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

Vol. III.-No. 22.

PHILADELPHIA, FOURTH-DAY, 6TH MO. 23D, 1875.

WHOLE No. 120.

The passage of the Grecian intellect from The passage of the Grecian intellect from the studies of science and philosophy to that of art, the fetish of the present day, marked the commencement of her decline, as it has

likewise been the precursor of the decay of every nation, leaving the principles and

from the line of rectitude brings the inevitable penalty of loss of manhood and nobility in exact ratio with the line of departure.

Lecky states this very clearly in his history of Rationalism, where he says: "There are

few more striking contrasts than are com-prised in the history of the influence of

Grecian intellect upon art. At an early period Greece had arrived at the highest point of aesthetic perfection to which the

human intellect has yet attained. She bequeathed to us those forms of almost pas-

sionate beauty which have been the wonder

and the delight of all succeeding ages, and which the sculptors of every land have rec-

ognized as the ideal of their efforts. At

last, however, the fountain of genius became dry. Not only creative power, but even the very perception and love of the beautiful seemed to have died out, and for

many centuries the Greek church, the Greek

empire, and the Greek artists proved the most formidable obstacles to aesthetic de-velopment." That is, the subversion of the

velopment." That is, the subversion of the intellectual faculties to licentious art, closed

the moral perceptions, and hastened the descent into sensuality and animalism, which seriously imparied the spiritual pow-

ter, the source of all strength, where, as Lecky states, the fountain of genius became dry. Speaking of the decadence in Italy, Lecky says, "The first of these causes is to

be found in the moral condition of Italian Society. The age was that of Bianco di Capello, and of the Borgias. All Italian literature and all Italian manners were of

literature and all Italian manners were of the latest character, and the fact was neither concealed nor deplored. But that which especially distinguished Italian immorality, is that growing up in the midst of all the forms of loveliness; it assumed from the first a kind or aesthetic character, united with the most passionate and yet refined sense of the beautiful, and made art the special vehicle of its expression."

"The Spaniards, under the influence of selfish capacity and ambition, employed

selfish capacity and ambition, employed their acquisitions of knowledge and science in conquering South America, inflicted upon

its wretched inhabitants the most atrocious cruelties, and continued for 300 years to

weigh like a moral incubus upon that quar-

ter of the globe. The punishment is now endured. By the laws of the Creator, na-tions must obey the moral law to be happy; that is, to cultivate the arts of peace, and to

A SUFFERER'S IMPROMPTU.

My aches and ails could I shake Away like dust from my feet; Be dead to the panes of fiesh, And to pains unceasing beat.

Methinks I should tread on air, And rival a care-free bird, That my unbound voice should trill Forever, one grateful word.

Daily to grown and complain, Is a selfish life at best, A soul in an unsound house Continually finds unrest.

For a board off here and there, And a leaky paper roof Takes the days for home repair, And we weave no outside woof.

Sometimes there's a half desire, To leave the tenement worn, And a wondering discontent, With burdens that must be borne.

· Life to the stanch and strong, A glorious boon must be, For it seems the smile of God, Full often to ailing me.

And if I were well just once, For a whole, a live long day, I might go wild with the joy; So patience, not health, I pray.

Patience to bear all the pains, To dwarf not the growing soul; Patience to tenant the flesh, Nor murmur, it is not whole.

Patience and most hopeful faith, Towards all that remains undone; Patience to watch and to wait, Till the sands of life are run.

'Tis only a little time,
How little we may not know,
'Till the house shall crumble down,
And the tenant be free to go.

Where the sounds are not walled in, Where the pains are not of breath, In peace will the soul forget, It passed the valley of death.

And the peace will be no less,
The valley was dark and long,
So Lonly ask for power,
To suffer and yet be strong.
S. L. OBERHOLTZER.

A LECTURE.

BY BENJAMIN E. HOPKINS, CINCINNATI, O.

The question, "Is it rather to intellectual than to moral culture that we are indebted for human improvement," is, probably, easier asked than answered. For, on reviewing the history of the world, we find these two factors so absolutely necessary to the advancement of the human race, that it seems almost impossible to discriminate between the two. Yet the question implies a tween the two. Yet the question implies a difference, and we must endeavor to elucidate it, if possible. Webster defines "intellect as that part or faculty of the human soul by which it knows, as distinguished from the power to feel and to will; sometimes the capacity for higher forms of knowledge, as distinguished from the power to perceive and impering—the powers to perceive and impering to the perceive and impering to the perceive and impering the perceive and impering the perceive and the perceive an to perceive and imagine—the powers to per-ceive objects in their relations—the power to

judge and comprehend."

Morals he defines as "relating to duties or obligations pertaining to those intentions and actions of which right and wrong-virtue and vice—are predicated. To the rules by which such intentions and actions ought to be directed, relating to the practice, manners or conduct of men as social beings in relation to each other as respects right or wrong—so far as they are properly subject to rules." While Volney briefly describes morals as "everything that tends to preserve and perfect man." Accepting to preserve and perfect man." Accepting these definitions, we define intellect as comprising the faculties that perceive, comprehend, gather and store the mind with knowledge, but without volition, acting only as acted upon. The moral sentiments we define as the motor powers that take cognizance of our duties and obligations, as

individuals and members of society, recognizes the principles of rectitude, and wills to do the right and reject the wrong.

The intellectual faculties supply the knowledge; the moral sentiments will and direct its application. As the mind of man contains, likewise, the animal propensities, his wealth, his comforts, luxuries and suwhich, uncontrolled, become the opposite of the moral sentiments, we see in the history of mankind that they often subvert the intellectual faculties, and use the knowledge gained by them to produce injustice instead

of justice, inmorality instead of merality— evil as opposed to goodness—vice as opposed to virtue—intemperance instead of temper-

ance, degradation and debasement instead of refinement and elevation. The intellectual faculties being passive, obey the primal instincts, desires or motor powers,

whether they be bad or good. If the animal propensities predominate, the knowl-

edgefurnished but serves to increase thepow-

er to do wrong, and work injustice both to the individual and society. On the contrary, the moral sentiments rule, this knowledge tends to perfect the individual, and, hence,

the human race, as far as the influence may extend. It is denied by some thinkers that there are any moral sentiments inhering in

man, and that what we call such are simply

the result of our experience from contact with our fellow man. With equal logic and

propriety we might say that there were no intellectual faculties, that they were only the resultant of our association and intercourse with society. The same logic carried to its ultimate would declare that here were

no human beings, that certain animals herd-ing together evolved what appeared to be

such; but, in fact, there were none, there-fore the universe is a phantasm, creation a dream, and morality, intellectuality and hu-manity, a fiction of the imagination; im-

agination being nothing, there is no such a thing as reality and existence, and so on "reductio ad absurdum." As Long-

fellow happily states in his grand psalm of

"Tell me not in mournful numbers, That life is but an empty dream; For the soul is dead that slumbers. And things are not what they seem."

But all life is a process of evolution, ever tending, when in harmony with the immutable laws of nature, toward perfection. The moral sentiments, the intellectual faculties, and the various propensities, like humanity itself, start from the germ. It may be ages before they become manifest, yet they, nevertheless, are real, and inhere in the mind of man, awaiting the period of germination, when they shall spring into life and activity, to take their part in the grand march of eternal progression.

It has been truly stated that whatever ex-

ists in the parts must exist in the whole, and whatever exists in the whole must ex

ist in the parts; therefore, as there exists in man a part of the whole universe, a conception of pure morality and perfect intelligence, such conceptions being common to the larger portions, if not all mankind, there

must be an universal pure morality and perfect intelligence. A statement that science is confirming from day to day, as it eluci-dates more fully the eternal principles of

justice ruling the actions, of mankind and

the immutable laws of nature, controlling the movement of the whole universe.

And in reviewing the history of the past we find this view sustained. For we see nations, as well as individuals, rising and falling in grandeur and power, just in exact

ratio to their approach to or departure from

intellect, unquestionably, had to be devel-

In the early dawn of civilization man gave

these eternal principles of rectitude.

complete the act. :

of every nation, leaving the principles and practice of virtue and morality, to develop licentious forms of beauty, in sculpture, painting and music. For by the workings of these eternal, perfect moral laws, as perfect and inviolate as the laws controlling the physical universe, the least deviation from the line of rectitude brings the invit cess, each, equally, having been a scourge and an incubus blocking the highway of human improvement, to advance their own

selfish aims and perpetuate their power.

The unfolding intellectual faculties were used, not to elevate the mass of mankind, but to degrade them, to keep them in a state of barbarism and ignorance, that they might be the more pliant tools to their despotic masters. Only, as some heroic reformer, aflame with the moral sentiments, arose from time to time, proclaiming the nobility, the divinity of humanity, and defying and bursting the shackles of despotic power, aroused the people from their low and servile condition to assert their rights and advance to a higher plane of freedom of thought and

in human development and improvement.

Not that these reforms alone had the moral sentiments unfolded, but, only greataltitude of morality and courage, conceived morally wrong."

While producing such noble men, and actuated by such pure principles, she could not be other than a great and glorious state. But, mark the change, the moral perceptions of the people being darkened by their pride, selfishness and avarice, they finally oped and expanded to prepare the way for the realization of the advancement and ele-vation of mankind; but it required the power and force of the moral sentiments to banished Aristides, and began a career of licentiousness and injustice that eventually destroyed their power, degraded their man-hood, lost them their freedom, and to-day the last relic of this once powerful, intellect-ual nation, is a horde of barbarians, whose only title to remembrance is that they were but little heed to the monitions of the moral sentiments. In his struggle for existence he used all his intellectual faculties to sup-

once a great and glorious people.

his fellow man to increase his possessions, his wealth, his comforts, luxuries are superiority. As nations were armed, these low propensities soon originated the two great rival powers, an ecclesiastical priest-hood and a military despotism, that have centended for supremacy with varying suc-

action, was their any material advancement

er in degree; their zeal led them on to become martyrs for truth, freedom and justice. They became saviours of their people, who, yet, unable to reach such a sublime them to be incarnations of divinity, and deified them as Gods. While these different nations and peoples were inspired with these high moral sentiments, they reached their hightest point of civilization, the remains of which exist to-day in all these countries. But departing from these eternal principles, there has been a gradual decline, decay, degradation and almost total extinction of each and every nation no longer animated and controlled by the moral sentiments. If their intellectual faculties were highly developed, unaccompanied and uncontroled by the moral sentiments, they but added to their power to commit wrong and injustice, followed by the inevitable penalty, as effect ever followed cause, of ruin to everything that makes human life noble and sublime. In no country, perhaps, is this fact more clearly portrayed than in Greece, where, in the zenith of her power and glory, "it is narrated that Themistocles told the Athenians that he had conceived a resistant which would be of the greatest and project which would be of the greatest advantage to Athens, but that the profoundest vantage to Athens, but that the profoundest secrecy was necessary to ensure its success. They desired him to communicate it to Aristides, the just, and promised, if he approved, to execute it. Themistocles took Aristides aside, and told him that he proposed, unawares, to burn the ships of the Spartans, then in profound peace with the Atheniae state and year expecting an et Athenian state and not expecting an attack, which would very much weaken the Spartan power, Aristides reported, that nothing could be more advantageous but nothing more unjust, than the project in view. The people refused to hear or to execute it. Here the intellect of Aristides appears to have viewed the execution of the scheme as beneficial, while his sentiment of conscientiousness distinctly denounced it as

be industrious, upright, intelligent, pious and humane. The reward of such conduct and humane. The reward of such conduct is individual happiness, and national greatness and glory, there shall then be none to make them afraid. The Spaniards disobeyed all these laws in the conquest of America; they looked to rapine and foreign gold, and not to industry for wealth; and this fostered avarice and pride in the government, baseness in the nobles and indolence, igorance and mental depravity in the people; it led them to imagine happiness to consist, not in the exercises of the moral and intellectual powers, but in the gratification of all the inferior, to the outrage of the higher feelings. Intellectual cultivation was utterly neglect-Intellectual cultivation was utterly neglected, the sentiments ran astray in bigotry and superstition, and the propensities acquired a fearful ascendency. These causes made them a prey of eternal discord and foreign invaders, and Spain, at this time, suffers an awful retribution," for her departure from the supremacy of the moral law.

(To be Continued.)

To the Monthly Meeting of Friends of Philadelphia for the Southern District.

DEAR FRIENDS: In contemplating the state of things amongst us, we have been seriously affected on account of the spirit of contention that exists in our Society is true, circumstances have arisen that have produced divisions amongst us, and we fear feelings have been indulged, which are sapping those principles of Christian love and forbearance that have always united us together; and as these difficulties in our estimation affect our rights and our consciences, it does not seem likely that such a reconciliation can take place while we remain together, as would tend to our mutual advantage and the promotion of the cause of truth and righteousness.

It has been repeatedly urged upon us hat "a separation must take place;" that 'we can have no fellowship together;" and after much patient forbearance, we are constrained to believe that this is lamentably the case; and that the time is close at hand, considerable portion of our mem bers will be willing to seek a quiet retreat from those scenes of contention which have of late interrupted the peace and harmony

of our religious meetings.

In doing this, it is not our intention to remove from our places of residence, or to disunite ourselves from the Society of Friends, whose fundamental doctrines we incomely approved the society of the so sincerely approve and whose discipline we are desirous to observe and maintain.

With this object in view, and as members of this meeting, preserving equal rights and interest in its property, and actuated by a desire to promote liberty of conscience and peace and good will to all, we unite in requesting an equitable division of the estate duesting an equitable division of the estate belonging to the Monthly Meeting, for the purpose of providing a meeting house and other accommodations necessary for the quiet and peaceful enjoyment of those ben-efits which ought to be the object of every religious association.

We appoint William Wharton, John Wilson Moore, Henry M. Zollickoffer, Zebulon Holmes and John Turnpenny, a committee to confer with such a committee as the Mouthly Meeting may think proper to ap-

point.
Philadelphia, 5th mo. 18th, 1827: Chas. Philadelphia, 5th mo. 18th, 1827: Chas. Wharton, Amos Atkinson, Samuel R. Fisher, John Sharp, William Wharton, Samuel Dobson, Henry M. Zollickoffer, Thomas Oliver, Philip Price, jr., Paul G. Oliver, Zebulon Holmes, Benj. Haines, Lewis Walton, Philip Mason, Jonathan Palmer, jr., James Hutchinson, Samuel Richards, S.S., Jeremiah Econe, John Townsend, Robert Steel, Charles W. Wilson, Joseph Lindsay, John Turnpenny, John Rakestraw, James Andrews, Biwin J. Leedom, Joseph Burr, Nathan Bunker, J. Wilson Moore, Joseph A. Pim, Samuel Hutchinson, George F. Coffee, Isaac T. Hopper, William Cham-A. 14m, Samuel Hutchinson, George F. Coffee, Isaac T. Hopper, William Chambers, James Poultney, Samuel Hutton, Charles W. Poultney, Michael Newbold, Benjamin Martin, Edward Garrigues, jr., Josiah Siddons, Samuel Newhold, Joseph White, Robert A. Govett, Thomas Yardley.

At a special meeting convened on the evening of the 26th of 5th mo., 1827, present 18 Friends.

Several of the members of the Southern District Monthly Meeting, believing it would be proper for them to make known to their brethren of other Monthly Meet-ings in the country, their desire to be re-ceived as their members in the manner contemplated at our meeting held last evening, it was thought it would best proing, it was thought it would best pro-mote the objects which we have in view, and also that it would be more likely to con duce to general satisfaction to call this special meeting upon this important sub-ject, in order that all such might have a further opportunity together, weightily to examine it and to feel after the direction of best wisdom therein.

And this meeting being informed that Friends belonging to Byberry Monthly Meeting, prompted by feelings of sympathy for us in our tried situation, and deeply in-terested for our welfare, had agreed to hold a conference on Second-day next, particularly for the purpose of considering what assistance they could render us. And being

best to encourage them to attend it, and also the Monthly Meeting to be held there the next day. But we cannot advise them to proceed so far in the Monthly Meeting as to make request for admission to become members of their Monthly Meeting unless they believe in conjunction with our Byberry Friends in the conference, that such a step would be all-important.

To attend a meeting of conference to be held to-morrow afternoon at Darby, Isaac T. Hopper, John W. Moore and James Andrews are appointed; and William Wharton, H. M. Zollickoffer and Zebulon Holmes are appointed to attend the meetings held at Byberry on Second and Third-days.

Then adjourned.
6th mo. 8th, 1827, Friends met according to adjournments.
The committee appointed at a special meeting held on the 26th ultimo, to attend a conference of the members of Byberry Monthly Meeting and also their Monthly Meeting, now reported that they all attend-

ed the former meeting which was large, and composed of men and women.

They also reported that as Friends there expressed a desire to be correctly informed upon the subject of our proceedings, they had read to them all our minutes, together with our address to the Monthly Meeting of Friends of Philadelphia for the Southern District, and other documents explanatory of the motives which have prompted us to adopt the pacific measures which we had pursued, in relation to the estate belonging to the Monthly Meeting of which we were members; and that Byberry Friends manifested their approbation of our proceedings, and had evinced much sympathy for us in our tried situation, and also a willingness to render us such aid and counsel as the peculiar nature of our case seemed to them to require. That after a time of serious de-liberation, both men and women Friends advised them to attend their Monthly Meeting the following day; then and there to request to be received as members of the Monthly Meeting of Friends of Byberry, if they felt convinced of the propriety of do-ing so; expressing it as their sense and judgment that it would be best to make the application at that time, Lefore the Month-ly Meeting of Friends of Philadelphia for the Southern District, (so called) should proceed against them as offenders.

The committee further reported, that two of their number accordingly attended the Monthly Meeting of Byberry, held in Friends' meeting house on the 29th of last month, in which they again endeavored to the important step, recommended and that the important step recommended, and that in conformity with that which they believed to be the direction of best wisdom, they had made application for themselves and sundry others who had authorized and requested them so to do in their behalf, which requests the said Monthly Meeting granted.

The committee also further reported that in the same Monthly Meeting, the expediency of allowing an indulged meeting for worship, under their care for our accommodation being considered, it was united with, and that meeting was held accordingly on First-day the 3d instant, in Carpenters' Hall, south of Chestnut street, between 3d and 4th streets, in this city, where it is pro-posed to continue to hold religious meetings for divine worship on the First and Fourth days of the week, subject to the superin-tendence and control of the aforesaid Monthly Meeting of Friends of Byberry.

A copy of the minutes of that Monthly Meeting upon these interesting concerns being now produced, and this meeting approving the conduct of their committee in the business confided to them, and as the Christian feelings of tenderness and affec-tion cherished by our Byberry Friends in thus extending their protection over us, in this time of close trials and difficulties is cordial to our minds; we now direct that a copy of said minutes upon these interesting occasions be inserted in our book of min-

The committee appointed to attend the Darby Conference held on the 28th ot last month, reported attention thereto and are continued.

The attention of the meeting being again directed to the subject of removing our

MATTERS CONNECTED WITH THE SEPARATION OF 1827.

(Continued.) informed also that several of us had been earnestly requested to attend said conference, it was after due deliberation thought best to encourage them to attend it, and Byberry and Darby to be held on the 26th instant, if way opens therefor, viz.: James Andrews, Samuel Hutchinson, James Hutchinson, Jonathan Palmer, jr., J. Wil-Andrews, Samuel Hutchinson, James Hutchinson, Jonathan Palmer, jr., J. Wilson Moore, Samuel Hutton, Joseph Lindsay, John Sharp, George F. Coffee, James Poultney, Charles Williams Poultney, to Darby Monthly Meeting, and Benjamin Martin, Lewis Walton and John Townsend to the Monthly Meeting of Byberry.

Then after a season of silence, in which there was a feeling of solemnity and re-

there was a feeling of solemnity and re-freshing, the meeting adjourns to meet in Carpenters' Hall on Fifth-day evening next

At Byberry Monthly Meeting held 26th of 5th mo., 1827, William Wharton attended with a request on behalf of himself, Deborah F. his wife, with their five minor children, Hannah, Rodman, Sarah, Charles and Joseph Hannah, Rodman, Sarah, Charles and Joseph and also on behalf of Samuel Richards, Mary his wife with their two daughters, Hannah and Mary, and Henry M. Zollickoffer and John Turnpenny, to become members of our meeting; a similar request was made by Zebulon Holmes on behalf of himself all of them here. himself, all of them being members of Philadelphia Monthly Meeting held for the

Southern District.

Which subject being deliberately considered with reference to their peculiarly tried situation, in common with many others of our friends in the city of Philadelphia, and a general unity being expressed in favor of granting their requests, they are accordingly accepted as our members. The meeting being informed by one of the above mentioned Friends that they are desirous of kolding a meeting for worship in the city of Philadelphia on First-day next (in company with other Friends who are similarly situated,) this meeting feeling unity therewith appoints the following Friends to meet with them, viz.: James Walton, Joshua Gilbert, Jesse James, John P. Townsend, a general unity being expressed in favor of with them, viz.: James Walton, Joshua Gilbert, Jesse James, John P. Townsend, Benjamin Walmsley and William Wharton, who, if way opens, are authorized to encourage them to hold meetings for worship (to be under the superintendence and ca our next Monthly Meeting.

Extracted from the minutes of said meeting and signed on behalf thereof,

JOHN P. TOWNSEND, Clerk.

From the New Sharon (Iowa) Star. COMMUNICATED.

New Sharon, Iowa, 6th mo. 9th, 1875. Our friend Joseph A. Dugdale being on a vi it to some elderly and afflicted friends and those living at a distance from meetiugs, came into our neighborhood on the 4th inst. Being previously apprised of his coming, it was arranged that a special meeting should be held at the bedside of our dear friend Borden Stanton, on Firstday morning at 10 o'clock, for persons and members of our branch of the Society of Friends. Invitations were accordingly sent to all families where one or both parents were known to belong. It was also arranged to have a public meeting in orthodox Friends' meeting house at 4 o'clock in the afternoon, said Friends cheerfully allowing us the use of their commodious house. It will be well to state that Borden Stanton has for a long time been very near the portals of death, yet we have bright hopes now of his re-covery. The meeting in the morning was highly favored. About forty persons were in attendance, some twenty of them being members of our society. We were referred to the occasion when

the loved disciples of our Lord were assembled in an upper chamber and he became visible to them, and his language "Peace be unto you," was uttered in their hearing. The subject was dwelt upon in an affecting manner for some time, and a supplication to the Father of all our sure mercies was added to the exercise of the meeting. At the close of this interesting meeting the subject of assembling together was talked of, and it was finally concluded, that while our dear friend was unable to get out, to hold a meeting in his room on First-day at 3 o'clock p. m.

At 4 o'clock in the afternoon, almost precisely, a large and respectable audience assembled. After a time of solemn silence our friend opened the subject to the view of the meeting of the spiritual

power of Christ, as appearing invisibly in the minds of the children of men.

He said, "while we have been sitting under the droppings of the sanctuary, I have been impressed with the beauty of

the practical religion, taught by the lov-ing and blessed Jesus."

He instanced the circumstance of an eastern monarch being presented with a large library that loaded a thousand camels; he objected—it was too voluminous; they distilled it down until one hundred could carry it; it was still too vol-uminous; they distilled it until ten could carry it; he objected, it was yet too voluminous; it was then distilled until a voluminous; it was then distilled until a single ass could carry it—it was yet too voluminous; and finally they presented him with a single palm on which was written: "The sum of all creeds, perhaps and perhaps not. The sum of all science, truth, the sum of all religion, the love of goodness and the practice of it."

This said the speaker was a long time.

This, said the speaker, was a long time ago. He referred to the fact that what was called science was not science unless based upon the truth. And religion was not the true religion of Christ unless based on the true principles of love.

While the speaker impressed his hear-ers with his belief in the divinity of the blessed, immaculate Son of God, he also portrayed in vivid colors the wonderful power of love and good-will as manifested by the blessed Jesus. Many touching and pathetic narratives diffused the discourse which continued for course, which continued for an hour and

He spoke of the circumstance of the poor downfallen woman that was brought to Jesus, accused of a crime, "that by our law is worthy of death;" he said that then as now, a poor woman that had fallen, suffered sorely, while the man, that was the main cause of her fall, was seldom, if ever punished, but was rather taken in to the most honorable society. He spoke of the accusation being made by men with stones in their hands ready to thrust at her and lacerate and bruise unto death, cut open the arteries and veins and let out the crimson fount of life, when he should say the word, guilty. That he bowed his head and sought for and secured as he always did that illuminating power from on high, while he wrote with his finger on the sand, (we receive our greatest strength from God receive our greatest strength from God in a bowed condition. He then uttered his memorable,) "let him that is without sin cast the first stone." He then bowed his head and wrote again on the sand. And as he lifted up his head and beheld the woman standing alone, he queried where are those thine accusers: do none of them condemn thee No, not one. Neither do I condemn thee; go, sin no

He did not in this act countenance crime, but then as now forgave the penitent sinner and commanded her to live a life of purity thereafter, and whenever, a poor penitent, trembling sinner comes before God in his overflowing and boundless love; neither do I condemn thee, go sin no more, is uttered in the irresistible realms of his spiritual power.

The speaker referred briefly to the terrible effects of intemperance in the land, as being the most interesting subject before the American people. That no painter with his brush could describe half the sorrow, sighing and distress caused thereby. He also spoke of the caused thereby. He also spoke of the terrible scourge of war, and referred to some acts of barbarity in connection therewith that were so horrible that there were no words in our language that were competent to describe them in their true hideousness. The speaker, in referring to the different branches of Friends, said that it reminded him of a slab of marble with its distinct line or mark, that it looked as if it would break in these seams, yet he was assured by the those marks as easy as in them; that there was but one real society, al-though there might seem to be divisions and subdivisions; yet the true and living member in the different branches constituted the true church, and could not be broken or sundered, but it would grow stronger and stronger under the cementing influence of the great head of the church, Christ Jesus our Lord.

Under a solemn covering the meeting closed, when he said in an audible voice; "From a conviction of duty I have offered my hand to the dear woman Friend instead of the venerable and beloved minister at my right, because I think the time has fully come to recognize women and men equally in the church of Christ."

The two meetings were seasons of divine favor. There seemed visible the presence of the Holy one of Israel. In the silent parts of the meeting the solemn stillness seemed to pervade the assembly with an eloquence more powerful than even words fitly spoken, which are said to be like apples of gold in a basket of silver, We are someitmes made to realize that God alone is silent. He speaks not in the whirl-wind nor in the fire, but in the still small voice in the soul. His gentle touches are felt in the silence of all flesh.

Many members of the other branch of Friends were present and welcomed our friend. The friendliness that is preceptibly growing between the members of the two branches is pleasant to behold.

[From the Boston Herald.] ORTHODOX IGNORANCE OF CHRISTIANITY.

Editor of the Herald:

In a sermon entitled "Automatonism and a sermon entitled "Automatonism and Crime," lately preached in a Presbyterian church in Boston, the minister, W. M. Baker, strongly advocated capital punishment as a christian institution. A daily newspaper reported him to have made substantially the following statemade substantially the following state-ment: Under the old dispensation capital punishment was enjoined; Therefore it is, likewise, enjoined in the gospel; for Jesus expressly re-enacted the old law, "I came not to destroy but to fulfill."

Now, a man who does not understand better the Greek language, through which Jesus is reported to us, than to thus interpret the word translated "fulfill" in the above passage, is perhaps well fitted to preach Calvinism, but he is utterly unfit to preach Christianity. The word plerosai, translated above "fulfill," has no shade of a meaning that could connect it with the idea of reafirming or re-enacting. The lexicon gives as its meaning: "To fill up or complete," etc. "To perfect" is undoubtedly its best translation in this place, and is frequently used therein by scholars The idea is, that the old law was an imperfect revelation, good up to a certain point but it needed to be carried higher and so rendered perfect. Fortunately Jesus makes clear the meaning of the word by profuse illustrations following it. I think no word in the Bible is nearly so elaborately explained in that way. Let me call up a few of them. It may do good. For on this important matter orthodox and rationalistic people are equally and profoundly ignorant. And the conservative liberals, or Unitarians proper, don't care enough about christianity to correct them.

The passage referred to occurs in Matthew, v: 17. The third of the Master's thew, v: 17. The third of the Master's illustrations of that verse's precept is to be found in verses 31 and 32 which follow it. They read thus: "It hath been said, [in the law] whosoever shall put away his wife let him give her a writing of divorcement; but I say unto you that, whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery." Now the Mosaic law allowed men to put away their wives for various causes. Jesus forbade them to put them away except for one cause.

workmen that it would break across matter Jesus did not re-enact the law; he fered two and three weeks in advance, anc corrected it, as some of us think, "perfected" it by changing it. The next illustration that I will use is to be found in the following verses, 33, 34: "Ye have heard that it hath been said by them of old time, "Thou salt not forewent thread hat heal Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. But I say unto you swear not at all." Now the law enjoined upon men to take oaths. Jesus, in the most emphatic terms, forbade their doing anything of the kind. Was this re-enacting or re-affirming the old law?

I need carry my illustrations no further. He who wishes can find an abundance of them in the chapters from which the above are taken. And they all go to es-tablish the very important principle, that the Christian's religion is not to be found in the Old Testament, but in the gospels. With Catholics, Calvinists and Armenians it is a very different matter. The same wretched error that was made by the Presbyterian divine above alluded to, is constantly made by all orthodox people. It has nullified the entire usefulness of the equity as an organ of christian labor reform. Its editor is an Orthodox minister, and he has the invariable orthodox predi lection for Moses. Solomon, and Paul, as teachers, above Jesus. And, in an age whose profuse liberalism is profoundly significant of an effort in the religious body of the world to eliminate from its blood the corruption of Judaism, he has been arguing labor reform from a Judaistic stand-point predominantly. Few things commend that reform so poorly to the masses of a community on its way toward Christianity, and away from orthodoxy.

As to hanging, so far is Jesus from re-enacting the law thereon, that every teaching of his reflecting upon the subject condemns the disgusting and brutal barbar-ity in language as strong as can be used. And nothing but the most mendacious statement that he came to re-enact the old law can drag his name into even a seeming approval of it.

Still River, Mass. John B. WILLARD.

[For The Journal. REPORT OF FRIENDS' SEWING SOCIETY, LOMBARD ST., BALTIMORE.

The following report was read recently at the closing meeting, held at the house of John Needles, at whose house the first meeting of the Society took place on the meeting of the Society took place on the 9th of 12th mo. 1840. Among those who participated in that meeting, and were present at this, were John Needles, Rebecca Turner, Samuel Townsend, Mary L. Roberts, Edith D. Bently, Ruth Anna MacPherson, and perhaps a few others.

The records of this Association show that

the work has never been let drop, and it is interesting to trace its progress from year to year; it has had its ups and downs, but by its list of membership it appears that nearly all the female Friends in the city have at some period participated in its labors. A few names appear almost constantly from the first, but of the forty-one wood women who met to organize "An good women who met to organize "An association to furnish articles of clothing association to intrinsia articles of clothing and other necessaries for the sick and help-less poor," a large proportion have been gathered home, but still the work goes on. The efficient officers at present are Mary C. Blackburn, President; Clementine A. Jennings, Secretary; Ruthanna MacPherson, Treasurer; and the necessary committees &c., to make the organization complete.

E. B. The time for our weekly gatherings has again passed by. While we seemed to have them well in hand, and in the height of their enjoyment they have quitely glided from us; but the advantages derived from all the kindness of feeling manifested at each meeting will surely remain. The mingling of the elements of bright youth and more mature life, has produced and more mature life, has produced results that impart to the lives of each power for good in the future.

The Society has been in operation thirty

put them away except for one cause. four years, and never we believe with more Any man competent to understand anything can see that in this most important ent season. Places for meeting have been of-

not once have we had to ask for funds. Two of our friends alone paved our way to the extent of one hundred and twenty dollars thereby we trust adding much to the com-fort of their own feelings. Our purchasing Committee have bought twenty seven hundred and twenty six yards of goods, all of which have been carefully distributed by the Visiting Committee. In addition to this we have received valuable donations of partly worn clothing, also muslin, calico, pins, needles, cotton, buttons, &c.

We have had fifteen meetings, with an average attendence of sixty each evening. Our work has been made very easy; meet ing in warm, brightly lighted parlors, with the pleasant stimulant of such companionship; our sewing seems small sacrifice to lay on the altar of Infinate Love; yet we trust it there.

The appeal made by our President, in behalf of the Summer Relief Fund has been generously responded to. During the warm weather, when so many families leave the city, the means of employment and support are thus withdrawn from many poor women whose aged parents and delicate young children must suffer for want of proper nourishment, if not helped. It is for such cases she now urgently pleads. Her uniform kind ness and forbearance are lovingly apprecia-

To the dispenser of clothing, F. Eller Riley, our thanks are due, hers having beer the most arduous duties connected with our meetings. In this review, the reading department claims speial notice, having beenfilled with unusual interest. Somehave shrunk from the appointment; yet all must acknowenefit of such social culture.

As this last hour is drifting from us our hearts seem to reach over to next season with the hope that such of us as may take up the work laid down this evening, may do so with their whole being strengthened by ever increasing dedication to the merciful One who said "Thou shalt not gather every grape of thy vineyard: "thou shalt leave them for the poor and the stranger."

Clementine A. Jennings, Sec.

3d mo., 5th, 1875.

A REPLY TO SIDNEY AVERILL.

BY W. H. J.

My friend inquires: "How I can honor Jesus as a great reformer, if he be not what he declared himself to be?"

In reply to this inquiry, I answer, that with candor and humility. I freely accept the declarations of Jesus concerning himself—that he was a man, and repeatedly styled himself the "Son, of Man!".
This I conceive to be a "Rational View" of the character and offices of Jesus, as a man but it was the spirit by which he was actuated that enabled him to perform the part of a "Great Reformer!"—the same spirit, (though it may be in different measure) that governs and regulates the conduct of all true reformers. This is the Light so often referred to in the history of Jesus, as given by the Evangelists in the New Testament, and which the founder of our society (George Fox) so often refers to; calling special attention to it, as to the fountain of all true religion. This is the Divinity that "stirred within"? Jesus—the same which enabled him to become a perfect pattern for the sons of

But could I accept the character of Jesus as a God! I could not regard him as a "Reformer" in any true sense of the word, or a pattern for imitation. If friend Averill will point to any assumption of Jesus that may not be reconciled with this view, I have never yet been able to discover it.

The idea of a system of religion that can not be sustained and explained by reasonable grounds of belief, I have never esteemed of much value! In other words, whose influence on human action may not be regarded as consonant with, and divested by enlightened reason. Such a guide can have little practical use as a regulator of conduct.

I say substantially with my friend that I believe from evidences, which are the deductions of thought, that there is

it' his 'manibala sara which acknowledges no written creed, but according to the accepted doctrine of our profession, we are free to regard the light within, or the Spirit of Truth, as a suffi-cient teacher and guide to lead us into all truth, both as regards to faith and prac-

NEWTOWN, 6th month 13th, 1875.

[For The Journal. WORDS OF CAUTION.

On reading the essay forwarded by Salem First-Day School Union, my heart was made sad by the advice given therein, that "In this age of progress and continual outpour-ing of human thought, demands that we should cling with less tenacity to old prejudices, and lay before these inquiring minds food which will nourish the intellectual as well as the moral faculties." To fear, not setting aside a few forms, (which was only necessary at the time they were established)

will be a deviation from principles.

where the deviation from principles. While a devial of the principle section of the nation—no smoothing the obstructions to make them less incumbent, nor need they plausible subterfuges for discarding all traces which would lead into the "beaten path," the "straight and narrow way," though there may oftimes be a conflict in the mind of a dear visited child struggling to gain the victory. Whatever may have been the motive of the writer of the essay, been the motive of the writer of the cand however unintentional it may and however unintentional it may be a supplicate that the property and weighted the tory over error and prejudice. The the beginning of reformation—an era

the beginning of reformation—an era in the history of our society founded in a clear and pure light, which they bore witness of by a life and conversation absolutely at variance with the customs of the world. Let us be careful how we seek to modify or invalidate these teachings in support of Christian du-

be a form of truth upon our understanding and influence upon our hearts that should draw us together in religious fellowship by the belief of certain principles; and they belief of certain principles; and they halieve otherwise naturally scattereth, halieve ever was. to awaken his children to their true condi-tion, and anoint them for his work.

Let not the cross their forefathers bore be spoken lightly of, and become to them a "stumbling block." We have not advanced beyond this, and may we never. Innovations upon our society are gathering in dread array around us. It behooves us to buckle on the armor and become valiant for the truth against the "armies of aliens," for truth is strong and must prevail.

SALEM, 6th mo. 6th. beyond this, and may we never. Innova-

GENTLENESS which belongs to virtue is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants. It removes no just right from fear; it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle, in order

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EDITORIAL NOTICE.

We have frequently had occasion to request our Friends to return us back numbers which they do not wish to file, and have as often resolved that we would not again ask such a favor, but ill health has been the cause of an oversight on this occa-

Therefore we especially request that our Friends who do not file THE JOURNAL, would return us copies of THE JOURNAL, whole No. 111, which is necessary to complete our file.

NOTICE. .

Friends' Meeting in Chicago, Ill., is held every First-day, at 11 A. M., in the Methodist church block, southeast corner of Clark and Washington streets.

CIRCULAR MEETINGS

within Salem, N. J. Quarterly Meeting have been appointed: 6th mo. 27th, Greenwich, 10 a.m.; 7th mo. 11th, Salem, 10 a. m.; 7th mo. 11th, Alloways Creek, 3 p. m.; 7th mo. 18th, Woodstown, 104 a. m.: 7th mo. 18th, Penns Neck, 3 p. m.; 7th mo. 25th, Mullica Hill, 10 a. m.; 8th mo. 1st, Upper Greenwich, 10 a. m.; 8th mo. 1st, Woodbury, 3 p. m.; 8th mo. 8th, Pittsgrove, 3 p. m.; 8th mo. 15th, Bridgeport, 3 p. m.; 8th mo. 29th, Cape May, 3 p. m.

It is for our readers to judge how far the JOURNAL has come up to what was promised in its prospectus. Through the kindness of our friends, we have been enabled to receive "Frendly Items," "Pencilings," &c., giving the workings of our Society, in different parts of the country, from the North, South, East, and the far West; and we will endeavor to further increase its usefulness.

We earnestly invite its friends to continue to assist, by their correspondence, in extending its sphere of usefelness, and if other subscribers and readers send us similar items of interest, respecting the proceedings of meetings, and labors of Friends in different parts of the Society, will add still more to its usefulness. We wish to create a genial interest in the growth and prosperity of our Society, especially in the minds of the young who may, from its apparent weakeness in certain parts, be led to the interest of its members, and that it is do so, but adopted a resolution in the late feres."

ness is partly caused by the complaints of members themselves, who mourn over its declension. Young Friends, hearing so much of the declension of our Society in certain places, lose their interest in meetings, which they are led to believe are going down, and stay away from the forlorn hope, thus assisting to increase this very state of Society which Friends so much deplore.

What we wish is that the JOURNAL, through its notices of the lively state of our Society in other places, may increase an interest in the minds of Friends respecting its prosperity, and teach us not to fear.

To the readers of the Journal, the accounts of what the Society is doing, are of deep interest, bringing as it were, its remoter parts together, and uniting us in a general bond of brotherhood. We hope, therefore, that our old friends will continue to furnish us with such items, and all new favors of this kind will be received with cordial welcome.

Our paper has been made a vehicle of communication by which different views are expressed concerning the principles of our Society; and although all that is published may not be in accordance with the body of Friends, yet, with the answers elicited, our principles have been upheld.

REVIEWS.

The Unitarian Review for the current month contains a number of most interesting articles. The opening essay, "The Personality of Jesus" is well written, and full of thought. The writer of the article on "The Co-education of the White and Colored Races" does not seem to remember that by educating the children apart, we accustom the whites to look upon the blacks as outcasts and pariahs, and keep alive the prejudice which he depricates, and which is alike disgraceful to us as a free, and as a Christain people. It is doubtless true, as he asserts, that "Law, in a free State, is the creature of public opinion," but it should be the creature of the most enlightened public opinion and not of barbarous and cruel prejudice. The arguments which he brings against laws providing for the coeducation of the races are the same that were brought against opening the horsecars of this city to colored people and which always have been, and always will be, so long as men are as they are, brought against any laws enacted for the purpose of dealing justly with all races and thus destroying prejudice against any. The conclusion of the article on "The Roman Church and our School System" the author expresses the hope "that many Roman Catholic lavmen may be led to accord with Protestants in their view of this serious and disturbing question". There is no doubt that much of the disturbance upon this question comes from foreign-born Roman Catholics who do not understand the spitit of our Republican institutions, and that a total seperation of church and state is positively necessary to the welfare and indeed to the continued existance of our republican institutions. In this connection, it is gratifying to know that although the Roman Catholic priesthood of the State of Ohio, promised the entire vote of their laity to the Democratic party if it would incorporate into its platform a "plank" advocating an appropriation of a part of the school fund to Rothink that it is declining in numbers and in man Catholic schools, it not only refused to

becoming careless and lukewarm. And, we | nominating convention expressly declaring believe, that this very appearance of weak- against any division of the fund for sectarian purposes.

From the author, who is, we believe, our friend J. M. W. we have received a copy of his "Annals of the Pioneer Settlers on the Whitewater, and its tributaries in the vicinity of Richmond, Indiana, from 1804 to 1830. By a native." It is a neatly printed pamphlet of fifty-nine pages, full of reminis censes of the early days in that region. It will doubtless be very interesting to the children and grandchildren of the people whom it describes, as well as a valuable addition to the history of that region and of the state.

THE MOVEMENT AGAINST VIVI-SECTION.

We feel much pleasure in endorsing the following editorial article from the pen of our esteemed friend Dr. Henry Gibbons, of the PACIFIC MEDICAL AND SURGICAL JOURNAL.

It shows us that true Christian feeling and sympathy are not yet dead in the medical profession. It shows the editor still to be, in the far off land of the Pacific, as we knew him here, a friend of humanity.

It may be doubted whether the practice of such horrible barbarities is ever justifiable, even when "directed to the development of the laws of life, and the progress of science;" and we are glad to find that our friend has not let his love cf science blunt his finer and more benevolent feelings of his nature, nor make its advancement a plea for barbarous cruelty to the animals which God has placed in our power.

Within the past year an organized hos-Within the past year an organized hostility to the practice of vivisection has sprung up both in England and America. Members of the medical profession would naturally incline to defend it, and regard the opposition as the result of affected or morbid sensibility. But there is, unforfortunately, too much ground for complaint against the practice. When restricted within reasonable limits, and directed to the development of the laws of life, it is not only justifiable, but necessary to the progress of science. But when pursued from curiosity merely, and with total disregard to the sufferings of the animals emloyed, it is not only an abuse, but a barbarry. Of this character are many experiments quoted by the opponents of vivisection, and on which they found their complaints. For instance, the Royal Society for the Prevention of Cruelty to Animals, of Great Britain, in a memorial addressed to Parliament, copy from a leading medical journal the following account of a vivisection. [The account is omitted.]

With such barbarities staring them in the

face, no wonder that some of the most eminent medical men of England join in the application for legislation to correct the abuse, and to restrict the practice of vivi-section within proper bounds. So strong is the tendency of experimenters to grow cal-lous to the feelings of the brute beings which are the subjects of their operations, that men otherwise humane are liable to lapse into cruel indifference, and to become inured to the infliction of torture. The subject has not failed to attracted the attention of sensitive individuals in the profession for many years past. The writer well remembers a protest against vivisection, uttered with much feeling, by the late Professor Philip Syng Physick, in one of the last lectures ever delivered by him in the University of Pennsylvania. This was nearly fifty ty of Pennsylvania. This was nearly fifty years ago; and at that time there was not nearly so much ground on which to base hostility to the practice as at present. We hope, for the honor of the profession, as well as for the sake of humanity, that menters in this field will not lose sight of the fact that the inferior animals possess feeling, nor forget that every living has the right to the enjoyment of life and the exemption from pain, unless when "man's convenience, health or safety inter-

[For the Journal. MEETING FOR WORSHIP.

PRECEDING CENTRE QUARTER.

The public meeting on First-day morning gathered punctual at the hour appointed, 11 o'clock, the house very much crowded and many outside. The number gathered was thought to be larger than had been there for many years. After gathering into silence, John M. Blackburn delivered a discourse from the text, "God is love," basing his discourse on the wonderfull goodness and long forbeance of our Heavenly Father to-wards his creature man—and he would have us governed by our holy pattern, who he said was Christ.

He was followed by Andrew Moore, basing his discourse from the text, "Look unto me all ye ends of the earth and be ye saved," referring very impressively to the only begotten son of God, and to his mission to show man a higher life.

He was followed by Nathan Moore, from the text. "I am come a light into the world," &c.; through his discourse he directed all to turn inward to that teacher that cannot be removed into a corner, and not to look to man whose breath is in his nostrils.

He was followed by a stranger, but not a member of Friends, basing his discourse on the acknowledging of Christour Saviour be-fore the world in our lives and conduct.

The next speaker was Wm. B. Way. His testimony which he had to bear was that we worship God through our temporal affairs, and he directed all to do all the good they could in whatever way they could, and confide and rely wholly upon our Heavenly Father.

Father.

First-day afternoon, 3½ p. m. After a short silence, C. C. Way delivered a discourse, basing his remarks on the inward teacher, and in our becoming willing and chedien to show the teaching of Christian and Christian a obedient to obey the teachings of Christ.

He was followed by Andrew Moore, basing his remarks from the text, "how hardly shall they that have riches enter into the kingdom of heaven." Enlarging on man's great possessions; and the speaker thought if man did not place his dependence on his possessions it would be well with him, and not to let his possessions stand between him and his God, and not to worship them instead of his Creator; and place his affections on things above, and that perish not with the using.

[For The Journal. LOCAL INFORMATION.

On First-day the 6th of 6th mo., Perry John, of Roaring Creek, and Thos. Foulke, of New York, attended our meeting at Shrewsbury in the morning. They were both edifying and instructive. Perry John both edifying and instructive. Perry John had an appointed meeting in the Methodist meeting house, at Ocean Port in the evening; it was largely attended, and was a highly favored season. Thos. Foulke, in explanation of the origin of the Society of Friends, was exceedingly felicitous. Perry John in his exhortation to the mothers, sisters and female Friends to exert their influence for good, on their sons, brothers and those over whom their influence extends, was timely, searching and convinc-ing. A fervid and impressive prayer by Thos. Foulke closed the meeting under a very solemn covering.

Elizabeth M. Mathews, of Baltimore, and her companions, John and Mary Haines, of Chester Monthly Meeting, N. J., were with us very acceptably on the thirteenth.

John II. Shotwell, of Rahway, accompanied the friends from the latter place. Abner Allen took the friends to Squan, where an appointed meeting was held on the afternoon of the twelfth. A goodly number gathered to hear the precious words. The meeting was said to have been satisfactory. The evening of the thirteenth had an ap-The evening of the thirteenth had an appointed meeting in the Presbyterian house, Eatontown. Notice of the meeting was very short, yet the attendance was large and appreciative. E. M. Mathews dwelt with great force, and marvelous sweetness and beauty on individual accountability, aroung with invariant the duty urging with irresistable argument the duty obedience to the manifestation of divine will as made known to us. John H. Shotwell followed at some length; his paraphrase upon the Lord's Prayer was beautiful and very impressive.

John and Mary Haines each had a few words to offer in furtherence of the great cause in which they are engaged. E. M. Mathews again with a few feelingly appropriate words said farewell; the meeting closed in much solemnity. Many were the expressions of approval by those who are expressions of approval of the second of the not of us; but were with us. I trust all felt that it was "good to be there." W.

SHREWSBURY, N. J., 6th mo. 14th, 1875.

[For The Journal. CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held at Dunnings Creek, Bedford co., Pa, on 2d day the 7th of the sixth mo., 1875.

It was a season of favor, and after the shutters were closed, the usual business was transacted. And in the consideration of the 2d Query, interesting and instructing remarks were made in reference to differ-ences arising amongst Friends, and when such should be noticed in the answers to the query. The committee on Circular Meetings made a satisfactory report of its proceedings, and was encouraged in the furthering of this important concern as way may appear. After the business was concluded, the shutters were then opened by request, and impressive remarks were made by C. C. Way and A. Moore; and to the mothers strong appeal was made, and that upon them devolves the early training ot the children.

The meeting for ministers and elders was held on 7th day, at 2 p. m. The Quarter Association on First-day schools met on 7th day at 31 o'clock, and was an opportunity of instruction and favor. Reports were reof instruction and layor. Alegoric increase ceived from four schools—all that are within our limits—all being well represented and in a healthy condition. M. E.

6th mo. 1875.

MEMORANDA

Of Priscilla Cadwallader's visit to the meetings of Philadelphia, Bucks and Abington Quarters.

LETTER VII.

NEWTOWN, Bucks co., Pa., 10th mo. 15th, 1851.

MY DEAR ONES:

EDEAR ONES:

Kingwood was large for it to be —
The gospel message flowed as free;
"The Father's love" again portrayed
"For those who from his house had strayed,
"Inviting their return again,"
In accent sweet, in language plain.
Plead with the mind where murmurs rise
"To let the Father's love suffice;
"Not the returning only, share
"The father's love, and anxious care,
"But he who serves with duteous will
"And feels himself neglected still.
"No calf to feast his friends in glee
"Thinks all are favored more than he.
"Hears the consoling voice divine,
"At Purkingham again was speed

At Burkingham again was spread
"A pressing call. The hungry fed.
"The fainting soul cheered on its way,
"The dark invited into day.
"The bride says come, and they who will
"May come, and drink in Christ their fill,
"Know death to be disrobed of fear,
"The grave, from terror freed appear.
"Thus love divine, the soul shall save,
"Dust, all the trophy of the grave."

Solebery Friends, on Seventh-day, Convened to hear—if she should say—"If any thought that she could teach, "And of herself to them would preach, "The truth to them she did portray, "That she must wait as well as thoy; "That choice of words she could not seek, "But what the Master gave must speak."

Left William Betts' on First-day morn, Were by our steed to Plumstead borne, "Here counselled plain—her caution spread, "To come to Christ the Holy head; "Know him to circumscribe the will "And with his love the heart to fill; "Then would no slanders 'scape the tongue "Fo spread contention men among; "Of creeds or faiths reports to spread "To bring disgrace upon their head. "Each one might know, whene'er they find "Themselves to telling aught inclined "To pull another down—'twas clear "That Satan held possession here."

From thence, we Doylestown soon attain, With Samuel Hart all night remain.
The meeting large, here truth was seen, "Though clouds and darkness laid between, "Illume the darkness of the way, "And its eternal light display, "Break thro' the bounds that sects inclose, "In Christ together, all repose."

At Wrightstown next, on Second-day, Oped gospet truths, "to watch and pray, "To wait the anointing power and feel "His love divine our wounds to heal. "Plead, earnest plead, to live and love, "Obedient to his will above."

Next day to Wakefield we repair,
Election day, yet many there
Whom she besought in earnest tone,
"To cease from sin, seek truth alone.
"That standing on the brink of death
"One was, who soon must yield his breath,
"That Christ did yet his arms extend
"In love divine would yet befriend,
"No longer then his meroy spurn,
"But with full purpose to him turn.
"Did they his proffered grave forego
"The future, darkness was and woe,
"Naught, they could from dread anguish save,
"Borne unrepentant to the grave.
"Thy God, in love, embracing view
"And thy first works do, quickly do."

We dined—to Newtown passed—twas right
At Joseph Briggs, we spent the night.
I'm up before the parting ray
Of night's last star, fades into day,
The cloudless east its tints unfold
Like as a sea of living gold;
The morning air is sweet and pure
And would my truant feet allure
O'er bright'ming lawn, or dew-clad mead,
Yet sit I I writing you instead.
Desire, that health and peace of mind
You may, in mercy ever find.
Truly Yours,
R. K. B.
In "Letter VI." published last week, a few little

R. K. B.
In "Letter VI." published last week, a few little
words were misprinted, viz.: 1st column, 9th line
from bottom, for "attend" read "extend," 2d colunn, 19th line "for distressed," read "unpressed."
2d column, 2lst line, for "impressed" read "distressed," 2d column, 35th line, for "ire" read
"lice."

PRAIRIE GROVE QUARTERLY MEETING, IOWA.

The meeting for ministers and elders convened at 3 p. m. on the afternoon of the 12th inst. Representatives were present from all the preparative meetings. The venerable the preparative meetings. The venerable and beloved Sarah Huut, of the Philadelphia Yearly Meeting, and her companions, and Elihu Durfee, of Cincinnati, O., were present with minutes duly endorsed. Jos. Schofield, the man Friend accompanying Sarah Hunt, had a minute as a member of our religions. The female Friend, Ann Shoemaker, was without a minute, owing to some unavoidable contengencies, but was cordially welcomed by the meeting. These dear Friends had weighty service among us—Elihu presenting his views in a clear and terse manner, of the origin and use to society of ministers and elders, and their relation to each other in their distinct offices.

Sarah Hunt spoke in a tender and comforting manner, alluding to her ad-vanced life, and the shrinking she felt from the undertaking, even as the prophet who said, "the journey is too long."

There were other testimonies, and suppli-

cation by Ann Heacock, one of our own members. The meeting was felt to be a refreshing and baptising season.

On First-day morning the clouds lowered, and for two hours before the meeting a power ful and drenching rain fell, which, with the cold and chilling atmosphere, prevented a large number from attending. In our Weslarge number from attending. In our Western county it is usual, as in Western New York, to ride in open-topped spring vehicles, this being a great advance over the heavy plantation wagons which, until within a few years, was the best accommodation for riding to meeting. Notwithstanding the impropitious circumstances, the men's apartment was well filled. After a season of solemn silent communing, always precious before vocal service, dear Sarah Hunt arose and in a feeling and impressive man-ner repeated the beatitudes of our Lord, commencing with "blessed are they that hunger and thirst after righteousness," &c. In her remarks she contrasted the natural with the spiritual, presenting the subject with interesting perspicuity. Toward the with interesting perspicuity. Toward the close she mingled pathos and logic in such sweet and touching eloquence as to produce a solemnity that was precious.

She was followed by Elihu Durfee in an

impressive discourse on practical Christianity. J. M. Wood, one of our remote members, added some sentiments in corrob-oration. Fervent supplication followed, when the meeting remained a few minutes

in profound silence, and while the solemn covering was over us, the assembly closed. The First-day School Conference was then opened by John Cooper and Anna T. Canby taking their seats at the clerks table, nearly the whole audience remaining. The representatives were called and answered to their names. A very interesting report was read from Marietta, with a description of

was prepared but not present. S. B. Walton, on behalf of Wapsinonoc.

For a time it seemed doubtful whether the inclemency of the weather would not prevent the holding of a religious meeting in the afternoon. It was finally determined, however, to hold the meeting.

At four o'clock the meeting again con-

rened in the rain, but not in a diminution of interest or numbers. The men's meeting doubling in size that of the women. The silent pause was impressive, after which Elihu Durfee arose, and for more than an hour spoke in a clear and logical manner of the nature and origin of evil. Presenting his "solemn convictions" of what constitutes Presenting the divine, and the demoniac. His sentiments would be open to criticism by the evangelical church in some particulars. The idea of a man's progress through the ages, and the final triumph of truth over its opposite in the obedient soul, was a lucid chain of logic mingled with fire, that he who heard and doubted could not but admire. His discourse was terminated in a feeling exhortation to holiness in a life of integrity and consecration to the Lord.

Joseph Schofield, one of the Friends accompanying Sarah Hunt, spoke briefly and earnestly on the vision of Peter. He was followed by Samuel S. Walton in a demonstration of the property of th strative testimony, uttered with unusual emphasis, declaring "the messengers of the Lord were commissioned from on high, and receptive minds would receive the message!

The time of the meeting had been closely occupied. A fear in my own mind that there was danger of the utterances being a little too much in juxtaposition. A silent pause of reflection, adding so much to the weight and dignity of a solemn meeting. Just at the conclusion, dear Sarah Hunt expressed a few words like a parting benediction, when the meeting closed. The clouds had a silver lining near the sunsetting, and Friends were enabled to reach their homes without being drenched with rain.

Second-day morning. The Quarterly Meeting convened at 10 o'clock. Several testimonies were borne. Sarah Hunt and Elihu Dunfee leading in the services, much in spirit as the day previous, seeming the con-tinuation of similar exercises. The house was crowded, and, of course, many present who did not participate in the refreshing services of the day before. At twelve o'clock a Friend said, "the time may be at hand, under the present solemnity, for this part of the meeting to close. The avoidance of im-proper haste, allowing a pause to intervene between each of the testimonies borne, has added weight and dignity to the meeting. The Psalmist seventy-three times, in the utterances of the sublime truths, therein incorporated the word 'Selah,' in a meditative pause." A half an hour was spent in social conversation, and partaking of re-freshments bountifully provided in more than "seven baskets," after which Friends were again in their seats, and after a few minutes spent in silence, the partitions were closed. The representatives were all present from all the Yearly Meetings.

The certificates for visitors were read. Our friend Joseph Russell, and others, were present from Illinois. The state of Society reported a satisfactory condition, with slight exceptions. Elihu Durfee visited women's meeting, accompanied by Wm. Lamborn. Interesting information was rendered by members of the Building Committee, re-specting the completing of the new Yearly Meeting House, from which it appears there has not yet been funds enough contributed to pay for it. Should any alroad still feel a freedom to aid in this undertaking, it would be gratefully received, especially as we hear the hammers will cease to strike the nails when there is no money to put in the hands of the strikers.

The time of holding our next Quarterly Meeting was found to conflict with that proposed for the opening of the Yearly Meeting, and after much discussion upon the subject it was decided to meet at Wapsinonoc, (West Liberty,) on the 3d Seventhales in the 2th may at ten o'clock in the day, in the 8th mo., at ten o'clock in the morning; ministers and elders the afternoon preceding at 3 o'clock. Much good advice was given at intervals by different

charity and forbearance." The youth were cautioned and advised.

When the regular business was concluded, a concern was submitted and laid before women Friends, and concurred in by them, to have the partitions lowered.

The clerks in both meetings read the concluding minutes, when "the wall of parti-tion" disappeared, and we were "all together" with one accord in "one place," and there was a feeling that the wings of cherubim and seraphim, the angels of knowledge and love were overus. Farewell utterances and a solemn address to young men by dear Sarah Hunt, on the subjects of intemperance and gambling, and some remarks from Elihu Durfee and another Friend; then a brief prayer of thanksgiving was offered by a dear young Friend in the middle of the house, when under a feeling that the Lord's power and presence had been with us in our Quarterly solemnity, baptising us with chosen unity and fellowship, the meeting separated.

JOSEPH A. DUGDALE. Mr. Pleasant, Iowa, 6th mo. 16th, 1875.

THE POWER OF A GREAT EXAMPLE.

There is nothing that will let the light into the soul like personal influence; nothing that can lift one up out of the darkness, and lead one into the divine and quickening light, and baptize one in the spirit of faith, hope, love and charity, like the magic power of a great example; nothing that can inspire, exalt and purify, like the magnetic rays of healing and helping that beam out of the eyes of noble men and women. If your life has been deep and broad in its experience then you have seen lives that were better than yours; lives whose pure light shone upon you from a serener height than you could reach, and touched you and warmed you through and through; just as the drooping flowers, some chilly morning, have looked up through the thick fogs and caught a glimpse of the bright sun, which scatters the mists and opens the glad blossoms to

whose life is not, sometimes, wrapped around with fogs? Who has not looked up from his little life-world and seen no cheering sun above him-nothing but a heavy, leaden sky hanging over? And then, perhaps, you have almost doubted the sun itself—doubted goodness and doubted God —until you have seen the clouds break away, the fogs lift, and doubt vanish before the beautiful radiance of some shining example. I tell you that I belive, more and more, that what the world needs to reform and redeem it is, not so much a sound theology or a profound philosophy, but holier, purer, diviner lives-lives that shall be the light of men.

AMERICAN WOODLANDS.

i In discussing the distribution of Amercan woodlands, Professor Brewer said that though Maine is the great source of pine and spruce lumber, the hard wood species predominate in the State. The wooded area of New England is not discovered the state of the state. minishing, but the amount of sawed lumber is lessening—an indication that the trees are cut younger. In the Middle States the wooded area is sensibly and rapdly becoming smaller. The New Eng-land and Middle States furnish hard wood trees; in the Southeastern States, from Virginia to Florida, is a belt of timber which supplies the hard and yellow pine; and the northwestern region contains immense areas of common pine. From the Gulf of Mexico to the Arctic Ocean stretches a treeless area, three hundred and fifty miles in its narrowest part, and eight hundred and fifty wide on our northern boundry. West of this region is the narrow wooded Rocky Mountain region, and west of this is the barren region of the Great Basin. On the Pacific coast are some of the noblest forest regions of the world; and the official government reports say that the forest in some parts of Washington Territory are heavy enough to "cover the entire surface with cord-wood ten feet in their manner in conducting their school. Persons, accompanied with a caution for Theodore Russell reported on behalf of Prairie Grove, and stated an official report each other, and to cultivate the spirit of heighth."— The Galaxy for November.

[For The Journal. EXCURSION TO ABINGTON.

The first day schools of Race street and Green street made their annual excursion on Seventh day last, to the meeting house grounds at Abington, where they were joined by the Abington school.

The weather early in the morning was

somewhat threatening, but as the day progressed proved to be all that could be

The place selected is beautiful, finely shaded with stately forest trees, and the season of the year, with the recent rains, showed forth the early summer in all its

day:
Swings were erected, and croquet grounds were laid off. Some played copenhagen, and others enjoyed rides to Chelton Hills, Jay Cooke's place, &c. Pleasure beamed upon every countenance, and the cares and trials of life seemed for a time forgotten; the youth, middle-aged, time forgotten; the youth, middle-aged, and aged, joined hands, and old Time with his scythe lost his power.

The Friends of Abington were exceedingly kind, and furnished conveyances to and from Jenkintown station during the

dow than sunshine 'and that 'every cloud has a silver lining."

C. A.

Cth mo. 14th.

RARE EDITION OF THE BIBLE.

to prepare and forward subscriptions for the The committee appointed to take charge of these papers consisted of James Briggs, Thomas Smith, Eleazer Twining, Jacob Heston, Isaac Wiggins and Joseph Smith. The record of these proceedings kept in the books of Wrightstown meeting does not state whether or not there were other proposals made to the Committee for Suffering besides the one above mentioned, nor does it explain the reason that Friends should have seen fit to send away from Should have seen it to sent away home philadalphia to the then commaratively the second to the theory of Bell does not seem certain. Divice were the that period so scarce and costly as to be beyond the reach of many families, and it throughout. At the present day copies of the gelicing are avacading to the present day copies of the gelicing are avacading to the present day copies of the gelicing are avacading to the present day copies of the gelicing are avacading to the present day copies of the gelicing are avacading to the present day copies of the gelicing are avacading to the present day copies of the gelicing are avacading to the present day copies of the gelicing are avacading to the gelicing are avacading to the gelicing are avacading to the gelicing the g the edition are exceedingly rare, and command high figures when sold. There may mand high figures when sold. There may be more than one copy in Bucks county, but such is not known to be the case. The following is taken from the record page of the Bible of Mary Cary Smith, of Highland: "John Moore's Book. Bought of Isaac Collins the Printer, 1702." The title page reads thus;—"The Holy Bible, Containing the Old and New Testaments, Translated Out of the Original Tongues; and with the Former Translations Diligently Compared and Revised. Trenton: Printed and sold by Isaac Collins. MDCCXCI." The owner of this volume is the daughter of the late Thomas Cary, of Buckingham. The price of the book was originally \$4, or an equivalent amount in shillings. The work possesses local historic interest and value. Bucks County Intelligencer.

County Intelligencer.

TIDDEMAN VAIL.

A few months since we published an account of the life of the venerable nonegena-rian, whose name heads this obituary notice. It was on the occasion of his arriving at his ninetieth birthday, and it included a leaf from his diary, entered for that day, containing his reflections on arriving at that distant mile post, so seldom reached by man.

His earthly life was closed on the evening

of the 7th inst., and he peacefully sank to rest from the exhaustion of old age, retaining, however, his mental faculties undimmed till the last. Mr. Vail was a life long mem-ber of the Society of Friends, and faithfully and humbly exemplified the doctrines of that Christian body in his daily walk and conversation.

Mr. Vail was a native of Poughkeepsie, and removed to a farm in the west part of this town in 1823. Two years later, he purchased the farm in the Northeast part of the chased the farm in the Northeast part of the town of Milton, on which he has lived for fifty years the life of an honest yeoman, and earned the respect and reverence of all who knew him during that long period.

Although practically retired from the cares of his farm and the business of life for

several years, and with those who had borne the brunt of the battle of life with him gathered to their rest, he retained a lively interest in the events of the day, and was conversant with the history of our county for three-fourths of a century. He was the father of Mr. Deman Vail, of this village. Daily Saratogian.

[For The Journal. PROPOSITION FROM KENNETT.

EDITOR JOURNAL: We noticed in a late JOURNAL mention of a proposition from Kennett Monthly Meeting to substitute the term "Blessed Jesus," for that of our, "Lord and Saviour Jesus Christ." There appears to be abundant testimony in Scripture, especially the New Testament, to the effect that there is a divine power which visits the souls of men, which is the "wistom of God and the power of God unto salration, and the experience of ages verifies its truth." He is our Lord, if we suffer im to govern; our Saviour if he saves us from our sins.

Of the appropriateness of the remainder of the term Jesus Christ, we think there is sufficient evidence given in the writings

of the disciples and apostles.

We have used the pronouns he and him, meaning divine power, in accordance with Scripture usage. We believe them correct also, by all rules of rhetoric, which represents the disciple of the series of the serie sent all things, denoting strength and abili-ty as masculine. If it be said that in the ty as mascuine. If it be said that in the common acceptation of the term, "our Saviour," (though in truth he is only Saviour to those who receive him in the heart,) walked in Jewry, we may remember the testimony of Jesus, where he says, "a body hast thou prepared me." Of the Riraculous birth and conception of Jesus Siraculous birth and conception of Jesus Scirzculous birth and conception of Jesus to have nothing to say, further than is estified of in Scripture. But that a portion of divine love and wisdom, which filled and wided him is youch-safed to all. To our Enided him is vouch-safed to all. To our Pind it is the "son" and "sent" of the Father, begotten of God (who is a spirit) in the human soul. E. AVERILL.

BALTIMORE QUARTERLY MEETING.

At the Quarterly Meeting held at this place, this date, the attendance of members was about as large as usual.

The weather being unusually cool and pleasent for the season, and the roads in fine condition, the meetings for worship were very numerously attended by Friends and others.

John Needles, Sam'l. Townsend, Sam'l. John Needles, Sam'l. Townsend, Sam'l. N. Janney, Isaac Hicks, Abel A. Hull, Elizabeth Plummer, Mary Needles, Emily B. Canby, and other ministers were present, and the discourses upon the occasion of both meetings were impressive and instructive. and instructive.

The answers to the three Queries showd the prevalent condition of Society to be about as usual. The meetings on first-day are well attended, but many Friends The answers to the three Queries showd the prevalent condition of Society to be about as usual. The meetings on first-day are well attended, but many Friends absent themselves from the meetings near absent themselves from the meetings near Middletown Monthly Meeting of Friends.

Bunting. 5th mo. 28th, 1875, near Edgewood, Bucks co., Pa., Elizabeth P., wife of Blakey Bunting, in the 53d year of her age. The home, the social and the religious circle have lost a highly valued friend; she having been a useful member of Middletown Monthly Meeting of Friends.

A good deal of the middle of the week. love was shown to be maintained through-out the four Monthly Meetings.

The subject of the growing tendancy to extravagance and ostentatious display in the conduct of the funerals of deceased members of our Society, was brought up in the report from Baltimore Monthly Meeting, and after some expression, was referred to a joint Special Committee, to report at the next Quarterly Meeting in the Ninth month.

On First-day afternoon at three o'clock a session of the Indiana Committee of the Yearly Meeting was held.

At four o'clock the meeting of the First-

day School Quarterly Union was held. Representatives were present from the different Monthly Meeting Schools, and interesting and encouraging reports were read. Verbal reports were made of the schools at Goose Creek., Va, and from Pipe Creek., Md—not belonging to this Quarter.

At the close of this meeting, a meeting of the Executive Committee of Baltimore Yearly Meeting Association was held, and drafts of Epistles read addressed to the Associations of Indiana and Ohio Yearly Meetings, and also to the new Yearly Meeting of Illinois.

Sandy Springs, (MD) 6th Mo. 14th, 1875.

[For The Journal. THE EDUCATIONAL COMMITTEE OF THE PHILADELPHIA YEARLY MEETING.

A meeting of this committee was held on the 4th inst, at Race street meeting house. The proceedings evinced a lively interest in the subject and a real concern seemed to prevail that Friends should give their children a guarded education. To do this it was thought much improvement was needed in the educational facilities offered in the different meetings.

The arrangements of last year having proved satisfactory, it was again concluded to appointed five Friends for each Quarter, whose duty it shall be to examine into the educational needs of the respective Meetings and to consider applications for assistance.

A communication was addressed to the preparative meeting, setting forth the desire of the committee to advance the work, the names of the working committee, and the plan of organization. Information was also requested of the meetings in regard to the condition of their schools, school property, and the number of children within their limits. Though these queries may seem to many a needless repetition of those often addressed by the Yearly Meeting to its constituent branches, yet Friends will remember that these reasons come as a summary from the Monthly or Quarterly Meetings, and not from Preparative Meetings as now

thought desirable.

The difficulty so long felt of procuring good teachers was underconsideration, and a committee was set apart to aid teachers in procuring situations, and the trustees of Friend's schools in getting competent teachers. Clement M. Biddle is the clerk of this committee, to whom communica-tions on the subject may be addressed. It is the part of the duty of this committee to prepare and furnish on application a list of the most approved school books, and also to make arrangements by which the trustees of Friend's schools can procure books and school supplies to the best advantage. ONE OF THE COMMITTEE. 6th mo., 1875.

MARRIED.

WAY-Hoge. On the 19th of 5th mo., 1873, under the care of Goose Creek Monthly Meeting of Friends, Charles C. Way, of Blue Rapids, Marshal co., Kansas, to L. Anna Hoge, daughter of Eli I. and Elizabeth P. Hoge, of Monntain Dell, Loudon co. Virginia. co , Virginia.

BRANSON. At his residence near Salem, Clarke co., Ohio, on the 8th of 6th mo., after a few weeks illness, Thomas Branson, aged 80 years and nearly 11 months, a valued member and for years an elder of Green Plain Monthly Meeting.

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For Bridgeton and Port Norris, 8 a m and 3.30 pm.
For Bridgeton, 5.30 pm.
For Salem, 8 a m and 3.30 pm. On Sunday, 6.10 pm.

m. For Bridgeton, 5-30 p m.

For Saiem, 8 a m and 3-30 p m. On Sunday, 6.10 p m.

For Woodbury, 8, 9, 11.45 a m, 3.30, 4.30, 5.30, 6.30, and 11.30 p m, On Sunday 7.30 a m and 6.10 p m.

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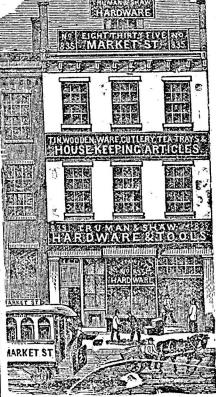
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