

# THE JOURNAL.

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

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[For The Journal.]

## PARAPHRASE OF JOB, CHAP. XXVIII: 7, 8.

There is a path no fowl hath ever known,  
A path unseen e'en by the vulture's eye,  
To lion's whelps this path was never shown,  
Nor hath the lion fierce e'er trod thereby.

The saints' highway of holiness is this,  
The narrow way of peace and piety,  
That leads the weary soul to rest and bliss,  
And to the bosom of the Deity.

Wouldst thou this way of life and peace pursue  
And reach the haven of tranquillity?  
Seek nothing great, for it will lead thee through  
The lowly valley of Humility.

Yet high the goal, the end is truth sublime!  
Wouldst thou not witness the reality,  
And know when done with things of sense and  
time,  
A glorious, blessed immortality?

Keep to this path, obey the will divine,  
Then mayst thou know his high paternity,  
Whose children as the stars shall ever shine,  
And brighter grow to all eternity.

There is a path no bird or beast can know,  
A path unken'd by any mortal eye,  
The light of Christ this path alone can show,  
And lead the soul to its high destiny.

E. W.

[For The Journal.]

## BE KIND.

It is not well to be unkind,  
(A message unto all),  
To say a word in anger blind,  
Which goes beyond recall!

Life is fleeting as a dream,  
Why quarrel on the way!  
We all are gliding down the stream  
That's bearing us away—

Into that endless, boundless sea  
Where all contentions cease,  
(Or where hatred reigns continually),  
Oh! seek the realms of peace.

Dwell not on trifles, till the mind  
Grows bitter with the thought;  
'Tis better to forgive, be kind,  
And live as brethren ought.

STERLING, Ill.

M.

[For The Journal.]

## WOMAN'S HOLD ON CONJUGAL AFFECTION.—No. 2.

In my former article on the above subject, I took the ground that, if a wife wished to retain the affections of her husband, she must be intellectually his companion, sympathizer and helper. But, in order that our wives may be this, our people have got to be educated far more thoroughly and efficiently than they are to-day.

Our common schools, certainly, will not make our husbands and wives intellectual companions; and, therefore, the sweetest and richest lovers of one another. Neither will our high schools, nor our academies, nor even our very highest colleges. These institutions don't give the ideas and rich thoughts that bind together sweet, accordant minds. The very highest of them only give the tools whereby the intellect can work.

There is just one method by which human beings can be elevated to a high intellectual plane, and human minds and hearts brought into the most delicious union, and that method is within the reach of the poorest community on earth. The method is discussion of living, pressing, absorbing questions; earnest discussion that may be fiery, furious and even savage. Let me illustrate what I mean.

In 1830 our Northern people knew that there was such an institution as slavery. They knew, too, many of its incidents, its barbarities, its thriftlessness, its degradation of society. But they held that knowledge vaguely, stupidly, worthlessly, just as our church-going people hold their religion, because they are careful never to put it under keen unflinching criticism and discussion. And religious opinion, or any other so holden, isn't worth a tinker's whistle. How sure, for instance, is any sound(?)

Christian that he believes the miracles till he has met, measured and foiled the rationalist objection to them? Happily for the intellectual elevation and rich conjugal union of many of our people, Mr. Garrison "meant business" when he uttered those, now famous, words, "I am in earnest, and I will be heard." He brought the subject of slavery under a fire of discussion so fierce, so furious, so deadly earnest, that the North learned more of great principles in religion, social science, statesmanship between 1833 and 1861, than she would have learned in our ordinary humdrum way, in church, lyceum and legislature, in ten thousand years.

In the early days of the anti-slavery agitation many a man and wife, a mere journey couple as to sympathy, love, companionship, and fully convinced, as was lately said in a great English Magazine, that "marriage is the prose of life," not its poetry, went to some anti-slavery meeting, and listening to the stinging epigrams of Phillips and the iron utterances of Garrison, rolling out, as upon a scroll, the evils and abominations of slavery, returned home to find that a new, vast study had opened to them the gates of Paradise. The next morning, with their heads close together over the newspaper, their hearts beat, their nerves thrilled, their eyes moistened in unison, as this new study led them over the field they had traversed together the day before. The man went to his business; when he came home at night his wife was eager to inquire what more he had learned of their new study, what their friends, Brown, Jones and Robinson, thought of it, and, when supper was over, they went out together, full of such new study, to talk it over with Jones and his wife. And then they went home cheered, bright, radiant, happy. They had experienced a new birth. A fiery discussion had made a vast study a living glory to them. But, after our usual miserable method of studying great subjects—by Sunday School question books, and people, and teachers, and superintendent, and minister, all mildly saying, "yea, yea," in unison—the boy with a troublesome doubt as to the Trinity having been incontinently "jumbled up and prevented,"—and this is the way, too, in which we usually carry on our lyceums and temperance meetings, after this poor, stupid method—men and their wives rarely know a heavenly union.

If the first beatitude of the Master means anything, it means, "Blessed are the beggars for light." And, if we were not all slothy and cowards we should act upon it, and, when sending for a man like Mr. Phillips to lecture, we should not, like poltroons as we are, say, "Oh! Mr. Phillips don't talk to us your theories of Labor Reform; they might breed disagreement and discussion amongst us," please give us one of your entertaining lectures; we should say instead, Mr. Phillips, we are seeking "light," not mere entertainment, we are not babies; consider us men and teach us thus.

In the Jewish synagogue, after the preacher had spoken, his views were open to others who could throw "light" upon them. On such occasions the Master and his apostles seem, generally, to have thrown such "light" as did not call out a universal "yea, yea," by a mighty deal. They took a course that led men to understand that Jesus meant what he said, when he uttered these magnificently manly words, "I came to set a man at variance against," etc. And he knew that it would be well for the human race that this was done. And one of the blessings that would come, would be an intellectual culture that would make the sexual relations what we are all most painfully struggling for, relations of deepest, sweetest, richest love. And when we introduce in right-down earnest, the synagogue

service into our churches, and after a sound Orthodox or Liberal sermon, brother John Weiss, providentially with us, thrusts the sword of Rationalism into it, clear up to the hilt, and a Quaker, tarrying upon his journey at our hostelry, mauls it, as Quakers used to do, and man and wife, and the engaged couple, and the "shining-up" couple go away, forced to think together, we shall have more pairs brought intellectually into oneness, and we shall have fewer stupid marriages, and an abatement of such sayings as "Marriage was not intended for a delight, but a discipline," and "marriage is the prose of life," etc.

Happier marriage relations is part of the "kingdom of heaven," promised by Jesus to those who should be "beggars for light," instead of insisting on hearing nothing but what is "safe," the prevalent Orthodox, Liberal and Quaker method of to-day. And among the blessings conferred by the courageous JOURNAL, in which this article will appear, will yet be found more happy conjugal unions among its readers, because it will have fused together minds that were lying side by side with each other, like junks of pig iron, with no furnace of fiery thought to blend them together. The first beatitude alone would place Jesus far above all the ethnic teachers that Rationalism has yet unearthed.

JOHN B. WILLARD.

STILL RIVER, Worcester co., Mass.

[For The Journal.]

## SOME THOUGHTS ON RELIGIOUS SUBJECTS.

In this age of philosophical reasoning, every individual who possesses a thinking mind is active in considering the laws which govern human life and action, as well as those which regulate the coming and going of the seasons surrounded with all their beauty and apparent simplicity, and in contemplating the starry heavens by night, and the sunlit canopy by day. Such are ever searching for truth in its simplest form, in both organic and inorganic nature. That veil which was woven by designing priestcraft and superstition to make more misty the view between God and man, (save in the way they choose to direct,) is being rent asunder, and theologians will soon fail to bind men of thought, and men of reason, to their favorite dogmas.

In this period of light and wisdom, man is learning to work out his own salvation without the aid of a paid servant to direct his steps heavenward through the church. And why not, when it is said, "the way of salvation is so plain and easy, that the wayfaring man, though a fool, may not err therein?"

Take the almighty dollar from the place which it occupies in church organizations, and thousands of grand church edifices would crumble to dust and return to their original elements, while the many loud prayers, empty professions and church machinery in general with its useless formalities would roll back, and the dawn of a new era would break through the dust of the passing breeze, wherein man might become the master of his own destiny, and learn that "the proper study of mankind is man." When he has gained a thorough understanding of himself, his own nature, (if not perverted,) will lead him to recognize a higher power, even his Redeemer, who will inspire the soul within him with a new light, and point him to a bright futurity. Here we come down to the simplicity of religion. When Jesus was questioned by the lawyer who asked what he should do to be saved, he said, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. This do and thou shalt live." Again, it is asked, who is our neighbor? He is our

fellow man who may fall among thieves, or fall a victim to vice and misery, and need our aid, and if we extend a helping hand to such, we are doing acceptable service unto God.

We find it recorded in the book of books, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," signifying that if we lift a fellow being out of the mire, and set him upon his way rejoicing, we have done homage to our Creator. Again, Peter declares that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." How are we to work righteousness? Is it by adopting any particular creed and form of worship, and making loud professions on the Sabbath, and taking the advantage of our brother the rest of the week? No, but by doing all the good we can every day. A late journalist has said that "a load of wood, a few bushels of potatoes, or a sack of flour, given to some needy family, will lift you nearer to heaven than ninety-nine long-winded prayers." We would infer from the language made use of by many Friends, as well as by those of other denominations, that the man Jesus is our saviour, and indeed it is preached from our galleries that "Jesus Christ came into the world to save us from our sins." If he was ever a saviour to any people, it was only in so far as his mission, sufferings and death were instrumental in changing the hearts of men and bringing them into that state of obedience which was acceptable in the sight of God; and, in no other sense can it be said that through his sufferings, death and resurrection, he atoned for the sins of men. Even in this sense, he would not be a saviour to any but those who moved and acted under his personal influence, and thus were brought to recognize the God whom he himself adored.

By the immediate revelation of God to the spirit of man, he may become as great a valiant in the spiritual warfare now, as those in former ages were, and even greater, as there are greater facilities for development. These views are offered with all due respect for those sincere and misguided ones of every denomination who are looking for an outward religion; and if they sever one thread of the cobwebs extending across the pathway of the weary traveler, they will have done their mission.

J. C.  
UNIONVILLE, Pa.

## REMARKS ON THE PAYMENT OF PREACHERS.

Perhaps there is no one thing that Friends should hold to with more pertinacity than the doctrine of free preaching. It does look to me as though if we let this testimony fall, we may as well let all fall together. If a man is to be paid for preaching, I think that he will find it necessary to preach just what those who pay him may wish to hear or what they would dictate. Will he not conclude that they who pay him have a right to hear just such doctrine as they believe or wish others to believe. The Apostle says if any man speak let him speak as the oracles of God; now if a man is to be trammelled by his hearers, or ruled by them about what he shall say, it destroys, at least, in a measure, his seeking for the spirit's aid, because a path is marked out for him, when if left to the spirit's guidance, his audience might be edified. One great disadvantage in a man's preaching at a set time is that his hearers, instead of getting down to the true place of waiting, or instead of seeking aid from above in secret prayer, will naturally be looking up to him who is supposed to come prepared to teach them, or shall I say, to worship for them, to take the responsibility. I have had to doubt whether going to hear a man

preach a sermon prepared at home can be called worship. I am aware the world accepts it as genuine religion, especially if the hearer is one who sustains the church liberally. I must differ with Friend Willard about that saying of our great exemplar, when he queried with his disciples if they lacked anything when he sent them out to preach the gospel. How Friend Willard can construe that to mean a salary is very strange to me; it only proves to my mind that he who sent them forth could prepare the minds of the people to receive their testimony, giving them what was needful to the body. Is not the life more than meat, and the body than raiment, as much as to say he that gave life can he not sustain it? What is the testimony of Paul in this matter? How much salary did he get when he worked at tent making. He says he not only maintained himself, but helped maintain others. As to brother Willard's idea of the exposition of the Sermon on the Mount, he seems to think nothing short of a theologian can understand it. I feel thankful in believing they were spoken to the poor, the unlearned, and that the humble seeker after truth can see or feel the weight of the truth they contain, though he cannot read Greek or Hebrew.

As to what he says about the lecturer Phillips, I have no doubt but that he could move the passions. How often have we seen those who could and did affect an audience even to tears, but, as to the judgment, it remained the same as soon as the tears were dried. I have said nothing directly on the financial question, but allow me to say that if we pay our preachers from one to two thousand dollars, and have from five to ten to pay, it will be found to be a considerable item. I have noticed, in reading the Methodist organ, that they have to take a great deal of pains to educate their people up to the paying point. Now, in small societies, as they exist here, and in most country places, there are eight or ten to pay the bills. If they press the poor very close, they will leave before they will pay, and they are often really unable to pay. Just here springs up another evil; some of the poor, in aping the rich, often injure themselves. One reliable Methodist in this place told me that it cost him about seventy dollars annually to keep up the expenses, and that others had to do as much or more. I have spoken about the Methodists educating their members to give. They do it by showing up some that have given liberally, and saying in effect, go thou and do likewise.

WILLIAM S. BEDFORD.  
SPRINGBORO, Ohio, 24 mo., 1876.

#### REMINISCENCES—No. 85.

[Extracts from the Manuscript Biography and Diary of William Adams, from 1779 to 1858, continued.]

2d mo. 5th 1845, Fourth-day. Attended Cherry street meeting, where Samuel Allen and wife, from Haddonfield, were both engaged in the ministry to our edification. I have recently finished reading the old Testament, having been a little more than a year engaged in it, a portion being read each evening.

9th, 1st-day. At meeting, which was large and solemn. During the silence, which was long, I was led to consider the situation of the true ministers of the Lord, standing, or rather sitting, with their loins girt, waiting for the word of the Lord, having no might of their own, but being moved to speak only by the Holy Spirit. It appeared to me an awful situation, but a very enviable one, to those who are wholly given up to follow the Master, and the following words were strongly impressed on my mind: "If the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you." Elizabeth Peart soon arose and delivered a very solemn searching communication, followed by Rachel Longstreth, in a weighty discourse which brought a solemn covering over the meeting. Elizabeth rejoined and Elizabeth Walton uttered a few words at the close.

Afternoon. A solemn silent meeting.

Evening. A small meeting.

Dear Deborah F. Wharton, in her smooth, quiet way, spoke from "I am the vine, and my Father is the husbandman." She was followed by William Dorsey, Mary Moore and Samuel Hutton, when Mary Rowland came forth in her sweet gospel strains, with

a thrilling communication calculated to make an attentive ear tingle.

Elizabeth Allen closed the vocal labors.

12th, Fourth-day. At meeting, where I found it hard to keep from a wandering mind. Sarah Gregg bid us to "tarry at Jerusalem until endued with power from on high," and mentioned the leaven in the "three measures of meal" causing it to rise; the same must be with us.

15th, Seventh-day. We hear of the decease of Sarah Scull.

16th, First-day. I have been favored to attend meeting, where Henry W. Ridgway labored for the defense of the Gospel. He bore a faithful testimony against war, slavery and the use of spirituous liquors. He likewise eulogized the late lamented servant of the Lord, Elias Hicks, commending his holy life and conversation as an example to the generation following. In speaking of the death and sufferings of our Saviour, he said: "He could not believe it was necessary for our salvation, that he should be put to death by the hands of wicked men." That his death was not required in the way it took place, otherwise his more immediate followers would have been the most suitable persons to have crucified him. As a proof of the unrighteous act of the Jews, he quoted the words of the Apostle, "who, with wicked hands ye have slain," &c.

I believe the assembly was led into a train of reflection different, from hearing the above, than is usual on such occasions. Whatever others may have thought, I could subscribe to his doctrine, and hope we may all lay it to heart.

Afternoon. A silent meeting.

Evening. Elizabeth Peart broke silence with a solemn testimony against pride. Ebenezer James followed, confirming her testimony by his own experience, and last, not least, Amos Peaslee was vocally engaged in showing us the excellency of the Gospel and the glorious privileges of the children of God, and the necessity of following Christ in the regeneration. I thought the communication weighty and deserved our serious regard.

17th, Second-day. This evening I attended an anti-slavery meeting, which was addressed by Abby Kelley and a female named Hitchcock. They spoke with great fervency and eloquence. Part of their discourse seemed to me to accord with truth, and part I feared was exaggerated. But truth I think is spreading, and anti-slavery gaining ground in Philadelphia. This is consoling.

19th, Fourth-day. Monthly Meeting. In the meeting for worship nothing was said.

21st, Sixth-day. This evening I attended lectures on anti-slavery in the Chinese Museum. The speakers were Alvan Stuart, of Utica, New York, and William Nicholson, of Chester county, Pa., and another whose name I did not understand. There was nearly two thousand people assembled, and they behaved as well as could be expected for such a number. The principles of slavery and anti-slavery were discussed with great ability, and it appeared to me that all those not wilfully blind must be convinced of the sinfulness of slavery.

22d, Seventh-day. This evening I heard another discourse from Alvan Stuart in justification of the Constitution of the United States, as it now reads, clearly showing that it is not a pro-slavery document. I consider him a sound reasoner.

23d, First-day. Went to meeting this morning; a heavy, dark cloud gathered over us, which made it so dark in the meeting house we could scarcely discern one another at the furthest part of the house. In this state of things God uttered his voice from on high in awful thunder and lightning, attended with warm showers of rain. Oh, Lord, thy way is in the storm, and thy goodness in the thunder storm. Thou givest us an earnest of the coming spring, even now as yet in the winter. Blessed and adored be thy holy name for thy token unto us this day. "While the earth remains, seed time and harvest, summer and winter, day and night, shall not cease." No one presumed to break silence, for when God speaketh, let man be silent and adore.

Afternoon. Still raining, and we had a small meeting. I think I never saw as few women assembled in that house for worship. Joel Lair, a public Friend from Montgomery county, was with us, and was opened in gospel love.

Evening. Still raining, and a small meeting. Joel Lair, again laboring among us, preached twice, and closed the meeting with prayer.

26th, Fourth-day. Attended meeting, where the following Friends were exercised vocally, viz: William Dorsey, Elizabeth Peart, Elizabeth Allen, and a prayer from Elizabeth Walton.

28th, Sixth-day. In a few hours more the time called winter will have taken its flight, and then will my favorite season take its place. We have been favored with a mild winter; but I am prepared in mind to encounter the rigors of the Third month, as every day draws us nearer to that equable temperature so congenial to my feelings.

#### THE CHARACTERISTICS OF FRIENDS' MEETING HOUSES.

What are the characteristics of a Friends' meeting house? Comfort, quietness, simplicity. And nearly always we find them; but there are many yet destitute of some of the comforts they might have. Most of the houses of worship of other sects present a bare, forlorn aspect, perched generally close to the roadside, bare and bleak to the sun and wind. How different from the true æsthetic taste of Friends! How does memory carry me back to those houses of Friends, nestled near a piece of woods, showing a love of the beautiful and useful combined; and those noble trees that were of the primeval forest, when the country was settled. How they awaken thoughts of the bygone days, when the fathers walked or stood under their shade, and gave each other the kindly greeting that Friends so truly give. There is something venerable and so conservative in these old trees around the meeting house that no lofty spire and no adornment of architecture can give. But all are not such. Too many meeting houses stand out in bold relief, with no sheltering tree to beautify the lawn, and there are some without a shed to protect the horses. Who could not feel like appealing to a father for mercy, when the faithful horse stands shivering in the storm? Who can forget their obligations to the servants, and remember that we are stewards, accountable to him who judgeth right? But the trees, young men. Will not you plant trees around your house of worship, and confer a lasting benefit to yourselves, meeting and the country? You can repair now the neglect or inattention when you may enjoy their beauty and comfort of shade, and future generations bless the hands that planted the shade trees around your meeting house.

OLD WESTBURY, L. I.

I. H.

#### ["A PROBLEM FOR QUAKERS."]

We can easily believe the statements by J. B. Willard, under the above heading, relative to a neighbor, of his having been awakened to a higher intellectual and spiritual life through the public speaking of Wendell Phillips. There may be an inflamed heart to find his way to it. But after a soul is awakened, what would become of the Quakers was not true, that a holy and sustain, strengthen and aid in the fulfillment of every pure endeavor. It is possible he says, that thousands, perhaps tens of thousands, have been awakened in the way that millions have been roused by other and different methods.

We are not aware of anything in Friends' principles that would forbid their sustaining such a person, possessed of such wonderful powers, with pecuniary aid if need be, while battling with some giant wrong, as slavery, war or intemperance. But preaching the gospel seems different. For this and a divine qualification. For this a great minister and a learned man. Was he not also a "tent maker?" And did he not pursue his calling while engaged in visiting the churches? Did he not afterwards state that by this means he was prevented from being chargeable to others? Our writer seems to think the term, "Lacked ye any-

thing?" a very broad one. We doubt its being very broad, as applied to the outward. A Christian's wants are apt to be simple. Jesus himself lacked all earthly glories, though tempted in the mountain to exchange for them heavenly ones.

In the article under consideration, Penn and Barclay are adduced as examples of an educated ministry. But we believe they were never trained to minister by elocutionary rules. Was it their knowledge of Greek, does J. B. W. think, that opened the Scriptures to their understanding in the way in which they did understand them? We are not averse to culture. We like it in both speaker and hearer. But we think the practice of paying men for preaching is open to many objections. What freedom is there for a man who must please his congregation—or be deprived of a livelihood for himself and family;

"The Quaker Sunday service," we acknowledge, is often poor and weak, but it is still a place where those who are weary of this busy, bustling world can go for a quiet hour, and pray *in spirit*. To these the soft sighing of the wind outside among the branches, and the lay of the wild bird, are sweeter than strains hynning the note of praise. For the first are his works, and speak of him truly, while the latter may be only of the lips, and the performance of an artist. Besides his spirit doth in our spirits shine, as shines a sunbeam in a drop of dew. "His presence bright all space doth occupy." What then keeps him out but refusal on our part? Do away with this, and lo! the gates of the Celestial City are open to our view.

ELMIRA AVERILL.  
ILLINOIS.

#### [For The Journal] PENCILINGS—No. 25.

BY JOSEPH A. DUGDALE.

First month 27th, 1876. Before the dawn of the morning we are seated in the bay window. At nine p. m. we returned from the capital of our State, where we were sent by our Religious Society as delegates to the State Biennial Temperance Convention. Accompanied by our valued friend T. D. Tomlinson, we attended this body and all had good service in it. The Senate, on motion of the Hon. J. S. Woolson, had by unanimous vote granted its chamber to the State Peace Society for the evening of the 20th. The occasion was one to be remembered a life time. Riding in an omnibus, met the newly elected Governor S. H. Hallwood. By his side sat a one armed soldier. Ten minutes earnest conversation secured both their autographs to the constitution of the Iowa Peace Society. Precisely at 7 1/2 p. m. the meeting was organized. There was in attendance a goodly number of its friends. Letters sparkling with gems were read from Eihu Burritt, the philanthropist and linguist. A. H. Love, President of the Universal Peace Union, full of suggestive thoughts. Hon. N. C. Duham, on behalf of the Peace Society, grand ideas full of weight and power. Another from the Hon. G. W. McCray and President Burns, were too late to be read. President Magoun, of the Iowa college, was there with his classic face and words of power. F. Ward, the Vice Presidents and spoke admirably. A Committee on business composed of men and women. Among them Senator Jessup, an Orthodox Friend, and Laurie Tatum, (a descendant of the wife of the late Isaac T. Hopper,) one of the Superintendents of the Southern Indian Agency. During the evening more than a hundred names were appended to the constitution, among them fifty members of the Legislature. The Committee of Prairie Grove Quarterly Meeting visited the Legislature with a memorial on the subject of capital punishment, which was read in both houses and referred to committees. We have many fears on this subject. So many terrible murders and rapes having occurred within the last year.

First-day morning, amid a glare fire, we attempted a descent from the high and commanding bluff on which stands the home of our hospitable friends Joel and Lydia Davis. Once Friends, and ought to be now. It was unsafe to ride over a part of the road, and we had to put out our feet foremost, lie flat on our backs for several paces, and slide like living glaciers. People at a

cottage window looked and laughed! By the law of gravity we reached the level, and by the law of the spirit in thirty minutes were in the large Centenary M. E. chapel, where we were courteously received and the services surrendered to the order of Friends.

In the afternoon at the Evangelical Congregational church, a mass meeting for children. Hundreds were present and little hearts were lighted amid smiles and tears. Please come with me now back in the old year and let us have a few words about

#### PARLOR CONVERSATIONS.

For two years or more several persons in this city, of both sexes, have met at each other's houses an evening every alternate week for the purpose of interchange of sentiment and mutual improvement. This being a place of colleges and seminaries of learning, some of the professors take a deep interest in these social and intellectual entertainments. There are no sectarian influences to mar the delights of the banqueting.

The Presbyterian, the Methodist, the Unitarian and the Quaker mingle together like kindred drops. No forms or ceremonies are entertained. We select one of our number to lead in the conversation, who selects the subject and proceeds to present a topic elaborating it for twenty minutes or more, when the conversation extends and becomes general. The meeting has a president and secretary; one speaks at a time. The rules of politeness in this respect adhered to as strictly as in a council of Indians. The prominent topics have been education, travel, health, the relation of the natural to the supernatural. Occasionally topographical sketches of distinguished historians and authors. Some of our members have traveled extensively in the new and old worlds. The wonderful discoveries in Colorado and the Pacific coast, reveal subjects of interest not surpassed in the history of the pyramids. Cornelius Jansen, the prominent pioneer among the Russian Mennonites, has pitched his tent among us, and consented to make that peace-loving people, their origin and struggle for liberty of conscience, the theme for an evening, adding also some geographical history of the Black sea and the Russian government. Another who had participated to some extent in the forwarding business, on the underground Railroad in the time when it was unpopular to be engaged in such service, was invited to reveal at this late date, the mysterious workings in that intricate, and yet marvelously successful adventure, that found "right of way," through strange morasses, mountain passes, or populous cities, nearly always landing the sable passengers in the Queen's dominions.

From New Sharon we went to the county seat of Mahaska, where the new and handsome Penn college of the Orthodox Friends stands. My mind had been impressed to visit this institution. I communicated the subject to my sympathizing companion, and suggested that we should go and put up in the city and communicate with the Faculty. It felt to me to go direct to the place. We did so. Were met at the door by the President, who extended the hand of welcome. My dear wife was invited into the house, while he and I went to tie the horse. While at the hitching post the President said, "how long art thou going to remain?" I replied "not longer I think than till to-morrow." Then said he, "I want thee to address the students." "Is that so?" said I, really humbled with the evidences of the way being so made for the accomplishment of the concern which weighed upon me. Nine o'clock in the morning was the time agreed upon. When we went, accompanied by a member of their society thro' the falling rain, we again met, and the preliminaries settled. The President said, "I shall not limit thee as to time." When we were seated on the platform, and looked into the intelligent countenances of the students, we were gratified to see among them two obony faces. As was their custom, a portion of Scripture was read, a few moments spent in reverent silence, when I was impressed to commence by saying, "A young student sat in his studio, and with active brain was poring over the latin proverb of Hesiod 'In the beginning the chaos was made.' He went to his instructors and queried who made the chaos? The teacher answered 'none but philosophers know.' The student

paused, and said, then hereafter I want none but philosophers to teach me! What may be the state of affairs here, it is not for me to know. There is one safe teacher for every student. 'He is the way, the truth, and the life.'

Was the chaos confused matter floating in space, or particles having each their place ready to assume a higher position whenever divine energy was exerted, saying, "let there be light!"

The more we understand divine law, the more we shall perceive the beautiful harmony throughout the works of the Infinite God. As the subject opened, and the quickening power of the grace and love of God was felt to arise into dominion, there was a precious solemnity felt to pervade the auditory. The professors expressed their satisfaction with the humble services, and my own heart was renewedly made to rejoice in the goodness of him who bath promised, when he putteth forth, to go before. As we passed thro' the town we saw the Friends going to their mid-week meeting, but I felt no inclination to tarry longer, but hastened on our homeward way. I have a feeling that Friends in the ministry sometimes stay after their mission is out, and thus became impoverished. A day's ride through the mud brought us to a neat cottage on a prairie, just as the sun was going down. I asked the kindly looking hostess if she would shelter a couple of pilgrims; she answered rather singularly, "I do not feel as if I could refuse!" So we entered and rested in peace, and had reason to believe it was the right place, as she and her husband, (the latter came home in the night,) both joined in an invitation to call on them again. The next day at noon we came to Ioka, a little village, and found a kind friend, William Pickering, his wife and widowed mother.

We were induced to tarry with them all night and had a season of religious devotion which seemed to be a source of comfort to them. None but the isolated can apprehend the unengaged condition of those far remote from social and religious meetings. At noon the next day we called in front of a fine dwelling, and asked the smiling hostess for a bucket of water for our horse. She replied, "Oh yes! but it is dinner time, do come in and dine with us." I replied, "I thank thee, we are provided with lunch, and I see a beautiful cluster of trees half a mile ahead. So on we jogged, carrying half a pint of the sweet water with us. We had spread our blanket on green sward, partaken of our repast, my dear R. was writing in her note book, and myself elongated on the blanket, a valise for a pillow, when we espied a man coming toward us at a fast pace, wiping the perspiration from his uncovered head, hat in hand.

When he came near, I discovered he was an acquaintance, once a merchant in our town. I jocosely addressed him by saying, "hast run off from the sheriff?" He smiled and said, "No! no," I thought it was you! When I came to the house and heard a description of the carriage, the lady knitting, and then a word about the lady's husband, not necessary to record, and I said it is nobody else but uncle Joseph and aunt Ruth Dugdale from Mt. Pleasant. So I have come to invite you back to remain a night and see the nice wife I have there, and whose mother invited you to dine. We politely declined and went on our way. The incident was a pleasant one. The evening brought us to the comfortable home of Jackson Allen, at Marshall, not a member, though deeply interested in Friends. Both he and his wife desire a circular meeting to be held there. The next day brought us to Prairie Grove, in time for our Sixth month Quarterly Meeting, where we met for the first time, Elisha Durfee of Cincinnati, who by the way, is a logician of no ordinary character, and presented his views of practical Christianity in a lucid and impressive manner. Sarah Hunt of New Jersey, and her companions were also present. This dear mother in Israel was favored to minister to hungering souls with an unction that could be felt, and touched the tender chords in many hearts. The rain poured down in torrents. The earth was baptized with water, while we, who were in the sanctuary were baptized with the Holy Spirit. We were favored soon after the meeting to reach our pleasant home, and to greet and be in turn greeted by the dear in-

mates, after an absence of several weeks. Blessed be the name of the Lord, let us praise him in the sanctuary, and in the firmament of his power.

#### GREEN PLAIN READING CIRCLE.

Being interested in reading the contributions published by THE JOURNAL, we thought it might be of interest to other readers to hear again a report from the Green Plain Reading Circle, of which we remember to have seen but one notice. It was established on Christmas night one year ago, and has been steadily supported with interest, numbering from fifty to upwards of one hundred members. Our radius is about nine miles, and we meet every two weeks in the winter, (not so often in summer,) at the houses of those who constitute the Circle, they being mostly farmers.

The exercises are allotted to all, the older people, the youth, and the little children. We have indeed rejoiced in this social and intellectual mingling. When we have seen the deep interest manifested by all to fulfil their allotted duties, and the harmony and love that exists amongst us, we feel that our efforts have been crowned with a blessing.

Last Sixth-day evening was the first meeting in the second year of our little band. Met at Simeon Warner's.

The exercises were begun by Samuel Battin, president, reading a chapter in the Bible. The secretary, Edward Merritt, jr., then read the minutes, which were adopted.

The programme was as follows:

Select reading by Anna S. Branson, who read "Mary Garvin," by J. G. Whittier. Mary E. Warner recited "Gone with a handsome man," by Will Carleton. Mary E. Rockhill recited "The launching of the ship," by Longfellow.

The first edition of the "Green Plain Journal" was read by the editor, David Battin. It is made up of original and select contributions from the Circle. Recess of fifteen minutes, affording time for the assistant officers, (who form the committee,) to arrange the programme for the next evening, and the company to enjoy a few minutes of social mingling.

Annie Walker read "Death on the Prairie."

Susan Merritt recited "The love of gain and self."

Zilla Farr, recited "A mouse in liquor." E. Battin and L. Branson recited "A young man of Nantucket," and Edward Summers declaimed, "A stumpspeech."

Edward Merritt, "The family sewing machine."

Second edition of the Journal was then read by Emma Warner, (assistant editress.)

E. M. Warner read "Patience," by Eleanor C. Donnelly.

The Secretary announced the programme for the next evening. E. M. W.

N. B. The workers in this organization feel that it has been productive of good and believe that there are many neighborhoods where such a one might be useful by bringing to labor together for mutual benefit those, who though they have been good neighbors, have never been drawn together in that nearness of feeling which persons experience who work together in Christian unity for the furtherance of any good.

#### EPISTLE OF PAUL—No. 9.

##### FIRST EPISTLE OF PAUL TO TIMOTHY.

Hitherto, Paul's epistles were directed to churches, and now follow some to particular persons, two to Timothy, one to Titus, and another to Philomen, all three ministers. Timothy and Titus were evangelists, an inferior order to the apostles, as appears by the epistle to the Ephesians, 4th chap., 11th verse, "some prophets, some apostles, some evangelists." Their commission and work was much the same as that of the apostles, to plant churches, and water the churches that were planted, and accordingly they were itinerants, or traveling preachers, as we find Timothy was.

Timothy to whom this epistle is addressed, was a native of Lystra, in Asia Minor. His father was a Gentile, but his mother, Emma, and his grandmother, Lois, were Jewesses, by whom he was brought up in the knowledge of God, and early instructed in the knowl-

edge of the Scriptures, (Acts xvi: 1, and 2d Tim. iii: 15.) It is probable he was converted to the Christian faith by the preaching of Paul, during the first visit made by Paul and Barnabas to Lystra, Acts xiv, and therefore he calls him his son in the faith, and when the apostle came from Antioch, in Syria, to Lystra, the second time, he found him a member of the church, and so highly respected, and warmly recommended by the church in that place, that he chose him to be the companion of his travels, though at that time he was probably not more than twenty years of age.

Being prepared to be the apostle's fellow laborer in the Gospel, he accompanied him and Silas in their various journeys, assisting him in preaching the Gospel, and in carrying instructions to the churches.

It is evident this epistle was written by the apostle when on a journey from Ephesus to Macedonia, having left Timothy at Ephesus in care of the church, although it is concluded this journey is not mentioned in the Acts of the Apostles, but is supposed to have been after the apostle was released from his first imprisonment at Rome about the latter part of A. D. 64, or beginning of 65; a few months before his second epistle, and not long before his death, when Timothy was about 30 years of age.

The apostle having saluted Timothy, reminds him of the purpose for which he was left at Ephesus, charges him to maintain the faith, and a good conscience, gives directions concerning the performance of public worship in the Ephesian church, delivers instructions respecting the qualifications of the persons whom Timothy was to ordain as bishops and deacons of that church, foretells a great apostasy and corruption of Christianity in after times, advises him concerning his health, shows the mischief arising from the love of money, teaches him to charge the rich to avoid pride and confidence in wealth and to abound in liberty, as seeking a treasure in heaven, &c.

An ecclesiastical tradition states that Timothy suffered martyrdom at Ephesus, being slain with stones and clubs, A. D. 97, while preaching against idolatry in the vicinity of the temple of Diana, and his supposed relics were transported to Constantinople with great pomp, A. D. 356, in the reign of Constantine. C. A.

PHILADELPHIA, 1st mo. 31st, 1876.

#### [For The Journal.] REMARKS.

What a soul-reviving thought it is that after we are too old to earn our own living, or the living of others, and can do nothing for our country, and have lost the love for travel, or the necessary energy to leave home, we may remember that the main work of life is still left us, the formation of a heavenly soul within us. We can cherish a sacred and holy temper; we can vindicate the supremacy of mind over body; we can realize the angel growing into its immortal aspects. This is the highest achievement we can propose to ourselves, or that grace from above can give us, if we had a free choice of all possible conditions of human life. The example thus presented to our children and our successors, may afford a light, a moral light to ages yet unborn; for others seeing our good works or good example may have cause to thank God and take courage. I believe the good fruit is never entirely lost, but will spring up for some if it be sown on good ground, and bring forth seed, some thirty, some sixty, and some even an hundred fold. This is an every day work, and how cheering the prospect that while we are sowing we are reaping, bringing our sheaves with us, and spreading the knowledge of the redeemer's kingdom which consists in righteousness, joy and peace. There is I think, great encouragement for the old pilgrim, for altho' his outward vision may call for artificial aids, and his memory be impaired, yet he cannot forget the heart-cheering promise from him who spoke as never man, spake: "Behold I am with you always, even to the end of the world." Walking in this light he has always the company of a good conscience, which he knows, like a faithful friend, will through the gloomy vale attend and whisper peace.

WILLIAM S. BEDFORD.  
SPRINGBORO, OHIO.

**THE JOURNAL.**

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**RECEIPTS.**

Many subscribers, in remitting money, request receipts. The receipts for subscriptions should always be sought on the printed slip attached to each paper, bearing the subscriber's name and a certain number. If the number is 156, it shows that the subscriber has paid to the end of the third volume, there being fifty-two weekly numbers in each year. If the number be 208, it shows that he has paid to the end of the fourth volume—and so on.

Again, if the number be 220, it shows that he has paid to the end of the fourth volume, and for twelve copies beyond; or, if it fall below 208, that he has not paid to the end of the fourth volume.

Subscribers who find that they are not properly numbered upon the printed slip, will please let us know at what date their subscription began, and how much they have paid.

**NOTICE.**

Edward Stabler, jr., No. 3 South street, Baltimore, has for sale copies of the pamphlet sermons of S. P. Gardner.

**FRIENDS' CHARITY FUEL ASSOCIATION**

meets on Seventh-day evening, 19th inst., at 8 o'clock.

ALFRED MOORE, Clerk.

**PERSONAL.**

The Friend who wrote an article enclosing a "Lay sermon by Graybeard," will please send his name and address to the editors of THE JOURNAL, as they wish to communicate with him.

**NOTICE.**

Friends who do not wish to file THE JOURNAL, or to preserve their copies, will please send us copies of 155, 156 and 158. To all those who do this, we will give credit on our books for all copies sent to us. We are short of them and very anxious to have them.

**CHICAGO CENTRAL MEETING**

Of Friends is held every First-day at 11 a. m., in room 20, Methodist Church block, corner Washington and Clark streets. No mid-week meeting.

**CIRCULAR MEETING.**

Persons from the city and along the line of the North Pennsylvania Railroad, desiring to attend the Circular Meeting at Whitmarsh, on First-day next, 20th inst., at 3 p. m., should take the 2 p. m. train from Berks and American streets, for Fort Washington Station, near the meeting-house, returning at 6:25 p. m.

**OUR TERMS.**

We have concluded to offer THE JOURNAL for the ensuing year, to clubs of five, at \$2.25 per year, per copy, with a copy gratis for six months to the getter up of the club; to clubs of ten, at \$2.00 per copy, per year, with a copy gratis for the year to the getter up of the club. The person who gets up the club will also collect and remit the money. This is intended to apply only to new subscribers, as we cannot reduce the price of THE JOURNAL, although those who will not continue at full rates can unite with a club. To single subscribers it will be sent for \$2.50 per year, cash in advance, our published terms.

We have concluded to send many of our friends specimen copies of the first few numbers of this volume in order that they may distribute these among Friends who do not take the paper and thus assist in the getting up of clubs. We trust that Friends will see that these are distributed and in every other way that they are able, help to lengthen our subscription list.

**LETTER FROM BALTIMORE.**

I was somewhat surprised on approaching this city to hear its population set down at about 350,000. I think I should have said a much less figure, had I been asked to estimate it.

There are three Friends' meetings here. One, the "Old Town" meeting house, as it is called, situated at the corner of East Fayette and Aisquith street, is an old building in an enclosure that was formerly the old Friends' burying ground. The meeting at this place is now small. They have two ministers, Joseph P. Baynes and Elizabeth M. Matthews.

Lombard street Meeting, with which most of your readers are familiar, is numerously attended. The "separation" took place in this house. The Eastern (Aisquith St.) and Western (Lombard St.) District Preparative Meetings constitute Baltimore Monthly Meeting.

The Friends of the other branch of Society have a small but very neat and attractive meeting house and school building, on the corner of Monument and Eutaw streets. Their meeting is not large, but there is a great deal of activity shown just now, under the lead of Stanley Pumphrey, an English Friend. They have daily prayer meetings, twice a day, and also evening services.

The Baltimore First-day School is at Lombard street. It contains about one hundred and twenty scholars, of whom not more than one third are members of Society. The school is under the charge of Lydia C. Stabler, as Superintendent.

A Bible class meets at the houses of the different members on Second-day evening. The average attendance is about thirty. The order of proceedings is to take the Scriptures in course, one chapter being read each evening, each member reading a verse. They are now reading the book of Matthew.

The reading is followed by discussions, which bring out a variety of opinions. I am told that these conversations are considered advantageous in instructing

young persons in Friends' testimonies, yet there are also at times theological debates, which are not considered by all to be entirely profitable.

A large and very sociable sewing circle also meets in rotation at Friends' houses, on Sixth-day evenings, assembling about six o'clock, after an early tea. This society has been in operation twenty-five or thirty years. The clothing made is given to the poor; a standing committee having the charge of visiting the poor and needy.

On Seventh-day afternoon, a Mission School is held at Lombard street which is numerously attended; at one time it is said, the school numbered two hundred and fifty girls, gathered from the alleys and byways of the city. They are here instructed in plain sewing and other domestic duties, such as are most neglected in their own homes.

When garments are made, they are given to the most needy scholars, or sold to others at the cost of the materials.

On Fourth-day evening, the Friends' Library and Literary Association held its meetings in the handsome and pleasant lecture room in the rear of the Meeting house. The meetings are omitted during the summer and early fall months.

Reports of their proceedings have appeared from time to time in THE JOURNAL. The meetings are conducted much on the plan of "Friends' Social Lyceum, of Philadelphia. I am told a good deal of literary merit is shown by the members, a number of whom are contributors to THE JOURNAL. A flourishing and well selected library (established in 1842) is in this room, and under the care of the association. It numbers nearly 3,000 volumes. This room is also used as the dining hall during the Yearly Meeting, which is held at this time.

The extensive three-story building in the rear is occupied by "Friends' Elementary and High School," Eli M. Lamb, Principal. It is one of the most flourishing and best conducted schools in the Society, and numbers about seventy scholars. It is under the care of a joint standing committee of twelve men and women Friends of the Monthly Meeting. About fifty of the scholars are children of Friends. A school fund is applied to discounting the bills of the children of members, amounting to about 40 per cent. The children of "half" members are allowed half this rate of discount.

Baltimore cannot be called a Quaker city, for the Catholicism introduced by its founder, Lord Baltimore, is still a very powerful element, sustained by a large foreign population of Germans and Irish, which acts, it is said, as a unit in carrying the elections for the democratic ticket. The strongest religion, however, is believed to be the Methodist; the Baptist and Episcopal being, (after the Catholics,) the next numerous.

**FRIENDS' SOCIAL LYCEUM.**

The meeting at Girard Avenue on the 9th inst. was large, and after Thomas W. Stapler, President, took the chair, and the minutes were read, the exercises followed. Aquilla Linville read Mark Twain's account of "John Smiley."

Anna M. S. Kennedy read "Prayer and Potatoes." Samuel B. Carr read an original essay, entitled, "Work," which was highly commended and ordered for publication in THE JOURNAL.

Arthur Moore read "Church Discipline." "The Scraps" were then read by Rachel J. Eisenbrey, and were quite numerous, embracing a variety of subjects that entertained the audience. They were well read. Recess was enjoyed as usual, and the social element was certainly a success.

Samuel B. Carr was added to the Executive Committee in place of Thomas W. Stapler, lately elected President. The Executive Committee announced the programme for next meeting.

Some time was consumed in discussing several resolutions offered for suggested improvements.

Lincoln K. Passmore recited "No sect in Heaven." C. M. Taylor alluded to the Lyceum being the owners of a valuable stereopticon, and suggested it be cared for by a committee appointed for the purpose, and

offered a resolution to that effect. After some discussion and explanation, it was adopted, and the President appointed Dr. James B. Walker, Charles Adams and Rachel J. Eisenbrey, as the committee to have charge of the stereopticon.

The roll was called and sentiments given, when the meeting adjourned.

The meeting on Fourth-day, 23d inst., will be at Girard Avenue again. C. A.

2d mo. 14th, 1876.

**PHILADELPHIA FIRST-DAY SCHOOL UNION.**

The Union met according to appointment on Sixth-day evening, the 11th inst., at the meeting house in West Philadelphia, and notwithstanding the inclemency of the evening and the absence of some usually present, there was a fair attendance.

Samuel Swain, from Bristol, was present and took an active part in the exercises.

The minutes of last meeting were read, referring especially to the "Essay on Government," produced by Benjamin Hollowell, jr., at that meeting, and directed to be offered for publication to THE JOURNAL and *The Intelligencer*, with a report from the clerk that he had attended to his duty and prepared a copy for each paper—that it had appeared in THE JOURNAL, but *The Intelligencer* had returned it with information they declined to publish it. This produced considerable remark, and the advantages of an independent and free column journal were commented on.

The business committee reported several suggestions; the most important was, that each organization belonging to the Union should appoint a committee of two members to make arrangements for the Children's Annual Meeting on the First-day of the Yearly Meeting, said committee to meet at Green street in the evening of the next Union at 7 o'clock.

Reports from the different schools were then called for, after which Pattie McVaine read an essay prepared by her, entitled "Should the teaching in First-day Schools be confined to religious subjects?"

Unity and gratification were expressed at the plain and practical manner in which it was treated, being short and to the point. A desire to have it in print was expressed and the clerk was directed to furnish THE JOURNAL with a copy, also to try *The Intelligencer* again.

Considerable interest was manifested at this meeting, and it adjourned to meet at Green street meeting house on Sixth-day evening, Third month 10th. C. A.

PHILA. 2mo. 15th.

**THE PUBLISHING OF NAMES.**

To the Editor of The Journal.

RESPECTED FRIEND.—As the columns of THE JOURNAL are open for the free expression of opinion, I offer mine. While thy paper is valued for information concerning meetings far and near, the proceedings of which we read with much interest, yet it is a source of regret to many that names of Friends engaged in the ministry in meetings of which they are members, should be thus publicly announced. Often has the query arisen: "What can be the advantage?"

There seems to be a growing desire to hear words from the "servant, and not from the Master," so there may be danger of his seeking to exalt his own name. The prevalence of self, even in good and gifted people, is an impediment to the growth of truth. A man's personal religious life is not as the world sees and understands. There must be a secret, hidden life to nourish the visible growth wrought by the Divine Spirit, which needs no praise from man, yet works on in silence and generates life that will bring forth fruit to the glory of God.

Why care we who the instruments may be if the word is accompanied with the living power? What matter by whom the Lord's messages are sent, if they are faithful in performing what he has bid them, or by whom the "trumpet is blown," if the sound thereof but calls to our "solemn feasts."

SALTM. N. J., 2d mo. 7th, 1876.

## YONGE STREET READING ASSOCIATION.

Daniel Phillips, President in the chair, called to order about 7:30 o'clock.

The secretary, G. H. Phillips, read the minutes of previous meeting.

The exercises of the evening were as follows:

Mattie Phillips read a piece selected from the "Faithful Governess."

A very nice piece by Herbert Irwin. Title, "Put yourself in his place."

"Stones in the way," by Rebecca J. Armitage.

Hugh McKimon read a beautiful selection, entitled, "Christianity."

Sarah Phillips read, "Why should not women use tobacco and stimulants, as well as men." Hard upon the advocate of liquors and the weed.

"Spectacles or helps to read," by J. W. Armitage.

"Leona," by James Armitage.

Several were appointed to provide the entertainment for next week.

The roll was called for the expression of sentiment and was liberally responded to.

Adjourned to meet upon the 17th of 2d month.

O. S. P.

2d mo. 10th, 1876.

## WORK.

An Essay read before Friends' Social Lyceum at Girard avenue meeting-house, Philadelphia, 2d mo. 9th, 1876, by Samuel B. Cary.

The night has come and millions are resting from the toils of the day. This is right, and as it should be; but of those now resting, how many there are who dread the work of to-morrow, and what a wail of lamentation goes up all over the land, that men are so made that they must work for their daily bread. And why is this? Because, as it is said, labor is God's curse for man's transgression, and as he must always rest under this evidence of God's displeasure, he cannot fail to lament his sad condition. But is there not here some terrible misunderstanding? Would God curse his creatures? Would that Being who created all things and pronounced them "good," curse the most perfect part of his creation? Did he bring man into existence that he might be doomed to lead a life of misery? Impossible.

Work is a blessing, not a curse. This is no poet's fancy or theorist's dream, but a demonstrable fact; and he who can best prove it, does most towards the world's happiness. Work is simply effort directed to some end, and it varies in accordance with the motive for the effort and the nature of the end. God is the great and never ceasing worker. He puts forth the highest efforts towards the noblest ends. This world and all that pertains to it is but the work of his mighty hand, and every element and created thing, animate or inanimate, upon the face of the earth, is putting forth effort towards the accomplishment of some end in accordance with the law imposed upon it at the time of its creation. There is not an idle atom in the universe, there never was one destroyed, there never was one at rest, and as soon as one is freed from its duties by the decomposition of the body of which it formed a part, it flies away to seek a new field of labor in the construction of new compounds. To this law imposed upon all created things, man is no exception. However much he may bewail the fate that dooms him to a life of labor, and however much he may long for rest, it is an impossibility for him to do absolutely nothing. Absolute idleness, means actual death. Such being man's nature, it follows that idleness is a source of unhappiness, and our most dissatisfied, fretful and wretched people are those who have no useful employment, no definite end in life. The poor man who labors honestly for the bare necessities of life, is rich in happiness compared with him who rusts out for want of use. And besides, while man has comparative youth and health, the energy that God has placed within him will not let him be entirely idle, even if he would; and if that energy be not directed to some proper end, it will seek an improper one, and so idleness becomes the mother of vice, "the nurse of sin," and Satan finds some mischief still

"for idle hands to do." Work, noble, earnest work, must be a blessing. It is the opposite of idleness, and that, without doubt, is a curse. By nature's laws, immortal and just,

"Enjoyment stops where indolence begins; And purposeless, to-morrow, borrowing sloth, Itself heaps on its shoulders loads of woe, Too heavy to be borne."

Every man or woman who thinks, must know that it is a disgrace to be idle when everything around them is doing its appointed duty, and there are so many fields of labor open. He who can calmly fold his arms and take no part either with hand or brain in the activities of this busy world, sinks to a mere cipher. And when the time shall come for him to be rubbed from the state of existence to make room for a figure that has value in itself, what can give greater misery than the thought that his has been a wasted life, that he is the most unworthy of all God's created things, that he did nothing either for himself or others, and that his whole history can be told in the words, "He lived and died."

"What is a man, If his chief good and market of his time Be but to sleep and feed? A beast, no more. Sure he that made us with such large discourse, Looking before and after, gave us not That capability and God-like reason To rust in us unused."

That there is no employment which is always pleasant, is no argument against work itself. Thousands and thousands are sick at heart, and discouraged, and pronounce work a curse to them because it fails to supply their physical wants, and because they see stretching away in the future only the same hard path for them and theirs, with only sickness, and poverty, and death at its end. But even to such as these, work is a blessing, and in the satisfaction of having done their best, and in the belief that there is a fitting reward for them in the hereafter, there is a happiness that the idle can never know. In these extreme cases, however, it is not work itself that brings the misery, it is not work that is the curse. It is the result of a great fault with the laborers, or the employers, or somewhere, and social scientists are seeking it to-day, and blessed indeed will he be who shall be able to lift this burden from the poor and to show them that work is not responsible for their sufferings.

In other cases where people are dissatisfied with work, it is either because their motives are not good, or because work is not properly understood. No man is ever dissatisfied with his work when his motive is so high that he can forget himself. The minister who fully believes that he is about his Master's work, the teacher who labors to make wise, useful and good members of society, the merchant who does not sacrifice his manhood to his money, the laborer who works for the comfort and welfare of the loved wife and little ones at home, none of these are dissatisfied with work, and either directly or indirectly, it is the source of almost all their highest happiness. There are others who so totally misunderstand labor and man, that they deem work a disgrace, and are unhappy in consequence thereof. There could not be a greater mistake or one productive of worse result. All proper work, and all true workers are noble, and he is most worthy of honor who from the purest motives puts forth the best efforts towards the highest ends. "He who seeks a field of labor can find one anywhere," and after he has found the highest field in which he is fitted to labor, he is deserving of all honor, if he does the best he can, whether that labor be to sweep a street, or to invent the printing press, to till the soil, or to think the thoughts that shall gladden the hearts of millions yet to be. But while all true workers are equally worthy of honor, he does not well who occupies a low plane when fitted to fill a higher. There is constantly coming to us the call, "come up higher," and as we go up, the field of usefulness becomes wider, and the rewards richer and more abundant. Then do we feel the satisfaction arising from the performance of worthy actions, and above all the unspeakable joy of a life well spent, the rapture of the thought that God approves our labor, that we are day by day drawing nearer to him, and that we are among his laborers helping to carry out his plans.

## ESSAY,

Read at the First-day School Union, in West Philadelphia, 2d mo. 11th, 1876, on "Should the teaching in our First-day Schools be confined to religious subjects?"

If it is understood, by confining the teaching in our First-day Schools to religion, that we are restricted to the Bible, the text books given, and certain other books which are held in high esteem, it would be wise to abolish the whole system at once. But, if it means to teach the children to be good, gentle, loving and obedient, too much cannot be done to encourage the continuance of religious instruction.

If it was known that the latter system is adopted, that it is not the wish of any persons connected with the First-day Schools to interfere with the home interpretation of the Scriptures, or of the simple truths taught there, many parents would send their little ones who now hesitate to do so.

It is a serious disadvantage to our schools that it is not more generally understood that we do not desire to say what must be believed; we do not desire to teach the children to depend on others for strength. We merely want to lead them to think, to encourage them to walk in the paths of uprightness, justice and morality. If we can accomplish these things, the time will come when they will judge rightly what to believe. No person ought to condemn positively another. "Judge not that ye be not judged."

If, by confining ourselves to religious teaching, we are endeavoring to make the child appreciate the motto, "know thyself," then proceed, and may the still, small voice lead each one aright, and may we each reach the goal, this crowning of a successful life. "Know thyself."

Our object should be to show the beauty and necessity of practical religion. The teachers must be left in a great measure to their own discretion how they can accomplish this end—so much depends upon the spirit of the class. It must be made to feel an interest, and to love its teacher. He should aim to make the children gentle and cheerful; to make them feel their own importance in promoting peace and harmony; to encourage them to speak of their own experience; to make them think. Endeavor to make them reverence the quiet hour spent in meeting; to love and long for the social religious gatherings in their schools. In after life the remembrance of these hours may be just the link wanted to recall a reckless, almost wasted life back to usefulness.

After all, are we not continually confirming our teaching in religion, for the true religion is brought into every action, word and thought. Under all circumstances we want a sense, a feeling of religion, to pervade our being. If we have not this influence around us we will fail in our desire to make the children have that love for us, without which nothing can be done, and with which we can mould them as we will.

The question seems fully answered in the oft-repeated admonition of our dear friend, Wm. Dorsey, to those having charge of the First-day schools:

"Teach the dear children the love of God, and endeavor to lead them in the paths of simple obedience." PATTIE McILVAIN.

## FRIENDLY ITEMS.

In last week's issue, either through the printer's mistake or my own, an error appears in reference to Swarthmore endowment. It should have read: Legacy of Samuel J. Underhill, \$5,000; donated by Isaiah V. Williamson \$40,000.

Philadelphia Quarterly Meeting was held on the 8th inst. It was well attended, but, considering its large membership, was small compared with some of the country Quarters.

In the meeting for worship, John J. White, Rhoda O. Lamb of Mount Holly, William Barton, of Moorestown, and others spoke. In the business meeting, the three queries were read with their answers, and appropriate remarks made thereon. It was remarked that it was very satisfactory to know that love and unity so generally prevailed, although we had the "radical" and the "conservative," so called, yet there was unity in dissimilarity; there was a diversity of gifts, yet the one spirit.

The memorial concerning our deceased

Friend William Dorsey, prepared by Philadelphia Monthly Meeting, was read, and brought a solemn covering over the meeting, and remarks were made in reference to our departed friend. After slight amendment, it was approved and forwarded to the Representative Committee.

It may not be out of place to say here that as may have been noticed in the diary of William Adams, commencing in 1841, mention is made of William's having spoken in meeting that year, but a friend now living who commenced a diary with the year 1840, furnishes me with the following item from it, under date 7th mo. 8th, 1840.

"Weather continues dull and rainy. Our meeting to-day was small but comfortable, in which Wm. Dorsey appeared in a few words, being, I believe, the first time; may he be favored to witness preservation, is my earnest desire."

The report from the Circular Meeting Committee was read, and also a minute from Rowland Monthly Meeting. These meetings have in general given satisfaction; been, it is believed, of some service. The committee was continued. A proposition from Green street for an amendment to the discipline, giving Monthly Meetings liberty to strike from their membership those who may remove to a distance and manifest no interest in society, but this action not to prejudice their being restored in the future, if, after proper attention, it should be deemed advisable. After some consideration of the merits of the subject, it was referred to a joint committee, to report at a future meeting. A joint committee was also named to bring forward the names of Friends to serve on the Representative Committee.

The Quarterly Meeting held till about two o'clock, and was a favored opportunity. Amongst those who spoke to business in the Men's Meeting were George Truman, Jno. J. White, Wm. Borton, Wm. P. Sharpless, Thomas H. Speakman, Samuel S. Ash, Oliver Evans, Samuel J. Levick, Samuel Jeanes, Samuel C. Henszey, John Saunders, Allen Flitcraft, Wm. Griscom and others.

The meeting at Girard avenue in the evening is reported as being a very favored one, and held in rather long. Rhoda O. Lamb, Jno. J. White, Samuel J. Levick and others ministered. On First-day, 13th inst., at Race street, at the morning meeting, George Truman, Rachel C. Rogers, Anne S. Clothier and Samuel S. Ash spoke with acceptance. In the evening, Gideon Pearce and Wm. P. Sharpless had a little to offer; both were good meetings. At Green street, in the morning, Susan Y. Foulke, of Gwynedd, and Cyrus Betts, spoke briefly.

Although it is not strictly a Friends' institution, yet considering the interest Friends of both branches take in it, it may be proper to say, that at the annual meeting of the "Home for Aged and Infirm colored persons," held last month, the Treasurer's report showed having received from legacies \$9,513.25, besides a net income of \$1,181.27 from executors and trustees of the late S. Smith. Contributions received during the year \$6,669.44; interest from investments, admission fees and other sources, make total receipts \$20,605.51. During the year \$9,825.41 was invested, and for the support of the institution, including repairs, medical attendance, collateral tax, widow's dower and other expenses, \$9,921.40. Sixty-one women and eleven men constituted the number of inmates on the 1st of the year, who with the employees make the family to consist of over eighty persons, but there is room for a larger number if the funds warranted it. The following were chosen officers for the present year: President, Dillwyn Parrish; Vice President, Wm. Still; Treasurer, Israel H. Johnson; Secretary, George W. Hancock; Managers—Samuel R. Shipley, Jos. M. Truman, jr., Henry Gordon, Henry M. Laing, Wm. Scott, Jabez P. Campbell, George W. Goines, Charles W. Peirce, John W. Price, Wm. C. Smyth, Matthias Shoemaker, Sarah Parrish, Ann Jess, Elizabeth M. Cooper, Sarah Ann Sleeper, Mary A. Campbell, Sarah Lewis, Sarah Gordon, Rebecca P. Henszey, Salome W. Rockhill, Sarah Pennock, Emily B. Smyth, Lavinia S. Harvey, Margaret Jones. Co-operative Committee—Harriet Smith, Anna T. Laing, Sarah K. Gillingham, Guy M. Burton, Catharine M. Phillips, Hannah S. Marot. Auditors—Alfred H. Love, Joseph Bacon.

### MIAMI M. M. OF FRIENDS HELD AT WAYNESVILLE, OHIO.

This is the pioneer meeting of Indiana Yearly Meeting, and with the exception of Concord, Belmont co., is the oldest Monthly Meeting now in existence west of the Alleghany mountains.

Soon after the Revolutionary war, quite a number of Friends, tempted by the accounts of the fertility of Western soil, removed from different parts and settled in Western Pennsylvania along the Monongahela river, and were associated as to society in Redstone Quarterly Meeting; but about the years 1798-99, members settled west of the Ohio River, about Short Creek and Concord, in Belmont Co., Ohio. These were attached to Westland Monthly Meeting, then held some twelve miles from Brownsville, Pa., in a north westerly direction, but which for many years has been discontinued. Concord Preparative Meeting was established in 1801, and Short Creek Preparative in the latter part of the same year, and in 1802 were united in Concord Monthly Meeting, which reported to Redstone Quarterly.

1799, on the 20th of 11th month, three families of Friends, Robert Kelly, Abijah O'Neal and James Mills, arrived from Bush River, South Carolina, and settled near the present site of Waynesville.

Descendants of these Friends yet reside in the vicinity. On the 25th of the following Fourth month, David Faulkner and David Painter, and later in the year George Haworth, Rowland Richards and David Holloway, from Hopewell, in Virginia, settled in the neighborhood. Of these Friends but few reminiscences now remain. Rowland Richards was the father of a large family of daughters, and his manner was of the older type of the so called gentleman, who expected to be approached deferentially. Either at that or a future time he was an acknowledged minister, and did not live very many years after his arrival, probably about twelve. He was strongly opposed to innovations on the practices of old Virginia, and retained the broad accent of the old English. A stranger having business with him met him near his residence, (which was on the lot now occupied by S. S. Haines,) and inquired if Rowland Richards lived there, pronouncing the name as if written Ro-land. "No," said the old man, "but Rowland Richards does. A young couple had apprised the Monthly Meeting of intending marriage. I think there was some connection between the families, but the consanguinity was so distant that Friends generally allowed them to proceed. Rowlands however, disapproved of it. At that time marriages were solemnized at the usual week day meeting, next following the monthly, which granted permission for the marriage, and the people of the neighborhood, incited by the occasion, would often attend. This was the case in the instance I am endeavoring to relate. Rowland occupied the head seat, and his countenance indicated his disapprobation. The meeting was continued to an unusual length, and many became restless. At length he arose and stated that as the Monthly Meeting had given its consent, if the young couple were determined to be married, he thought they might proceed, but he did not approve of it, and then walked out and went home. His daughters married and left numerous descendants, some of whom were valuable in society.

David Holloway was his son-in-law, having married his second daughter Hannah, who was an excellent Friend. David had much of a consequential air about him, and in the earlier part of his time was tenacious of plainness, bringing his children to meeting, etc., and would close his store on meeting days. It is related of him that when suspenders were first brought about, his sons, then in their teens, procured some, which their father no sooner discovered, than he took them away and burned. Subsequently, the youngsters procured flax tow and twisted it into a substitute. On this becoming known to David he destroyed them and reprimanded his children. This produced a dislike to the society and when they reached majority they left Friends and married from among them. No doubt David was perfectly sincere in his views, as he never adopted the condemned suspenders in his own wardrobe. About the year 1815 he moved to Cincinnati

and the general depression of commercial affairs in 1819-20 added to some unfortunate endorsements resulted in the loss of most of the acquisitions of years of active labor. In 1822 he removed to a farm in Indiana, about four miles east of Richmond, where he remained a few years; and, after several other changes, closed his life from a cancer. His very superior wife survived him several years. But, to return to the narrative of the meeting. In 1801, on the 26th of 4th month, twelve families of Friends, consisting of 24 parents and 57 children were represented in a meeting held at the house of Rowland Richards, and this was the origin of Miami particular meeting, and in the following 12th month forwarded a request for a meeting to Westland meeting, and four men friends were appointed to "sit with them, inspect into their situation, and judge of the propriety of granting their requests, and report when called on by the meeting." In the 9th month, 1802, having the consent of Redstone Quarterly Meeting, the meeting was granted, and taking its name from the little river which flows about half a mile east of Waynesville, was named Miami, the town being laid out in 1803, by an Englishman of the name of Heighway, or, as pronounced, Highway; and named after General Wayne, some of whose troops, in his expedition against the Indians, are reported to have encamped near by.

The monthly Meeting was requested and granted in 1803, and was opened on the second Fifth-day in the 10th mo. (13th). Short Creek Monthly Meeting was opened on the next Seventh-day, the 15th. When Miami Monthly Meeting was established, its eastern limit was the Hocking river, and the Ohio the southern; but westerly and northerly no limit was stated. From Miami a number of other meetings sprang up. In some places whole neighborhoods removed from the Southern States, and in one instance a whole Monthly Meeting closed its minutes, and forwarded them to its Quarterly, and migrated to the land where slavery was prohibited. The early pioneers, who were then heads of families, have long since gone the way of mankind, and but few of their immediate descendants now remain. But the families are represented by not a few of our Friends. The Kellys, the Furnases, Evanses, Haineses, are familiar names. A brief mention of some of the more prominent Friends may form a future article.

ROBERT HATTON.

EASTON, Md., 2nd mo. 5th, 1876.

### DIARY AND LETTERS OF PHEBE M. IRISH.

BY EDWARD RYDER.

The chief value of writings of this class lies in their power to encourage and stimulate the heart to more zeal and faithfulness, by reproducing in the minds of others the spirit of the writer. To effect this in a large degree, a peculiar enthusiasm and earnestness are requisite, such as will inspire in all who are of a kindred nature and who read them at the right time, a corresponding ardor in the pursuit of virtue. I think I shall never lose the impressions which I received in my boyhood from that my great-grandmother, and which I found one day in my father's garret, and which something prompted me to examine. As I began looking over its pages it was like opening a heap of ashes in an old-fashioned fire-place, where the day before there had been such a fire as our fathers used to make when wood was plenty. The living coals rolled out and were soon all aglow with the fresh air let in upon them, and my spiritual heat which came from them. For years that old book with its well worn oil-cloth cover was my favorite companion, lying with my Bible on the table where my hours of evening meditation were passed. I sometimes think the spirits of the authors of both these volumes were present with me at those times, giving special force and application to the recorded words of Truth, and for "He maketh spirits his angels and his ministers a flaming fire."

In perusing the modest volume with the above title, I have been impressed with something of the same deep earnestness and inspiring fervor to which I have refer-

red, and which seem well calculated to beget their likeness in other minds. I think it may truly be said that this is the highest quality of writing. To convey instruction is very important, but to carry into the mind at the same time the life which seals instruction, and impregnates the heart with purer and nobler dispositions and purposes, is a divine gift not very largely bestowed on authors. What benefits might arise from placing such work within the reach of the freshly opening mind and heart of youth, it is impossible to estimate.

Books of this class should not be read through like a novel and then laid aside, but should be kept at hand and opened frequently, only a little being read at a time. They are the condensed extract of a life, and therefore cannot to advantage, or with so great pleasure, be absorbed all at once. It would often be well in reading them to note the lapse of time between the different entries to gain a correct impression of the writer's experience; and especially to observe the different stages of growth and development. In these memoranda of a loving and devoted spirit removed under such touching circumstances, before its expected fruits had ripened, the various steps of progress are distinctly observable. We must except one feature which too generally stands at the beginning of such accounts—the going down into Egypt, or the subjection of the soul to worldly vanities; though something of this seems to have been afterwards felt. We have the sweetly opening blossoms of religious hope, mingling with those of filial affection in words like these:

"What a blessed thing is solitude! When I am alone and all around me is still, save the sweet music of nature, then my thoughts rest on my mother, the loved one who has long since departed this life for eternal bliss; and I pray that, by the help of the all-wise Creator, her example may be of great profit to me."

Then follow the expansion and development of thought proper to youth, the religious sentiment keeping even pace with the intellect, until the whole being is at times radiant with the love of God and all his creatures.

"How glad I am that Spring has come! I enjoy all seasons; all have their peculiar beauty to my ever wondering gaze, but with peculiar longing do I hail the coming of spring and summer. Glory be to God, the bountiful giver of our blessings!

"But oh! eternity's too short  
To utter all thy praise."

Next comes the period of trial, preparatory to an entrance on the active duties of life—the journey through the wilderness, where Faith is long and sorely pressed in various ways for its strengthening and establishment on the only sure foundation of a living experience, and where the heart, eyes of men, is compelled to feel and act but that which divine grace brings forth therein as water put into an empty vessel. As an illustration of the milder struggles of an inquiring and honest mind in the wilderness during her attendance at Yearly Meeting:

"Fourth-day morn.—Rachel Hicks spoke beautifully yesterday afternoon. She said the question often arose with many, why placed within us, that it was necessary and ther, that she had not the least doubt but for a great and good purpose: that as labor was good and necessary for the health and growth of our animal bodies, so it was with the spiritual. This has been a great question with me, and as I see the faith in the cloud may be removed from my eyes; but I cannot see now. True, I believe that our belief, that true religion is simple, and is any reality, from what we see and hear around us every day, we have reason to conclude that it is obtained only by few in way; for the Scriptures declare that the should this be so? It seems so much easier to be worldly than religious. I mean that

this influence is so unbounded. But I am not doing right to feel so, I am sure; for what right have I, poor worm that I am, to question the work of an Almighty God? I must not allow myself to be bewildered by such questions. I am sure I do not wish to, but the evil one or something presents them to me. I do not wish to deceive myself and think that I have pure faith, love and all this, when I am almost sure I have them not. It is truly dreadful to write this, but I do so long to possess them; and as God's good, and is all love, I hope I shall enjoy them, if I am only preserved in patience."

The vicissitudes of this transition period, when the soul undergoes its painful but necessary probation and discipline for the higher life, occupy a prominent portion of the work, as they must do of any genuine experience. The proportion is larger than it would be in a completed life, and will doubtless appear to some excessive; but this fact should be kept in mind, as also what seems probable, that she was under the forming band, to fit her for assisting others in their doubts and struggles—work which may not be confined to this primary and sensible stage of existence. She was, in due time, however, gradually brought forth into the light of a clear assurance, and having passed the Jordan spiritually, was prepared to minister counsel, warning, instruction or encouragement as way opened, to others, which she did effectively and gracefully by word and letter, and by treasuring up the choice fruits of the spirit in her hours of meditation, to be brought forth to accomplish her mission when the body should rest from its labors. The following gives a beautiful view of the dawning of this better day—the entrance into the promised land.

"Fourth mo. 25th (First-day). It is lovely spring-time. I have just been looking out of the window, and marking with delight the rapid growth of shrubbery and spring beauties generally. Truly our God is glorious and powerful, working great wonders in the creation of light and beauty, both outwardly and in the soul, made manifest in love, joy and peace the fruits of the spirit. I have long desired this might be perfected in me, that I might be a willing subject to, and be led and guided by, the unerring spirit of God. What a high attainment! And do I not believe it attainable by the diligent and sincerely seeking soul? I think I can now say with truth that I do believe, though faith was so long wavering, troubled and sorely shaken, that I could not say, I believe in thee, O God! but my prayer was, 'Help thou my unbelief,' though at times I did not dare to pray, being so filled with questions and reasonings and thoughts of his injustices, which I utterly failed to withstand. Oh, how many ways did my soul's adversary strive to ruin its peace and happiness! As I think it all over now, how doth my soul sing praises to God for his unspeakable mercy and infinite goodness, that he has raised me 'up out of an horrible pit, out of the miry clay,' and, if I persevere, he will establish my goings and my spiritual song shall be praises to our God. If I am diligent, and strive earnestly for the guidance of his spirit, it will assuredly be granted; but, O, my soul, thou art not to lie down in lukewarmness, and repose by the wayside, and deem thy salvation accomplished—and because thou hast obtained glimpses of his exceeding glory, take any rest short of pressing forward to the perfect possession of the 'new heavens and new earth, wherein dwelleth righteousness,' in which is perfect security, though the old heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works therein shall be burned up,' which it is said, shall be, and 'will come as a thief in the night.' Oh, it is so glorious to feel that I am seeking true religion, and do desire that I may not stop short of its full possession, but, at times, I feel much troubled lest I may seriously injure the most blessed cause. I am naturally very impulsive, which needs close watching and prayer to overcome, and for want of this due watchfulness, I, at times, do and say things which become not a Christian. I am not nearly as diligent in this good work as I should be; help me, strengthen me, O God! Teach my soul the great need of the truth, which is the Christian's very life."

Watch and pray, lest thou enter into temptation.' And creaturely activity at times strives hard to gain the ascendancy over the pure leadings of the spirit, being transformed into the semblance of an angel of light, which I am in danger of following.

"I have many young friends, some particularly dear to me, and I desire earnestly that they may also seek the 'pearl of great price,' that we may travel the pathway of true life in sweet communion together. This strong desire takes such full possession of me, and I so long to say or write something on the 'exceeding beauty of holiness, and the great necessity of all seeking it, both for the happiness of this life and the life to come, that I am in danger of doing it unauthorized, which might lead to sad results in those I wish to help, as I may say that which would weaken their faith, instead of increasing it, and I be filled with false feelings of my own excellence, which gross sin I desire not to fall into; and God knows, as I know myself, there is much to humble me.

Received a letter from W., in which he speaks of some incident that called forth feelings of thankfulness to God for his many blessings, saying that it was not often such thoughts passed through his mind, and that it was seldom he thought of death, being so happy in this beautiful world, and his mind constantly occupied with its pleasures and duties. What terrible words! I must answer this letter, and I pray thee, O, my Heavenly Father, to guide my pen aright, for I desire to do thy holy will and what is required of me, to urge my young friends to seek thee, the only true life. I think much might be done by a young person, especially, who is one of the number, towards influencing others, if they seek aright, and this influence is sadly needed. 'The harvest truly is great, but the laborers are few.' O, my Father, I desire to serve thee in this great field of labor, but I want to do just such work what thou requirest of me; do not let me go astray. Thou hast indeed been a tender father to me, gently reminding me of neglected duties, and showing me the 'exceeding beauty of holiness,' impressing it on me particularly by the glorious words of thy servant, Abel Hull. I desire, O Father, that I may strive on to the end, joyfully laboring in thy glorious cause, and then rest 'on the banks of the river of life.'

The letters embodied in the volume make us desire that more might have been given—indeed, the whole inspires a feeling both of thankfulness and sadness—thankfulness for what has been lent, and sadness that a tree promising such fruitfulness should have been early transplanted. But the great and good husbandman best understands his own work. It is possible that had she lived longer, these early fruits might not have been given to us, and they may contain what many youthful hearts most need.

**THE QUAKER PROBLEM.**

In reading over the problem for Quakers, as propounded by J. B. Willard, thoughts like the following ran through my mind, viz.: If the people of Leominster had all been consistent Quakers or Friends, they would hardly have been in a situation to have required the lecture on slavery from Wendell Phillips, from the fact that their own views and principles would not tolerate the institution. And I am of the opinion that if W. P. was one that was striving to build up the Kingdom of God on earth, and felt that the people of Leominster, or any where else, were in a benighted condition, he would not have waited to be sent for, but would have done as the apostles of Christ were commanded to do, to have taken no thought, nor had any anxious care on account of what they were to receive, but to attend to manifested duty, and have trusted as the disciples did for their maintenance and reward. And as to the paid ministry, I am strongly of the opinion that when that takes place, Quakerism will be pretty much lost sight of, in fact I cannot see how a Friends' meeting could be held under such a condition of things, as different ones might feel it their duty to hand forth some Gospel truths as they opened up in their minds, but knowing that we had a man hired for the purpose to talk to us on a subject that he had selected and

studied on through the past week, their mouths would either be closed, or confusion ensue. For my part, I much prefer the present plan, not that I think a well educated person is objectionable by any means, but quite the contrary, for I believe a person rightly qualified through divine grace and influence will make none the worse minister for being highly educated in scholastic learning; but without the power from God, and without being ordained of him, I think the ministry would be poor indeed, although highly educated otherwise. Christ himself said the Gospel truths were so plain that a wayfaring man, though a fool, might understand them. George Fox, the founder of Quakerism, I think had not much school learning, and Wm. Penn, although said to have been highly educated, felt that G. F. was his superior in religious knowledge, and acknowledged the fact by asking G. F. what he, W. P. should do under certain circumstances, and we need not go back as far as the early Friends, as we sometimes meet with such cases in our own day; and as J. B. W. quotes passages of Scripture to try to sustain his position, I do not think he finds anywhere in Christ's teachings, anything advocating a hireling or paid ministry, or to be a little more plain, to preach on a contract.

WILLIAM LAW,  
CHICAGO, ILL.

THERE are 130,000,000 milch cows in this country, and 26,000,000 times a day does the cry of "so there!" ascend to the skies.

**MARRIED.**

**KNIGHT-WARNER.** At the residence of the bride's father, on Fourth-day, 1st mo. 12th, 1876, by Friends' ceremony, Joseph I. Knight, of Barbary, Philadelphia, to Mary T., daughter of Isaac Warner, of Hatboro.

**DIED.**

**ELLIS.** On 2d mo. 4th, suddenly of croup, Edgar Carrol Ellis, infant son of William R. and Carrie D. Ellis, of Philadelphia.

**RHOADS.** On 2d mo. 1st, 1876, at his residence in Jacksonville, Ill., Dr. Joshua Rhoads, for many years principal of the Blind Institution at that place. A member of the Monthly Meeting of Friends of Philadelphia.

**BROWN.** In Yardleyville, on Second-day morning, 1st mo. 31st, 1876, Mary Ann, wife of John F. Brown, in the 66th year of her age.

**HOOPER.** 2d mo. 7th, Alred Hoopes, in his 57th year. A member of the Monthly Meeting of Friends of Philadelphia.

**LEEDOM.** On the afternoon of the 7th inst., Mildred Somers, only child of Dr. John M. and Virginia R. Leedom, in her 10th year.

**GARRETTSON.** On the evening of the 6th inst., Lydia Maria Garrettson. A member of the Monthly Meeting of Friends of Philadelphia.

**THOMAS.** On the 4th inst., at Upper Dublin, Pa., Tacy L. Thomas, in her 70th year.

**PUGH.** At his residence near Terre Haute, Vigo county, Indiana, on 37th of 12th month, 1875, Thos. Pugh, in the 78th year of his age. Although not a member amongst Friends at the time of his death, yet his faithfulness and integrity in maintaining the principles of the society were truly admirable and worthy of all imitation. Though living five miles away, he frequently attended the little meeting of Friends at Honey Creek, and seldom attended any other. He has left many evidences that his immortal soul has entered into that rest prepared for the righteous from the foundation of the world.

**R. STAPLER.** 1st mo. 15th, 1876, Christianna Stapler, a minister and member of Makefield Monthly Meeting, in the 73d year of her age.

**PICKERING.** 1st mo. 23d, Stacy Pickering, in his 87th year.

**PAXSON.** 1st mo. 27th, Betsey Paxson, in her 94th year.

**PAXSON.** 2d mo. 4th, Jonathan Paxson, brother of the above, in his 84th year, and all members of Makefield Monthly Meeting of Friends.

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