it to be (as we have often heard them say) “the solemn assemblies of the Lord’s people.” We are at times permitted to sit down in perfect stillness and to feel the sweet overshadowing presence of our Saviour’s love. Then it is that our souls rejoice, when the light is shining upon us. Then it is that we feel ready to forsake all things else and follow Him who is dealing so mercifully with

Doubtless we all acknowledge that such sacrifices are not of our own choice—that they are freely given as the gifts of a loving Father to His children. Doubtless we all desire that when we meet for public worship, we may be enabled to rejoice together in the Name of Him whom we have come to serve.

But how can we expect it unless we have endeavored to look unto Him day by day during the week? Can we suppose that it is enough for us to worship Him only on the day of our meeting hour? Surely we all know that it is necessary for us to acknowledge our Lord openly day by day among ourselves if we are to find Him near us when we will. It may not be an acknowledgment by speaking in His Name,—it may not be by any word at all—it may not be by anything that we would call “worship”—yet there can be in our souls that spirit of worship and of desire to be found faithful unto our God that will be used by His power to the good of others. There is need for us to be in perfect obedience, a state hard to attain. I do not wish for one moment to speak of though I had attained it. Indeed I have it not. My own failures are so great that I wonder sometimes at the goodness of God to me. I know that obedience—perfect obedience—is due unto Him. I know that my soul should be bowed in worship before Him

day by day. That He can use the obedient servant to His glory, I have no doubt. That He can strengthen us to serve Him faithfully in our every-day life I have no doubt.

This world of ours is a beautiful world, the workmanship of Him who would have all things beautiful—who would have the lives of all men everywhere filled with the beauty of holiness. The beauty of holiness can come only by continual faithfulness. From the beginning of the world every great advance has been the result of obedience to that Power which has raised up servants and made them strong to work in His Name for some great cause. The early Christian disciples became a living church, not by any strength of their own but by simple obedience. Their lives were made strong and pure. They accomplished a great work in their day. The spirit of prayer and of daily worship is surely evident in the words of Paul: “Pray without ceasing.” This, I have often thought is the spirit of acceptable worship—not a prayer in words, but an attitude of soul. Could we but live in such purity that we were ever ready to turn in prayer unto our Lord, I believe that our lives would show to those about us the beauty of holiness. It is a state very high above many of us, but it is to be striven for. As our hopes and ideals are high, perhaps we, like Ernest in the beautiful story of the Great Stone Face, shall grow to resemble that for which we long.

Luther accomplished much. He was a leader among men, and the people of to-day honor him as a valiant worker in a good cause. Our early Friends, in whom we naturally feel an especial interest, accomplished much—and they, too, have been given an honored name among men. And they were worthy of honor—as Luther and the disciples were. The strength of all is the same strength of unflinching obedience.

“All that men desire and treasure have I counted loss for these.  
Every task have I forsaken, save this one—my Lord to see.”

Is not this the spirit of worship exemplified in such men as Luther? Countless are the instances that prove this truth—that those who are faithful from day to day, in whose souls is the spirit of unceasing worship, are very useful in the world. There is a strength given to such which others cannot know.

We find recorded sometimes what we might almost regard as miracles. The meeting of John and Samuel Fothergill, after the wondrous change in Samuel’s life—the visit made by Geo. Dillwyn to the two young men who were arguing about the existence of a God—the help given by William Williams to the young woman who had stolen a cup from her employer—and the marvellous working

of that Grace which transformed the life of Peter Yarnall—all these are wonderful.

We sometimes hear it asked whether such things are happening to-day. I like to believe that they are. I suppose we cannot know—yet I believe that in honest, dedicated men and women the same Over-ruling Power is carrying on his work. We may not see the results in our time, but the work is not our own; and results may safely be left. If only the spirit of worship is found in us and a desire to obey the Voice which speaks—this is enough, and we may rejoice if so much is given.

Should any one seriously ask me what I regard as the greatest need in our Society and in the world to-day, I would not know better how to answer than to say what I have endeavored to say here: That the great need of all men and women everywhere is to feel within themselves the spirit of every-day worship.

Our meetings would be strengthened by such an increase in the faithfulness of our members. Younger and older we would all be made stronger and better.

The arm of the Lord is still the strength of His people, and He will not forsake those who worship Him.

## To the Editor of THE FRIEND:—

For several years, people have felt that something should be done to make railroad travel safer, and since the many disastrous wrecks during the past two years, much has been said about general adoption of the “automatic block system;” for if this modern safety appliance had been in use on the railroads very many of the wrecks would surely have been avoided.

A bill requiring use of the “block system” is now before Congress, and there should be a united effort to have it pass at the present session.

This bill has been endorsed by the Interstate Commerce Commission, and was introduced by John J. Esch, M. C., who says that: “Owing to the expense which will be necessary to establish such block system the railroads are opposed to the same, claiming that they will voluntarily install such system as the necessities of traffic and their own finances will permit.”

Railroad officers admit that the automatic block system is the very best method of protecting trains; but since the terrible train wrecks in recent years, the railroad companies have made haste slowly in equipping their lines with this modern and well tried safety appliance.

Therefore it is urgent that Congress and the people use every proper means to induce the railroad companies to give better protection to the lives and property of the travelling public. Simply an urgent reso-

lution of Congress ought to be sufficient to accomplish this, without the usual penalty, for this kind of legislation is the more Christian way.

As Friends are much impressed with the "Sacredness of human life," we ought to take an active part in this important matter, and each one of us help in such way as we can.

For a long time, the writer has had this subject much at heart, and sincerely hopes that a remedy for many of the train wrecks will be found and applied in the near future. Congressman John J. Esch favors the idea of sending a petition to Congress (signed by people generally) advocating adoption of the block signal system. The petitions when signed should be sent in the very near future to John J. Esch, M. C., Washington, D. C.

This bill, a copy of which I am sending thee, will probably come before Congress in the very near future.

I am sure that Congressman John J. Esch would be glad to hear from thee, also to receive such help in the passage of this bill as Friends feel inclined to give.

Sincerely thy friend,

WM. B. SMITH.

189 GARDENA, LOS ANGELES, CAL.,  
Fourth Month 19, 1908.

RELIGION is the poetry of the heart; it is for every man the open door into the infinite. What his fellow-man requires of a teacher is that he escape from the common-place. And he is to do it, not so much by genius or by learning, as by enlargement and cleansing of his interior life, by the infiltration into it of the life of God. There is something pathetic beyond words in men's yearning for the Divine in the eagerness with which they recognize any trace of it in their teacher's speech and life. By a sure instinct they know the reality and its counterpart.

"Art thou Brother Francis of Assisi?" said a peasant once. "Yes." "Try, then, to be as good as all think thee to be, because many have great faith in thee, and therefore I admonish thee to be nothing less than people hope of thee." Yes, truly!

Here spoke the deepest heart of humanity, and so speaks it to-day. Our chief debt to our fellows is the obligation to be good, to live the highest life we know. A childlike, God-loving soul, that begins its life afresh every morning, whose history is that of a perpetual soaring, is the most refreshing, heart healing thing that exists. Life's chief treasure, its rarest product, its pearl of price is the saint's supernatural life. When humanity sees this plant growing in the wilderness it takes heart in its journeying, knowing it is not forsaken of God.

J. B.

"NOTHING is more calculated," said Charles Finney, "to make a sinner feel that religion is some mysterious thing that he cannot understand, than this mouthing, formal, lofty, style of speaking so generally employed in the pulpit."

HOLDING eccentric opinions about the truth does not change the truth. It only distorts the man.—Presbyterians.

A TESTIMONY CONCERNING OUR BELOVED FRIEND, ELIZABETH COGGESHALL.—1770-1851.

(Continued from page 356.)

During the brief period that intervened between her return, and again leaving her home and family in the service of Truth, among other labors we find this devoted sister visiting three men in prison, who were under sentence of death. Referring to this, she says she was "comforted in being with these deeply tried fellow-creatures, with the consoling hope that the King of kings, who sees their tears, and hears their prayers, and knows the agony of their spirits, will grant them a free pardon ere they are arraigned before the Judge of quick and dead;" and adds, "I hope the day will come, when for no crime whatever, life shall be taken; this prerogative is God's alone.

With the approbation of her Monthly Meeting she attended New England Yearly Meeting in 1816. During nearly six months of the following year, accompanied by her dear friend Ann Shipley, she was engaged in visiting the meetings constituting New York Yearly Meeting; travelling in this journey twenty-seven hundred and forty miles.

Four months of the year 1818 were occupied in visiting the Meetings composing New England Yearly Meeting. On returning from this visit, she says, "Though an unprofitable servant, being fully sensible that of myself I can do nothing that will redound to the glory of my Father in Heaven, yet good is the Lord my helper—I went forth weeping, poor and needy, having nothing; but the unslumbering Shepherd of Israel was, in infinite mercy, strength in weakness."

In 1819 she attended the Yearly Meetings of Baltimore and North Carolina, and the meetings belonging to them.

While thus engaged, she did not fail to advocate the cause of the slave, urging Friends "to examine how far we are clear of the blood of our fellow-creatures held in bondage, while in the daily practice of partaking of the produce of their labor."

In 1821 she visited in Gospel love the Yearly Meetings of Virginia, Ohio and Indiana, and most of the meetings composing them.

This arduous service occupied nearly nine months, during which it appears by her memoranda, that she experienced seasons of close conflict and great depression; but acknowledges, "In due time it pleased the Father of Mercies to hand the cup of consolation, when the language of Mary, in enumerating the blessings of the Most High, was sweetly brought to view—'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He hath regarded the low estate of His hand-maiden.'"

For more than six years after this, our dear friend remained at home, and even there her voice was seldom heard in a meeting for worship—which is adverted to in her Diary; and she repeatedly records a fear that she might perhaps have withheld more than was meet.

A friend having expressed an apprehension that she was yielding to discouragement,

she observed, "The Lord alone has a right to put forth His servants; and may I blessed will be done, if, at any future time the word of command should be, 'Gird thyself, and bind on thy sandals, cast thy garment about thee, and follow me.'—He who is wonderful in counsel, and excellent working, is able to remove all mountains, and make a way for me."

The importance of being well assured before breaking the silence of a meeting, seemed to have deeply impressed her mind. She remarks, "How very desirable it is, when you do apprehend ourselves called upon to tongue and utterance to the people, that you carefully eye our stepping stones, that you may clearly observe when we should cease as well as when to begin."

In 1830 she attended the Yearly Meeting of Baltimore, in company with our dear friends Jonathan and Hannah C. Backhouse of England, and accompanied them in visiting the families of Friends in Baltimore.

Between the years 1833 and 1837, she attended nearly all the meetings of Philadelphia Yearly Meeting; also the Yearly Meetings of New England, North Carolina, Ohio, Indiana and Baltimore; in the last three which she had the acceptable company of our esteemed friends, John Hancock and I wife.

In 1839, this devoted advocate of the precious cause of Truth, with the approbation of her friends, attended New England Yearly Meeting, and visited some of the Quarterly and other meetings within its limits, together with the families of Rhode Island Quarterly Meeting. For the latter service she was peculiarly qualified, being deeply impressed with its importance.

On this occasion, she speaks of it as "very serious engagement," and says, "I had to crave help of my Heavenly Father morning by morning, yea, on entering every house." "But the Great Head of the Church, who bringeth into resignation the whom He sends on His errands, by His love and mercy helpeth and supporteth."

The last religious service in which this beloved friend engaged, beyond the limits of her own Quarterly Meeting, was in 1824 when in the seventy-first year of her age. Four months of this year were occupied in visiting the Quarterly Meetings constituting the Yearly Meeting of New York, and the Half Yearly meeting of Canada. When about entering upon this service, she remarked that she felt as if it were an "evening sacrifice;"—"as if it might be the last, the kind her Heavenly Father would require of her." On returning home, she made the following entry in her Diary: "My desire is to offer with humble reverence, a tribute of thanksgiving and praise to the Father of all our sure mercies, who not on our part but His own, but goeth before them, and in infinite mercy condescendeth to be their reward: Blessed forever and forevermore be His holy and adorable name."

From this time our dear friend was permitted to remain mostly at home; but she was a very diligent attender of meetings both for worship and discipline, when her own and her husband's health would admit. She made such exertion to mingle with

tends on these solemn occasions; encouraging them, by example and precept, to the performance of this most reasonable duty.

When the infirmities of age disqualified her for active service in the Church; when he could no longer travel, or publicly labor in the cause to which her earlier energies, and so large a portion of her life had been freely devoted, she greatly enjoyed the visits of her friends. And when, with a Jew to her encouragement, allusion was made to her devotedness to the cause of her Redeemer, she replied, "I have been an unflattering servant; nothing belongeth to me. If I have done anything for the Truth, it is of the Lord; and to Him be all the praise."

(To be continued.)

### Thy Will.

"What is God's will?" The Psalmist has described it in describing God's work:

He forgiveth all thine iniquities;  
He healeth all thy diseases;  
He redeemeth thy life from destruction;  
He crowneth thee with loving-kindness and tender mercies.

This is the history of the world: Man sinning, God forgiving; man sick, God healing; man destroying himself God, rescuing him from his self-destruction; man raking in the muck-heap, God proffering him pardon, to pray. "Thy will be done," to pray that we may have some share in this work of forgiving, healing, saving, crowning. For this we ask for food and forgiveness and guidance and deliverance, that so God's kingdom may be the quicker come and his will be the better done.

To realize that there is a Divine Will at work in the world, that some men are thwarting it, and some are ignorant of it, and some are identifying themselves with it, to desire to be in the latter class, to pray "with our lips—"Thy will be done"—this is consecration. It gives moderation to our triumph in our victory because it is God's victory, not ours; it gives joyful resignation to our defeats, and disasters, because so we can make our defeats and disasters God's victory; and it gives always a courage which nothing can daunt, and a hope which nothing can quench.

"Not in dumb resignation

We lift our hands on high;  
Not like the nerveless fatalist,  
Content to do and die.

Our faith springs like the eagle

Who soars to meet the sun,  
And cries exulting unto Thee,  
'O Lord, Thy will be done!'"

—A Contributed Extract.

BEYOND the special remonstrances by word and example against his sins, there is or every wicked man a great protest of all the goodness in the world—pleading, rebuking, tempting him. To that protest every good deed of every man or woman makes its contribution. The housekeeper, the abuser, in his enforced obscurity, the clerk at his desk of routine, the sewing girl, the errand boy—not one of them can do its duty faithfully and not make duty easier or men everywhere.—PHILLIPS BROOKS.

By the street of By-and-by, one arrives at the house of Never.

### REST YONDER.

This is not my place of resting;

Mine's a city yet to come;

Onward to it I am hastening,

On, to my eternal home.

In it all is light and glory.

O'er it shames the nightless day;

Every trace of sin's sad story.

All the curse is passed away.

There the Lamb, our Shepherd, leads us

By the streams of life along.

And on the freshest pasture feeds us.

Turns our sighing into song.

Soon we'll pass this desert dreary.

Soon we'll bid farewell to pain;

Never more be sad or weary,

Never, never sin again.

[Verses often repeated by Nellie G. Crew, whose obituary appears in our present number.]

FOR "THE FRIEND,"

### In Earnest, Fervent, Living Prayer is Our Safety and Our Keeping.

The attitude of the prayerful soul before God is that of childlike trust and confidence by the assurance of a living faith begotten in us by the felt power and presence of Christ by his Spirit; drawing us near unto God as our Father in heaven, but still very near to us upon earth, in us and around us as our all here and for hereafter. Hence we have humble boldness and confidence in heart and mind to look up to God and call Him our Father by the Spirit which He hath given unto us.

We know that Christ died that we might live to the praise and glory of God by Him. He is that secret enlightening and quickening power of Divine grace in each of our hearts and minds that makes anew in accordance with the Father's will, and enables us to put up the prayer in spirit and in truth. "Thy kingdom come, Thy will be done on earth as it is done in heaven." The old leaven of unrighteousness is cast out and the leaven of Christ's Spirit takes its place, so that the desire is to be fed day by day with the Bread that cometh down from heaven. That Bread which is the true and rightful life of the world, and as dependent children we pray for his, God's keeping in all our ways, conscious as we are that our keeping is all of Him. It is our part to obey his secret voice in the heart, while not in anywise neglecting those precious records of Divine Truth, the Scriptures, gladly, too, accepting any help in mercy cast in our way to strengthen and encourage in the heavenward journey, having the assurance ever with us: He, our Father careth for us, and will withhold no good thing from those who are seeking to walk uprightly.

As a father pitieth his children, so the Lord pitieth them that fear and love Him, and sensible of our shortcomings in so many ways, we plead for pardon and forgiveness, and so learn the lesson from our Lord and Master to forgive as we hope to be forgiven. Thus the temper and spirit of our Master grows apace and gets the victory over everything that is out of harmony with the Divine mind and will, so that we can readily join in the prayer, Lead me not into temptation but deliver me from all evil, and in the glad acknowledgment that it is his kingdom, his

power, and to Him alone be all the glory forever and forever, Amen. A beautiful prayer, the outflow from a heaven-born nature.

The language of a letter written to me more than fifty years ago, by one long since deceased, comes before me, and I here transcribe a portion thereof, believing it may now be of service to others, my fellow-travellers, on the heavenward road: "It has seemed to me that the duty of earnest, fervent, living prayer is one which is too much left, to the shortening of our joy and the lessening of our strength. But beyond all or ought besides, the desire to be in our Heavenly Father's hands, to let none of that life in our own souls be deadened or chilled by removing that which shields from ought but the spiritual sight of others—silence, save when there is the explicit wish to allow feeling to take the form of language.

"And when the eye is single toward Him, and He hath made his own work good, He will not fail to give a place and post of labor in his church militant, even it may be largely of compassion toward the world lying in wickedness."

It has felt to me at this present time, there was a necessity for a closer walk and a nearer communion called for if there is to be a succession of standard bearers among us to hold aloft the banner of the cross through our Lord Jesus Christ, by a life answering to the Master's teaching and the fulfilling of his holy purposes in calling men *not* to the gaping upon the outward cross, very real and terrible as it was in the sufferings the Saviour endured for us, but in turning men to behold in themselves Christ's cross to slay and cast out the evil of our own nature, and the exemplification of the new nature that alone can work the works and the will of God.

I will give a further quotation from the letter already brought into view, believing it may be of service beyond the one to whom it was originally sent: "My desire is poured out for thee, that with myself thou may be willing to prove, to become and to be an example of what the Lord can do for those who unreservedly commit themselves and their all into his holy keeping. . . .

He is tender and careful of his own children. He will beautify the meek with salvation. The meek He will teach his way, and will gladden their hearts more than in the time that their wine and their oil increased, and it may be that while keeping them in a low place He will make them in the eyes of others resplendent objects of what his grace and his power and his love can do. And surely those who are willing to give up all other will be fed on earth with angel's food, joying and rejoicing in the acknowledgment that they lack for nothing and that no good thing hath failed them of all that the Lord their God hath promised them."

I will now close this, trusting it may be of lasting blessing to some who may read it and may help to lead into a path of more perfect devotedness to God by the power of our risen Saviour, Christ our Lord, so that they who read as he who hath written may be alike blessed of God in service by the abiding spirit of prayer in and from him who is the Alpha and Omega of our renewed nature in

life, in service, in humble waiting, and in rejoicing, and our everlasting portion.

To God, and the Word of His Grace, ever near, be given by us, and all the redeemed of God everywhere, ceaseless praise and adoration, which is his due by the one Blessed Spirit, now and forever. Amen.

CHARLES W. THOMSON.

4 MOUNT PLEASANT, Rothesay, Bute, Scotland,  
Fourth Month 30th, 1903.

For "THE FRIEND."

### Occupy—And Occupy Wholly.

It is in my heart to express appreciation to the contributors of THE FRIEND, yet well knowing "The Lord is the rewarder of the righteous." The timely, quickening message sent through that medium to the seeking mind, is, I believe, as a live coal from off his Altar:

"Occupy until I come" is a concern (expressed in the number for Fifth Month 9th) worthy of serious consideration by our young and younger members. Some years ago there was recorded in this paper the experience of an aged Friend, who had neglected the offers of Divine requiring until the call was no longer extended. Although leading a quiet Christian life, he felt during the years remorse and deep regret.

This has at times deeply impressed me, and I now recur to it with fear lest any of us should turn back from the offered grace of God. To those who have once tasted and known, is the penalty greatest.

We cannot choose our own way or give a partial surrender and be accepted. But it is by striving on to give up all into his hands, even until the serving of Christ shall be our first desire; and not to follow after the concerns of life to our own hurt and to the loss of the church. They that serve and stand for Christ truly feel the need of giving up self. Trials and provings come to all. The less of self and pride that remains in one leaves less ground for attacks of the enemy. Let us step aside from the enemy and wait for the sword of the Spirit to be used only at his bidding.

They that dwell in Christ can place no stumbling blocks in the way of others, or do ought to discourage them. R. W. HALL.  
PHILADELPHIA, Fifth Month 11th, 1908.

PHILLIPS BROOKS has put the resurrection lesson in these words: "You are called on to give up a luxury, and you do it. The little piece of comfortable living is quietly buried away underground. But that is not the last of it. The small indulgence which would have made your bodily life easier for a day or two, or a year or two, undergoes some strange alteration in its burial, and comes out a spiritual quality that blesses and enriches your soul for ever and ever. You surrender some ambition that had exercised a proud power over you, in whose train and shadow you had hoped to live with something of its glory cast on you. You send that down into its grave, and that too will not rest there. . . . You surrender a dear friend at the call of death, and out of his grave the real power of friendship rises stronger and more eternal into your life."

### TO EDWARD AND ELIZABETH GOVE.

[Valued ministers of the Society of Friends in New Hampshire. A Poem by Whittier on the fifty-fifth anniversary of their marriage. A portion of these verses, it is said, have never yet appeared in print.—E.O.]

1  
Full fifty years ago you took  
Each other's hands in meeting.  
No wedding guests by railroad came.  
No telegrams sent greeting.

2  
There in a plain, old-fashioned way  
Your common life beginning,  
While Edward cut the salt-marsh hay,  
Elizabeth was spinning.

3  
What years of toil and care were yours,  
What trials and what losses,  
It matters not, they only wear  
The crowns, who bear the crosses.

4  
And naught avails it now to tell  
The story of your trials;  
What ills from granted wishes grew,  
What blessings from denials.

5  
Suffice it that by thorny ways  
You reached the heights of duty,  
That the sharp chisel of the Lord,  
Shaped out your spiritual beauty.

6  
And thus you gained a clearer sense  
Of human lack and failing;  
That truer made your warning words,  
Your counsels more availing.

7  
How sweet and calm the face of age  
Looks from the Quaker bonnet;  
The gray head matches well the drab,  
Of the broad brim upon it!

8  
While all around you, old and young,  
Obey the tyrant fashions,  
Your Christian freedom feels for all  
Her abject slaves, companions.

9  
And using still without abuse,  
The gifts of God so ample,  
Against the folly of the times  
You set your wise example.

10  
You saw the world run railroad speed,  
And show with show competing,  
And in your plain old one horse shay  
Jogged off to mill and meeting!

11  
And while the rival sects their claims  
Urged round you fast and faster,  
You wrought in patient quietude  
The service of the Master.

12  
You heard more clear the still small, voice  
As outward sounds grew louder;  
Unmixed you kept your simple faith,  
And made no spiritual chowder.

13  
You had your hours of doubt and fear  
In common with all living;  
You erred, you failed, you felt each day  
The need of God's forgiving!

14  
Still tenderly and graciously  
A Father's hand was leading;  
And all the while your utmost need  
His mercy was exceeding.

15  
Now in that peaceful trust which knows  
Nor fear, nor vain desire,  
You wait the voice the prophet heard  
Which bade him come up higher!

16  
More than this fading world of time  
The world that watches o'er you;  
And few the living friends compared  
With dear ones gone before you.

17  
Where are the Church's fathers now?  
And where its nursing mothers?  
The places that the worthies held  
To-day are filled by others.

18  
Yet tender memory sees them still  
The gallery seats possessing,  
And mingling with the living, bow  
Their reverent heads in blessing.

19  
Oh! may the faith which strengthened them  
Your human spirits strengthen,  
As silently and solemnly  
The evening shadows lengthen.

20  
And, when, as comes it must to all,  
To you the call is given,  
Wide may the gates of pearl unfold  
To welcome you to heaven.

JOHN G. WHITTIER

Eighth Month 29th, 1872.

### Sleeping in Meeting.

Perhaps there is no one thing which produces a more deadening influence and a peaciness in the meetings of Friends, than to see the members sleeping and nodding as if that was their vocation. Not on is the effect of this sad condition visible on the part of those who indulge in it, but indeed there are evidences which convince us that its contagious allurements are harmful to the community also. How can we expect to receive strength or nourishment for our souls when we subvert them from the gratification of our carnal inclination thereby developing our weakness? Is not this the opposite from what we assemble for? Do we all receive that spiritual food and strength which alone can be obtained by patiently waiting upon the Lord, who we are thus overcome in our weakness—overcome with drowsiness—so that our minds are not on Him, and our hearts far from Him, even indulging in those carnal gratifications for which we have assembled that we might receive strength to overcome? From the fact that the same individuals are found, time after time, giving way to this temptation—this weakening propensity we may suppose that the life in them is low. And can we but conclude that they do not seek aright to be found of God, by taking of that bread and water of life, which alone they should congregate to partake on such occasions? Oh! that all might be awakened to a realization of the necessity of ever being on the watch in this particular that the Life may not depart from them but be with them and enable them to labor in the Lord's vineyard to his praise, honor and glory, and be partakers of that sustenance which alone can nourish up the soul unto everlasting life.—E. L., in *Western Friend*, 1882.



## OUR YOUNGER FRIENDS.

"God bless our school!  
Teach us the word of truth to know;  
Teach us in Christian strength to grow;  
Teach us to serve thee here below:  
God bless our school!"

A CHILD is all the time learning lessons. That is the business of children. That is why they go to school and that is why they have teachers. But lessons are not only taught in the schoolhouse; they are taught at home, in the house—lessons that father and mother and brother and sister teach you. That is the truth, and it is a truth that everybody has recognized not only for one year but for hundreds of years. And we learn a great many lessons with no teacher except the things that God has made. And, finally, the way God teaches us is by the things that he has made, and how many things there are! Look at everything about you and ask who made them. You see a house; who made that house? Man did. Who made the boards of the house? They were made by man with his circular saw. Who made the nails? Man made the nails. Who saw, who grew the tree? Man did not. Who put the iron in the earth? Man did it. Who gave man skill and endowment so that he had sense enough to cut the trees down and saw them into boards, and dig it the iron and fashion it into nails? Who gave man this sense?—S. S. Advocate.

THE WORDS OF A BOY.—Patrick A. Collins, mayor of Boston for a number of years, believes that a boy's word is worth ten to one. One time complaint was made to him that a saloon was located too near to a certain public school. The politicians and others interested in keeping the place open, urged him not to interfere with the sort. The school authorities desired it closed or removed.

After the mayor had listened to arguments on both sides, he said: "Well, I'm going to let the boys of the school tell me what they think of the place. Send me," he said to the principal, "half a dozen of your tightest boys. I'll listen to them."

The next day, half a dozen of the boys, ranging from ten to fifteen years of age, called on the mayor. Each boy gave some reason why he believed the saloon ought to be taken away, until it came to the last one, a youngster of twelve. He looked the mayor squarely in the eye, and gave his reason:

"My school gives me a chance to be the mayor of Boston some day; the saloon can't. I think we boys ought to have all the show we can get to be mayor. That's all I know about it."

The mayor threw himself back in his chair and laughed heartily; then, straightening up, he said to the last spokesman: "My boy, you have said more than did all the politicians and the teachers. You shall have the show to be mayor. That saloon will have to quit business at once."

The boys gave the mayor a hearty cheer and marched out of his office. They had

conquered, and were consequently happy and triumphant.—*Congregational Work.*

ABOUT OLIVES.—When you eat olives do you ever wonder where they grow, and how? Those that we eat come probably from Italy or Spain, where there are large groves of trees. These olive groves are very old; for the trees grow slowly, and do not bear fruit for many years after they are planted. Before the olives are ripe they look like little green plums; but as they ripen they grow paler and then dark again until, when ripe, they are almost black. In Palestine, where so many of the stories told in the Bible happened, the people care more for their olive trees than for the others. They eat and sell the fruit, and make beautiful ornaments from the wood which is very hard and lasts a long time.

One of the earliest trees mentioned in the Bible is the olive tree, for we read in the eighth chapter of Genesis that when the dove which Noah had sent forth from the ark returned, she brought in her mouth an olive leaf, which showed that the waters were drying off the face of the earth. Ever since that time the olive has always been a sign of peace.

The olive tree is highly prized for its fruit, which, I suppose, you have all seen. Olives are a favorite dish on many tables, and doubtless some of our little readers have already learned to like them.

From olives an oil is made which is very widely used. In order to make this oil the olives are thrown into a stone mill. Here the olives are crushed to a pulp beneath the heavy wheel which is turned by hand. The pulp is afterward put into a press and squeezed until all the oil has been pressed out of it. A full sized olive tree is said to produce fifty pounds of oil.

Olive trees are found all over Palestine and in other parts of the world where the climate is warm. Just outside the city of Jerusalem is a mountain called the Mount of Olives. Once this mountain was covered with olive trees, but now there are only a few old trees left. This spot is a very sacred one, for it was here our Saviour walked and talked with his disciples, as he went backward and forward between Jerusalem, and the home at Bethany, where Lazarus lived with his sisters Mary and Martha.

It was also from the Mount of Olives that Jesus beheld the city of Jerusalem and wept over it, as he thought of the destruction that should come to the people because of their unbelief and hardness of heart.—*Apples of Gold.*

BRAINS AND ENERGY.—Twin boys were born on a farm on the Kennebec. They did the chores and attended the local schools till they were fourteen years old, never dreaming of any life but that of country farmers.

One day a teacher had a fifteen-minute talk with the lads after school and put into their heads the idea of studying Latin and going to college. That suggestion set them on fire with ambition. The next day they started Latin. Though they had to leave the country academy that winter to chop a year's supply of wood, while chopping, they

declined the nouns, conjugated the verbs and read the Latin reader from start to "finis." One of them says that fifteen-minute talk "took us from the farm, sent us through college and made me an educator for thirty years; four years as an instructor at Haverford College, four years at an English and classical academy which my brother and I started in Philadelphia to fit boys for college; two years at the head of a large boarding school established close to my old home, and nineteen years as principal and superintendent of a semi-collegiate school at Providence."

The twins, who were Quakers, were not only exceptionally successful teachers, but by rare business sagacity forty years ago they bought a picturesque tract of land on the crest of the Shawangunk Mountains and made it one of the most superb summer resorts in America. One of the twins, ALFRED SMILEY, of Minnewaska, has departed this life, but the other, ALBERT K. SMILEY, still reigns at Lake Mohonk, rich in years and in honors, a friend of peace, and one of the most zealous of American philanthropists.—*Christian Advocate.*

## Daily Living Bread and Deliverance From Evil.

And this further is given me to say to every particular person, to whom this writing shall come. Whatever is thy condition, wait in the Light which lets thee see it,—there is thy counsel and thy strength to be received, to stay thee and to recover thee. Art thou tempted to sin? Abide in that which lets thee see it, that there thou mayst come to feed on the right body and not on the temptation; for if thou mindest the temptation it will overcome thee; but in the Light is salvation. Or having sinned, art thou tempted to despair, or to destroy thyself? Mind not the temptation, for it is death that sin has brought forth; feed not on it, nor mind it, lest thou eat condemnation, for it is the wrong body.

The Body of Christ is felt in the Light, in which is Life from death, Grace and Truth to feed on, which will overcome for thee, being followed; but if thou follow the temptation, fear and condemnation will swallow thee up. If there appear to thee, voices, visions and revelations, feed not thereon, but abide in the Light and feel the Body of Christ, and there wilt thou receive faith and power to judge of every appearance and spirit, the good to hold fast and obey, and the false to resist. Art thou in darkness? Mind it not, for if thou dost, it will fill thee more; but stand still and act not, and wait in patience till Light arise out of darkness to lead thee. Art thou wounded in conscience? Feed not there, but abide in the Light, which leads to the Grace and Truth, which teaches to deny and put off the weight, and removes the cause, and brings saving health to light; yea, this I say to thee in the name of Jesus Christ, that though thou hast made thy grave as deep as the nethermost hell, or were thy afflictions as great as Job's, and thy darkness as the depth of the sea, yet if thou wilt not run to vain helps, as I have done, but stay upon the Lord, till He give thee light by his Word (who commands light to shine out of darkness), thence will He bring thee forth,

and his eye shall guide thee, and thou shalt praise his Name, as I do this day, Glory forevermore! And this Word is nigh thee which must give thee light, though darkness comprehends it not.

And hast thou gifts, revelations, knowledge, wisdom, or whatever thou canst read in the Scriptures of truth, and dost not abide in the Light and feed on the Body of Christ, whence the gifts spring, but feest on the gift, thou mayest be up for a while in thy own sight, but certainly thou wilt wither and die to God, and darkness will come upon thee, and thy food will turn to thy condemnation in the sight of God.

This I have learned in the deeps, and in secret when I was alone, and now declare openly in the day of my mercy—Glory to the Highest forevermore, who hath thus far set me free to praise his righteousness and his mercy—and to the eternal, invisible, pure God over all, be fear, obedience, and glory evermore, Amen.—*From a paper written by JAMES NAYLER, in the year 1659.*

### Science and Industry.

**PALM-LEAF BOOKS.**—A remarkable literary curiosity recently acquired by the Library of Congress is a set of books printed, or rather inscribed, on palm leaves. It comprises ninety-eight volumes, and is a complete copy of the Buddhist Scriptures, executed in Burmese text.

At first glance it might be thought that palm leaves would not afford a very serviceable substitute for paper in the making of books. But it should be understood that the leaves employed for the purpose are of enormous size, a dozen feet in length, perhaps, and that only certain parts are utilized. These parts are cut from between the ribs, each of them forming a neat parallelogram two feet in length and three inches in width. Each such parallelogram is a page of the volume that is to be.

Only leaves in the second year of their growth are used, because, if too young, the material would not have the requisite toughness, and if too old it would be dry and brittle. But the leaf-slices of proper age, when duly curled, will not only last for hundreds of years, but also will retain their flexibility is a point of obvious importance, inasmuch as a palm-leaf book whose leaves were brittle would soon fall to pieces, and to handle it without injuring it would be almost impossible.

When the leaf-slices have been prepared in the way described, the Burmese scholar takes in his hand a very sharp stylus of steel, and with it proceeds to write, his instrument, as he does so, penetrating through the outer coat of the leaf. It is script as dainty and beautiful as any that ever mediæval monks knew how to make, but quite peculiar in its appearance, every one of the letters being a modification of a circle. So fine is the writing, and in lines so close together, that quite a lot of it will go upon a single page.

To complete his work, the painstaking scribe takes a mixture of oil and lamp-black, and with it rubs the writing, exactly as an engraver on steel or copper would

treat a plate. Then he wipes it off, and what remains in the inscribed lines renders them plainly visible to the eye. Several hundred such pages, all of them of exactly the same size, go together to form the volume, which is bound by placing the bunch of leaf-slices between two long and narrow pieces of plank and tying them securely. Sometimes the edges of the pages are gilded.

**THE GOLD PLACERS OF PARTS OF SEWARD PENINSULA, ALASKA.**—No more striking example of the rapid industrial changes that may be wrought in an isolated province by the exploitation of rich gold placers could be cited than that which is afforded by the history of the large peninsula thrust out from the northwestern coast of Alaska, dividing the Bering Sea from the Polar Sea.

In a report (Bulletin No. 328) soon to be issued by the United States Geological Survey, Alfred H. Brooks, in charge of the division of Alaskan mineral resources, says:

"A decade ago Seward Peninsula was little more than a barren waste, unpeopled except for a few hundred Eskimos and a score of white men; now it is the scene of intense commercial activity, supporting a permanent population of 3000 or 4000 people, which in summer is more than doubled. Then the igloo of the Eskimos and a mission were the only permanent habitations; now a well-built town with all the adjuncts of civilization looks out on Bering Sea, and a dozen smaller settlements are scattered through the peninsula. This region, which then produced only a few furs, now increases the wealth of the world annually by nearly \$8,000,000. A decade ago the only communication with the civilized world was through the annual visit of the Arctic whaling fleet and the revenue cutter; now a score of ocean liners ply between Nome and Puget Sound during the summer months and even in winter a weekly mail service is maintained by dog teams. Moreover, military telegraph lines, cables, and wireless systems, and a private telephone system keep all parts of the peninsula in close touch with the outer world. Railways connecting some of the inland mining centers with tide water traverse regions which a few years ago were almost unknown to white men. This industrial improvement is the result of the discovery and exploitation of the gold deposits."

**SUN POWER.**—There is one source to which all minds revert when this question is mentioned, a source most promising and yet one which has so far eluded the investigator. The sun on a clear day delivers upon each square yard of the earth's surface the equivalent of approximately two horse-power of mechanical energy working continuously. If even a fraction of this power could be transformed into mechanical or electrical energy and stored, it would do the world's work. Here is power delivered at our very doors without cost. How to store the energy so generously furnished, and keep it on tap for future use, is the problem. That the next half century will see some solution

thereof, either chemical or otherwise, seems likely.—*Atlantic.*

**QUAINT JAPANESE CUSTOMS.**—Written from Japan, an American says: "You must come here to appreciate some of the quaint customs and usages which contact with other people has not yet driven out. To re- about them gives you only a poor idea. For instance, did you ever know what an important thing a piece of string is here? children, workmen, idlers, servants, all carry pieces of string for use in case of emergency. With us the emergency would arise only when a parcel had to be done up, but the Jap uses his pieces of string as a first aid to the injured, to repair a rent in his clothing, to fix a broken-down jinrikisha, mend tools, to take measurements, and, in fact, the string is his universal tool chest. The queerest use to which it is put, according to my way of thinking, is when a police officer arrests a man, ties a bit of string about the arrested man's wrist and then leads him by the loose end of the thin hempen fetter to the lockup. You ask: 'Why doesn't the Jap crook break the string and find a gateway?' He could, but he would not. That where his respect for the law comes in, at the bit of string holds the man as secure as though he were manacled by our own humane chilled steel, nickel-plated and snatched metal."

**SOME BIRDS I'VE MET.**—Some years ago I was invited by some gentlemen in Crisfield, Md., to go gunning on the great salt marsh which lie along the Tangier and Pokemo Sounds.

I was given a gun, a game bag and some ammunition and we started for a day's sport. I was soon separated from my companions and strolled leisurely along the shore enjoying the music of the waves, the smell of the grasses, the bracing salt air and the great stretch of blue water under a cloudless sky, when a beautiful bird lit on the shore near me.

Its breast was snowy white, it had a jet black ring around its neck, and its wings and back were delicately marked and shaded. It ran along the shore and uttered its lovely musical note, and I tried to repeat it. I stopped, looked back at me, and called again and I answered, and followed after, admiring its beauty and gracefulness.

I had a gun in my hand, but no more idea of killing that beautiful creature than I had of shooting myself; it was too lovely to destroy.

After a while it flew away to join its companions and I went home with an empty game bag, a clear conscience, and a pleasant memory of the beautiful bird that had talked to me on the marsh.

I was visiting in Harford County, Md., few summers ago, and one morning, while sitting on the back porch, I saw a rain cloud light on the garden fence not twenty feet from me.

I was very much surprised, as I had always heard it was a very shy bird, and I habit was to keep in lonely places, so it was seldom seen.

I had occasionally heard its mournful

ote from the deep woods, and had been assured that it was a sign of rain, as it was never heard only just before a shower, and that was why it was called the rain crow. All these traditions received a rude shock when I saw it on the garden fence about nine o'clock in the morning.

The breast was a delicate yellow, and the neck wings and tail a yellowish brown, and every movement was grace itself.

After resting a moment it flew down among the tomato vines, and soon reappeared with a large brown caterpillar covered with sharp stiff bristles or spines that ting and burned as fire when you touch them.

He first killed it by crushing its head, then its neck, and went on gradually down to the bill, biting every part and breaking off all the stiff bristles, cleaning it perfectly before swallowing it. When he flew away I went to the fence and examined the small brown spines that were still enough to break.

Not being an ornithologist I cannot give the correct name of this bird, but when I related this incident to one who professed to know, he told me the rain crow was the tickoo.

Last summer I was visiting near Delta, Va., where they have the rural free postal delivery service.

A small iron box is placed at the gate of farm or at the crossroads, and all mail matter is put in it for the postman, who takes it away when it comes, and leaves any may have for the family.

In the letter-box near the home of the — McCurdy, a little wren decided to build her nest, so she began by carrying in twigs of grass through the aperture for putting the letters.

At first the ladies did not want her there, they threw out all her material, but they calculated without their wren, for when little wren makes up her mind to build in certain place, your patience must stretch out spring to autumn to stop her.

So every time they threw them out she hurried them all back, until at last her patient persistence won their sympathy and he was allowed to proceed without further interference. She built her nest and raised her young in that letter-box, though she was disturbed every day.

When any one raised the lid to take out letters she would fly away, but return as soon as they had gone. She raised two broods there during the spring and summer, and sometimes when the postman took at the letters there would be five little birds sitting in a row.

When I was there in August she was still peeping around the letter-box, going in and out, apparently unable to leave the old nest on which her birdlings had flown.—JOHN L. HOLMES.—*The Church Standard.*

It is God's *Free Grace* that remits and lots out sin; of which the death of Christ and his sacrificing Himself was a most certain declaration and confirmation. This is not for the pacifying of God, but of men's conscience as to past sin.—WILLIAM PENN.

He who blesses most is best.

### The Great Paymaster.

An aid of the Czar Alexander who had been long and faithfully devoted to the emperor's service, found one day, on a careful examination of his assets and liabilities, that he was hopelessly bankrupt. The revelation was astounding to him. The bills were gathered up and laid on the table, and a clear list of the liabilities drawn up and read over and over again. After turning the matter carefully in his mind, he wrote down on his paper this pertinent question:

"*Who is to pay all these?*"

The question was repeatedly read, but no fitting answer could be conjured up. Meantime the aid fell asleep at his desk, with the schedule and its interrogatory at the bottom lying before him.

The Czar happened to pass through the room and seeing the papers lying before the sleeping aid, drew near and read the catalogue of indebtedness and the question appended. Without disturbing the repose of the faithful aid, he took the pen and wrote as the fitting reply to the question, "I, Alexander;" then quietly retired. How great was the man's surprise, on awakening, to find that the master of whom he had been most afraid had become his squirey.

The Czar's servant may fitly represent fallen man. He is hopelessly indebted. The long, black catalogue of sin is drawn out before him in the light of the Divine Spirit. The revelation is terrible. How can such a guilty soul meet its God? As he surveys it the record grows darker. He agonizes under the sense of guilt and exposure, as he finds the wrath of God revealed against all ungodliness and unrighteousness of men. Bitter things are written against himself. As he surveys the list of liabilities he cries, "*Who is to pay all these?*"

But there is another side to the matter. Ours is a God of infinite compassion and love as well as of exact justice. He "so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." The Czar remembered the aid for his faithful service; but God commendeth his love toward us, in that while we were yet sinners Christ died for us." And this blessed Lord who was given for us, gave also himself to secure our redemption. "Herein is love, not that we loved Him but that He loved us and gave himself for us." While we were yet asleep in our sins and in our alienation from God, this great daysman passed by, and finding our perplexity on account of the black register, wrote down at the foot of it in great capitals: "I, even I am He that blottest out thy transgressions for mine own sake, and will not remember thy sins." Such is our great pay-master.

"Lord, I believe we sinners more than sands upon the ocean shore  
Thou hast for all a ransom paid  
For all a full atonement made."

—*The Christian.*

God always proceeds orderly; to everything there is a season and a time; he never sends an unseasonable trouble, nor an unsuitable mercy; trials and comforts are always on his part, well timed.

Do not conclude the Lord is not with you, because things go very contrary, and he does not appear for you; he was in the ship notwithstanding the storm, and the disciples thought of perishing.

### Bodies Bearing the Name of Friends.

The closing exercises of Corinth Academy were given on Fourth Month 20th and 30th, and Fifth Month 1st.

On the evening of Fourth Month 30th the main feature of the program was an oratorical contest. F. F. Roberson presented the medal to Robt. W. Winborne, Jr., Roanoke, Virginia, the successful candidate.

The literary societies of Corinth Academy gave a joint entertainment on Fourth Month 30th.

The commencement exercises proper took place on Fifth Month 1st. The Guilford College scholarship was awarded to Julia A. Raiford. The principal, Edgar T. Snipes, stated that several material improvements had been made during the year and announced that over two hundred books and periodicals had been added to the library.

Miles White, Jr., and Dr. Caswell Grave, Baltimore, Md., and J. Peter Holland, Franklin, Va., each addressed the audience. Mary Mendenhall Healy, North Carolina, delivered the Commencement address.

EDGAR T. SNIPES.

### Gathered Notes.

THE COLOR OF RELIGION.—But it should not be imagined that gorgeous color or magnificent architecture or pealing organs are themselves any part of religion, any more than polychrome hoods and sashes are any part of education. John B. Gough sat with the dignitaries on a college commencement stage, and did not understand a word of the salutorian's Latin until he came to the word "*ignoramus*." "That's me!" said he. The colored glory is as distinguished on the shoulders of an ignoramus as on those of a university don; and an ecclesiastic or altar boy is not a whit sanctified by his outer decorations. He must quite divorce himself of them when he comes to St. Peter's gate, and must enter in as plain as a Quaker. *Color makes more show on earth than it does in heaven.—The Independent.*

LAST year New York city spent \$33,000,000 in its public schools, Chicago, \$27,000,000, Boston more than \$10,000,000; Philadelphia, a little more than \$6,000,000. The third city of the United States in population, Philadelphia, stood thirty-fourth in per capita expenditure on the schools.

*The Mexican Herald* contains the following dispatch: "Guanajuato, Dec. 27.—The city of Guanajuato has heretofore been considered a health resort; and it is known that persons over 100 years old are not rare in this camp. One old woman, named Juana Huachinango, is 112 years old, and there is an old man here named Ricardo Obatas who is 108 years old. Both of these Mexicans are very active. The woman may be seen sewing every day, and the old man has acquired a third set of teeth." This seems to fully endorse the selection of Guanajuato for the marvellously successful hospital which has been so long under the management of Dr. Salmans.

THE MAGDALEN SOCIETY, of Philadelphia, 213 N. 21st Street.—Founded 1800—at a public meeting held in Friends' School House, of which Bishop William White, first President of the Society, was Chairman.—For the care and protection of girls and young women who have gone astray.

The Society appeals for assistance to carry on the work for which it was organized more than one hundred years ago.

Its income from investments is not sufficient to meet the expenses of the Home, and we ask our friends to aid us in our efforts to reclaim those who have been misled, whom it is our endeavor, by christian influences, to help forward in the way of right living.

Any contribution one may make will be welcome and can be sent as a subscription, or donation.

EDWARD BETTLE, JR., Treasurer

514 Walnut Street.

DOUKHORB NOTES.—Seventy-five Doukhobors arrived at Yorkton in Saskatchewan, Fourth Month, 29th, in charge of Inspector Simsen of prisons depart-

ment of Toronto. They were persuaded to board the cars, only on the assurance that they were being taken to a warmer climate. A hurried meeting of the town council and board of trade was called, and the following telegram sent to Premier Scott and other heads of government at Regina:—Seventy-one undesirable, more or less insane, and practically destitute, aliens, several of them nude, who are not and never were citizens of Yorkton, Ontario, were last night from Fort William in charge of a high official of the Ontario government. The town of Yorkton disavows responsibility and asks the government of Saskatchewan to take the necessary action."

While awaiting a disposal of the case between the two jurisdictions, the drunkards were still in the cars and were being fed on peanuts and apples.

### Westtown Notes.

Present Day Ornithologists and their Work." was the subject of George S. Morris's paper before the Alumni National History meeting on Sixth-day evening of last week. The next morning a quite successful bird walk was taken under the leadership of George S. Morris and Louis M. Jacob.

Anna Elizabeth Comfort read to the group on First-day evening a record of the Carolinian, Stephen and William B. Harvey read to the boys the account of the life of Joseph S. Elkinton recently prepared for the proposed biographical publication.

George M. Comfort, George Abbott, Joel Cadbury, Samuel C. Moore, Mary L. Moore, Ann Elizabeth Comfort, Anna K. Cadbury, Sarah S. Carter, Susanna S. Kite and Mary Anna Forsyth constituted the Visiting Committee at the school last First and Second-days.

Joseph Elkinton was present at the Fifth-day morning meeting last week and spoke acceptably.

### SUMMARY OF EVENTS.

UNITED STATES.—A conference has lately been held in Washington, lasting three days, between President Roosevelt and the Governors of the states which he had invited to meet with him, and consider the measures which should be taken to preserve for future generations the material and natural resources of the United States. The Governors of forty-four States, Civil Engineers, Foresters, Geologists, and other prominent persons, were present. In an address to the conference the President said: "The wise use of all of our natural resources, which are our national resources as well, is the great material question before me. I have asked you to come together now because the enormous consumption of these resources and the threat of imminent exhaustion of some of them due to reckless and wasteful use, once more calls for common effort, common action. Since the days when the Constitution was adopted, steam and electricity have revolutionized the industrial world. Nowhere has the revolution been so great as in our own country. In a word, we have thoughtlessly, and to a large degree unnecessarily, diminished the resources upon which not only our prosperity but the prosperity of our children must always depend. We have become great because we have lavished upon our resources. But the time has come to inquire seriously what will happen when our forests are gone, when the coal, the iron, the oil and the gas are exhausted, when the soils still further shall have been impoverished and washed into the streams, polluting the rivers, denuding the fields and obstructing navigation." The President then turned upon a declaration of principles in which they "command the whole forethought of the President in sounding the note of warning as to the waste and exhaustion of the natural resources of the country, and signify our high appreciation of his action in sounding this conference to consider the same and to seek remedies through the cooperation of the nation and the States." After conference ended, the Governors present took steps to call another meeting to be held next year in another place, for the consideration of various subjects affecting the general welfare of the country. It is suggested a permanent organization of such officials to be effected.

A decision has been given by the Supreme Court of Pennsylvania, affirming the constitutionality of the State health laws forbidding the pollution of rivers by sewage matters. The case was argued by the State Commissioner of Health, Samuel G. Dixon, the State Secretary of Health, and the State Attorney General, now taking legal measures against its intention opponents who are allowing sewage to contaminate the streams.

The trial of persons involved in the Capitol conspiracy cases has been resumed at Harrisburg.

The Senate has passed without amendment the House bill restoring the motto, "In God We Trust," on coins of the United States.

The H. J. Coke Co., has issued orders providing for the dismissal of miners who become so intoxicated while off duty that they are incapacitated for work the following day. The company has also notified its employes that it will not employ miners who drink either on or off duty. The company stated that the use of intoxicants among miners, particularly the foreign element, has been so pronounced in recent years that they cannot afford longer to take chances with intoxicated men or men who have been intoxicated the previous day. Many accidents, it is believed, have been caused by intoxicated miners. The order is to be particularly stringent at this time. President Roosevelt is taking up with the Governors of all States and with such men as J. J. Hill, Andrew Carnegie and other men familiar with mine disasters, the fearful annual waste of life in coal mines.

The Penitentiary Commission and Peace Conference met in this city on the 16th, 18th and 19th insts. Its primary object is to further the cause of international arbitration and to pave the way, by the creation of an intelligent public opinion, for the final banishment of war from the earth. The names of nearly 900 representatives of the various State, city, county, agricultural and religious societies were received, and the conference brought together a representative group of Pennsylvanians, and eminent men and women from all parts of the country, with some men from foreign shores, giving the work an international scope and effect.

President Garfield, a former member of President Garfield's Cabinet, in commenting before the General Executive Committee of the Conference upon the subjects which should engage its attention said: "The conference, should further disapprove the attitude which obtains in the National Government, administrative and legislative, as exemplified in the acquisition of two new battleships and the urgently expressed desire for two more. The Congress just adjourning has wasted \$400,000,000 on wholly unnecessary war preparations."

A recent dispatch from Boston says: "In asking the Massachusetts Legislature for an appropriation of \$300,000 for a warfare against the gypsy and brown tail moths, Archie H. Kirkland, State superintendent for the suppression of insect pests, says that more than 30,000 beetles, flies and midges, which prey on these insects, have been lost from the experiment station at Melrose Highlands in the last week. The 20,000 moths will be ready for liberation within a few days. Scientists say there is every reason to believe that in time these parasites will accomplish the practical suppression of the gypsy moth in the United States, as they have in Europe." This action is part of a campaign by the United States Department of Agriculture and the state authorities against destructive moths. It represents the latest and most scientific method of dealing with a pest which has cost many hundreds of thousands of dollars in New England alone in the last decade.

It is said that the reforesting of the Adirondack preserves will be carried on this year on an elaborate scale according to Commissioner Whipple, who announces that the state has purchased 950,000 seedling trees from Germany. They include 500,000 three year old trees, and 450,000 one year old. The 600,000 state has already had, trees, totaling 1,000,000, and the total planting this year of 1,100,000 seedling trees as many as ever were planted before in this state in any one year.

FOREIGN.—In Germany the overhead system of trolley cars is in successful operation. The cars are suspended from an overhead rail by which method collision with other vehicles and the need of a wide roadway are avoided.

At Vienna the 60th anniversary of the reign of the Emperor Francis Joseph has lately been celebrated. The Emperor William of Germany and many rulers of German States took part.

A recent dispatch says: "Ten thousand lives were lost in a tidal wave sweeping down the Yangtze-Kiang River, at Hankow. A tidal wave or 'bore' swept down the river, overturning junks, sampans and small craft and wrecking several large river steamers."

### NOTICES.

WESTTOWN BOARDING SCHOOL.—The new school year opens Ninth Month 8th, 1908. Application should be made to one of by desiring their children to be admitted at that time.

Wm. F. WICKERSHAM, Principal.

Westtown, Pa.

WANTED.—Employment on a farm for a bright boy fifteen. For further information apply to

RACHEL C. REVUE,  
451 N. Marshall St., Phila.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Frier intending to enter pupils for the term beginning Nirm Month 21st, 1908, should make application immediate to

J. HENRY BARTLEY, Supt.

WESTTOWN BOARDING SCHOOL.—The stage v meet trains leaving Broad Street Station, Philadelphia, at 6.40, 8.00 A. M., 2.50 and 4.32 P. M., other times will be met when requested; stage fare fifteen cents after 7 P. M., twenty-five cents each way. To read the school by telegraph, wire West Chester, Bell phone 114A.

Wm. B. HARVEY, Superintendent.

DIED.—At his residence in Lynn, Mass., on the fourth of Fourth Month, 1908, WILLIAM OLIVER NEWBURY.

In the passing of our beloved friend (says a Memoir adopted by Salem Monthly Meeting, Mass.) we feel that as a religious body we have sustained a severe loss which will not cease to be felt while the congregation is on the scene of action. Nor is it confined to one monthly meeting, for his name is familiar to every Friend's household in New England, as well in more remote localities.

Born and reared in the Society of Friends, his conviction of the correctness of its principles and practice grew with the passing years, and his loyalty to it amounted almost to a passion, inasmuch that he was wont say; "I have no excuse for Quakerism, I have no apology to make for being a Quaker." Conservative in ideas, he was slow to adopt new methods, but once they became established his sense of loyalty led him to accept the situation without murmuring or complaint. Strong in his convictions and frank in his convictions, he was sweetly submissive when other counsels prevailed.

During one-half or more of his life of nearly five score years he had been an acknowledged minister of the Society of Friends, and his gifts were appreciated by the frequency or the length of it exercised was not large. But his strong sense of the sacredness of the calling would not allow him to loy the standard. His public communications were in a tone of encouragement, comfort, hopefulness, and love. He was, however, in his private life, a man of deep reverence and were nowhere more fully appreciated by the bedside of the sick and in the homes of the aged and afflicted. He had a precious gift in visiting a comforting old people and in the Home for Aged Women, with which he was identified for many years, was always a favored and successful visitor.

He served the church in many capacities, being many years Clerk of the Yearly Meeting, a position which he brought dignity and ability.

He was of a cheerful and amiable disposition, domestic in his tastes, social among his friends, hospitable in his home, and generous in the grace which he made our friend loved and lovable, we would not say that all were from the Giver of every good and perfect gift.

Our human hearts are gladdened in sorrow, but und the weight of it there is a glad strain of thanksgiving to the Giver of all mercies, for his life has been lived in our midst, and that when the time for his departure came he was ministered to by the loving hands of his own children and that even his physicians were of his near kindred. When the gentle touch of the Master came, he followed quietly, peacefully, painlessly into the great beyond. The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

—, at her home in Pasadena, California, on the twenty-first of Fourth Month, NELLIE G. CREW, daughter of Thomas and Peninah Crew, in her thirty-third year. Although a great sufferer she bore her illness with patience. She said she hoped it might not be too late. She enjoyed having the Holy Scriptures read to her and would often repeat portions; the 41st chapter of Isaiah, the 10th verse, was a favorite. She said at one time that she did not know of anything more that she could do and she might go to sleep and wake up in heaven, which seemed to be the wisest thing to do every reason to believe she is now among the redeemed. —, at her home on the Cooperstown Road, near Freeville, Pennsylvania, on Fourth Month 5th, 1908, SARAH P. SMITH, a member of Haverford Monthly Meeting of Friends.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, FIFTH MONTH 30, 1908.

No. 47.

PUBLISHED WEEKLY.

Price, \$2.00 per annum, in advance.

Subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.  
(South from No. 316 Walnut Street.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

Words cannot pray to God, but spirit can.

TRUST in the Lord for the Lord's business, and whose business is not properly his, if mine is not? Exercise it then, as the Lord's. It is not a business which thou canst be exercised in as the Lord's, let it be none thine.

PRACTICE your sense of God. Live up to it. What couldst thou do if He did not practice his sense of thee? If he did not continually adapt his wisdom to thy condition. His ways to thee are what thy condition makes them.

THE DECAPITATION OF THE CHURCH.—Of course that church is not Christ's of which an is the head. The provision that Christ to be made head over all things to his church, is practically assumed by some leaders of congregations to mean that He "head over all things over which my talents are short of being head," or, "push your abilities to the utmost, and let Christ be head over what they can't reach." Such a church is mostly manned with a man's head in those chief things which are called preaching, raising, praying, managing. A church is needless in proportion as a man's head takes the place of Christ, and the unspiritual members are willing to see it decapitated.

THERE is no such sermon as a holy life. He suffering ones set in the hottest of the battle, the nearest to God because the lowest, does not their influence, their example, prove many a time a blessing to all around them? Has not a visit to such as these, their quiet smile, their loving sympathy, often brought comfort and strength to those who are harassed and wearied with the cares of ordinary life? So while they are thus unconsciously helping others, the world is unconstrained to take knowledge of them, that they have been with Jesus.—M. B. B.

## The Church and the Individual.

By J. HARVEY DEWEES.

To readers of this Journal any explanation of what the Church is may seem unnecessary. Although the word "Church" has various meanings, perhaps all Protestants agree that the true Church is the whole body of believers in and followers of Christ, irrespective of denominational relationship. George Fox puts it very clearly and forcefully when he says, "The true Church is the household of faith; Christ's spiritual members, of which he is the corner-stone and the living head."

While keeping this definition clearly in mind we may, without violating this underlying principle, regard our members as a part, or branch, of the true Christian Church in so far as they are first members of this living Church.

In the practical affairs of life men find there is strength in organized effort. Whether social, business or political ends are to be attained, those having a common interest we find joined together for the promotion of the individual and the general good.

When a man has a new idea in regard to government affairs, which impresses him strongly, he does not keep it to himself, but wants to tell it to others, and if it also appeals to them as of importance, he soon has a group of followers who very naturally form an organized party. For in union there is power—power for advancing ideas; power for carrying them out. So in business, so in social life, so in reform movements, ends are best gained by organized effort. Similar, though greater and better reasons, are a justification for the organized church. We can readily understand how the first converts to faith in Christ, despised and persecuted on every hand, buffeted by all the powers that were, should eagerly seek the sympathy and comfort of association not only for the congenial companionship, but also for the advantage it gave them in advancing their new faith. They had one great truth to proclaim to the world, and this truth remains the burden of the message of the Christian church to-day as it must ever be—the fact of the coming, death and resurrection of Jesus Christ, for the purpose of redeeming men from sin. The promulgation of these truths and the doctrines taught by Him are common foundations on which all Christian organizations are built. Church membership signifies first, the condition of heart which unites the individual in a spiritual sense with Christ. One may be a member of this church universal without any union with an outward church organization. It is, however, the almost universal experience that a soul thus awakened desires and seeks the fellowship of others having the same end in view. We may have much sym-

pathy with those who believe that there should be only one Christian church, and who are laboring to harmonize all differences in order that this may be so. We must rejoice that most of the bitterness and jealousies existing in the past have been obliterated, and yet it seems unlikely that we shall ever see the differing views become sufficiently alike to make one harmonious body. So long as there is a difference in faith and practice it is reasonable that one who believes himself to be of the church universal will seek to unite himself with that branch which most nearly agrees with his own views. This seems the most natural condition to expect. In our society, however, this order is somewhat reversed. We have not the time in this paper to discuss the advantage and disadvantage of birth-right membership, accepting the fact it does not excuse those of us who find ourselves in the position of having membership in a church organization, from also making sure that we are members of the true church.

Simon, when he had joined the church, and confessed Christ, and therefore thought he should have power to heal, quickly learned that his heart was not right in the sight of God, and was warned by Peter to pray God if perhaps the thought of his heart might be forgiven. I think there are two primary reasons for church existence. The first is for the development and strengthening of the spiritual life of its membership—through meetings for worship and the association of sympathetic spirits; the fellowship of believers in a common faith, affording a spiritual home, a haven for the tossed soul. The second is for the spread of the gospel of Christ, a means for reaching others not of the fold of Christ, those unacquainted with his kingdom. There are doubtless many other things properly coming under the care of the church. Several reasons have led me to consider the subject of the relationship of the church and the individual.

Not long ago I learned that the little meeting where I had my birth-right membership, and where I used to attend in my childhood and boyhood days, had been discontinued. As part of the organized church it is no longer in existence; it is a thing of the past; it had served a useful purpose, but has ceased to do so because the individuals composing it have either died or with few exceptions changed their residence. This is a condition typical of what we see taking place in many Friends' Meetings. All of us have had borne home to us the realization of the fact of this condition.

From my earliest recollection I have listened on occasions to the call of deeply concerned Friends to the younger people to come up to the help of the church.

These pleadings, I have no doubt, had for

their basis a right comprehension of the relationship of things.

We have heard very much in the last two or three years of the need of renewed interest in our Society; of the necessity of interesting our young people in giving support to our meetings; of becoming familiar with the history and principles of our Society, etc. Now in what I have to say I hope I shall not give the impression that I disapprove of this evidence of renewed life and interest. I am glad to see it; I am glad to have some little part in it, but I think sometimes that there is danger of misunderstanding the object of it all, and of mistaking the function and mission of the body, the church, and the duty and obligation of the individual. It seems to me true that in the world-to-day there are two kinds of church organization. One is concerned in building up a strong structure, rich and powerful, that shall be able to wield a worldly influence; the other holds its organization more lightly and is concerned for its membership, is evangelical, is reaching out, not for wealth, nor for power, but for souls. I do not suppose for a moment that those in our own meetings, to whom pleadings I have referred, have other than the latter object in their hearts, as the ultimate goal, for they see that this can best be reached through the church organization, which they love,—but I think there is a danger that this oft expressed concern be misconstrued by those for whom it is intended. When I attend a quarterly meeting or a yearly meeting, where, as is often the case, the time is mostly occupied with matters denoting the health of the body, I think there is danger that we should seem to be too much taken up with an effort to regulate and keep in order the machinery and not enough devoted to the interest of the individual for whom the machinery is intended. For to me this is what our organization is—simply a piece of machinery to help me and to help you in the Christian life, and to help us to help others. No doubt it needs watching; it needs at times overhauling; it needs repairing, and it is well that there are skilled workmen to look after it, and that we can believe they are under the control and supervision of the Great Master Builder. But I want to urge the thought that in all our efforts of repairing and building, we keep in mind the fact that it is not for the sake of *itself* that we are wanting to strengthen the church—but for what we can do with it and through it, and what it can do for us spiritually. Let us not give place to the desire to keep alive a body inheriting respectability for its past usefulness, because our connection with it gives us a comfortable introduction to the world.

It is not unusual in our travels or business connections to meet with those who can say, with evident satisfaction, perhaps with pride, "I am a descendant from Friends," "my father," or, "my mother," or, "some of my ancestors were Friends." This has often occurred in my experience, as it no doubt has to many of us, and I have never heard any one speak of it with shame or regret,—always the contrary; and yet it should not be in order that men may feel and speak thus,

that we are struggling to keep alive the Society of Friends.

While we are wrestling with the problem of how to build up our broken walls, how to interest our young people, how to make larger our small meetings, let us remember that we avail nothing, our task is useless, our toil unrequited, unless we go beyond and reach the life of the individual soul.

Let us see how the Christian church had its beginnings. The nucleus was formed when "Jesus, walking by the Sea of Galilee, saw two brethren casting a net into the sea for they were fishers; and said unto them, 'Follow me, and I will make you fishers of men.'" "Seeing two others, he called them, and they followed him." "And he saw Matthew sitting at the receipt of custom, and he said 'Follow me,' and he rose and followed him." "Finding Philip, he saith unto him 'follow me.'" Here is a new phase of the matter: "*Philip findeth Nathaniel, and saith unto him, 'We have found him of whom Moses in the law and the prophets did write. Come and see!'*" And so to the twelve disciples the call was from Jesus to come and follow him, and they went, and then what was their mission?

Was it not to call others?

Did he give them any instructions about keeping up the formalities of the Church, and preserving the ceremonies to which they had been accustomed?

No. It was [under the promised Holy Spirit, to] "go to the lost sheep of the house of Israel;" "go and preach," saying, "the kingdom of heaven is at hand," "heal the sick;" "raise the dead;" cast out devils; freely ye have received, freely give." "Go ye into all the world and preach the gospel to all creatures." There was no comfortable berth in an old established and respectable organization for them. Go out into the world and encounter all sorts of hardships, meet rebuff, suffer persecutions, for *His* sake. What wonderful lessons there are in the tenth chapter of Matthew, where Christ sends out these first disciples, the first workers in His vineyard. "He that taketh not his cross and followeth after me, is not worthy of me." "He that findeth his life shall lose it;" "and he that loseth his life for my sake shall find it." Are we too much engaged as a church in saving our life, in saving the things we have held so dear for 250 years, and thus losing the life our Master would give us? Let us be honest with ourselves in asking these questions. I believe the call is to us to come and follow Him, and if we accept this call, how glad we shall be to find others in the same road with whom we can have fellowship. It is perfectly natural and right that we should have a society and that we should want to see it kept in a state of healthy growth, but let us never lose sight of the fact that this is merely an incident, that it is only one of the *helps* in the life we are called to lead. We take refuge in our church membership because by so doing we help our spiritual life. We find strength in companionship, we find a field for service, and we find growth in obedient effort.

When the soul is touched with this divine life, evidencing its union with Christ, it will

not be satisfied to be wrapped up in itse it will seek others; kindred spirits joined with kindred spirits, will make a church organization powerful in its influence for good.

Having thus briefly endeavored to present the obligation of the Church toward its members I can not close without saying a word to my young friends about their relationship as individuals and their obligation to their Church.

Most of you are members of the Society Friends by the peculiar inheritance of birth—I mean peculiar as to Church membership—a condition not of your own choosing, by this does not and cannot release you from making the choice whether you will be members of Christ or not, and hence live and be useful members of your own meetings. I am sure the call of the Master, "Come and follow me" has gone out to every one of you but the *choosing* rests with you.

By no excuse can you escape this.

When I sit down in our mid-week meeting, and am confronted by a houseful of near empty benches, I sometimes question will it be so, and I wonder whether we would have a house full of people if some very celebrated speaker were to be there—I *know I should have*—and then I wonder whether you realize truly that if you were there in the right attitude of heart you might meet with One greater than the greatest of men; and commune with Him and receive instruction and maybe receive the command to testify to others. It was shortly after the resurrection of Jesus that his followers were "with one accord in one place," when "they were filled with the Holy Ghost;" and again "when they were assembled on the first day of the week, came Jesus and stood in the midst of them, and said unto them 'Peace be unto you,' even as my Father hath sent me so send I you."

A sense of His Presence has often been known since that day in the assemblies of His people. It is a duty you owe yourself, not to miss such meetings with Him. It is a duty you owe your Church. It is a duty you owe to God.

I believe you can meet with Christ in the spirit, just as truly as I believe he met with His Disciples of old, and I have not a doubt that He would often bless you and us to your great good and his honor.

This is a truth which I fear if accepted; all we accept in a half-hearted way. It is the vital point of our profession of religion.

If any one believed it true how would he how could he be satisfied ever to neglect so blessed an opportunity; how could he be satisfied not to take some one with Him. I recall that memorable occasion when Jesus talked with Martha about her dead brother when he said to her, "I am the resurrection and the life. Believest thou this?" and she said unto him, "Yea Lord, I believe that thou art the Christ, the Son of God." And when she had so said she went her way and called Mary her sister, secretly, saying "The Master hath come and calleth for thee." As soon as she heard that she arose quickly and came unto him. When we have met with Jesus and confessed Him, shall we not be constrained to go and tell a sister or a brother that

at the Master calls for them? and mayhap ye, too, will rise up quickly and go to Him. Truly I think we have too little faith in our own profession, perhaps because we too little realize the possibilities of it.

I think we hesitate to ask any one to go with us to worship unless we know a minister is to be present. I can well appreciate his feeling. I have shared it; and yet a few years ago I took to meeting with me one day a friend of mine, a young man—an earnest Christian. He is now about to graduate from Princeton Theological Seminary.

Our meeting was small; I think it was lent. In a recent conversation with him referred to that meeting saying, "I never felt God nearer to me than on that occasion."

If these things are true how can we escape responsibility that is on us to give a good count of our stewardship? Will it be sufficient to say in the last day: "Here is the lent thou gavest me. I have kept it wrapped up. I have carefully guarded it. No one knows that I have had it. It has not been used. Take that that is thine own? Ah! no; we know very well the condemnation on which such a course insures. Let every one of us ask himself the question with special reference to his obligation to his Church. How am I fulfilling my stewardship?"

#### Friends' Position Toward Tobacco and Drinking Two Centuries Ago.

Extract from Manuscript Discipline from our Yearly Meeting held at Burlington, 1704.

And lett all be watchfull against immoderate & undecent smoking of Tobacco in all places, & especially in Publick Houses, where is Temptation to that, as also to ye excess of Drinking seems most to be, all therefore ought for the Truth's Sake, & their Poor soul's Sake, to be exceeding watchfull at each and all other Places, & be careful that they do not forget themselves through much needless discourse, or other ways, so as to get into Smoaking, Tipling & Drinking to Excess hereby they dishonour their Christian Profession, make an ill use of ye Blessings of God, disorder their own Bodies, Hurt, if not destroy their souls, & bring a Grief & Exercise to their Brethren when they see, or hear of such Things. And its very unseemly, & of like the gravity that Truth leads to forny to walk or ride in the Streets or Highways, with a Pipe in their Mouth, for we ought in all our Conversations rather then to give any Occasion of Scandal or offence, to take up the Cross to our desires, and Appetites, minding the Grace of God that brings Salvation, which teaches to deny godlyness, & worldly lusts, & to live Righteously, Soberly, and Godly in this present World, that we may adorn ye Gospel of our Lord & Saviour Jesus Christ, & so shall we feel his Blessing, & be instrumental in is Hand for the good of others.

A hungry man will be sure to find time for a meal, and a lively Christian will find time for devotion.

If your circumstances are bad, consider how much worse they would be, if they were as bad as you deserve.

#### TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die,  
Gently and silently to pass away;  
On earth's long night to close the heavy eye  
And waken in the glorious realm of day.

Teach me that harder lesson,—how to live.  
To serve Thee in the darkest paths of life;  
Arm me for conflict now, fresh vigor give,  
And make me more than conqueror in the strife.

Teach me to live Thy purpose to fulfil;  
Bright for Thy glory let my taper shine;  
Each day renew, remould this stubborn will;  
Close round Thee my heart's affections twine.

Teach me to live, no idler let me be,  
But in Thy service heart and hand employ,  
Prepared to do Thy bidding cheerfully,—  
Be this my highest and my holiest joy.

Teach me to live, my daily cross to bear,  
Nor murmur though I bend beneath its load.  
Only be with me; let me feel Thee near;  
Thy smile sheds gladness on the darkest road.

Teach me to live and find my life in Thee.  
Looking from earth and earthly things away  
Let me not falter, but untriflingly  
Press on, and gain new strength and power each day.  
—Author Unknown.

WILLIAM TYNDALE, the translator of the Bible, defines faith thus: "Faith bringeth pardon and forgiveness, freely purchased by Christ's blood, and bringeth also the Spirit. The Spirit loseth the bonds of the Devil and setteth us at liberty. The fruit maketh not the tree good, but the tree the fruit; the tree must aforehand be good, or be made good, ere it can bring forth good fruit. Thou canst never know or be sure of thy faith, but by thy works; if works follow not, yea, and those of love without looking after any reward, thou mayest be sure thy faith is but a dream."

Of Charity he writes: "If my neighbor need and I give him not, neither impart liberally to him of what I have, then withhold I from him unrighteously that which is his own." For a man "to have abundance of riches lying by him and not to show mercy therewith, or kindly succor his neighbor's need," he calls "murder and theft." "Whosoever needeth thy help, him count thy neighbor, and his neighbor be thou; and show mercy on him as long as he needeth thy succor; and that is to love a man's neighbor as himself. Neighbor is a word of love, and signifieth that a man should be ever nigh and at hand, and ready to help in time of need."

On Prayer: "Prayer is a mourning, a longing, a desire of the Spirit to God-ward, for that which he lacketh; as a sick man mourneth and sorroweth in his heart, longing for health. Faith ever prayeth; for after that by faith we are reconciled to God, and have received mercy and forgiveness of God, the spirit longeth and thirsteth for strength to do the will of God, and that God may be honored, his name hallowed, and his pleasure and will fulfilled. Moreover of his own experience he feeleth other men's needs, and no less commendeth to God the infirmities of others than his own, knowing that there is no strength, no help, no succor, but of God only." A. F.

God expects fruit from every tree planted in his vineyard.

#### A TESTIMONY CONCERNING OUR BELOVED FRIEND, ELIZABETH COGGESHALL.—1770-1851.

(Continued from page 363.)

She was often favored with the life-giving presence of the Beloved of her soul, when her countenance would brighten, and in a lively manner she would portray the joy and gratitude with which her heart was filled.

Her ministry was in the demonstration of the Spirit; powerful, pathetic, and persuasive; calculated to comfort the mourner, soften the hard-hearted, and turn the transgressor from the error of his way. She was eminently qualified to administer consolation in the chamber of sickness, and at the approaching hour of dissolution; being often made a messenger of comfort at these solemn seasons, and, through her instrumentality, many a departing spirit has been inspired with faith and hope in the mercy of its Redeemer.

Her heart expanded with love to the whole human family, and she labored as ability was afforded for the promotion of universal righteousness, while the prosperity of our own religious Society lay very near her heart. She ardently desired that the life and power of Truth might be felt to prevail in all our meetings for worship and discipline, and that the Christian testimonies, which our predecessors maintained at the cost of so much suffering, might be upheld; expressing her belief that in proportion as these were departed from, the standard of Quakerism would be lowered.

For the younger portion of our Society she felt a deep and abiding interest. Frequent and earnest were her pleadings with them to make an early surrender of their wills to the Divine disposal, often bringing into view the value and uncertainty of time, and the sinfulness of appropriating any portion of it to amusements, which are calculated to allure from the path of safety, and to dissipate those good impressions of which the youthful mind is peculiarly susceptible. Her maternal tenderness and persuasive manner were calculated to arrest their attention and gain their affections, and she enjoyed many evidences of their warm attachment. The last time she addressed them publicly she was much affected. After desiring them to remember what she had said when she was hid from their sight forever, she added,— "I believe the arms of your Redeemer are extended to receive you. Oh! that you may all be gathered within the safe enclosure of his love and mercy, as lambs of his fold."

Believing it is due to the Christian character of this mother in Israel, and pillar in the church, we feel bound to testify, that through a long life, she maintained a firm belief in, and devoted attachment to, the doctrines of the Gospel as set forth in the sacred volume, from the daily perusal of which she derived much comfort. And when difficulties occurred which produced a schism in the Society of Friends in America, under peculiar trials she steadfastly adhered to these in all their fullness, and bore a faithful testimony to the authenticity of the Scriptures, and to the Divine character, Holy offices, and Propitiatory sacrifice of our Lord

and Saviour Jesus Christ; while, in the meekness of wisdom, with Christian charity and affectionate interest, she evinced her concern for those whose views did not accord with her own.

She was a faithful and affectionate wife, and a true help-mate to her husband, in both temporal and spiritual things. During several of the last years of his life, his health was so impaired as to make him the constant object of her tender care and anxious solicitude. He was removed by death in 1847, in the eighty-eighth year of his age; leaving an evidence, which was a solace to her afflicted mind, that he had entered into rest.

To her children she was a very tender and devoted mother; but was frequently called to test the fidelity of her love to her Lord and Master, by resigning them to His care and protection, during their early years. These separations were keenly felt; and she did not fail, even when far distant, to present them before the Lord in fervent supplication. And in her declining years, she manifested an abiding concern for their welfare, and also for her grandchildren; imploring that the blessing of Him, who, she could testify, had been to her a bountiful rewarder for every act of dedication, might rest upon them. Many of these tender ties were severed at different periods. In these afflictive dispensations, she was enabled in sweet resignation to say, "It is the Lord; let Him do what seemeth Him good."

Hospitality had ever been a strongly marked feature in her character, and she esteemed it a favor to entertain the ambassadors of Christ, with whom her own experience enabled her to enter into near fellow-feeling.

The poor and afflicted found in her a sympathizing friend, ever ready to distribute, and willing to communicate according to her ability. Her benevolence often prompted her to plead for the indigent; reminding those who were blessed with this world's goods, to remember the poor,—quoting at times the forcible language, "The trimmings of the vain world would clothe the naked one."

Her remaining strength was much impaired by serious injuries received from a fall in the autumn of 1850. After confinement to the house for several months, with much exertion she attended meetings a few times; but such was her debility, that she was obliged to relinquish it, and submit to remain at home, where, she acknowledged with thankfulness, that she was permitted at times to mingle in spirit with her friends who were assembled for Divine worship.

About six months previous to her decease, she was removed from her own house, to reside with her eldest son, by whom and his family, she was cared for with the utmost tenderness and affection. For their unremitting kindness and attention she often expressed her gratitude.

So close is the affinity between mind and body, that her mental faculties were obscured by physical weakness, yet she was evidently in a sweet frame of mind; and at intervals, was enabled to counsel and encourage those about her in a very impressive manner.

About two weeks before her decease, she

was more indisposed, and to some friends calling to see her, she said, "I am a poor unworn creature, but am thankful there are those that are younger, who are willing to devote themselves to the service of the Lord. He is not a hard master. I have proved Him to be a covenant keeping God. He has kept covenant with me by night and by day."

At another time she greatly enjoyed the visit of a dear friend, to whom she observed, "I am very low and feeble in mind; but at times am comforted with a hope, that in the winding up of time, a mansion will be prepared for me;" to which he replied, "I feel an evidence, my dear and worthy mother, while with thee, that thou wilt soon lay aside the *cross* and take the *crown* prepared for thee by Him who loveth thee with an everlasting love."

After a season of depression, she was comforted by the remembrance of the passage of Scripture, "Fear thou not, for I am with thee; be not 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." And, at another time "I have chosen thee, and not cast thee away." "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine."

Before the close she endured much suffering, but for the last three hours lay very quiet, and peacefully passed away about eight o'clock on the morning of the twentieth of Sixth Month, 1851, aged eighty-one years; and in, we doubt not, gathered as a shock of corn fully ripe, into the heavenly garner; prepared to join in the song of the redeemed, "Alleluia!"—ascribing "Salvation, and Glory, and Honor, and Power," unto Him who sitteth upon the throne, and unto the Lamb forever and ever."

### A Strong Man in Every House.

In Brooklyn a celebrated educator recently coined the following epigram: "What is needed is not only a strong man in the White House, but a strong man in every house." What we need we can get if we employ the appropriate method. Science declares this. It teaches that everything is simply a matter of knowing how.

What is the appointed method for developing strong men? A determination on the part of man not to steal the Lord's time. A member of the British Parliament, Alexander Findlay, took this position when he spoke of the Saint Louis Exposition in 1904, and said: "If men and women are to maintain the best vigor of body and mind, and wield the best influence over others, they must cultivate the weekly rest-day, both as a day of physical recuperation and spiritual culture. In my experience, both as a servant to others and as an employer of labor, I have found that to keep this day [First-day] apart from anything connected with the usual business of the week gives the mind and the body the rest and refreshment necessary to enable it to start on the toils and to meet the difficulties and perplexities of a new week. That day well spent builds up the body and mind in vigor and health."

It is a matter of history that W. E. Gladstone championed the day, and said: "Myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the workmen in this country, alike in these and other yet higher respects, there is nothing I more anxiously desire than they should more highly appreciate the Christian day rest."

In view of such testimony, are not public educators, for example, the platform of the press, bound to defend this strength developer until a better is found? Since there is a growing tendency to reduce every day to the same dead level, it is high time for those who do not wish to see a weakening in the American home to plead for sane use of our traditional "Sabbath."—SAMUEL McDOWELL.

All life is to be Christian life, or it is no legitimate life at all. What we cannot do and do as Christians, we have no right to do and do at all. As Christians, therefore, we must take our part and contribute our share to the maintenance and direction of the Government. Civic life, just as truly as domestic or church life, is to be recognized as under the authority of God, and its order and integrity are ordained by him. We have here no continuing city, but we see one. Our citizenship is in heaven. But the city which we seek and the land of which we are abiding citizens are meant to be shadowed by the city and land in which we now live, and we are meant to get ready for the city and land on high by making our present city and our present land as heaven as we may. A bad citizen of Philadelphia will not make a good citizen of the New Jerusalem. Christianity prepares us for better things by setting us at the task of making things better.—SPEER.

Not by the putting off of the filthiness of the flesh, nor by works of righteousness which we have done, but by the *wash* (cleansing) of regeneration, and *renewing* of the Holy Ghost, one is brought to *know*, that they have become heirs of God in Christ. It is true that when a soul first turns to God there is a cleansing which comes from *above* or from *without*, but if we adhere to this the time comes when we discover that the "Seed of God" has been planted in the heart, and Christ must be *formed* within: "the hope of glory." Then the eye is turned inward, where we discover power to become a son of God; and the creature grows within itself (having also the prayers of its Intercessor) that it may be clothed with the celestial body, and ruled entirely by the mind of Christ.—L. H. Falley, in *Words of Faith*.

I LONG to accomplish great and noble tasks, but it is my duty and joy to accomplish humble tasks as though they were great and noble.—Helen Keller.

HEAVEN'S sweet peace on earth began,  
And God was loved through love of man.  
WHITTIER.



## OUR YOUNGER FRIENDS.

## A SHORT SERMON.

Children who read my lay,  
This much I have to say:  
Each day and every day,  
Do what is right!  
Right things in great and small;  
Then, though the sky should fall,  
Sun, moon, and stars and all,  
You shall have light.

This further would I say:  
Ye you tempted as you may,  
Each day and every day,  
Speak what is true!

True things in great and small;  
Then, tho' the stars should fall,  
Sun, stars, and moon, and all,  
Heaven would show through.

Figs, as you see and know,  
Do not of thistles grow;  
And though the blossoms blow  
White on the tree,  
Grapes never, never yet  
On the limbs of thorns were set;  
So if you good would get,  
Good you must be.

Life's journey through and through,  
Speaking what is just and true,  
Doing what is right to you  
Unto one and all.

When you work and when you play,  
Each and every day,  
Then peace shall gild your way,  
Though the sky should fall.

—ALICE CAREY.

"WALK WITH GOD AS DEAR CHILDREN."  
—In our recent Yearly Meeting in Philadelphia, a woman minister was warning the young people to beware of hurtful places of diversion, saying, "Before you make up our minds to attend a theatre or any entertainment that diverts your hearts away from the Good Spirit, just wait in prayer on our heavenly Father to see if He will go with you and be your company in such a place; and then don't go, only as you believe He'll go with you. Don't go anywhere where He would not go with you."

A little girl was present who reverently took this ministry. A few days later her grandmother from a distance, whom she much desired to see, came back to her home in the same neighborhood; and the afternoon, when the little girl was going to call on her, proved rainy, and she felt disappointed that she could not go out. Her mother at length advised her to use the telephone and speak to her grandmother about it, and the little girl was heard to say, "Dear grandmother, I'm o very sorry I can't come over and see thee, but I can't ask Heavenly Father to go over here with me in all this rain!"

The next application of her lesson was when she was walking with some of her family on the side-walk, and she kept going close to the stone wall at the inside edge of the walk. She was asked, "Why does thee go o close to the wall? Thee will wear the kirts of thy dress against it." She replied, "I want to leave room enough for Heavenly Father to go along with me."

But the latest we have heard from the same source was that the little girl had been accustomed to leave her play-room or nursery in much disorder, the floor well littered over, and things generally left to a servant

to clear up. Now, soon after she had been using the room, it was found tidy and in perfect order, the little girl having put the room in order herself. When her father asked her, "How does it come that thy room is in such nice order?" she replied, "I want Heavenly Father to be in there with me, and I can't invite Him into an untidy room!"

"The man of faith," says President Hadley of Yale, "is the man who shapes his course by the stars rather than by the current, and who looks at the stars oftenest when the current runs swiftest." This saying, and especially the last clause of it, is a good one for young men to remember.—*Forward.*

EVERY day brings a moral crisis, no matter how small, to each soul, to be decided one way or the other. We cannot get away from the eternal conflict of good and evil within ourselves.—*Id.*

THIRTY years ago a country clergyman, driving through the country in spring, felt it was selfish to enjoy so much that the children of the poor, in the cities, never had a chance to see. He went back and urged his church to invite some children. Most of the members laughed at the idea, but a few finally agreed to receive the little visitors, and eight were sent for. Now, from that beginning, thousands of children are sent out by Fresh Air Funds from all our large cities. Great work begins with littles; and one thoughtful, helpful, faithful Christian thus started an immense philanthropic movement.—*Id.*

SOMEBODY tells of a poorly dressed boy whom a companion discovered industriously sawing and piling wood in a stranger's yard. The observer viewed the situation with the feeling of one who may have missed a golden opportunity for himself, and inquired, "What ye goin' to git out of it?" The worker paused for a minute, drew a grimy sleeve across a perspiring forehead, and admitted that he had no contract. "I dunno as there'll be any money," he said, "but I'm making muscle out of it, an' likely a chance for another job that will pay as soon as anybody sees this one. Anyway I'd rather be doin' somethin' than nothin'." The companion sneered, but the young worker's view was sensible, and his bit of advertising proved successful. There is no lack of calls for work well done, and whoever really prefers usefulness to idleness is not likely to be long unemployed.—*Id.*

THE POWER THAT PROPELS.—"John is one of the finest engines I ever saw," said the professor gravely, "but—no steam in it."

John's uncle nodded. "That's about it, Professor Landis," he acknowledged. "His father was the same way. Fine head, good physique, all the equipment needed to go ahead, but not an ounce of steam pressure. He criticised, and hung back, and made a failure out of life. And now here's John—can't you get a little steam on, somehow?

He has good qualities enough, if he once got started."

"If he only had one good quality—and the steam on—I could do something," said the experienced teacher, shaking his head over John's problem. "Enthusiasm plus sense, or plus patience, or plus hard work, will work out all right. But enthusiasm is the essential. With steam behind it, any kind of engine will go, and will run something. But the engine that is perfect in every part, and stands still, might as well be scrap iron."

Poor John! And yet some young people rather admire the John attitude—the standing still and criticising the energies and mistakes and efforts of others. Enthusiasm is the birthright of youth, its chance in the world's battle; but some young men and women actually fight down their enthusiasm, and distrust their generous impulses. They are afraid of doing things too hard, of forgetting self, of turning on the full steam and going ahead. The fear of ridicule chokes back their energies, and they fail of their best and never know it. Some one has suggested that a true advertisement could be inserted in the newspapers in any town by the majority of the adult inhabitants—

"Lost, between the ages of twenty and thirty, one personal equipment of enthusiasm. A large reward will be paid for its return to——, City."

The pity of it is that it can never be returned. The capacity for self-forgetting enthusiasm, once neglected and left to die out, will not renew itself when youth is past. Only those who hold to their enthusiasms, and live by them, can hold onto them. All great biography, all stirring history, is the record of how this has been done. The youth who reads the life of Livingstone, or of Lincoln, the girl who studies the career of Florence Nightingale or Frances Willard, will find that behind all the great qualities of heart and brain lay the greater quality of unflinching, burning enthusiasm. Cold air cannot run an engine. Starlight will not make crops grow. The expanding steam, the warm sunshine, mean power and growth. Enthusiasm is life's essential quality. . . . The "Johns" who have "no steam on" are freight, and useless freight at that.

[The word "Enthusiasm" is made up of two Greek words, meaning "The Divinity within,"—or, as the apostle describes the true enthusiasm, "Christ in you, the hope of glory."]

True religion cannot exist without enthusiasm. No one can be a good Christian who does not love Christ. No amount of knowledge about Christ, or admiration of his character, or assent to his divinity, is going to make a disciple or regenerate a sinner. The love of Christ is the dynamic power of Christianity. Unless a young man loves Christ, and loves Him better than anything or anybody in the world, that young man is going to be a poor, half-way Christian. He is going to fail in consecration, to fail in Christian giving, to fail in clean-cut righteousness, to fail in testimony and

work for God. He cannot help but fail, because the steam isn't on, and the power isn't there. Warm, vital, personal love to Christ means dynamic religion. Enthusiasm is the one thing we cannot leave out of our religion and have any religion left.

But enthusiasm is not talk. Steam never makes a noise when it is working. It is only when it is let off that it is ever heard. An enthusiastic Christian works, and talks little in proportion—that is a sure test. Gush is imitation enthusiasm, talking continually, and working as little as possible; and the instinct that people have against it is a sound one. The fact that paste exists, however, does not make diamonds one whit less valuable; and imitation enthusiasm does not change the value of the real thing for sensible minds. Every warm, earnest, loving Christian is a power. Enthusiasm propels. It means life, growth, advance. Its motto is "Forward!" and it overcomes all obstacles.

"Receive the Holy Spirit"—that is the advice many young Christians need to-day, in religious life and in daily work, too. Until their enthusiasm is waked up and kept going there will be coldness and failure. The three great Christian virtues are not prudence, caution and criticism, but faith, hope and love.—*Forward.*

#### True Servants and Secret Friends.

The true *servants* carry on the external work, but the secret *friends* enter into the living councils of God.

The true *servant* chooses by the grace of God to keep the commandments and practice every virtue in all the relations of life. The secret *friend* chooses to be drawn into loving interior dependence on God, willingly denying himself of everything that may be enjoyable outside or apart from God, and thus is drawn by him into inward spiritual exercises, hidden in his secret pavilion, directly taught of him.

His true servants he maketh to keep house, and to abound in all manner of good works, faithfully serving him and his family in all things needful externally. But no one can feel or cultivate the interior exercises, unless he be entirely centered in God. For as long as the heart is divided, man looketh to the outward, is unstable in his mind, and is easily moved by the love and care of earthly things. He who lives merely in the commandments—"the letter"—is yet unenlightened, not knowing how to cultivate the life in God.

To the true *servant* visible good works may appear more important than the exercises of an *interior* life, such may remain faithful *servants*, although the secret feelings of the *friends* of God are never experienced by them. Thus Martha complained that her sister Mary did not help her externally in serving the Lord. Considering her ministrations of greater importance than sitting still and appearing idle. Our Lord did not disapprove of the service which was needful, yet he deprecated the anxiety which becomes depressing by being troubled about many things; but *praised* Mary for having chosen the good part, which he declared

should not be taken from her. The *one thing needful*, to all men, is the *love* that cometh from God. The good part is an essential to all interior spiritual living. Mary chose this, and the secret *friends* of our Lord choose it still. Martha, without any dissimulation, took to the outward visible life, and served God therein; it is not so perfect as the other, but the faithful *servants* take it upon them out of love to our Lord. There are some so foolish as to want to live an interior life of idleness, so as not to serve their fellowmen in anywise. These are neither secret *friends* nor faithful *servants*, they are mistaken and deceive themselves. No one can be in harmony with God's will and counsel who will not practice his commandments. Therefore the secret friends of our Lord are always faithful servants also, but by those who are only true and faithful servants, the exercises of the interior life of the secret friends are not experienced.—JOHN RUVSBROCK.

*Address on the Bible, delivered on Fifth Month 7th, 1908, in Philadelphia, by James Bryce, Ambassador to the U. S. from Great Britain. The occasion was the one-hundredth anniversary of the Pennsylvania Bible Society.*

"Among the beliefs and habits of thought which your forefathers brought with them from England to this New World none was more characteristic than their reverence and love of the Bible. This has remained ever since a characteristic of both peoples. These two more than any other people have continued to read the Bible to their children and to read it themselves. They have done more than any other to have it translated and spread among other races. This is still a tie between your people and ours, still one of those ancient foundations of common thought and knowledge which enables both to retain a unity of intellectual life and to understand one another.

"The reverence for the Bible is also happily one of the influences which in both countries draws together all the various denominations of Christians. These bodies may interpret Scripture texts differently. They may assign to Scripture a more or less exclusive authority. But they all find in it a common source of life and joy. In England the Bible Society has always stood independent of any particular denomination, enlisting the services of earnest men who differed on other matters. Such men recognized that these differences were small compared with the truths contained in the Scriptures on which they were agreed, and they felt that nothing better could be done whether for professing Christians or for Mussulmen who have an imperfect and distorted view of Christianity, or for the heathen who knows nothing of the gospel at all, than to give them in their own tongue the book which enshrines the highest and purest religious thought of the world and which, above all, gives to us in His own words the teaching of our Lord himself.

"To diffuse this knowledge has been the great aim of the British Society, as it is of your Pennsylvania Society. But incidentally, and besides the religious work which it

does as helping to spread the knowledge of the gospel, the society has rendered to learning and especially to the science of language services which can hardly be overrated. It has translated or aided missionaries to translate the Scriptures into hundreds of languages, and for that purpose has secured the preparation of grammars and compilation of dictionaries of those languages.

"It is an interesting fact that the philological value of versions of the Bible began very early indeed; for almost the only record we have of the old Gothic language, the most ancient known form of any Teutonic tongue, is the translation of the Bible by Bishop Ulfila, executed in the fourth century A. D. The versions of the Scripture in an immense variety of languages which the British Society supplies are of priceless worth to the philologist. Many forms of speech that are now vanishing or in which nothing else has been printed stand recorded in these versions, and may perhaps in future be known only through them.

"How closely the Bible has been interwoven with the religious history both of England and Scotland and of America I need not tell you. [Its spirit] has inspired the tongue and pens of our greatest preachers and theological writers. It has been the guide-book of millions of simple, trustful souls who find in its pages help and solace in the troubles and sorrows of life. For all the situations of human life and for all the stages through which each of us passes from youth to age it contains something, and it is equally fitted for all.

"Whether it is now as widely read by and taught to children either here or in England as it was sixty years ago I know not. If it is not so read then the children of the present day lose much which we of the former generation enjoyed. Imagination was enriched by the narrative portions of such books as Genesis, Judges, Samuel and Kings. Our sense of poetry was stirred and elevated by the Psalms and Job and Isaiah. Our moral standards were formed, our deepest emotions touched by the New Testament. We learned to think in the language of Scripture, and its phrases, noble, strong, full of weight and wisdom, still rise naturally to our minds in all the varying scenes and circumstances of life.

"If those of us who had the good fortune to be taught to know the Bible well can feel so to-day, when we have studied so much else, how much more did the knowledge of it train those who possessed few other books, as was the case with many of your forefathers in New England and Pennsylvania and many of mine in Scotland. The men of the 17th century in both countries drew much of the robust firmness of their characters from their familiarity with the Bible and from the examples of fortitude and fidelity to principle which it sets before us. So did many other men in other countries in moments of crisis and trial.

"The Bible is not only a record of the history of Israel and of the earliest days of the Apostolic Church. It has been itself a potent factor in history. It has gone to the making of all ecclesiastical history and

of a great deal of secular history also since the days of the apostles. He who is ignorant of it will fail to comprehend some of the deepest and most powerful forces that have governed the mind of man.

"It has often been pointed out that the English translation of the Scriptures differs more than anything else in our literature from the English language and gives its present shape. That translation has during the last three centuries stood as a model of dignity, simplicity and strength. The best masters of English style and some of our and your greatest orators have drunk deep at this pure fountain.

"All that has been said as to what it is done for our literature and our common tongue is true and fit to be remembered. But far greater and far more memorable is the influence which the Bible has had on the mind and life of men in other countries, on the thoughts, the beliefs, the characters of Americans and Englishmen. May that influence remain in its beneficent power as long as the sun shines upon your shores and ours."

### Easter Fashions.

WE exceedingly regret that the one day of the year specially set apart for the commemoration of the resurrection of the Lord's Christ from the tomb should be selected as the occasion for making a display of the clothes and head gear. But that such the fact none can deny. Dressmaking establishments, millinery stores, tailor shops and shoe parlors all do a rushing business before Easter to supply the great demand for finery for the annual exhibition which takes place, not at the theater alone, but chiefly at the house of worship, where the Christ of the Bible is supposed to be loved.

Could anything be more out of place, or unsuitable for the occasion than this worldly display? Christ was humble. He taught humility by precept and by example. These exhibitors are proud, vain and of the world. He denounced pride and condemned formalism in worship. How incongruous for such worldly fashion slaves to profess to be followers of the lowly, unworldly Christ, and then to appear in His sanctuary on this memorable occasion and make a public exhibition of their finery.

Dame Fashion's decrees, however non-sensical or ridiculous they may be, are faithfully followed by this class of abject slaves. This year the decree has gone forth that huge hats must be worn, regardless of the size of the person, and the complaint came from the members of many churches that because of the enormous hats worn they could seat only one person in a pew that usually held six. Some of the more fearless preachers demanded that the ladies should remove these stacks of straw and flowers before entering the audience room, and in ante-rooms great piles of these enormous creations of the milliner's art were made. No wonder that the carillonists felt justified in representing church organs being altered just before Easter, so as to admit of the passage of these huge hats. The worst feature of the case is that many

of these deluded fashion slaves profess to be Christ's followers and on their way to glory. They would quickly resent any suggestion that they were not traveling the road that leads toward the celestial city.

According to the words of God it is plain that people who are proud are not in the narrow way. Pride will take souls to hell just so surely as will drunkenness. The Lord declares that seven things are an abomination to Him, and heads the awful list with "a proud look." See Prov. 6: 17. "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished" (Prov. 16: 5). "Him that hath a high look and a proud heart will not I suffer" (Psa. 101: 5). "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts" (Mal. 4: 1). "God resisteth the proud" (James 4: 6). "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" (1 John 2: 15). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4).

We need more preachers in these days of the type of that old Scotch minister, who, when preaching against the fashions then prevailing, said: "Ye people of Aberdeen get your fashions from Edinburgh, and Edinburgh from Glasgow, and Glasgow from London, and London from Paris, and Paris from the devil!" Those ministers of the gospel who allow these poor deluded mortals to imagine that they are following the lowly Nazarene, and on their way to heaven, while bowing down to the fickle goddess of Fashion, will have a sad account to answer for when they stand before the great white throne.

Such a tremendous hold has this senseless custom of wearing new clothes on Easter day upon the people that there were many persons who remained at home on that day for no other reason than that they had no new clothes or hats to wear for the occasion, and many children of Free Methodist parents fretted and frowned and fumed and found fault because of the inability of the parents to purchase the new regalia that they might appear in public arrayed in their new attire, as did many others.

Some are such abject slaves to the fashion of appearing in new finery on Easter that they will discard their heavy wearing apparel and put on the lighter material, utterly regardless of the condition of the weather. By this foolish course, they take cold, contract disease, and many of them never recover from it. A prominent physician of Vineland, New Jersey, a local preacher in an influential church, told us that he had to work hard night and day, for several weeks after Easter, and that his patients were largely women, who had throat troubles, which, he declared, were brought on because they changed from heavy to lighter wearing apparel for the annual Easter display of fashion. What was true there, that year,

has been true of every year and of almost every city and town of the land. What is termed the "mysteries of Providence" in taking some people out of this world is simply the natural result of following slavish fashion in its senseless demands.

We suggest that because of the popular custom of wearing new clothes on Easter, and as a rebuke to the same, that it would be consistent for every Free Methodist to refrain from wearing any new article of apparel on that occasion, that the people might see that there was one church which had a higher conception of the great event than to make the occasion prominent by its display of new clothes.—*The Free Methodist.*

### SUBMISSION.

Rest in the Lord and wait patiently for Him.—Psalms XXXVII: 7.

Since thy Father's arm sustains thee,  
Peaceful be;  
When a chastening hand restrains thee,  
It is He!  
Know his love in full completeness,  
Feel the measure of thy weakness,  
If He wound thy spirit sore,  
Trust Him more.

Without murmur, uncomplaining,  
In his hand,  
Leave whatever things thou canst not  
Understand.  
Though the world thy folly spurneth,  
From thy faith in pity turneth,  
Peace thy inmost soul shall fill  
Lying still.

Like an infant if thou thinkest  
Thou canst stand—  
Childlike, proudly pushing back  
The proffered hand—  
Courage soon is changed to fear,  
Strength thou feeblest appear;  
In his love if thou abide,  
He will guide.

Fearst sometimes that thy Father  
Hath forgot?  
Though the clouds around thee gather  
Doubt Him not.  
Always hath the daylight broken,  
Always hath He comfort spoken,  
Better hath He been for years,  
Than thy fears.

Therefore whatsoever betideth,  
Night or day,  
Know his love for thee provideth  
Good always;  
Crown of sorrows gladly take,  
Grateful wear it for his sake;  
Sweetly bending to his will,  
Lying still.

To his own thy Saviour giveth  
Daily strength;  
To each troubled soul that liveth,  
Peace at length.

Weakest lambs have largest share  
Of the tender Shepherd's care;  
Ask Him, not then, "when?" or "how?"  
Only bow!

No doctrine has ever yet made its appeal to the human heart with power equal to that of the doctrine of redemption by a divine Redeemer. Highborn human spirits there may be, products of a happy heredity and a gracious environment, who are scarcely conscious of their need of an atonement. But for the mass of men, for man, the common man, the average man—for universal man—the doctrine of the cross, is the very

music of heaven. They understand it, they see the reason of it, they know their need of it, they seize upon it, they appropriate it, they glory in it. If it were conceivable that the theologians and the evolutionists could explain it away—which it is not—the heart of humanity would reneate it. It is the one gospel which men will not let die.—*Christian Advocate (Nashville).*

### Bodies Bearing the Name of Friends.

UNDER a religious concern to hold an appointed meeting in Harrisburg, Pa., two members of the Western District Monthly Meeting on the 20th inst., were liberated for that service. They held the meeting last First-day, the 24th, in the hall of the Board of Trade in that city, at 4 P. M.

The meeting when gathered, was found to consist of an interested and a spiritually hungry company of forty-five, mostly of those who were either members or who had been connected with Friends. They welcomed the privilege of sitting in a Friends' Meeting once more, and many expressed a hope that they might have the strength to meet with each other hereafter in Harrisburg in the manner of a Friends' Meeting.

The other class to whom the minister's mind had been drawn as the object of his concern, were not in evidence at the Friends' Meeting, but were unexpectedly found in the early evening assembled in a pretty goodly number in the Capitol where they seemed to be usual for preachers like the Mennonites to address them in the open air. There appeared enough of these waiting to address them, to give occasion for a hesitation in the minds of the Friends to interfere with the course arranged for that evening by the speakers already there. So Friends refrained from forcing an opportunity, but apprehended that their steps, through missing for an hour the train homeward, had been providentially directed to that spot for the discovery of a way of meeting that people.

THOMAS DAVIDSON, of Fritchley, England, has a minute for service in this country, especially in North Carolina.

An occasional correspondent furnishes the following: "The writer of a recent letter from Bermuda tells of a visit she and her sister made to a wealthy resident of the island, living outside of Hamilton, the chief town. The hostess requested one of her guests to read some poetry, and when she had finished, she said to her: 'Your voice reminds me of a Quaker preacher that I heard on this island many years ago—they had a meeting in the Methodist Church. The Friend who spoke wore the sweetest muslin cap—there were three of them.' In the sermon she said: 'You shall more be called Jacob, but Israel,' and gave the spiritual meaning of it." The writer said further that "the hostess sat bending over some embroidery and did not notice our faces, as she seemed to be dragging this memory from the past. I fancy she is the only woman in Bermuda who has any definite memory of the sermon. She is always reaching up for Truth and light, and possesses a beautiful spirit." Our correspondent adds: "This account is remarkable for more than one thing; it is another evidence of the fact that we possess a sort of inner consciousness, wherein things long buried are to be found, but awaiting something to recall them to memory; and it apparently shows that at least one of the hearers of that sermon, delivered by our Friend, Persis E. Hallock, more than a quarter of a century ago, must have been deeply impressed thereby."

### Westtown Notes.

The annual meeting of the General Committee at Westtown was held on the morning of the 19th inst., Forty-seven out of the fifty-nine members were in attendance.

Abram Fisher spoke to the boys and girls last First-day evening, giving them from his own rich experience and his illustrious Quaker doctrine, testimony and practices. The remembrance were greatly enjoyed.

The class of 1907 held a "Camp Supper" reunion at the Alumni Club, West Chester, Pa., at which twenty-nine of the members of the class were present.

The class of 1908 had its tree planting early last week, when a *Nordmann's Fir* was planted on the lawn near

the new hockey field. The exercises were interesting and were enjoyed by the two upper classes, the Committee and the Faculty.

The Westtown boys and girls are interested in the Philadelphia Playgrounds Movement, and on "Tag Day," the 20th, nearly every pupil and teacher wore a badge showing his sympathy with the effort to provide play grounds for the children in congested districts in Philadelphia. More than fourteen dollars was contributed to help on with the work.

### Correspondence.

THE space occupied by the extracts from Caroline E. Stephen's article in THE FRIEND of 16th inst., was well used. C. E. S. appears to have a clear understanding of what she writes about, far clearer than some other members of our Society. When we read reports of persons saying that what is needed to build up our meetings is more speaking, as was advanced in a recent Yearly Meeting [not ours], we feel the need of more clear-sighted deliverances like the one above alluded to.

### SUMMARY OF EVENTS.

UNITED STATES.—Floods and tornadoes have done serious damage in Northern Texas. In Oklahoma there was a rainfall of 20 inches in ten hours, and the entire country in some low lying districts on the 24 inst. was reported to be under water. In the town of West-Guthrie, later the depth of seven to ten feet was rushing through the streets.

A dispatch from Washington says: "The Senate has placed its approval on 37 treaties at this session, more than have been ratified in the last 20 years. Twelve nations have agreed with the United States to arbitrate their disputes—Great Britain, Japan, France, Italy, Spain, Switzerland, Mexico, Portugal, the Netherlands, Sweden and Denmark. Besides a general arbitration treaty, 11 international treaties resulting from The Hague conference were approved. A basis of settlement has been arrived at with Great Britain by which long standing disputes between Canada and the United States over the Newfoundland fisheries are assured of satisfactory adjustment. The Dominion boundary dispute is adjusted for all time, according to the belief of officials. A commission of experts will run the lines according to the specifications of the agreement. Fisheries are to be regulated by a joint commission."

The national child labor bill has been postponed for further consideration in the Twelfth Month next. Among the laws passed during the present session of Congress is one prohibiting races in the District of Columbia, and one relating to the registration and taxation of poll-taxis in the District of Columbia. The total amount of money appropriated for the expenses of the Government during the coming year will exceed one billion dollars.

A joint resolution has been adopted by Congress creating a monetary commission of nine members of each House to investigate the financial system of the United States, and the national currency and banking laws.

The new educational law has lately been enforced in Pennsylvania, when a father was sent to prison for two days, charged with not compelling his eight-year-old son to attend school.

What is said to have been the most severe rainstorm which has visited Philadelphia during the last ten years occurred on the 22nd inst., accompanying lightning and thunder. Beginning shortly before 5 o'clock in the afternoon it lasted little more than half an hour, but in 15 minutes an inch of rain fell. This is said to have been the heaviest fall since the storm of Eighth Month 3, 1898.

In a recent address in this city a Jewish Rabbi stated there were now more than 5000 Jewish farmers in the United States, and stated there ought to be 50,000, or more.

The Carnegie Hero Fund Commission has lately investigated 65 cases brought to its notice and made \$1,000,000 to men. The cases were settled by the payment of \$13,050, in cash, and monthly payments of money during life for four persons.

It has been found that it is not necessary to have high poles upon which to place the apparatus used in wireless telegraphy. A professor of science in the High School at Richmond, Mo., observed that a wireless telegraph instrument in the basement of the building which he had made to instruct the pupils responded to messages by the wireless system from Oklahoma city, Okla., and from Santa Cruz, Cal., and by the aid of a telegraph operator was placed in communication with them.

FOREIGN.—A recent dispatch from Brussels says The American Government is watching the Con developments closely. No formal demands have been presented, but passive resistance is being given to Great Britain, whose negotiations with Belgium have following general objects: "Freedom of trade and suppression of many existing concessions. Suppression of forced labor by the negroes and generally the substitution of a regime in conformity with the humanitarian aims of the Berlin Conference."

A recent dispatch from London says:—Prime Minister Asquith has replied to a denunciation of Radical members who questioned him as to woman suffrage, that Liberal Government intends before the close of the present Parliament to pass a comprehensive measure of electoral reform, and that if an amendment gives votes to women on democratic lines is proposed, it Government will not oppose it. The introduction of the bill will bring about the dissolution of the present Parliament, for it is a parliamentary tradition that Government must appear to the country on any change in electoral machinery.

A dispatch from Washington says:—Secretary Ro has made an appointment to receive a delegation representing the republic of Liberia, which has come to aid in the many troubles which have continuously beset that country. The republic is a part of the United States, which began the latter part of the 18th century. It is admitted officially that Liberia is, from the standpoint of nations, virtually in a helpless and hopeless condition. Its latest tribulation is an ultimatum from England demanding better government. Although the United States is virtually responsible for the existence of Liberia, this Government has always hesitated to stand sponsor before the world for this little republic.

The Japanese Consul in Honolulu has been advising his Government that emigration from Japan to Hawaii is now limited to Japanese who formerly were residents in the islands and the wives and children of those who now live in Hawaii.

The new steamship *Lustonia* of the Cunard Line lately made a voyage to this country in four days twenty-hours, and twenty-two minutes, which is the shortest trip on record across the Atlantic, on one side in 652 knots.

### NOTICES.

WANTED.—A permanent home in a Friends' family for a respectable elderly woman who will assist with household work. No wages required. For further information apply to

RACHEL C. REEVE,  
451 N. Marshall St., Phila.

WANTED.—Employment on a farm for a bright but inexperienced man. For further information apply to

RACHEL C. REEVE,  
451 N. Marshall St., Phila.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Friend intending to enter pupils for the term beginning Ninth Month 21st, 1908, should make application immediately to

J. HENRY BARTLETT, *Supt.*

WESTTOWN BOARDING SCHOOL.—The new school opens Ninth Month 8th, 1908. Application should be made at once by those desiring their children to be admitted at that time.

WM. F. WICKERSHAM, *Principal.*  
Westtown, Pa.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia at 6:48 and 8:20 A. M., 2:50 and 4:32 P. M., other trains will be met when requested; stage fare fifteen cents after 10 A. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, Bell phone 114A.

WM. B. HARVEY, *Superintendent.*

The First First day in the Sixth Month (7th prox.) being the usual time for the annual gathering of all attenders and interested friends at Middletown Meeting arrangements have been made for the trolley to meet the train leaving Broad Street 8:30 A. M., at Glen Road Station. Transportation will also be provided from the trolley at Lima Store to the Meeting-house.

DIED.—At North Dartmouth, Mass., the twenty-fifth of Twelfth Month, 1907, GEORGE HUSSEY GIFFORD, aged seventy-six. A beloved member and elder of Dartmouth Monthly Meeting of Friends.

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

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SIXTH MONTH 6, 1908.

No. 42.

PUBLISHED WEEKLY.

Price, \$2.00 per annum, in advance.

Subscriptions, payments and business communications

received by

EDWIN P. SELLEW, PUBLISHER,

NO. 207 WALNUT PLACE,

PHILADELPHIA.

(South from No. 316 Walnut Street.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,

NO. 140 N. SIXTEENTH STREET, PHILA.

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

THERE are truths, and I believe the Divine nature of the Man Christ Jesus to be one them, which can be understood only by immediate revelation. Be this as it may, it mains true that none can know the Father except through the Son, or the Son unless the Father draw him. We are, I trust, on the way to see more of "the light of the knowledge of the glory of God in the face of Jesus Christ"—as the Light of God Himself shines ore and more into our hearts, and reaches also in the varied loveliness of reflection on all the human life hidden with Christ Him.—FROM CAROLINE E. STEPHEN, in *Light Arising*."

## "Tabooing the Bible"

A worship of the created thing in place of the Creator himself is charged by the apostle against those who are on the road to idolry and spiritual decline.

We are taught in the Bible that outward nature was constructed in the beginning by the movings of the Spirit of God, and that all things are still upheld by Christ, the Word of His power. We are taught also that the living by man of any of these constructions in the place of his Spirit for Divine worship is a departure from the worship which He asks.

The Spirit of God in worship cannot be replaced by man with any of the lower Divine products, else it is the product that is orphaned and not its Author. His Spirit must be the Inspirer of his worship itself in every human heart, and anything lower, as things that are made, even products of the spirit, are neither to be objects of worship or to be treated as its Source.

In claiming that the Scriptures were made

\*These remarks were written on simply hearing that the phrase was used. We have not seen the article on which it was quoted.—Ed.

by inspiration, we sometimes loosely say the Book is an inspired volume, when we should say that it is the *writers* who were inspired. We do not attribute inspiration to paper and ink, but to the hearts and spirits of holy men of God whose pens marked their parchment. The inspiration spiritually to understand the writing, as did the writers in recording it, must be by the same Spirit in readers' or hearers' hearts. Otherwise they are read "as other literature is read." And the authority to deliver Scriptural or other sentences to a meeting in worship is of the same inspiration, and Christ promised that the Spirit would bring his past sayings to his disciples's *remembrance*, evidently as he should require their use.

We have seen a declining meeting,—typical of hundreds of others,—in which no gifts of the Spirit were vocally exercised, at length resort to the reading of Scriptures as a filler in of time to relieve the tedium of non-worship. This soon educated the flock in an increasing impatience of any silence, so that a vocalizer was deemed necessary and his maintenance found, to provide that the time of the sittings should be occupied with words. That meeting forthwith ceased to be a Friends' Meeting, like hundreds of others under the name,—all copyists of the "worship" of others, to the letter; all surrendering to the other denominations the credit of always having been right in their principles and practice of public worship, and testifying that Friends heretofore had always been wrong in the same. So that a large part of Quakerdom has little left to justify its distinctive existence.

But spiritual worship is a different exercise and attitude of soul from the outward hearing of reading, if the latter be indeed an exercise of soul and not merely of mind. And the Scriptures are indeed indispensable to the Christian mind to hearken to, in situations where they are adaptable to teaching, to reproof, to instruction in righteousness, that the man of God may be complete, and not lacking in the knowledge of them for any good work laid upon him to do. They are indispensable in their place; and pure worship in spirit and in truth, without intrusion from outward sounds, save such as are brought forth by immediate Divine inspiration for the occasion, is also indispensa-

ble in its place. Give to public or private spiritual worship its hour, and we shall all the more be disposed to give to Bible reading its many hours which are due in their place and time,—both being different functions, but profitable under the same Spirit.

It is the endeavor to mix separate religious or mental functions that is confusing to worship, so that large audiences seem trained not to know their right hand from their left. Learning by experience in meetings that the Bible, however much in itself once a product of the Spirit, will, as an outward reading, be allowed by men to supplant the Spirit in public worship,—how say some among us that we would "taboo the Bible," when we are concerned to exclude it from its abuse, when we would rescue it from the sacrilege of usurping the place of the anointing of the Holy One as the true factor of spiritual worship? Do we "taboo" a book, when we spare it from tabooing the Holy Spirit in worship? We honor them both the most by observing their right places and reverencing them therein.

To provide and use unblemished opportunities of worship for entering into the very Spirit of the Author of the Bible, is to take its very essence and life into our hearts. The in-speaking word of God conveys the life of which the letter of the Bible is intended as a means,—for "he that hath the Son hath Life, and he that hath not the Son of God hath not Life." And who of our members shall envy us the watching with Him one hour, that we may receive the living essence of the Bible's testimony in a living communion, which even the best of letters, when placed as a substitute for the Living word, killeth. We exalt the Bible and can never taboo it, by reading it only where it will not taboo its Author by any diversion of our souls from waiting only upon the Lord as our expectation is from Him.

SOME take to the gifts of God as hirelings, others as true servants, and these in everything interior stand in contradistinction. All who love self and serve God solely for reward, stand in their own will, and are not truly free.

RELIGION is the fear of God and its demonstration good works; and faith is the root of both: "For without faith we cannot please God," nor can we fear what we do not believe.—*William Penn*.

For "THE FRIEND."

## From Palm to Pine.

The morning of Fifth Month 5th ushered in another of Pasadena's perfect days. The cool night fog dissolved quickly as the genial sun flooded the valley and the hills with light and warmth. A soft haze mellowed the atmosphere, and "half concealed and half revealed" the green slopes of the great mountains with their deep cut canyons. The valley of San Gabriel bloomed in the "high tide of the year." Snowy mountain peaks like white clouds on the horizon, overlooked harvest fields of wild grass and barley, green pastures, and thousands of acres of vineyards, orchards, and garden lands. Groves of orange and lemon filled the air with the fragrance of their bloom, and delighted the beholder with the beautiful intermingling of glossy green foliage, white flowers and yellow fruit. The tall eucalyptus and graceful pepper trees quivered with each passing breeze, while stately palms of many varieties stood guard like sentinels along the avenues. Roses and Bougainvillea buried whole houses with their wreaths of bloom, while gorgeous geraniums of purple and scarlet embowered windows or hung from porticos. The mocking bird sang as he flew, and tried every note in his effort to please.

On such a day and with such surroundings, who could "think the thing farewell?"

A score of our friends were at the depot that evening to wish us well, and as the train carried us from them and we were left in the Pullman car with only the roses, the sweet peas, lilies, oranges, preserved fruits, etc., thrust upon us as farewell greetings, we began to feel that overwhelming sense of the dearth of human sympathy and the joy of "beautiful and well-created things."

At daybreak the next morning we saw the golden glow of sunrise on vast areas of desert land rimmed to northward by mountains and interrupted at frequent intervals by volcanic peaks, like great ant hills in the waste. Here and there an ancient lava bed is distinguishable by its dark and slaglike surface, and where any means of sustenance are available, there we find the abodes of men.

This great "waste" of shifting sand, dotted with clumps of scrubby "grease wood," is rich in mineral wealth. Mines of gold and copper are found in the hills. The eight horse team we saw at Bagdad was harnessed for heavier weight than a pleasure party. Even the great Death Valley to the northward may some day surrender more of its riches to resolute men who have learned to endure the glare and heat and cutting sand of California's desert land.

At Goffs, Cal., (we travelled over the Santa Fé route) we had reached an elevation of 2500 feet and were yet in a territory where one might appreciate the blessing of "the shadow of a great rock in a weary land." From this place our course was down grade by a circuitous route to the Colorado River, that forms the boundary at this point between California and Arizona. It was 7-30 A. M. when we arrived at Needles on the west shore. Here we stopped for refreshments, served at one of the many "Harvey

Houses" along the line of the Santa Fé. These hotels, with adjoining lunch counter, serve good meals or luncheon at reasonable rates. One may buy an elaborate dinner or merely a cup of coffee. Here we met for the first numerous groups of Indians, eager to sell their beads and trinkets. More uncanny human beings we have seldom seen, and they moved about in a manner so sluggish as to betoken hereditary laziness. The intensity of the summer heat at this place may, however, have a marked effect upon the activity of the inhabitants. The town of Needles derives its name from three sharp, rocky eminences southward of the iron railroad bridge that spans the river. It is said there is a hole through one of these peaks suggestive of the eye of a needle. The Colorado River at this point does not flow through a gorge as at the Grand Canyon, but the muddiness of the water, and the silt deposits on the banks, bear testimony to the work of erosion still going on further up stream. In crossing this river we leave the State of California, having travelled directly across the state 310 miles from Los Angeles, which is 20 miles from the Pacific Ocean.

The Territory of Arizona, contrary to our expectations, is not altogether an alkali desert such as one finds in parts of Utah and Nevada. The western part, however, is a land of giant cacti, drifted sand and mountain buttes. The cacti were in bloom, and, despite their ungainly stems and prickly leaves, delighted us by the beauty of their vivid scarlet and crimson flowers, more delicate than a rose and shining like rubies on the desert waste. Nothing interested us more than the many fortified hills or buttes. Some have called them templed hills, others have with equal propriety described them as "castle rocks." They are a type of hill or mountain characteristic of the great plateau region lying between the Rocky Mountains and the Coast Ranges. These elevations stand alone or in ranges rising abruptly from the surrounding plain to an additional altitude of from five hundred to a thousand feet and crowned by a vertical escarpment of rock from twenty to one hundred feet in thickness. Below this upper escarpment is a steep incline of softer rock or shale usually covered with broken fragments and immense boulders that have fallen from the cliffs above, and which lie, in many instances, in very critical equilibrium. Sometimes a hill or range has more than one ribbon of vertical rock or escarpment. In such cases the appearance is that of walled terraces. There elevations are usually devoid of vegetation, and as there is frequently no visible earth or rocks above the upper wall, it is easy to fancy them as hollowed out like a fortification. The strata in these buttes lie almost horizontal, but, as the cleavage is vertical, the escarpments will remain always precipitous. An interesting feature is that one may trace a ribbon of strata for many miles through many hills and ranges, indicating, as geologists tell us, that the intervening territory has been carried away by aqueous agencies. These "ribbons" vary wonderfully in color. Some are red, some white, some pink, some green. In fact the

light of sunrise or sunset presents there every color in the spectrum, and the artist's spell-bound who gazes upon such a wonder of shifting colors on the stolid rocks of barren land.

Much copper and gold is mined in these regions, being found in dikes and volcanic injections through the strata alluded to. On the plains and valleys between the range and amongst the hills many cattle are grazed on the scant grass and low herbage. But if one may judge by the number of carcass and bleached skeletons visible from the car windows, the scarcity of water is the great obstacle not yet overcome. At Seligma we changed our time one hour faster, I agree with the schedule from there to Denver. We had passed into the longitude of Mountain Time. At this point the elevation is 5200 feet. The day was simply "perfect," as indeed was every day of our journey. We had travelled steadily but not rapidly, having a long train and heavy grades to overcome. We were "on time" however with surprising accuracy throughout the entire Santa Fé route.

At Truxton we saw the School for Indians and noted the bright, happy faces of the many children on the play grounds. The old men and old women looked like the "silent, sullen people, half human and half wild." The surrounding country shows many signs of enterprise and a measure of success, but we are obliged to admit that the Indian Reservations are located, usually, in territory wherein the white man would find it impossible to exist without material assistance, except in a semi-wild condition.

(To be continued.)

## For One Day Only.

"The thing that helped me most," said one who had passed through a sore and sudden bereavement—the loss of one so near and dear that it seemed as if life itself had been torn out by the roots—"was a few words in the letter of a friend, written in answer to my despairing cry, 'How can bear it?' 'Do not try to bear it,' she wrote 'Do not face it and wonder how you can live through the long years—the very though will overwhelm you. Shut your eyes to it never, and try to see only the day just ahead. Into that God will put something for you to do, something to live for.'

"I caught at the hope those words held as one sinking in deep waters catches at any support. Yes, I could bear it for a day—I it were only two or three days I could be brave and strong. So for weeks, months I lived in that way, not daring to look ahead but watching, oh so eagerly, for the special thing which should come in to fill the hours, the bit of new work, the visit of a friend, the business which demanded attention. Day by day I whispered to myself, 'This is all just these few hours.' And so I lived until slowly time did its blessed work; new interest stole gradually into the duties that must be taken up, and new strength and healing came.

"Does it seem a weak and childish way to endure trouble? a foolish effort to blind one's self, unworthy of the faith a Christian should have? But sometimes one is so weak

ourage and even faith itself is so stricken, that the child's way is all that is possible, and I think the loving Father, who knew his effort to hold his hand and do his work, a weakness and darkness, "just for to-day," counted it, as he did Abraham's sublime faith, for righteousness."

### Witnesses.

The Master said, "Ye shall be My witnesses." I am the vine, ye are the branches; the branch cannot bear fruit of itself. I am the power, ye are the distributors. I am the voice, ye are the echoes. I am the faster, ye are the servants. What is a witness? One who observes, records, testifies; he who attests, proves, gives evidence. Without witnesses, both judge and jury are helpless. The case must be proved, or it is nothing!

The Master did not prove His mission by writing, but by acting, by putting forth His own. All power was given unto Him. His disciples were mere distributors of that power. The power was His, and not theirs. It is so now. Much outward service is merely the energy of the flesh, and ends in nothing. A wire charged from the centre is full of power; a wire cut off is but a piece of harness iron. "Ye shall be my witnesses unto the uttermost part of the earth." The power is always His, and never ours. This more than electric shock echoes through the whole Bible from Genesis to Revelations. We combine our thoughts severely to one mode of action. A witness bearer goes into a dwelling with his evangel; in his simplicity he thinks himself alone; but he is not. The faster is with him; the whole united, concentrated power of Christ is there; is always there a living branch of the living vine is bound. After several visits to the same dwelling, the emissary is constrained to say: "The Master was here before me, preparing the way, mixing the elements of pain, storing up the tears, gathering the clouds, watching the plans of the adversary, measuring the malice, noticing the poison under the tongue, tracking the movements of the viers to their den." After weary months of waiting, the servant discovers that the Master is present and working, doing all the work, and simply calling upon the servant to witness his goings in the sanctuary of the heart. This is our joy; we do not share in the work; we share in the results of the work. The work is hidden, the process is secret, but when the tide is turned and Jordan is driven back, then comes the music along the shore, "I will sing unto the Lord, for He hath triumphed gloriously. The horse and the rider hath He thrown into the sea."

Servants of the Lord! When you have gained the confidence of a single soul, when you have wiped away a tear, when you have gathered a lamb in your arms, when your testimony of what you know has germinated in the soul of another, and you can joy together, be sure to keep your eye single, that you may be full of light. You are not so much workers as witnesses of a power that is outside and above you, even the Lord whom you serve and love.—H. T. MILLER.

### TO A SEA GULL.

White bird of the tempest! O beautiful thing!  
With the bosom of snow and the motionless wing.  
Now sweeping the billow, now floating on high,  
Now bathing thy plumes in the light of the sky,  
Now poised o'er ocean thy delicate form,  
Now breasting the surge with thy bosom so warm,  
Now darting aloft with a heavenly scorn,  
Now shooting along like a ray of the morn,  
Now lost in the folds of the cloud-curtained dome,  
Now floating abroad like a flake of the foam,—

Now silently poised o'er the war of the main,  
Like the spirit of charity brooding o'er pain,  
Now gliding with pinion all silently furled,  
Like an angel descending to comfort the world!  
Thou seem'st to my spirit, as upward I gaze!  
And see thee, now clothed in mellow rays,  
Now lost in the storm-driven vapors that fly  
Like hosts that are routed across the broad sky,  
Like a pure spirit true to its virtue and faith,  
'Mid the tempests of Nature, of passion, and death!

Rise, beautiful emblem of purity, rise!  
On the sweet winds of heaven to thine own brilliant  
skies!

Still higher—still higher—till lost to our sight,  
Thou hidest thy wings in a mantle of light;  
And I think, how a pure spirit gazing on thee,  
Must long for the moment—the joyous and free—  
When the soul disembodied from nature shall spring  
Unfettered at once to the Maker and King,  
When the bright day of service and suffering past,  
Shapes fairer than thine shall shine round her at last,  
While the standard of battle triumphantly furled,  
She smiles like a victor, serene on the world!

—By GERALD GRIFFIN.

### Mechanical Prayer.

We often hear it said that there is no further need of the continuance of the Society of Friends as a religious organization, because its principles have been so engrained into the life of other denominations that its work is really accomplished. To those who have been led to adopt this view, I commend a careful reading of the following extracts from editorials of a religious newspaper:

"We cannot give any better, more pertinent or more practical advice than to urge you to practice your religion by the clock. Heed not those who prate of the Spirit and its superiority to the letter. We are not angels yet, and never shall be in this life. We are all plain and simple men, and plain and simple men need the practical definiteness of the letter, rather than the visionary uncertainty of the spirit. We repeat, then, read your Bible, say your prayers, and practice your meditations *by the clock*. Read your Bible at the same time every day, and in a set way. You will find none better than that set forth by the Church for her children in her Prayer Book. Say your prayers, talk to God, at the same time every day, no matter how often you do so in addition. We would go further and urge you to time your prayers by the clock. It takes training, rigorous, definite and continuous training, to become a man of prayer."

I do not remember ever having read an editorial in a religious paper so imbued with the wisdom of this world, and, in the portion just quoted, so offensive in its tone. No excuse can be offered for the deliberate slur made upon those who believe in the power of the Spirit so firmly, that they desired to inculcate in others a sense of the superiority of the spirit over the letter. The Apostle Paul uses no uncertain language concerning the subject: "Who also hath made us able ministers of the new testament; not of the

letter, but of the Spirit; for the letter killeth, but the Spirit giveth life."

The conception of prayer recorded in this editorial is in strong antagonism to the principles held by the Society of Friends and by spiritually minded people of all religious faiths.

One great danger threatening the power of the Church to-day is that of reducing the influence of the Spirit of God to mere machine work. To pray by clock work is making prayer a mere mechanical operation. Here is found no trace of recognition of the need of a preparation of the *mind and heart* before acceptable prayer can be made at all.

No wonder that the editor in another editorial feels that there is need of preparation for the successful work of a large convention.

"When Conventions have failed to accomplish what they should it is not always those in charge who are to blame. More Conventions fail through lack of preparation than for any other reason, and more especially through a lack of one special kind of preparation and that the preparation by prayer."

Is it not perfectly plain that the very cause of the fear which he entertains concerning the success of the convention lies in the *habit* that in the previous editorial he recommends, that is, making prayer a product of machinery.

Surely, there is sufficient reason for the Society of Friends to keep its organization in active operation, when the religious world is being fed by theories so utterly at variance with the teachings of Christ and the whole spirit of the Gospel life.

M. C. COGGESHALL.

MONTCLAIR, N. J., May, 1908.

THE HAPPY MAN.—The happy man was born in the City of Regeneration, in the parish of Repentance, unto life. He was educated at the School of Obedience, and now lives on Perseverance Road. He works in the Factory of Diligence, is noted for his large estate in the Country of Christian Contentment, and does not a little business of Self-Denial. He wears the plain attire of humility, but goes to the Court of the Great King, the Holiest of All, in a garment called the robe of Christ's Righteousness. At the close of the day, as he reviews its occurrences, he is found in the valley of Self-abasement, and invariably climbs afterwards the bright-visions mountains of Spiritual-mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening on the same, has meat to eat that the world knows not of, and his drink is the sincere Milk of the Word.—Anon.

HOLINESS is conformity to the character of God. To have fellowship with Him in his characteristic feelings and principles; to love what he loves; to hate what he hates; to desire what he promises; to rejoice in his will in all things, even when it crosses our own will; to learn to say from the bottom of the heart, even in the agony of conflict, "Not my will, but thine be done"—this is to be holy; and every nearer approach to this is an advance in holiness.—E. BAYLEY.

## OUR YOUNGER FRIENDS.

The glory of the summer woods  
is back. The wind among the trees  
Sends whispers through the solitude  
As tides go through the happy seas.

WHEN THE WORLD IS OUT OF GEAR—When Lucia had vanished upstairs, and her door had closed with a bang—as Lucia's door, alas! had a fashion of doing uncomfortably often—the two mischievous boys tiptoed after her, and slyly pinned on the outside of the door the notice they had painstakingly printed:

"ALL SORTS OF GRUMBLING DONE HERE.  
LEAVE YOUR ORDERS."

It is to be hoped that it had its desired effect, for Lucia certainly needed something to awaken her to a realization of the fact that she was becoming a chronic complainer. If the day was rainy, she fussed and fretted as though she were trying to make the atmosphere as heavy inside as out. If her plans were disarranged, she lamented as if the whole world were out of gear. Her slights and annoyances, her privations and hardships, were becoming many and they were audibly bemoaned. It really did seem as if she were doing more grumbling than honestly belonged to a healthful girl in a pleasant home, surrounded by comforts.

It is probable that the notice the boys pinned on her door would fit many another one whose owners are quite unconscious of the reputation they are making among their friends. The complaining habit is one that grows rapidly, and without the observation of the person who is cultivating it. The little mishaps that come into every day, the little annoyances and inconveniences, are trifles that can either be put swiftly and cheerily aside, or be magnified into great trials by dwelling upon them and complaining of them. "Don't ask her to go along," said a girl, of one whose name was proposed as a companion for a walk in the woods. "If she tears her dress, all pleasure will have come to an end, and if she gets a pebble in her shoe, she will see neither moss nor wild flowers, and we shall all have to limp with her." That was one way of saying that the girl would not only allow her own pleasure to be spoiled by any little accident or discomfort, but that she would spoil the day for all the others as well, by her worrying and complaining.

In a world where so many lives are mingled, where so many circumstances and wills conflict, where so many lives cross and tangle, it is not probable we can often have days that will go entirely to suit us. Weather, mankind, and a host of things are beyond our control; but whether the majority of our days shall be happy or unhappy is largely a matter of our own choosing. Discomforts and vexations grow by dwelling upon them, and the minute we begin to complain of them to others, we add to their importance. Really, when we come to consider the matter, it is hardly fair to disturb a whole household because we have lost a book, or had to stand in the street car, or even because we have a toothache. If we

grow into the habit of magnifying every little cloud that crosses our sky, we shall soon have no sunshine left, and, though we may be slow to notice it, we shall gradually lose companionship, also.

"I always avoid walking with him when I am going to or from my office," said a man, speaking of an acquaintance. "I have waited a few minutes, or gone a block or two out of my way many a time to escape his company. He is a well-meaning man, and fairly intelligent, but he looks on the dark side of everything. His own illness and troubles, and his view that business, politics, and the world generally are going to destruction are not inspiring when one wants strength and courage." And since we all do want strength and courage—want it for ourselves and to give it to others—we cannot conquer the grumbling habit too early.—S. S. Visitor.

THE GREATEST VICTORY.—The ladies of the town had been working very hard to get up an entertainment for the benefit of a Children's Home, and, at the last minute, when everything in the big hall was topsy-turvy, some of the workers had to leave. In despair, the others called in half-a-dozen boys and girls on their way home from school and set them at various tasks, from folding napkins, to washing dishes and tacking up banners.

"They are doing very well," said a lady, pausing for a minute to look at the young workers, "but they run from one thing to another. Bessie has had a finger in every pie since she came, and sticks to nothing." "But look at Fred and Helen washing and wiping dishes over there," said the other lady encouragingly. "They haven't left their posts since we called them in. I wish we had two dozen more like them."

"What shall I do," asked a discontented voice behind them. It was Bessie, and a frown disfigured her pretty face. "There seems to be nothing for me."

"Help with the dishes," was the prompt reply. "There are stacks and stacks of them, and we can't serve refreshments till they all are clean."

"All right!" and Bessie flitted over to that corner, but in a few minutes she had disappeared. "I just can't bear dish-washing," she confided to another girl as she wiped her hands to help with the flowers. "Such a dirty, greasy job."

"I hope she'll stay away from here," growled Fred, lifting a wet towel out of a puddle of dishwater where Bessie had laid it. "She comes poking round all the time and don't do a thing."

"I feel sorry for her," said Helen. "I used to like to run from one thing to another and think I couldn't help it, but mother said I never would be worth anything until I conquered myself. My fingers are just itching this minute to help with those lovely flowers, but I won't leave this spot till every dish is clean. I'm going to show myself that I have won the victory."

"I am glad to hear that," said a lady standing near. "It is only natural for boys and girls in their early teens to want to rove about, but if you have won the victory,

Helen, you have the first great lesson of life well learned—victory over self.—HILD. RICHMOND.

"There are several classes of young men there are those who do not do all their duty there are those who profess to do their duty and there is a third class, far better than the other two, that do their duty and a little more. These come out at the head because they do a little more than the others.

Don't worry about the future. Do your duty and a little more, and the future will take care of itself."—ANDREW CARNEGIE.

OUR YOUNG CRUSADERS.—Have we any young crusaders in these days? Crusade means a soldier of the cross. In the middle ages armies of men and one great army of children, ventured from western Europe to Palestine to deliver Jerusalem and the sepulchre of Jesus from the hands of the Turks. Generally, they miserably perished. The army of children was lost in the wilderness of the sea, in sickness, in slavery. Nothing was gained by carnal warfare to make Jerusalem a Christian city. Is it not so yet? We noticed that Decoration Day, for ornamenting soldiers' graves with flowers, was very much taken out of men's hands last week by Him who sent down the rain-drops instead of flowers. He sent his rain upon the evil and the good; upon war-graves and peace-grave alike. Now the Bible tells us that as the rain comes down from heaven to make the earth fruitful, so God's word comes from heaven to make men's hearts fruitful in every good word and work. By the rain the other day he showed us he wanted crusaders that come to save men's lives and hearts, rather than those that destroy them. The boys and girls who will receive the descending word of God while they feel the goodness of it in their hearts as from heaven and obey its whisperings of right and truth are visited with a decoration-day from the day-spring from on high, to make them crusaders—true soldiers of the cross. Their war-fare is against the sin that is in them, and so the Captain of their salvation leads them as his crusaders to be God's children and brave soldiers for the right, first in themselves, and then for others. As the rain feeds the beauty of the flowers, so his word in our hearts beautifies his soldiers, and decorates them with his character.—ED.

PEACE THROUGH GOOD WILL.—Peace on earth will come with the establishment of good will among men, and in no other way. So long as each nation cares first for itself we are liable to have war. War does not seek for justice, for it never considers more than one side of a dispute. But good will leads disputing nations to weigh each other's claims. Nations which restrain anger until all the facts can be displayed, and which ask simply for justice will never wage war upon each other. The [professing] church has caused many a war. Let it now cultivate good will among men of differing opinions and ways.—CHAS. E. ST. JOHN.

THERE is enough in Christ for thee when thou hast nothing in thyself.



## TEMPERANCE.

[A department edited by EDITH BARDSELY FELLOWS, 514 Macon Street, Brooklyn, N. Y., in behalf of the "Friends' Temperance Association of Philadelphia."]

Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evils that shall perish  
In its ray?  
Aid the dawning, tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper—and it, type—  
Aid it, for the hour is ripe,  
And our earnest must not slacken  
Into play.  
Men of thought and men of action,  
Clear the way!

—CHARLES MACRAY.

"We want all those like minded with us, ho would put down the dram shop, exalt he home, redeem manhood and uplift womanhood, to join hands with us for organized ork according to a plan. It took the allied mies to win at Waterloo, and the Alcohol apoleon will capitulate to a no less mighty rny."—FRANCIS E. WILLARD.

"THE CITY SALOON AND VICIOUS POLICES."—In an article bearing this title, which appeared in *Collier's Weekly*, Will Erwin, well known press correspondent, throws ne limelight with startling effect upon the liance of the liquor traffic with the "bosses" f municipal policies in New Orleans, Louisille and New York.

The big fact that stands out above all hers is, that the backbone of liquor lawlessness and connivance with vice to-day IS THE REWER. He it is who owns practically ree-fourths of all the saloons in the big ties. He it is that encourages and abets is lessee, the saloon-keeper, to extend and ploit his trade by every manner of gaming, immorality and criminal adjunct, and e it is who, as Erwin says, "has usually ighed to scorn all appeals and all efforts curb him until brought face to face with e danger of Prohibition." "The saloon," e continues, "is a convenient political unit. e saloon-keeper for value received in e way of protection and favorable regulaton worked to deliver votes to bring the ad heeler close to his tools. Further than is, the saloon-keepers furnished forth, still rnish forth, most of the sinews of war, not s ways directly, it is true, although in many wns and cities the collection is made irectly before every primary or general election, but by various tricks and devices, eich run with the complexities of the system."

TAMMANY HALL, FOR EXAMPLE, MAINTAINS ITS AUTHORITY IN NEW YORK, upholds hat system of police graft, which no police mmissioner has yet been strong enough o break, and protects the army of small rafters which flourishes in its shadow BY LINGS FROM THE NICKELS AND DIMES AND UARTERS WHICH GO OVER THE BARS OF EW YORK FOR DRINKS.

In Louisville, W. Erwin investigated the cent disgraceful political corruption which eceived its severe blow at the hands of the

State Supreme Court. He summarizes the intimate relations of the saloon with this startling chapter in political depravity. In this last municipal election which turned out a boomerang for the forces of graft, Erwin found that:

(1) "Out of 4,500 fraudulent registrations it was proved that about 4,000 'resided' in the upper rooms of saloons.

(2) The saloons implicated averaged twenty-six fraudulent registrations apiece.

(3) "On election day eighty-three bartenders and sixteen saloon-keepers qualified as election officers.

(4) "At least one man of this element was on guard in every precinct which figured in the decision.

(5) "Of ten precincts 'moved' (i. e. illegally removed from their announced locations) NINE ENDED UP IN THE REAR ROOM OF SOME SALOON."

In conclusion Will Erwin significantly says: "There you have it mostly proved in court. A brewery combine, furnishing money and brains for the protection of 'large interests'; the whole body of retail saloon-keepers furnishing the machinery of corruption; the gang furnishing direction; all fighting together with criminal weapons that they might win the privilege of breaking and disregarding the law. AND THIS CASE OF THE CITY OF LOUISVILLE IS NOT THE EXCEPTION. IT IS ONLY AN EXTREME EXAMPLE.

WHO "FORCED THE LIQUOR TRAFFIC INTO POLITICS?" asks J. B. Cranfill, of the *Associated Prohibition Press*, and answers the question in the following manner:

"It is widely asserted that we ought to keep the liquor question out of politics, and the National Prohibition party is charged with keeping the question in politics.

"As a matter of fact, the Prohibition party never did bring the liquor question into politics; long before the Prohibition party was born, the liquor men had brought the liquor question into politics, and they have kept it in politics until this good day.

"If the whiskey men had not manipulated the two great national parties in their own interests, the saloon had died a quarter century ago.

"The liquor men have dominated, and dominate to-day both the old political parties. It is no wonder, then, that W. J. Bryan, in a recent letter to a citizen of Dallas, Texas, could safely say, that while the prohibition question had been agitated in some of the States, it would not even be a matter of discussion in either of the forthcoming National conventions of the old political parties of the country.

"There is no reason why the whiskey men should not be satisfied with the present status of national politics; they own both of the old political parties and direct them in their interests at will. The present Congress is a shameful illustration of this fact. When the Littlefield bill and other measures for the protection of local prohibition territory from the inroads of the whiskey men of other States was pending, it was pounced upon and devoured by both Democrats and Republicans who were under the absolute

domination of the liquor power. It is thus that the liquor men and both the old parties work hand in glove and are linked together indissolubly in their effort continually to fasten the liquor power upon the country. If by any means, the whiskey men can be induced to sever their relations with the old political parties and thus take the saloon out of politics, the National Prohibition Party can clean the entire business up and annihilate it before breakfast any day. It is because of this very political alignment that the National Prohibition party was and is an absolute necessity. To-day our party is the only method through which an honest prohibitionist can register his opposition to these old liquor parties."

THE Illinois elections furnish some particularly striking instances of the faithful and effective work of the "ballotless citizens." In many cities, the saloon organizations hired all the livery conveyances in advance, but in every case private carriages and automobiles in plenty were placed at the disposal of the temperance workers, the good women responding generously to the call for help in this particular. Women canvassed the voters, distributed campaign literature, planned meetings and parades, marched through the streets, sang at the polling places, served luncheons to voters, kept watch for election frauds, prayed in the churches. Miles upon miles of children's processions carried mottoes and banners, and sang and shouted their rally cries in hundreds of cities and villages. When victory was announced, crowds in the streets sang the doxology, church bells rang and bonfires blazed. When saloon majorities were given, the temperance forces only strengthened their determination to continue the battle until they win, and meanwhile to enforce the laws they have.

In Champaign, 800 children marched in the parade the afternoon before the election. The children wore badges with the words, "Vote for me," and one of the banners proclaimed, "I wish mother could vote." No doubt the majority against the saloon would have been much larger, if the mothers who watched their children as they marched could have guarded them with ballots as well.—*Union Signal*.

WHY?—The city of Chelsea, a suburb of Boston, Mass., was devastated by fire on First-day, Fourth Month 12th. The first action on the part of the city government on Second-day morning was to close all the saloons in East Boston and in that part of Charlestown contiguous to Chelsea, with the solemn warning that, if any licensee were found violating this edict, his license would be immediately and permanently revoked. Why, if an institution is a menace in time of peril, should it be tolerated at any time? Why, if the purchase of a license grants the right to devastate homes, should not that right be paramount to any other interest? Why should prohibition be recognized as a simple necessity in a time of public calamity and then be scoffed and sneered at as obsolete when used as a measure to avert calamity? In other words, why are not

city governments, why is not the American nation, logical And Echo answers, "Why?"

### Science and Industry.

**PHOSPHATE FLORIDA.**—Under this title the New York "Sun" has an article from which the following extracts have been taken for THE FRIEND:

"In the early '90's the phosphate boom promised to put Florida almost on a par with auriferous California, and there was a tendency to scorn the orange groves as slow producers of wealth. Cracker homesteaders who had starved in their pine barrens could hardly have given them away, now found excited purchasers at \$150 to \$200 an acre. Florida actually had prospectors—hundreds of them, who trundled their barrows among the pines and sank pits in the sand in a search for phosphate pockets. To look at a Florida wood with its gaunt pines and monotony of arid sand the thing seems preposterous, but since 1888 the phosphate dug out of this same sand and dredged from the rivers of the peninsula has been exchanged for almost \$45,000,000 in gold."

"In the list of companies of that 'flush' epoch one finds the name of the Early Bird Phosphate of Marion county, which must have seemed a happy hit in nomenclature to the ingenious theorist of the first cause of phosphate in Florida. According to the scientific gentlemen who have delved into it, however, early birds did not contribute the subsoil wealth of Florida in the glacial period. The benefactors of man, the first aid to the agriculturist, were the swarming denizens of the sea. A shell of *lingula ovalis* contains as high as 85.79 per cent. of phosphate of lime. The bones of fish are rich in it. Dr. Francis Wyatt in his informing and now rare book, 'The Phosphates of Florida,' thus accounts for the deposits underlying the peninsula sands:

"The cold of this epoch (glacial), as we know, drove all and every living creature which could travel southward always southward. The strongest survived the longest. Some sought the swamps and warm estuaries of the Carolinas, but numbers were pushed to the southern limit, and the great mammal horde of the tertiary epoch flocked to the swamps and estuaries of Florida. There they died—some from want of food, some killed by the strongest, some drowned, some of natural death, but most from the terrible cold wave. The bones of these animals lay there in myriads; some were preserved, some rotted.

"At this time also the shallow sea was swarming with sharks, manatee, whales and other denizens of tropic waters, many of them also driven south by the change in the temperature in the northern latitudes; and their bones and teeth added to the 'Valley of Bones' which we now find along this southern shore."

"The soil of no State requires more chemical fertilization than the loose and porous soil of Florida, and it seems like a dispensation of Providence that beneath its surface of sand and in its shallow rivers nature should have provided in rock pockets and

pebble groups the phosphoric acid which when chemically converted becomes the superphosphate of intensive farming to supply that necessary element of plant growth which successive crops consume, no matter how richly the land was originally endowed with it. The nature of some soils is such that they require superphosphates from the first. Since 1843, when the Duke of Richmond discovered in the course of a series of experiments in fertilization that the large percentage of phosphoric acid in bones, and not their proportion of gelatine or fatty matters, constituted their value for agriculture, there has been a growing demand for mineral phosphates. It is increasing at the rate of 10 per cent. a year."

"The mining engineers who invaded Florida in the great boom year found no maps of the geological survey to guide them. There were no topographical charts. Plains of sand, sometimes covered with semi-tropical growths and interspersed with flooded jungles in which the wildcat and bear roamed and reptile life abounded, were supposed to hold the treasure to be 'mined.' In the interior there were few roads of any kind and none good. From May to November the heat was intense and the insect pests well nigh intolerable. The country between Tallahassee and Punta Gorda in which most of the prospecting had to be done was in parts an inhospitable wilderness and by no means habitable without a medicine chest. Supplies and tentage had to be taken in—it was like an exploration. As for the treasure, there were no reliable surface indications. Early unscientific prospectors sank post holes in their search for rock phosphate; on that method the mining engineers could not improve materially. Phosphate mining after all is quarrying, the scooping out and throwing up of sand until the right stratum or pocket is reached. The intrinsic rock, which looks like a hard varnished plaster or rough marble, has to be cleaned and kiln dried before the chemist's office begins. For this work 'plants' have to be constructed—hoisting machinery, drying sheds, unsightly kilns, dump car railways—which make the 'mining' of phosphate, all done above ground and mainly by negro labor, the most prosaic and humdrum of industries. The boom soon brought the United States Geological Survey into the field, and it began to map the treasure land and scientifically examine the subsoil.

"The phosphates of Florida consist of the hard rock, land pebble and river pebble varieties, the first being the richest in phosphoric acid. The hard rock district begins near Fort White and extends south to Bay City in western Florida. This tract, about eighty by 100 miles, supplies 80 per cent. of the high grade phosphate used for fertilizing purposes abroad. The quality is so much better than the product of South Carolina that the industry in that State, which had flourished for twenty years, decayed when the rock phosphates of Florida were discovered. Rapid development of the inferior but still valuable land and river pebble phosphates began soon after the discovery of the hard rock phosphate near Dunnellon in 1889. The land pebble and river

pebble occur in large quantities in Hillsboro Polk and De Soto counties, but phosphate strata are general throughout central and western Florida. One of the most lucrative fields in the State is in Osceola county, which tourists know as the Kissimmee country and in the west coast counties of Citrus and Hernando there are large undeveloped deposits. Probably all the valuable phosphate lands are now located and in the possession of the few firms that control the industry.

"Compared with the collecting of river pebble phosphate the quarrying of the land phosphates is a simple matter. A beginning is made by digging down through an throwing off the sand surface. Ditches are made at intervals to drain the tract and steam pump set up. The sand is piled on the left side of each trench and the crud phosphate rock is thrown out to the right and taken in barrows to dumping cars. The cars convey it to the washing apparatus which consists of troughs so arranged that they can be sluiced by water pumped up from the ditches. When the rock phosphate freed from impurities, has been dried in a kiln it is ready for the manufacturer of fertilizers, who treats the raw phosphatic material with sulphuric acid until most of the mass is transformed into sulphate of lime or gypsum. The resultant product is soluble in water and available for the farm. Considerable chemical skill and an intricate 'plant' are required, however, to produce a prime fertilizer from the crude material it is taken from the subsoil in Florida.

"The land pebble contains less phosphoric acid than the rock phosphate, and 60 per cent. of the land pebble is used for domestic fertilization. Most of the rock phosphate is exported to Liverpool, Rotterdam, Bremen, Stettin, Venice, Spezzia, Fiume, Genoa and Trieste, the price being fixed in Europe."

"Peace River, which rises in the lake district of Polk county and takes toll from sheets of water like Tsala-Opopka and Chilli-cohatchee, supplies much of the river pebble phosphate of Florida. The pebbles, which consist largely of the blended bones and teeth of extinct species of animals, birds and fish, are sucked up from the bed of the stream by centrifugal steam pumps and ejected into revolving screens to be washed clear of sand. Then the pebbles are loaded on scows and floated to drying works, and screened once more after the application of hot air, when they are ready for the chemist. In size they vary from a grain of rice to a horse chestnut, are hard and smooth and dark blue in color.

"About 5,000 men, 95 per cent. of them negroes, are employed in the phosphate business. If the original proprietors, the Seminoles, take any hand in the turning up of the treasure which lay buried for so many centuries under their roving feet, they are indistinguishable from the light hued negroes in the crowd of workers. But the unclaimed Seminole still prefers his haunts in the everglades, which are not a far cry from Peace River. Game, deer, bear, catamount, share the wilderness with the phosphate workers. Within a few miles of Punta Gorda, one of the phosphate ports, deer are shot every season. The tarpon leaps in

ght of the docks, supplying sport to thousands of Northern palefaces who bring their old to add to the wealth of the phosphate ore. Wonderful is the versatility of Florida in products and resources, and yet the journey surveying its sands will tell you it has only climate. Those sands are producing, with the aid of the sub-surface phosphates of the State, immense and always increasing quantities of vegetables, luscious strawberries and citrus and tropical fruits for the Northern markets, as well as for myriads of guests at the palace hotels of the fashionable East Coast.

"Florida continues to be the greatest phosphate territory of the world, and extension of the product is not seriously discussed. Many deposits of great value have not been touched, and when you come to think of it Florida has a larger area than New York and New Jersey. Speaking of Florida and West Coast Florida Dr. Wyatt died in 1892:

"'Pit sinking and boring is now going on over an area of many hundreds of miles, and as far as we have been able to ascertain, the prospectors have succeeded in demonstrating that this section of Florida is virtually delirious with a nodular phosphate stratum a thickness varying from a few inches to thirty feet and covered by an overburden that may be fairly averaged at about eight ft.'"

"The industry, which formerly suffered from wasteful competition as well as from needless speculation, is now in a few hands; chiefly the Dunnellon, Dutton, Camp and Inner phosphate companies and J. Butt-nbach & Co. of Brussels. The production of high grade rock phosphate increased from 18,363 tons in 1890 to 591,128 tons in 1907. The output of land and river pebble was 751,987 tons last year. As the demand rapidly rises production will keep pace with it.

Hitherto the largest shipping port has been Tampa, but Jacksonville after the channel of the St. John is deepened—the work now going on—will probably attract the bulk of the shipments for export. A heavily capitalized company is building piers, storage warehouses and rotary dryers at Jacksonville and expects to prepare 600 tons a day of phosphate for market on the spot, thus doing away with the old plan of treating the stuff at the mines, and gaining valuable time in the rush of competition with other concerns."

"TAKE care of the happiness of others and trust God to take care of yours."

### Bodies Bearing the Name of Friends.

In a recent letter from Thomas Davidson of Fritchfield he writes that he has taken passage on the steamer *Atlantic* for New York, to sail on the eleventh of next month, and looks toward attending "a few meetings" in Pennsylvania and New Jersey, before going to North Carolina." He says, "I want this time not to move so lightly, and if he need be, attend some meetings more than once, and endeavor to feel fully clear before going home again."

We have received from Edward Grubb a copy of his book, "Authority and the Light within," with information that an American edition is being issued by the W. C. Winston Co., at 80 cents. We are not yet prepared to judge of the contents.

We are in receipt of two pamphlets from the Friends' Tract Association of London: one entitled Margaret Fell, authored Margaret Fox, "the mother of the early Quaker Church,"—a very lively, short biography of her life; the other, "The Friends," and is an account prepared to be published by our Meeting for Sufferings, on the same subject.

The Tract written by Edward Grubb, on "The Mission of the Quakers," is ably prepared, and likely to be useful in a wide circulation among intelligent readers.

THE MARRIAGE CEREMONY.—The following is sent to us as addressed to *The Indianapolis Star* by "An Earlam Girl," giving her estimate of the marriage ceremony as conducted in other denominations and in her own:—

To *The Indianapolis Star*—

I wish to say a few words in defense of the Friends' marriage ceremony. In yesterday's *Star* was an account of the wedding of a couple who were members of this church, but who, it was stated, were united in more modern style. Now, what do people call elegance or impressiveness? These people had perhaps read in the daily papers of the usual filmy filigree surrounding some of the so-called up-to-date marriages, where more money than brains is used; where the non-day sun is shut out to give place to kerosene dips, where enough white satin ribbon is used to keep them straight until they get to the end of their journey; enough I should say to buy a cook stove for a more worthy couple; where a band wagon is stationed somewhere to detract from the minister's voice and the single grunt "a-hu," of the contracting parties giving their assent to his words made secondary to the flowers and music, while the couple, thinking all the while of the set of their garb or the metal ring soon to be fished from the archives of dead headthorn and adjusted satisfactorily, etc.

Now, this couple needed not to be ashamed of their own church law. With the Friends a divorce is rare, very rare. A month perhaps before the wedding the contracting parties announce their intentions in the church, as they do in this pretty as at a pink tea? The ceremony may be in the home, but usually is in the church. They themselves learn well the ritual, and each repeats it before the assembled company—on this line: "I take this man (or woman) to be my lawful husband (or wife), as this pretty as at a pink tea? (in other) in sickness as well as in health and forsaking all others, keep me only unto him (or her) as long as life shall last." The minister, placing his hand over the clasped hands of the couple, pronounces them husband and wife, and adds: "What God has joined together let not man put asunder." He then invokes the Divine blessing and they receive the well wishes of their friends, both orally and in writing, for as many as like sign with a line the marriage document in the form of a superb book or certificate, which is an elegant keepsake for all time. Its people are early taught to dignity, the relation, not to slip away to strange officials of the law, with strange witnesses liable to make sport of their sacred undertaking. Flowers, music and rich gowns are optional. While the Friends are not tawdry, they do not spend at this time half their means for show.

AN EARLAM GIRL.

Tipton, Ind.

WILLIAM C. ALLEN writes Fifth Month 19th, on board the steamer *Bleeker* of the Hamburg-American Line: "I left New York on the 14th instant, and so far have had a remarkably fine voyage. I have no companion."

OLD AND NEW.

[TO THE EDITOR OF THE "BRITISH FRIEND."]

Dear Friend—

I have read with exceeding interest Johan Marcusen's account of Lindley Murray Hoag's visit to Norway in 1885, in your issue of the *British Friend*. I will remember when Lindley M. Hoag obtained his Minute and made that visit, and was the last Friend to take leave of him as he started on that long journey. I went to the train and parted with him in the car as it was leaving Dover, N. H., for Boston. I was also present at the meeting when he returned his Minute and gave account of his journey. In his report I was specially impressed with his visit to Norway. He related his visit to Stavanger and to Sovde and Roldal, very much as Johan Marcusen gives it, with this added: He said he found a people having views and holding meetings

very similar to Friends, but they knew nothing about Friends. They had an impression that there was a people having views similar to theirs, and that a man would come there holding those views; that impression had become so strong upon their minds that they believed the time had nearly come for that man to appear; and when Lindley Hoag came they recognized him as the man they were expecting. They said if he had not come then, in 1885, they would have doubted all their previous expectations. Lindley Hoag related this part of his visit, he was moved to tears, and closed, saying, "I have served a good Master."

Soon after Lindley Hoag's return from Norway he moved to Iowa, and went a hundred miles into a new country, taking Government land, to make a home on a prairie farm. The last twenty-five years of his life were spent on that farm. He first named it "Rosylvania," but it was afterwards changed to "Iowa Falls." Among the many Norwegians who soon followed Lindley Hoag to America was a young man named Lauritz Meland. He came to Minneapolis, Minnesota, and went the winter of 1856 working in a saw mill. He wanted to settle near Lindley Hoag, and went to Iowa Falls and bought forty acres joining his farm, and has lived on that forty acres ever since. In returning from the Yearly Meeting to Norway, he had a cow and dog and a cat were all alike fat and had plenty of milk and he talked to them as he talks to his friends. He went with me to call on most of the Friends there. I visited L. M. Hoag's widow, Anna Hoag, and his only surviving son, Zeno Hoag. They both have good homes, and Zeno Hoag is a substantial business man. In looks he resembles his father, and is one of the Board of College Trustees, and is much respected. Lauritz Meland told me that the Meeting at Iowa Falls grew to be one of the largest in Iowa Yearly Meeting, and at one time had eighteen recorded Ministers. Among them were John A. Green and John A. Stanger, two of whom made religious visits to England and some to Norway, and were most influential in the Yearly Meeting. Lindley Hoag died soon after the modern movement in Iowa set in, and before it reached Iowa Falls. After James and I returned to Norway, in 1885, when new teachers had come in, the meeting dwindled. A Minister of the Yearly Meeting said in the Indianapolis Conference that the modern movement was introduced to save a dying church; but it did not save Iowa Falls Meeting. The Meeting House, which Lindley Hoag helped build, and where meetings had always been held, was sold, and a new "Friends' Church" built near the centre of town; but it is now a "Closed Meeting House." Except two Norwegian families and a few older Friends who meet on First-day in Lauritz Meland's house, there is no Friends' Meeting in Iowa Falls. The few members who go anywhere attend other churches.

The following appears from statistics of the Quarterly Meeting, in the Yearly Meeting Minutes, twenty years apart. Twenty years ago the number of members reported in the Yearly Meeting at Iowa Falls was 250 ministers. Last year the number of members reported was 808, of whom 247 were non-residents, and to ministers. There is another meeting near Le Grand, Iowa, made up of Norwegians attracted there by Lindley Hoag's visit to Norway, and named after the Stavanger Meeting in Norway. Lauritz Meland has done much to meet his Norwegian friends. They are all prosperous farmers with beautiful homes, and many of them are wealthy. They told me that every member of the meeting was a Norwegian, or connected with them by marriage. There are about 1000 members in the hundred town, and many of them are coming to the meeting on First-day mornings. They said that many attend who are not members. They have not adopted modern changes, and hold their meetings as all Friends' Meetings were held forty years ago. They are identified with what is called the Conservative Branch, and are not recognized by Iowa Yearly Meeting. There is another meeting of "The Friends' Church," in the village three miles away, where a pastor is employed. They have an Academy, which probably helps the meeting. It is much smaller than formerly, and is not growing. The members of the two congregations strangers to each other. Probably Stavanger is the largest Friends' Meeting in Iowa.

Very sincerely thine,

JAMES BEAN.

San José, Cal., U. S. A.  
17, 1908.

## Westtown Notes.

JOHN B. GARRETT attended the First-day morning meeting this week.

Samuel and Anna Bell, of Waterford, Ireland, and Lillie Thompson of Carlisle, Ireland, visited the school recently.

J. HENRY BARTLETT spoke to the boys and girls last First-day evening on the recent Peace Conference held in Philadelphia which was presented in a clear, forcible way some of the points which were most emphasized at the Conference and which indicate the lines on which progress toward international peace is being made.

On Seventh-day afternoon of last week the Alumni Association of Friends' Select School, Philadelphia, held a reunion at Westtown. The visitors inspected the school buildings and equipment, and took part in a tennis game between the two schools, but on account of the weather the Camp Supper, which was to have been held at the Alumni Shack in the North Woods, was transferred to a large room in Industrial Hall.

The Natural History Alumni Committee had a successful meeting on the 29th ult. John D. Carter was the speaker of the evening, and he gave an interesting talk on observations which he had made on some of the warblers in various parts of the country. His imitations of bird notes were much appreciated.

## Correspondence.

From a Non-member:—

"I never remember having had in my life such an experience as that of my visit to your meetings. The peace and joy have not yet departed from my heart. Very frequently the memory will delight my soul with a fullness of spiritual life, as it recalls the solemn gatherings at which Friends so kindly permitted me to be present. . . . I felt in such close unity with the gatherings that the sense of rest was profoundly strong, and it seemed as if the silent communion solemized my mind as well as my heart."

M. C. C.

"In truth I am not fond of references to 'the Church' which seldom name the church universal and which is the 'blessed company' of all Christians, and in which is the only Church I really recognize. I like our Society to keep steadily to the good old practice of calling ourselves a Society, not a church."—Recent letter from England.

## SUMMARY OF EVENTS.

UNITED STATES.—Congress adjourned on the 31st ult. An unsuccessful attempt was made near the close of the session by Senator La Follette of Wisconsin to prevent the passage of a bill to regulate the currency, by speaking upon the subject for more than eighteen hours almost continuously. The total amount of money appropriated was \$1,008,804,894, of which sum nearly \$400,000,000 were for war purposes, the army, the navy and pensions.

A law relating to tuberculosis has been recently enacted in New York State. Among the provisions of the bill are the following: Tuberculosis is declared to be an infectious and communicable disease, dangerous to the public health. It is made the duty of every physician to report to the local health authorities all persons known by him to have tuberculosis. A similar duty is imposed upon the chief officers of hospitals, dispensaries and similar institutions. Local health authorities are required to provide for the free examination of sputum, upon the request of any physician.

On the 26th ult. an election in North Carolina resulted in carrying this State for prohibition by a majority estimated to exceed forty thousand. In consequence of this the manufacture of intoxicating liquor will be unlawful in this State, after August 1, 1909.

It is stated that the Acts of Assembly in this State requiring the reporting to the Bureau of Health of all contagious diseases and the registration of all births will hereafter be rigidly enforced by the Department of Health. Director Nell has made it a physicians' throughout the city, circular communication to that effect. As showing the laxity heretofore of those responsible under the law for the reporting of contagious diseases and births, Doctor Nell said "that probably not more than 70, to 80 per cent. of births were registered. Deaths were and are reported because there-by alone can the necessary certificate be obtained for burial. By comparing the mortality records and the birth records we have found hundreds of cases where the birth was not reported."

The Prohibition State Convention lately in session in Sayre, Pa., adopted a platform in which it affirms that the liquor traffic is not a business, but an indulgence sold to crime; that the license system is a crime and a first step toward prohibition; that the system of taxation on the Commonwealth which exceeds its revenues; and declares for the enactment of State and national laws prohibiting the manufacture, transportation, importation and exportation of intoxicating liquors as a beverage.

A first-class passenger, Pa., has followed the withdrawal of the State Constabulary. On the 27th ult. cars were run on the Chester Traction Company's lines, but not a paid passenger was carried. An ineffectual effort has been made by the Traction Company to settle the strike of the motormen and conductors.

Construction of a trolley line from Potstown to Boyertown, Pa., persons can now travel from Philadelphia to Reading by trolley.

A colored citizen of Altou, Ill., after twelve years of litigation, has secured an opinion from the Supreme Court of Illinois, that under the constitution of that State colored children have the same right as white children to attend the public schools, without being forced to attend a segregated negro school.

It is stated that the New York, New Haven and Hartford R. R. Co., has acquired possession of about 500 of the five car road in the State of Rhode Island, and 600 miles in Massachusetts, all of which were, before the acquisition, in active competition with its lines; also that by the purchase of 35 per cent. of the stock of the Boston & Maine it has practically secured control of that company. It also acquires several coastwise Maine England steamship lines. In these ways, it is asserted, the company has practically established an interstate monopoly in New England and suppressed competition in land transportation between New England and other parts of the country. A suit at law has been brought against the company on the charge that a combination or monopoly exists, or is about to be formed in restraint of trade, and in violation of the Sherman Act.

FOREIGN.—The law recently passed in France separating the State and the confessional, a clause providing for the creation of mutual aid societies of a Roman Catholic priests; to the support of which part of the funds donated for the pensioning of priests and the endowment of masses was to be applied. The Pope has refused to accept these funds under this arrangement.

It is stated that many millions of francs have now been turned over to public charities by the French Government. President Fallieres of France has lately paid a visit of four days to England, returning that which King Edward and other members of the British royal family made not long ago to the head of the French republic. The French Minister of Foreign Affairs, who was in London with President Fallieres, said in reference to the cordial reception which had been accorded to them in England: "It is in my eyes a most cheering justification to those of us who all our lives have supported the policy of an understanding with Great Britain, and of a policy of friendship and alliance in the form of a close, and, in King Edward's phrase, a permanent' entente." "The enthusiastic welcome given President Fallieres not only proves that the entente cordiale has definitely entered into the policies of France and England and that the entente cordiale has become so popular on both sides the Channel. The English and French feel instinctively that this is one of the surest means of counteracting all combinations that might interfere with the interests of Great Britain and France and threaten the peace which both wish to maintain." The reception accorded President Fallieres in England has created great satisfaction in official circles in France, where it is regarded as the crowning proof of the wisdom of the policy inaugurated when France and Great Britain liquidated their differences in 1904. Fallieres' reception in England and his visit to England are expected to strengthen the bonds between the three countries.

A war between Mexico and the Yaqui Indians, which it is said has continued with some intermissions for one hundred and thirty years, has been ended by the conclusion of the Indians to abandon their tribal relations and become Mexican citizens. The cost of the prolonged warfare to the Indians, the Government and residents of the district has been very great. The loss of life can not be computed, but it is known to be enormous and the loss in property it is said will reach \$50,000,000.

The opening session of the Central American Court of Justice was held on the 26th ult., at Cartago, Costa

Rica. This court is an outcome of the Central American Peace Conference held in Washington last year which provided for the establishment of "The Central American Court of Justice as a permanent tribunal, the five countries represented—Salvador, Costa Rica, Guatemala, Honduras and Nicaragua—binding the selves to submit to it all controversies or question which may arise among them," of whatsoever nature and no matter what their origin may be" in regard, which the respective States are to remain amenable to reach an understanding. The court consists of one regular and two substitute justices from each country represented. W. J. Buchanan and Enrique Creel are respectively the High Commissioners of the United States and Mexico to the court, but they have no official connection with it. Andrew Carnegie has offered \$100,000 for the purpose of erecting at Cartago building "for the exclusive use of the Central American court of justice, as an expression of his sympathy for the peace and progress of Central America and his confidence in the success of the great humanitarian work that has its foundation at this court, and which constitutes a new and great example of civilization, peace and fraternity between the peoples here represented."

A copy of the Nestorian tablet has lately been brought to New York City from China. Many ancient figures and hieroglyphics are engraved upon the original, some of which it is said, show that the Nestorian religion existed in China in the year 663.

## NOTICES.

WANTED.—A permanent home in a Friends' family for a respectable elderly woman who will assist with light housework. No wages required. For further information apply to

RACHEL C. REEVE,  
451 N. Marshall St., Phila.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Friends intending to enter pupils for the term beginning on the 21st of the month, 21st, 1908, should apply to the committee.

J. HENRY BARTLETT, Secy.

WESTTOWN BOARDING SCHOOL.—The new school opens Ninth Month 8th, 1908. Applications should be made to those desiring their children to be admitted at that time.

WM. F. WICKERSHAM, Principal.  
Westtown, Pa.

WESTTOWN BOARDING SCHOOL.—The stage meets trains leaving Broad Street Station, Philadelphia at 6:45 and 8:20 A. M., 2:50 and 4:32 P. M., other traffic will be met when requested; stage fare fifteen cent after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, Bell phone 114A.

WM. B. HARVEY, Superintendent.

The first First-day in the Sixth Month (7th prox.) being the usual time for the annual meeting of attenders and interested friends at Middletown Meeting arrangements have been made for the trolley to meet the train leaving Broad Street 8:40 A. M. at Glen Ridd Station. Transportation will also be provided for the trolley at Lima Stone to the Meeting-house.

HADDONFIELD and SALEM QUARTERLY MEETING will be held Sixth Month 11th, 1908, at Mt. Laurel, N. J. Coaches will be waiting at Chester Avenue and Main Street, Moorestown, on the arrival of a special trolley leaving Camden at 8:20 A. M., and train 8:20 to convey Friends to Mt. Laurel and return; fare 50c. Those intending using coaches will please notify B. Comfort, Moorestown, N. J., not later than Sixth Month 8th.

DIED.—At the home of Nils Thompson, near Stavanger Meeting-house, Marshall County, Iowa, on the 21st of Second Month, 1908, LARS H. BORMEN, aged seventy six years, two months and eight days. He was born in Roldal, Norway, and emigrated with his family to Iowa in the summer of 1866, in company with many of his Friends and near relatives. He was a member and for many years an overseer, of Stavanger Monthly Meeting of Friends, of sound judgment and a most devoted helper in the support of the work of the order of discipline. His last illness was attended with severe bodily suffering, and his last audible words were that he might be preserved in patience until his Heavenly Father would release him from this tenement of clay.

WILLIAM H. FILE'S SON, PRINTERS,  
No. 422 Walnut Street, Phila.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SIXTH MONTH 13, 1908.

No. 49.

PUBLISHED WEEKLY.

Price, \$2.00 per annum, in advance.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from No. 216 Walnut Street.)

Articles designed for publication to be addressed to

JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

NONE ever enter the Church of Christ so as to be members of it, except as they enter to his Spirit.

SOME would force such an entrance by renouws works. These are good works as they are works of obedience to his spirit, and it is by direct obedience that others enter into his Spirit.

MANY profess to have no use for the reaching of a religion which cannot be applied. And when it can, it is found that we use they have for it is to apply it to thers. Too many of us forget that the hief use of the word preached is to apply it to ourselves. Then will others best take nnowledge of its virtue by us as samples.

THEY who would destroy war, must destroy "the dispositions which lead to war." hese dispositions are changed in each individual by substituting the spirit of Christ i place of them. It is simply the gospel hat is to destroy war. The fear of war's xpense or of its horrors never yet did that. t is Christ that came and comes, "that He ight destroy the works of the devil."

IF thou art poor, be poor unto God; or rich, be rich unto God. Then both are true ich, and I know not which is the richer.

WHETHER in poverty or in wealth, living into God makes truly rich, and adds no orrow with it.

THE rich man's turkey may gobble like Job's for discontent, yet the sparrow "which hath neither storehouse nor barn," chirps his sweetest song while he sings "God feeds ne!"

GIVE me neither poverty apart from Thee,

nor riches apart from Thee, and I enjoy a wealth which money cannot buy.

IF there be one wretched thing poorer than poverty without God, it is riches "without God in the world."

Is the Holy Spirit Acknowledged for Thee, or Lived by in Church Practice?

It often occurs that when a Friend has been holding an appointed meeting for the general public, one or more clergymen who have been present will after the meeting is concluded, approach the ministering Friend and commend the doctrine which he has preached, adding, "I believe our church is behind none in giving place to the full doctrine of the Holy Spirit, in all his offices." Or, "I believe that all the evangelical churches declare the same." Or, turning to by-standers, will ask in the Friend's hearing, "Isn't that the same doctrine of the Spirit that you often hear preached in our church?"

The implication is felt to be that the Friend minister has, as it were, been "carrying coals to Newcastle," or throwing away his time in laboring over a doctrine in which the people present have been well instructed.

We can indeed give large credit to the creeds, doctrinal statements and sermons of most of the churches, including the Roman Catholic, for their recognitions of the work and place of the Holy Spirit in men's religious life—recognitions correct in form, but differing in the emphasis practically placed upon the doctrine in different churches. The same presentations concerning the Spirit, correct so far as they go, are felt in some denominations to be nominal, in others more operative and real. While they may rightly claim that the orthodox statements are there, they are there with much difference in emphasis between one church and another. But the distinguishing stand of the Society of Friends, so far as true to its name and origin, is that its emphasis on the Spirit of Truth as a working authority is practically the most prominent of all, and is the formative principle of all its distinctions in practice from other denominations.

But why is that superior emphasis, some one will ask, made necessary in these days, when that feature of the Christian belief is more or less the common property of all

professing churches? Granting that profession, we still have to recognize that while it is in the articles of faith as a theory, or in pulpits as declaration, yet in the actual conduct of churches it is very much unrecognizable in details of practice. We shake hands with other ministers on the theory, but when we would bring its application to practice on the details of public worship and mode, there is where under the scrutiny many will show uneasiness—the more sincere ones not without contrition, the more outward and professional not without impatience.

The necessity of the direct and perceptible operation of the Spirit of Christ as head over all things to his church, is comfortable enough to churches to acknowledge in a general way—away back somewhere in cold storage—but very uncomfortable to bring down into practice, so far as to have to wait for his perceived authority for and inspiring of every message and vocal exercise, before it can be entered upon as worship. The presidency of our Holy Head in a worship to be performed in silence, is evaded. The saying, "My soul, wait thou only upon God, for my expectation is from Him," is not to be applied by them to silent waiting or withholding of words when none are given. Their prayer must be made at stated moments, or at order, whether the spirit of prayer is known or not. So must "praise," whether the heart praises or not. So must the sermon not be waited for, whether given by the Holy Spirit or by mere human talents. The warrant to do a piece of religious work out of meeting is not to be inconveniently waited for; and there are many other practical details where waiting for the special witness of the Spirit it is thought must not be pressed too close, else the work will not get done. The denominations generally would feel they had become inconveniently peculiar if they should walk by the Spirit as their rule of life and of worship. But the true Friend is willing to be made peculiar by the Spirit, rather than half-made. And no matter what a creed professes about the Holy Spirit, the real, living creed of a man or of a church is readable nowhere but in the details of his or its practice. Worship is the most crucial test of whether a denomination does really and practically believe in the Holy Spirit or not.

## Criticism.

Some of our Friends appear to be fighting shy of this word, as if it were wrong to criticize. In like manner some say we should not judge, a word of the same import, but of different derivation, the former from the Greek root word *Krino*, *I judge or distinguish*, and the latter, through the French, from the Latin word, *Judico*, *I judge or distinguish*. What then we read in the Holy Scriptures of judging and judgment, is equally applicable to criticize and criticism. And a man even to say, "We should not criticize," so saying, *criticizes* those who do.

Christ, the Sun of Righteousness, shines in our hearts, that we may clearly discern between good and evil, between the works of God and those of the prince of darkness. He reproves the latter and makes manifest to us the former. If then, in that light we judge, even in ourselves, what is evil and forsake it, we find mercy. But if we love evil the natural result of the rule of darkness, we judge the light and refuse to walk in it.

Here then are two distinct judgments. Of these it was that the one appointed judge of all mankind spoke, when He said, "Judge not that ye be not judged." But mark this qualification of that truth. "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

Now we know that we all shall be, and are judged of God, but the world also has its judgment of us. God and those who by and through His spirit judge us, invariably blend it with mercy, we having a sympathizing High Priest touched with a feeling of our infirmities. He would judge and condemn the evil in us that we might forsake it, and receive of His promises, being justified by Him through faith and obedience. But the world's judgment judges only to condemn, for it hath nothing durable to give.

The spirit of Christ, without which none are Christ's, is "a spirit of judgment." Men through its judgments and power, become changed men, and what makes them so, is the receiving of this spirit of promise. "He that is spiritual judgeth all things, yet is he judged of no man. It is right and necessary that this spiritual judgment be set up and maintained in the church of Christ. It cannot be so unless they who sit in judgment have this pre-essential requisite, the spirit of Christ, as Paul modestly said, "after my judgment, and I think also that I have the spirit of God." 1 Cor. vii: 40. Paul even exhorts the same people thus, "I speak as to wise men, judge ye what I say."

To have "no judgments in their goings" is spoken of as a sure sign of the wicked, Is. lix: 8, and again good and evil men are thus contrasted by Solomon the wise, "Evil men understand not judgment; but they that seek the Lord understand all things." Prov. xviii: 5. And as the paths of judgment lead into righteousness, so the lack of it leads to libertinism, one of the most flagrant sins of the church in our days. This judgment of the Spirit is pronounced against the church of Thyatira, on account of a suffering, where there should have been judgment exercised. "Because thou sufferest

that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols, and I gave her space to repent of her fornication, and she repented not. Behold!" [here follows the judgment of death, provided there is no repentance; and this Jezebel, and these idols and sins are not confined to outward things, but are typical of "spiritual wickedness in high places."

There is a time to speak, and it may be a time to keep silence, but by both the law of Moses and that of Christ, we are instructed, not tacitly to allow sin to rest upon our brother.

We take a safe position when, judging by the law of Christ which is written on every heart, we judge of that which we deem to be wrong, not by our own unaided judgment, but by the help of God's spirit; and we act safely under his divine direction, when if moved thereto, we go in the meekness and gentleness of Christ, showing our brother in the light of Christ what is wrong, and wooing him to abjure the same, if haply he may be led to repentance. The apostle James aptly speaks thus, "Brethren, if any of you do err from the truth, and one convert him, let him know that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Let love and judgment hold sway in every heart, so shall Zion rejoice, and her people be happy walking in righteousness and the fear of the Lord. Then with the prophet, can it be truly said, "The Lord is our judge, the Lord is our lawgiver, the Lord is our King; and He will save us."

Wicked men, as well as righteous men, have their judgments of things and persons. How often the Pharisees condemned the acts of our Lord, and finally deemed him worthy of death; but the Lord Jesus condemned them not for exercising judgment, for He said to them, "Yea, and why even of yourselves judge ye not what is right?" Luke xii: 57. Christ's spirit even now reproves the world "of sin, of righteousness, and of judgment." And Christ here reproves the Pharisees because they "judged after the flesh" and not after his spirit, the word of his grace. At another time Christ told them "not to judge according to the appearance, but judge righteous judgment." Jno. vii: 24.

Paul directed the church at Corinth, "Let the prophets [or preachers] speak two or three, and let the others judge." And indeed it is the duty of all spiritually minded members to judge of that which is spoken, as John says, "Try the spirits whether they be of God, because many false preachers are gone out into the world."

W. W. B.

If Christians meet on the Rock Christ as Christians, they will be happy with each other; but if on the sands of disputation, they raise a troublesome dust.

THERE are many who walk with God's people through the world, who will not be allowed to enter with them into heaven.

## NOT FAR AWAY.

Not far away dwells my beloved one!  
Not simply where the eternal hills  
Are clad in brightness, and a great white throne  
Reflects the beauty of a land most fair,  
And wealth of glory fills the ambient air;  
Not there—so far away—not there!

But rather is love here—so near!  
Making this earthly life so calm, so sweet,  
So fit to live and every ill to meet;  
And Love so tender, gentle, true, and brave;  
So constant to relieve, so strong to save!

His loving spirit makes the world more fair,  
His waiting ear lists to my faintest prayer.  
I touch Love's hand—Love's radiant face I see!  
From every fear Love leads my footsteps free,  
My own, my best beloved one, he is here.

—P. C. HUNTINGTON.

## Elizabeth Coggeshall.\*

With each returning spring, I am taken back in thought to the days of my childhood when in my father's house preparations for Yearly Meeting were commenced. Our family, there were eight of us, moved up into the third story, thus giving up the second floor to the Friends from out of town who should make their home with us during the continuance of the meeting. To me it was a most interesting occasion, one that made a very deep impression on my childish hear and imagination. A number of the Friend who visited us year after year were advanced in life. I revered the dear old faces and loved to sit near them and to touch them. There seemed to emanate from their person a power for goodness and righteousness that inspired faith and love. Some of these old Friends had been, in their early days, neighbors in the country, but had gradually drifted apart until at last they never met except at this annual gathering of the Society. It was a pleasant reunion for them and I loved to listen to them go over the experiences of their early days together. Never shall I forget the touching pathos of the few moments that we sat together in silence before their departure for home, when we separated perhaps never to meet again on earth. Although now a member of another religious society, I hold in grateful remembrance the influence of those early years of my life, it will always be a source of comfort and strength.

My grandmother, Elizabeth Coggeshall, was an acknowledged minister in the Society of Friends. The testimony to her faithful services for her Divine Master by the Monthly Meeting of Friends in New York, has always held for me a great interest. It has been an incentive to careful watchfulness over the springs of a religious life, and a clear call to faithfulness in any service for Truth, in which I may be permitted to engage.

Her descendants now living are few in number. Our family is fast being gathered to that eternal home in which she has for many years been enjoying her blessed reward. I have felt desirous that the record of such a ministry, and such a life as hers, should be preserved for her descendants and the

\*This article, written by her grandson, was intended to be introductory to the memoir of Elizabeth Coggeshall, which has appeared in the three last numbers of THE FRIEND.

circle of friends of my parents, at whose home she passed the last months of her life. Of course much of the spirit of her religious labors can be best understood and appreciated by those who are, or who have been, members of the Society of Friends. Yet I feel sure that her deep humility, her earnestness of purpose, her close communion with God, and her faithful response to the call of duty in the service of her Redeemer, cannot but awaken within every Christian heart a loving response. The simple story of her travels in Gospel labor testifies to the power of the constraining love of Christ.

The Society of Friends may seem to have become very small in point of numbers, but has the need of its work ceased to exist? I think not. The world to-day stands greatly in need of many of its principles. We need simplicity in every-day life, freedom from the ruling power of fashion, a deeper reliance upon the power of the indwelling Spirit, a clearer appreciation of the value and sacredness of silence as at least a part of the public worship of God.

There are many obvious reasons for the decline of the Society both in numbers and influence. Perhaps it will not be out of place here to consider whether there is not possibly one cause not clearly seen and realized by Friends to-day. One of the most vital principles of the Society has ever been the necessity of the Divine call as the true commission to minister in his Name. For this there is great need of humility of spirit, and long and patient waiting for the searching conviction that the call is indeed from the Master of Assemblies. If a strict adherence to this principle of the Society is departed from, and there is frequency of communications without Divine sanction, then human pride will soon take the place of the revelation of the will of the spirit. If this is the case, the loss of spiritual power will soon be evident and without that no growth can be either edifying or satisfactory. The words of the apostle are most weighty:—"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified. And I was with you in weakness and in fear and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power. That your faith should not stand in the wisdom of men but in the power of God."

The testimonies to the services of departed ministers that have issued from the Monthly Meetings of the Society all over the world, call our attention to one important fact. The almost universal experience has been that deep conviction of duty and self-abasement must precede a live, powerful Gospel ministry. The testimony concerning Elizabeth Coggeshall is no exception. Here we find this true humility of spirit united with entire consecration to his will and service. In the Memorial will be found this wise counsel, "How very desirable it is when we do apprehend ourselves called upon to be tongue and utterance to the people, that we carefully eye our stepping stones, that

we may clearly observe when we should cease, as well as when to begin."

The truths of the Bible were not only her support and comfort through a long and useful life, but they were her consolation at its close. Their sweet and blessed message brightened her last moments on earth with the strong assurance, "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine."

### Thought and Character.

THAT is a fine saying of the wise man: "As he thinketh in his heart so is he." (Prov. 23: 7.) Thought is the index of character, and thought is a positive force which helps to make character. We hear a great deal about character-building. Let us remember that our thoughts are the materials out of which our characters are made, and we are building for good or evil every day. We all know something of the agency of thought in the production of material structures. The great cathedral is a thought expressed in marble. The battleship is a thought materialized in steel. A thought in the mind of Jesus of Nazareth produced the Christian Church in the world. The modern Sunday school is a thought of Robert Raikes wrought out into an organized institution. A thought sent Morrison to China. It was a thought of freedom that overthrew slavery. But have we considered that the inner structure which we call character is built up of the thoughts we think?

Most men consider their thoughts very innocent and impotent things. They appear for a moment in the inner temple of the mind, then vanish and are no more. Few persons recognize any moral quality in their thoughts. They are willing to allow that their words and deeds may be wicked, but are slow to admit that they can contract any guilt by mere thinking. They are never ashamed of their thoughts as they are of their words and deeds. Can anyone wrong his neighbor by an unuttered thought? Can God be wronged or offended by a silent motion of the mind? Can anyone harm his own soul by indulging a thought which he keeps to himself?

Dr. John Todd says, "Suppose someone should find a large basket by the wayside, neatly and carefully filled and covered, and upon opening it he should find it filled with thoughts, and be told that all these were the thoughts of one person during one year. What a motley mess he would find. Vain thoughts, vile thoughts, wild and foolish thoughts, mean and contradictory and crooked thoughts, some of them so restless and volatile that they could scarcely lie still in the basket! And suppose he should be told that these were all his own thoughts, the children of his own brain, how amazed he would be! How little prepared to see such an exhibition of himself! He would feel like running away and hiding if these thoughts were to be forever uncovered to the world."

Out of such a mass of thoughts men and women are weaving their destiny. "As he thinketh in his heart so is he." Try as we may we can never make ourselves any better than our thoughts. They may not be

uttered in words or wrought out in deeds, but they leave their stamp on the soul in which they have been harbored.

One who persists in thinking cruel thoughts will soon be a cruel man. One who thinks covetous thoughts will become a covetous man. One who thinks vain thoughts will be a vain man. Volatile, empty, silly thoughts will determine the character of many a man. Every thought should leave some good deposit in the mind as the river which sweeps through a bed of gold deposit will leave some grains of gold all along the shore; but our thoughts must be pure gold, or such results cannot be expected.

Wicked thoughts, uncharitable thoughts, mean thoughts come trooping into the mind, are entertained, cherished, and invited to come again. Does anyone imagine that they have done no harm? "As he thinketh in his heart so is he." One may speak and act as though he were your friend, but if he has enmity in his heart he is an enemy. One may speak and act as though he were a godly man, but if his thoughts are ungodly he is far from God.

Many biographies have been written, biographies of great soldiers and poets and statesmen, but they are all superficial books. They touch only the surface of the life they pretend to tell. When one dies someone writes a memoir. He tells when and where he was born, where he was educated, when and to whom he was married, what was his profession or calling. He may add a few incidents of interest which distinguish the career of the subject from other people. But it is a superficial story. The man's real life can never be written, for it is known only to God who searcheth the heart and knoweth the thoughts. Nay, each one is writing his own biography while he lives. He writes it on the tablets of the soul in characters which can never be obliterated nor obscured. Some day he will read it. May God help us to write a story which we shall not be ashamed to read when the books shall be opened.—*The Christian Advocate.*

God is a spirit and man is also a spirit, and all work that is done between God and man must be done in the spirit—must be wrought from the center outward. The life that lies at the circumference of its guiding idea lies but in a faint outline, feebly drawn, like the outer ripple on disturbed waters. We are anxious to spread the knowledge of God. This is our work, the end to which Christian exertion is chiefly directed, but before we can pursue it to any true result, God must also work a work within us, upon the deepening of which the extension of Christ's kingdom naturally, inevitably, depends. For they who are rooted in God will in Him bud and blossom, and fill the earth with fruit. All who have ever been strong for God have been strong in Him, and have known too where the secret of their strength lay—in a dependence out of which they have been consciously weak as other men.—*Dora Greenfield.*

THOUGH we cannot fully understand the mysteries of the gospel, yet we derive much comfort, strength, and encouragement from believing and meditating on them.



## NIGHT THOUGHTS.

The following lines were found among the papers of the well known Edinburgh physician, Dr. John Brown, the author of "Rab and His Friends." They were written soon after the death of his wife.

I stand amid the ruins of a life,  
With seraph voices sounding  
Higher and higher 'mid the hushing strife,  
To tell of faith and hope and love abounding—  
Calling my spirit to that happier home  
Where the loved lost one dwells, no more to roam.  
Safe o'er the fiery ploughshares hath she pass'd,  
Thy gracious hand upholding,  
Following her Saviour's footsteps to the last,  
Till she is now her Saviour's face beholding.  
I thank Thee, Lord, who gav'st my fainting soul  
An angel pure to lead me to Thy goal.

I thank Thee, Lord, that, through a narrow way,  
Beset with thorns of sorrow,  
Thy grace has led me on from day to day,  
To wait with humble thankfulness Thy morrow,  
Blessing Thy name for all Thou did'st bestow,  
To cheer our weary pilgrimage below.

## From Palm to Pine.

(Continued from page 378.)

It was late in the afternoon of the day after we left Pasadena, that we reached the summit of the grade west of Ash Fork, Arizona, and looked out as from the roof of the world, upon such far reaches of country as are seen in but few places. Yet close by the railway we passed a butte perhaps 1000 feet higher than the railway, with unmistakable evidence of water erosion at its very summit. To the eastward, forty miles or more distant, are the pure white volcanic peaks of the San Francisco mountains, glittering in the clear sunlight of this ethereal air.

Ash Fork, the terminus of the branch road to Phoenix, Arizona, lies in a hollow of the plateau, and we wind downward to it by many a thrilling "horse-shoe curve."

We left Ash Fork with two powerful engines coupled ahead, as we must climb 1600 feet in twenty-three miles. The country in this vicinity is gracefully rolling, as rich looking as Iowa, except for the absence of growing crops, and beautifully enlivened by numberless cedar trees of a spreading variety. The foliage was green and fresh, and considerable grass grew amongst the trees. We saw herds of cattle and ponds of water.

As we climbed the grade to eastward, the scene changed. We soon were shut in by rock-ribbed hills, and crossed or followed many a picturesque ravine. At more places than one we found it possible to photograph our engines on a high bridge as we rounded curves and crossed from one slope to another. Groups of tall pine trees reminded us that we had entered a timber region, while here and there a bank of melting snow accounted for the ponds and streams we saw, and testified to a high altitude.

At sunset we reached the base of Williams Mountain, a volcanic peak rising 2000 feet above the surrounding country, which has an elevation of about 7000 feet above sea level. The mountain presented a pretty sight with "tall, majestic pines" standing erect amongst the black lava rock and pure white snow.

The town of Williams is a busy place of 1500 inhabitants, employed chiefly in lumber and mining industries. A branch road to

the northward carries passengers and supplies to El Tovar hotel, sixty miles distant on the rim of the Grand Canyon. The carfare for the side trip is six dollars and fifty cents, exclusive of accommodation or service at El Tovar. Two of our party had preceded us in order to visit this unparalleled gulch, said by authorities to be vaster than any other *ten* canyons on the face of the earth. They joined us that evening, enthusiastic indeed, but bewildered by the wonders they had seen.

Williams is five hundred and ten miles from Los Angeles, in the midst of the high plateau region that reaches far northward into Utah and eastward almost as far. With the possible exception of Tibet, so say the geologists, there is not another such tableland or mesa in the world. And yet, according to the same authorities, this vast and lofty area has in the æons of time, been worn down fully nine thousand feet by aqueous agencies. Some apparent confirmation of this theory is found in the high water-worn buttes remaining still upon the mesa as mute evidences of a former high-water mark. We could sympathize with the poet who, contemplating the depth of the stellar universe, exclaimed: "Stupendous thought! I wonder as I gaze."

Much of this high country is very barren, the explanation being that the rock cleavage is vertical, and moisture falling upon it sinks a thousand feet or more before coming to any impervious horizontal strata. This explains also the entire absence of rivers and streams on the surface of this region.

It was quite dark when we stopped at the famous mining town of Flagstaff, Arizona, but even during the few minutes the train stood at the station, we saw somewhat of the "wild west," and at the same time an exhibition of the keen sense of "fair play" that is the one redeeming feature of the mining camp. It was sad to see so many open saloons, after living in a city that has been rescued from this awful curse.

Near Flagstaff is Diablo Canyon, which we crossed about nine o'clock p. m. During the few moments we were upon the bridge, we had time to see, by the dim light of the moon, only a black chasm or rent across the level land; but it was interesting to see even the gulch whose catacomb cliffs were once the abode of a strange and talented race of men. These homes of the cliff-dwellers are one of the many wonders of Arizona.

It was night time also when we passed petrified forests, another mute reminder of the immensity of geologic time and the strange and varied progeny that Mother Earth has nurtured.

Early the following morning we stopped at Laguna, having crossed in the night the boundary line between Arizona and New Mexico. Laguna is a typical Indian village, being built of square-walled, mud-colored houses on the southern slope of a steep hill, one above the other like a terrace. The residents climb from one level to another by means of ladders. Apparently the community had not awakened to the activities of the dawning day, either literally or figuratively, although a few women came to the train to sell their handiwork, and we saw

one youth, with rifle in hand, apparently starting out on a hunt. Laguna is a romantic place, with rocky buttes in the foreground and snowy mountain peaks in the distance.

Later in the morning we passed through the much larger village of the Isleta Indians famous for their pottery work. This town is built chiefly on level land, and although the houses are of the same type as the previous village, there was much evidence of tidiness and civilization. It is said that their instinctive cleanliness has prompted them, despite the almost frantic protestation of their Catholic priest, to scrub the painted image of the Virgin until it has been practically obliterated.

An aged Methodist minister, some thirty years a resident of this part of the land narrated to us some sad and awful experiences of the "pioneer days," not many years ago, when Indians and whites vie with each other in acts of heartless brutality and fiendish combat. Oh, sad it seems that so much of our land has been won by ignominy and bloodshed!

Emerging at last from the "wild lands," where yet the Indian hunters roam, we came in view of the flats of a muddy river-bottom—the river Rio Grande—and knew thereby that we were in the "East" again, by which is meant, east of the continental divide. Crossing the shallow stream upon a beautiful iron bridge, we steamed into the city of Albuquerque, famous for its healthful climate and interesting environment. Here we renewed our acquaintance with the sunny dandelion, not abundant in California, and our good friend, the common robin. We noted also the English sparrow, not seen by us in Pasadena, but we looked and listened in vain for the merry mocking-bird.

Albuquerque appears to be a busy, modern town—a livestock and mining centre. A fine museum of Indian relics, with very many live specimens in evidence, may be seen in the Harvey Hotel at the depot. From here we ascend a heavy grade, by many curves and much fine scenery, to Glorieta, altitude 7200 feet; then down grade to Las Vegas, a railroad centre and city of considerable consequence. We were made conscious by the smoke and soot, that we had passed the district where locomotives burn oil as fuel, and were in the regions of bituminous coal. We observed also the absence of "Japs" and "Changs," and were somewhat amused at the more exuberant attention of the uniformed African.

It required three powerful engines to draw us over Raton Pass, altitude 7600 feet, and at dusk of our second evening en route, we arrived at Trinidad, Colorado, 1154 miles from Los Angeles and 1111 miles from Chicago.

(To be concluded.)

Such comforts would come to us oftener from nature if we really believed that our God was the God of nature; that when he made, or rather when he makes, he means; that not his hands only, but his heart, too, is in the making of those things; that, therefore, the influences of nature upon human minds and hearts are because he intends them.—GEORGE MACDONALD.



## OUR YOUNGER FRIENDS.

## A MEMORY SYSTEM.

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whatever its measure;  
Remember praise by others won  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you,  
And you will find, through age and youth,  
True joys and hearts to love you.

PRISCILLA LEONARD.

**THOUGHTS ON CHOOSING A LIFE WORK.**—A young man should never choose a life work simply to make money. "What do you mean by planning to give yourself up to a profession in which you can never have a large income?" a wealthy business man said to a young student who was soon to begin active service in the world. The young man refused to listen, for he was eager to have his life controlled in accordance with the advice of Senator Beveridge: "Never see sight of the fact that your greatest reward is not your fee, but the doing of a perfect piece of work."

In like manner Macmonnies, the sculptor, said: "I wish the matter of compensation could be wiped out of my consideration. It is the matter of least moment to me, and has absolutely no influence on my work." And it was Louis Agassiz who, when asked to do something which he felt was not the most useful work possible for him, said: "I must decline, gentlemen, I have no time to make money."

Nor should the promise of ease influence a young man or a young woman in the choice of a life work. "Send me to the hardest work you have," was the request of a student, eager for work, as he was about to enter a vocation. "I have the sort of disposition to do hard work," another young man surprised his friends by saying.

The desire for fame is a temptation to many young people as they think of their future work. There is a natural shrinking from living in obscurity and doing humble tasks. But if God shows us that He can best use us in obscurity, it will be a fatal mistake to choose a conspicuous place. "It is a shame to waste such a scholar on boys," Englishmen used to say of Dr. Arnold of Rugby. But Dr. Arnold remained quietly at his obscure post, doing his work in the best way he could; and his influence in the world has been far greater than that of many men at the time far more famous than he.

Henry Clay Trumbull once remarked that

it is for God, not man, to choose the field of his servant's service, and that man is not to say that one place where God places his child is higher or lower than another. Then he told of one whose purpose it was to go as a missionary to South Africa. He gave himself to the Lord for that work, but the Lord unmistakably turned him from the foreign missionary field and put him in the stove business. For more than twenty years he kept at the stove business, with just as firm a conviction that he was carrying on his business for the Lord as he would have had had he been in the foreign missionary field in South Africa, where he had purposed to be.

"Whatever ye do, do all to the glory of God," should be the impelling motive leading to the choice of a life-work. "To me to live is Christ," was the watchword of the man who gave up fame and comfort for the lot of a persecuted servant of the Lord Jesus Christ. And it should be the watchword of every one of us, determining our steps all our days. I Sam. 16: 12; Ps. 27: 14; Amos, 7: 14, 15; Matt., 4: 18; 19: 21; 25: 23; Luke, 19: 16; 17: 1 Cor. 1: 26-29; Col., 3: 17; James, 2: 5.—*Forward.*

"SOUL SLEEPERS?" repeated the old man. He was not versed in many subjects of modern discussion, but he was an observer of human nature and had views of his own which the boys delighted to draw out by questions hunted up for his benefit. "Why, of course, I believe in soul sleepers; there's a whole lot of 'em. Anybody has only to look round to see that—nice, bright folks, doing a hustling business in this world and thinking themselves wide awake, but with their souls sound asleep all the while. They only find it out, maybe, when some terrible shock or trouble comes that really wakes them up. There are heart sleepers, too—folks that think work and money are all there is of life, and never know what their friends are to them until they learn through loss and sorrow—Oh, you meant whether souls sleep after death? Well, as to that, I'm talking about making sure that we are wide awake here and now."—*Selected.*

**A HEROIC ENGINEER.**—Last year a powder train on the narrow gauge road leading from the Pilares mine caught fire near Nacozari, Arizona. It was nearly in the town when the train crew discovered the flames, and they knew that two open cars, laden heavily with explosives, were sure to catch fire almost instantly. If the train were abandoned, it would certainly explode in the centre of the little mining town, in a few moments, as the brakes could not possibly stop it before it got there.

The engineer was a Mexican, Garcia by name. Nothing more, apparently, was known of him than that. He was a plain, ordinary freight engineer with no particular record. But in that awful moment of crisis he showed what he was once for all. He ordered the rest of the crew to jump for their lives, and then set all steam and stood at his post to run the train at high speed through and beyond the town. It was, the one chance of saving Nacozari, and whether

he failed or succeeded, his own death was certain.

The train, at top speed, ran through the town, Garcia standing erect at the throttle. It sped a little beyond, and then—the flames caught the cars of explosives and the whole train, engineer and all, was blown to atoms. But the town was saved, because a hero had laid down his life to preserve it from destruction; and the world was richer in the record of his magnificence and unselfish bravery for the sake of others. "Has man a soul?" "Is life worth living?" Such questions answer themselves in the light of the deed of this plain, obscure, faithful Mexican engineer.—*Forward.*

## HISTORY OF FRIENDS.

(Continued from page 293.)

At the time of Admiral Penn's death, the English Government owed him a considerable sum of money for his services; for this, several years after, the Government gave to his son William a grant of land in America, with a patent under the Great Seal. The land was in length about 300 miles, in breadth about 160; it contained no less than 47,000 square miles of surface. In addition to this, he afterward received what was then called the Territories, but it is now the State of Delaware, and which had been partly colonized by some Swedes and Dutch several years before. It was covered with dense forests, and extended prairies. The native Indians hunted the elk and wild boar over its great plains, or danced the war dance and smoked the pipe of peace beneath the shade of its majestic oaks. The native red men of the southern part of this province were a branch of the Lenni Lenape; in the northern parts were the Iroquois. At the time the grant was given Penn proposed to call the land New Wales, because it was so mountainous, but Secretary Blathwayte, a Welshman, objected to have the Quaker country named after his native land. William Penn then proposed Sylvania, because of its magnificent forests, and to this King Charles himself prefixed Penn, in honour of the great Admiral. Was it not a beautiful name? "The forest land of Penn."

He sent out his cousin, Colonel Markham, to take possession of the province, to see and cultivate a friendly feeling with the Indian kings, who lived near the Delaware, and to search out a convenient spot of ground to build a governor's mansion. Markham was bold, resolute, devoted to Penn, and when he arrived he set about his task with equal zeal and discretion, met the native sachems in counsel, and bought from them an ancient royalty on the Delaware, not many miles below the falls of Trenton. This being paid for, and everything settled, he proceeded to lay out the ground and commence the buildings of Pennsylvania.

It would take too long to tell you here how William Penn made a civilized state of his new possessions; he went out there himself; his first voyage was a fearful one, for the small-pox accompanied them, and nearly every one in the ship was sick; think how glad they were to see the green trees on the shores of the New World, after the horrors

of that sickness. I must copy here for you a fine description of the first landing of the Governor of Pennsylvania, on the Tenth Month 27, 1682.

His landing made a general holiday in the town (of Newcastle) young and old, Welsh, Dutch, English, Swedes, and Germans, crowded down to the landing place, each eager to catch a glimpse of the great man who had come amongst them, less as their lord and governor than as their friend. In the centre of the foreground, only distinguished from the few companions of his voyage who have yet landed, by the nobleness of his mien, and a light blue silken sash tied round his waist, stands William Penn; erect in stature, every motion indicating courtly grace, his countenance lighted up with hope and honest pride,—in every limb and feature the expression of a serene and manly beauty. The young officer before him, dressed in the gay costume of the English service, is his lieutenant, Markham, come to welcome his relative to the new land, and to give an account of his own stewardship. On the right stand the chief settlers of the district, arrayed in their national costumes, the light hair and quick eye of the Swede, finding a good foil in the solid looks of the hairy Dutchman, who doffs his cap, but doubts whether he shall take the pipe out of his mouth, even to say welcome to the new governor. A little apart, as if studying with the intense eagerness of Indian skill, the physiognomy of the ruler who has come with his children to occupy their hunting grounds, stands the wise and noble leader of the Red Men, Tamiment, and a party of the Lenni Lenap in their picturesque paints and costume. Behind the central figure are grouped the principal companions of his voyage, and on the dancing waters of the Delaware rides the stately ship, while between her and the shore, a multitude of light canoes dart to and fro, bringing the passengers and merchandise to land. Part of the back-ground shows an irregular line of streets and houses, the latter with the pointed roofs and fantastic gables which still delight the artist's eye in the streets of Leyden or Rotterdam; and further on, the view is lost in one of those grand old pine and cedar forests which belong essentially to an American scene.

Next day, at an assembly in the Dutch Court House, the formalities of taking possession were gone through, to the satisfaction of all present. William Penn addressed them, spoke of the reason for his coming, the great idea he had from his youth up, his desire to found a free and virtuous state, and his wish to exercise his authority only for the general good. His whole speech delighted and surprised the people, who felt that a new era had dawned with the landing of the English governor. Their only answer was a request that he would reign over them in person; and they besought him to annex their territory to Pennsylvania, that they might have one country, one parliament, one ruler. He promised to consider it, and took his leave of them, and went to visit Pennsylvania. While here, he had the plan laid down for Philadelphia, a plan which he had formed in his own mind, and by which the city should have covered twelve square

miles. Two noble streets, one of them facing an unrivalled row of red pines, were to front the river, from the banks of which a great public road alone separated them. These streets were to be connected by the High-street, a magnificent avenue, perfectly straight, and a hundred feet in width, to be adorned with lines of trees and gardens surrounding the houses. He encouraged the building of detached houses, with rustic porches and trailing plants about them; his desire being to see Philadelphia "a greene country towne." While he remained there he used to spend much time with the Indians walking into the forest alone with them, sitting on the ground to watch their dances and exercises, leaping with them, in which exercise he beat them all, to their great admiration. On the banks of the Delaware, near Philadelphia, was a fine natural amphitheatre, used from time immemorial as a place of meeting for the native tribes; it was called Sakimaxing, which means "the locality of kings." At this spot stood a grand old elm. One hundred and fifty-five years had it stood there, and shaded from time to time those friendly natives who had met there to smoke the calumet of peace.

#### The Experience of Two Drafted Friends.

Forty-five years ago, in the spring of 1863, the Yearly Meeting of Philadelphia issued an epistle to its members, containing the following extract:—

"We are seriously impressed with the great responsibility resting upon all our members in the present time of commotion and bloodshed in our beloved country. For our dear Friends who are liable to military draft, and who may thus be called on to give practical evidence of their attachment to this righteous testimony, [against war] our hearts are warmed with affectionate solicitude. Accept, we entreat you, the word of exhortation to allow no sophistical reasoning, nor the fear of suffering, to induce you to depart from the plain path of duty, or to betray the cause of the Prince of Peace. Remember the serious consequences that may result from the course each one of you pursues in this matter, both as regards his own future welfare and peace of mind, and the influence his example may exert upon others; and be willing to confess Christ before men, saying in both language and conduct, as did the primitive believers, 'We are Christians, and therefore cannot fight.'"

This personal appeal was timely. Desertions from the Federal army had been occurring in great numbers, while the course of events was continually showing that to overcome our southern brethren on the field of war, military operations must be conducted on a great scale. Hence, volunteers failing to fill the vacant ranks, the drafting act had been passed by Congress, and this, when put in operation, would undoubtedly be felt by Friends. Just how many members of our Yearly Meeting were drafted during the Civil War, and what happened in each case would be an interesting matter for research. Among those whose names were drawn from the drafting wheel, some three months after this epistle was issued, were Wm. P. and Edward G. Smedley, cousins, living near each

other in Delaware County, Pennsylvania. Upon each of these the following notice was served:—

PROVOST MARSHAL'S OFFICE,  
7th District, State of Penna.,  
July 17, 1863.

Sir:—

You are hereby notified that you were, on the seventeenth day of July, 1863, legal drafted in the service of the United States for the period of \_\_\_\_\_, in accordance with an act of Congress "for enrolling and calling out the national forces and for other purposes," approved March 3, 1863. You will accordingly report on or before the thirtieth day of July, 1863, at the place of rendezvous in West Chester, Pa., or be deemed a deserter, and be subject to the penalty prescribed therefor by the Rules and Articles of War.

Signed, E. L. CHRISMAN,  
Captain and Provost Marshal.

Edward G. Smedley wrote of this summons to enter the army: "We were drafted at the first draft in this district. It was made on Sixth-day afternoon. I went as usual to Philadelphia to market that afternoon, full expecting that my name would be drawn. So I was not surprised to learn pretty early next morning that such was the case. I was served notice by a neighbor and schoolmate soon after, to appear at West Chester. Having consulted several Friends, among them Thomas Evans, it was thought best for us to appear and give reasons for not serving in the army, and abide the consequences. This we did and were not at that time detained, except the greater part of one day.

The following paper was prepared and may have been the one containing the afore said "reasons for not serving in the army." It was addressed to the Provost Marshal and Board of Enrollment or other Proper Officers. "The undersigned is informed that his name is included in a list of persons reported to be drafted for service in the army of the United States.

"He respectfully represents that he is a member of the Religious Society of Friends and is conscientiously scrupulous against bearing arms, or being otherwise engaged in war, and on this ground he cannot conform himself to the draft, procure a substitute, pay the three hundred dollars provided by law, or any other sum as a commutation for military service, or for the free exercise of his natural right to liberty of conscience.

"He feels that he is truly and entirely loyal to the government of the United States, and is willing to obey the laws, to bear his full share of the civil burdens and to perform all the other duties of a peaceable and good citizen, so far as these things are not inconsistent with his religious obligations.

He respectfully asks that this paper may be filed among your records as evidence that he is not a deserter in fact, although the law may designate him by this appellation.

"EDWARD G. SMEDLEY."

We will now return to Edward Smedley's narrative: "We were later ordered to report in West Chester, Eighth Month 11th. The day fixed was the day for Quarterly Meeting

Concord, to which we went, and late in the morning arrived in West Chester, were dispersed for the night, with orders to report next morning. Returning, we passed most of the day about the office, were examined, and entered as physically sound. As we declined to do it ourselves, we were dressed in soldier's attire. Several Friends called on us, and James Emilen remained with us most of the day, much to our satisfaction, though must have been uncomfortable to him, as was very warm, and we all went without hats." In the course of the day, James Emilen told them that he thought it an honor that they were called on to suffer for the cause of Christ.

"Toward evening we were sent to Philadelphia in charge of Lieutenant Joseph G. Ummins, of Media, also a schoolmate of mine, and who treated us as kindly as a soldier, it being much against his will to take us. Joseph Scattergood went with us to the depot for drafted men at Twenty-second and Wood Streets. When we were turned over to the officers there by Jos. Ummins, and they were informed of the circumstances of our declining from contentious motives to participate in any warlike measures, they utterly repudiated such notions, commanded our immediate compliance with their orders, and when we quietly declined, manifested great resentment by words and abuse and threatenings of punishment. After their passions were pretty well cooled, we were sent to the third floor of the building, turned in with some hundreds of drafted men and substitutes, and left to take the best we could of the situation till morning."

(To be continued.)

A YOUNG maid of seventeen, named Elizabeth Braithwait, imprisoned in Kendal jail or not going to church (so-called), was taken back, and said that: "Her imprisonment was by permission of the Almighty, who is greater, and above the greatest of my persecutors, who I believe will shortly set me free from these, and all other bonds over all their heads; and in his peace, in true patience I assess my soul, and am contented, if it be my will, to be dissolved." A friend asked her why she was so willing to die. "Oh," said she, "I have seen glorious sights of good things." The friend queried, "What things?" he answered: "They are so excellent and glorious that it is not utterable; and now I have nothing but love and good will to all," but more especially she was glad in the love and unity she felt with Friends; with whom she said: "I have often been refreshed in our meetings, together with the refreshment that comes from the presence of the Lord. Oh! her good evening meetings we have had." Her mother would sometimes weep to see her under such great weight of sickness, which troubled her and she said: "Dear mother, do not weep, but resign me freely up to the hand of the Lord. Weep not for me, for I am well; Christ my Redeemer is with me." And to her sister she said: "Come sister, lie down by me, do not sorrow for me, I am well content to live or die; for my God hath blessed me and will bless me

and his blessings rest upon me." A little before she departed, her speech failed; after which she would sing in her heart, lifting up her hands with a cheerful countenance, and taking her friends by the hand with great affection; so fell asleep in the Lord on the twenty-eighth day of the Seventh Month, 1684, in the seventeenth year of her age.

A. F.

ALL THE NATIONS OF THE WORLD have been invited by the United States Government to send representatives to the World's Temperance Congress to be held at Saratoga Springs, Sixth Month 14th to 23rd next. The Governors of all the states of the Union have been asked to appoint delegates, and already a large number of them have responded.

### Gathered Notes.

THREE VIEWS of the recent departure of nineteen Episcopal clergymen into the Roman Catholic Church are set forth by different newspapers as follows: *The Catholic News* says "It is taken as a matter of course, as just the proper thing to do, an Episcopalian is to go to the Roman Catholic Church for the sake of such." Such is the startling religious fact of the day." *The New York Times* reports a loyal clergyman of the Episcopal Church as saying: "If there are any more who feel that they ought to leave the Church, we are only too anxious to have them go, because we believe it will do us good to have the Church for them to do so." And *The Episcopal Recorder*, of the Reformed Episcopal Church, comments as follows: "We congratulate the Protestant Episcopal Church on its losses. We believe these losses will turn out to be gains. What an indictment they are incidentally of the position taken by the Reformed Episcopal Church over thirty years ago. It is the indorsement of this kind of absurdity by the Protestant Episcopal Church which made our protest necessary." Such unanimity of opinion suggests the question why this very desirable movement did not occur before. It also lends a comment upon the severe criticism bestowed upon the Presbyterian Church some years ago, for suspending from its ministry a few brethren who were quite out of sympathy with its standards. Those who freely accused us of narrowness and illiberality then are now acknowledging that the best place for one who is not in sympathy with his Church is outside of it.—*The Presbyterian*.

GENERAL BOOTH will start upon his fifth motor tour on Sixth Month 20th, from Dundee. He will run southward, stopping at over eight centres, for a little over a month, ending up at the Crystal Palace on Seventh Month 25th. The route is entirely different from those of the previous tours, and the "fleet" of five cars will hardly touch more than one town through which the General has already motored. Wayside stops and visits to workhouses and prisons will be a feature of some of the other tours. The General will take the opportunity of visiting Ayer, where a remarkable Army revival has been making a deep impression during the past few months.

THE Chinese Government has just taken a step which for a little while may cause some inconvenience to the missionaries. In 1890, by astute wire-pulling, the Government was induced to grant to Roman Catholic bishops the rank and dignity of viceroys, and to missionary priests the rank of prefect. At the same time, the Government offered to confer similar dignities on Protestant bishops and missionaries, which, after a conference, was declined, on the ground "that they had no wish to complicate their spiritual responsibilities by the assumption of political rights and duties such as had been conceded to the Roman Catholics." The purpose of this action was the commendable one of facilitating intercourse with the Government officials, who treat every one according to their rank. The Roman Catholics have been "usurping to themselves the insignia of office belonging to the local officials, with the result that the ignorant and foolish lower classes are in many cases placed under a misapprehension—a state of things which is entirely at variance with the original object in drawing up the regulations." An imperial rescript has, therefore, been issued, rescinding all such dignities, and all mission-

aries are to be treated simply "with courtesy, with due reference to the treaties."—*Episcopal Recorder*.

A TIMELY article in this month's *Century* is a condemnation of "Our Barbarous Fourth," whose "grim statistics probably furnish a sadder commentary on human folly than that afforded by any other folly in the world"—a helpfully constructive discussion of a very live question, says the *Friends' Intelligencer*.

PRESERVATION OF THE IRISH LANGUAGE.—Even from the standpoint of tradition, and leaving out considerations of truth-testimony, the concern of Friends for the stamp of their ancient language upon their society finds illustration in the locality of particular Irishmen to the speech of their fathers. The following extract from a lecture of P. S. Dineen delivered Fifth Month 16th, in Maryborough, Ireland, contains spirited reminders of such a sentiment:—"Neglect and ill-treatment wrought havoc on the national language, but it had not ebbed beyond hope, and fate had made it the duty of the present generation to restore it to the fullest vigor of which it was capable as a literary and living speech." The living language was the link that connected them with the past, the language of their race, of their fathers, of their ancient literature; it was the commentary that explained and illustrated their traditions; it kept alive the true Irish spirit and fostered the better characteristics of the Gael.

The Irish language was in the real sense the language of Ireland, and of every part of Ireland. When its claims were properly understood there would be no need to force it down the throats of the people. That language, though not spoken amongst them in Laoghise in every day life was still in a real sense their language, the language of their race, of their fathers, of their history, of their traditions, of their hopes. They should labor strenuously for its welfare. They should support by every means in their power the movement whose object it was to restore it to its due place in the national life. They should abate all mist that it be taught the children in the school-room.

"We have all got our work to do in this critical period. Dull and soulless must the Irishman be who looks with indifference at the death struggle of the mother-speech of his race, nay, who, far from lifting a hand to save it, would vainly act in the humiliating attitude of silence and oblivion forever. Better be a denizen of some savage island in the Pacific than an Irishman of a type like this. This type of Irishman is also prevalent amongst us, hideous in foreign weeds and discordant in his foreign hybrid jargon. He is no natural product of the progressive self-culture of the Gael. He is a perversion of nature; he is the outcome of generations of Egyptian bondage and the unnatural repression of every best instinct of our gifted and high-spirited people. I look forward to the day when this type will be as extinct as the dodo, while the mother-speech, whose voice would still be heard, shall resound as you sweet as the music of our rivers, imperishable as our heart-land hills."

AMUSEMENTS assist in the formation of character, more largely than generally supposed. Hence our church puts the ban on card-playing, dancing and liquor drinking because of their pernicious influence on character.—*Christian Courier* (Negro Methodist).

ERRATIC SPELLING.—As an illustration of the uncertainty of spelling of the nineteenth century (inexcessively uncertain yet), it may be mentioned that out of the eleven times in which Bunyan's name appears in the document [mentioned in the Bulletin of *Friends' Historical Society of Philadelphia* for the present month, which contains his name in the title of the document], he was six times free from prison by their assistance) Bunyan's name is spelled in four different ways, viz: Bunyan, five times; Bunnyan, three times; Bunnion, twice; Bunnyon, once. The spelling of this name seems to have been unusually erratic, for Bunyan's children appear in the registers as Bunyan, Bonion, Bunyonyon.—*Bulletin, F. H. S.*

### THE TOBACCO HABIT AGAIN.

To the Editor of *Public Ledger*.

I was greatly pleased to see in a recent issue the protest of D. L. Witmer against the "tobacco habit." To me it has long stood among the half dozen or more great curses of our civilization. And how hopeless seems the warfare against it, when practically every adult male uses the weed, not to speak of most boys and young men. It is—must say it—*an*—an increasing number of women.

Yet if people would only think soberly what the habit means! The awful expense and waste of it—\$500,000,000, at a very moderate estimate, going up in smoke every year in this country alone; the material danger, if it in the thousands of fires traceable to the careless and irresponsible habits which inevitably go with it, and, oh, the pitiful sacrifice of that young girl's life the other day in the trolley; the undermining of the health, no user of tobacco ever being perfectly well or having perfect power to resist the forces of moral danger, the relying on themselves by boys, through the ambition to be "men," of the fetters it will be so hard, if not impossible, for them ever to shake off.

Why do people use tobacco when it is such a curse, waste of time and money and strength, destroyer of property, demoralizer of the mind, and a general danger to the people, selfish and regardless of the rights of non-users? And how can the ministers of religion foster the habit by their own example? Q. R. S. Northumberland, Pa., Sixth Month 18th, 1907.

### Westtown Notes.

Anna M. Moore talked to the boys last Friday evening and Mary R. Williams spoke to the girls. Both addresses were well received. The "Privilege Day" of the Seventh was the "annual 'Privilege Day'" and the usual program was carried out. The boys, on foot, on bicycles, and in wagons started for the Brandywine at Brinton's Bridge shortly after breakfast, where they spent the day rambling about, canoeing and swimming. A stop was made at a Birmingham Meeting house where a talk was given by the Rev. J. C. Taylor. Ten o'clock picnic was eaten. A camp supper was served at the Witch House on the way back.

The girls took possession of the boys' playgrounds and of the entire farm for the day, spending their time in camp fudge parties, wading, baseball and general picnicking. The boys' occasion was one of the most successful in recent years.

Ten of our boys are taking Haverford College entrance examinations either preliminary or final this week. By special arrangement the examinations are given at Westtown, at the same time as those at the College. Five Westtown boys are to enter Haverford this fall.

The Natural History Department entertained the "Union" at its meeting last week. Talks were given on the habits of the deer, from personal observations, and on protective coloration, in addition to two or three other exercises of a more literary nature.

### SUMMARY OF EVENTS.

UNITED STATES.—It is stated that the Currency Bill passed by the late Congress, was the most important act of legislation which it enacted. It provides that ten national banks, or more, having at least \$5,000,000 capital, may form a "currency association" and put their securities together, including the "commercial paper" of business men; and the banks may then issue circulating notes, or "emergency currency" to the extent of seventy-five per cent. of the cash value of the securities or commercial paper. But if state, county, city or town bonds are deposited, currency to the extent of ninety per cent. of their value may be issued. The political corruption which has existed in this city for years past has lately been further brought to light by an examination of a charge made by Jas. P. McNichol, a prominent politician, that he had furnished ten thousand dollars to Max Kaufmann, lately the secretary of the Mayor, to influence certain officials. The denial of this charge had been followed by a partial exposure, involving the character of several prominent persons.

It is announced that within a short time a Marconi station for receiving and sending messages by wireless telegraph will be established on the roof of the Waldorf-Stratford Hotel in this city; also that a similar station would be established on the roof of the Waldorf-Astoria, in New York, and placed in communication with the Bellevue-Stratford station.

Postmaster-General Meyer has announced that an agreement had been reached between the British Government providing for a letter postage of two cents an ounce between the United States and Great Britain and Ireland, to become operative Tenth Month, 1908. The British Postmaster-General and Postmaster-General McMillen both believe that the reduction in the rate ultimately will increase the receipts in the Anglo-American mail service.

The annual report of the United States Commissioner of Navigation shows that of the total export and import trade, American vessels have carried last year about

ten per cent; while fifty or sixty years ago the proportion carried by American vessels was from seventy-five to eighty per cent. of the whole. It is pointed out that all the goods that are carried by American carrying trade pay large sums to their steamship companies, while the United States not only refuses to make it possible for American capitalists to build ships and compete on even terms, but pays millions of dollars to England and other countries for carrying American mail and passengers to foreign countries by shippers. It is declared that there could be no restoration of the foreign ocean trade without the intervention of the Government by subsidies.

It is stated that The International Harvester Company of Milwaukee last year produced twenty-five times as much grain for the use of farmers without supplying the demand.

A school of whales is reported as having lately been seen between Nantucket, Mass., and Montauk Point, L. I. Incoming captains say six of the animals were of giant size.

A number of "taxicabs" have lately been placed in service in this city. They are automobiles intended to take the place of cabs drawn by horses, and are capable of making a speed of twenty-eight miles an hour. The speed authorized by law is twelve miles an hour. Each vehicle has a meter which registers the distance travelled, and the amount due for the ride. In New York city it is stated that five hundred such vehicles are in use.

On the 5th instant, it was reported that eight inches of snow had fallen at Butte, Montana, interrupting railroad traffic and causing considerable loss of property.

In the city of Detroit, it is stated pills are made by machinery in immense quantities, and that over six billion pellets of all shapes and sizes are manufactured annually, or three-fourths of the world's supply.

Experiments with what is known as the Poe artificial respiration apparatus have been made with special attention at Washington lately. It is a device whereby fresh air or oxygen is pumped into the lungs of a creature in suspended animation and the poisonous gases and fluids are at the same time pumped out. Some encouraging results have been observed. The machine was used to treat a patient who had fainted, and then withdrawing it, closely imitating natural breathing.

Columbia University in New York city has issued a paper on the need of a school of sanitary science and public health, in which to develop plans for the prevention of disease, and the means by which they are practicable. Dr. Ditman in treating of this subject says: "One-third of the human beings born alive die before the age of five years has been attained, largely from preventable causes. The death rate of children in some tenement-house districts in New York is as high as 200 per 1000—five times as high as in the well-to-do districts. The number of deaths occurring in the world from epidemics of plague, smallpox, yellow fever and cholera is still enormous, in spite of the fact that methods for prevention of these diseases are known. By a reduction of the death rate in our cities of twenty-five years the city of New York has saved \$50,200,000. This reduction saved the work of three great hospitals; it saved many wives from being widows and many children from being fatherless; it also saved many from poverty. The epidemic of smallpox in Philadelphia in 1835 cost the city \$20,000,000 in expenses, suit according to its prevention would have cost \$700,000. The epidemic of yellow fever in 1878 cost the country \$100,000,000, while as a result of Major Reed's preventive measures in Cuba the commercial interests of the world are saved a great financial loss each year than the cost of the entire Cuban war. One-fourth of the distress which manifests itself from poverty is caused by sickness, largely preventable, and one-half is the result of alcoholism, also preventable. In like manner one-half of the crimes committed in New York State are due to alcoholic causes."

FOREIGN.—King Edward of England accompanied by his wife and daughter, the Princess Victoria, started on the 5th instant for a visit to the Emperor of Russia. The utilization of petroleum as fuel in steamships instead of coal has received much attention in various countries. It is announced that the British Admiralty has decided to establish oil storage tanks in different parts of the United Kingdom to insure convenient sources of supply. It is stated that through the use of oil the number of men now required to do the stoking and trimming could be reduced by two-thirds, as the fuel is not stoked into the boiler, but is pumped and accomplished by steam pumps and pipes, instead of by stokers and trimmers, as in the case of coal.

Recently published statistics show that at the present

time the percentage of illiterates in France is forty p thousand men and sixty per thousand women. In it respect France compares unfavorably with Germany which has only four illiterates per thousand of the population, and with Sweden, Denmark and Holland, where the illiterates number from eight to forty-five per thousand. The deaths in France in 1907 were 793,000, nine thousand more than the total of births.

It is stated that it has been agreed at Copenhagen that Denmark and Iceland are to unite under the name of the "United Danish Empire." The latter has long been subject to Denmark, but now becomes "a free, autonomous and independent country," united to Denmark only by having the same sovereignty. Hereafter the Danish King will have to communicate it to human beings. With the extermination of rats and mice it is said there will be no danger from the bite of the flea so far as plague is concerned. Canal employees have been instructed to kill rats and mice.

### RECEIPTS.

J. W. Walton Lysinger, Pa., \$2.00, vol. 82.

### NOTICES.

WANTED.—A position in a Friend's family as mother's helper by a young woman who has had experience with children. For reference apply to RACHEL C. REEVE, 451 N. Marshall Street, Philadelphia.

LANSDOWNE MONTHLY MEETING, has changed the time of holding the mid-week meeting, to Fourth-day evening, at 7:45 o'clock, during the summer months. The Monthly Meeting will be held as usual, the last Fifth day in the month at the same hour.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Friends intending to enter pupils for the term beginning Ninth Month 21st, 1908, should make application immediately.

J. HENRY BARTLETT, 526 P.

WESTOWN BOARDING SCHOOL.—The new school year opens Ninth Month 8th, 1908. Application should be made at once by those desiring their children to be admitted at that time.

WM. F. WICKERSHAM, Principal.

WESTOWN, Pa. WESTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:45 and 8:20 A. M., 2:30 and 4:32 P. M., other trains will be met when requested; stage fare fifteen cents; after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, Bell phone 114A.

WM. B. HARVEY, Superintendent.

HAVERFORD MID-WEEK MEETINGS will be held on Fifth-day afternoons at five o'clock during the summer, beginning with the eleventh of Sixth Month, and continuing until the twenty-fourth of Ninth Month, on which day it will be held at eleven o'clock in the morning as usual during the winter season. The Monthly Meetings from the Sixth to Ninth Months, inclusive, will be held at the close of the afternoon meetings for worship.

DIEN.—At the home of his son, near Westfield, Hamilton County, Ind., Fifth Month 21st, 1908, A. A. HALL, of Raintown, Hendricks County, in the eighteenth year of his age. An esteemed member of Mill Creek Monthly Meeting of Friends. He was a birthright member of the Society of Friends, exemplifying in his daily life the principles of the Christian religion, which he professed by honesty and integrity in his business life, by meekness and humility in his intercourse with his fellow-men. He held the esteem of all who knew him. "Blessed are the pure in heart for they shall see God."

MARTHA WILLETS BOSWICK, wife of the late Joseph Taylor, born in New York City, Tenth Month 22nd, 1824, died Fifth Month 24th, 1908, in Greensburg, Pa. She was a member of the Monthly Meeting of Friends of Philadelphia.

WILLIAM H. PILLET'S SONS, PAINTERS.

No. 422 WALNUT STREET, PHILA.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SIXTH MONTH 20, 1908.

No. 50.

PUBLISHED WEEKLY.

Price, \$2.00 per annum, in advance.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.

(South from No. 316 Walnut Street.)

Articles designed for publication to be addressed to  
JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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

THE Editor's expected address for the remainder of the summer is WEST FALMOUTH, MASS.

It is not because many members wait upon the Lord in a meeting that the spring of the ministry dries up,—it is because they do not.

In situations where there seems little to attend with, it seems so easy to be good, that it seems good to be easy.

WHICH is a true church, that which sets the Holy Spirit up as a figure-head, or within its power?

If our life is in the Spirit, thence let our living be governed.

THE body earns its living by its own work, the spirit owns its as earned by Christ.

"Hither unto the land which I shall show thee." And Abraham went, not knowing whither,—simply towards his leader.

GRADUATES, keep in mind your graduation room time to eternity.

It makes all the difference between Quakerism and Intellectualism in our members, whether our "Quaker studies" are exercised in the school of Christ in the heart, or for psychology and information in us as persons of mere culture. A type of interest which many of us will recognize is expressed in the following paragraph of Durham Quarterly Meeting's Report to "London" Yearly Meeting:

"On the other hand there are evidences of earnest thought on the part of many of our members shown in the study of the Bible in its historical and literary as well as in its devotional aspects; the study also of Quaker literature, of psychology, and some

of the great non-Christian religions as well as the increased use of some of the Meeting-house Libraries, betoken signs of life and interest. One type of present-day Friends appears to have faculties developed on the intellectual side rather than so predominantly on the ethical and spiritual as was the case with our predecessors, and there are signs that æsthetic considerations are coming to hold an increasing share of life."

FOR "THE FRIEND."

## Is There Not a Cause?

As I read the article by J. Hervey Dewees, indicating his concern, and I have no doubt that of many others, on account of the indifference manifested amongst us on the part of many concerning their spiritual welfare, I did not expect to say anything thereto; but in the silence of the night, when sleep departed from my eyes, the subject was revived with this language: "Is there not a cause? Are we not reaping as we have sown? Has there not been a spirit at work in our midst endeavoring to lay waste the ancient landmarks, and to take away the hedge about us, so that we are being trodden down? saying that there is nothing in dress and many other minor testimonies. So we are falling away little by little." For when we have taught the young and tender minds that it is not necessary to heed what exercised Friends have to say on these minor things, is it not easy for them to conclude that it is not necessary to be much concerned about anything that they may say? Now this I freely confess before all men that dress will not save us, neither will fastings, nor morality, nor anything that we can do of ourselves, "For by the works of the law there shall no flesh be justified." But "by grace are ye saved through faith, and that not of yourselves; it is the gift of God." But it must be a living faith, and faith without works is dead. And as the apostle declares: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." So some of us can testify that we were not following cunningly devised fables and the traditions of men when we turned from the fashions and customs of the world.

It is before me almost as plain as though it were but yesterday, how in my young and tender years, when my head was upon my pillow, my Heavenly Father poured out his love upon me, so that I could say with the Psalmist: "My cup runneth over." "I watered my couch with my tears;" and I am full of faith that it was He, and no other that put it into my heart to vow unto Him to dress after this manner the remainder of my days; according to the Scripture declaration, that it is "God that worketh in us both to

will and to do of his good pleasure." So it is our Heavenly Father's will, that we should order our speech and conduct, so that it may be known of all men that we have been with Jesus, or that we should, by our apparel, proclaim to a proud, sin-sick and dying world, that we are endeavoring to follow a meek, crucified, but now risen and glorified, Redeemer, it is our meat and our drink to do it.

Dear friends, if any of us have a crown in view, that may be obtained in any other way than by the way of the cross, I fear that crown will not be worth the wearing. "For whosoever taketh not up his cross daily, and followeth Me, is not worthy of Me." "And whosoever shall be ashamed to confess Me before men, him will I also be ashamed to confess before my Father and the holy angels." And since "God is not the author of confusion, but of peace," can it be that a few of us only should be made a gazing stock before men, and to tread, as it were, the wine-press alone with Him? Or can it be that some of us, even some in high places, have failed to have our ears open to hear what the "Spirit saith unto the churches," but have turned to our own reasonings in these things? If so, can it not be said of us, as to some of old, "they have forsaken Me, the fountain of living waters, and hewn to themselves cisterns, broken cisterns, that can hold no water."

Oh may we, each one of us, "flee to the power of God" and know the foundation of the apostles and prophets to be our foundation; even the Rock of Revelation, the will of our Heavenly Father revealed in our hearts. Then as we keep our eye single unto the Author and Finisher of our faith, no enchantment can prevail against us. Then surely there will be no more divisions amongst us, dividing in Jacob, and scattering in Israel. "For they shall see eye to eye, when the Lord shall bring again Zion." Then let each one of us seek to dwell in that light that maketh manifest all the enemy's wiles, and "pray for the peace of Jerusalem," that she may be seen in her beauty and splendor, as a city that hath no breaches; that peace may be in her walls and prosperity within her palaces. Then I believe we would be enabled to "come up out of the wilderness leaning upon the arm of the beloved of our souls, clear as the sun, fair as the moon, and terrible as an army with banners."

EDWARD EGDERTON.

Gibson, Iowa.

It is only the men and women whose minds are sufficiently sensitive to the unknown to be able to take in more than has yet been definitely found, that are ever the means by which anything new ever is found.—*Christian Standard.*

### The Experience of Two Drafted Friends.

(Continued from page 391.)

The late Samuel L. Smedley, whose name occurs in the foregoing account, and who was a brother of Wm. P. Smedley, in a letter to his mother, has left some particulars of that eventful day, not mentioned in the little narrative just quoted. He says that the marshal in West Chester hinted to him that money might be paid for the drafted men by some one else, and thus they would be set at liberty. "But I told him," said S. L. Smedley, "that they would not be satisfied to have the money paid for them, as it was a matter of principle, and I supposed they would have to suffer the consequences." One of those who assisted in putting on their new attire said: "That he had always felt it a glory to dress a man in the United States uniform, but in this case it was the most unpleasant duty of his life." Since they objected to bearing their knapsacks, the guard was permitted to carry these burdens to the station.

Samuel L. Smedley then continues: "I proceeded with them to the barracks in Philadelphia, the guard still carrying their knapsacks, putting them down at the entrance. Upon entering, Lieutenant Cummins found a subordinate officer to whom he related the circumstances of these men being brought, that they were Friends and did not think it right to fight. By this time another sub-officer coming down, seeing Wm. and Edward standing there told them to take up their knapsacks and march upstairs. He asked them harshly what they came there for if they did not intend to fight. William said: "We were brought here against our will, and are conscientiously opposed to war." The officer said: "Ain't you voters of the United States?" They said they were. "Then," he replied, "you will have to fight, and there's no use in taking such capers as this. We will make you fight." He then shook the knapsacks and commanded them to carry them upstairs or he would put them in irons in five minutes. They stood calm, and said: "We cannot." At this the officer became highly enraged. The officer of the day coming in became highly enraged, too. The latter was an old man, and said he had never met with such a case before. "Why," said one of them, "you disgrace the uniform you wear." The officer said that they would have to obey, and asked what they expected from such conduct. Edward said they expected to have the approval of their own consciences.

"The corporal of the guard reported that they had no irons. 'Then,' said the officer, 'we will bind them with ropes. Hurry up. The five minutes will soon be up.' Several men standing around tried in a sympathizing way to persuade them to take the knapsacks and save themselves trouble. William and Edward stood without reply, the officer swearing at their disobedience, saying that they would learn what military rules were. Edward said solemnly, 'We have to obey the commands of our God.' By this time the guard returned with the straps, and the officer took out his watch, saying, 'The time is up. Tie them up.' Just then, as they were going to carry their threats into execu-

tion, another officer came hurrying in saying, 'You must put these two men to one side, for there are forty or fifty substitutes just come, and we must have these out of the way,' evidently fearing the effect of such an example on the new comers. The superior officer said, 'No, they (W. and E.) must be settled at once.' And in the hurry the officers lifted the knapsacks on their unwilling backs, and hurried them up to the third story. Here they remained unmolested over night, the substitutes in the room taking the burdens from them. I relate these trials in detail for your encouragement that you may see that in the hour of greatest apparent danger there has been deliverance.

"Lieutenant Cummins was much interested for them, and at my suggestion, when they first went in, he requested that they might be kept in camp here, and not sent to the Potomac with the squad that was to go the next day. There seemed a disposition to gratify him until the officers became so enraged, when they threatened to send them right off. As I went down the street, I was overtaken by the lieutenant, who said he had been pleading with the officers not to send them off, but with doubtful success, and he told me to exert myself if I could bring any influence to bear on General Hatch, the superior officer.

"I proceeded immediately to Thomas Evans, where I found Joseph Scattergood in consultation with him in regard to a similar case in Brownsville, Pa. I related the circumstance to them and they agreed to call the committee of the Meeting for Sufferings together that evening at eight o'clock, and Thomas Evans wrote a letter, which he sent at once to E. M. Stanton, Secretary of War. The committee deputized Joseph Scattergood and Joseph Elkinton to see General Hatch that evening, if possible. They made the effort, but did not succeed until nine o'clock the next morning. General Hatch treated them very courteously, but did not see how any relief could be obtained, as the law gave no discretionary powers to officers; he, however, consented not to send them off that day.

"In the morning I passed around the barracks, saw W. and E. at the third-story window, and had some conversation with them, telling them to depend upon it that I would watch every movement closely, and do all that could be done for their relief. I went with Joseph Scattergood and Joseph Elkinton to see Colonel Kellogg, who has charge of the barracks. He is very gentlemanly in his manners, a native of Pennsylvania. Having some knowledge of Friends, he said that he understood the feelings of these men; but that he had been educated to military service at the government expense, and in accordance with his education felt as conscientious in fulfilling his duty to government, as these men did in their position. He had seen General Hatch with regard to these cases, and he directed not to use them harshly, but to propose to them not to send them to the Potomac, but to camp at Ridge Avenue, if they would there be willing to give no trouble. The men there were picked men, who would be retained for guard duty, and probably never

called on to fight. Joseph Scattergood told him that if these men for whom they were pleading were consistent in their principles they could have nothing to do with the system of war, that the Society had existed for two hundred years, and that this was testimony which they had always borne. He suggested to the Colonel that in this State, which was founded by William Penn a Friend who had granted liberty of conscience to all men, and by which the State had prospered, it was hard if the descendant of Friends should have to suffer for the freedom which they had granted to others. The colonel shrugged his shoulders and seemed to admit the truth of the remarks.

"He sent a guard for W. and E. and a they were some time in coming, I went round to the barracks, thinking the officers there might not know the object of their being sent for, and the delay be occasioned by their trying to force them to take their knapsacks. The colonel on going into the upper room where they were, found the officer there endeavoring to get W. and E. to fall into line. His coming was very opportune and he sent them down to see the Friends. In the pleasant interview of half an hour the Friends inquired into their condition, exhorted them under all circumstances to strive to preserve a meek and patient disposition.

"The committee found that the application to retain them must be made to General Hatch, so they went to see him and represented that they were in communication with the authorities at Washington, and would like to have them retained for a week. This he granted, remarking, 'Oh, it will be so unpleasant for them in the barracks, the will change their minds, and be anxious to get to the regiments in the field.' J. S. told him: 'Not so! they would be very unprofitable men as soldiers and would only be in the way if sent there.' I saw the colonel and told him these men were loyal to the government, and good and respectable citizens of their native country, not accustomed to the rigor of military life, and it would be a satisfaction to me to have them dealt with as lightly as possible. I should like to send them their meals. He said: 'Certainly; if you send anything to my office I will send it to them.' I thanked him for his kindness and told him of my satisfaction in their being in custody of such men as he and the general. He cited a lieutenant's report to him that afternoon that these men did not fall into line when ordered, but when he found it was from religious motives he had no disposition to molest them. The committee are going to-day to see if they can get out to go to meeting, see their friends etc., and report at stated times. There are several hundred men in the building and are being sent away every few days."

(To be continued.)

IGNOBLE thoughts can always be driven away by noble thoughts, and without noble thoughts we can never lead noble lives.

DOING to-day's duty and meeting to-day's emergency is what makes history.—Presbyterian.

FOR "THE FRIEND."

## Quakerism and Criticism.

The following, in THE FRIEND of Fifth Month 16th, has suggested my subject:

"Criticism that says not a word counts for most. Those who most effectively rebuke us and help us about better living, are not they who talk freely to us about our shortcomings, but they who are quietly doing the things that we are failing to do. Suppose we adopt that plan of criticising others: whenever we see another failing at any point, let us say not a word about it, but quietly see to it that we succeed in our work of life, where that one is failing. Nine times out of ten this will help the other more than spoken criticism which usually fails utterly; and ten times out of ten we shall be gainers by it.

"If this be true for individuals is it not equally true for churches?"

But what connection is there between Quakerism and Criticism? A close connection in many ways. I mean *true* criticism—not *false* criticism. Some one has said: "He is my friend who tells me of my faults; he is my enemy who proclaims them to the world." The best definition for Quakerism is primitive Christianity revived, and there can be no higher authority on criticism than that of the Great Head of the Church, who said: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Probably no one ever criticised more severely than did Stephen the martyr, and yet for his faithfulness he saw a wonderful sight—"the heavens opened and the Son of Man standing on the right hand of God." He was also given strength to pray for his murderers. And Paul finding contentions among the Corinthians, writes: "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

And let us who are members of the Society of Friends not forget *our* own history.

More than two hundred and fifty years have come and gone since its appearance.

In 1685, George Fox wrote as follows: "For some, who had departed from the truth, were so afraid of truth's judgment, that they made it much of their business to cry out against judging. Wherefore I wrote a paper, proving by the Scriptures of truth, that the church of Christ hath power and ability to judge those that profess to be of it, not only with respect to outward things relating to this world, but with respect to religious matters also." This "paper," which George Fox thus refers to covers about five pages of his Journal, and is, or ought to be very interesting and instructive to all well concerned for the welfare of our Society.

In closing his paper George Fox says: "And this divine, spiritual, heavenly judgment was given of God to his holy men and women. They that judge in God's divine matters, must live in his divine Spirit, power and light now as they did then; which spiritual and Divine judgment Christ has given to his Church, the living stones, and living members, that make up his spiritual household; to try Jews, apostles and prophets; to try faiths and religions, trees and fruits, shep-

herds and teachers, and to try spirits. So the living members have a living, Divine judgment in the church of Christ, which He is the Head of, the Judge of all.

"Nay, the church has power given them, which is farther than a judgment; for what they 'bind on earth, is bound in heaven by the power of God' and what they loose on earth is loosed in heaven 'by the power of God.' This power has Christ given to his living members, the church."

And in our Discipline we find this query: "Do you take due care to deal with all offenders, in the spirit of meekness and wisdom, without partiality or unnecessary delay? And is judgment placed where it appears necessary, in the authority of truth, according to our Discipline?"

I think it can be truthfully said of our Society that during the first half of its existence, much more was done in dealing with offenders than has been the case during the latter half. The John Perrotts and the George Keiths were *all* dealt with and disowned before they had followers of sufficient numbers to cause a separation in the Society. If others (who by preaching what has been considered unsound doctrine and has led to separations in the Society of Friends) had been taken *timely* by the Aquilas and Priscillas and taught the way more perfectly, doubtless these divisions might have been prevented.

These things, however, have occurred, and they cannot now be changed, but I would that all under our name might be brought into "unity of spirit in the bond of peace."

And if all endeavored to live up to the sentiment of the following lines by an anonymous writer, I believe they would be greatly strengthened:

"Would'st thou a wanderer reclaim,  
A wild and restless spirit tame,  
—Check the warm flow of youthful blood,  
And lead a lost one back to God?"

"Pause, if thy spirit's wrath be stirred,  
Speak not to him a bitter word,  
—Speak not,—that bitter word may be  
The stamp that seals his destiny."

"If widely he hath gone astray,  
And dark excess has marked his way,  
—'Tis pitiful, but yet beware—  
Reform must come from kindly care."

"Forbid thy parting lips to move  
But in the gentle tones of love,  
—Though sadly his young heart hath erred,  
Speak not to him a bitter word."

"The lowering frown he will not bear;  
The venom'd chiding will not bear;  
—The ardent spirit will not brook  
The stinging tooth of sharp rebuke."

"Thou would'st not goad the restless steed  
To calm his fire or check his speed,  
—Then let no angry tones be heard,  
—Speak not to him a bitter word."

"Go kindly to him, make him feel  
Your heart yearns deeply for his weal;  
—Tell him the perils of the way  
Wherein his devious footsteps stray."

"So shalt thou win him,—call him back  
From pleasures' smooth, seductive track;  
—And warnings thou hast mildly given,  
May guide the wanderer to Heaven."

JOSEPH S. GIDLEY.

North Dartmouth, Fifth Month 23rd, 1908.

FOR "THE FRIEND."

## A Sound Life and Conversation.

The article in THE FRIEND for Fifth Month 23rd, "Occupy—And Occupy Wholly," met a warm response in my heart; I thought how beautiful was the line of F. R. Haverlag:

"Whole-hearted, true-hearted, faithful and loyal."

Some writer has said in substance: "If we give ourselves to God by halves, we can never find true rest. There will always be a lurking disquiet in that half which is withheld." And how beautiful is the promise to those who "bring all the tithes into the store-house." Let us all press on to know the *fulness of the blessing*; even so poured out, that there shall not be room enough to receive it, so that our hearts will overflow in love to others. And may none of us rest in outward things alone, like a dear friend, who in the latter part of her life, after the loss of two dear children said, that before this severe affliction she had really thought, that going to meeting, dressing plain, &c., with justice to her fellow-men, was all that was required of her. After much exercise of mind, she was favored to know a true change of heart, and proved, as we all may, that "The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit."

I remember a few sweet words spoken by a foreigner in a Quarterly Meeting in the West, more than twenty years ago: "Let the judgments of God pass over our thoughts, words and deeds; then we shall have the peace which passeth all understanding."

A relative of mine, in his last sickness, dictated a letter to his brothers, to be read after his decease, in which he desired them to be careful of their thoughts, for they are the springs of all our actions. "May none of us feel, as some formerly did, 'Our lips are our own.'"

A number of years ago an elderly Friend in Ohio Yearly Meeting uttered these words: "Friends don't talk and laugh too much; it is a snare that Satan uses to catch Quakers in." Yet innocent cheerfulness is an excellent thing. My grandmother said: "There is no one has a better right to be cheerful, than a Christian;" some of us would feel like adding, "Or nearly as good a right to be so." "There is nothing," says Lydia Ann Barclay, "gloomy in religion; it brings true sweetness and content with it, supporting under all trials and crowning all other blessings." Yet the Bible tells us, "In the multitude of words there wasteth not sin, and he that refraineth his lips is wise." Oh, to be like the early Friends, of whom William Penn wrote, their "words were few and savory."

"A small key may open a large door." If every one knew how much sunshine often comes into the heart, after obeying the Divine command, "Confess your faults one to another," it seems to me it would be more often practiced. D. L. Moody recommended it and thought it a help against doing the same wrong again. Some writer has said: "He that will not have the sweat of religion, cannot expect to have the sweet." May none of us, as an Indian expressed it, try to "go around the fire." I remember the words of a dear ministering Friend, who has lately



gone to her blessed reward: "We must all pass through the fire, that we may become vessels meet for the Master's use; if only in our daily lives and conversation." In all outward or inward trials we may always prove the sweetness of the promise: "The Lord is good to them that wait for Him, to the soul that seeketh Him."

Many years ago, a minister of the Gospel, who has lately passed from works to reward, was engaged as head-carpenter on a large job. He obtained a minute from his meeting for Gospel service, which he afterwards performed. Some one was wondering what he would do about his business. Another ministering Friend, on a religious visit from a neighboring State, was at my father's house. She said earnestly: "He must bake the prophet's cake first." How many times I have thought of her words. We may find a blessing attending it, even in the little things of our daily lives, and above all in striving to keep the "large upper room" of our hearts ready for the Master; then in his own right time He will come and eat the Passover with us, and we shall have the blessing promised "to all those who love his appearing."

AMY M. OTIS.

Sherwood, N. Y., Sixth Month 5th, 1908.

### Joyful Close of Life.

Samuel Emlen of Philadelphia, during the waking hours of his last sickness, was frequently engaged in declaring of the power, mercy and goodness of God to his soul, and of the rich consolations with which his mind was supported, and frequently repeated: "Their sins and their iniquities will I remember no more; I will cast all their sins behind my back;" and in much brokenness of spirit: "Ye shall have a song as in the night, when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel." "Oh! the tears of holy joy which flow down my cheeks; sing praises, high praises to my God. I feel nothing in my way, although my conduct through life has not been in every respect as guarded as it might have been. The main bent of my mind has been to serve thee, O God, who are glorious in holiness, and fearful in praises. I am sure I have loved godliness, and hated iniquity; that my petitions to the throne of Grace have been accompanied with faith." He had a precious evidence that his sins were forgiven, and was not sensible of having injured anyone, nor broken up any poor family for rents, but had given up much; which is a great consolation, seeing it's the merciful who obtain mercy.

On First-day the twenty-ninth of Twelfth Month, 1799, he appeared as cheerful and pleasant as at any time, his mind being remarkably calm and covered with love, and was comforted with the calls and sympathy of friends, more or less of whom generally visited him every day during his short confinement within doors. He went to bed about ten o'clock on First-day evening, lay awhile without pain and fell comfortably to sleep for about an hour, when he awoke about twelve o'clock, being seized violently.

This attack soon appearing more alarming than any before, two of his near connections and a physician were called in, when he took an affectionate leave of his family. No prospect of benefit appearing from further medical aid, he was desirous that nothing might be attempted, but wished to lie as quiet as possible, saying: "All I want is heaven. Lord! receive my spirit;" and was earnest that those about him might pray for his preservation in patience to the end. "My pain is great. My God! grant me patience; humble, depending patience," and then repeated: "Call on me in the day of trouble; I will deliver thee and thou shalt glorify me," and also with considerable fervency, part of the Lord's prayer. Shortly afterwards: "Oh! how precious a thing it is to feel the Spirit itself, bearing witness with our spirits that we are his. Oh, this soul is an awful thing! I feel it so; you who hear me mind. It is an awful thing to die! The invisible world, how awful." His end being now fast approaching, he said: "I entreat that nothing may be done to me, but what I may request, that my mind may not be diverted, that my whole mind may be centered in aspirations to the throne of Grace." Shortly after: "Almighty Father, come quickly, if it be thy blessed will, and receive my spirit." When he lay quietly awhile, the conflict being apparently over, but feeling again the clogs of humanity, he said in a low voice: "I thought I was gone," and added: "Christ Jesus receive my spirit." These were his last words; a few minutes after which he departed without sigh, groan, or struggle, about half-past four o'clock on the morning of the thirteenth day of Twelfth Month, 1799. A. F.

CLASSES IN THE CHURCH.—"If a vagabond went to church twice, he would be something better than a vagabond," says one speaking on the vexed subject of classes in the church. If there was in the place that which drew the vagabond, that which appealed to something within him, the inward man would begin to develop, and with its growth the outward man would begin to take on new habit and that respectability of self-respect. When one comes to think of it, the worrying about "classes" in the church is chiefly done by the outsiders. Inside, the members, richer or poorer, are interested in the work they have to do and the lives they are to live; they are not particularly concerned with the possibility of inviting each other to dinner.—Forward.

THE men whom God accepts are not the men whom the world accepts. If with clean hands and pure heart a man walks humbly before God, controlling his tongue, he will tower above the worldling, and thus become a target for those whose lives his life rebukes. We must expect this as part of the price we must pay for our deed of acceptance. Upon the coat of arms which is the seal upon this deed are these words: "Lo, I am with you always." In these words lie the reason of your non-acceptance by the world, for they will not come to Me that (they) might have life." If the world rejects Christ, should we complain when it rejects us?—Selected.

### From Palm to Pine.

(Concluded from page 388.)

On the crest of the "divide," west of Trinidad, we crossed the line into the State of Colorado. We had traveled directly across Arizona, a distance of three hundred and sixty-five miles, and four hundred and seventy-five miles through New Mexico. But there are congressmen and others who advocate admitting into the Union these two territories as one state. That would make a commonwealth eight hundred and forty miles long and four hundred mile wide, about equivalent in extent to the combined area of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Indiana and Kentucky. As one contemplates the possibilities of this vast territory, he cannot fail to have an enlarged sense of the undeveloped resources of our country, and an increased respect for the effort being put forth by President Roosevelt and others to aid the heroic people of these territories and elsewhere to "make the wilderness rejoice and blossom as the rose." This can be done. It is being done. But the task is beyond the resources of the population that can exist under present conditions. Let the Federal government build the dams and cut the larger channel for irrigation, and in a short time a wondrous change takes place. Two million dollars or more were expended by the government in Salt River Valley, near Phoenix, Ariz. Immediately there was a great influx of population, and already this valley is famous for the variety and abundance of its products. The people can now begin returning to the government the money expended in the necessary initial development work. It were well for our land every president and every congressman too, were familiar with the conditions and needs of all parts of the country, and were magnanimous enough to labor for the good of all.

At daybreak of our third morning from Pasadena, we were leaving La Junta Junction, not many miles from Trinidad, our car having been side-tracked until a train from Chicago should come and take us from the main line of the Santa Fé to Denver. This gave us a quiet night; but, as if to prevent us from sleeping too soundly, a shifting engine gave our car an occasional bump, followed, of course, by the jerk of a car with set brakes.

Much of southeastern Colorado is fine country for raising cattle, sheep and hogs. The land is high and rolling, with just butte ranges and hills enough to break the monotony of the plains. The ranches are fenced, as was the case also in much of New Mexico. The shacks and little cottages of the ranchmen are insignificant, indeed, amid the vastness around them. Their exterior, at least, gives no suggestion of the intelligence and culture that often are housed within. But the browsing herds in the pastures and the fine teams of horses and excellent vehicles on the highways, betoken thrift and prosperity.

At Pueblo we recognized familiar scenes in the great ore smelters and rolling mills,



having passed through that city en route to California in 1905. At Colorado Springs, seventy-five miles south of Denver, we stopped long enough to enjoy a deliberate gaze on snowy Pike's Peak and the range of which it forms a part. It occupies a corresponding relation to the city with that of Mt. Lowe to Pasadena. Although the summit of Pike's Peak is five thousand feet higher from sea level than Mt. Lowe or Mt. Wilson, the elevation above the adjacent plain is about the same. The street cars carrying the sign, "Manitou" and "The Garden of the Gods," made us wish for a stop-over of a few hours, but these are delights as yet untarnished by familiarity.

It seemed like getting back to homeland to behold again the half-remembered scenery about Denver—the plains to eastward, the "castle rocks," the rugged glens, the distant mountains. But we almost shouted with delight as, added to these, we saw toeward of rocks, trees and fences, the last traces of a belated blizzard—the drifted snow seeping away in the genial warmth of the clear sunlight.

It was 10.30 A. M. when we arrived in Denver—the metropolis of the Plains. Having to wait several hours for a train to Boulder, we visited the City Park, passing en route the State Capitol Building and many other places of interest. The remaining thirty miles of our journey, making a all fourteen hundred and twenty-five miles, was uneventful, and not of special interest. No mountains climbed or tunneled, no rivers crossed, no canyons explored, no cities passed—merely a cross-country run, through fertile farming lands and pastures, to a city of twelve thousand inhabitants at the entrance to Boulder Canyon, with mountains exceedingly rocky and grand, rising precipitously to the westward. Oddly enough, our train ran out upon a "Y" siding and backed us into the city—certainly putting us in "good shape to get away again," as some one said. We learned later that this is not the regular method of approach, but a convenient way of doing when the train neither goes up the canyon or northward on the main line to Cheyenne, Montana.

Just fifty years ago the first white settler arrived in what is now Boulder County. Denver had not been founded. To the visitor to-day these facts seem incredible. As a place of residence and an educational centre, the location of Boulder is ideal. Most of the buildings are substantially built of bricks. The University of Colorado occupies a commanding position on the hill to the south of the business centre. Back of the University buildings and further up the slope, are the large auditorium and other buildings and cottages of the Colorado Chautauqua, just at the mouth of Blue Bell Canyon with its wealth of breezy pines, mossy glens and tilted rocks. On the slope to the northward of the centre of the town, is a large sanitarium, under the Battle Creek management.

Through the midst of the city dashes and sparkles the Boulder Creek; a stream of considerable volume, many times more than

can be utilized in irrigation. By the sidewalk of almost every street ripples the clear mountain water, diverted from its channel for use in garden plots and to keep ever thrifty the fruit trees and maples that enhance the beauty of the place. Yet Boulder is not so finished a city as Pasadena. Pavements and cement gutters are not built far out into the country to advertise the enterprise of real estate agents and beguile the "tenderfoot." Cement work and masonry here must be built to withstand frost rather than eyesight. We miss the profusion of flowers that are the pride of California, likewise the stately palms and depending pepper trees, but the mountain pines and apple orchards are just as dear to me; and I had rather hear the laughing water than listen to the mocking bird, though each beguiles the midnight hour. Boulder is five thousand three hundred feet and upward above sea level. The air is dry and exhilarating. The sun shines more than three hundred days in the year, yet there is usually some precipitation every month. A strong wind from the mountains rushes out from Boulder Canyon quite frequently, but it is said to be a rare occurrence for wind and rain to come together. Wonderful stillness appears to be the usual accompaniment of storms, as when six inches of snow stand on the end of a paling. The status and resources of the city may be judged somewhat by the following data: University and High School, with enrollment of one thousand three hundred and seventy-five students; nine public school buildings; the Chautauqua, the mecca for thousands of teachers and tourists; eleven churches; a Y. M. C. A. building, costing \$30,000; four banks, holding on deposit two and a quarter millions; a fine Carnegie Library; natural gas and oil within a few miles; both steam and electric railway to Denver; unsurpassed opportunities for mountain sport of every kind, including gold-mining. Since the "hard times," some of the gold mines (?) have "shut down" for lack of capital. Boulder has drinking water that cannot be excelled. It comes from the Arapahoe glacier, about twenty miles up the canyon. By a vote of the citizens, women included, all the saloons were closed effectually about a year ago, and the usual good results of a well enforced prohibition law have followed. Strange to say, however, a large brewery still does a thriving export business in the very heart of the city. It operates under a state license that the local authorities are powerless to revoke.

Boulder Canyon is rugged and wild beyond description, its rocky walls reverberating to the sound of many waters.

There is no established Friends' Meeting here, other than the "Friends' Church," where the method and expression of public worship is largely pre-arranged, and silent worship is not much practiced. Those who love the old way best, some twelve to twenty in number, have for two years past been invited to meet at ten o'clock on First and Fifth-days at the home of Joshua and Irene Smith, No. 742 Marine Street.

As one moves about from place to place, over our vast and wondrous land, he meets

everywhere with kind and thoughtful people, who talk about the Lord Jesus and seem to "love his appearing." The bond of fellowship with all such is closer woven, and our sorrow for the wayward and wandering is deepened. As was well said by A. W. P. in THE FRIEND of Fifth Month 2rd: "This world is a beautiful world, the workmanship of Him who would have all things beautiful—who would have the lives of all men everywhere filled with the beauty of holiness." We find that sorrow and disappointment are common to everybody, but that many have found the Source of Power that enabled them to "joy in tribulation"—that makes them "more than conquerors." "The only amaranthine flower on earth is Virtue, the only lasting treasure Truth."

Whether, then, we labor and love in the enchanting vales or by the sunny sea of Southern California, deep in the mines of Arizona or Pennsylvania, upon the great plains of the Middle West, or amid the busy marts of trade in a great metropolis, whether our work be public or private, great or small, it matters little, just so it be done "with good will as to the Lord" and not for selfish ends. If we bear upon our hearts a living concern for the salvation of souls, we become a part of the universal church militant—"whose names are enrolled in heaven." And with the love of God to men giving impetus and action to our lives, and filling us with hope, let us regard no man as "common or unclean" because of his occupation, if it be useful, or his environment, if it be a necessary condition.

"Oh, brother man, fold to thy heart the brother;  
Where he dwells, the peace of God is there;  
To worship rightly is to love each other;  
Each smile a hymn, each kindly deed a prayer."

B. F. WHITSON.

BOULDER, Colorado.

It is a life from Christ that gives us an influence for good; it is a life in Him that makes that influence powerful; it is a life for Him that makes that influence something we shall not be afraid to own in the day of judgment. We cannot associate with Christ in intimate friendly relationship without giving out a permanent influence for righteousness. The influential men of a community are not the men who tower above others, mentally, physically, or financially, but the men who are living Christ's life as He would if He were in their places. What an exceedingly precious thought, that the poorest, weakest and dullest can become the most influential.—Selected.

How DO YOU GET ON, in your pilgrimage to the celestial city?—Never mind how much this question may puzzle you; do your best to reply to it. If your answer be satisfactory, so much the better; and if not, it may set you on "redeeming the time." Of this be assured, that the health and strength of Samson, the riches of Tyre, Babylon, and Jerusalem, and the knowledge and wisdom of King Solomon would be altogether worthless to you, unless, through God's grace and a saving faith in his Son Jesus Christ, your heart and your hope were set on heaven.—*Old Humphrey's Portfolio.*

## Prayer in the Tiger Jungle.

Dr. Chamberlain, in 1863, was going on a long journey into central India. It required a tour of twelve hundred miles on horseback, and four or five months' time, and was fraught with great peril from jungle fever, and, still worse, jungle tigers.

The travelers had reached the farthest northern point, expecting to find a government steamer, when they struck the Pranheta River, an affluent of the great Godavery, a stream of tumultuous waters, three miles wide. The steamer, in attempting to stem that fierce current, had broken its machinery and could not come to their aid. There was now no way out of their trouble but to march through the seventy-five miles of that deadly jungle, and at the foot of the second cataract reach the next steamer.

Near the end a new obstacle arose in their way. Two huntsmen crossed their track, from whom they learned that the backwater of the Godavery flood, thirty feet higher than usual, had made unfordable the affluents beyond. And they were told that there was neither boat nor raft nor any floating material to make a raft, whereby to cross to the knoll, where they had purposed to encamp. The party were even then standing in the wet and mud. The royal guides and native preachers, who were in the party, were disheartened and at their wits' end; and the hungry roar of the tigers could be heard about them as the night began to fall. At this point, Dr. Chamberlain rode apart to commit the whole case to Him who said: "Call upon me in the day of trouble! I will deliver thee, and thou shalt glorify Me."

And the substance of that prayer in the greatest strait of his life was this:

"Master, was it not for thy sake that we came here? Did we not covenant with Thee for the journey through? Have we not faithfully preached thy name the whole long way? Have we shirked any danger, have we quailed before any foe? Didst Thou not promise, 'I will be with thee?' Now we need Thee. We are in blackest danger for this night. Only Thou canst save us from this jungle, these tigers, this flood. O Master, show me what to do!"

An answer came, says Dr. Chamberlain, not audible but distinct, as though spoken in my ear by human voice: "Turn to the left, to the Godavery, and you will find rescue."

It was a mile to the river. Its banks were all overflowed, and there was no village nor rising ground for a camp. So said the guides. Again, the leader of this caravan rode apart, and lifted to God another prayer; and again came that inner voice, "Turn to the left, to the Godavery, and you will find rescue."

Again he consulted his guides, but only to meet new opposition. It would take half an hour to make the experiment of reaching the river bank, and they would only lose just so much precious time, and have to come back to the jungle after all, leaving themselves so much less time to press forward to a bluff six hours further on, and it would be dark-man-hour, and then—the tigers!

With the deeper darkness of despair fall-

ing on the whole company, again Dr. Chamberlain rode apart for prayer. Once more that inexplicable inner response, heard only by that praying soul, came with thrilling distinctness. "It is God's answer to my prayer," said Dr. Chamberlain, "I cannot doubt. I must act, and that instantly."

And so he called a halt, and, against all remonstrance, commanded the column to wheel about sharply to the left, and take the shortest way to the river. To the native preachers who looked up into his face as though to ask a solution of these strange movements, Dr. Chamberlain could only respond, "There is rescue at the river." The word went round among the coolies: "The dhora has heard of some help at the river." He had, indeed, heard of help, but it was as much a mystery to him as to them what that help was to be. Anxiety was gone, and in its place a strange, intense expectancy.

Just before reaching the river, Dr. Chamberlain cantered ahead, all his senses keenly observant. And as he emerged from the dense undergrowth of bushes, there, right at his feet, tied to a tree at the shore, lay a large flatboat, built by the British authorities to ferry over artillery and elephants. It belonged at a station high up on the north bank of the Godavery. Two men were trying to keep the boat afloat in the tossing current.

"How came this boat here?" said the doctor. They, taking him to be a government official calling them to account, begged him not to be angry, and protested that they had done their best to keep the boat where it belonged, but that it seemed to them possessed. A huge rolling wave had swept down the river, snapped the cables, and drove the boat before it. Despite their best endeavors, it was carried further and further from its moorings; they said they had fought all day to get it back to the other shore, and an hour before they had given up, let it float to its present position, and then tied it to a tree.

Dr. Chamberlain, who was clothed with full authority to use any government property required on the journey, took possession of course, and astonished the whole party who now came in sight, with a means both of safety and transportation, which no human foresight could have improved.

"Who," says the grateful missionary, "had ordered the tidal wave that had torn that boat from its moorings, and driven it so many miles down the river (and across from the north to the south bank), and that had thwarted every endeavor of the frightened boatmen to force it back to the north shore, and had brought it to the little cove-like recess, at just that point where we would strike the river? Who, but He on whose orders we had come; He who had said, 'I will be with you'; who knew beforehand the dire straits in which we should be in that very place, on that very day, that very hour; and who had thrice told me distinctly, 'Turn to the left, to the Godavery, and you will find rescue?' I bowed my head in reverence, and thanked God for this signal answer to my prayer."

Dr. Chamberlain closes his sketch of that critical day with these solemn words:

"Nothing can equal the vivid consciousness we had that day of the presence of T. Master; nothing can surpass the vividness the certitude that God did intervene to save us. Some who have not tested it may sneer and doubt; but we five know that God *has* prayed."—ARTHUR T. PIERSON.

## Science and Industry.

MAKING MATCHES.—The nations of world strike 3,000,000 matches every minute of the twenty-four hours. Nearly one-half of these are ignited in this country. Americans use up the enormous total of 700,000,000 a year.

Hundreds of factories over the continent are engaged in this industry. One on the Pacific Coast covers two hundred and forty acres, with thirty-two miles of railroad, which supply the match machines with 200,000 feet of sugar pine and yellow pines logs a day.

For the manufacture of the match the best grade of wood is necessary. Sapwood knotty or cross-grained timber will not do.

The match manufacturers are as much concerned over the timber supply question as any others. It might be supposed that because matches are small the makers of them would utilize scraps and left-overs. This is never the case. The match maker takes the finest timber and what it rejects goes to the by-product yard. Among the by-products turned out by the large Pacific Coast factory are 1,000 doors and 800 sash daily.

As a matter of fact, it would be impossible to carry on the match business at all present prices if the rejected lumber were not worked into something else.

This country, although it has the most abundant material and the finest machinery in the world, does not manufacture enough matches to supply the home market. The sands of dollars' worth are annually imported from Germany, Austria, France, Sweden and other countries where they are made by cheaper labor and poorer machinery and usually from higher-priced wood. The imports are largely safety matches which can be struck only on the box or other specially prepared surface.

Nearly every manufacturing company has machinery made specially for its use, are covered by patents, and it also employs processes discovered or devised by its own chemists and mechanics, and kept secret to prevent rivals from obtaining and profiting by them. A single machine has been known to turn out 177,926,400 matches in one day—boxed and labeled ready for shipment.

Some matches are shaved with the grain from sawed blocks, some are cut both ways by saws. In some factories the blocks are boiled to make them cut easily. By some machines a boiled or steamed log is revolved on its own axis, and a shaving—the thickness of a match—is cut round and round. The shaving is at the same time cut into length and split into match sticks. Round matches are made by forcing them through dies. Japanese make paper matches.—Chicago Daily News.

GIGAS LIBRORUM, the giant of books,

ne of the most valuable treasures possessed by the Royal Library at Stockholm, Sweden. His remarkable manuscript, of enormous dimensions, thirty-six inches by twenty, burden for two or three men—consists at present of three hundred and nine leaves divided into two columns. The material used is well-prepared parchment, about one hundred and sixty entire asses' hides having been required.

Written in Gothic minuscules, the letters are wonderfully distinct. The initials, simple in design, are ornamented with both colors and gold, now and again with figures. The boards of thick oak, are provided with massive clasps. They, however, suffered considerably at the great fire at the royal palace of Stockholm in 1697, when, in order to save it from the flames, the giant book was thrown out from a great height. In 1819 the volume was subjected to thorough repairs, the original clasps being retained.

The contents consist of the books of the Old and New Testament; Josephus' "Antiquitates judicæ" and "Bellum judaicum"; writings of Isidorus Hispalensis and Johanicus; Cosmas' Bohemian Chronicle; a consensatory; a calendar, containing among their items a necrology of the greatest importance for the domestic history of Bohemia; concluding with a collection of oraxioms for curing epilepsy and for the discovery of thieves.

Basing the conclusion on the fact that the above calendar closes with the year 224, it has been deemed possible to decide the age of the MS. and ascribe it to the years 224-239. The principal part may be more ancient by two centuries than the alendar.—*The American Boy.*

NOTES on the writings of the Apostle John, by J. Rendall Harris, vol. 1, page 19, concerning our Lord and Saviour Jesus Christ.

To the elect seed, whether in Israel or in the world, who receive Him, He gives power to become sons of God,—and this receiving Him is the same thing as believing into his name. This new Divine birth has become possible to us only by the Lord having first inned Himself to our nature in the incarnation.

Our Lord came on earth as the head of a new divine-human race to initiate a new race and to perpetuate it. This new race is its body which He as the head actuates and inspires. To be gathered into this royal race is the "one thing" par excellence, in comparison with which all things else are mere hadows.

John never once uses the word meaning "faith" but always one meaning "to believe into" (this phrase occurs upwards of thirty times in the Gospel bearing his name). He sees in faith an active power which lays hold of its object. . . . With John faith in Jesus translates us into Jesus and makes us "sons of God." To believe on Him implies transition from one state of being to another.

J. J. NEAVE.

### Bodies Bearing the Name of Friends.

A FINE and elaborate "Handbook of the Yearly Meeting" lately held in Birmingham, England, published in advance to aid attenders and to inform the public, was duly received by THE FRIEND. It appears

characteristic of the thorough and painstaking care with which able members prepare and execute their work for their religious Society in England.

It contains "Passages from the Writings of Friends," twenty-nine kinds of general information to aid travellers and strangers; three fine maps of Birmingham and suburbs; nine able papers by members on the history and present social work of the meetings and members; and a program of the business of the Yearly Meeting for this year. We note several pictorial illustrations, and are impressed with the evidence which this and other preliminary publications show of the high appreciation which English members hold of the position and work of their religious Society.

A NEW Yearly Meeting on the American Continent, that of Nebraska, opened on the 4th instant, at Central City.

The vocal Ministry, of which prayer and praise form a part, gives us cause for thankfulness in its faithful testimony to the spirituality of the Gospel of our Lord and Saviour Jesus Christ. We are glad to know that many among us are not only drawn into fellowship with one another, but into that vital union with Him who is the center of the life, which is of supreme importance. We have the impression that the vocal Ministry, though freed from the peculiarity and eccentricity that marked some of the utterances of a former day, is now often less influential and less powerful in its personal work than was much of the ministry of previous generations. How far this may be due to the failure of the silent members of our congregations to take their right share in the "work of worship" it is hard to tell, but we fear that some attend our meetings without much desire either to learn from or uphold the Ministry, and with but little apparent concern for its exercise.—*Durham Quarterly Meeting's Triennial Report to London Yearly Meeting.*

TUCKERTON Friends' Meeting, N. J., was re-opened last First-day, it is hoped for all the summer First-days, with their attendant concern, on this occasion, of the two senior members of the Faculty of the Friends' Select School of Philadelphia. There was a considerable attendance, considering the short notice given.

The eighteen graduates of Friends' Select School of Philadelphia, on the 12th instant, were addressed by John B. Garrett.

The twenty-nine graduates of Friends' Westtown School on Fourth-day the 17th instant were addressed by Walter L. Smedley.

The members of Twelfth Street Meeting last Seventh-day afternoon met in pleasant social intercourse on the lawn of Haverford Meeting House.

### Westtown Notes.

GROUND was broken for the new Isolation Hospital, on the 12th inst. The building is to be located north of the engineer's cottage and faces the west.

HENRY J. CADBURY addressed the boys last First-day evening and Anna M. Moore spoke to the girls. Both were in a sense farrether messages and made a deep impression.

JAMES M. MOON was present at the mid-week meeting last week, and Hannah P. Morris at the meeting for worship on First-day. Both had acceptable services.

The Senior Class had their Class Day exercises last Seventh-day afternoon and evening, with the teachers and upper students as their guests. The occasion was much enjoyed and the exercises were of a high order.

### Gathered Notes.

Our readers are probably informed that because of an openness of the Episcopal Church to receive ministers of other denominations into its pulpits to preach on certain occasions, a number of priests of that church of Roman tendencies have come to the point of joining the Roman Catholic Church. Seven of them lately appeared in a chapel in Philadelphia before Archbishop Ryan, and the profession of faith which they made, one by one, in accordance with the Roman Catholic ritual is published as follows:—

"I, William McGarvey," said the former master of the Companions of the Saviour, "having before me the holy Gospels, which I touch with my hand, and know-

ing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes and teaches against all heretics and schisms, I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching:

"I now, with sorrow and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, the God and Father of myself with my whole soul. I believe all the articles of faith which she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me."

"I have followed a deified professor of the fundamental doctrines of the Catholic Church, the Divinity of Christ, the Virginity of the Mother of God, the Real Presence, and that vital sentence upon which two great Christian churches have split:

"I believe in the Primacy, not only of honor, but of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ.

"With a sincere heart, therefore," he concluded, "and with unfeigned faith, I detest and abjure every error, heresy and sect opposed to the said Holy Catholic Apostolic Roman Church, and I profess my faith in the Holy Gospels, which I touch with my hand," laying his hand upon the book before him as he spoke.

The six others made a like profession, and Archbishop Ryan, having said the Miserere, lifted his right hand and said, solemnly:—

"By the authority, which I exercise here, I absolve you from the bond of excommunication, which perchance you have incurred; and I restore you to the body sacraments of the Church, to the communion and unity of the faithful, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

HARRISON GRAY OTIS thus sounds the cry of the freedom of labor: "There is nothing—noting but wrong, injustice, oppression and the most infamous of monopolistic methods—in the monstrous attempt of 'organized labor' to control the industries of the country and to deprive other laborers, not organized, from exercising their inalienable, fundamental, natural right, sanctioned by the constitution and the law, to work, unfettered, where, when and how they may choose, and at what wages they may see fit to receive. Their unfettered energies, their single test being that the work must be lawful and lawfully carried on. We hold to the doctrine that every citizen has the lawful right to pursue, unhampered and undisturbed, any lawful occupation of his choice in a lawful way and to be protected in that right by the whole power of the state and of the nation, if need be. It is only thus that industrial liberty can be preserved, perpetuated and maintained in this land of boasted freedom."

Cecil Rhodes, the diamond magnate of South Africa, dreamed of a railroad running from Cape Town to Cairo. That dream is being wrought out in reality at a rapid rate. The road south from Cairo now reaches Khartoum, while the one from the south has penetrated as far north as Broken Hill, four hundred miles beyond the Zambezi, and two thousand miles from Cape Town.

We have received from Bruce Rogers, Girard, Kan., a pamphlet containing extracts from the message of President McKinley, transmitting, in response to a resolution of the Senate of First Month 26th, 1901, a report from the Secretary of War with accompanying papers.

This report contains much information with regard to the regime of the Spanish friars in the Philippine Islands, and the general tenor of the evidence furnished was so exceedingly unfavorable that it was no wonder that the document, except in a whole number of copies, is not now to be had. Bruce Rogers will send this partial reprint for five dollars per hundred copies.—*The Christian.*

The hold of the Russian Church upon the people of the Empire is simply such as is manifested by intimidation and persecution. So far as religious power is concerned, it is both dead and ineffective. Count Tolstoi has not lifted up his voice in vain or "cried wolf" when there was no danger. Father Petroff, formerly a professor of theology, and now under the ecclesiastical ban and doing penance in a monastery, has addressed a protest to the Metropolitan Archbishop of St. Petersburg, in which he says: "The nation, the great Russian nation, lies like the traveller in the Gospel parable of the good Samaritan—robbed, beaten, blood-stained; and the clergy, the external shepherds of the Church, pass by; they are hurrying forward to the service of the

ruling and possessing classes." "I believe," he says; "in one holy Catholic Church, but the soulless dominion of Rome, the Pope and the Orthodox, I reprobate with all my understanding and with all the vigor of my forces. I believe that Christ's truth will overmaster everything, and that both the Russian Church and the Russian nation will become free and establish in the fatherland the kingdom of God." In what he forecasts lies the hope of Russia.

Every day brings fresh proof that the ecclesiastical woman has arrived. Not only has a lady been appointed upon an ecclesiastical committee under Congregationalism, but one has been appointed under Presbyterianism to the General Conference of Orthodox. In addition, there are three lady divinity students.—English Notes, *Episcopal Recorder*.

Is not God, who made the sun to shine, also willing and able to let his light and his presence so shine through me that I can walk all the day with God nearer to me than any other man or woman? Why, then, does He do it so seldom, and in such feeble measure? There is but one answer; you do not permit it. You are so occupied and filled with other things—religious things, perhaps—that you do not give God time to make Himself known, and to enter and take possession.—A. MURRAY.

**DIVISIONS IN DENOMINATIONS.**—Turning to the United States it will doubtless be a surprise to many when they learn that there are twelve branches of Presbyterian right here in their own land. The official title of that section of which we belong is "The Presbyterian Church of the United States of America." In membership it is the largest, including on the rolls the names of 1,341,492 souls. Other branches, however, such as the Southern Presbyterian Church, the Dutch Reformed Church of the German Colonies, the United Presbyterian Church, and so forth, are no mean proportions.—WILLIS L. GELSTON.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—When the Legislature of New York met in special session on the 8th instant, Governor Hughes sent a message in which he urged anew, the importance of legislation to abolish race-track gambling, which was defeated by a tie vote in the Senate due to the presence of a minority objection. To accomplish this were introduced in both the Senate and Assembly, and were referred, as usual, to Committees for examination. On the 11th instant, these bills were passed by the Legislature, and signed by the Governor. In the Senate the vote was twenty-six to twenty-five and they would probably have been defeated had it not been for the self-sacrifice of Senator Otto G. Foelker of Brooklyn, who left his sick bed at the risk of his life, as was supposed, to record his vote. Governor Hughes in a letter to him, has commended his performance of duty so gravely and so bravely that it is a fine illustration of fidelity and patriotism to the interests of the State. These laws carry into effect the explicit prohibition of the Constitution of the State against race-track gambling, which have hitherto not been enforced.

In accordance with the suggestion made by the Governors at their conference at the White House, the President has appointed a National Conservation Commission to consider and advise him of questions relating to conservation of the natural resources of the country, and to co-operate with similar bodies which may be designated by the several States.

A despatch of the 11th from Washington, says: "Alarmed by the great increase of mortality from rabies, the Government has been undertaking experiments on the bodies of dogs and other animals that have been killed after showing symptoms of hydrophobia, by the use of microscopes." Dr. Robert M. Mohler, chief of the division of pathology of the Bureau of Animal Industry, to-day issued a warning to the American people. He wished it to be more widely recognized that hydrophobia is a tangible, deadly disease, and not an imaginary one, as is often said by physicians. Like Dr. Nathaniel G. Kierle, director of the Pasteur Institute, of Baltimore, Doctor Mohler believes all dogs should be muzzled, especially during the summer. In addition, dogs should always be held in leash on the streets.

A law to regulate banks in Oklahoma provides that a tax of one cent upon every dollar of average deposits

shall be paid to the State, to constitute a fund out of which depositors are to be paid in full upon the failure of any bank. The law will fall into effect on the 1st of next month. The Bank of Coalgate. Within an hour after the failure the State banking Commissioner had taken possession and was paying depositors in full. Under the laws of any other State, or of the United States, depositors would have had to wait months before they could get their money. The Oklahoma banks are gaining large deposits from neighboring States. Thus the new law is likely to spread over the country.

The faculty of Swarthmore College has announced that its decision abolishing football at the institution is final. The faculty set forth as its reasons that the football schedule was too long and interfered materially with the academic duties of the student.

The difficulties resulting from the strike of the men employed by the Chester Traction Co., at Chester, Pa., have not yet been fully ended. A despatch from that city of the 9th instant, says: "Visitors to this city are met in astonishment upon the spectacle of trolley cars making regular trips with scarcely a passenger. The lowest estimate of the Chester Traction Company's loss on fares alone is placed at one thousand dollars a day, and the company's losses on the street cars are \$100,000. In addition to this has been the wrecking of cars, the demolition of switches, the extra wages to the strike-breakers and incidentals that will run the total, it is declared, to more than one hundred and fifty thousand dollars. And all this loss to the company and the mere trifling inconvenience to the people, the amount of trolley service has resulted from a struggle against a reduction of wages from eighteen and a half cents to sixteen and two-thirds cents, the difference in which would not have meant more than twenty-five dollars a day to the company had the higher figure been maintained."

William P. Snyder, James M. Shumaker and William L. Mathews, former State officials, by instruction of President Judge Kunkel, have been acquitted in the second of the Capitol cases, of conspiracy to cheat and defraud the Commonwealth of the ground of insufficient evidence to convict them. John H. Johnston and H. Burd Cassel have been acquitted by a jury.

The price of beef is said to be higher now than for the past twenty years. Two chief reasons are given for the rising price of high grade cattle. One is that the Western herds suffer severe losses owing to the unusually late winter and the heavy snows. The other is the short corn crop, with its attendant high prices, which caused many herders to turn their cattle to grass. The supply of meat is so short in New York that two hundred and thirty thousand pounds of American beef have been shipped back from England, where it had been sent.

Dr. Thomas Darlington, Commissioner of Health in New York City, has lately called attention to the mortality resulting from heart disease, which he attributes to the nervous strain accompanying the present mode of living in large cities, &c. He says: "During the early years of our national life physical labor was the rule and essential in the upbuilding of the country, but with it, hand in hand, went the normal and wholesome conditions of living imposed by the limitations of a vigorous and virile life. The man of the day is the hardy settler. Then, with the advent of what we are pleased to call the concomitant attributes of civilization, came the age of social and mental unrest, vast commercial opportunities and competition. Now we pay through our price for our social and material advancement."

**FOREIGN.**—A despatch from Reval of the 9th instant, says: "King Edward and Emperor Nicholas exchanged royal visits to-day on the Bay of Reval in the Gulf of Finland. It was a notable meeting and may have a great effect on the world politics. Both the king and emperor spoke in English, and they emphasized the good relations which have succeeded the coolness between the two countries. A subsequent despatch states that the sovereigns mutually expressed the wish that the meeting would have the happy result of drawing the two nations closer together and to the peace of the world. King Edward intimated that this meeting in Russia would be followed shortly by a visit of the Russian Emperor and Empress to England."

The official religious statistics of Germany for 1905, show that the numerical ratio of Catholics and Protestants remains practically unaltered. The Empire was established, in 1871, the Protestants constituted 62.3 per cent. of the population, the Catholics 36.2, other Christians 0.2, and Jews 1.3 per cent. In 1905 the Protestants are 62.0 per cent., the Catholics 36.4, the other Christians 0.4, and the Jews 1 per cent.

The *Lusitania* of the Cunard Line has lately made a voyage from Liverpool to New York, two thousand eight hundred and ninety miles, in four days, two hours and eight minutes, the shortest on record.

The Chinese government, it is said, is planning to spend the greater part of the Boxer indemnity return by the United States in educating Chinese youth American schools and colleges. This money, amounting to many millions of dollars, was demanded by the United States and paid by China because of damages American citizens in the Boxer uprising in China a few years ago. As most of the money was never claimed, Americans our government honorably paid back remainder.

#### RECEIPTS.

Unless otherwise specified, two dollars has been received from each person, paying for vol. 82.

Minerva Harvey, Neb.; Phoebe Ann Hazard, P. Mary Randolph, Phila., and for Virgilia H. Randolph N. J.; Charles Ballinger, N. J., Mark B. Wills, N. J.

Remittances received after Third-day noon, do not appear in the Receipts until the following week.

#### NOTICES.

WANTED.—A position in a Friend's family as mother helper by a young woman who has had experience with children. For references apply to

RACHEL C. REEVE,  
451 N. Marshall Street,  
Philadelphia.

LANDSOWNE MONTHLY MEETING, has changed its time of holding the mid-week meeting, to Fourth-evening, at 7.45 o'clock, during the summer month. The Monthly Meeting will be held as usual, the last Fifth day in the month at the same hour.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Friends intending to enter pupils for the term beginning Ninth Month 21st, 1908, should make application immediately to

J. HENRY BARTLEY, *Supt.*

WESTTOWN BOARDING SCHOOL.—The new school year opens Ninth Month 8th, 1908. Application should be made at once by those desiring their children to be admitted at that time.

Westtown, Pa. WM. F. WICKERSHAM, *Principal*.

WESTTOWN BOARDING SCHOOL.—The stage meets trains leaving Broad Street Station, Philadelphia at 6.45 and 8.30 A. M., 2.50 and 4.32 P. M., other trains will be met when requested; fare fare fifteen cents after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, Bell phone 114-A.

WM. B. HARVEY, *Superintendent*.

HAVERFORD MID-WEEK MEETINGS will be held a Fifth-day afternoons at five o'clock during the summer beginning with the eleventh of Sixth Month, and continuing until the twenty-fourth of Ninth Month, on which day it will be held at eleven o'clock in the morning as usual during the winter season. The Monthly Meetings from the Sixth to Ninth Months, inclusively will be held at the close of the afternoon meetings for worship.

**DIED.**—At the home of his son T. A. Hobson, near Bartlett, Ohio, Twelfth Month 17th, 1907, BENJAMIN J. HOBSON, in the sixty-seventh year of his age. A member of Plymouth Particular and Chesterfield Monthly Meetings. He acceptably filled the important stations of elder and overseer for many years. Firmly attached to the principles of the Gospel as borne by Friends he was concerned to bear a consistent testimony thereto. He bore a long illness in patience, and his friends have the comforting hope that his end was peace.

—, at his home at Chesterhill, Ohio, Fourth Month 26th, 1908, DAVID SMITH, in the eighty-first year of his age. An esteemed member of Chesterfield Particular and Monthly Meetings. For the past few years, he has been the helper of his Particular Meeting, serving in this as well as in other important appointments in the meeting to the satisfaction of his friends. The tenderness and love which seemed to enwrap him, particularly in his latter years, together with the testimony borne during his last illness, give his friends the assurance that his trust was in Israel's unshaking Saphir.

WILLIAM H. WILEY'S BONS, PHILADELPHIA.  
No. 422 WALNUT STREET, PHILA.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SIXTH MONTH 27, 1908.

No. 51.

PUBLISHED WEEKLY.

Price, \$2.00 per annum, in advance.

Subscriptions, payments and business communications received by

EDWIN P. SELLEW, PUBLISHER,  
No. 207 WALNUT PLACE,  
PHILADELPHIA.  
(South from No. 316 Walnut Street.)

Articles designed for publication to be addressed to  
JOHN H. DILLINGHAM, Editor,  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## Water Lost in Water, Oil Found at the Top.

There might arrive two conditions under which the Society of Friends could rightly be disbanded, or its membership absorbed by others. One would be that our distinguishing principle and its applications should have so far become the common property and practice of the other Christian bodies, that there is no further need of our separate voice in the world, or of a separate organization to proclaim it,—and that is what some both within and without our name already declare; and the other is that we should so have embraced the position with the general views and practices of the other denominations, that it were idle for us as a society to keep up the show of a separate name. Either their coming to us in essential principle, or our going to them, amounts to the same level, and the latter reduces to zero the need of our separate organization.

The truths on which our organization was built—or rather which built our organization,—being no longer in sight as distinctive of us, nothing higher than the vanity of upholding an organization for its own sake, or keeping legal title to property for covetousness' sake, would remain to hold our membership from absorption into other fellowships round about. And if now already members of ours are there in spirit and in practice, they will more honestly step over than be posing in a double life by abiding under a name whose historic meaning disowns them and they disown.

Yet at present there are some few distinctive points left to hold the majority bearing our name to stay under that name, though those points are less essentials than fundamentals which have in practice been dropped.

The comparative outward ease of becoming ranked as a minister without the quali-

fication of passing through a theological course of study, or of being a male being only, tends to fasten ministers to a membership which they feel they cannot afford to lose. This condition may not, however, last long in the innovating bodies, for the unacceptableness of an unlearned ministry is obviously on the increase, and drying up in our timid young people the spring of a waiting and anointed ministry, while yet it may stimulate a number of religious lecturers. But institutions are rapidly enough forming, to cure that supposed disability of lacking a theological course, even that course or qualification which in employers' minds is steadily tending towards becoming a requirement. That portion of professing Friends will not be so very long unidentified with the man-made standards for ministry, for which our religious Society was raised up to come out. That reactionary majority, indeed, by endorsing the practice of such, confesses its identity with the Protestant pulpit generally, and its standards and practice of public worship; and makes free to discredit the Society of Friends, down to about a generation since, as having for those two hundred and more years been a mistaken Society on the theory and practice of the ministry and worship. If the key-note of the specific mission of the Society be now disowned in that, its most important field of Divine testimony under Christ crucified, what is there left but mere habit or tradition, to preserve the few other items from evaporating under the prince and power of the air? \*

What are these few? First, our testimony as to the so-called sacraments, which require the intervention of priests to work them, and though clamored for in some quarters under our name, remain in abeyance till a clergy is educated and ordained suitably for that function; its precursor being already what some call the "sacrament of marriage," which largely employs a stated "Friends'" ministry to assume a priestly function in its solemnization. No, our machinery is not quite ready yet for administering "the sacraments," but that a ministry should become ready for it, should be no more of a surprise than the ministry which now repudiates that conduct of ministry and worship in which our early Friends instructed us by their practice, their

testimony, their imprisonments and their blood. Where is found their example or encouragement for "preaching for hire and divorcing for money," for preparing written sermons and delivering them from memory or by reading, using elaborate written notes half concealed in a Bible, or Scripture passages decided on by previous study and brought to remembrance during delivery by the inspiration of turned down leaves? Waiting on the call of a human leader instead of the Holy Spirit for authority to pray or praise? All this artificial work, enunciating things however true, is felt to lack that immediate anointing of "the Quaker of the olden time," who, following Christ, spoke "as one having authority, and not as the scribes."

Do workers on borrowed lines from other churches (whom we are not condemning or criticizing for their practices, which are so very true to *their* original standards, but we do criticise such under our name as are not as true to ours as others are to theirs), do these imitators of the other denominations realize that they are so assimilating ours to those, that they abolish the need of ours in the world, and leave to seekers fewer and fewer reasons why they should join ours. By minimizing its tenets they minimize the Society in the long run, and hasten its extinction by cancelling the reasons for its existence.

To our interpretation of the sacraments as it still largely exists, though insecurely, we add the Peace concern, which however, we are sharing more and more with others, and in the right way, as it should be,—they coming to our position, and not we to theirs. Would that we had behaved so faithfully on the question and practice of ministry and worship, wherein we fail to see that our compromise has made us spiritually stronger or more respected.

A fourth point remaining among the professing Society's assets is the adherence to Christ's command, to "Swear not at all."

These four—the "Ordinances," Peace, Oaths and Ministry of Women—represent the only distinctive testimonies which our memory can gather out of the wreck of Quakerism, outside of the conservative bodies. In all the bodies doubtless every one of Friends' principles finds faithful observance in individuals. But officially their

breach is passed over or endorsed by their Society, except the four remainders. There are several moral testimonies to which the name of the Society is peculiarly linked, but the testimony whether against or for the practices is not peculiar to the Society of Friends. They share higher moral ideals and protest against the lower in common with Christian people generally.

And when the spiritual ideals peculiar to Quakerism are all gone from its professing churches, then the extinction of the Society of Friends will have become complete, though its *name* may flourish under other's principles like a green bay tree. But those substitutions of new features can promote no good on earth which a faithful adherence to the Spirit of Life, as professed and practiced by real Friends from the beginning, would not accomplish in the power of that Spirit.

But our profession is *not* extinct save some few points. Comparable to the seven thousand reserved in Israel are a preserved remnant, whether mingled or separate, "who have not bowed the knee to Baal, nor kissed his image." These too have their weaknesses, and feel to be under a cloud of discouragements by the multitude of deserts. They may be sifted as wheat, but may their faith and the obedience of it fail not, and through them may the witness for Truth have free course on earth and be glorified. Who shall dare to postpone the time, where God does not postpone it?

INWARD DIVINE GUIDANCE.—"The subject of Inward Divine Guidance is one of the deepest interest to every child of God. We all feel our need of it in our journey through this bewildering world, and we all hunger after it with great desire. But there seems to many honest and devout souls to be great difficulties connected with the whole subject; and some who have been the most earnest in seeking to find this guidance, have been led very far astray into manifest delusions and fanaticism. There is evidently a great need for clear and healthy teaching in regard to a matter that is so vital to the welfare of Christians; and one would have expected to have found abundance of such teaching in the voluminous religious writings of the day. But strange to say this is not the case. . . . "I believe that nowhere can there be found a clearer or fuller statement of the whole subject in all its bearings. It tells us concerning the blessedness of hearing and obeying the still, small, unspoken voice of God in our souls, and at the same time warns us of the temptations and dangers that will be likely to beset us. No one need fear delusions or fanaticism who follows the teachings of this book, and neither can such fail to be led into a more intimate communion with Him."

—From *Hannah Whitall Smith's Preface to T. C. Upham's Book.*

"Virtue prolongs, as well as ennobles, life."

### The Titan of Chasms.

BY BARCLAY B. WHITSON.\*

On the sixth-day of Fifth Month last, it was my privilege to visit the Grand Canyon of the Colorado River. This natural wonder, called the Titan of Chasms, is located in the northern part of Arizona. The Colorado River in this place flows west, deriving its waters from the union of the Grand and the Green Rivers in Utah, and emptying at last into the Gulf of California.

The canyon is 217 miles in length, with a depth of from 6000 to 8000 feet below the "rim," or level of the surrounding country. Its width varies from ten to twenty miles.

It was first reported to the civilized world by Spanish explorers searching for the seven cities of Cibola, about the year 1740; but it was not fully explored till 1869, when J. W. Powell, after repeated attempts, great difficulties and dreadful losses, succeeded in traversing the waters of the canyon by boat. It was not much known or much visited, however, until since 1890. Now it is visited by thousands of people every year.

I left Pasadena Fifth Month 4th, at eight o'clock A. M., in company with Lindley Hoyle, of Iowa. We arrived at Williams, Arizona, before sunrise next morning. The ground was white with three or four inches of snow. The air was cold, but crisp and delightful. One felt like jumping over the cars. Williams is situated amongst pine-covered mountains. Lumbering is the chief industry.

The train for Grand Canyon left at six o'clock. It included three tank cars loaded with water. All the water for El Tovar Hotel is hauled about eighty miles. The distance of sixty miles to the canyon is made in about three hours, over rolling mesa land and through pine forests.

After securing our room at Bright Angel Hotel, we walked out to take a gasp at this awful chasm. We passed El Tovar, a handsome hotel within a few steps of the brink or "jumping-off place." We then came to the Hopi House, that of an Indian Pueblo, where some Indians live; but the place is mainly for the exhibit of Indian handiwork and customs. The buildings, together with a souvenir store and a few tenant houses, make up the settlement. Within a half hour of leisurely walking along the brink, we had reached a large promontory or point east of the hotel. Here we could look up and down the canyon fifty miles or more in either direction. Many mountains as high as Mt. Washington stand in the canyon, but their summits are not above the level upon which we stood. It is wonderful how these mountains are carved, with perpendicular walls around them 1000 to 2000 feet high.

We are now beginning to realize the inexpressible depth and width of this stupendous "ditch." The river is seen in only one or two places from this point, as it goes rolling and leaping through a narrow gorge, the depth of which is 2000 feet—the rim of the gorge being about 3000 feet below the rim of the canyon.

\*It is believed that this description by Benj. F. Whitson's son will form an acceptable supplement to those of his father, now concluded.

After lunch we walked down Bright Angel trail a few hundred yards to get a better idea of the walls of the canyon, and see some of the overhanging rocks, and others standing at "critical equilibrium," as if a pusk would start them. A slight earthquake would make things lively in a place like this! How we wished we could go on down to the river (distance seven miles, and a steep trail at that). One full day should be devoted to this trip, but our time was too limited. The trail at this point was very good, being three feet wide. Going up is a different matter from going down. The steepness of the trail and the altitude soon took our breath away, and we were compelled to stop.

Later in the day we walked to Grand View Point, following the stage road through a forest of pines. The view from here was the most inspiring of all we saw. Here one can sit with his feet dangling over a precipice where a slight push might cause him to fall thousands of feet. The river appeared in several stretches far below. To the west were the purple and blue mountains, valley and ridges of the canyon, fading away in the distance. Eastward in the full glare of the afternoon sun they shone in colors of red, yellow and scarlet.

We came back along the "brink," passing Hopi Point, where great pointed rocks project from the rim like so many cannon from a fort. Small pieces of stalactite are found all over the ground about these rocks.

Returning to the hotel, we watched the shadows rise (from the depths below) and fade into darkness. We shuddered at the awful stillness that reigns in the canyon a night.

The thrilling depth and the varied tint and colors, together with the vastness the eye surveys, are inexpressible. This is one of nature's marvels that is too wonderful for me to describe.

Chas. F. Lumis, a noted editor and writer of Los Angeles, Cal., says: "Here is a terrific trough 6000 to 7000 feet deep, peopled with hundreds of peaks higher than any mountain east of the Rockies, yet not one of them with its head as high as your feet, and all ablaze with such color as no Eastern or European landscape ever knew, even in the Alpine glow. And as you sit upon the brink, the Divine scene-shifter gives you a new canyon every hour. With each degree of the sun's course the great countersunk mountains have been watching fade away, and new ones as terrific as carved by the westerling shadows. The purple shadows, the dazzling lights, the thunder storms and snow storms, the clouds and rainbows, shift and drift in that vast subterranean area below your feet. There stand enchanting towers and castles, which the vastness of the scene leads you to call "rocks," but which are in fact as big above the river bed as the Rockies from Denver. . . . Nowhere else on earth is there such an example of deep-gnawing water, or water high-carving."

Next morning, after a last longing look, we boarded the train again for Williams. Our short stay and small glimpse of this wonderful marvel was past. But we had visited a canyon as long as from Washington, D. C., to Pittsburg, Pa., and as deep as a

dozen Washington monuments. If Niagara gorge were placed at the bottom of it, one would need a strong field glass and some patience to find it. Prof. George, the State Geologist of Colorado, told us it is larger than any other ten canyons in the world.

After seeing this, and many other wonderful works of nature in our country, one can appreciate more fully the National Hymn, where it says:

"I love thy rocks and rills,  
Thy woods and temples hills,  
My heart with rapture thrills  
Like that above."

### Too Busy.

"Come in," said the hospitable housewife, admitting an agent who had summoned her to her door, and shutting out the wintry wind that swept across the porch. "Won't you come to the fire? The air is frosty this morning."

The old man lifted his hat from his thin gray hair, and made his way to the cheerful blaze as if its warmth were grateful. His clothing was very neat, but had evidently known much service and careful darning, and he shivered, then looked up with a gentle smile and said half apologetically, as if he feared that his murmur of thanks at the door had scarcely expressed his appreciation, "Being asked to come in almost takes my breath away—it is so unusual. A chance to rest for a few minutes in a warm room, while I show what I am soliciting orders for, is a very pleasant exception." He said it with a faint laugh and a tone in no wise bitter, and yet the fine, sensitive old face told that he could never become indifferent to the curt rebuff or the door closed in his face before he had a chance to explain his errand. He was offering an article both useful and ingenious—one of those household conveniences that skilled hands and brains are always perfecting—and having an opportunity to exhibit it, he readily made a sale. The satisfaction of that transaction, with the comfort of a few minutes' rest, lured him into a brief conversation as he repacked his stock. The business was much harder now, and not nearly so profitable as when he first undertook it a few years before. He could not sell where he could not even gain a hearing.

"People are so busy now," he said excitedly of his kind—"so busy that they haven't even time to be courteous any more."

There was a story of more prosperous days, of gentle breeding, of misfortune in his manner, language and attire, though his words touched on nothing personal, and friendly eyes followed the bent figure as it passed on down the street to make its way as best it could in a world grown too busy to be courteous.

This is a busy world—rightfully so. Into all capable human hands there come new tasks and interests with every new year. Discoveries, philanthropies, needs and calls, each of them bringing fresh work and demands, multiply rapidly, and appeal to every wide-awake brain and willing hand. "It is the busy one we want," is the reiterated answer to all who plead that their time is too

crowded for fresh service. Our days, hearts, hands and brains ought to be full, and yet there are some things—some few fundamental things—for which there should forevermore be time. When we have exhausted the whole list of wise, rightful and useful industries and interests that can occupy a human being, we have yet not enlarged by one iota the circle of the Ten Commandments, and the Master summed those up in love to God and man. Something must always be wrong with the rush that bars the reverent look upward, or the friendly look outward.

Even the busiest life has some enforced pauses, and into these there often come revelations of wisdom that the rushing days do not hold. "One of the strangest things about hospital life," said an inmate of such an institution to a visitor, "is to find one's self in such a leisurely place. After all the hurry and care, the crowded days and anxious nights, the rushing from this task to that one, feeling that there is hardly time for either, to be suddenly washed up on this quiet shore while the mad stream rolls on, and you have no part in it—it seems very strange. And all the others here have just as much time to spare. There is plenty of leisure to visit the invalids in other rooms, or welcome them to yours. Everybody on this floor knew when the woman with the broken hip was first able to be moved about a little in a wheel-chair; we followed her in a sort of triumphal procession. We all rejoiced the day the boy with the injured eye was allowed to have his bandage off. We are interested in each other's hopes and ailments, the bad nights and 'well days.' We never forget to inquire, and we always have time to chat and sympathize, to exchange magazines, papers and items of information. How could one endure the life here without it? And then, think how selfishly and carelessly we jostle each other in our rush in the world outside! It seems to me that I shall never forget this experience, and that no matter how many long years may be before me I shall never again be too busy to be kind—just kind."

We grow unsympathetic to the needs and interests of others only as we grow too selfishly absorbed in our own. Our impatience toward the chance caller at the door, the clinging little hands and childish questions that hinder when we are in haste, the invalid whose recital we cut short in our perfunctory morning call, the old acquaintance whom we avoid on the street because we do not want to stop to hear how he fares—our impatient attitude toward all these is seldom born of necessity as we try to believe, but of selfishness. "We have not time," we say. Whose time is it that we are filling so full that we leave in it no room for his royal law of love? Surely the Master's servants, even in this busy age, should still remember to be kind.—*Forward.*

LIFE is only a vast school of discipline. We need its thorns, as much as we need its roses. The bitter is as necessary as the sweet. Clouds must come as well as day, and we should learn to kiss the rod because of the chastening effect which follows its use.

### The Experience of Two Drafted Friends.

(Continued from page 394.)

We will now draw from the diary kept by Edward G. Smedley, amid the unfavorable surroundings of the barracks. From it we learn that the cousins were kept here from the twelfth of Eighth Month to the twenty-ninth of the same, with short releases to be mentioned hereafter.

On Fifth-day morning, the 13th, the entry is made: "Near ten o'clock we were ordered into line with the rest, but sat still, simply giving our reasons." It seemed likely trouble would ensue when Colonel Kellogg came, as told previously, and sent them to his office to see Joseph Scattergood and Joseph Elkin-ton. Though they escaped the requirements that time, the forming into line was too frequent a practice to be evaded always by visits from friends or relatives. But the writer again notes on that same day: "Being ordered into line again after dinner, our refusal brought us into the guard-house, an open, dirty place, though not much worse than our quarters." From the guard-house they were extricated by another timely visit from another friend, but afterwards they returned to it, "swept up a place on the floor, and lying down for the night, slept pretty well, and next morning were sent back to the third-story."

Let us now throw together a few items which will give us an imperfect glimpse of them in this third-story room of the old factory or tobacco warehouse at Twenty-second and Wood Streets.

In the first place, what kind of company did they keep? In the room with them were scores of comrades,—some volunteers, some drafted men and substitutes, and some were probably the so-called "bounty-jumpers." They are termed "rough men," in the notebook, but in the same sentence the writer adds, "They show as much respect." Eighth Month 26th, he says: "Our room is very full again this evening of noisy men, and what is worse many of them are under the influence of liquor." "27th. The men got a fiddle amongst them last night, and their dancing and carousing ended in a fight, which brought up the officers with five or six armed men, who drove them to their bunks." The sleepers were once aroused, to quote again, "By the sentry firing a shot, said to have been at a man trying to desert. Reported killed." Again, "It is said that four men got away last night by letting themselves down from the windows with their blankets." This account is to a degree confirmed by a newspaper article written at that time, headed "Curiosities of the Conscript Barracks." By this we are told that a conspiracy was formed in these barracks, in which it was said nearly a hundred men were engaged to overpower the guards and desert; and also in the search instituted there were found rope-ladders and citizen's clothing whereby to facilitate their escape. Hence we may learn that their companions were not of the highest type of patriot, and also the reason for their being so frequently formed into line, that they might be counted. This population, too, was ever shifting by other means than desertion; men came and



went, eighty and a hundred at a time, now being forwarded to this regiment and now to that. Both First-days spent there were particularly noisy because of these departures. "This occurred," says the diary of one of these removals, "just after ten o'clock, making a great tumult all through the building. How different to our ears from the accustomed silent gathering for the worship of our Heavenly Father!"

Seeing there was little social enjoyment in such company the question occurs: "How did these two quiet men fill in their time?" Twice or more a day they were forcibly put in line, but that over, very little demand for their services was made; and even this performance apparently grew so irksome to the officers that in the later days of their imprisonment, the line was formed without the two sturdy Quakers. They had, we may infer, their three meals a day, supplied by their friends outside, sent up from the colonel's office, and the empty baskets lowered from a window by a cord. The other soldiers who had to subsist on hard tack and pork, sometimes stole their food. Even their blankets were taken out from under their heads.

We may be sure that they were counted among "the curiosities of the barracks," and that officers and new soldiers coming into the room would interview them. They had their Testaments, the "Annual Monitor," and "THE FRIEND." Kind and helpful letters also reached them from relatives and from representative Friends. The diary says of these correspondents, "They keep us apprised of the universal sympathy of Friends for the poor representatives of the Society in bonds, as well as the doings, which, it is hoped, may lead to our release in the Lord's time." Here is a letter from Thomas Evans:

PHILADELPHIA, Eighth Month 14th, 1863.

My dear young Friends:—

My feeble health making it difficult for me to come to see you, I take this method of conveying the expression of my deep and tender sympathy with you under your present great trial; and the assurance I feel that as you endeavor, in meekness and humility, to live and walk daily in the fear of the Lord, and in simplicity as little children to pray to Him for grace and help in time of need; He who regards the lonely sparrow on the housetop, and hears the young ravens when they cry, will graciously regard you in your lonely allotment, and his blessed, everlasting arms will be underneath and around to protect, preserve and support.

Daily and hourly are you in my thoughts, and my prayers are often put up to the God and Father of our Lord Jesus Christ that He will be graciously near and comfort you; strengthen you with the might of his Spirit in the inner man, and keep you steadfast and true in your allegiance to the Prince of Peace.

Keep to the checks and motions of the spirit of Jesus in your hearts, and it will preserve you from all contamination by or connivance at evil, even in the midst of the depraved and corrupt company you may be forced into.

And now, in the feeling of Christian love and fatherly solicitude for your preservation,

I would bid you be of good cheer; and not be afraid, for greater is He who is in and with his children, than all the powers of this world. Farewell,

I am your sincerely affectionate friend,  
THOMAS EVANS.

Their kind friend, Phebe W. Roberts, had a little word of encouragement.

Eighth Month 19th, 1863.

Dear Friends:—

My mind hath been much with you since hearing where your lot is cast, and particularly when at Middletown Meeting with your dear relatives and friends, where (I trust) our prayers and tears arose as a memorial before Him, who has so remarkably made a way for his depending children. The account of Peter's being cast into prison, and his deliverance was brought before me while at thy dear father's, and I cannot doubt but the same Almighty Arm of Power will be near and round about in this time of great extremity, and has thus far enabled you to stand firm for the support of our precious testimony, which is by too many of our Society trampled upon. I desire to strengthen your faith in Him who said: "The cup that my Father hath given me shall I not drink it?" Though suffering may be your portion, cast your burden upon Him. He will sustain and carry you through, and you will bring glory to his great Name, and the Angel of his presence will encamp round about you.

With feelings of tender sympathy and regard I am your affectionate friend,

P. W. R.

James Emlen, too, continued to bear them in mind, as the following letter will show:

Dear Edward and William:—

In thinking of you this morning I remembered the saying of our Saviour: "Behold I send you forth as sheep in the midst of wolves; as ye therefore wise as serpents and harmless as doves." This position is humbling to the creature, but such having the Good Shepherd for their caretaker are much safer in reality than others. They rely upon his wisdom and his power, and his providence to protect them, and He never fails such in the hour of need.

To be wise as serpents at such a time seems to me to imply that prudence which a good man should exercise so as not to let it be supposed he is acting from any spirit of stubbornness, but simply from a desire to do his duty, without doing more or less. I can readily suppose that in objecting to aid in any way in carrying on the war, a man may feel at liberty to do any little personal kindness to another, doing as he would be done by, and when it is not supposed that he was designing to commit himself by lowering the standard of Truth. There may be right-hand errors as well as left-hand, and it is the office of wisdom to shun both.

It is not on account of anything I have heard that I write thus, but from the anxiety I feel that you may be preserved in safety by the Good Shepherd, in the honorable post you are filling as standard-bearers for a noble Christian testimony in the midst of a world lying in wickedness.

You have the sympathy of many Friends indeed, I might say, of the Church. And ye I would advise against leaning too much upon this; but rather that you cast all your secret burdens and exercises upon "Him who is mighty to save and able to deliver to the uttermost all those who put their trust in Him."

It will be good to remember in all your trials that your Divine Helper has trodden the path of suffering before you; was tried and tempted in all points as we are, and therefore able to succor all who flee to Him for safety in time of need.

Affectionately your friend,

JAMES EMLEN.

Eighth Month 24th, 1863.

This letter of James Emlen's undoubtedly touched a point which had been revolving in their own minds—just how far to go in the refusal to perform service. Military service they would not perform, that was settled; but what should they do when ordered to perform some useful act, not military? If they did it would that be showing an improper recognition of unrighteous authority? If they refused, would it be a case of "righteousness overmuch," exciting unnecessary wrath? One of them refused to carry something downstairs and was put in the guard-house. But apparently on that day came the letter from Jas. Emlen, and the diary records its contents in brief, adding: "Our situation is one requiring close watchfulness. I think we both earnestly desire to be directed aright. The men were scouring the floor this afternoon with sand and heavy flat stones, drawn by ropes back and forth; when they came near to us we took hold without being asked and helped a little."

The situation, though unpleasant, did have many alleviations. They could occasionally see their friends in the colonel's office. They could look down upon them in the street below and hold limited conversation with them. They had leave of absence granted them more than once to visit relatives in the city for part of a day. And on Eighth Month 19th, they were out on furlough till the morning of the 21st, so that one of them might attend his brother's wedding. They left the city on the evening train, and the diary says: "I reached my home a little before nine." Next day, "went to West Chester, and attended the meeting, which was large, solemn, heart-tendering, and long to be remembered. . . . Many Friends were surprised, and perhaps I may say glad, that we had been dealt so kindly with as that I could be among them on that occasion."

Whilst their lot was thus not the hardest that history records of suffering Friends, the uncertainty which hung over their future, the possibility of their being taken to the line of battle, or at least away from the Friendly influences of Philadelphia, made their situation little to be desired by men who little loved mere notoriety. On the 26th it seemed as if the dreaded hour had almost come, for says the journalist: "An officer told us to have our things ready; that they talked of sending us to camp." And next day, "Our prospect now is to be sent South to-morrow or next day." But after



hat "darkest hour," there came "the dawn of day," for on Seventh-day, Eighth Month 9th, the following record is made: "About five o'clock our anxiety of mind with the respect of being immediately forwarded to the army was relieved by our being called up to the colonel's office and there furnished with passes giving us our liberty, if we reported each day till further orders."

And then comes the last entry in the little note-book, Ninth Month 21st. "We reported daily at the colonel's office (excepting first-day the 13th, when the colonel allowed us to stay at home) up to the 16th. In that morning we were furnished with a discharge from the United States service by special order from the Secretary of War, dated the 12th, and are again enjoying the comforts of home as free men."

The "special order" referred to says as follows:—"Edward G. Smedley and William Smedley, drafted men, at Philadelphia, Pa., are hereby honorably discharged from service of the United States."

We cannot tell all the steps which led to their release. We only know that pains were not spared to secure it. We know, too, that Friends drafted subsequently in or around Philadelphia had easier treatment secured probably by reason of the faithfulness of Wm. P. and Edward G. Smedley.

#### Adulterated Commendation.

"Yes, I had a pretty good time staying with Aunt Maria," admitted the small boy when questioned concerning his visit. There is a doubtful note in his answer that awakened curiosity in the mother.

"She said you were a good boy," she remarked suggestively.

"Yes," with the same hesitating tone, when the method of explanation grew clear, then the little face brightened. "But you, Aunt Maria sort of mixes up her praising you with her scolds, and you don't exactly know which it tastes most of. When I thought I'd surprise her by picking the currants for supper she said: 'Now that's a good boy, that's a real help. Why can't you be thoughtful like that all the time instead of giving me to pick them myself yesterday?' When I just flew upstairs to get her thimble, she thanked me, but she said why wasn't I quick to notice all the time? She makes you feel as if you couldn't be glad about being good to-day because you're so ashamed you aren't better yesterday, and it sort of makes you lonesome."

Aunt Maria's name is legion, and she goes prominently on her way scattering discouragement and discouragement without the least lea of the harm she is doing. Many a miss who wonders why her servants lack heart and interest might find an explanation in the fact that her commendations always degenerate into fault-finding. Teachers and agents who are quite sure they always raise where praise is due, and wonder that they awaken no enthusiasm for well-doing, may find, if they pause to consider, that they usually spoil the sweet with an admixture of bitterness. Give thanks and praise whenever they can be conscientiously given, and when reproof is needed let it have its own me and place.

#### OUR YOUNGER FRIENDS.

A "BAND OF MERCY" GIRL.—A coal cart was delivering an order in Clinton Place the other day, and the horse made two or three great efforts to back the heavily loaded cart to the spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow, with a fierce look in his eyes, and the onlookers were chary about interfering, knowing what would follow. "I pity the horse, but don't want to get into a row," remarked one.

"I'm not in the least afraid to tackle him," put in a young man with a long neck, "but about the time I get him down along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was being done about it, when a little girl, about eight years old, approached and said,

"Please, mister."

"Well, what yer want?"

"If you'll only stop I'll get all the children around here and we'll carry every bit of the coal to the manhole and let yer rest while we're doing it."

The man stood up and looked around in a defiant way, but meeting only with pleasant looks he began to give in, and after a moment he smiled, and said:

"Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.—*New York Sun.*

STICK TO THE TRUTH.—At one time the British were after Gov. Matthew Griswold, of Connecticut, to kill him. He had a boat. He ran to where two roads parted. Here his little girl was bleaching linen. He ran up to her and said, "My child, the British are after me to kill me. Now, I shall go this way. When they come you tell them that I went the other." "Oh," said the little girl, "I cannot do that, that would be telling a lie, would it not? I cannot tell a lie."

"Then, my child, I must die."

"Oh, but I cannot tell a lie. You get under the linen, and I will do the best I can."

"So the Governor said, 'Well, I will go down,' and down he went, and the linen was quickly thrown over him, and the little girl went on with her work sprinkling water upon the linen, so that the hot sun would make it white for daily use. Just then the soldiers came in sight.

"Little girl, did you see Squire Matthews go this way?" "Yes, sir," said the child. "Which way did he go?" "I will not tell." "What were the last words that he said?" "He said, 'I will go down.'"

The captain ordered his men to march forward down to the river, and down they went, but they did not find the Governor, and the little girl had told the truth.—*The Armory.*

A LITTLE JAPANESE HEROINE.—Away up in Wakasa, a northwestern province of

Japan, lived fourteen-year-old O Tsuna, one of a large family of a very poor man. There was nothing particularly striking about O Tsuna when her father brought her to the rich master Tone's house where she had been engaged to serve as a nursemaid. She was a slim, pale little girl, small for her age, and evidently badly fed and clothed, but behind that colorless face with its high cheek bones and expressionless, black, slanting eyes, there burned a courage a grown man might envy.

One day after she had been about three years an inmate of Master Tone's house she went out with the baby on her back as usual to get the fresh air. Little O Tsuna walked through the pretty country lanes softly singing, when suddenly there was a rush and a scream and a great wolf that had been concealed in the hedge sprang out on the baby tied on the girl's back. O Tsuna gave a great cry, but in a moment gathered her skirts over the baby's back and head and so protected it somewhat from the fierce animal. The good farmers who came rushing to her aid picked her up tenderly and removed the baby to a place of safety. As O Tsuna was being placed upon the ruder litter which was to carry her home she opened her eyes and feebly inquired if the child were still on her back and if it were well. On being assured that her precious charge was unhurt she smiled, gently sighed and closed her eyes never to open them again in this world.

Her master, Tone, was so overcome at this brave act in the girl's giving her own life for his child, that he determined to make every reparation in his power to her mother for the loss of such a courageous daughter. What was his astonishment, however, when on breaking the news of her great loss, instead of giving way to grief as he had expected, the mother smiled and said that she was proud and glad that her daughter had died so well in her kind master's service.—*CLARA W. KAJI.*

#### HISTORY OF FRIENDS.

(Continued from page 390.)

Here is another picture. There the dense masses of cedar, pine, and chestnut, stretching far away into the interior of the land; here the noble river rolling its waters down to the Atlantic Ocean—along its surface rose the purple smoke of the settlers' hearthsteads; on the opposite shores lay the fertile and settled country of East New Jersey. Here stood the gigantic elm which was to become immortal from that day forward, and there lay the verdant council-chamber, formed by nature on the surface of the soil. In the centre stood William Penn; in costume undistinguished from the surrounding group, save by the silken sash. His costume was simple, but not pedantic or ungainly. An outer coat, reaching to the knees and covered with buttons; a vest of other materials, but equally ample; trousers extremely full, slashed at the sides, and tied with strings or ribbons; a profusion of shirt sleeves and ruffles,—with a hat of the cavalier shape (wanting only the feather), from beneath the brim of which escaped the curls of a new peruke. At his right hand stood Colonel Markham,

who had met the Indians in council more than once on that identical spot, and was regarded by them as a firm and faithful friend; on his left, Pearson, the intrepid companion of his voyage; and near his person, but a little backward, a band of his most attached adherents. When the Indians approached, in their old forest costume, their bright feathers sparkling in the sun, and their bodies painted in the most gorgeous manner, the Governor received them with the easy dignity of one accustomed to mix with European courts. As soon as the reception was over, the sachems retired to a short distance, and after a brief consultation among themselves, Tamiment, the chief sachem, or king, a man whose virtues are still remembered by the sons of the forest, advanced again a few paces, and put upon his own head a chaplet, into which was twisted a small horn; this chaplet was his symbol of power; and, in the customs of the Lenni Lenape, whenever the chief put it upon his brows, the spot became at once sacred, and the person of every one inviolable. The venerable Indian king then seated himself on the ground, with the older sachems on his right and left; the middle-aged warriors ranged themselves in the form of a crescent or half moon round them; and the younger men formed a third, and outer semi-circle. All being seated in this picturesque and striking order, the old monarch announced to the Governor that the nations were prepared to hear and consider his words. Penn then rose to address them, his countenance beaming with all the pride of manhood. He was at this time thirty-eight years old; light and graceful in form; "the handsomest, best looking, most lively gentleman" she had ever seen, wrote a lady who was an eyewitness of the ceremony. He addressed them in their own language; the topics were few and simple; and the beauty of his ideas would compensate, with such an audience, for any fault in his speaking.

"The Great Spirit," he said, "who rules in the Heaven to which good men go after death, who had made them and him out of nothing, and who knew every secret thought that was in the heart of white man or red man, knew that he and his children had a strong desire to live in peace, to be their friends, to do no wrong, but to serve them in every way to the extent of their power. As the Great Spirit was the common Father of all, he wished them to live together, not merely as brothers, as the children of one common parent, but as if they were joined with one head, one heart, one body together; that if ill was done to one, all would suffer; if good was done to any, all would gain. He and his children," he went on to say, "never used the rifle, or trusted to the sword; they met on the broad path of good faith and free-will; they intended to do no harm, and they had no fear in their hearts; they believed that their brothers of the red race were just, and they were prepared to trust to their friendship." He then unfolded to them the writing of the treaty of friendship, and explained its clauses one after the other. It recited that from that day the children of Onas and the nations of the Lenni Lenape should be brothers to each other; that all

paths should be free and open; that the doors of the white men should be open to the red men, and the doors of the red men should be open to the white men; that the children of Onas should not believe any false reports of the Lenni Lenape, nor the Lenni Lenape of the children of Onas, but should come and see for themselves, as brothers to brothers, and bury such false reports in the bottomless pit; that if the Christians should hear of anything likely to be of hurt to the Indians, or the Indians hear of anything likely to harm the Christians, they should run, like true friends, to let the other know; that if any son of Onas were to do any harm to any red skin, or any red skin were to do harm to a son of Onas, the sufferer should not offer to right himself, but should complain to the chiefs and to Onas, that justice might be declared by twelve honest men, and the wrong buried in a pit with no bottom; that the Lenni Lenape should assist the children of Onas, against all such as would disturb them or do them hurt; and lastly, that both Christians and Indians should tell their children of this league and claim of friendship, that it should grow stronger and stronger, and be kept bright and clear, without rust or spot, while the water ran down the creeks and rivers, and while the sun and moon and stars endured."

He then laid the scroll on the ground. What King Tamiment replied is not known, except that in substance he was favourable to the views of Penn. The sachems received his proposal with gravity, and accepted it for themselves and their children. No oaths, no seals, no official mummeries were used; the treaty was ratified on both sides with a "yea" "yea"—"the only one," says Voltaire, "that the world has known, never sworn to and never broken."

#### The Dunkers' Bi-centennial.

At Des Moines, Iowa, at the time of writing, says *The Episcopal Recorder*, there is in session the annual gathering of the Dunkers, at which the two hundredth anniversary of the denomination is being celebrated. These people are remarkable in many ways and have a lesson to teach other churches into whose ranks "the world" has made such great inroads.

The story of this people is full of interest. In 1708, eight earnest students of the Bible, under the leadership of Alexander Mack, met for worship in Schwarzenau, Germany. They believed in baptism by immersion in a running stream, and in spite of hardship and persecution, continued to make progress. They were called "Dunkers" or dippers, and Mack was made their bishop, and early in the nineteenth century he emigrated with them to Pennsylvania. They first settled in Germantown, Philadelphia, but soon moved up into the agricultural districts of the State of Pennsylvania. There they flourished, and from time to time were able to send colonies further west, until at the present time they are a numerous, orderly and thrifty people.

Largely isolated in agricultural communities, they have been able to keep up the habits and customs of their forefathers. In this regard they are even plainer than the

older members of the Society of Friends. They refuse to sanction war, or the taking of oaths, lawsuits of all kinds, and until now have gone without a paid ministry. A full beard, but no moustache, is worn by the men, that they may keep up the custom of giving "the kiss of charity" at their religious services. Jewelry, ribbons and neckties are unknown among them. Their attire is plain to the point of severity.

Their meeting houses are plain structures of brick, situated near a running stream to facilitate immersion. In some places the meeting houses are less pretentious than the barns of the farmers, and in others a barn will suffice for the place of worship. When a man is called to the ministry of a church he begins to preach, but still continues his ordinary occupation for the support of himself and family.

The annual love-feast is an event of little importance. The service begins with foot washing, the men washing the feet of the men and the women those of the women. Following this comes the common meal. Then the elder begins the exchange of the "kiss of charity." The elder kisses one of the brethren, and he passes it to another until the last man in the assembly kisses the elder again. A similar kiss is exchanged by the women, and is started by the elder shaking hands with one of the women, who then kisses another, the last woman shaking hands with the elder who started the ceremony. The men and women sit on different sides in the meeting-house, and the exchange of "the kiss of charity" is followed by an exhortation.

The Dunkers maintain an unique attitude to the civil law. At one time they refused on religious grounds to appear as either plaintiffs or defendants in lawsuits. Later, when sued by an outsider, they would appear with their witnesses, but if the case should be decided against them, they never resort to an appeal, as such a course would engender litigation. Though maintaining this attitude toward the law, they are great keepers of the law. One of them once unwittingly violated the game laws of the State, and he at once appeared before the magistrate against himself and paid the fine.

The peculiarity of the Dunker garb is now in conflict with the laws of the State which forbid school teachers to wear a religious garb. In Lancaster, York and Cumberland Counties, where the Dunkers form a large part of the population, the little white cap of the Dunker school teachers has been construed to be "a religious garb." The members of the Earl Township School Board are now under indictment for a violation of the statute originally framed to keep the sisters of Roman Catholic order out of the public schools.

Innovations are creeping in from time to time, and the present conference has the whole matter under discussion. The younger Dunkers are favorable, as would naturally be expected, to innovations. They desire to use organs at public worship, and many seem ready for salaried ministers. Some of the churches, we are informed, have already gone ahead in these matters, taking official sanction for granted. "The use of tel-

hones and automobiles was debated frequently and at great length, but all were ventually approved." This experience has led the young people to hope for much at the present conference. These thrifty, plain, only people, are bearing a powerful witness in these degenerate days.

#### A Survey of Our Course.

I can truly say I believe, God by his Son, who is the Light of the world, did call forth the noble and faithful band of workers in the reformation from 1645 to the end of that century. He qualified and led each servant and handmaid. He sustained them under all the wonderful trials and deep afflictions permitted to come upon them. As William Penn says: "The ministers that went forth in those days were changed men and women before they went about to change others." and all that have been called and qualified to teach the same truths, testimonies and peculiarities to the present day, were what he people needed. And the time will not come when those who are faithful to the high calling will fail to be a blessing to the world, and God showed me, more than fifty years ago, that what was declared by those faithful ones was the Truth and would stand forever. It was also shown me what a great avor it was to be made a partaker of an inheritance amongst God's noble children, and it was shown me that if we, who were placed in such an honorable position in the world, fail to do our duty, we should be cast off, and others would be raised up that will be faithful and take the crown.

And all that have been called by the Spirit of Christ and qualified by Him and led to do their part in the same good work, in precious unity and harmony, have taken the place assigned them by Christ down to the present day. Joseph Hoag, in a vision in 1803, alludes to what he saw would take place in different churches; a dividing spirit raged amongst them. On coming to Friends, he said: "It raged in as high a degree as any I had before discovered; and, as before, those separated went with lofty looks and taunting, censuring language. Those who kept to their ancient principles retired by themselves."

How sad to think of the vast majority of the descendants of those worthy reformers, during the last century, who have failed to wear the noble message to the world, to the freedom of the Gospel of Christ, to the true spiritual worship, performed only by those who deny self, take up the daily cross and follow Christ, who only knows the Father and reveals Him to whom He will. These are calling for theological training for the ministry, instead of the immediate revelation from Christ, the only author of all true Gospel ministry. Many are paying pastoral salaries, have laid by the Bible language in the singular number, adopted the compliments the world loves, and also the dress conforms to popular usage; use the idol names of the days and months, thereby not fulfilling the prophecy that the reformers pleaded for.—The day shall come when the Lord will turn to the people a pure language, and the name of no idol shall be heard out of their mouth.

Many have adopted singing and musical instruments, as nearly all other churches do, using the popular music invented by dramatic talent, meetings held by program, instead of those advised by George Fox: "Friends, hold all your meetings in the power of God, which is the authority in all your men's and women's meetings."

To refer to a prophecy of Mildred Ratcliff of some hundred years ago, as nearly as I remember, she says: "A time is coming when 'Friends' will be sifted, as from sieve to sieve, and so few real Friends will be left that a little child can write them."

As to the few, wherever found, that are united in the faith of the reformers, they are in unity with all who are gathering in the small companies, or those who are isolated and alone, wherever found. And they crave the welfare of all who are engaged to follow Christ, believing, as we read, "That as many as are led by the Spirit of God, they are the sons (or children) of God."

A notice from a sense of duty to the various churches of the land on the subject of music will apply to all the meetings under the name of Friends that have adopted it and are using it as others are. Music is of the world, which has always loved it, and the churches have adopted it from the same cause, saying: "We must have some attraction to induce attendance at places of worship. The trouble is, a ceasing to trust in God's power and Spirit to save, by washing of regeneration and renewing of the Holy Spirit. Each bearing a part in tribulation, the robe is washed and made white in the blood of the Lamb,—God's way of saving sinners,—and there is a trusting in man's abilities, learning and scientific attainments instead.

For this cause the spiritual life will decline and darkness become greater, until, as the descendants of the Apostolic Church were lost in the dark ages, so may ours. Vain amusements and pastimes are now being resorted to, as they attended the downward march then, and the same results may be expected. May God in his goodness and mercy call the people, so as to avert such a calamity, is my desire.

JOHN CAREY.

WILMINGTON, Ohio, First Month 1st, 1906.

[The above seems to reach us by way of Moses Nye, the converted Jew, to whom it was sent,—the same whose wife was sung down while delivering her testimony in a meeting called Friends.—Ed.]

MAKING TO-MORROW'S CHARACTER.—To-morrow's character is determined by to-day's action. Therefore it is not only possible to control the future; it is our positive duty to do so. Whether we will or no, we are making or unmaking character to-day, for "character is habit crystallized." To recognize this ought to help us to take the higher ground always. No man can safely say that he will "take things easy" to-day, and to-morrow do differently. To-morrow may not come; but if it does come, he is less likely to do well than he was to-day, if to-day he has shod character a peg downward. We have the privilege of looking at our every act as typical of our real and final

character; and we have a duty to do so while each act awaits our decision. What is left of to-day may still be so regarded and so controlled, if the control is given to One who alone can overcome the past.—Selected.

A MAN once went to a noted prize fighter and asked him for lessons in the art of self-defence. "I want," said he, "to be able to go anywhere and keep out of trouble."

"Well," said the prize fighter, "just keep a civil tongue in your head and you will get along better than with any other lessons I can give you."

Perhaps a similar bit of advice might serve for the United States at the present time. Our navy and army are large enough for all legitimate purposes. The only reason for increasing them would be to enable us to have a larger influence in the affairs of outsiders than our real interests entitle us to, and this no lover of his country should wish for.—The Christian.

ONE man wrote to another: "I can't think of you for ten consecutive minutes without forgetting all about you and thinking of God instead."

What would one of us give to have that said of him? God's purpose for you is that ye may be "Children of God without blemish in the midst of a crooked and perverse generation, among whom we are seen as lights in the world, holding forth the word of life."—Christian Observer.

#### Science and Industry.

WONDERFUL TREES.—Electricity, the dictionary tells us, is "the operation of a very subtle fluid." The "operation" is very forcibly illustrated for us whenever a thunder-storm bursts over our heads; and, if we are rash enough to touch a torpedo fish or an electric eel, we are uncomfortably conscious of the "subtle fluid!" These forms of electricity are well known; but it is only recently that a tree has been discovered which is also highly electric. This wonderful tree grows in the forests of Central India. The leaves are so charged with electricity that anyone attempting to gather them would receive a palpable shock.

Naturally this tree has a great effect upon the compass. At a distance of seventy feet the magnetic needle is influenced by the electricity exhaling from the leaves, especially if the experiment is tried at mid-day. For the magnetic power of the tree varies. It is strongly affected by sunshine and by weather. At noon, when the sun beats fiercely down upon the land, the electricity of the tree is strongest; it is weak at midnight and vanishes entirely in wet weather, which proves that it is in some way dependent upon the rays of the sun.

The electric tree is curious rather than useful. Animals avoid it. No bird perches on the boughs or seeks to build there a nest for her young; no monkey gambols there and no swarms of insects buzz around the leaves. In the busy life of the tropical forest this tree alone is silent and deserted. No wonder that the superstitious natives look upon it as a magic tree—a thing to be dreaded and shunned.

Quite as wonderful and far more beautiful is a tree which is found at the Isthmus of Tehuantepec. This tree grows to the height of twenty feet and bears a flower which is unique, for it has the extraordinary property of changing its colors during day and night. In early morning the flower is pure white. As the power of the sun increases, the color deepens, until by noon it is red. As the sun sinks and the heat of the day declines, the blush of rose-red fades and fades until, at nightfall, the flower has become blue. During the hours of darkness the color gradually disappears altogether, and at dawn the tree is once more covered with pure white flowers. This strange chameleonlike flower only gives out its scent at noon, when its color is red.

In the wilds of Central Africa is another strange tree which fills the desolate plains with plaintive music. In a recent book of travels, the writer tells us how, in the course of his journey, he came to a singularly wild and dismal tract of country. On every side stretched immense plains covered with sand, low bushes, and trees of no great height. A wind was blowing over this wilderness, and a strange, musical wailing was borne upon the breeze to the traveler.

At this season the tree was leafless and covered with dry, black seed-pods, about the size of a plum. A certain insect had discovered that this hollow pod would make a good house and had taken possession. Each pod had its small tenant, and through the holes bored by him the wind whistled, producing a sound like that of an æolian harp. These tiny wind instruments respond to every breeze which blows, and thus the silence of the wilderness is broken by a wailing, mournful sound, weird and melancholy but beautiful, and varied by the crisp rustle of dry pods, like the clashing of myriad fairy cymbals.—*Sunday Reading.*

**FLAMES FROM WATER.**—Natural gas is a wonderful thing and the tricks it can play seem to upset many of the laws of nature. Up Deer Creek, in Allen County, Missouri, the well-drillers have a pumping plant to supply the boiler of the drill rig with water. Among the pipes that are run down to the creek is one carrying the gas which leaks from the casing of the big well. This pipe has been run out into midstream and the escaping gas causes the water to boil violently. The escaping gas has been ignited, and so this boiling fountain in the middle of the creek burns with a hot, boiling flame, each bubble being filled with gas. The sight at night is weird, as the water seems a bubbling mass of flame, and the pipe being invisible, the fire seems to come directly from the water.—*Youth's World.*

### Bodies Bearing the Name of Friends.

CONSIDERING how far separated the Editor is in the summer from means of current information about Friends and meetings, will not our readers kindly drop into the mail for him postal cards containing such items as they may deem appropriate to this column, addressed WEST FALMOUTH, MASS.

The Editor being on a social visit in Nyack, N. Y., last Thursday, the 21st, way was made for him to pro-

ceed eastward to a special meeting called together at White Plains, about ten miles east of Tarrytown, by members of this quarter of New York Yearly Meeting. A committee is holding meetings now at White Plains every two weeks, for the cause of Truth as seen by Friends. About seventeen on a hot afternoon were gathered in a room over an engine-house. They were met in an hour and a half period of silent waiting by a visiting Friend, who was followed by four others in the expression of their several concerns, to all of which an interested attention was given. Personal spiritual life was the key-note of the whole meeting. A Baptist deacon of a church of over two thousand members, asking permission, testified to the abiding impression made on his own life by a consistent Friend, his father-in-law. After hands had been shaken in conclusion, an announcement was made of a conference relating to the message of Quakerism to be held on the part of "both branches," together on Seventh Month 11th, at Amawalk. During this meeting at White Plains no un-Friendly modes were offered, and at least the chief promoter of the meetings seemed to understand what a Friends' Meeting was for, even an opportunity for the people to worship in waiting upon Him who could "speak to our condition."

### Westtown Notes.

The corner stone of the new Hospital was laid by the Class of 1908 on the morning of the 18th instant. Dr. Joseph Scattergood spoke on behalf of the State Board of Health and Dr. Ernest L. Clark and others from the School made brief remarks.

School closed for the year on the 17th. At the meeting of the Literary Union on the previous evening ten members of the graduating class took part and six were elected to the regular Committee on the subject of exercises on the last morning. There were twenty-nine graduates in the class and several hundred of their friends were present at the closing exercises.

The Alumni Association held its biennial gathering at the School on the afternoon and evening of Commencement day, with an attendance of about two hundred graduates. There were out-door games in the afternoon, and in the dining-room a meeting for business and rather informal speeches in the Library in the evening. Joseph Pennell, Hannah P. Rudolph, Sarah Rudolph Baker, Isaac Sharpless and Thomas K. Brown, represented the earliest classes, in the 60's, and members of various classes from that time to 1908 were in attendance. The occasion was a highly successful one.

### SUMMARY OF EVENTS.

**UNITED STATES.**—The Republican convention lately meeting in Chicago selected William H. Taft, the present Secretary of War, as its candidate for the Presidency of the United States at the next election. The choice was made upon the first ballot by the votes of seven hundred and two of the delegates, and was afterwards unanimous. James Schoolcraft Sherman, a native and lawyer of Ohio, New York, was chosen as the candidate of the Republican party for the Vice-Presidency. Secretary Taft has resigned his position, to take effect Sixth Month 30th, and it has been announced that Luke E. Wright of Tennessee, will be appointed to succeed him. In H. Taft is about fifty-one years of age, and James S. Sherman about fifty-three years. It is said that by means of a combination telephone and phonograph some of the loud cheering, accompanying the proceedings at Chicago, were heard in Washington.

A parcels post agreement between the United States and France has been signed at Washington. Under its terms, which are effective Eighth Month 15th, next, packages up to four pounds and six ounces will be carried at the rate of twelve cents a pound. Later the maximum weight of packages which can be sent by mail to France at the rate of twelve cents a pound will be increased to eleven pounds. A similar agreement has been made with Italy, which is to go into effect Eighth Month 1st.

President Roosevelt has directed the District Commissioners to take steps to have all stray dogs in Washington muzzled for the next sixty days. This resolution, which was at once carried into effect, was made with a view to checking the prevailing epidemic of rabies, as indicated in a report from the Bureau of Animal Industry, Department of Agriculture, lately made public.

President Roosevelt has appointed three commissioners to represent the United States on the joint in-

ternational commission to investigate the opium question in the Far East. Similar commissioners will be appointed by all the Powers interested in opium suppression. The joint commission will meet in Shanghai First Month 1st next.

A despatch from Washington, says: "All public having a franchise in the Territories hereafter will find it practically impossible to make use of the United States mails. Postmaster-General Meyer has issued an order directing postmasters to put into effect the new postal rules that bar the use of the mails to these publications. The order of the Postmaster-General to his subordinates says: 'If it shall appear that the matter is indecent, that it tends to incite arson, murder or assassination, you will decline to accept any copies of the issue for transmission. If in doubt, promptly submit the question to the Assistant Attorney-General for the Post Office Department for determination, and, pending such determination, decline to accept as mailing matter copy of publication.'

A gift of about five hundred thousand dollars has been made to the Johns Hopkins University in Baltimore. Henry Phipps, to promote the study of the causes leading to insanity, and the more careful treatment of the insane, has established this amount in the subject, which may receive consideration is the effect of stress on life upon the young, in weakening the mental faculties. The criticism that has been directed at public schools for unduly forcing children into premature study of Latin, Greek and mathematics already instituted, and it is stated that the amount of the gift will now be looked at not as an educational project but as a branch of medical investigation that may solve one of the problems regarding the inception of insanity.

Dr. Joseph G. Neff, director of the Department of Public Health and Charities, in view of the fact that the death rate from cholera occurred last year far exceeds that of the fourth of Seventh Month, recommends that all hospitals should have a supply of tetan (lockjaw) antitoxin on hand for the treatment of injuries sustained on that day during the present year. All persons suffering an injury likely to produce lockjaw should immediately receive an immunizing dose of antitoxin.

**FOREIGN.**—On the 21st instant, a demonstration was made in London by women who are advocating the extension of the franchise as "suffragettes" and which, it is said, has been a most unparalleled one. It is stated fully a million persons were assembled in a park at Hyde Park as active or passive participants in the meeting, while for two or three hours in the middle of the day the whole centre of the city was in a ferment. Various processions appeared, each about a mile long, and the routes through which these passed were densely crowded with spectators. In several places speakers harangued the masses on the rights of women to vote and the necessity of force in Parliament to adopt a resolution on the question.

A despatch from Paris says: "Doctor Delamarre, eminent army surgeon, has just published the result of his investigations concerning the contagion bearing qualities of the ordinary housefly. To destroy them," suggests a mixture composed of one part formal to nine parts of water. This may be put in ordinary plates at placed wherever flies are likely to congregate."

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 82.

Sara L. Draper, Phila.; Nathan Pinson, California, \$ to No. 26; Abby L. Walmsey, for E. H. Foster, P. Wm. H. Gibbons, Pa.; T. Wistar Brown, Pa.; Mary J. Jolyer, N. J. \$6 for herself, Virginia Nicholson and Eliza C. N. Browning.

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

### NOTICES.

**FRIENDS' SELECT SCHOOL, PHILADELPHIA.**—Friends intending to enter pupils for the term beginning Ninth Month 21st, 1908, should make application immediately. J. HENRY BARTLEY, Supt.

**WESTTOWN BOARDING SCHOOL.**—The new school will open Ninth Month 21st, 1908. Application should be made to a board, by those desiring their children to be admitted at that time. WM. F. WICKERSHAM, Principal.

Westtown, Pa. WILLIAM H. FILE'S SONS, Printers, No. 422 Walnut Street, Phila.

# THE FRIEND.

A Religious and Literary Journal.

VOL. LXXXI.

SEVENTH-DAY, SEVENTH MONTH 4, 1908.

No. 52.

**PUBLISHED WEEKLY.**

Price, \$2.00 per annum, in advance.

*Subscriptions, payments and business communications*

received by

**EDWIN P. SELLW, PUBLISHER,**  
No. 207 WALNUT PLACE,  
PHILADELPHIA.  
(South from No. 316 Walnut Street.)

*Articles designed for publication to be addressed to*

**JOHN H. DILLINGHAM, Editor,**  
No. 140 N. SIXTEENTH STREET, PHILA.

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

## Paul on Mars' Hill.

There are few scenes recorded in either secular or sacred writing more favorably remembered than the scene of Paul on Mars' Hill. Because of the greatness of Paul's life, the brilliancy and earnestness of his character, so impressive under the influence of the Spirit of God, because of their striking positiveness, this scene and this address have perpetuated themselves as indelible impressions upon the minds of men.

In order to appreciate the scene of Paul on Mars' Hill it is necessary to understand the childhood and early life of the "Great Apostle." In the city of Tarsus, a great commercial and literary centre, the capital of Cilicia, Paul then known as Saul was born probably about the same time as our Lord. His father had the full rights of a Roman citizen, rights which his son inherited and which were of great value to him in later life, for they allowed him (1st) the trial by Roman courts, (2nd), freedom from dishonorable punishment, and (3rd), the right of appeal. At Tarsus Saul spent his childhood days, until at the age of thirteen he was sent to Jerusalem to be educated; for his parents purposed to have him well trained that he might become a rabbi. Accordingly Gamaliel, the best teacher and the most illustrious representative of the school of Hillel, was procured for him, and under the lofty influence of this man, Saul gained a thorough knowledge of the Scriptures, memorized the laws of Moses and studied their interpretation; in fact, was "taught according to the perfect manner of the law of the fathers."

We do not know in what year he completed his education or where he went immediately afterward, but probably back to Tarsus, for it had been some time since he had seen his native city. It was not long however, before he returned to Jerusalem, where he found a small set of worshippers called Christians, meeting in the upper rooms of private houses. With characteristic zeal, earnestness and conscientiousness Saul soon was engaged in persecuting this band, which had found the favor and grace of God. When Stephen appeared in the synagogue, Saul

was at the head of a band of persecutors, which mocked and scorned him. The enthusiasm of Saul on this occasion gained a place for him in the Sanhedrin, by whose members his movements were applauded, but Gamaliel opposed his inhumanities, for "though he was attached to the traditions of his fathers, he was not hostile to the Greek culture." Though his service in the wrong was so pronounced that it almost destroyed the movement of Christianity in Jerusalem, he felt something of the purity and righteousness of the Christians and on one occasion said, "They do not look like enemies of God."

On his way to Damascus, there to continue his persecutions, Saul had an opportunity to weigh his deeds. A great light suddenly shone about him and his companions, and a voice spoke to him saying, "Saul, Saul, why persecutest thou me?" In the blinding light of truth his conversion was complete; and the life which had seemed perfect to him, now fell in ruins; and the love and favor of God, which he had been hungering for he now found.

Saul, the zealous persecutor of the Christians, now Paul, the ardent preacher of the word of God. Saul, trained in all the wisdom and lore of the Jews, now Paul, experienced in the wisdom and love of God stood upon Mars' Hill, as the Apostle to the Gentiles.

From the waters of the Mediterranean Sea, he had seen the snowy peaks of Mt. Olympus clearly outlined against the blue sky, he had viewed from the harbor the renowned Acropolis surrounded by its numerous minor temples. With a feeling of utter loneliness and desolation he had wended his way through the streets of the glorious old Greek city, the art centre of the old world. He had surveyed the renowned city of Athens, the stronghold of Pagan thought, "the city in which," says Farrar, "Philosophy had attained its highest thoughts and motives, the city in which Art had reached almost complete perfection, and the city in which Poetry had uttered its sublimest music." Walking through the adorned streets, he had perceived the statues of the Athenian gods and goddesses so numerous that Athens was known as the City of Idols. Petronius even said that in Athens it was more easy to meet a god than a man. Turning away from these creations of men's hands with no thrill of joy and appreciation, Paul had visited the Agora, the market place, the gossiping centre of the city, filled with a multitude of idlers who had gathered with Greek curiosity to learn the latest news. With little difficulty he had entered into conversation with them, "For all the Athenians and strangers which were there spent their time in nothing else but either

to tell or to hear some new thing," and he had spoken to them of the subject dearest to his heart, the Gospel of Christ. He had interested the loiterers and had collected a crowd around him; but on that level piece of ground Paul could not be heard by all, and he had been led forth to the Areopagus on Mars' Hill, the place where all religious subjects were discussed, there to continue his argument.

The Athenians, ever a curious and imaginative people, were interested in this stranger who spoke of new things, and urged him to continue his address. So we see Paul, the noblest of all Jews, standing on the same spot where Socrates, the noblest of all Greeks had stood before him.

With his hands outstretched towards the multitude, including not only the idlers, but also Stoic philosophers who exalted virtue, and Epicureans who followed pleasure, Paul began his address, winning the attention of the Athenians by his first words, "Ye men of Athens, I perceive that in all things ye are very religious." Then with no word of rebuke or reproof for their worship of idols, he found his text in the very idolatry he had witnessed, and continued, "As I passed by and beheld your devotions, I found an altar with this inscription, 'To the Unknown God.' Whom therefore ye in your ignorance worship, Him declare I unto you."

The Athenians, noted for their intellectual curiosity and their great fondness for argument, were alert and attentive as Paul declared God, who made heaven and earth and all living things. They gave eager attention as he told them the "King of Kings" dwelt not in their temples nor was worshipped by the work of men's hands, since he gives life and breath to all things. "For in Him we live and move and have our being; as certain also of your poets have said, 'For we are also his offspring!'" What man of learning and culture was this strange Jew who quoted from their own poets to prove that their gods were of no avail and that the true God was no idol but a Spirit, for since "we are the offspring of God we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device."

Thus far the Athenians had listened attentively as Paul proclaimed with earnestness and power the true God, who had suffered death to save them. Absorbed in this new doctrine they had eagerly heard him declare the nullity of their gods, but when he spoke of the resurrection of the dead, some mocked and others more courteous said, "We will hear thee again of this matter." Indeed, before Paul had ceased to speak of the resurrection, a belief entirely foreign to them, a shouting of contempt went up from his audience.

Soon after this speech Paul departed from among them, with meagre results it would seem, though "certain men clave unto him and believed, among the which was Dionysius, the Aropagite, and a woman named Damaris, and others with them." Paul never addressed the Athenians again, he never wrote an epistle to them, yet as a result of his visit a Christian Church in later times arose in Athens.

It is not the result of this address in which we are interested but the man who preached Christ to the superstitious Greeks, a man of matchless eloquence, of wonderful resources, of keen discernment, who could adapt himself to every condition and every audience. He who "was all things to all men" found an entrance for the Gospel even among these Athenians, content in their philosophy and their art. Great tact, versatility, wisdom and skill were all displayed as the great "Apostle to the Gentiles," inspired by the love of God, by devotion and steadfast trust in his Master, faced the most curious and eager and at the same time the most critical, fastidious and doubting audience. Paul, "wise in the wisdom of God," and "unselfish in the love of God," spoke with the boldness, the authority, the sagacity of a man, who having renounced and forgotten self, could truly say: "I live, yet not I, but Christ liveth in me."

MARGARET ILER JONES.

Senior '08—F. S. S.

A CAUSE OF UNBELIEF.—We do not say that there are no honest doubters of Christian truth, or that there are no skeptics who are good men. But we do say that more religious skepticism arises from moral obliquity than from all other causes. And if reputedly honest doubters will recall the period when they began to dissent from Christian truth, they will probably remember that it was not the time when they were most faithful to the light they had, or most obedient to their convictions to God and man. The unbelief which may be honest now, may not have been honest at its initial stages. It may have begun in some conscious sin, which gave a false bias to the mind; and though, in after years, the sin may have been outgrown or abandoned its evil fruit, the unbelief still remains. No man, while he is loyal to the truth, while he is true to himself, true to his moral nature, true to the voice of God in his soul, can fall into any dangerous skepticism. The fact that such skepticism is usually found in association with positive vices, compares with the Scriptural genesis of it, to induce the belief that it is not or has not always been honest; that it began and grew in practical disloyalty to the truth, in conscious violation of known obligations.—*Northwestern Advocate*.

I VERY much doubt whether, since the Lord by his grace brought me into the faith of his dear Son, I have ever broken bread or drunk wine, even in the ordinary course of life, without the remembrance of, and some devout feeling regarding the broken body and the blood-shedding of my dear Lord and Saviour.—STEPHEN GRELLET.

### The Christ Who is With Us Always.

When Jesus said to his sorrowing disciples, "I am with you always!" He intended that comforting word not only for them, but for all their spiritual successors during the ages. This is a universal assurance and solace for Christendom, and the inspiration of the Church in every century and clime. Jesus Christ is not present merely as an onlooker or a critic, but as a helper and a confidant. Such a spirit of unceasing helpfulness is a sure mark of divinity. God's omnipotence is an omnipotence which constantly localizes itself in remedial contact with myriads of souls, each of which to his view represents a definite point of need. It is true that the visible presence of Jesus has passed from earth, yet He is really here with us, if so be that we trust Him, and love finds yet its Galilee and devotion its Olivet amid the strangely altered scenes of this Occidental world and this modern age. Christ's presence (and that to help) is no less a fact because it is a spiritual presence—or a formless manifestation of Divine grace. We believe in and trust our earthly friends, though we have never seen them—for the shell of the body which He inhabits is not this or that friend, and the real, inner man, though often we may have talked with him, we have never yet seen. So Jesus is really near us, though invisible—"whom, having not seen, we love."

This Divine companionship is in its methods wondrously varied and adaptable. We preach a Jesus who is present not so much with the race in the mass, as with sinful yet repenting men in particular. His grace is intensely individual in its contacts, and discriminating in its applications. Each believer finds Jesus doing for him just that thing, at any particular moment, of which he is most in need. This is one of the wonders of redemption—that "special love"—God's peculiar affection for individual souls—can be everywhere. Yet really to God there is no now or then, no here or there, and his grace and goodness are so manifold as to embrace and associate themselves with every needy spirit that is a fit candidate for such favor, in any point of the time-series and in any estate of personal experience. This Christ who is always with us is our hope as individuals, and He is the strength and upholder of the corporate church. "Lo, I am with you always!" was said first to individual disciples, indeed, but to disciples who were to go out and found an institutionalized Christendom. From every point of view, then, and for all possible needs of life, the abiding presence of the Redeeming Christ gives help and hope.

You may have power to look ahead and see things that are dimly marked out and that are in the distance, if you will do right and keep truth in the heart. The great business of your life is to do that thing which lies nearest to your hand. Let alone what you did yesterday, or, if you remember it, only remember whether it did you harm or did you good. Things done in the past are done forever, and they should be teachers; that is all. Do the things, everything that you should do, that is near at hand. Do it gladly, do it wisely, and then be content.

### Some Thoughts on the Position and Aims of the Teacher.

BY ANNE W. RICHARDSON.\*

For one who recognizes that on the education of the children of a nation or community depend the character, the influence, and possibly the continued existence of that nation or community, few more interesting historical inquiries could be proposed than one regarding the position and character of the teaching profession at various periods of civilization.

I do not mean to infer that teachers are the only educators. Psychology, with curious and hopeful reaction from physiological emphasis on heredity, is now insisting that the environment of the child is more important than his antecedents, and the education begins with the hands that touch the infant. I do not suppose that any school or schoolmaster can ever make up for lack of the education given by a home where duty, love, reverence, and loyalty—all that is included in the beautiful Roman word *pietas*—have insensibly influenced the whole nature of the child. But I am speaking here to members of my own profession who, beneath laws of civilized life, are the necessary adjunct to the parent.

I suppose that nowadays the veriest method maker in education would not deny the fact, which to the most thoughtful people has now become clear, that a right education without which a rightly ordered community cannot be permanent, depends on the kind of human being who undertakes that high responsibility. And as the kind of human beings, again, who fill any office must, to a great extent, depend on the public estimation in which their office is held, the position given to the teacher at various times becomes an important and interesting study. For if we once admit that social welfare is ultimately dependent on the right culture of child-life, we recognize that this inquiry would furnish us with an important criterion for testing the promise and permanence of English civilization, as we compare the status and character of the profession in England to-day with that of other times and peoples.

I shall only glance, with this inquiry in view, at one or two critical periods of history.

We think at once of the civilizations which have most influenced our modern life, and we ask: By whom did the Greeks educate their children? During that period when almost every political idea which dominates free peoples to-day, was evolving in some Greek State, at the time of that marvellous outburst of vivid national life, of splendid achievement, of physical and intellectual development which made Athens in two generations not only the "school of Hellas," but the school for all after ages—who are the teachers of the children?

It is a curious and, I think, a significant fact that we can glean exceedingly little of their position and character, and that little is not favorable. The Greeks certainly cared for education, and along with all their intellectual passion they regarded the training of

\*In *Friends' Quarterly Examiner*, for Fourth Month.

character as its chief object.\* They show us a shining example of a people who kept before them in education liberal and universal aims; they definitely trained their children or service to the community—"the eager pursuit of the ideal perfection of citizenship; they sought to train them into all-round men, body and mind, taste and morals together; they insisted on interest and pleasure as the necessary concomitants of study, and they were far more alive than we have yet become to the moral and mental effect of order and beauty in the sights and sounds with which the child was made familiar. And yet with all these advantages they were not successful in actualizing their national and moral ideas or more than a few generations.

There were schools established everywhere; in States where the Athenian system ruled, only day schools. "In the fourth century B. C., parents needed little compulsion or encouragement to get their children taught." A small town which comes into sudden and pathetic prominence in the pages of Thucydides, as the victim of the raid of wild Northern mercenaries, had several schools, or it was "the largest" of these, we are told, in which the boys were all put to the sword. Schools were opened as private enterprises, and with the education given the State hardly interfered at all.

In Dorian States, like Sparta, the girls had much the same training as the boys; in Athens scarcely any.

A system of education existed in Athens which may be divided into Primary, consisting of "letters" or the three R's (probably compulsory), "music,"† and gymnastics—from the age of six to fourteen; Secondary (under Sophists and others) which only the richer could afford, and which included, besides, mathematics, rhetoric, etc.—from the age of fourteen to eighteen; Tertiary, compulsory military training with some opportunity for study—from eighteen to twenty.

Even the earliest stage of all, till six years old, was not neglected. In it the paidagogos, a superior (or at any rate an elderly) slave, was substitute for the schoolmaster, and we have a lively picture of the training of the Athenian child in one of Plato's Dialogues. The words are put into the mouth of a well-known teacher of the day. "As soon as ever the child understands what is said," he tells us, "the nurse and the mother and the paidagogos, yes, and the father himself, vie with one another in improving his character. He can't do or say anything but they point out what is just and what is unjust, what is beautiful and what is ugly, what is holy and what is unholy. It is always, 'Do this' and 'Don't do that.' If he obeys, well and good, but if not, he is set straight with threats and blows, like a bit of bent or warped wood."

But what of the teacher? The fact is that much more attention seems to be given to the method and aim of education than to the character and position of the educator. Although, as knowledge and educational needs extended, an important and often wealthy

\*But if you ask what is the use of Education, the answer is simple—"that Education makes good men."—*Plato, Protagoras.*

†Music (the studies prescribed by the Muses) was, of course, in Greek use, a far wider term than ours, and always included "literature."

class of teachers, known as Sophists, usually peripatetic foreigners, offered various courses of lectures and other forms of instruction for the secondary and higher stages, yet the actual schoolmaster seems to have been held in very meagre regard. It strikes us as extraordinary that in the literature of a nation, which looked upon a careful and systematic education as a supreme necessity, we find so little allusion to the character and "kind" of the teacher.

Greek writers, as we have seen, realize clearly the need of careful, early training. In Athens it was indeed "the proverbial one great thing." Plato, who in the *Republic* presents us with an educational system at once so revolutionary and so characteristically Hellenic, certainly echoes Greek sentiment when he tells us that education is the "first and fairest thing that the best of men can ever have." But even Plato in the *Republic*, so far as I can remember, has almost nothing to say on the matter of the teacher, except indeed by implication, and leaves us in doubt to what class of people he would commit the children of his ideal State. The actual teachers seem to have been often those who could do nothing else to earn a living, and when in the profession were, like many better men since, too dependent on the public to take a line of their own. Of fees paid we know little, but learn that even the Greek parent sometimes found it convenient to forget to pay the school bill and sometimes liked to get his education cheap.

Lucian, the satirist of later days (about 160 A. D.), describes kings and rulers in the underworld reduced to beggary and compelled by poverty either to "sell kippers or to teach the elements."

Demosthenes casts up at his opponent Æschines the damaging fact that he had been a schoolmaster. R. Freeman says: "The weakness of the masters' position may be seen, too, from the supreme contempt with which their pupils seem to have treated them: the boys bring their pets—cats, dogs, and leopards—into school and play with them under their master's chair." Whether or no so strong a statement is justified, of the fact that schoolmasters as a class were regarded with contempt there can be little doubt. Though we are told "that the livelihood of teachers depended on their good character, and that bad behavior was ruinous to them," strict rules were laid down by law as moral safeguards which certainly imply no great confidence in their virtue.

With regard to the importance or position of the teacher we have little to learn from Hellenic practice. Plato could say, "Young children are like soft wax, ready to take a clear and deep impression of any seal which is laid on them," yet about the deepest impress of all, that made by the personality of the teacher, his countrymen were strangely careless. I cannot but think that it was not only the lack of the Christian ideal, and of home life as we know it, but the lack also of attention to this all-important matter which accounts for much of the practical, moral failure of Greek life.

Education in the Roman life was a much simpler and less systematized thing, and the home training with all its religious reverences

a far more important factor. This is always the case when women have been treated as responsible human beings. Intellectual culture was in early Roman times extremely meagre, for the Romans had as yet no native literature, but, such as it was, the girl seems to have had as much as the boy. Education of the children was mainly a training in the customs and principles of their fathers (*mores et disciplina matrum*). Gravity and self-control and the duties of religion were so learnt, and although the austere life of the early Roman was one "that kept him face to face with his conscience," he was trained not with a view to his own development but primarily for the service of the State.

The date of the first Roman schools (called *ludi*, as we are informed, in order not to discourage attendance!) we do not know, but after we find them in being, we see again little trace of attention paid to the class or kind of man the teacher was.

The first teachers were called *litteratores*, and were mostly freedmen or slaves; then under Greek influence arose the grammatici, who represented, roughly, secondary education, and who taught the Greek language and literature.

For early Imperial times we have a storehouse of interesting information in Quintilian's *Education of the Orator*,\* a treatise which, through Erasmus and others, had an immense influence on modern Europe. Quintilian discusses the relative value of home and school education and comes to the very modern conclusion that the home-bred child is likely to be shy or conceited or dependent or wanting in social tact. But though he strongly insists on the importance of the examples shown in the young child by all who form his mind at home, and though he certainly expects learning and intelligence from the schoolmaster into whose care the boy passes at school, he lays curiously little stress on the character or position of the teacher. And accordingly we find in Roman life that character and position were of a distinctly mediocre quality.

It would indeed be no fairer to treat the references in satirists and others as a complete picture than to regard "Mr. Squeers" and "Mr. Creakle" as completely typical of English secondary education when Dickens was a boy. But schoolmasters were almost proverbially bad-tempered, the discipline was severe, when not cruel, and hence the pictures of Roman school-life are not usually attractive.

Ovid, for instance, reproaches the dawn which robs children of their sleep and gives them over to the schoolmasters that their tender hands may be cruelly canded.

Martial describes how before cock-crow the streets resound with the angry voice and the blows of the master, and how his own sleep is thereby disturbed.

Juvenal, at the period of Rome's greatest luxury, gives a bitter and satirical account of the "useless and profitless" career of the ordinary teacher and of the miserable payment he received.

Anyone might open a *ludus*, and Horace seems to tell us, in a well known but dis-

\*"Orator" for the Roman writer means simply the ideal citizen.



puted passage, that the fee in his own country town was fourteen pence a month, which might now be equal at most to one shilling. To his own schoolmaster in Rome itself he applies the epithet "fond of the cane," (*plagosus*).

There is evidence enough that, while the social position of teachers varied greatly, and we have an occasional outburst of gratitude for all that a good teacher can be, the profession, at least in its primary and secondary stages, was not regarded as a desirable one for a Roman citizen, and accordingly failed to attract on the whole a high order of humanity.

Once again we may very reasonably connect this fact with the gradual decline of Roman morals and consequently of Roman power and influence, and recognize that one of the strongest antidotes to moral weakness and corruption was largely lacking in the Roman State.

(To be continued.)

Prayer ardent opens heaven  
Lets down a stream of glory  
On the soul of man,  
In audience of "The Deity!"

On the night before Martin Luther had to appear before the Emperor and the assembled potentates at Worms, he went out from his inn alone into the open air, and there, looking up into the starry sky, he was overheard praying thus: "Almighty, Eternal God, how poor a thing is this world! How little and mean is the confidence of man in God! Do Thou, O Lord, assist me against all worldly wisdom and understanding; do this, Thou must do it, Thou alone! It is not truly my cause, but Thine own; I myself have nothing to do here, and with the great princes of this world; but it is thy cause which is just and eternal. I rely upon no man. Come, O Lord, oh come! I am ready to give up even my life patiently, like a lamb offered, for the cause is just; it is Thine, and I will not depart from Thee eternally. This I resolve in thy name; the world cannot force my conscience; and should my body be destroyed therein, my soul is Thine, and remaineth with Thee forever."

Years after when attacked with illness, he prayed: "Lord God, who art dear to my heart, Thou knowest how cheerfully I would have shed my blood for the sake of thy Word, but I am not worthy of the honor. If Thou pleasest I will cheerfully die, only let thy holy name be glorified. Whether I live or die, Thou art the Lord, whether in life or death. Thou hast led me into the cause of the Reformation. Thou knowest it is thy word and truth. Oh, my blessed Lord Jesus, Thou hast graciously vouchsafed to me a knowledge of thy most holy name. Thou knowest that I believe in Thee, together with the Father and the Spirit, as one true God, and I comfort myself with the precious doctrine that Thou art our Mediator and Redeemer, who hast shed thy blood for our sins. Stand by me in this trying hour, and uphold me with thy Holy Spirit."

It was against his wish or intention that a church should bear his name. "I pray you," he said, "leave my name alone, and do not call yourselves 'Lutherans' but Christians. My doctrine is not mine. I have

not been crucified for anyone. Cease, my dear friends, to cling to these party names and distinctions, away with them all. Let us call ourselves Christians, after Him from whom our doctrine comes."

A. F.

### Progress and Prophecy at Lake Mohonk.

[In the absence of a usual report from some one of our members, we extract a sketch of the Fourteenth Arbitration Conference written by AMOS R. WELLS for the *Christian Advocate*.]

When, thirteen years ago, Albert K. Smiley founded the International Arbitration Conference at Lake Mohonk, the peaceful enthusiasts that met on that beautiful mount of vision dared anticipate nothing beyond the adoption, some day, of arbitration treaties, nation with nation, and yet every one looked upon them as visionaries.

This year three hundred of the leading men in the nation have spent three days in conference on the subject, and the uppermost topic has been congratulation upon achievements that already far exceed what those dreamers had imagined for the most distant future.

They could felicitate themselves upon the second Hague Conference, "the first occasion when all nations have met under one roof." The distinguished presiding officer at Mohonk this year, John W. Foster, ex-secretary of state, called it "in some respects the most important event in the history of the human race." Its unanimous declaration in favor of the principle of compulsory arbitration and in favor of an arbitral tribunal, its provision looking toward regular meetings of the nations at The Hague, the establishment of an international prize court, and the permission for one party in a dispute to appeal to the international tribunal at The Hague without waiting for the other party. These are only a part of the advance steps taken by the second conference at The Hague.

Ex-Secretary Foster was himself one of the Hague commissioners. Another was Brown Scott, solicitor of the Department of State, who gave a fine account of the great gathering. A number of others were present at the historic assembly, and interested us with reminiscences.

Again, the Mohonk Conference felicitated itself upon the eleven arbitration treaties with other nations, including Great Britain, France and Japan, which Secretary Root has negotiated, and which the Senate has unanimously approved. While the conference was in session Secretary Trueblood, of the American Peace Society, announced the confirmation of one more, that with Denmark. The nations of the world have now formed with one another no fewer than fifty-seven treaties of arbitration. What an insurance against war lies in this one fact!

The conference expressed especial pleasure in the treaty with Japan, deprecating "the unfounded talk of war with that country that has been indulged in by an element among our people." This resolution was passed unanimously on the conclusion of the dignified and able address of Baron Kogoro

Takahira, the Japanese ambassador to this country. Ambassador Takahira declare that the Japanese welcome criticisms, "provided they are not the result of unfriendly design, intended to mislead the friendly public of this great country. We have no other idea than to secure our own peace by having well-organized states as our neighbors, and to prosper ourselves by having prosperous countries as our neighbors." That is indeed a noble sentiment.

Also, the Mohonk Conference congratulated itself upon the recent agreement of the Central American republics to submit all their differences to arbitration. This splendid determination is the first event of this kind in the history of the world.

Akin to that event was the recent laying of the corner stone of the magnificent building in Washington for the use of the Bureau of American Republics. The director of this bureau, John Barrett, was one of the speakers on Pan-American evening. Two ministers to our government, those from Costa Rica and Nicaragua, were kept at the last moment from coming, but Senor Calvo sent his paper, which was read. Professor Shephard, of Columbia University, whose specialty is the study of Latin America, spoke of the same evening. Another speaker of weight and of delightful interest was W. F. Frear, the governor of Hawaii.

President Seelye, of Smith College, gave us an inspiring glimpse of the progress of the arbitration movement among colleges and universities. The Mohonk Committee have promoted public meetings this year in the interest of peace in eighty-five colleges and universities. Debates and prize essays have added to the interest. Secretary Fulk, of the Intercollegiate Peace Association (sprung from Mohonk), reported a rapidly growing membership in forty-five colleges of the Middle States. President Swain of Swarthmore; Dean Rogers, of the Law School of the University of Cincinnati; President White, of the State College of Georgia, and E. E. Brown, United States commissioner of education, outlined the possibilities of this glorious work among the students.

The business men's evening was exceedingly strong. The Mohonk Committee of business men now has as co-operating and corresponding members one hundred and sixty-one of the leading trade organizations of the country, in one hundred and twenty-five cities, in forty-two states and Canada. This is a mighty power for the preservation of peace. Forty-two regularly accredited delegates from these organizations were at Mohonk. These business men were most earnest in their protest against immense war budgets, and most positive in their demands for the inauguration of the reign of international law.

The platform rehearsed the many encouragements of the past year, and called for further advance along the lines upon which the nations have already progressed so happily. Presented by Chief Justice Stines, of Rhode Island, it was moved in a masterly and eminently Christian speech by Justice Brewer, of the Supreme Court of the United



States, seconded by Chief Justice Moore, of Michigan.

Justice Brewer declared that he always returns from Mohonk fired with new zeal or the great cause of international arbitration and the establishment of a world government, and with new determination to do what he can to bring about that great result. This has been the case for thirteen years with ill whom Albert K. Smiley's planning has brought together in these annual conferences. Now that so much has been accomplished, I am sure that the purpose of these Mohonk enthusiasts will not flag, but will go on from one gain to another, till the firmly based congress of nations shall substitute for the cost and threat of war the assurance of aw and the prosperity of peace.

NOT TO BE PITIED.—"Not going away at all?" said the departing child pitifully. "Oh, I don't see how you can get along without a vacation. After being in school all the year, it's change that you need, a chance to enjoy nature, and to rest. You ought to go away somewhere."

Helen looked after her departing guest with eyes that seemed undecided between a mist of tears and a flash of resentment. "I wish the girls would stop all that pitying talk. I don't like to be pitied!" she said as she caught the grandmother's glance. "And I do have a vacation if they only knew it. It isn't absolutely necessary to do something that won't rest anybody else for the sake of getting rested yourself, and there's just as much nature and fresh air about our roomy old house and yard here as there is anywhere. Pushing the children in the swing, or trundling the baby carriage on the lawn, may not be so athletic as playing golf or rowing, but I don't see why the exercise isn't just as airy and healthful, and it gives Marion a chance to get a bit of out-door life, too. Then there are the long, pleasant mornings on the piazza, the drives into the country, the occasional day in the woods, and our dear little home concerts out on the lawn in the moonlight. Really, grandmother," with a laugh, "I believe we have just as bright moonlight here as there is anywhere. It seems to me that the summer brings me a great deal of rest and pleasure. Of course, when it comes to seeing new things"—

"I shouldn't wonder," interposed the grandmother, "if you had been given a view of several things that are well worth seeing, and that many other people have failed to discover."—Ex.

THERE are Quarterly Meetings among us which might make the same report as did one in England recently: "In the busy cities and towns where most of us live it is not easy to maintain that tranquility of mind and patient concentration which once marked the Friend. The desire for meditation and for the cultivation of spiritual faculties is probably less than was formerly the case. Recreations, amusements, and athletics tend to absorb an increasing proportion of life, perhaps in some cases too much; and an undoubted tendency is noticeable on the part of some to conform to the habits and customs of fashionable society."

### OUR YOUNGER FRIENDS.

WHICH DID YOU WIN?—Little Boy was in a very serious frame of mind; in fact, he was quite gloomy and dejected. To be sure, his side hadn't won the cricket match, but that was scarcely enough to account for his present state of feeling. He had lost before, and usually with pretty good grace. But to-day no sympathy appealed to him, no cheerful encouragement won so much as a shadow of a smile. The hopeful, merry, happy Little Boy had entirely disappeared.

Mother, whose experience with little boys had warned her of occasions when it was a case of "do-better-do-nothing-at-all," as Hans says in the Grimm story, waited for the situation to develop, and at last the silence was broken. Slowly, seriously, solemnly, Little Boy said it:

"Mother, God was on the side of the bad boys, and they won. You see, we fellows thought we would try awfully hard and not get mad or cheat or say bad words. And not one fellow did. And the other fellows did—like fury. I guess they swore. And they won and we were beaten. God was on their side all right, and it's not fair."

Ordinary comfort and explanation availed nothing. The fact remained. The faithful little band that had tried to do right had been beaten by the rough little crowd that didn't care anything at all about it. God was on the side of might—not right. This was self-evident and did not admit of explanation; and who wants comfort for injustice? Not Little Boy. After a while father came in, and before Little Boy saw him, mother had presented the case.

He thought carefully a moment. Then his cheerful voice was heard.

"Well, my boy, I hear you won out today."

"Well, then," in a voice of awful solemnity, "you heard wrong, 'cause we didn't; we were beaten."

"O, but I heard that there were two contests; which did you win?"

"Why, I don't know what you mean, father."

"Mother told me about it. She told me you lost the match, but you won the big, important thing; you didn't beat the other fellows, but you beat yourselves, and conquered all the anger and unfairness and bad language. Congratulations, old fellow! You won out and I'm proud of you."

Little Boy's face was slowly undergoing a change. It was growing once more interested, happy, hopeful. "Why, that's so, father," he said, joyously, after a minute; "I didn't see that. And God was on our side after all, wasn't He?"

"Greater is he that ruleth his spirit than he that taketh a city," said the father, with a smile.

That night when Little Boy said his prayers, this is the way he ended his petition: "And please, God, excuse me for the way I thought about you this afternoon. I didn't understand."—GRACE DUFFIELD GOODWIN, in *Congregationalist*.

"THE FEAST OF CHERRIES."—The children, Marjorie and Charles, were home from

school, and as it was raining dismally, they did not know what to do with themselves until tea time.

After a half hour of looking out the windows and yawning drearily, Charles said: "Let's go and get grandma to tell us a story—an old-time story, like she used to tell us."

"The very thing," agreed Marjorie, and with a bound they were up the stairs, rapping at grandma's door. She was sitting before a blazing fire, and smiled brightly when she saw them.

"Come right in. The rain was about to put me to sleep. Is it about to get the best of you, too?" she said.

"We want a story of war times, grandma, like you used to tell us a long time ago," said Charles, stretching out on the rug before the fire. "You see, we haven't gotten too big for your stories."

"I was thinking to-day of a tale my mother used to tell me of the 'Feast of Cherries,' and wishing I had some one to tell it to. I hadn't thought of it in many years before. It is a tale of war, but not the war I have so often told you about, and is a pretty bit of history, an illustration of how 'a little child shall lead them.' Would you like to hear it?"

But there was no need for the question. Her little audience was all attention, so she began, in the old-time way:

"Once upon a time there was a war in which children played an important part. Generally, they play a small part, but this time they saved a great city from destruction and brought a long, cruel war to an end. You both have read of the beautiful city of Hamburg, in Germany—of its streets and palaces, its beautiful gardens, and the active and industrious people who live there. It is a very old city, and in the days long gone by it was attacked many times by enemies, and long and bitter were the struggles of the inhabitants with the armies who sought to destroy the great city. In the year 1432 it was surrounded by a great Hussite army, and the commander, Procopius the Great, had been so successful in defeating the Germans in battle after battle that he felt sure the city could offer only a feeble resistance, and that in a short time he could march through the streets at the head of his victorious soldiers. The war had lasted for years, and town after town had been taken, so Procopius formed an encampment about the town and quietly awaited the surrender. Within the city there was terrible consternation. They saw the great army and knew they could not hold out against it. 'What shall we do?' they cried in anguish. 'There is no one to help us. We must perish with our wives and children if we remain within the city walls, and if we go out we will be slain by swords.' All at once a voice cried: 'Let the children save us! The children! The children!' 'But what can tender little children do to help us?' many cried in answer. 'They cannot fight, nor make food for us to eat.'

"That is not what I mean," said the speaker. "Let the gates be opened and the children go forth, the older ones leading the little ones by the hands, the babes and the

infants. Let them pass before our conquerors and win their hearts by their innocence and beauty. Soldiers are but men, and their hearts may be melted so that they will not destroy them or us.

"And so it was arranged, and you can imagine how desperate their condition was when they sent their *own* little children on such a mission.

"Fancy the surprise of the conquering army as they saw the great gates of the city swing open and through those frowning portals come, not bands of soldiers carrying weapons and urging on their steeds, but a long line of little children.

"On they came, an endless procession, the older ones leading the way, with tiny toddlers clinging to their hands, all with wondering eyes at the strange scene.

"But the people of Hamburg judged rightly. The soldiers *were* but men, and many of them had left behind just such little ones as these. When they heard the pattering of feet and saw the little white-robed throng coming to their tents, their hearts were melted and all desire to fight and destroy passed away. They, who had come only to rob, ruin and kill, only wished now to take these innocent little ones to their hearts and shower love and kindness upon them.

"What could they do for them? They asked themselves. They looked about them and saw that the trees of the orchards were loaded with cherries. With one accord they threw down their swords and gathered great branches of the beautiful fruit, loaded the children with them, and sent them back to their parents with a message of peace and good will.

"And so a bloodless victory was won by the children, and they marched back; and as they went they heard shouts of glad thanksgiving. For many years, as the day came round on which this great event took place, it was celebrated and called 'The Feast of Cherries.' Through the streets of Hamburg children marched, bearing bouquets of the cherry tree filled with round, rich fruit.

"There have been wars and bloodshed in every age—wild struggles between nations, and great victories—but I think nowhere in history do we find a more beautiful and thrilling story than that of the little army that saved Hamburg."

"O, grandma, why did you never tell us before?" cried Marjorie, with shining eyes. "And to think it's a *true* story—not a make-believe!"—*Baptist Boys and Girls.*

A TOKEN OF POWER.—Many years ago, in the lecture room of President Woolsey, of Yale University, a young man who did not know his lesson ventured to make a mock recitation and to give an impertinent answer. The president was a man of fiery temper, though it had been curbed and subdued by the discipline of years. On this occasion his face turned white; he bowed his head upon the desk before him. There was a half minute's silence of death; he raised his head, called upon another man, and the recitation went on. He knew that if he spoke to the offender he would speak too much, so he said nothing.

The students of that class knew well what a lava-flood was penned up there. Self-repression did not seem to them a sign of weakness—it was the greatest evidence of power.

Shall we call it a sign of weakness in God that He bears with the sins of men, the manifold and multitudinous transgressions with which they insult his holiness and hurl defiance at his law? When God humbles Himself to behold and to forbear, shall we not see in this voluntary self-limitation one of the proofs of his greatness?—*Selected.*

#### Extract from Memoirs of Stephen Grellet.

At Bremen I found in the Senator John Volmers a truly pious and interesting man; several branches of his family are so also. He would not allow me to stay in any other place than in his house; and during the whole time of my being at Bremen he was my constant attendant,—a helper by his spirit, and of great assistance as an interpreter.

Here I have found a considerable number of honest inquirers after Truth; others also who I hope have come to the saving knowledge of it. Some of these give very precious evidence that the love of God is shed abroad in their hearts. I had satisfactory and solemn meetings in this place: some were numerous attended. It has been very pleasant to me to behold the love and fellowship maintained among the various ranks in life, rich and poor.

Volmers is one of the eight senators by whom this little republic is governed; but his standing in life does not prevent his sitting very lowly at the footstool of Christ. He is in the daily practice of religious retirement, and a small company unite with him in a silent meeting for worship; for none of them have believed themselves called publicly to minister to others, but each receives his instruction and consolation from the Lord himself, the true and great Minister.

They told me of a sailor who resided sixty miles distant, in Friesland, who went to England a few years ago, and being at Yarmouth, happened one day to pass by the meeting-house of Friends, as they were going in. He felt inclined to enter also.

The meeting was held in silence; but such were the strong convictions made by the Spirit and power of Truth on his mind, that since his return home he has continued in the practice of silently sitting down to wait on the Lord, though entirely alone.

Having heard of the pious people at Bremen, he had sometimes come to sit with them, and they wished I could see him. What was their surprise, when that very evening, shortly after we had sat down together and were gathered into silence, they saw him coming in. He had just arrived, and came immediately to the house. I could not help noticing the great reverence with which he sat, and the brokenness of his spirit during the meeting. The little intercourse we had with one another afterwards, furnished me with an evidence that he is a disciple of Jesus.

Do you feel you are weak? this is his Spirit's bidding you go to God for strength.

#### Science and Industry.

THE FIRST UMBRELLA.—On an early spring day in 1756 a heavy rain was falling and a more unpleasant day could not have been. The streets of London wore a bedraggled look and were almost deserted. But one man was out in the downpour of rain and seemed to be *enjoying* the weather. That man was Jonas Hanway, and he held above his head a tent-like affair of his own creation, known now in later years as an umbrella. The rain stick, as it was then called, caused no end of a sensation. People craned their necks after the man and wondered what was the curious arrangement which he held over his head. Small boys followed after him, and many curiosity-seekers, but he went on his way unmindful of the sensation he made.

It was only a short time, however, when those who laughed at Hanway's invention were carrying rain sticks, and the remarkable demand which followed resulted in a more perfect, graceful umbrella.

About the year 1793 the umbrella was manufactured in America by an Englishman in a little shop in Philadelphia, on what is now Second street. Erasmus Pearce, a captain of a ship, is given the honor of manufacturing for export the first load of umbrellas that left this country, which was in 1800. Later he shipped an entire load to the West Indies, and in a few years accumulated a large fortune in this prosperous enterprise. A mill for manufacturing the metal used in frames was established about the same time by Thomas and Joseph Banhurst, English silversmiths, on the banks of the historic Brandywine Creek.

Such is the history of the umbrella, which at this time is a necessity of modern life. Now take your rain sticks and go to school and remember with grateful hearts Jonas Hanway.—*Exchange.*

THE RIGHT THAT MUST NOT BE DENIED.—"The right to remain at work where others have ceased to work, or to engage anew in work which others have abandoned, is part of the personal liberty of a citizen that can never be surrendered, and every infringement thereof merits and should receive the stern denunciation of the law. All government implies restraint, and it is not less, but more, necessary in self-governed communities, than in others, to compel restraint of the passions of men which make for disorder and lawlessness. Our language is the language of a free people, and fails to furnish any form of speech by which the right of a citizen to work when he pleases, for whom he pleases, and on what terms he pleases, can be successfully denied. The common sense of our people, as well as the common law, forbids that this right should be assailed with impunity. It is vain to say, that the man who remains at work while others cease to work, or takes the place of one who has abandoned his work, helps to defeat the aspirations of men who seek to obtain better recompense for their labor, and better conditions. Approval of the object of a strike, or persuasion that its purpose is high and noble, cannot sanction an attempt to destroy the rights of others to a different opinion in

his respect, or to interfere with their conduct in choosing to work upon what terms and at what time and for whom it may please them so to do.

"The right thus to work cannot be made to depend upon the approval or disapproval of the personal character and conduct of those who claim to exercise this right. If his were otherwise, then those who remain at work might, if they were in the majority, have both the right and power to prevent others who choose to cease to work from so doing.

"This all seems too plain for argument. Common sense and common law alike denounce the conduct of those who interfere with this fundamental right of the citizen. The assertion of the right seems trite and commonplace, but that land is blessed where the maxims of liberty are commonplace."—*Anthracite Coal Strike Commission, 1903.*

A TRIUMPH OF SANITATION has been achieved by the United States Panama Canal authorities. The Canal zone population is over one hundred thousand, two-fifths being actually engaged on the canal. The death-rate of the four thousand whites was sixteen and a quarter per thousand in 1906, and sixteen and three-quarters last year. That of the negroes fell from forty-nine to thirty-three and a quarter, which means the saving of over five hundred lives. This has been extended, indeed, to the other sixty thousand. Moreover, only three-quarters of the white deaths were due to disease, thirteen losing their lives by accidents. Yellow fever, formerly the terror of the isthmus, has been practically stamped out, namely by proper drainage and other methods adopted to extirpate the anopheles mosquito.

RAPID WRITING MACHINE.—A remarkable invention recently perfected is called the signagraph, designed to facilitate the writing of signatures on checks and documents, where large numbers of the same must be turned out in a day. When the name is written once the movement operates simultaneously nineteen other pens, so that a man affixes his signature twenty times at one series of strokes. Writing at the rate of four signatures a minute means signing five thousand documents in sixty-two and a half minutes.—*Youth's World.*

LEGAL DON'TS FOR WOMEN.—1. Don't sign or indorse a note or agree to be surety for any debt unless you are willing and can afford to pay the amount yourself. Never vary from this rule, even in the case of your husband, father or your dearest woman friend.

2. Don't write your name on a blank piece of paper. Many women have done it and bitterly regretted it for the rest of their days.

3. Don't give an unlimited power of attorney to any one. If it is absolutely necessary to give one at all, be sure that it is given only for what it is needed and limit the time as much as possible.

4. Don't do anything in business matters "for politeness" which your judgment tells you you should not do.

5. In short, don't give any promise or sign any paper whatever until you are sure you know the legal effect of it on yourself and your family.

6. Don't write anything, even in a friendly letter, which you would not be willing to have used as evidence in court. On the other hand, don't destroy any letter or paper which may have a bearing on a business matter.

7. Don't consent to your husband's assigning his wages. Don't make it necessary by extravagant living.

8. Don't buy furniture, books or anything else for which you cannot afford to pay cash. If you think of buying on the installment plan, first estimate what the interest will amount to and add to it the price of the goods; then find out the cost of goods of the same quality at a cash store and compare the figures. Realize that you own none of the goods bought on the installments until you have paid for all, and that a failure to keep any portion of your agreement may cause you to lose all that you have paid.

9. Don't keep people, rich or poor, waiting for money you owe them.

"To this sensible advice, quoted from 'Good Housekeeping,' says the *Presbyterian*, we should like to add one more suggestion by way of precaution: Don't fail to examine your securities, once in a while, no matter to whose hands the papers are intrusted.

Bodies Bearing the Name of Friends.

JOSHUA P. SMITH, of Whittier, Iowa, is reported by William C. McChene to be due at his home at a certain date to visit the Donkubors at the village of Petrofka.

LEVIA B. BOWERMAN, of Ontario, Canada, writes that Eliza H. Varney has a prospect of going on a religious errand to England if released by her Yearly Meeting, which probably opened on the 19th instant.

The following intelligence by telegram, which having to be re-forwarded did not reach the Editor till the 28th, is occasion for sincere sympathy with Canada Friends:—  
Pickington, Ontario,  
Sixth Month 23rd, 1908.

Editor, THE FRIEND,  
Philadelphia, Pennsylvania.  
Friends' Meeting-house struck by lightning and totally consumed with valuable library early this morning; Yearly Meeting closed last evening.  
B. W. WOOD.

WILLIAM C. ALLEN, who sailed a few weeks since to continue his religious labor on the continent of Europe, having searched out William B. Evans in Paris, the two went to Nimes. W. B. E. writes to his parents: "I enclose the picture of a Baptist pastor, who was very kind to us in Nimes, interpreting for William at a meeting held in his place of worship. He also made the way for William to meet with some twenty-five Protestant ministers who were attending a Union Synod, held in the Y. M. C. A. building. A man named Frank Abauzit the translator of William's book, 'Varieties of Religions,' into French, sat with Wm. C. Allen, and after he had been awhile silent, translated what William said, so that all present might understand. The substance of William's message was the foundation of the Christian minister's calling, that he (the minister) should preach repentance towards God and faith towards our Lord Jesus Christ. Several of those present afterwards led to be affected with what was earnestly said, and spoke kindly to us afterward."

It is understood that the wife of Wm. C. Allen, with their daughter Grace, who graduated at Wellesley College on the twenty-third of Sixth Month, sailed last week from Boston in the *Saxonia* for Liverpool, and after joining William, expect to pass several weeks with him in Switzerland for the benefit of his health. It seems to be contemplated that they will spend next winter in Colorado or on the Pacific Coast.

Gathered Notes.

DOUBTLESS it is absurd, if not irrelevant, to put praying upon a time-schedule, and to limit devotional Scripture reading to any specified number of verses. If prayer is anything it is the speaking out of the feelings and desires of a devout heart to God, and it cannot be arbitrarily limited to any number of verses in a book of prayers. In fact, that is the chief objection to a book-prayer, that it is inevitably formal, made-to-order, and inapplicable to the spiritual needs of different souls, or different families, at any one time.—*Presbyterianian.*

The value of the Bible in the schools and of accompanying religious instruction is forcibly shown in an article on "The Solution of the Educational Question," by W. E. Rees, in the *Fortnightly Review*. The experience of two colonies in Australia is cited—the one, Victoria, where the education is altogether on secular lines, and the original stock of whose population represented the best elements of the English race; the other, New South Wales, originally a penal colony, with its original stock a criminal one, but where there is a well-conceived system of religious instruction. W. E. Rees shows that whereas in 1800 the Victoria police records showed only one-half the offences against property exhibited by the returns in New South Wales; in 1902 the numbers quoted were two hundred and five per one hundred thousand of the population of Victoria, as against two hundred and one per one hundred thousand in New South Wales. The gain in New South Wales over Victoria in these twelve years is properly and justly attributed to the coming on the scene of action of those who have received religious instruction in the schools.—*Christian Intelligencer.*

The tercentenary of Milton's birth is to be celebrated in a fitting manner both in London and Cambridge. At the university the arrangements and festivities will be carried out by Christ College, where Milton received his academic training, and where the courts and gardens are imperishably associated with his name.

SOME hopeful times in regard to the American occupancy of the Philippine Islands are mentioned in the *Presbyterian* by Lewis B. Hilles, a pastor of that church in New York. The improvement of the islands, Huntington Road, the beautification and modernizing of Manila, the conquest of small-pox, cholera, dengue, and rhinderpest, the construction of railways, the introduction of stable currency, the unprecedented work of the educational department, the better understanding between Filipinos and Americans, the general determination to "Boost" and "Don't grunt, do your stunt" spirit—all lead to a disposition of hopefulness for the prosperity of Government and commerce. Personally, I hope to see the time when the Luzon Sugar Refinery more attention shall be paid to the development of the home markets than to tourists; when horse-racing shall be restricted to as short a period as it was before our benevolent government encouraged it; when the sale of opium, excepting for medical purposes, shall be restricted; and when all Americans shall be content with the Islands of the Philippines in the work of our Government for the Islands.

Of the religious condition of the Islands L. B. Hilles is equally hopeful.

AFTER one hundred and twenty years of war, the Yaqui Indians of Mexico have decided that they want to become peaceable. The fact that their original twenty thousand has been reduced to a comparatively small number has something to do with the resolve.

"Did you study Volapuk or Esperanto?"  
"I did not," answered she. "We have plenty of language. What we need is more idea of sufficient importance to deserve expression."—*Washington Star.*

WILLIAM JENNINGS BRYAN ON PREACHING.—I desire my minister to preach every Sunday the simple Gospel. The "old, old story" never wears the average congregation, if it comes from a devout mind with preparation for the occasion. The minister should be ready to appeal to the unconverted, and to give a moral uplift for the Christian. My minister to be abreast of the times on all new theological questions and research, but

I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, his Gospel and the inspiration of the Bible from a careful reading of that Book of books and of the shorter catechism, and it will not make me any more of a Christian than the spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's Gospel is the surest cure of all social and political evils, and that his best method of promoting temperance, social morality and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his life work the declaration of the most successful preacher, Paul: "It pleased God by the foolishness of preaching to save them that believe."

#### SUMMARY OF EVENTS.

UNITED STATES.—A recent despatch from Washington states that Secretary Straus has sent out one million, two hundred and fifty thousand double postal cards to rural employers of labor throughout the country, with the view of finding employment for immigrants outside of the large cities, and also to meet the demand for labor in different localities. Information is being sent by the Postoffice Department to be handed to immigrants or domestic workmen and supplies general information about the various sections of the country. The other is sent on request to the employers. It is to attract these requests that the million and a quarter postals are being sent. The postals are in the shape of packages, and the immigrants are to hand them to the rural letter carriers with directions to leave one in every farmer's house. This postal simply outlines the plan and offers further information if desired. The return card makes the expression of this desire easy. The Postoffice Department also arranges to handle the traveling expenses of the immigrants when the money is supplied by the prospective employers. Secretary Straus is endeavoring to supply the great demand for harvesters in the Middle West during the next few months.

According to recent reports the forest-fire service in New Jersey has proved very effective during the past year. Up to Sixth Month 1st there were two hundred and forty-nine fires reported, and with the exception of about half a dozen all were extinguished without any great damage. An area of fifteen thousand, four hundred and sixty-two acres was destroyed, with a loss of twenty-eight thousand, two hundred and twenty-four dollars. In 1903, when the old methods were used, forest fires burned over eighty-five thousand, forty-six acres and caused a loss of three hundred and five thousand, seven hundred and forty-four dollars.

State financing in Louisiana has passed by the Legislature of Louisiana after earnest efforts which have been continued for several months.

A despatch from Portland, Me., of the 23rd ult., says: "Albert Richardson and a companion, fishermen of Ober's Island, Casco Bay, killed to-day a sea monster for twenty feet in length and weighing about fifty thousand pounds, and more closely resembling the proverbial sea serpent than any marine animal ever seen on this coast. The head was like that of a shark, but it had no teeth. The body was serpentine, with a huge fin running the entire length of the back. The tough, warty skin in color and texture was like an elephant's. The tail was like a whale's."

During the 22nd, 23rd and 24th instants, a hot "wave" overspread a large portion of the United States, accompanied with a humid and oppressive atmosphere. Two-thirds of all of the great cities of the country reported maximums ranging between eighty-five and ninety degrees as indicative of the wide-sweep of the "wave." All of the cities affected by the sweltering heat reported many fatalities and long lists of victims of prostration.

State Dairy and Food Commissioner Foust, in a late despatch to the State of Pennsylvania, says: "I have analyzed samples of canned foods, meats, vegetables and the like taken by State agents had been found to be preserved with chemicals. The test was made in about twenty counties, not including Philadelphia and Pittsburgh."

"Hereafter the State of Pennsylvania will send applications from the unemployed and endeavor to put them to work. The scheme has been evolved by John L. Rockey, chief of the State Bureau of Industrial Statistics, who says: 'At present there is a demand for men in the coal and iron regions of the country, where men can receive good wages and substantial food, where unless hands are obtained the gathering of the crops will be seriously interfered with. The plan I have

adopted to assist the unemployed in the cities and towns and bring them into communication with the farmers is to receive applications at my office for work in the country according to district from which these applications come and will distribute the letters. I have established a system by which the State Young Men's Christian Association, with seventy organizations will assist, and I am hoping to still further extend it. I think in this way the bureau can assist many worthy unemployed men in getting into the country. I wish we could do more, but we are restricted.'"

A bulletin has been issued giving the results of an examination of the U. S. Geological Survey of the coal fields around Bering Glacier and Controller Bay in Alaska, which states that coal obtained there is of high quality. A cross-section of the strata is stated as varying from twenty inches to more than thirty feet, and it underlies a large extent of country.

In a recent address at Duluth, Minn., by James Bryce, Ambassador of Great Britain to this country, he stated: "It is my privilege to try to prevent any misunderstanding or friction between Canada and the United States. During the last few months four treaties have been signed that are destined to overcome difficulties that may hereafter arise between the United States and Canada. These are proofs of the cordial relations between the two countries."

A despatch of the 26th ult. from Washington, says: "In line with the movement recently inaugurated by the Postoffice Department to co-operate within its limitations with all highway officials, looking to the improvement of roads in the various States, the clerks in the Postoffice Department are sending out notices to local highway officials warning them that delivery will not be continued on roads not kept in good condition. Reports thus far received show greater activity than heretofore in the reconstruction and repair of highways in various localities."

The organization of the National Woman Suffrage Society, which has for its object the extension of the right of suffrage to women, it is said to number fourteen thousand members. It is said a statement declaring that suffrage, whether for men or women, implies duties to be performed rather than privileges to be enjoyed, and the average woman can better serve her country, State and community by the more efficient fulfillment of present obligations than by entrance into fields of political activity.

On the 24th ult. Grover Cleveland, who had been twice President of the United States, died at his home in Princeton, N. J., where he had lived since his resignation in 1895.

A late despatch from Washington says: "The forthcoming statement of the treasury receipts and expenditures for the fiscal year ending Sixth Month 30th, 1908, will show a marked falling off in the receipts as compared with the year 1907, and a large increase in the expenditures. The excess of expenditures over receipts for the year will approximate sixty million dollars which has been exceeded only twice since the Civil War."

FOREIGN.—In France a change in the method of voting has been adopted, by which the polling booths will be fitted up so that each elector will have a secretly sign his ballot, seal it up in an envelope, and himself place it in the urn. This, it is supposed, will alter conditions in many districts which are dominated by landowners and manufacturers, where the farmers or shopkeepers brought the men working under them up to the polling place in companies and had them to vote as they told them.

Owing to the increasing number of violent crimes in France and the action of many juries throughout the country in passing resolutions in favor of the retention of the death penalty, parliament has decided to postpone consideration of the bill for its abolition until the next session. Although never legally abolished, the use of the guillotine has been virtually suppressed for several years, parliament having refused every year to make an appropriation for the payment of executioners and the expenses of the guillotine regularly commuting their sentence to life imprisonment.

A despatch of the 28th ult. from Peking, says: "The Throne has ordered the compilation of a history of the reign of Kuang Hsu, the present Emperor, to include all the important affairs of the Government that have occurred since the death of the late Emperor. The history of the Manchu imperial clan from 1644 to 1907 has been compiled, under the direction of the Imperial commissioners. About thirty volumes of thirty-three literary officials were employed to work out two hundred and thirty volumes of the history, which contains and is bound in six hundred and thirty-one pages.

The Canadian government has notified the government of Japan that the limit of immigrants allowed for

one year has been reached, and that no more labor should be sent to Canada before First Month 1st of next year. This is in accordance with the understanding reached last year, which provided that no more than four hundred each year should be sent.

An insurrection has taken place in Persia, which has been accompanied with bloodshed in Teheran, the capital city, and some of the Parliament buildings have been destroyed. The Shah has announced his intention of maintaining the principle of popular representation and the constitution, but of crushing political agitation.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 82.

Thomas D. Hooper, Pa.; J. B. Biddle, N. J.; Wm. L. Meloney, Pa.; J. W. Hanna, A. C. Childs, Pa.; Clay Hilyard, N. J.; C. R. Branson, Ind.; Richard H. Reeve, N. J.; Matilda Yerkes, N. J.; David S. Brown, and J. Morton Brown, Pa.; Wm. Berry, Phila.; Ella T. Gause, Pa.; Wm. Evans, N. J.; \$10.50 for himself, Wm. Cary Thomas, J. Beas, Charles N. Brown and W. T. Garnet, Eng.; Hannah H. Ivins, and Dr. Howard Ivins, N. J.; Thos. F. Scattergood, Pa. \$10 for himself, T. Walter Scattergood, Herbert A. Scattergood, Debbie Scattergood and Mary Forsythe.

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

#### NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA. During the Seventh and Eighth Months the Library will be open on Fifth-day mornings from 9 a. m. to 1 P. M.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Friends intending to enter pupils for the term beginning Ninth Month 21st, 1908, should make application immediately, to J. HENRY BARTLEY, *Supt.*

WESTTOWN BOARDING SCHOOL.—The new school year opens Ninth Month 8th, 1908. Application should be made at once by those desiring their children to be admitted at that time.

WM. F. WICKERSHAM, *Principal.*

Westtown, Pa.

DIED.—At her home at Salem, Ohio, on the eighth of Fifth Month, 1908, RACHEL W. BLACKBURN, wife of George Blackburn, after a lingering illness, aged about seventy-two years. She was the daughter of Isaac and Hannah Bonsall. Her husband, one sister and a brother survive her. Being of a domestic turn of mind, her sphere was not large, but she filled the appointments she was entrusted with to the credit of herself and Society. Perhaps the words of our Saviour respecting Mary, who "came aforesaid to anoint his body to the burial," may be applicable to her: "She did what she could." She expressed but little care for her appearance for the change that was evidently near, yet her friends are consoled in the belief that through the boundless mercy of God in Christ Jesus our Saviour, her end was crowned with peace.

Her husband, home near Gibson, Iowa, Fifth Month 11th, 1908, ELLEN EDGERTON, wife of Edward Edgerton, aged forty-eight years, two months and seven days. A member of Coal Creek Monthly and Particular Meeting. A loving wife and tender mother. She had been in poor health for many years and at times a great sufferer, and as the threat of life grew weaker, she was increasingly concerned to be prepared for the solemn change. She was confined to her bed a little over two weeks in her last sickness, and after a severe spell of suffering was granted a little ease; and after she had gotten so low that she could not converse, regained strength so that she could be abundantly sent her messages of love to absent ones. Shortly after requesting her husband to be a father and mother to the dear children, she passed away like one falling asleep; leaving to her family and friends the comforting hope that through mercy she has been gathered in the arms of Saviour's love.

Sixth Month 7th, 1908, at her home in Germantown, Pa., HANNAH SAIBINE, widow of William H. Bacon, in the eighty-sixth year of her age. A devoted mother, a faithful friend, and an earnest Christian, whose life was lived in peace and serenity under all circumstances, will ever be dear to the many who were privileged to know and love her. She was a member of Germantown Monthly Meeting of Friends.

WILLIAM H. PILBES' SONS, PRINTERS.  
No. 422 WALNUT STREET, PHILA.













