

THE JOURNAL.

A PAPER DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.—"FRIENDS, MIND THE LIGHT."—GEORGE FOX.

VOL. II.—No. 24.

PHILADELPHIA, FOURTH-DAY, 7TH MO. 15TH, 1874.

WHOLE No 76.

[For The Journal.]

"TOUCH NOT THE BOWL."

Father, touch not the tempting bowl,
'Tis filled with grief and woe,
And if thou shouldst the poison drain
'Twill seeds of sorrow sow.

If but one cup 'twere better far
If thou wouldst still refrain,
For if the tempter conquers once
'Twill surely tempt again.

Brother, touch not the sparkling bowl,
Thy sister pleads with thee;
She fain would guide thy faltering step
From shame and misery.

She looks upon thy manly form,
Thy yet unclouded brow,
And prays thy future path may lead
Where flowers immortal grow.

Husband, touch not the fearful bowl,
Hear, oh! one earnest prayer
From her who pledged her love to thee,
Life's joys and ills to share.

She sees temptation hovering nigh,
Where all was hope before,
And well she knows that if he yields,
Her joys in life are o'er.

Touch not the bowl, my son, my son,
A tender mother cries;
While gazing with a mother's pride
Upon those soul-lit eyes.

She thinks upon his cradled youth,
Of innocence and joy,
And sends a prayer to Heaven, to guard
Her own, her darling boy.

Ye men of high and noble souls,
Who battle with the wrong,
List ye, to woman's pleading voice,
Already hushed too long.

Take note of all her prayers and tears,
Then lend a helping hand,
Nor rest, until this bitter curse
Is banished from the land.

BALTIMORE, Md.

S. B.

A DISCOURSE.

Delivered in the Church of the Disciples, in
Boston, on First-day, 2d mo. 8, 1874.

BY AUGUSTINE JONES, OF LYNN, MASS.

(Concluded.)

PRISON REFORM.

In 1813, Stephen Grillet, an American Friend, visited Newgate Prison. John Howard had then been dead more than twenty years, and many laws originally secured by him had ceased to be enforced. Boys convicted of petty larceny were mingling with the worst criminals, and innocent children with the most abandoned men and women. Public revenge was the central idea of prison discipline.

But the universal saving light reached also these Magdalens and malefactors. The prison ought to furnish safety for society and reformation for the criminal, said Stephen Grillet, as he hastened from the prison to the house of Elizabeth Fry, who gathered a quantity of clothing, and with Anna Buxton visited the grim prison, and thus began the work which has made her name a household word, both in Europe and America.

It may be questioned whether the labors of this great woman belong to the sect. It will be remembered, however, that her first associates in the work were Friends; that a committee of Friends attended her as she presented her plans, theories and experience to the governments of Europe; that other Friend women of less note were quite as efficient in the details of the reform as she; that Stephen Grillet and William Allen presented to the Emperor of Russia, the King of Spain and the Pope of Rome the same method of prison reform, and explained to them how the worst criminals at Newgate were employed, instructed, and clothed in their right minds by the omnipotence of love.

Elizabeth Fry received the homage of the highest in rank and intellect. Prisons were everywhere arranged according to her suggestions, and the present improved system is largely due to her and her associates.

EDUCATION.

Friends had been sent to Newgate Prison in 1684 for teaching the classics, because ecclesiastical dominion required a license from the Bishop.

All children of Friends are birthright members of the society, and it is a requirement of its discipline that each child shall have the opportunity of obtaining a thorough practical education. The society has also made a great effort to reach the children of the poor outside of its membership, with what is known as the Lancasterian system of education. In 1808 Joseph Lancaster had schools of the worst boys in London, with one thousand boys taught the same lesson at the same time by monitors. It will readily be seen that such a system was intended very much to interest Friends, and they furnished large sums of money, introducing it all over Europe.

The society has produced many celebrated scholars, and among the number, John Dalton, the discoverer of the atomic theory of matter.

FRIENDS PRACTICAL.

And it is worthy of notice, that notwithstanding the mystical and ascetic theology believed and practiced, the members of the Society have been very prominent in the development of the industries of the world. They hold high places as merchants, manufacturers, ship owners and bankers.

The first successful cotton mill in this country was owned by Friends, and the first public railway in the world—that between Stockton and Darlington, England—was also the property of Friends, and is now called "the Quaker line."

IN CONCLUSION.

We have considered the rise of the Society of Friends, its principle or principles, and a portion of its work; and it may be thought strange that we have given so much space to history, and so little to dogmatic theology.

The reasons are these: the history shows the belief in its fruitage, which certainly is the most reasonable and satisfactory presentation that could be made of it.

Again, a marked characteristic of the Society is the absence of creed; indeed, it was generally supposed by its enemies, in the beginning, that it had not creed enough to exist long. Many matters which have justly claimed its attention are mere peculiarities, question of morals, or of obedience to the Light, and are not to be accounted essential religious dogmas. The doctrines of repentance, faith and second birth are each necessary results or concomitants of obedience to the Light. It remains for us to indicate the place of the doctrines of the society in the Church Universal.

The Roman Catholic holds that his *sect* is the true church, or Church Universal; the Friend, that the Church Universal is composed of those persons of every creed and race who have been obedient to the Light within them.

It is said that universality is gained by getting a higher point of view; that God is universal because he is the centre of all. Therefore Christianity was more universal than Judaism, for it presented higher, more universal truth, because it swept away ritualism and ordinances, and left in their place an efficacious spiritual dispensation, and gave to consciousness new freedom and power.

The doctrine of the Inward Light is believed by Friends to be the great central idea of that last dispensation, and they believe that there has been no higher truth revealed since. That Christ died to secure the sal-

vation of men by this Light. That the Holy Scriptures explain how this Light came, and its operation on the human heart. That without this revelation we might have confounded this Light with conscience. But now we know it to be a spark of the Infinite within us; that we are the temples of the Holy Ghost, the abode of that blessed Comforter which was promised by Christ.

If the doctrine of the inward light is true, it is the highest and therefore the most universal truth in theology, for it gathers into one generalization all the essentials of religion. The practical proposition deduced and stated is, *obedience to the light within thee*. It is not needful to understand the logical steps in the demonstration by which this proposition is proved, as it is not needful that a man who uses a friction match should know its delicate chemical construction. Use it, and it will give the best proof of its efficiency.

But is not this inward light the Holy Spirit, as believed in by all Christians? Yes, and more, for it is both Christ and the Holy Spirit. It is not simply a Teacher, Comforter and Purifier, but also a King, Priest and Mediator, with all the healing power of Christ and the atonement.

If a general belief in a hereafter is evidence of the immortality of the soul, then a general belief of mankind in this instinct of right within them is proof that it is a true principle; and the universality of its application is shown in the fact that men are leaving churches, creeds and even the Bible, and trusting to this sense of right within themselves.

Undoubtedly this argument applies as well to the natural as to the supernatural theory of the inward light. But the Scriptures are a revelation of the same light in great completeness, discovering its origin and beneficent purpose, while the light is certainly required in reaching the true spiritual meaning of Scripture. In fact, the Bible and the light are each the complete exposition of the other; and what God hath joined let no man put asunder.

What this generation seems to require above everything, however, is spiritual intensity, which shall follow the light, like Luther, "Though every tile were a devil;" like Fox, to prison, and like Mary Dyer, to martyrdom. If the disciples of Christ, with less worldly wisdom, believed as implicitly in God and duty as the Apostles, men would leave forms, and cleave to the substance in religion.

The universal application of the inward light appears in this also. A heathen may worship his idol, and if obedient to his conviction, he is saved by the inward light.

A scholar may wander into mazes of doubt and darkness, but if obedient to the light, he has eternal life assured to him. A man may have a defective understanding, or none at all, of the circumstances of the tragedy on Mount Calvary, but if obedient to the Christ within, he is safe. "The hour has come when neither in this mountain nor yet in Jerusalem" true worship is performed and the true sacrifice made, but by obedience to the light within.

Its universal application appears in this also, for it is the Higher Law of Cicero, the Great Spirit of the Indian, the Domestic God of Pythagoras, the Good Genius and Guide of Socrates, the Divine Principle of Plato and Plotinus. The simplicity itself of this doctrine, an element of durability, suggests the hand of the Creator.

Lastly, those who have believed in and obeyed the inward light have laid the axe to the root of great social evils. Curteis, in his book on Dissent, says, "Friends have been able, with the most extraordinary success, to infuse the spirit and essence of George Fox's teachings into the very veins, as it were, of the modern world."

If the fruit be good, it shows the principle to be true. The nearer Friends have kept to the light, the more they have found themselves doing the works of Christ and the Apostles.

They have not preached sectarianism. They have visited the little child in his school, the slave in his chains, the captive in his cell, the sick man in his hospital. And this commends itself to every man as a universal Gospel.

"Suffice it now, in time to be
Shall holler altars rise to thee,
Thy church our broad humanity!

White flowers of love its walls shall climb,
Soft bells of peace shall ring its chime,
Its days shall all be holy time.

A sweeter song shall then be heard—
The music of the world's accord
Confessing Christ, the inward word.

That song shall swell from shore to shore;
One hope, one faith, one love restore
The seamless robe that Jesus wore."

NOTES TO THE ABOVE DISCOURSE.

THE UNIVERSAL SAVING LIGHT.

The word "exotic" is used (page 169, col. 4,) clearly to distinguish the doctrine of the *supernatural* Inward Light (as held by Friends, resting as it does solely upon Christ and what he did for us without us) from the doctrine of the *natural* Light, at present so widely taught.

The expression "Inward Light" is fully authorized. George Fox says in his Journal, vol. i. 71, "I was glad that I was commanded to turn people to that *inward light*, spirit and grace, by which all might know their salvation and their way to God." Gurney's Obs. 35; Barclay's Apol. 191.

It is the *fundamental principle* George Fox says "This is that blood was purchased by the blood of Jesus, and to the Father presented, out of all that defiles; which is the *pillar and ground of truth*," Journal, vol. i. 175. William Penn says, "I have already touched upon their *fundamental principle*, which is as the corner-stone of their fabric; and to speak eminently and properly, their characteristic or main distinguishing point or principle; viz., the Light of Christ within, as God's gift for man's salvation." Preface to Journal of Geo. Fox, vol. i. 11. It is called the Principle. Tuke's Principles, 45, ch. iv. "In some instances the word 'grace' in Scripture simply means favor; but in others it evidently implies an inward operative principle." Tuke's Principles, p. 41, ch. iv. note. Barclay's Apol. 133; Wm. Penn's Preface to Journal of Geo. Fox, vol. i. 21, 35.

This principle is the purchase of Christ's death (Journal of Geo. Fox, vol. i. 175), called by the apostle "grace," and by the Evangelist "the Light of men."

"Friends consider Redemption in a two-fold sense, both which, in their own nature, are perfect though in their application to us, the one is not, nor can be, without respect to the other. The first is the redemption performed and accomplished by Christ for us, in his crucified body, without us, the other is the redemption wrought by Christ in us. This last ("the Light") follows the first ("the atonement") in order, and is a consequence of it, proceeding from it as an effect from its cause. So, as none could have enjoyed the last ("the Light") without the first ("the atonement") had been (such being the will of God), so also can none now partake of the first ("the atonement") or secure to himself the true benefits of it but as he witnesseth the last. Wherefore, as to us, they are both causes of our justification; the first ("the atonement"), the procuring efficient; the other ("the Light"), the formal (that is, the immediate nearest)

cause. Bates' Doctrines, 10; Barclay's Apol. 104, 205, 224.

Thus mankind utilize and avail themselves of the atonement by obedience to the Light; and in that obedience the kingdom of Christ is set up in the heart, while the peaceable fruits of righteousness appear in the life.

"This doctrine magnifies and commends the merits and death of Christ, in that it accounts them sufficient to save all. It exalts, above all, the grace of God, to which it attributeth all good, even the least and smallest actions that are so; ascribing thereunto not only the first beginnings and motions of good, but also the whole conversion and salvation of the soul." Barclay's Apol. 133, 224, 225; Gurney's Obs. 24, 18, ch. i. § 3. On the Universality of the Light, Ibid. 34, 46. The grace of God, which is saving, hath appeared to all men. Or, the grace of God which is saving to all men, hath appeared. Titus, ch. ii, 11. Because that which may be known of God is manifest in them (the heathen); for God hath showed it unto them. Rom. i. 19; Rom. ii. 14, 15; John, i. 9; Col. 1. 23; John, i. 17; 2 Cor. viii. 12; 1 Tim. ii. 4; John, iii. 17; 1 Cor. xv. 22; Rom. v. 19; Eph. ii. 5; 2 Cor. iv. 10, 11; Titus, iii. 5; 2 Cor. xiii. 5.

The Inward Light was given to the world from the beginning. The atonement and therefore the Light was made available to the antediluvian world. The fathers "drunk of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. x. 4. "The Lamb slain from the foundation of the world." Rev. xiii. 8; Gen. vi. 3; Neh. . 20; Isa. lxiii. 10.

Bates' Doctrines, 13; Tuke's Principles, 44, 45.

In conclusion, therefore, it may be said,—First. That those that have the gospel and Christ outwardly preached unto them, are not saved but by the working of the grace and light in their hearts.

"Second. That by the working and operation of this, many have been and some may be saved, to whom the gospel hath never been outwardly preached, and who are utterly ignorant of the outward history of Christ." Barclay's Apology, § 24, pp. 175, 184, 185.

It may be said that Friends do not believe the Light to be in the unconverted heart.

George Fox says, "I affirmed and proved that wicked men have the Spirit of God; else how could they quench it, and vex it, and grieve it, and resist the Holy Ghost, like the stiff-necked Jews?" Journal, i. 22. "So the wicked world had it to improve them; and the true disciples and learners of Christ, that believed in the light as Christ commands, had it to lead them." Ibid, 23.

Barclay says, "We know this seed, light or grace to be a substance, because it subsists in the hearts of wicked men, even while they are in their wickedness." Apol. 140. "We have said before how that a divine, spiritual and supernatural light is in all men." Apol. 142.

J. J. Gurney says, "Since Christ died for all men, and has thus placed within their reach the free gift of justification unto life; since such is the natural proneness of mankind to sin, that none can avail themselves of the benefits of the death of Christ, or receive the free gift of God, except through the influence of the Holy Spirit; and since it cannot, without great irreverence, be imagined that the mercy of God in Christ, thus freely offered, should in any instance be merely nominal, and nugatory in point of fact, I cannot but draw the conclusion that a measure of this influence of the Spirit is bestowed upon all men, by which they are enlightened, and by which they may be saved." Obs. 18, 19.

Elisha Bates says, "What Jesus Christ did for man, in removing the incapacities of the fallen state, and placing in every human soul that seed of grace." Doctrines, 119, 10.

Thomas Evans says, "Friends believe that the saving knowledge of God and Christ cannot be attained in any other way than by the revelation of this Spirit." Con. Sec. Soc. Friends, 35. 1 Cor. ii. 11.

Tuke says, "Such a portion of the Holy Spirit as is necessary for working out the soul's salvation is afforded to mankind universally." Principles, 44. "Grace is of that quality that produceth salvation. That

it is universal; not confined to a part of mankind, but extended to all men." 46.

If it be said that there are statements of doctrine by Friends which do not contain this view of the Inward Light, I answer, that such statements do not contradict the doctrine. It has always been said of the Gospels that a statement omitted in one and found in another Gospel was not to be accounted in any respect contradictory. Essays are usually written to give prominence to particular doctrines. It was my duty to present the distinctive views of the Society.

It will be observed that I have quoted from both the earliest and latest doctrinal writers of the Society.

A SERMON

Preached at the Unitarian church, 10th and Locust streets, Philadelphia, 7th mo. 3d, 1874.

BY WM. H. FURNESS.

TEXT: This is my rest forever.

These words occur in the 132d Psalm. Is it not interesting, friends, to observe that while the world of mankind is ceaselessly busy, multitudes running to and fro plowing, sowing, reaping, spinning, weaving, buying, selling, studying all the arts that increase human activity, yet the one thing which inspires all this work is the prospect of rest? What aim is there more steadily kept in view than the annihilation of work, which at the very first was represented as the curse inflicted upon man for his first act of disobedience?

But what, friends, is the rest that we are all so enamored of, so constantly craving? Do we ever pause to think what is meant by it? Is it an entire cessation of all motion, both of body and of mind? Is it this to which our hopes are pointing us? If so, then are we the dupes of the wildest delusion, for such a condition is death. Death! where is such a thing to be found? It is an impossibility in the nature of things. All is ceaseless, endless movement. What we call death sleep, decay, these are but varied modes of action. Changes are they, but nothing is motionless.

Since you have been seated here, the globe on which we are, and which seems to rest on immovable foundations, has floated on thousands of miles like a bubble in the air, and the sun itself is spinning swiftly around a centre so remote, that human observation, extending over thousands of years has not been able to detect any change in its position among the stars. Still it is moving, and so is the whole creation. It never pauses.

What thoughts does this simple fact suggest? Here then, we are, irrevocably here! We are in for it, never, never to be separated from this everlasting movement. We can never step aside out of the endless procession, but must go on and on taking part forever and ever in its unknown changes. The idea of absolute inaction, if that is what is meant by rest, is impossible in the nature of things.

Much as we long to be assured that we still live after death, ardently as we crave an immortality of being, are we not sometimes appalled at the dread thought of living forever, at the idea that no end is ever to come, that we are to exist forever, that we are forever to take part in the eternal motion of the universe? Shall we not easily be reconciled to the thought of an occasional state of unconsciousness, say for a million of years or so? But although the prospect of an immortal conscious existence, when thoughtfully pondered, strikes the mind with awe bordering on dread; still this feeling is alleviated by the thought that the rest that we seek for does not consist of entire cessation of action. It is by working that we find the most perfect rest. We are all laboring to secure repose, yet we do not labor that we may rest, but we rest that we may be ready for more vigorous exertion.

We imagine Heaven as a place of eternal repose, but in fact the true Heaven is a state of active exertion. Labor, movement, the diligent exercise of all our powers is Heaven. We all complain of work, but there is enjoyment in work of which we do not seem to be aware. There are thousands who are enjoying the greatest pleasure even while they are laboring. See what

a crowd gathers when in the open air work is going on! They forget their errands in watching, it may be the digging of a hole or the laying of a wall. What is so interesting to look at, must be much more interesting to do. Does not many a spectator long to try his hand at that very thing? The fact is, almost every man has in his work some idea more or less consciously entertained, which his work is to realize, and he has a sense of power when he succeeds, be it only in laying a brick squarely, or driving a nail home to its head.

When our work is realizing an ideal there is a feeling of satisfaction, of refreshment, flowing from our work into our inmost being, which is constant like the blood. Only let this idea be the supreme one, let a man labor not for money only, or chiefly, but for an ideal excellence, to make his work as perfect of its kind as it can be made, then is he enjoying the true rest and a great deal more than rest, a joy so refreshing that noblemen in their palaces may envy him. Why should he covet their luxuries? If they in their places have the same high ideal that he has, then they care as little as he does for the tassel about them, but if they have no such end to work for, if no ideal hovers before them, if they have nothing to labor for, nothing to do, then are they suffering under the crushing weight of time.

Inaction then, is not the rest that will refresh us, although we would fain think it really wait. But the true rest is to participate more and more fully in the universal ceaseless activity of all existence that is not aimless or without rich and most beneficent results, constantly realizing divine ideas of grace and characterized by a harmony which the sweetest chords of audible music only faintly hint at. Yet this majestic universe, with which every soul of us is united, with its heights and depths, with its blinding lights and black, impenetrable glooms is moving forever; not an atom of it is for an instant still. Wise men of old dealt in no fable when they talked of the music of the spheres. Dear friends! could we only catch the grand air, could we comprehend ever so humbly the great theme which no mortal music can render, were we in full accord with the divine harmony, what rapture would there be in the idea of an immortality of action, of living on, only at every step to enter more and more into life, only to be more fruitful in good, only to rise above all the mists of the senses, above these base propensities, above the possibility of being swayed by a miserable self-will, becoming one with the sovereign will, and so entering into the eternal rest.

That is the rest that will alone refresh, because it will renew our active powers, and we shall never be restless. This it is that will make existence an eternal Sabbath. But we know but very little of this true rest, "the peace of God that passeth all understanding," so little that we are constantly persuading ourselves that having nothing to do is rest, when it is simply death. And the reason we are so deluded is because we labor for what does not satisfy us, does not take hold of and exercise our inner nature. A man does not live by bread alone, necessary as it is for the support of his body. He must work not for bread's sake, but must have the very highest aim. We must work to realize some idea of use or of beauty, and there is no drudgery that may not be done for this purpose, and which this purpose does not exalt into a means of rest. It is because we labor only for shadows that are nothing when we grasp them, that our labor becomes irksome and we think we can have no rest but in ceasing from labor. It is for such things that the world is toiling, and when success crowns effort, the things are found not to be what we insisted upon thinking they were. They are the merest shams and we sicken of all our labor. Is it any wonder that we hear people express indifference to living hereafter? We have yet to learn what it is to live here and now, we have not yet learned what a glorious thing life is. We fancy that this is living, that this weary work which we can bring ourselves to do only in the prospect of by-and-by having nothing to do, is living. This is not living for such beings as we are. This is not life, it is worse than the imagined sleep of the grave. To live, to know what the best of living is, is to have a principle which is no cheat, a purpose, an

idea of the truth that shall so dominate one's whole nature that the surrender of life itself shall involve no self-denial. And such an ideal a man can cherish as the commanding principle of his life, be his position never so humble. There is nothing that a man can do that may not be done for God's sake, and when it is thus done it is the greatest of human works, and he who does it is a hero and saint. Here is the measure by which all human work is to be estimated. Whatever brings man into close connection with the highest that is great, that is God-like, greater than the winning of hundreds of battles.

At the present time our knowledge of the visible world, imperfect as it is, is extending with unprecedented rapidity. The old ideas respecting the age of the world, are all upset now. Traces are found of the evidence of many ages before the beginning of history. That the world was created in six days is found to be a legend, the best account that men in a primitive age could give. Not so does the Omnipotent Power work. It is still creating. Nothing is finished. We are in the midst of creation. It is beginning to be felt that our old theologies have not all the truth in them. And because this is so, they who are clinging to the old forms look upon science as atheistic. But it is the old ways of thinking that are atheistic. There is no hostility between science and religion. On the one great fundamental thought science and religion are fully agreed. Science confesses what religion declares, that the sovereign Being, the Being above all beings whom we name God, is unsearchable. And I, for one, am strong in the faith, that as views are enlarged, the peace of God will be perceived to be the peace of life, ever active life. Jesus saw an illustration of divine providence in the falling of a sparrow to the ground. As there is no limit to the degrees of genius with which men are born, there will come seers who will perceive the religious truth which all these new discoveries bring, will interpret science to the religious sentiment, to the soul, to the conscious kindling of inspiring devotion and trust, just as Jesus made the birds and flowers of the field bring messages to us of the eternal Providence. And thus shall we be led on and on to know that rest which is endless life and action.

[For The Journal.

"FOUR GOSPLES OR TWO," CONSIDERED.

[The following should have appeared in our columns several weeks ago, but was omitted through an unintentional oversight.—ED. JOURNAL.]

Whatever has a tendency to destroy confidence in immediate revelation, whether as manifested to holy men of old and recorded in the Scriptures of truth, or more immediately to the minds of the faithful of the present day, is certainly calculated to exert a paralyzing influence on pure religion in the minds of youth as well as aged amongst us. In this light I feel bound to view an effort that has lately been made, in the columns of THE JOURNAL, to invalidate what has ever been considered by the Christian world as truth revealed to the mind of Luke, as he has imparted it in portraying the life, language and mission of the Son, and sent, as recorded, in what has been called his gospel. First, it is said, that he was incompetent, because not an eye-witness of what he recorded. This certainly contradicts his preface to Theophilus, and places him in the attitude of an untruthful and bad man. For there he states that he had a perfect understanding of all things from the beginning, and that in this perfect understanding there is nothing to contradict that positive eyesight was one of the senses through which it was obtained. At least, he says, as delivered unto us from eye-witnesses and ministers of the word, and if divine revelation could not so seal these evidences through these mediums as to make it no better than mere hearsay testimony, which contradicted the truth and had wrought a good deal of mischief throughout the Christian world, it cannot be considered of sufficient importance to have enabled Moses to write the account of creation, or the prophet to see through the long dark vista of coming years to the advent of Christ. Although not one of the chosen

apostles, he was a humble disciple, and filling as important a mission in the world's great reformation as though he had been, and we can easily infer that he was much more in the immediate presence of his divine teacher, than those often teaching and filling the office of apostles. His not narrating the same circumstances in the same language with Matthew, should convey to our minds the positive fact that he, too, was divinely commissioned to act his part in conveying these important truths to the world or mankind; for we can plainly see that Jesus, like all other successful teachers, did not always convey the same truths to the same people in the same language. Matthew tells of a sermon he preached on the mount, where he said, "Blessed are the poor," &c. And Luke tells of where in the plain he lifted up his eyes to his disciples and said, "Blessed are ye poor for yours is the kingdom of heaven." This was a very self-evident and positive truth, for temporarily we suppose they were poor, and felt so spiritually, but were still blessed beyond others in having "chosen the good part that could not be taken away." A contempt for the wealth of this world is one of the least sins that can be charged upon Christendom, for thousands have been carried away by a sordid and avaricious desire for gain, where one has lost the blessing through the want of wealth. No language could prevent others in a different age of the world, from superstitiously wresting this Scripture, in common with others, to their injury, from their not being humble enough to accept it in the sense implied by the writer, and making a substitute of that which was in accordance with their corrupt nature. Any nice observer can see that Luke was of a different calibre of mind from Matthew, and that consequently they would, like men, one of a sanguine and the other of a melancholy temperament, choose different language in which to convey their views, of the same facts coming under their immediate observation. This largely accounts for any seeming difference there may be in their statements, as well as does the different manner in which language was accepted in that age of the world from that in which it is by us as well as by different individuals of the same period. The expression, "he that hateth not his brother," &c., which has been commented upon with some severity, should not convey to any philosophical, pious mind the idea that it was intended to have reference to that kind of feeling which would now be described by the term hatred, any more than that the salt and bottle, described by the orientals, the one which would lose its savor and then be fit only to be thrown out to make a walk of, and the other that fermenting wine would break, resemble our salt and glass bottle, which are not at all subject to these influences. This expression has reference to that kind of feeling which has governed the world too much, and which has been nicknamed love or tenderness of affection, which leads away from the pure truth, and was greatly manifested among the Jews, causing them to crucify the Holy One, and to sustain each other and their traditions in opposition to pure righteousness. The teachings of the pure dispensation will exalt men entirely above this feeling, and cause them to look upon any such false affection with loathing or hatred.

These views are certainly much more in accordance with the truths of divine revelation, and with the views that the writer of "Four Gospels or Two" has taken of kindred subjects (with which I have been much pleased) than is the skeptical reasoning which, in my opinion, is used in the article named.

HOLDER, Ills., 5th mo., 1874.

[For The Journal.]

BLUE RIVER QUARTERLY MEETING.

The Blue River Quarterly Meeting of Friends was held by agreement, to accommodate the Yearly Meeting committee, at Clear Creek, 27th of 6th mo, 1874.

The Friends of Benjaminville, Hooperton and vicinity, felt such an interest in attending this Quarterly Meeting, on which it might be said partially rested the fate of the contemplated new yearly meeting, that they made up an excursion ticket, for the accommodation of thirty-five or more, reducing the

fare one-third, and opening the way for such of the young and old as could with any degree of propriety leave home to attend.

Not arriving in time to attend the select meeting on the day previous, I can only report of that from the statement of others. That they had quite a favored time in which they greatly enjoyed the company and tender admonitions of the select members of the Yearly Meeting committee, amongst whom were W. M. Way of Penna., from whom admonition and tender counsel flowed freely. Abel A. Hull, of Baltimore, was truly earnest that Friends should carefully dwell together in the love and Unity, from which all hardness and bitterness should be excluded, leaving nothing to mar the beauty of the true Christian life. Of the Indiana Yearly Meeting committee that arrived there, was Dinah Furnas, Elizabeth Roberts, Elizabeth G. Cadwalader, Robert Hatton, Cornelius Ratliff, Jonathan Moore, William Parry, Absalom Mendenhall, Ellwood Brown and John Cook. Baltimore Yearly Meeting, (Chalkley Gillingham had to leave to meet the Committee on Indian Affairs) sent Ann B. Branson, Deborah Hoopes, Mary C. Cutler, Abel A. Hull, William Williams, William M. Way and John Thomas (David Branson accompanied his wife). It greatly revived the feelings of our old southern childhood home to be in the company of those Virginia and Maryland Friends who carried in their manners and deportment so much that reminded of the sunny South. The Monthly Meeting (a day previous to the select meeting) with a view to general usefulness appointed a public meeting in the Centre school house, two miles from the meeting house, on Sixth-day at 8 o'clock p. m. This was attended to the filling of the house to its utmost capacity, and Robert Hatton in a short discourse happily pointed out the beauties of a truly pious, devoted life. William M. Way enlivened the attention of the audience for an hour or more, whilst amongst other subjects he pointed out the Divine character of Christ, the Anointed as personated in Jesus the Son of Mary, who never sinned, neither was guile ever found in his mouth. Although subject to all the trials and temptations of our common nature, yet was he elevated above them all through perfect obedience to this Divine nature, constituting him indeed the true son of God. He said that a life of true piety and holiness could only be obtained by being obedient to the same light and minding the same thing. In the general meeting on Seventh-day, the labor in the ministry, previous to entering on to the business of the day, devolved on Abel A. Hull, who in his pleasant, earnest manner, and clear musical voice, greatly edified and interested all the large audience that could get into the meeting house, or within hearing of his voice, whilst he portrayed the true spiritual worship, and the true Christian character. The lengthy business of the meeting, consisting of inquiry into the state of society through the answers to the queries, tracing the steps that had been taken for obtaining a new Yearly Meeting, the appointment of the committees by the two Yearly Meetings, their reception and the comfort acknowledged in their company, occupied the balance of a very warm afternoon, though in a good deal of harmony notwithstanding the diversity of opinion entertained, and the animation that entered into the discussion of some subjects. Two meetings were appointed for the following first day. The principle part of the forenoon service in the ministry, again devolved on A. A. Hull. He acquitted himself quite to the satisfaction of his friends and, we hope, to the relief of his own mind, whilst he recounted the different modes of worship, that were then, on that day, being performed, the effects likely to be produced thereby, and what would constitute their true spirituality and power, which was the presence of Christ the living word, without which all would be formal, lifeless, and void. The labor in the ministry of the 4 o'clock afternoon meeting devolved principally on William M. Way, who is well calculated to stir up the pure mind by way of remembrance of all the Christian duties and virtues. He was well received by all the attentive audience that could get within hearing of his voice, though their new and moderately large meeting house was not sufficient to accommodate more than two-thirds of the audience.

Abel A. Hull, at the close of the meeting, was concerned to warn all against that worst of all species of skepticism, as we think, that of doubting the records of the Holy Scriptures. He narrated the miraculous display of Divine power that has been exercised in order to convince an outward people of an inward spiritual life. The interval between the fore and afternoon service was occupied by some of the female ministry in tender, pathetic exhortation to love and good works. Dinah Furnas again, in her tender, motherly way, affectionately bidding all farewell. And in order to farewell they must do well. She used the Apostle John's exhortation "Little children, love one another." At the close, humble supplication was offered up in the female gallery, but the voice was unintelligible to the writer, in the crowded state of the meeting, where he could not see. The meeting separated under a tender and solemn covering. The committee met at an early hour a. m., in the meeting house, and made out and signed their report, the result of which will be made known at the next Yearly Meeting. They had certainly the one effect of cementing and uniting the visiting and visited in the one bond of Christian love, and left with the kind friends of Clear Creek the best feelings for the kindness and hospitality, we had all without distinction received. This love was in no way made more fully manifest, than on the morning of leaving. They all united in a solid phalanx and repaired to the residence of Elisha Johns' son-in-law (an elder from East Jordan Monthly Meeting) where he had been confined during the meeting, by an injury received by a team's running away with him in his attempt to get to the select meeting. Here all mingled their silent supplications, tender counsels and words of encouragement. This seemed sufficient of itself to fill all beholders with a love for the pure truth. When we arrived at Lostant, our station, there were enough to well fill an added coach, where we had a comfortable parting opportunity in a ride of fifty or sixty miles to Normal and Bloomington, where our separation commenced.

RUS RURIS.

AN ELOQUENT SERMON.

Mrs. Martha Travilla, a prominent minister in the liberal branch of the Society of Friends, addressed a large and attentive audience at Providence Friends' Meeting, Media, on Sunday last. The discourse occupied more than an hour and a half. Her delivery was rapid and continuous, and yet at the end of that long period the speaker did not appear to have exhausted either her subject or herself.

She began by quoting the passage of Scripture, "Pure religion and undefiled is to visit the widow and fatherless in their afflictions, and to keep oneself unspotted from the world." This formed the subject matter of the address, and was explained, elaborated and applied in a manner at once instructive and entertaining. The widow and the fatherless are not limited to the bereaved, nor to the poor and destitute, the sick of body and the suffering, though these are embraced within the class to be visited. Wherever one's assistance is needed, wherever are those to whom we can do good, wherever human sympathy can lighten the load of a fellow-being, there are found the widow and the fatherless, whom pure religion and undefiled enjoins us to visit in their afflictions.

She spoke of what are called the testimonies of the Society, those against slavery, war and intemperance. She congratulated the country upon the extinction of the first of these, and spoke hopefully of the substitution of national arbitrament for war. Upon intemperance she spoke most feelingly. She earnestly entreated those who can do without intoxicating drinks to avoid them absolutely, on account of the influence their example might have upon those who can ill withstand the temptation.

The subject of extortion, in loans of money also received the attention of the speaker. She thought money lenders should have in view the good of the bor-

rower, and should limit themselves to the legal rate of interest.

Her views were up to the most advanced point of Christian humanitarianism. Of other sects she spoke kindly, finding bright Christian examples in all of them. She spoke of the creeds, forms and ceremonies as harmless peculiarities upon which the sects might very properly differ, as being only the means of making men and women better, not the end, and as only hurtful when they lead us away from practical righteousness. She did not advise the young ladies in their dresses to adopt the plain style and sober hues of her sect, but thought a judicious blending of colors with an eye to the beautiful, not to be reprehended unless the mind should thereby be led to make an idol of dress.

The cardinal principle of the society, a dependence upon "the light within" for guidance in all moral and spiritual matters, was insisted upon, and the audience was exhorted to pay heed to this inward monitor which "lighteth every man that cometh into the world." This she characterized as inspiration, as the immediate teaching of God, the following of which would lead us to better things than the mere good things of the world—fame, honor and wealth.

She advised her hearers not to limit themselves in their social intercourse to their own family, their own set or sect, but to remember that all God's children have equal claims upon our kindness and social regards.

In the entire discourse there was nothing of dogma, nothing of theology. The effort was an earnest exhortation to practical righteousness. Mrs. Travilla is a woman of probably forty years of age, quiet-good looking, and is an earnest, indeed an eloquent speaker, with the freest and fullest command of language. She can but attract favorable attention wherever she goes, and we are glad to know that she is visiting the various meetings in this section. She is the wife of Jonathan Travilla, a well-known dry goods merchant of West Chester, and a gentleman who takes a just pride in the growing reputation of his better half.—MEDIA AMERICAN.

TO THE NEW YORK YEARLY MEETING OF MEN AND WOMEN FRIENDS NOW SITTING.

DEAR FRIENDS: Too frail to be with you in person, I send the spirit's greetings in written form, in the love of the everlasting gospel of Jesus Christ.

May your mingling be a season of renewing of strength, a time of refreshing from the presence of the Lord. May all get down to the inner and hidden life, dwell in it, rise with it, and by acting in it, let it show its supremacy above all that is below it, shedding light on our pathway, giving strength to fulfill duties as revealed. May the aged hold fast their trust in God, the young give in their names to serve Him without reserve, then He, who is their morning song, will be their staff to lean upon to the latest stages of life. And never be ashamed to own the name of the despised Nazarene, lest He be ashamed to own us in the presence of his Father and his holy angels.

May the isolated and lonely remember that the Good Shepherd is ever near, to calm the tempest-tossed, with the words: It is I, be not afraid. Let none despond, but lift up the head in hope, and hold out to the end. I entreat the rich in this world's treasures, that they trust not in things that perish with the using, but in the living God, who giveth us richly all things to enjoy. Finally, farewell. Build on the rock against which storms and tempests beat in vain.

And may the God of all grace be with you, keep you from falling, present you faultless before the throne of his glory with exceeding joy, is the fervent prayer of one who, being absent in body, is yet present in spirit.

Yours in that bond which death cannot sever,

SARAH HUNT.

THE JOURNAL.

Philadelphia, Pa., 15th Month 8th, 1874.

PUBLISHED WEEKLY.

Terms: \$2.50 Per Annum.

All communications and exchanges should be addressed to Joseph Gibbons, Publisher of THE JOURNAL, 701 Arch street, Philadelphia.

TO ADVERTISERS AND SUBSCRIBERS.

Charles Adams, 431 Chestnut street, Philadelphia;

Edward Stabler, jr., No. 3 South street, Baltimore, Md.;

Elias H. Underhill, 235 E. 27th street, New York;

Are our duly authorized agents, who will receive subscribers and make contracts for advertising in THE JOURNAL.

PAYMENTS of money for THE JOURNAL should be made by check on some well known bank or by post office money orders. Persons sending money in letters must do so at their own risk, as the conductors of THE JOURNAL will not hereafter, as they never have heretofore, assume any responsibility for it.

Such of our subscribers as are in arrears will confer a favor on the printer and paper-maker, as well as on the editors, by forwarding their dues as soon as convenient.

CIRCULAR MEETINGS

Within Salem Quarterly Meeting, N. J., will be held as follows: 7th mo. 19th, Woodstown, 10½ a. m.; 26th, Salem, 10 a. m.; 7th mo. 29th, Alloway's Creek, 3 p. m.; 8th mo. 2d, Greenwich, 3 p. m.; 8th mo. 9th, Port Elizabeth, 3 p. m.; 8th mo. 16th, Cape May, 3 p. m.; 8th mo. 23d, Pottsgrove, 3½ p. m.; 8th mo. 30th, Bridgeport, 3 p. m.; 9th mo. 6th, Pennsneck, 3 p. m.

CIRCULAR MEETING.

The committee of Philadelphia Quarterly Meeting will meet at Race street on Sixth-day afternoon, 7th month 17th, at 4 o'clock.
WM. EYRE, Clerk.

With this week's issue we send some copies of THE JOURNAL, both to those who are and some who are not subscribers. The latter, if pleased with THE JOURNAL, are invited to subscribe for it, and all are requested to circulate the numbers as opportunity offers.

CIRCULAR MEETINGS.

7th mo. 19th, Schuylkill, Pa., 3 p. m.; cars leave 13th and Callowhill for Phoenixville, where Friends will be met.

TO OUR PATRONS.

The friends of THE JOURNAL, in every part of the United States and Canada, who are willing to assist in the good work, are solicited to send us copies of such numbers of their local papers as may contain facts of

any kind which are likely to interest our members, especially accounts of our religious and First-day school meetings, and of the labors of our Gospel ministers amongst them.

THE JOURNAL being intended to interest the entire society in every Yearly Meeting alike, the advantages we will derive from a general compliance with this request is incalculable.

FIRST-DAY SCHOOL APPOINTMENTS.

7th mo. 19th, Schuylkill, Pa., at the close of morning meeting, the company of Friends and friendly people is desired. 7th mo. 26th, at Horsham, at 3 p. m.; to which also those in the attendance of the meetings at Upper Dublin and Warmintar, are likewise invited.

CORRECTION.

The name of "E. Hull" which appears on 1st column, page 171, as having spoken at White Water Quarterly Meeting, Richmond, Indiana, on the 6th ult., should be Abel A. Hull.

Our correspondent, in the same column, used the familiar expression, "had our heads 'cut' off." Our compositors being unacquainted with Friends and their customs, made it "had our heads 'eat' off."

SOMETHING ABOUT TEMPERANCE.

The *National Temperance Advocate* is on our table and should have been noticed sooner.

We have heretofore taken occasion to commend this most valuable periodical to our readers. It is issued monthly as heretofore, by John N. Stearns, No. 58 Reade street, New York. Could our wishes be answered, it would be in every house in the land. The highest praise which we can bestow upon the present number, is to say that it more than sustains the exalted reputation which it has heretofore enjoyed. From its amply stored pages it is always more difficult to tell what to reject than what to select, when we should like to transfer its entire contents to our pages.

He of the *National Temperance Advocate* is quite the equal of the *Golden Age* as a paragraphist; and the shafts of his wit, if not so brilliant, have the merit of being aimed at crime instead of virtue—at drunkenness instead of temperance. In the present number of this paper is the following remarkable document which cannot fail to do much in aid of the great movement in behalf of the temperance cause, now on foot among our Catholic fellow citizens. It is undeniable that heretofore the intemperance of its members has cast reproach upon the Catholic Church in this country, and from our hearts do we now welcome this grand effort to wipe from its character this great stain. The article to which we refer is the Pope's letter upon this subject and is as follows:

Beloved Children, health and Apostolic Benediction: "We have heard, beloved children, with great joy, not only that your State Union had met in convention, but that your sister Unions also had taken counsel together as to the most effectual means of preventing the evils that flow from intemperance. Drunkenness, it is certain, fosters and stimulates every species of strife and wickedness; as the inspired Word teaches: "Wine is a luxurious thing, and drunkenness riotous." Wherefore St. Augustine writes: "Drunkenness is the

mother of crime, the root of vice, the wreck of chastity, the spring of evil, the overthrow of reason, the ruin of the body, and a loathsome disease of the soul."

"By drunkenness, therefore, morality is vitiated, a neglect and contempt of divine things are gradually superinduced; and when these pillars of social order are shaken, public tranquillity is jeopardized, the family is reduced to want, and its members are torn asunder. At last health gives way, for he who loves wine and feasting will be poor, and they who give themselves to drinking will be consumed.

"In your zeal, consequently, to abolish this disreputable and promiscuous custom, you not only struggle against one vice, but in your efforts to stem the numberless evils flowing from this source, you also advance the interests of your religion, promote the welfare of your fellow-men and the prosperity of your country. And should you, with God's grace, prosecute the movement to success, you will call down manifold blessings on your own people; for the same St. Augustine observes: 'Sobriety is the mother of virtue. . . . It puts to flight sin and crime, shuns the danger, is faithful to duty, and rules over the home and the family with care and moderation.'

"We exhort you, therefore, for the true welfare of your country, to vigorously urge onward the total-abstinence movement under the guidance of the church. Thus will you, beyond all contradiction, deserve well of God, of the church, and of your fellow-men. We most cordially wish you the largest measure of success and the happiest results to your labors; and in token thereof, and as a pledge of our paternal tenderness, we most lovingly impart to you, beloved children, and to all those who will engage in the same work with you, the apostolic benediction.

"Given at St. Peter's, Rome, the 4th day of December, 1873, 28th year of our pontificate.
PIUS IX."

REVIEWS.

We are indebted to the kindness of our friends Samuel B. Haines and William H. Macy, for copies of the Extracts of the late Yearly Meeting in New York. They are interesting, excellent and most worthy the persual of Friends. We regret much that want of space prevents us from making more extensive selections from them at this time. Among the interesting articles incorporated with these extracts are the report of the Committee on Indian Affairs, the epistles from Baltimore, Philadelphia, Genesee, Ohio, and Indiana Yearly Meetings and the epistle from Sarah Hunt, which we publish upon another page of this paper. This beloved friend was unable, on account of ill health, to attend this Yearly Meeting, to which she had a minute, and therefore took this method of communicating with it. Although rather unusual, this is a most excellent plan, and did ministers and others who feel that they have something of importance to communicate, and yet are unable to attend in person, avail themselves of this method of communication, the interest of our meetings would be much increased.

The Proceedings of the Pennsylvania Yearly Meeting of Progressive Friends, for the present year, is a very interesting pamphlet and shows how people, differing most widely in their opinions on many subjects, may come together, hold friendly discussion and place upon record much that is excellent and calculated to benefit the cause or truth. Among the attendants at Longwood this year, we notice many familiar names. Oliver Johnson, for many years the clerk of the meeting, was not present, but sent words of greeting. Sojourner Truth was there and many others whose presence and words gave strength and interest to the meeting. Testimonies were read and are

printed in these proceedings, upon Religion Treatment of hired men and women, Political Equality of Women, and Dress Reform, Temperance, Peace and several other important subjects. Altogether the meeting must have been an interesting, as it certainly was a useful one.

The "Pennsylvania School Journal" for the current month is at hand, and a most excellent number it is. Edward Brooks continues his series upon "Arithmetical Reasoning." The present paper treats of Induction in Arithmetic. It is well written and fully equal in clearness of reasoning to its predecessors. A very interesting article is that upon "The Boy Agassiz—his Home, his Vacations, his Schools and School-masters." From it we learn how the great teacher was taught, how natural inclination combined with surrounding circumstances to make him the greatest naturalist of his age. A most interesting article upon Art Schools in Southern Germany is from the pen of Schele de Vere, in *Appleton's Journal*. The other articles in this number of the *School Journal* are fully up to the standard of those which we have mentioned, and combine to make the present one of the most interesting numbers that has appeared lately.

What an interesting and beautiful little periodical the *Children's Friend* is! The children of our religious society are very fortunate in the sort of literature which it puts before them. Its original articles are good, and excellent taste is displayed in making selections. The present number opens with that beautiful poem, "The Painter of Seville, or the Mulatto of Murillo," illustrated with a full page picture. The poem to Lucretia Mott, is beautiful, and thus worthy of its subject. A pleasant biographical sketch of James Russell Lowell is one of the most readable articles. Pebe Earl Gibbons contributes a pretty little natural history sketch, entitled "The Sparrow's Nest—Who Took the Eggs?" Of the other articles all are good, some noticeably so, and all worthy of the praise we have bestowed upon this delightful little magazine.

For The Journal.

A PLEASANT OCEAN HOME.

ESTEEMED FRIEND, JOSEPH GIBBONS—*Editor Journal:* Permit me to call the attention of the readers of THE JOURNAL who may have in view a visit to the sea-side to the Arctic House, (late La Pierre) Cape May, New Jersey. I have just returned from a short visit there and had the pleasure of lodging two nights at the Arctic, and can bear testimony to two nights' pleasant repose on his mattresses, with which the house is supplied. The house has been greatly enlarged and beautified and furnished with new furniture, and is replete with all the modern conveniences and comforts. It is situated in the centre of the town, on Ocean street, about two minutes walk from the ocean and from the railroad depot, and is in close proximity to the large hotels and boarding houses, churches, stores, post office, &c., &c. It has an observatory on the top of the house, from which a very fine view of the ocean and surrounding country is obtained. It will be under the control of our friend Charles S. Carpenter, of the firm of C. S. Carpenter & Co., ice merchants, of Philadelphia, and Walter Green, late proprietor of the La Pierre, whose wife is a daughter of the late Samuel Caley. To those seeking the comforts of a first-class boarding house or hotel free from the tyranny and oppression of fashion, this will be a particularly desirable house.

Our hosts will seek by kind attention, a good table, comprising all the good things incident to a sea-side residence, to merit a share of public patronage.

ROBERT E. EVANS.

MEETING GLEANINGS.

On First-day morning, last, Girard Avenue Meeting was favored with a fair attendance. A number being out of the city, and the First-day schools vacated, accounts for the absence of many usually present.

A communication from Thos. W. Stuckey, reminded us "that eternal vigilance is the price of liberty," which he applied particularly to religious liberty. Warning Friends to be vigilant and watchful, that history should not repeat itself in religious persecutions. He invited the youth to make themselves acquainted with the rise and progress of Friends, by reading Sewell's History, the Journal of Job Scott, and others, rather than the trifling literature of the day. Revived the accounts of the suffering of early Friends for conscience, sake, and exhorted all to endeavor to understand the true principles of spiritual worship, rather than the attendance of meetings in a dull, lifeless manner for form's sake. This thought was pursued and illustrated, the speaker being exercised lest we should not sufficiently appreciate and guard the sovereign right of conscience.

At the close of the meeting, Benjamin Hallowell, jr., by request, read the following circular, the subject of which elicited considerable sympathy after meeting, and the desire of all was that the notice might lead to the desired result: C. A.

Mayor's Office, Philadelphia, July 11, 1874.

Child stolen, on Wednesday afternoon, July 1st, 1874, at half-past four o'clock, a small boy, named Charley Brewster Ross, aged four years, dressed in a brown linen suit, with short skirt, broad-brimmed unbleached Panama hat, with black band; laced shoes, blue and white striped stockings; having long flaxen curly hair, hazel eyes, clear skin, round full face, and no marks except those made by vaccination on the arm—was stolen from Washington Lane near Chew street, by being enticed into a falling-top yacht-body buggy, painted dark all over, lined with dark material, drawn by a dark bay or brown horse, about 15½ hands high, driven, it is believed, without a check-rein, by two men, who, as nearly as can be ascertained, answer to the following description:

No. 1. Was a man of rather large size, probably 5 feet 8 or 9 inches high—he was only seen sitting; age believed to be from 35 to 45 years; moustache and full beard or whiskers, rather long on the chin, of brown or sandy-brown color and brown hair; he wore a ring on the little finger of right hand.

No. 2. Was a man 5 feet 8 or 10 inches high, about 25 to 30 years of age, of light or with tendency to sandy complexion, sandy moustache, and rather red nose and face, having the appearance of a drinking man.

One of the above men wore a broad-brimmed straw hat, looking as if it had been worn a season or two, and much sun-browned. The other wore a high-crowned, dark-colored straw hat. One wore a linen duster, the other a gray alpaca duster. One of the men wore large glasses or goggles of dark color, probably as a disguise.

KENNARD H. JONES,
Chief of Police.

Please read the above in your church to-morrow (12th inst.), with request to members to watch any suspicious characters in their neighborhoods.

[For The Journal.

MEETING NOTES. No. 6.

The Circular Meetings in Salem Quarter, N. J., have been suspended for a short period during hay and harvest time, as a large portion of our meeting folks are agriculturists, and need all the leisure which their calling will admit of at this season of the year.

The next Circular Meeting will be at Penn's Neck; one was held at Pedricktown on the 12th of 7th month, inst., at 3 o'clock p. m. Some remarks were made on this village and meeting in No. 10 of THE JOURNAL, Vol. II, and I will just add, the surrounding country has been much improved within the past few years, and produces sweet potatoes of excellent quality, and in great abundance. The public roads in the

vicinity have also been much improved, whereby the farmer's products are more readily conveyed to market. A somewhat singular phenomena has occurred here at the entrance of Old Man's Creek, which was called by John Fenwick, in the early settlement of the province, "Berkley River," into the Delaware River, viz: the mouth of said creek having changed its place near two miles down the river since the date of the present existing land titles. It commenced changing its outlet from the circumstances of the trunk of a large tree with its stump and projecting roots, which had been torn away from the banks of the river at some other place and drifted into the mouth of said creek, and lodging upon a sand bar, on and around which the tide water alluvia began to gather, and in process of time the reed, which is a peculiar kind of high grass incident to marshy lands, and growing twelve feet in height, commenced a vigorous growth on the new made soil, and connecting it with the upper cape, gradually forced the passage or channel of the creek down the river, which has continued to change until near the aforesaid distance of two miles has been reached.

This creek is by no means a small one, being navigable by steam boats and other vessels for a considerable distance up to Scull Town; about which we take the liberty to make a few remarks, partly on account of its being the residence of the oldest member of Penn's Neck Meeting, whose name we cannot withhold, Daniel Taylor, a most exemplary elder, living up to the testimonies of the Society of Friends in every particular. His age, about eighty-six years, attends meetings regularly, and is quite active. He has a daughter, a thorough graduate in the medical department, who commenced business here, and by her skill and judgment, with close application to the calling, has already risen, though young in years, to eminence, with an extensive practice, and now located at Woodstown. Sculltown is a small village on the western bluff of the aforesaid creek, just in the edge of Salem county, twenty-two miles southwest from Philadelphia. Gideon Scull, a worthy Friend, and his descendants, who were very enterprising in mercantile business, tended greatly to build up the place, and long controlled its general business. The family instituted a burial ground in the village, enclosing it with a good stone wall, in which, however, only a few grassy mounds appear, as the Scull family soon after retired from the place, selling out their possessions, except the aforesaid graveyard. Soon after which the inhabitants of the place thought fit to change the name of the village to Auburn, under which title the place and post-office is now known.

Besides the aged friend before mentioned, there are two other families of members who are the proprietors of the principal business marts in the village. The licensed public house here has long since been converted into an ordinary dwelling, and the people experience no inconvenience by the change. The descent from the village down a high hill to the creek, is both majestic and sublime.

Upper Greenwich meeting on First-day, the 28th ult., was attended about as usual, and although some of the members were absent, their places were partly filled with visitors coming in, among whom was our friend Charles Adams, whose hearty shake of the hand and sun-lit countenance drove all fears away.

Woodbury monthly meeting, held on the 29th ult., was favored with the company of Joseph S. Cohen, of New York, whose labor in the ministry was very comforting. John Parrish obtained a minute to visit some of the Quarterly and other meetings as way might open, within the limits of our own Yearly meeting. Application was sent up from one of our preparative meetings for admission into membership, of a lad about 16 years of age, his parents approving, although of different religious persuasions.

W. H.

7th Month 21, 1874.

FRIENDLY ITEMS.

Martha E. Travilla, of West Chester, about two weeks ago, completed her visits to the members of Chester and Concord Monthly Meetings, and to those friendly

inclined within their limits. About 200 families were visited.

Our valued friend Edmund Willets, of Roslyn, L. I., was thrown from his carriage a few weeks since, and taken up insensible, but has nearly recovered from the effects of the accident.

The First-day School at Pennsgrove, Pa., lately established, has an aggregate of between 35 and 40, and the attendance of their First-day meetings has been improved.

J. M. T.

THE TEXT OF THE THREE HEAVENLY WITNESSES.

Last month the company of New Testament revisers proceeded with their work in the First Epistle of John, and upon Thursday, April 23d, if we are rightly informed, when they came to the celebrated passage called the Text of the Three Heavenly Witnesses, 1 John v. 7, 8, the spurious words were thrown aside without an opposing voice.

It is usually with something like awe that we hear of the death of a great and dreaded adversary, who has reached his position by fraud, and has gone through a course of successful mischief. When the hour of his downfall arrives his former supporters are anxious to hurry away his remains quietly; but those who have smarted under his oppression cannot turn away without uttering a word upon what has passed.

It is almost in this manner that we look upon the interpolated Text of the Three Heavenly Witnesses, which has stood for just one thousand years one of the strongest bulwarks of the doctrine of the Trinity. And now that the sentence of deposition is pronounced against it, and it seems to be decided that it shall have no place in the next Authorized English Bible, we naturally stop to ponder upon it. It would hardly be wise that we should do otherwise. Perhaps the share we have had as Unitarians in the work of overthrowing it may not be finished yet. It is impossible that it should have kept its footing in our Bibles for so long a time without gaining a hold in the minds of some part of the community. And as we believe that it is due in part to the pertinacity with which our scholars have labored to expose it—that its empty pretensions have at last been avowed by the bishops—so it will not yet awhile be superfluous for us to go over the old ground, and repeat the history of its rise and first appearance.

The condemned words as they are to be found in King James' version, 1 John, chap. 5, stand as the latter part of the seventh verse, and the beginning of the eighth verse, thus: ["in heaven, the Father, the Son, and the Holy Ghost, and these three are one. And there are three that bear witness in earth."] Taken by themselves they form but a broken sentence, and it will be seen that the sense reads on, and reads more consistently without them.

The words are not to be found in any of the early manuscripts or versions of the Bible. We find them, possibly for the first time, in three Latin works of doubtful date, from which Mr. Scott Porter gives extracts in the concluding chapter of his "Textual Criticism." These are three different works, on different subjects, and going under the name of different writers, but all three works pronounced to be forgeries made between the sixth and the eighth century. We are therefore much in the dark about the parentage and the exact date of this celebrated passage.

The first certain knowledge that we get on the subject is in the name of Charlemagne, Emperor of the French, in whose reign it was adopted into the Latin Bible. There is, we are assured, now existing in the British Museum, a very early MS. of the Latin Vulgate, known by the name of Codex Caroli. Concerning this manuscript, the tale runs that it was prepared for the Emperor's own use, by his preceptor, Alcuin. But if this tradition is of little value, it is allowed by critics to be of his date, namely, about the year 800. This manuscript, and 1, or perhaps 2, more Latin Vulgates of the same age—all, in fact, that we have of so early a date—do not contain the spurious words, but make the sense of the passage complete without them, as it was originally written. After this date, all Latin Bibles contain the inserted text. Thus the words,

which may have been intended, in the first instance, for a harmless gloss or comment upon the passage, have now, by the zeal of the transcribers, made their way into the Bible itself. At least, we should say, into the Latin Bible, into that Bible which was to be used throughout Christendom during the next seven centuries. Happily, the Greek MSS. remained yet untouched.

We must, however, pursue the subject further. In A. D. 1516, very shortly after the invention of printing, a Greek Testament was for the first time printed, by Erasmus, at Basle, in Switzerland, and was so eagerly sought after that in three years' time he brought out his second edition, and prepared for a third, carefully printing from the best manuscripts he was able to get hold of. While he was about this task, the splendid edition of the Complutensian Polyglot was being printed at Alcalá in Spain, under the direction of the Cardinal Zimenes. But some delay was caused in its publication through the altercation and angry controversy that arose between its editors and Erasmus.

It would seem that in this royal volume, where the Greek and Latin text stand handsomely printed side by side, the editors fell into the temptation of altering the Greek in several passages to make it more nearly agree with the orthodox Latin Vulgate; and while they lay under the charge of Latinizing, as it was called, they were on their side angry with Erasmus for the more independent path he had taken. The important text of the Three Heavenly Witnesses was the great point of dispute. The editor of the Polyglot put forth a book reproaching Erasmus in the bitterest terms with having omitted this passage, and Erasmus with equal vehemence challenged his rival to produce one single Greek MS. that contained it; but not one was forthcoming, and the only answers he received were arguments founded on the authority of the Latin. Presently, however, a manuscript was said to be discovered in England containing the disputed text, and Erasmus's third edition appeared with the words inserted, together with an explanation of his conduct. We may add that there are now extant about three manuscripts bearing marks of their not being older than this date, which contain the text, and were probably the tools employed in the transaction.

Stephens and the succeeding editors of the Greek Testament followed Erasmus' example, and inserted the text as a matter of course. There it stood for two centuries and a half, until John James Griesbach, the German professor, brought up again the long-neglected study of the ancient manuscripts, and in 1777 published his critical edition of the Greek Testament, formed with great labor and judgment, by weighing each single word, and computing the number of ancient authorities that can be found to support it. In this work he necessarily abandoned this passage, which rests upon no foundation.

After the time of Griesbach no new critical editor of the Greek Testament could venture to insert it any longer. But it is still reprinted in the edition sanctioned by the Church of England, and is known by the name of the Received Text of the Greek Testament. The various translations of the New Testament made in England and abroad, one after the other in quick succession soon after the Reformation, were chiefly founded upon the Vulgate, and probably the most that the bravest of them could venture upon was to mark out the Text of Three Heavenly Witness by putting it between brackets. After Griesbach's time we find a few translations made by Unitarians with the passage omitted. But these are few, and are used only in narrow circles, while the Bible Society is each year scattering abroad its many thousand Bibles containing the erroneous passage. We rejoice to learn that it is now at last to be expunged from the Bible of Protestant England, and that it will not be seen in the revised edition that is presently to be issued from the press.—*London Inquirer, May 9th.*

THE witty wife of a noted practising physician advised her husband to keep away from the funerals of his patients, as it looked too much like a tailor carrying home his own work.

THE TYRANNY OF IDEAS.

[An Address delivered before the Alumni Association of Lafayette College, Third-day, 6th mo. 30th, 1874, by James P. Boyd.]

(Continued.)

I can imagine nothing more dangerous to peace and prosperity than the instinct of power churlishly locked up and in the absolute keeping of the masses. Thus confined it has a dreadful significance. The best it can mean is confusion; the worst, any form of excess within human invention. What are the commune in France, the Intransigente in Spain, the Internationale in America, not to supplement the category by grange, trade union, etc., but so many incarnated jealousies, so chary of their confidences and powers as to prevent free deputization and healthful flow and interflow through recognized channels.

It is the first axiom of jurisprudence, and Burke says "the first condition of civilization," that no man shall be both judge and jury in his own cause. But here is a condition where legislation and law, construction and judgment, juries and the right to hear, pleading and the art of pleas, are maintained in the same tribunal and inextricably confused. State, strong, impressive, homogeneous, glorious state, the central thing, which should be a refinement upon its constructive elements, a filtered energy, a crowing thought, is more of a miracle than a deliberate creation, thus. If it dared retort, it might well say to the bubbling, unsettling factors at the bottom,

"Thou, far worker, hast harmed me; no god so destructive as thou art:
Verily, had I the power, I would take vengeance upon thee."

To appear as a peddler or cutlery in Sheffield may not be without its comic side, but one can hardly help alluding to the escape of the Collegiate system in America from a sort of Ixion wheel to which it for a long time seemed to be immovably lashed. Like almost everything else colored by Puritanism, this system got off wrong at the start, and until within a generation it has been a gravely debatable question, whether the time and money spent in maintaining it might not have been put to a better practical use.

Looking in one direction, the colonial landscape must have appeared very forbidding, except as relieved by the imposing presence of the higher educational hall. With the civil idea wholly subordinate to the religious, letters were not deemed so essential for the multitude as knowledge for the clerical suzerain. Hence the college even ante-dated the common school house. Society and the State were in the keeping of the prophets. As for industrial development, why should learning spoil the patience of the hind? As for art, that was ungodly. Applied science was received with suspicion, as still having something to do with the devil. Astronomy might be studied as having something celestial in it, and perhaps enough natural philosophy to verify the scripture truth, that men are made of clay. These, with Latin and Greek, constituted that aristarchy of letters which was to know no divorce from religion, but was ever to remain its handmaid and special servitor.

The situation as reflected from the New World mirror, showed what did not differ much from an annual turnout of very learned idlers, who, if they had known Choctaw instead of Greek, might have done good service in breaking Indians to civilized harness, or, if they had known less of astronomy, might not have wasted so much time in studying the sun through intervening forest foliage or discussing the beauty of Saturn's rings by the light of a pitch-pine torch.

As the civil idea assumed separate ascendancy, and the religious relaxed its claim to all the sovereignty and knowledge that were abroad, the collegiate thought widened. All the professions drew upon

an ALMA MATER. Things were better thus. The college had a function nearer the heart of society. Still there was a chasm. But the Republic was shaping and was crashing into everything like caste and privilege. The masses began to fill up the professions at one end as fast as the colleges at the other. Instead of having only pious magistrates who could read the testament in Greek and preach of a Sunday, plowboys became both preachers and statesmen; clerks contended with alumni in the courts; and anybody could be a doctor who was fit for nothing else. The uneducated may have suffered by the contrast, but that did not prevent repletion in the professions and throughout the domains ordinarily claimed by the knowing. It served, however, two purposes. First, to awaken suspicion in the minds of the educated that the college was not arming its patrons at every point for the hard and novel life of the New World. Second, to show that it was wholly neglectful of the masses, whom a very little would raise sufficiently to make proper pioneers, since the real subjugating force must necessarily be largely physical rather than largely mental. The State became strong enough to turn patron. This fact and the last thought fayed together, and up sprung the common schools, the people's colleges. They brought a new and numerous profession, that of teaching. Still the chasm was not bridged, as might have been expected, for collegians did not take kindly to the profession. They lacked adaptation, had too much pride, or preferred to starve at something else. So the Normals arose, filling the gorge somewhat. Then, as if in a miff at the colleges, the Federal Government grew liberal, and, together with the States, tumbled into the ditch a hybrid system under the name of Agricultural colleges, which, with much polytechnic paste and academic putty work, filled it up so nearly as to lead to discussion on the part of the colleges as to the propriety of taking a trip across it. There were motion and commotion under the cupolas. It occurred to them that we had a great country, different from all others, which wanted men, whereas they had only been manufacturing scholars; that however much they were in harmony with a venerable ideal, they were not meeting the actual wants of their surroundings. What was an indefinable clamor without, turned to searching inquiry within. Grave and oft councils were held, in which the old questions, of how much a single head would hold without bursting, and how it could be most acceptably crammed? gave place to such as "shall the higher institutions continue to 'ripe and ripe' and 'rot and rot'?" Shall learning ever be nothing more than refinement? Given a certain proportion of cerebral force, how can it be trained so as to be turned to profitable account in the peculiar life-battle here to be fought?"

The result was a college reform, not yet ended, sufficiently radical to assure to the higher institutions more than their ancient vantage ground, and make them more indispensable to the new than they ever were to the old regime. They were vitalized by munificent endowment, curriculums were rearranged and enlarged, professorships increased, the sciences made an essential ingredient of the higher education, so that they were no longer rush-lights for the few, but beacons on a hill, whose rays streamed down to the masses and guided the feet of the lowliest upwards. Their influence is felt at the plow-handle, in the mine, on the railroad, in the woods, on the waves, wherever nature is to be tamed and turned to practical account, wherever civilization asks for volunteers for her armies.

I have said the reform is still going on. It must go on till many severely practical questions now forced over on Alumni, are answered. Not to overdraw the situation, but to be boldly suggestive, these may be given as samples: To what degree does the higher education incapacitate a man for dollar-and-cent success in life? How

can the pride of the finished scholar be best reconciled to such surrender of his accomplishments as our rough utilitarian demands? Given the requisite amount of cultivated brain, how can it be made a perennial source of something more than bread and cheese?

We have, doubtless, all asked ourselves these questions in some shape, even before our feathers were dry, and often since; and perhaps we have felt that they were of a kind which a good foster mother ought to help answer. The first we have asked when admonished that with all our learning, years were not bringing the monied rewards secured by mortals deeper down in the hurly-burly, and far less intellectually favored. Not that money is of very much account, but that it is the world's standard of success, and that its accumulation, to the extent of insuring an independent and comfortable old age, is a high and imperative duty.

It is a glorious thing to be able to point to our institutions of learning and say, that they are making men who can climb, and delve, and subdue, and develop—men whose hands can be safely entrusted with the control of all the industrial, political, social and moral forces of the country—men who are worthy of all the honors of investigators, discoverers, authors, and expounders. Happy the country that rejoices throughout its length and breadth at enormous advances in its material prosperity, made possible through the agency of its scholars. How the human race must be benefited by their ministrations! How civilization welcomes them!

But in their unselfishness they are apt to forget themselves; or if not, they are helpless to seek a laid up competency. Earth's honors are worth contending for, but not at the risk of aged penury and charitable burial. The pocket-books of the educated are the leanest in the land to-day, and this notwithstanding the fact that their uses for money are largest and most numerous, at least their usefulness is most limited by poverty.

The second question is asked when the educated man resolves to enter his name for the golden cup, and is compelled to witness the carrying off of prize after prize by fortunately illiterate runners. Then he begins to find that his equipments are those of an elegant tourney, excellent on horseback, but embarrassing when forced to stand on his own legs. If he would compete successfully he must unload. And here the battle between pocket policy and scholarly pride begins. If policy prevail, then what shall he throw off? What forget? If pride prevail—well, then it is the old, old thing, gentility and a garret, books and a crust.

And the third question I suppose will never cease to be asked so long as the world refuses to regard an education as so much stock in trade, or in other words so long as the bulk of educated men are merely salaried men, whose sustenance and that of their wives and children are at the mercy of fickle employers, or depend upon something more capricious than whim—the continuance of good health.

All these questions lead to others, as, whether our higher education is not a little too unselfish? Is it not somewhat unfair toward the educated? Does it not make them hewers of wood and drawers of water for others, mere purveyors for society, to the neglect of personal comfort and worldly advancement? Where and when and how shall the attempt be made to overcome educated modesty, and refined indifference to the art of acquiring lucre—lucre, not for its own sake, but for the purpose of enlarging intellectual powers, securing healthful independence amid years and maintaining and portioning scholarly families, like other decent folks.

Beautiful is the self-sacrificing spirit, but for all that consummate scholars are asking "of what use is learning? when the story of their hardship, loyalty and devotion suggests nothing more than the triplet,

Theirs not to make reply;
Theirs not to reason why;
Theirs but to do, and die!"

We are treated to essay after essay and plan after plan, on the convertibility of knowledge into glory. Indeed the higher education is an endowment, among other things, of such a scholarly pride as amounts to an earnest of some modicum of earthly honor. If the convertibility of knowledge into money does not belong to the same order of metaphysics, it at least should find a place high up in the region of physics; and according to no less an authority than Aristotle, these last are the first in order of all studies.

This current of thought leads to the suggestion, that as Alumni of a vigorous and growing institution, we are not half well enough organized. There is surely enough in and about these classic haunts to induce an annual pilgrimage of every Alumnus of Lafayette to her shrines. It is certainly a sublime pleasure to be made witnesses of a growth which has no parallel on the continent, if any where; to contemplate benefactions at which we well may marvel; to meet benefactors whose name and fame remote generations will not cease to syllable; to see a city of palatial halls taking the place of a single and venerable pile; to wonder at an amplitude and perfection of educational machinery found nowhere outside of the German universities; to realize that over all is an enlightened controlling force, which builds as wisely as it governs, makes all its steps as sure as grand, and keeps even companionship with the spirit of the age. Who knows but what we of an older order of things and who have begun to call the roll of our gray hairs and our children, might, by meeting here year after year and blending in jubilee with the constant stream of younger brothers, come to be counted as among the offspring of our common mother after she had put on the beauty and strength of puberty and assumed her present excellence of matronly and pro-creative proportion? This glory is worth courting.

But there are other inducements for pilgrimage and organization. Of liberal culture, of kindred ambition, meeting with the same problems in life, what could prove more profitable to us than annual communion and interchange of experience and sentiment, or even discussion, with a view of finding unknown quantities in the many sums set us by that hard mistress, the world?

It is a cruel, tyrannous notion that a college is done with an Alumnus when he has graduated; almost as cruel as that an Alumnus is done with his college. There are considerations, aside from love and veneration, that inseparably link them. As to the Alumni, each one is, or ought to be, a centre of influence which should be reflected back upon his College. As to the College, she is a perpetual fountain of influence which follows her children through life, however tortuous their way. There is no snapping of chords when the diploma is given. They are merely lengthened so that the pupil may pass into an outer school room, the universe. It therefore becomes a duty to renew here our fealty as often as possible, to sit with our mother on her state occasions, to add to her lustre that we have achieved, if any, and to draw fresh inspiration and purpose from her supplementary blessings.

Lack of organization among Alumni may be readily accounted for by what may be called the introverted mood which succeeds graduation, and the fidget of snuggery preparatory to sitting down permanently on professional or business nests. But this condition furnishes one of the very strongest arguments for close organization and swift intercommunication, especially among younger brothers. The School of Alumni ought by all means to found for its benefit a medium of exchange, so that the impact of thought and aspiration shall be perpetual, so that information good for one and all may be made

defiant of space, and most, so that the consociate, sympathetic and patronizing element of the school may be fostered and turned to practical account. What bureau of employment, influence, suggestion or general information, could be so effective as that of Alumni for Alumni? It would be destitute of every mercenary attribute and would possess the interest and sanctity of fraternity.

(To be continued.)

THE TAYLOR ACADEMY,

(Formerly Taylor & Jackson's Academy,) WILMINGTON, DEL.

A BOARDING AND DAY SCHOOL FOR BOTH SEXES,

Will re-open 9th mo. 7th, 1874.

For circulars and other information, Address,

JONATHAN K. TAYLOR, 7m7-3m Principal.

ARTIC, formerly LA PIERRE HOUSE, Ocean street, Cape May, New Jersey.

ACCOMMODATION FOR 260 GUESTS.

Is now a first-class modern style house, replete with modern conveniences, in great part newly and handsomely furnished, including best bed spring-mattresses, gas, &c. Roomy piazzas, open to the sea breeze. About one square from the beach and bath houses, and central to the different points of attraction on the Island. Circulars, with cut of the house and full particulars, sent upon application.

Coach at depot and steamboat landing. Terms moderate. CHAS. S. CARPENTER, Proprietor. W. V. GREEN, E. L. CARPENTER. [7thmo7-6t]

WEST JERSEY RAILROADS,

SUMMER ARRANGEMENTS, COMMENCING SATURDAY, JUNE 20TH, 1874.

Trains will leave Philadelphia FOR CAPE MAY.

9 09 a. m. Morning Express, due at 12 13. 3 15 a. m. Accommodation, due at 7 12. 4 00 p. m. Fast Express, due at 6 40. 7 30 a. m. Sunday Mail, due at 10 45.

RETURNING TRAINS LEAVE CAPE MAY.

6 35 a. m. Mail and Passenger, due at 10 06. 7 30 a. m. Fast Express, due at 10 06. 5 00 p. m. Afternoon Express, due at 8 21.

TRAINS LEAVE.

For Millville and Vineland, 8 00, 9 01 a. m., 3 15, 5 30 p. m. For Bridgeton and way stations, 8 00 a. m., 3 30 and 5 30 p. m. For Salem, 8 00 a. m., 3 30 p. m. For Glassboro', 8 00, 9 00, 11 45 a. m., 3 15, 3 30, and 5 30 p. m. For Woodbury and Wenonah, 8 00, 11 45 a. m., 3 30, 5 30 and 6 30 p. m. For Swedesboro', 9 00 a. m., 3 30, 5 30 p. m.

BRIDGETON AND PORT NORRIS RAILROAD.

Trains connect with trains to and from Philadelphia. Freight trains leave Camden daily. For Cape May, Millville, Vineland, &c., at 9 15 a. m. For Bridgeton, Salem, Swedesboro', &c., at 11 30 a. m. Commutation books, monthly, season and yearly tickets, for sale at the office of the General Ticket Agent, in Camden. W. J. SEWELL, Sup't. [6mo24]

47 THE ORIGINAL 47 ESTABLISHMENT,

No. 47 NORTH EIGHTH STREET, PHILADELPHIA, AND 5 AND 7 JOHN STREET, NEW YORK.

Ladies' Dresses, Shawls, Cloaks, &c., Cleaned or Dyed in a superior manner. Broche and Camel's Hair Shawls Cleaned; also, Gents' Coats, Pants and Vests Cleaned or Dyed without ripping.

GOODS RECEIVED AND RETURNED BY EXPRESS.

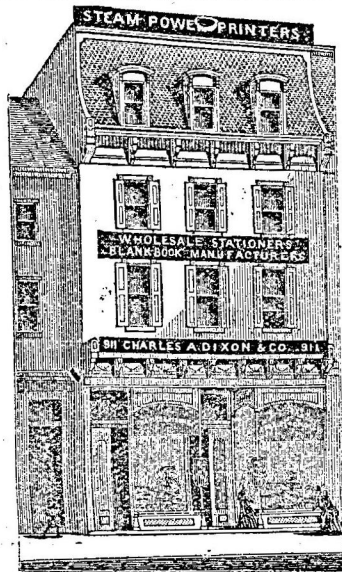
BARRETT, NEPHEWS & CO., mar13-6mo] 47 N. Eighth-st., Philadelphia.

M. K. PAIST,

No. 1035 GERMANTOWN AVENUE,

PURE LEHIGH COAL,

Prepared expressly for family use, delivered at the shortest notice. [6m10-1y]



DIXON & CO. WEDDING STATIONERY.

New and Elegant Designs, 911 ARCH STREET, PHILADELPHIA

jan 27-6m.

POMONA NURSERY.

An extra fine lot of Standard and Dwarf Pears, Apples, Peaches, Cherries, Quinces; other Fruit and Shade Trees; evergreens in great variety, Norway Spruce, Hemlocks, Pines and Arborvitas, Grape Vines, Asparagus and Rhubarb, and a general assortment of Nursery Stock. Send for Catalogues.

WILLIAM PARRY,

dec12-1y] Near Riverton, Chiraminson, N. J.

WM. HEACOCK, Furnishing Undertaker,

967 FILBERT STREET, PHILADELPHIA.

A General Assortment of READY-MADE COFFINS AND CASKETS,

-AND-

Every requisite for Funerals furnished.

Using Reed's Patent Corpse Preserver OBVIATING THE USE OF ICE. 6mo3-1y

M. BANER'S

ICE CREAM SALOON,

Bread and Fancy Cake Bakery,

No. 1311 COLUMBIA AVENUE,

PHILADELPHIA.

All orders promptly attended to. jan 27 1y.

T. E. BENNETT & CO.,

112 & 114 N. Ninth-st., Phila.,

DEALERS IN

Silks, Poplins, Alpacas, Fongees,

Bombazines, Medicated, Shaker, Domett and all Wool

Shirting & White Flannels

in great variety.

TABLE LINENS,

Napkins, Doilies, Towels, Hosiery, Gloves, Notions and Millinery goods. Bargains in Shawls, Felt and Balmoral Skirts, Gingham, Calicoes, Muslins, Waterproofs, Cloakings, Cassimeres, &c. REMNANTS OF Repps, Alpacas, Delaines, Chintzes, Colored Cambric Muslins and Drillings by the yard and pound always on hand

PRICES REASONABLE.

oct7-1y.

OAK HALL, at the S. E. Cor. 6th & Market Sts.

NOW ON HAND

Well Made Clothing THE HAND-SOMEST STOCK OF SPRING CLOTHING.

For Men of all Sizes. For the Big Boys. For Little Boys.

For Cash paid IN HAND we will sell below the Market rate, and Guarantee every article or return money. SAMPLES BY MAIL.

WANAMAKER & BROWN, PHILADELPHIA.

ICE-WHEEL AND DOUBLE-ACTION ICE CREAM FREEZERS.

SIZES—2, 3, 4, 6, 8, 10, 15, 25, 35 AND 40 QUARTS.

For sale by all dealers in Housefurnishing Goods.

C. W. PACKER, Manufacturer,

my13-3m] NO 17 SOUTH FRONT-ST., PHILA.

MRS. M. A. BINDER, 1101 CHESTNUT STREET, IMPORTER OF PARIS PATTERNS, SPRING AND SUMMER.

Cut Paper Patterns of every description, for every size, so arranged as to be easily understood.

FRENCH MILLINERY, Of Spring Bonnets and Round Hats, English Straws, French Clips, &c., Ribbons, Flowers and Feathers, Garniture for Dresses, Veil Pins, Hat and Bonnet Ornaments. FANS. Pearl, Gilt, Jet and French Jewelry. Kid Gloves, 1, 2, 3 and 4 Buttons. Novelties in Bows, Silk and Lace Fichus. Yak Laces, all widths, from 20c. to \$1.50 a yard. Bargains in Applique, Thread, Val., Gulpire. Just opening New Patterns in

HAMBURG EDGES, for Children's Wear. Wide effective patterns in Hamburgs for Pillow Shams and -kirts, Nainsook Scalloped Edges, in new designs. French Breakfast Caps.

JET PASSEMENTERIES. JET AND SILK FRINGES SHELL PEARL AND ANTIQUE BRONZE, JET, SILVER AND SILK BUTTONS, WORSTED AND SILK EMBROIDERIES AND WALKING EVENING DRESSES MADE TO ORDER.

Cutting and Basting at short notice. Special attention given to Bridal Outfits.

MRS. M. A. BINDER, A Lady who stands at the head of her profession. What Worth is to Paris MRS. BINDER is to Philadelphia, the highest authority on all matters pertaining to Fashion. [dec10-1y.]

E. STABLER Jr., & CO. Shippers and General Dealers in Coal "SUN BUILDING," No. 3 SOUTH ST., BALTIMORE.

George's Creek and Cumberland, from the most approved mines, shipped from Baltimore, or Alexandria, Va. We have unequalled facilities for our retail department in "Anthracite Coals" We carry a large stock, embracing only the best coals in the market, which we offer at the lowest cash prices by the ton of 2240 pounds. Coal delivered to any point by railroad within this or adjoining States. [dec17 6mo]

EDWIN CRAFT, 905 Market Street, PHILADELPHIA

HOUSE FURNISHING GOODS

XL ALL Refrigerators, Water Coolers and Filterers, Cutlery and Plated Ware, Walnut Brackets, Lamps, Bird Cages,

Tin, Iron & Willow Ware. Clothes Wringers repaired. 6mo3-1y

FEATHER, MATTRESS AND BEDDING WAREHOUSE.

AMOS HILLBORN & CO., 21 & 23 NORTH 10th STREET, above Market, PHILADELPHIA, PA.

Feathers, Feather Beds, Feather Bolsters and Pillows, Hair and Spring Mattresses, Husk and Straw Mattresses, Spring Bottoms and Cots, Iron Bedsteads, Chamber Furniture.

The Celebrated Woven Wire Mattress, BLANKETS & COMFORTABLES, QUILTS and COUNTERPANES.

Every article in the Bedding business At Cheapest Market Prices. sep1473-1y.

NOTICE! By divine permission an adjourned meeting of Friends desiring the unity of all claiming that name will be held at the BETHANY MISSION SCHOOL HOUSE, Brandywine street near Sixteenth street, Philadelphia, at 10 o'clock a. m., on Sixth day, 7th month 10th, next. A general attendance is requested. 6m24-3t] JOSEPH BANCROFT.

JOS. B. HANCOCK & CO., S. E. Cor. 9th & Girard Avenue,

LEHIGH COAL,

FOR FAMILY USE. ap29-1y

CAMDEN AND ATLANTIC RAILROAD.

On and after June 18, 1874, from foot of Vine street, Philadelphia. FOR ATLANTIC CITY: Mall, including Sundays, 8 00 a. m., Express, Saturdays only, (1 1/2 hours) 2 p. m.; Express, (through in 1 1/2 hours), 3 30 p. m.; Accommodation, 4 15 p. m.; Accommodation Saturdays only—east of Hammonton, stops at Egg Harbor City only, 6 p. m.

LOCAL TRAINS: For May's Landing, 8 00 a. m., 4 15, p. m.; for Atco and Williamstown, 8, 10 15 a. m., 4 15, 6 p. m.; for Hammonton, 8 00 a. m., 4 15, 6 00 p. m.; for Haddon field, 8, 6, 9 15 a. m., 2, 4 15, 4 45, 6, 7 15, 11 30 p. m.

TRAINS LEAVE ATLANTIC CITY: Accommodation, Mondays only, 4 50 a. m.; Accommodation, 6 10 a. m., Express (through in 1 1/2 hours) 7 20 a. m.; Mall, including Sundays, 4 35 p. m.; Express trains stop only at Hammonton. Woodruff Parlor Cars attached to each Express train. Freight train, with passenger car, leaves Philadelphia 7 30 a. m. The Union Transfer Co. will call for and check baggage from hotels and residences. Ticket offices—No. 837 Chestnut streets, S. E. corner Broad and Chestnut street, foot of Vine street, Philadelphia, and No. 4 Chelton avenue, Germantown. D. H. MUNDY, Agent.

KING, SEYBERT & CLOTHIER,

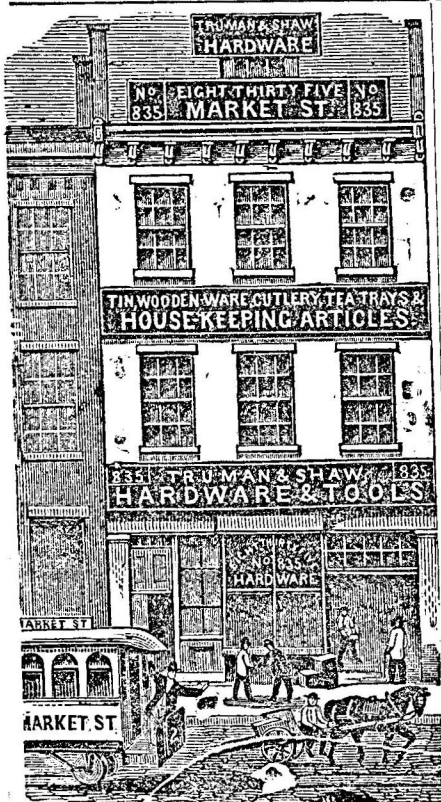
45 NORTH EIGHTH STREET BELOW ARCH,

Are offering beautiful assortments of NEW SPRING FABRICS, at low prices. BLACK SILKS from \$1.00 to \$4.50.

Black Alpacos and Mohairs a Specialty.

MUSLINS, FLANNELS AND HOUSE FURNISHINGS.

BARGAINS IN EVERY DEPARTMENT. [mar18-1y



(ESTABLISHED 1845.)

TRUMAN & SHAW,

DEALERS IN

Hardware, Cutlery and Tools,

835 (Eight Thirty-five) Market St.,

THREE DOORS BELOW NINTH,

PHILADELPHIA,

Invite attention to their assortment of articles for

HOUSEKEEPERS,

uilders, Manufacturers, Mechanics, Farmers.

It includes many of the latest patented improved and labor-saving tools, implements and utensils, among which are some articles of

WOODEN AND TIN WARE,

AND

COG-WHEEL CLOTHES WRINGERS,

Chests of tools in special variety.

CLOTHES WRINGERS neatly repaired. feb7-73

MADAME STEEL,

No. 1313 Chestnut-st., Philadelphia.

Just received, the latest Fall styles.

SKIRTS, CORSETS AND PANIERS,

selling at popular prices.

Corsets made to order, of best quality whalebone, warranted to fit, and sent by Express, C. O. D., to any part of the country

PARIS WESLEY CORSETS, best make. feb7-73

BALTIMORE French Burr Mill Stone MANUFACTORY,

AND
Mill Furnishing Establishment,
DEALERS IN

BOLTING CLOTHS,

Smut Machines, Mill Bushes, Proof Staff Leather and Gum Belting, Mill Picks and Hammers, and Mill Fixtures of every description, also Esopus, Cocalico and Cologne Mill Stones.

B. F. STARR & CO.,
No. 173 North-st., cor. Centre, Baltimore.
Jan 27-6m.

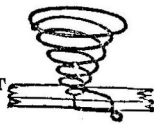
PAPER HANGINGS AND WINDOW SHADES

In large variety.
S. F. BALDERSTON & SON,
902 Spring Garden street, Philadelphia.

Orders from the country attended to promptly at city rates. [dec31 1y

FLINN'S Patent Self-Fastening and Adjustable BED SPRINGS

Make the
NEATEST,
CHEAPEST,
CLEANEST,
and HEALTHIEST
SPRING BED in use.
Satisfaction guaranteed.



J. FLINN,
No. 248 South Second street, Philadelphia.

Agents wanted in every City and Town in the United States. [sept10-1y

FRIENDS' SCHOOL,

RISING SUN, MARYLAND.

This school, founded in the hope that it may do its share in the great and good work of education, will open in the Hall Building, under the approbation of the Society of Friends, on the 31st of the 8th month, (August,) 1874.

Both sexes are admitted. Teachers ripe in scholarship and experience will have charge of the department of instruction. Terms for tuition and boarding reasonable.

In order to facilitate the arrangements for the complete accommodation of all who may desire to enter at the commencement of the session, it is very desirable that application be made as early as possible.

The school is located in a pleasant and healthy place, and it will be the constant aim of those in charge to make it a blessing to the community in which it is located, and in all respects deserving of confidence and patronage.

For further information, address
GEO. B. PASSMORE, Sup't,
Rising Sun, Md.

WILLIAM WAY,	EDWIN HAINES,
JOSEPH HAMBLETON,	E. P. PASSMORE,
HALDAH HEADLEY,	Advisory Committee.
MARY T. BROWN,	LUCRETIA WEAVER,
ELMIRA HUNT,	EMILY HAMBLETON,
MATILDA PHILLIPS.	Assistant Teachers.

EATON FEMALE INSTITUTE,

KENNETT SQUARE, CHESTER COUNTY, PA.,

Will be open to: Pupils the coming Fall.

Thorough instruction will be given in

ENGLISH, LATIN, MUSIC, &c.

For full information inquire for Circular of

E. T. SWAYNE,
S. W. SWAYNE,
Principals.

jj715-3mo]

EDWARD E. EYRE & SON,

4th AND ARCH STREETS,

DEALERS IN FINE DRY GOODS.

aug13-73

WM. HEACOCK'S FURNITURE WAREROOMS,

NO. 18 NORTH NINTH-ST., PHILADELPHIA.

Repairing, Varnishing, and Upholstering. Removals and Packing of Furniture carefully attended to. Rooms to Let for Storing of Furniture. FURNITURE CARS TO HIRE. sep24-1y

EDWIN HALL,

28 SOUTH 2nd STREET,

SILKS, SHAWLS, DRESS GOODS, CLOAKS, CLOTHS,
AND FURNISHING GOODS. sep8-1y

AT "VIENNA!"

THE THREE HIGHEST AWARDS

WERE GIVEN TO THE

WHEELER & WILSON COMPANY,

FOR

THEIR "NEW ROTARY-HOOK" LOCK-STITCH, MANUFACTURING
NO. 6,

AND

FAMILY SEWING MACHINES,

Over 1,000,000 of the latter are now in use.

THE VERDICT OF THE PEOPLE AGAIN CONFIRMED BY
EMINENT JUDGES.

Manufacturers of leather and tailoring should examine the "NEW NO. 6," before purchasing, as it is constructed upon entirely new principles never before used in Sewing Machines. It makes the lock-stitch with the finest cotton or a waxed thread equally as well.

PETERSON & CARPENTER, Gen. Agents,
914 Chestnut Street, Philadelphia

sep24-1y

AGENTS WANTED.

ATTRACTIVE GOODS FOR FRIENDS.

WHITE LLAMA SHAWLS FOR FRIENDS;
PLAIN THIBET SHAWLS FOR FRIENDS;
NEOLITAN SILKS FOR FRIENDS;
ENGLISH CHALLIES AND DE BEGE;
MADONNAS AND MOHAIRS FOR FRIENDS;
BLACK SILKS \$1.00 AND \$1.12 1/2 FOR FRIENDS;
NEAT PLAID GRENADINES FOR FRIENDS;
HAND-MADE MITS FOR FRIENDS;

FRIENDS' CENTRAL DRY GOOD STORE
SOUTHWEST CORNER 7TH AND ARCH STREETS, PHILADELPHIA.

N. B. As my store is CENTRAL, I shall be glad if Friends will feel free to make it a place of meeting, or leaving their parcels, which will be taken care of with pleasure.

my6

JOHN H. STOKES.

TEA! TEA! TEA TEA!

MITCHELL & FLETCHER,

(12TH AND CHESTNUT STREETS, PHILADELPHIA.)

MAKE THE TEA TRADE A SPECIALTY, AND INVITE THE PUBLIC TO GET SAMPLES OF TEA AND TRY IT BEFORE PURCHASING. [Nov12-1y

DILLIN'S

(SOUTHWEST CORNER RIDGE AVENUE AND GREEN STREET)

Make a specialty of

TABLE LINENS, TOWELS, BLACK ALPACAS, BLACK SILKS, and good HOSIERY,

With a well selected assortment of

DRY GOODS. [feb18-1y

FURNITURE.

ESTABLISHED 1847.

S. B. REGESTER, Designer,

MANUFACTURER AND DEALER IN

Fine Walnut and Cottage Furniture,

The Woven Wire Spring, Hair and Husk Mattress constantly on hand. Repairing, Varnishing and Upholstering promptly attended to. Furniture carefully packed, removed and stored.

No. 526 Callowhill Street, Philadelphia.