

THE JOURNAL.

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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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PHILADELPHIA, FOURTH-DAY, 6TH MO. 16TH, 1875.

WHOLE No. 125.

THE LONG LOST BRIDE.

SELECTED.

The years of my life are almost spent,
The shadow grows with the ebbing tide—
But I greet the night with a calm content,
I am going home to my long lost bride,
O, fair lost darling! the years are long,
The days are dreary, the nights are lone,
Since thou hast been one of the countless throng
Of happy spirits around God's throne.

How sweet was thy smile in the years gone by!
Its light from my heart has never died.
Bright, warm, and cheering, it will not die
Till again it beams on me, glorified,
Till I see the unimagined brightness
Of the smile in the cloudless eyes of the blest,
Who know no sorrow, whose days are nightless,
Whose life is infinite calm and rest.

Thy hand has beckoned me ever on,
A friendly beacon through storm and night,
To the happy country where thou art gone,
To the summer land of cloudless night;
My brow is furrowed by grief and years,
The snow of age is white on my hair,
And my eyes are dim with frequent tears,
While thou art ever more young and fair.

My Angel! mine! Oh I know thy heart!
Though death hath rolled all his waves between,
Thy soul is mine, wherever thou art,
Forever loving, although unseen.
My feet go down to the chilling river,
I try the unknown, as all mortals must,
I leap forth into the dead forever,
Alone except for one steadfast trust.

Once launched from earth, I shall feel God's hand;
He will lead me up through the vast and dim,
Till I reach the shore of the glorious land,
Whose dazzling brightness is all from Him.
There, there forever our souls shall meet,
My longing love shall be satisfied,
Heaven's Perfect shall crown earth's incomplete,
When I find thee again, my long lost bride.

PROCEEDINGS OF PHILADELPHIA YEARLY MEETING.

(Concluded.)

FOURTH-DAY AFTERNOON. The question of priest-craft was again discussed. William Penn, in his charter of rights, left free the rights of conscience. This was done in a simple way, without much demonstration. If a salaried ministry should rule, all that he did for the State would be lost.

Samuel J. Levick said that William Penn, the founder of this great city, founded it upon the basis of equal rights for all. The wise words of the lamented President Lincoln were, that ours is a government of the people, and a government for the people. This is the principle of Penn, a principle that is claiming the attention of the powers of the earth. Let us be watchful over this bulwark of our civil and religious liberty. This is a holy testimony, and let us, trusting in God, endeavor to uphold it.

Two women Friends now visited the meeting—Mary Lewis and P. Andrews—who were both drawn in feeling testimonies against vanity, idleness and intemperance. Strict justice in all our dealings was earnestly recommended. In all our worldly transactions we should know the supporting influence of divine love and power to be round about us. Thus shall we pass quietly and calmly through this life, and be prepared, when we are called, to reap the reward of the righteous. "I was young, and now I am old," said the wise man, "yet never have I seen the righteous forsaken, nor his seed begging bread." A feeling call was made to young men to beware of the dreadful stream of intemperance.

The Seventh Query was read, and a summary answer was taken from the answers of the Quarterly Meetings, as follows: Friends are generally punctual in the fulfillment of their promises, and just in the payment of their debts, although one report acknowledges that more care is needed.

A sorrowful report, said a Friend. Extravagance, pride and ambition is the cause. George Truman said that though he felt nothing like exultation, yet to be able to say, as we do, is more than any other body, as large as this, is able to say. We know that it is a day of extravagance; let us en-

deavor to keep clear of it, and take courage. Hold fast to the truth, and you can resist the temptations that surround you.

Samuel J. Levick said that trials and troubles surround us, especially the young. Extend to them a helping hand. How much a little helps! Help those that need it, and teach them, with the help of God, to help themselves. But we, to whom God has given abundance, should remember those who need our help. We should help one another, and throw selfishness away.

The Eighth Query was read, to which the summary answer was that care is taken to deal with offenders in the spirit of meekness, and when labor is ineffectual, to place judgment upon them in the authority of truth.

John D. Wright said that this query is a query of importance. We should deal with offenders, individually, and we should encourage one another individually. He disliked to relate his own experience; but, at a time when our meetings were better attended than many now are, he, then a young man, was a regular attender. Once business kept him from a mid-week meeting. When he was at the meeting he thought that he had not been much noticed; and the next day after the meeting, a Friend called upon him, thinking him sick, as he had not been to meeting. Oh, how it touched him. He had been noticed.

A Friend said that a friendly shake of the hand, at the close of the meeting, is better than a visit to admonish the delinquent of his duty. Notice strangers, and let them see that we know they are there.

Another Friend said that the language, "Let him be unto thee as a heathen man," might not mean to cast an offender off, but to convert him. When they do not attend our meetings, invite them to come, but recognizing their right to go where they please, and to worship where they please, without condemnation.

The Ninth Query was answered, that a regular record is kept of births and deaths.

FIFTH-DAY MORNING: There being no sitting of the Yearly Meeting, meetings were held at the different places of worship. The reporter will endeavor to give some account of the meeting at Girard avenue, and also the meeting of Green street, from the report of a Friend.

GIRARD AVENUE. The silence was broken by a fervent prayer that we might all be preserved here from sin, and dwell in happiness hereafter.

Mary S. Lippincott followed. There is no state of mind more congenial, she said, for prayer, than a quiet frame of mind. Thus, our silent meetings may be truly termed, houses of prayer, i. e., if they are of the right kind, if those who meet, meet there to worship God. "God is a spirit, and they who worship him must worship him in spirit and in truth," and true prayer needs not vocality to render it acceptable to God, who hears the secret prayers of the heart. The heart is the holy of holies of the inner temple, and our bodies the depositaries, which we are commanded to keep undefiled as "temples for the living God to dwell in." With a defiled body the heart cannot be pure. If we keep this temple pure and undefiled from sin, we shall be able to say to the tempter, "Get thee behind me, Satan." The same God rules to-day as forever, and prayer is as effectual now as ever it was. It enables us, as it did the holy men of old, to withstand the fiery darts of the devil. We feel that we are surrounded with the same holy influence as David: "Fear not, for I am with thee; be not dismayed, for I am thy God." Under the influence of prayer, trials and difficulties sink away. But we must have faith. It is with a single eye that we must look for faith; and such faith can remove mountains. Prayer without faith—without perfect faith and trust—

accomplishes nothing. "The fervent prayer of a righteous man availeth much."

She prayed that we might be one people, and that all dissensions and divisions might be healed among us wherever they exist. Let us not be carried away by love of applause, or extravagance of fashion, adorning these bodies while all is unclean within. We adorn the outside to be seen of men, while that which is seen of God is let remain "common and unclean."

The speaker here gave some of her youthful experience, respecting her love of dress, and the vanities and follies of the world, (she would not call them pleasures,) and it was only by giving herself up wholly to God that she had been enabled to overcome her childish weaknesses.

"Here, Lord, I give myself away,
Oh, teach me so to do."

A woman Friend appeared in prayer.

Several other discourses were made, the substance of which was the vanity of human wishes, desires and delights, and the lack of substantial and solid enjoyments which they give to the spiritual, it might be said, the truly intellectual mind, compared with the true enjoyment of a Christian life. The sum of true enjoyments, even here upon this earth, is spiritual. That heaven which is to continue hereafter, commences here. Our Heavenly Father dispenses with a liberal hand his blessings upon all his children. "Even the hairs of our head are numbered, nor does a sparrow fall to the ground without his notice."

GREEN STREET. A woman Friend arose, and exhorted all to come to the Divine Master while time and opportunity exist, and obey his will. If we would have peace of mind, we must obey the Master's call, and not put it off until it is too late, and time exists no longer.

Wm. M. Way also gave an excellent sermon, which is not remembered sufficiently to report. Its bearing was to call us away from all outward things to the inward revelation in the heart of man, that revelation which professors call a chimera, and which we hold to be the Word of God, which was "in the beginning with God."

Several other Friends also gave testimonies in the cause of truth.

FIFTH-DAY — AFTERNOON. The three Annual Queries were answered. The answer to the second, giving a statistical account of the number of Friends' schools, teachers and pupils, gave rise to some discussion.

Samuel J. Levick said that the education of our children is a subject of vital importance—the training of our children in the principles of Friends. Let us look back a little while, before the State undertook the education of her children, when Friends' schools were the best schools, and when they were neither "few nor far between." Friends in this State were pioneers in the education of youth. This is a question which should interest us all. Let us cheerfully give our support to the public schools, but let us not lose sight of our own schools, as Friends.

A Friend said that he felt pleased to see, in the answers, something like a revival. Thirty schools whose pupils regularly attend mid-week meetings, show a returning interest in this direction. But in our returning let us endeavor to improve. In his younger days, he had often observed that the teacher and pupils sat in the back part of the house, apart from the rest of the meeting, which consisted probably of about a dozen persons, and he had felt a want of sympathy between them. He felt, when children were near him, that he was encompassed by the spirits of innocence. And he had thought how much had been lost by not mingling more with children, both to

them and to us. He had seen children, after the meeting, from which they had rushed with eager avidity, receive not a single shake of the hand. We need not seek the children: if we treat them rightly, they will come to us. He had been a child and he knew how he had felt a cordial shake of the hand by an older Friend.

A Friend thought that the younger members of our society, were often to blame respecting a lack of attention to strangers at our meetings. They look for the older friends to wait upon strangers, and the consequence is, the strangers are forgotten.

It was thought by some, that if men and women would throw away some of their prudishness and stiffness, and meet together with their children, side by side, to worship God, as other societies do, it would beget a spirit of sociability.

J. W. Truman thought that First-Day Schools were removing this ancient stiffness.

Some Friends thought that the truth ought to be acknowledged by the Yearly Meeting, that in First-Day Schools is our only hope of the future of the Society of Friends.

A Friend replied that the Yearly Meeting was too much bound by traditions, to take the First-Day Schools under its care; although he thought that a simple recognition of their existence, by the Yearly Meeting, should be given to them.

Another Friend said that the question of attendance of meetings was here practically answered by the First-Day Schools. An increased interest is acknowledged in several reports, but the cause is not recognized.

Another said that no one is so wise that he cannot learn from others, nor any so ignorant that he cannot teach something. It was suggested that after the close of our meetings, an hour might be spent pleasantly and profitably in social conversation. A Friend knew a young woman, a member of our society, who had not been in the practice of attending our meetings, who, while on a visit to the city, attended the meetings of Friends, and who afterwards told him that not a person had spoken to her at any of the meetings. This she told after she had connected herself with the more congenial Presbyterians, and gave this circumstance as one of her reasons.

The reports of the Representative Committee, and of several others, were read. The minds of Friends still seemed exercised upon the subject of education. Some thought that to establish such schools as Friends wish, is, in this day, hardly practicable. Others thought that it could be done. Such schools as we once had would be supported by others. Even the few schools that are now under the charge of Friends, are partly supported by Presbyterians, Methodists and others, thus showing that they do not think us so bad a people as they pretend to. In the early settlement of this State, all the schools were under the control of Friends. After some further discussion of this important question, the report of the committee on education was read, and the meeting was adjourned until ten o'clock to-morrow morning.

SIXTH-DAY MORNING: The report of the committee on education was resumed, which elicited considerable discussion, and some profitable advice respecting the moral and religious education of our children. There seemed to be a living concern that we should come, with respect to schools, back to the principles of our fathers. Friends want what the State has—a complete system of schools, under the head of a general superintendent, appointed by the Yearly Meeting.

First-Day Schools ought to be under the care of Friends as a society.

We cannot estimate the labors of the educational committee by dollars and cents. Its work cannot be told by the amount of money expended.

A memorial, concerning Henry W. Ridge-way was read, when the meeting adjourned to four o'clock this afternoon.

SIXTH-DAY — AFTERNOON. — A Friend said that his heart had been baptized in feeling with the unity with which Friends had been favored to transact the business of this large meeting, and in prospect of a separation of its members, all of whom will not be likely to ever meet again, he was impressed with the importance of the soul's salvation, compared with all earthly consolation.

Several other Friends spoke feelingly respecting our approaching separation, when the report of the Indian Committee was read, which elicited much interest in our dealings with the "small remnants of this much injured race, children of the great Father of all, despoiled by the whites from generation to generation."

Some Friends feared a falling-off in interest, and it was suggested that if any of the committee wished to be released from their arduous labors, they should be released by the meeting, and others appointed in their stead. The labors of the committee, as it was said respecting education, were not to be estimated by dollars and cents.

The report of the joint committee of men and women Friends, on the proposition from Philadelphia Quarterly Meeting to revise the discipline so that the men and women should be equal in all respects in the transaction of their business, was unanimously agreed to, and the committee continued to alter the discipline so as to conform to this action of the meeting.

Philadelphia Quarterly Meeting reported the case of Ezekiel Tyson, who had been disowned by ——— Monthly Meeting and its judgment confirmed by the Quarterly Meeting, and who now appeals to the Yearly Meeting against the judgment of the Quarterly Meeting. A Friend stated that he had received a letter from Ezekiel Tyson, asking that the Yearly Meeting put off his case another year, as he is four hundred miles distant from Philadelphia and cannot be at the Yearly Meeting.

Samuel J. Levick said that this meeting owes to its dignity and to the order of the Society that it shall dismiss the case. He, the appellant, has appealed from the decision of the Quarterly Meeting, to the judgment of the Yearly Meeting; and he should have appeared before it, or have asked the meeting to postpone its action. Instead of this, he has written to an individual saying that he cannot be present, and asks the meeting to postpone the case to a future meeting. The dignity of our meeting and the order of society require that we shall dismiss the case. Several Friends united with these remarks.

A Friend replied that our object should be to restore, and not to cast off.

If we commit errors, said another, let them be on the side of mercy. Our Saviour came into the world to save sinners.

The young man, said a Friend, had, no doubt, committed many errors; but he has an aged mother who is very desirous of his restoration to society. He is poor, and the cost of traveling may be the reason why he is not here. And although this meeting may confirm the judgment of the Quarterly Meeting, yet we should not cast him off without a trial. Our Saviour says that we shall forgive our brother not only "seven times, but seventy times seven."

S. J. Levick said that these remarks might awake the sympathy of the Yearly Meeting; but perhaps it would be as well to uphold the discipline and the dignity of the society.

Caleb Clothier thought that there would be more dignity in our laying over until next year. A number of Friends united with this remark, and thought that we should at least postpone the matter until we can unite. The true mother called upon the king not to divide the child. Nothing can be lost by laying it over. So the subject was laid over.

The copy of an epistle to each of the Yearly Meetings, also one to the new Yearly meeting of Illinois, were read, and united with. Plainness and simplicity were earnestly recommended, and care in restraining our children from the reading of pernicious books. Plainness consists in simplicity rather than in set forms of speech and dress; and the reading of pernicious books

may be, in a measure, prevented by placing good books in the hands of our children, although it will require much care on the part of parents to prevent the foul matter with which our mails are freighted from falling into the hands of our children. Parents were urged to supply their children with good books. Our lives are in great measure formed by the books we read.

Our schools were favorably noticed; and the hope was expressed that the ancient spirit was reviving, and that we should again see meeting-houses and school houses side by side.

Extravagance in living was feelingly adverted to, and the reclaiming of offenders, our primary object being not to cut off but to restore.

The alarming spread of intemperance was a subject of anxious concern and it was recommended that efforts be extended beyond the limits of our society, to reclaim the sufferers from this alarming evil, and to counteract by our influence, its spread throughout the land.

During the sittings of this meeting, we have felt our dependence upon God, and a concern that we more and more put our trust in Him, the Great Father of all.

Although we have to mourn the falling off of some of our smaller branches in attendance of their meetings, yet we feel encouraged to think that, upon the whole, there has been a renewed concern with Friends, and that this falling off is not general.

To the Illinois Yearly Meeting was sent a welcome, in the love of God, as a part of our great household of faith.

The reading of these epistles brought out appropriate remarks from Friends. The reading of pernicious books was feelingly spoken of. The mind is like a great storehouse: if it is filled with unprofitable and worthless trash, there is no room for any other; but, if filled with good there is no room for bad. The youth were exhorted "to lay up treasure in Heaven, where moth nor rust can corrupt, nor thieves break through and steal." The great quantity of corrupt literature sent through the post-office, was spoken of with regret, although any disrespect was disavowed to the law of the United States, or the post-office, which is not intended for the dissemination of such matter. The good fashion of our fathers was spoken of, gathering their families around them in silent waiting upon God, and the reading of the Holy Scriptures, and parents were encouraged not to neglect so important a religious duty. John Needles of Baltimore, spoke feelingly of the circumstances of his early life, respecting the reading of pernicious books; and he had learned by experience, that what the mind takes in it holds on to, much to our regret.

Our schools were again alluded to; and although they have given way to the pressure of the public schools, which, though good, do not meet the wants of Friends, we were encouraged to hope that Friends' schools would be again supported for the training of our youth.

A Friend remarked that he did not like the term *our children*, in the report of the Indian Committee. The term *child*, conveys the idea of *father*. It seems too patronizing. We are all children of a common Father. He would prefer the words Brothers and Sisters.

Benjamin Reynolds, in view of our approaching separation, and of the prospect of his meeting with us not again, bade us an affectionate farewell.

John D. Wright said that he felt thanks for the kindness manifested towards him during his visit with us. It had been a great comfort to him to see this badge of discipleship amongst Friends; during the sittings of this meeting. "See how these Quakers love one another," was said of our fathers: may this badge of discipleship continue to be known amongst us.

Another Friend felt a sympathy with his brother's remarks: May this love grow brighter and brighter; let us carry it with us to our homes. The love of God can never die; for it is immortal, unchangeable, eternal.

Said another—there has been much good heard in this meeting. Let us bottle it up and take it home to our neighbors. This bottling is silence, silent prayer. "Honor, glory and praise be unto the Lord. Praise

ye the Lord, all ye people, for His wonderful works among the children of men."

Another Friend earnestly recommended dependence upon the foundation of all good. We hope that after the example of our Holy Pattern, we have been doing the Lord's work. He did the work of His Father, and if we have been doing his work it has been glorified unto the Lord. He has preserved us in all our sittings. We have transacted our business with excellent order; and as we are about to separate, some of us probably to never meet again, let us before we close, spend a few minutes in silent prayer and praise to God.

After a few further remarks of love and trust in the Father of mercies, the meeting was engaged a short time in silent prayer, when the clerk read the closing minute, and the meeting concluded, to meet at the usual time next year, if so permitted.

RATIONALISTS' IGNORANCE OF CHRISTIANITY.—NO. 2.

THE CHRISTIAN HEAVEN.

Miss Frances Cobbe is one of the chiefest of the apostles of modern Rationalism. Whatever she utters against Christianity is received by every member of the Rationalistic sect as completely authoritative. Her own positive revelations the faithful might oftentimes question; her exceptions to Christianity, never.

Somewhere in her utterances she has informed the world that the heaven of Christianity is only rendered tolerable by being the only alternative to its hideous hell. The idea she meant to convey was, that the heaven revealed by Jesus was but a poor, meagre, worthless abode.

How far the brotherhood have done wisely in their eager clutching of this damning fact against Jesus' value as a revelator, it is worth while to inquire.

The highest ideal any human being can form of enjoyment is the satisfactory working, in faultless conditions, of the faculties that he possesses here. The man who has enjoyed to rapture the perfect gratifications of a perfect moonlight night, wants that rapture to be of eternal recurrence in heaven. The welcome that love gives him on earth he wants to have as one of the conditions of eternity. In other words, we want heaven to be just like earth, without any of earth's drawbacks.

"For who to dull forgetfulness a prey
This pleasing, anxious being e'er resigned,
Let the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind!"

The heaven that shall be an earth perfected is exactly the heaven that human souls crave and need. Rationalists do not know it, but Jesus promised just such a heaven. I proceed to the proofs.

Jesus tells us to pray that the kingdom of God may "come on earth * * * as it is in heaven." In this he gives us to understand that earth, with its soil, its woods, its waters, its sunlight, its moonlight, its men, its women, its joyous toils and studies—in fine, earth with its every good, can become just like heaven. This one teaching of the Master, without another word, shows that the heaven he revealed was just a perfected earth.

In Matthew xxvi: 29, the Master, drinking wine with his disciples, says to them, "But I say unto you, I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." It is but feeblest powers of description that are needed to find in the heaven of this verse, a heaven of soil, and vines, and blossoms, and leaves, and clusters, and palatal gratifications, and social reunions. What was Jesus' heaven—a poor, meagre, lifeless thing, or earth reproduced in exquisite and perfect beauty?

Rationalists undoubtedly think that there is in the teachings of Jesus, one killing statement that annihilates at a blow, all the hope that heaven shall be found the original, of which this earth is but a dimmed copy. The statement to which I refer is this, from Matt. xxii: 29, 30: "Jesus answered and said unto them, 'ye do err, not knowing the Scriptures nor the power of God. For, in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven.'" It may be said that this passage denies the existence in heaven of conjugal

union, a very large element in the constitution of earth; and that if so large a matter of earth finds no place in heaven, a great deal else of this life may also find no place there. If Miss Cobbe, John Weiss, Octavius Frothingham, *et id genus omne*, had known enough of Christianity to be enabled to criticize it with any intelligence, this very passage would have saved Miss Cobbe from fabricating, and the Rationalist brethren from so triumphantly indorsing the blunder I am noticing. Let us examine the passage with the care that any fair-minded critic would give it.

The word "marriage," as each also of its cognates, is a very technical one. It designates a legal, ceremonial, evidential bond, that cannot be too rigidly enforced on earth, because men are not here as "are the angels of God in heaven." It is not only a technical, but, not a little, a conventional word. It indicates a relation that has many variations in the world. The Hebrew marriage-law has some very conventional distinctions, rendering it very unlike the Roman. And they both differed from the Hindoo, and all of them differed from the Christian. Even the most hide-bound of Rationalists could feel the force of this statement, if he would turn to the passage under discussion, and examine its context dispassionately. That brings forward the anomalous provision of the Hebrew marriage law, whereby a man was compelled to marry the widow of his deceased brother. This provision went toward making up the aggregate that the Hebrew expressed by the word "marriage." As men cannot leave widows in heaven, "marriage," just as the Hebrew understood it, cannot be in existence there; but, with Jewish feelings, it was indispensable here. "Marriage," among mortals, designates a bond, dissoluble, at least by death or crime. Among the immortal and stainless, "marriage," the expression of a tie that may be sundered, cannot exist. Doubtless for reasons like these, Jesus says that "marriage," the legal, ceremonial, evidential, dissoluble bond, is not in heaven. But this by no means asserts that conjugal union has no place there. We well know, from some heavenly unions upon the earth, unions in which there is such perfect sympathy that no legal bond is needed to keep them pure and adamant, that in a world where we shall see as we are seen, and know as we are known, where soul cannot mistake its complement, nor heart its objective need, there may be conjugal union without the legal, ceremonial, evidential bond that men term "marriage." Rationalists understand Jesus to assert, in the above passage, that there is no conjugal union in the world above. His language goes to prove the very contrary. He says, "not knowing the power of God" over sexual relations in the next world; that is, according to the Rationalist exegesis, that Jesus was telling his opponents that they did not know the power of God to prevent or destroy conjugal union. But this is just what they did know. For this power has been known always and everywhere. Every unchanged celibate or widowed life has proved it in every community and to all people. Therefore, if Jesus was arguing that conjugal union did not exist in heaven, because God, contrary to his hearers' opinion, had power to prevent it, his argument was the most absurd of absurdities. Yet it is just this absurdity Rationalists suppose him to have uttered. Instead, however, of such drivel as they put into his mouth, he was arguing to the following purport: The case submitted to him by the Sadducees, those earlier Rationalists, was very complicated and puzzling—by human capacity entirely impossible of rectification. How was it to be rectified, was the import of the question by which the Sadducees hoped to perplex the Master. His answer was that they knew not the power of God to make straight this affair that was so crooked; that God had a greater power than they realized. And the general purport of the reply we may well notice. There are innumerable unions in this world which are exceedingly perplexing when judged by any ideal of fitness; and the question, in hundreds of thousands of instances, might most naturally be asked, "In the resurrection, whose wife shall she be?" And the answer to every one of these might well be, "Ye know not the power of God." That is, his power to solve satisfactorily what

seems impossible of solution to understandings that are not divine.

Miss Cobbe and her confederates to the contrary notwithstanding, Jesus has revealed to men the most exquisite heaven that the most superb imagination can conceive or the most exacting spirit can demand. The truth is, that in their sweet zeal to degrade Christianity, the Rationalists have rather overreached themselves. That caricature of Christianity known as Orthodoxy, they understand pretty well, and in a pretty thorough riddling of it they have felicitated themselves that they were about to leave Jesus' real system in tatters. Whereas, of this system, considering their pompous pretensions, they are disgracefully and stupidly ignorant. Had they not been so, such contemptible blunders as those that I have pointed out in this article and its predecessor, men of average sense could have never made.

JOHN B. WILLARD.

STILL RIVER, Worcester county, Mass.

MEMORANDA

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

LETTER VI.

KINGWOOD, }
10th mo. 9th, 1851. }

MY DEAR ONES:

My mind, remembering, fondly turns
And for your welfare earnest yearns,
In spirit, mingle at my board
To you, with peace of mind restored,
But distant yet must be awhile
Ere I can share your welcome smile.
My home, I have to put aside
And in the patience still abide,
Until my service here shall cease
And Master send me home in peace.
I have been favored much to share
His guardian arm, parental care,
To yield up all I have to him
That is more dear than life or limb.

I crave his arm may you sustain,
No one, with cause, of me complain,
Think that my time I idly spend
And to my business should attend;
But this I leave, my mind is clear,
Nor doubts the right of being here.

The memoranda of our way
I think I gave to Seventh-day.
First-day, with Stroudsburg Friends she sat,
Their usual place of worship at,
Did gospel truths sublime, unfold
To wake the callous and the cold,
Arouse the sleeper from his ease
Cheer the repentant on his knees,
Restrain the rash, who bold assay
To climb to Heaven some other way
Than through the door and by the way
Of Christ, the light, the source of day,
To the benighted mind that feels
Its lost estate, to him appeals.

Then did the Holy One implore
"His spirit to renew once more
That all might share the heavenly joy
That knows no taint or base alloy,
And may at last, when time is o'er,
Land safe on the eternal shore."

Our dinner o'er, and ready steed
Upon our way again proceed,
And ere the "sun sank in the main,"
At Jacobsburg, we were again.
Spent there the night at an hotel
With morn resumed our way—all well—
Through Nazareth our course then lay
And Hellertown was in our way.
Through Freemansburg we passed in haste
At Coopersburg no time did waste
And ere the sun's descending lave
Had halfway reached its western wave
Reached Quakertown, a tedious ride,
Most near to weariness allied.
There spent the night with Richard Moore,
And with him ended the meeting o'er.
Priscilla here was heard again
To plead with man, perhaps in vain,
"To yield his will to sovereign sway
And truth's monitions all obey;
"Reverse the hand that wields the rod
And humbly bow before his God.
"Release the mind from servile care
That does so oft the heart ensnare,
"Seek treasure that will never fade
"No thief approach, or rust invade.
"The strong allurements scattered round
"The transient things that here abound,
"Can never to the soul impart
"The rest it seeks, or ease the heart,
"And satisfy the strong desire
"That does to happiness aspire;
"He, he alone, who formed can give
"The soul its food whereon to live.
"He is the bread of life alone
"That to the soul is ever known,
"Will it redeem and cleanse from sin,
"Make his abode, and sup within."

Then bowed again in heart-felt prayer
"He would attend his holy care
"Again embrace his wandering child
"By passion lured, or sin defiled,
"Shield in temptations trying hour,
"For his the glory, his the power."

A Friend from here our way would see
And willingly our pilot be
To where we stopped and spent the night,
That we might take direction right,

Onward proceed the coming day
The nearest road, nor lose our way.
Home he returned, ere night again
Had full resumed her sable reign.
Night passed, we bade our host adieu
And Milford bent our course through
Here crossed the storied Delaware
Where frowning rocks their crests uprear.
Through villages, that clustering rise
O'er roads whose dust assails the eyes,
Reached Kingwood, in the afternoon
Spread information round, as soon
As ere I could, to have it known
By all, not by the few alone.

My horse, erect still bears his head
Nor shows the toils through which he's sped.
Its thus, from place to place we range
As often nights enwrapment change.
Oft chill and cold, perhaps distressed
For weeks, or months by human beast;
If I am with a cough impressed
Or feel oppression on my breast
I charge it here, e'en though 'twere wrong,
Through it to other cause being.

Perhaps 'tis years makes me—nor strange—
Susceptible to every change;
For Autumn gathering o'er my head,
Has sign of coming winter spread.
This, this I know, the spring is past
And summer yielding to the blast,
With Autumn's foliage strews the ground
And yet no fruit matured is found.

I tremble lest the winter's gloom
Should step in sober Autumn's room,
With ire the tardy plant invest,
And cast it worthless from his breast.
Farewell,
R. K. B.

A LETTER TO A FRIEND.

We are all justly entitled to enjoy our privileges as members of the human family. This right each one received of his or her Divine Father, and is only accountable to the giver for the exercise thereof. If we occupy the position assigned us by our Divine Father, peace will be our reward; if not condemnation must be the result. I know it is possible that a public speaker may be misunderstood and even misrepresented, all of which may be done in sincerity of heart. According to the statement of thy letter, my views were imperfectly understood and imperfectly represented. All that I can ask of my brethren and sisters, with whom my Divine Father has caused me to mingle, and assigned me a position as one of his children to labor in his vineyard, is, that pure charity may be convenient to each one of us as a mantle to shield every honest and truthful expression from the strong pressure of a traditional character. I am alone accountable for the views that I advanced while laboring as a Gospel messenger in your part of the vineyard. I am not conscious of making use of any terms that should, on mature reflection, be considered unscriptural or unsound. What is the standard of soundness? If we acknowledge the unerring spirit to be the standard by which soundness is acknowledged and unsoundness detected, we have arrived at a knowledge of our Divine Father inwardly revealed. Then we have confidence in ourselves. Then we are willing to trust our own forces. We have no fears what others may think or say concerning a faithful discharge of a duty required by our Divine Father, to whom alone each one must be accountable. If we view the premises which we occupy, can we do less than say the holy Author of all animated beings placed us in his holy garden and because of his perfection, the same in return is required of us his children. Did not Adam occupy as holy ground as Jesus did, and were not animation and immortality given to each alike and for the same purpose? Each one was called the son of God. Trace back the genealogy, we will find it even so. Could Adam impart anything to his neighbor as regards himself as a man, except his example? Was not this equally the case with Jesus? Our Father gave them birth. The material that formed or composed the body of Jesus was the same as that of Adam. At least the tempter considered it the same, and aimed his force accordingly, and acted as occasion required. Taking Adam and Jesus as two persons on a journey—for such was the case in reality. Viewing them in their terrestrial character, both occupied the same position; they stood on equal ground. What was the object of the tempter (do we suppose?) in Adam's garden but to deceive him. Was

not the same effort made to deceive Jesus, and by the same tempter? Was Jesus left free to accept that which the tempter presented? If not, then Jesus merited nothing for his forty days and nights toil; but if so, then Jesus was justly entitled to merit the highest favor in giving his Father the honor of not being mistaken in his noble creature man. If there was any choice or advantage between Adam and Jesus when they started in earth's journey, it was on Adam's side for he had nothing but perfection to begin with. Jesus met professed imperfections in every direction. Not so with Adam. If he heard or thought he saw imperfection, he himself was the author of it. At the time when Jesus appeared to take his position in the field of exercise, it was engrained in the Ecclesiastical Code that all were conceived in sin, because of Adam's mishap. Jesus, because of circumstances, had to stem the current and breast the storm, but his little bark rode manfully over the stormy sea of life with credit to himself and encouragement to his fellow pilgrim, and to the honor of his Divine Father.

Was there ever but one Saviour? In whom does this holy virtue consist but in the Divine Father, who then is Christ, which was before animated creatures had an existence and will be when that which assumes the form of animated nature ceases to exist.

What do we understand this language to mean? "Let us make man in our image, after our likeness." Were there two creators or was it life and force acting together. Real life admits of a force at will without fear of restraint. In this sense, life and force are a perfect unit, wherein there is but one mind and purpose to accomplish. The spiritual force which is the real life is Christ, the anointed, the only Saviour and redeemer. The soul of man is the mother of Christ. Adam gave place to the birth of Christ. The Father has never been without a living witness in his creature man. The name of Christ amounts to but little, merely as such. The holy influence of the life-force gives us to feel that we are every moment in the presence of our divine Father; that there is something which maketh known to us all things that we have ever done in our lives. This is the Christ that Adam knew of, the force of which he felt condemned by when he rejected its holy dictates. This is the Christ that justified Jesus when he obeyed its holy dictates. Christ was never crucified, neither can he be, because there is nothing tangible that composes his spiritual body. He is incapable of death, which admits of a change. Such is not the nature of perfection. If it were, when such a change took place, where would be our Saviour? Oh! those dark sayings do not belong to this age and generation. If I sin or disobey or reject this holy witness, the atonement if ever made must be between myself and my divine Father. No man, however sinful can make me (without my consent) a sinner, neither can any man, however good and perfect he may be, if I have sinned atone for me and make me a saint in Heaven. Disobedience admits of a redeemer. It was Adam's misfortune to need the force of redemption. Obedience admits of no redeemer. It only knows the force of preservation. Such was the exact position that Jesus occupied in this life. I believe that Adam in the beginning was a perfect child, as of earth and of heaven, two distinct natures or births. The terrestrial birth represents the world of matter. The celestial birth the quickening spirit. The Lord of heaven represents the world of mind, which is Christ the only revealing force that is capable of holding communion with its divine Author. Such was the exact position that Adam was placed in by his holy Author, and he was his Father's representative, under whose control all material substances were placed for the time being. This holy and mighty force is the only Christ that I have any knowledge of. Adam had the

same Christ that Jesus had, and it would have done for him, and in him, if he had obeyed its holy dictates, as it did for Jesus. It saved Jesus from sin and even transgression, which bring condemnation. His language was, be of good cheer; I have overcome (all my earthly passions,) and as I have overcome so may all overcome. Every child brought forth in this state of existence receives life as innocent and pure, free of and from sin as Adam or Jesus of Nazareth did. No child of earth ever appeared in the flesh as a redeemer, but the earthly body is a recipient of divine impressions while in earth's journey; not that the spirit is beholden to the body of flesh for a dwelling place. It had its identity with the Father before the body of flesh existed, and when the body is no longer permitted to remain in this connection, it cannot lose its identity, neither will it suffer a loss, or any inconvenience for a dwelling place, because of the loss of the body.

Written in 1873.

S. P.

[The above article was sent to us by our late valued friend Ardon Seaman. His death, unexpected to us, renders painful the thought that a pressure of other matter prevented its being published until he is no longer with us. ED, JOURNAL.]

FRIENDLY CRITICISM.

A writer in THE JOURNAL of 5th mo. 12th, No. 16, under the head of "Business Meetings," expresses much concern that friendly persons, and strangers too it would seem, should be excluded from those meetings, and advocating a change in this respect, so that all who have a wish to do so might have the privilege of attending them.

These views, it must be acknowledged, are most liberal, and manifest a kindly feeling toward those not in membership; there is, however, another view regarding this subject, which resolves itself into the following query, viz: If our business meetings should be accessible to those who are not members, or in other words, if they can have this privilege equally with ourselves, what inducement, I would ask, is held out to them to become members. In thus expressing myself, I would by no means be understood as wishing to exclude such as give evidence of their being honest enquirers, and desirous of becoming acquainted with Friends and their principles; to these I would extend the hand of welcome, saying yes, brother or sister, come and partake with us; but to throw open our doors to all indiscriminately, I may acknowledge, with all kindness to the aforesaid writer, that I am not prepared for so radical a change, believing it would not tend to the best interests of our Society.

NEW YORK, 6th mo. 8th, 1875.

CAPE MAY.

The one great objection hitherto urged by some persons against this delightful seaside resort is its alleged dampness; accordingly sundry ardent lovers of this watering place have been examining the records of the signal service observatories, with a view to removing, if possible, the charge of excessive humidity brought against Cape May. They claim, as the result of their comparison, that during the three months of July, August and September, of last year, the average daily humidity was only 82 degrees at Cape May, against 82.6 at Atlantic City and 78.6 at Long Branch. As the sea air at the two latter points is admittedly dry enough, that of Cape May, which the figures just given would make a little drier, on an average, last season than even that of Atlantic City, ought, according to this calculation, to be quite comfortable enough to suit even invalids. The average daily temperature for the same months is given as 68.9 at Cape May, 69.2 at Atlantic City and 69.6 at Long Branch. No doubt this year the statistics of heat and humidity will be watched with increased eagerness at these favorite resorts. Of course the situation of the observatories or places of comparison ought to be taken into the account.

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TO ADVERTISERS AND SUBSCRIBERS.

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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 occasion.

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.

EXCURSION.

Friends' Social Lyceum annual excursion to Florence Heights, on Seventh-day next, 19th inst., will no doubt be largely attended. They anticipate a pleasant time. For particulars see advertisement in another column.

read "and of a pacific character," not "specific," as printed. In last week's Friendly Items, "Emma" should be "Emmor Kimber."

often been alluded to, especially at the First-day School Conferences, and in our Yearly Meeting. Committees having charge of the selection of books have always reported the difficulty they experienced in obtaining such as were clear of objectionable sentiments; and it has frequently been suggested that we have abundant talent in our own Society to furnish the kind desired.

and has since resulted in an offer by the First-day School Association of premiums, from two hundred down to twenty-five dollars, as expressed in their advertisement in another column of THE JOURNAL.

It is to be hoped that the effort will be successful, and that the seed thus sown will bring forth good fruit in abundance.

C. A.

CIRCULAR MEETINGS.

6th mo. 20th, Valley, Pa., 3 p. m.; take cars at 13th and Callowhill, at 8 a. m., purchasing a round trip ticket; 6th mo. 20th, Upper Dublin, Pa., 3 p. m.; 6th mo. 27th, Centredale, Iowa., 3 p. m.; 6th mo. 27th, West Nottingham, Md., 3 p. m.; 7th mo. 4th, Frankford, Pa., 3 p. m.; 7th mo. 4th, Plymouth, Pa., 3 p. m.; 7th mo. 4th, Concord, Pa., 3 p. m.

FRIENDS AND MENNONITES.

As those who profess to be followers of George Fox, so are the professed followers of Menno Simon, divided into different branches. Besides those called Mennonists or Mennonites, there are Amish, and several other smaller sects. Those called Mennonites are divided into what are called Old and New or Reformed Mennonites, not holding Christian fellowship with each other.

The practical testimonies of all these are the fulfillment of Christ's Sermon on the Mount, testimonies against war, slavery, oaths, hireling ministry, etc. Also against visiting places of diversion, as the theatre, dancing, etc.; although, in some of these testimonies, they differ from Friends, in their application. The testimony of those called New (or Reformed) Mennonites, these being the "straightest sect," is not only against actual service in the army, but voting for, or supporting in any way, officers of the Government, they being in reality military officers, sworn to support the constitution and laws of a government whose principle is self defence. And they who support the government by their votes, ought to support it in war; for how can they who have assisted to elect a magistrate who is ex-officio "commander of the army and navy," whose duty it is to defend his country against its enemies by the sword, refuse to take the sword in its service? Can he be expected alone to defend his country? To elect a magistrate to defend his country, and refuse to give him men and money, an incongruity; therefore, those who should fight.

The other branches of Mennonites are not so scrupulous; but, as the Friends, they sometimes vote and hold civil offices (as school directors, etc.), when they think the public good is promoted thereby, although they are not often active politicians.

They all, however, pay money in lieu of personal service, when demanded, deeming that money thus paid is no more used in the support of war, than are other taxes. All government taxes are alike used in the support of war; and they "render unto Cæsar the things that are Cæsar's."

We will now speak again of the New Mennonites. Places of diversion they refrain from; but their children, not being yet members of the Church—still in "the world," "under the law," are not required to abstain from worldly amusements. The theatre, the circus, the dance, and the Casino, are worldly amusements, as a Cape May excursion, the museum, or zoological garden, and alike legitimate and pro-

per for those of the world, and alike prohibited to those who have enlisted in the service of Christ, and to whom even the most innocent worldly amusements are forbidden. "That which is morally right, may be religiously wrong;" i. e., wrong for a Christian.

In "plainness of speech, behaviour and apparel," the different branches of Mennonites are more strict than Friends, although using the plural pronoun for the singular, the complimentary Mister and Sir, and the "idolatrous" names of days and months. The round-breasted coat and broad-brimmed hat, however, are strictly observed, especially by the New Mennonites and Amish.

Their marriages are performed by a minister of their own society, who is not allowed to marry any except members. A marriage of a member with one not in membership with them is not permitted; although this rule does not extend to the children still in the world—the church not sanctioning marriages even where the parents of both parties are members of the Church, nor the marriage permitted to be accomplished under the parental roof, neither are the parents or any other member allowed to witness the marriage. We speak knowingly of but one branch, although the same rules may be in the other branches.

Against a salaried, or paid, ministry they bear a faithful testimony. They, however, support a ministry in accordance with their understanding of the command of the Bible, which they devoutly hold to be the "Word of God," although they disavow a man-made ministry. Their ministers are chosen from the plow and the tailor's bench, and it is God who will give them the spirit and the power to preach, whenever called upon. Friends profess to wait for a direct call from the Spirit of Truth to the ministry, and to wait for the Spirit to give them utterance. The Mennonites also profess to speak from the Spirit, which, when they are rightly called by the church, is always ready to assist them.

They also differ from Friends in this—that they deem a vocal ministry necessary; while Friends believe that silent worship is all-sufficient, without its aid.

The old Mennonists choose their preachers by lot. We do not know certainly, in what manner they are chosen in the new and the others mentioned; but we think, by a vote of the members or officers of the church. As do Friends, so the Mennonites relieve the necessity of their poor members; hence, when the duties of a poor minister are so onerous as to interfere with his worldly business, pecuniary assistance is given to him; not, however, as pay for his services as minister.

Their traveling preachers are, we believe, justified in receiving gratuities from those among whom they labor, towards the payment of their expenses. Friends, when they grant a minute to a minister of the Gospel to travel in its service in a foreign land, pecuniarily assist him, if he is poor. In faith, the Mennonites are rigidly Orthodox, holding the Bible to be the "Word of God," the most literal interpretation being given to the injunctions of Christ and the Apostles, consequently, the Lord's Supper and Baptism, are observed with the most scrupulous exactness, as well as the washing of feet, "saluting of one another with a holy kiss," and several other apostolic injunctions. Their women, young and old, wear plain caps, Paul having said that it is a shame for a woman to appear uncovered;" and for the same reason, they

'suffer not a woman to speak in the church.'

Their forms of worship, as most other religious societies, consist of stated sermons, prayers and the singing of hymns; although they do not approve of instrumental music, or even vocal music taught by man, although among some, singing schools are beginning to be seen.

REVIEWS.

Through the kindness of Prof. Edward D. Cope, we have received from the Interior Department, the "Annual Report of the United States Geological and Geographical Survey, of the Territories embracing Colorado, being a report of the exploration for the year 1873, by F. V. Hayden, United States Geologist." The common lot of volumes issued by the different departments is to be circulated and placed by those receiving them on their book-shelves without so much as a casual glance at their contents. The present work deserves a better fate. It is introduced by a letter from Professor Hayden to the Secretary of the Interior, describing the progress made in the work of surveying the territory assigned to him, giving a history of the survey and a list of the publications issued. Then comes the report which, it is not too much to say, is a most interesting and valuable addition to the literature describing the material resources of our country. A large part of the territory surveyed consisted of the *mauvaises terres*, or "bad lands"—vast plains to the west of Cheyenne, covered with the drab-yellow and light gray sands, marls and clays of the great fresh water lake deposit, either of the Miocene or Pleocene formation, or both. Following the report of the geology, mineralogy and mining industry of the country, are special reports on its paleontology (fossil remains), zoology, geography and topography. The work is adorned with pictures of the position of different strata, landscapes, maps and diagrams, showing the relative positions of different rocks. These add much both to its value and interest.

From the American Unitarian Association of Boston, comes their new and complete edition of William E. Channing's works. This is issued for gratuitous distribution in its missionary work, and certainly it could not have signalized the first half century of its existence in a more fitting manner than by giving to the world an edition of the works of one of the purest, noblest and best men that this country, or, indeed, the world has ever seen—an ornament alike to the Unitarian organization, his native country, and humanity. Of him Baron Bunsen says: "Channing is an antique hero, with a Christian heart. He is a man like a Helene, a citizen like a Roman, a Christian like an Apostle."

Of this collection of sixty-eight essays, sermons and discourses, several, such as those on Slavery, Emancipation, The Annexation of Texas, The Abolitionists, and kindred subjects, were called forth by a peculiar condition of our civilization, now, happily, passed away forever, and have, therefore, lost their interest, except as specimens of Dr. Channing's style. The address on Self Culture, delivered in Boston, in the 9th month of 1838, whether it be regarded as a specimen of a style at once clear, dignified and elegant, or as a lesson in the conduct of life, earnest, and beyond measure elevated in its character, must be considered as one of the most valuable contributions ever made to American literature.

Had Dr. Channing never written anything else, this essay would entitle him to the veneration of good men in every coming age, and in every country of the world. We quote a few sentences, which, although written nearly forty years ago, are particularly worthy of attention in the present condition of American affairs: "Among the best people, especially among the more religious, there are some who, through disgust with the violence and fraud of parties, withdraw themselves from all political action. Such, I conceive, do wrong. God has placed them in the relations, and imposed on them the duties, of citizens; and they are no more authorized to shrink from these duties, than from those of sons, husbands or fathers. They owe a great debt to their country, and must discharge it by giving support to what they deem the best men and the best measures."

Channing's discourses upon War, of which there are three in this volume, will recommend themselves in an especial manner to Friends. Indeed, among so much that is excellent, it is difficult to choose anything for especial praise. We hope that this volume will be purchased and placed in their libraries by Friends everywhere. Although too abstract in its character for use among the pupils of our First-Day Schools, it is especially worthy the careful reading and close study of teachers. We cannot close this very incomplete review in a more fitting manner than by quoting the words of the *Methodist Quarterly Review*, at the time of Dr. Channing's death, in 1849: "Such a man as Dr. Channing must have stood majestically in advance of his age, whenever and wherever he had lived. He lived, according to the sense of the present generation, at least, in the best age of the world, and yet was far in front of it. If it reaches his radiant position in two centuries, the signs of the times are certainly quite illusive."

His remains were brought to Boston, and committed to the grave amidst the regrets of all classes and parties; and, as the procession moved from the church, the bell of the Catholic Cathedral tolled his knell—a fact never, perhaps, paralleled before in the history of Romanism. And so departed one of the great men of the Republic—one who, amidst its servility to mammon and slavery, ceased not to recall it to the sense of its honor and duty—a man whose memory his countrymen will not willingly let die. As the visitor wanders among the shaded aisles of the western part of Mount Auburn, he sees a massive monument of marble, designed by Allston, the poet-painter. Generous and brave men, from whatever clime, resort to it, and go from it more generous and brave; for there reposes the great and good man whom we have commemorated. The early beams, intercepted by neighboring heights, fall not upon the spot; but the light of high noon and the later and benigner rays of the day play through the foliage in dazzling gleams upon the marble—a fitting emblem of his fame; for, when the later and better light which is yet to bless our desolate race shall come, it will fall with bright illustration on the character of this rare man, and on the great aims of his life."

The *Unitarian Review* for the Fifth and the current month have come to hand too late for notice in this number of the *Journal*, but will be reviewed in our next.

Also "Hints and Helps in our Temperance Work," by Frances E. Millard, Corresponding Secretary of the Woman's National Temperance Union. Published and for sale by the publication house of the National Temperance Society, 58 Reade street, New York.

[For The Journal.]

CHICAGO MEETING.

Well, another day has come and gone, and still I remain as one of the monuments of God's mercy, and have been favored to entertain, once more, some of the servants of the Lord on their travels through this portion of the Lord's vineyard; and I believe that others feel to rejoice that they had the opportunity, and embraced it, to set with us to-day in our little meeting, in which we had the acceptable company of Elihu Durfee, a minister from Cincinnati, O.; and if the Friend who inquired at Indiana Yearly two years ago whether Chicago was a good place for Friends to live in or not, could have been here to-day and have seen the satisfaction manifested and heard it expressed, he would have had quite an affirmative answer. For some who have been members for a number of years of the other branch of Friends, stated that they had not sat in so satisfactory a meeting for a great length of time, all of which seems to encourage to the maintenance of the truths of the Gospel of Christ as manifested in the hearts of those who love his appearance among men. And in this connection would invite Friends traveling to take Chicago in their way, as often as duty will allow. We hold no mid-week meetings at present, on account of Friends living so remote from each other. Yet it is hoped that the time will come when we shall be enabled to meet together oftener than now. Our meetings are generally pretty well attended; to-day about seventy or more made up our gathering. This was something of an extra day to be sure, yet our hearts are cheered, and we are encouraged to keep on in the path as duty points the way; and perhaps it would not be amiss to say that any interested Friends wishing information from this part of God's heritage, may communicate with Jonathan W. Plummer, at 52 East Lake street, or with William Law, at 44 South Morgan street, Chicago, Ill.

Our meetings are held every First-day, at 11 o'clock a. m., in the Methodist Church Block, Southeast corner of Clark and Washington streets, and of easy communication with any part of the city by street cars. And perhaps the time may not be far distant when we shall not be so very much ISOLATED.

FRIENDLY ITEMS.

Race street meeting on 13th inst., was well attended. George Truman, Rachel C. Rogers and Mary K. Johnston were exercised in the line of the ministry. In the evening several members of Green street were present, their evening meetings having been suspended for four months, and after this month those at Race street likewise will close until 10th month next.

At Darby John J. White spoke acceptably in the ministry, also Peter Smedley, a new member. The First-day school at this place is a live one, and is largely attended by Friends' children, as well as a number of the factory operatives and colored children of this vicinity. It will take a few months recess after the present month. Sarah W. Bunting is the present superintendent. Martha E. Travilla, accompanied by Joseph Powell and Martha Dodgson, is engaged in visiting the families of Goshen Monthly Meeting.

Lydia H. Price, of West Chester, will very probably attend the approaching Half Year's Meeting at Fishing Creek, on the 24th inst.

Susan H. Jones, for a number of years assistant clerk of Baltimore Women's Yearly Meeting, has deceased. Her health has been failing for some years. She was a sister of Mary G. Moore, and was an interesting woman and a valuable Friend.

Harriet, wife of Robert Purvis, well known in the anti-slavery ranks, deceased last week. Although not members, they were quite regular attenders at Byberry Meeting during their residence there. Her father was James Forten, of Philadelphia, who was well known and highly esteemed.

At Reading on the 6th, in the morning meeting, Samuel J. Levick also appeared

in supplication, in which he alluded to our inability to do anything of ourselves.

A Friend writes in reference to these meetings: "All very satisfactory to me and apparently so to every one present. I think I never saw a more attentive audience than that was throughout, and I do not know that I ever attended a better meeting, thanks to the great Giver for the great favor."

Dublin Yearly Meeting was held 4th month 30th to 5th month 6th. Allen Jay, of North Carolina, Caroline E. Talbot, of Ohio, William Ball, Isaac Brown and William Robinson, of England, were present with minutes.

In the meeting of ministers and elders, the state of the ministry was considered. Many have spoken in religious meetings for years without their ministry being acknowledged. The meetings of ministers and elders in some parts are almost entirely composed of aged Friends unable efficiently to conduct the business.

In the General Yearly Meeting there seemed to be a disposition to engage in revivalism.

Two "Fellowship Meetings" were held during the month, one attended by about 250, and at the other probably 400 or 500 Friends were present. At the last about 150 bore testimony: "in confession of faith, others in prayer or praise, and others in repeating a text of Scripture or a few lines of a hymn, all with quietness and solemnity. There was no excitement of any kind."

The Quarterly Meetings were directed to appoint representatives to a conference for a revision of the Queries. The Committee on General Meetings was continued and their report adopted.

The statistical report gave total members 2,935, males 1,361, females 1,574, being a gain of 30 in the year. Attenders of meeting not in membership, including children, 830; marriages solemnized under the care of Friends, 7; not under the rules, 7. In the past 13 years, whilst Munster has decreased 169, Ulster has increased 239, and Leinster, 1.

London Yearly Meeting was held from 5th mo. 19th to 5th mo. 28th. On the 24th, about 500 Friends were present, being larger than previously. Allen Jay, Kinsey and C. E. Talbot were present, also Deborah Thomas, of Baltimore, and Mary R. Haines, her companion. In the meeting of ministers and elders, Isaac Sharp was liberated for religious service in Norway, Denmark and Germany. Robert Doeg also, for the same parts, and Allen Jay to visit Norway. Hannah and Edwin Pumphrey gave a report of their visit to America. Stanley Pumphrey opened a concern for visiting in Gospel love the meetings of Friends in America, and for such other religious service as he may feel required of him, embracing the holding of meetings with those under the name of *Friends*, but not in connection with our Society. This work had long been on his mind, and he had disposed of his business eight years ago, to be at liberty when the right time came. A certificate was granted him.

The tabular statement showed 14,199 members, 6,793 males, 7,406 females, being an increase of 113 during the year. Attenders of meetings (non-members) 1,767 men, 1,652 women, 562 boys, 517 girls under 16 years of age, an increase of 29 over last year. 232 were in Australia and other foreign parts. 30 marriages between members; 17 in which one or both parties were non-members; 45 marriages not in accordance with the rules.

Forty-eight marriages have been accomplished in meeting houses; number of births, 242; deaths, 255. Received into membership, 221; disowned and resigned, 99. Number of meetings, 322, being four less than last year. Number of overseers, 796.

The returns from Australia and Tasmania showed 294 members, (not included in the preceding,) 176 males, 118 females.

By the minutes of the meeting for sufferrings, information was given that the school at Minden had been discontinued.

In France there is "an increasing appreciation of spiritual religion;" apparently the companies of Friends are small, as they are also in Germany. In Denmark about 50 persons are known as professing with Friends. Friends in Norway feel the constant emigration of their members to America.

A pamphlet entitled "The church in relation to the State," had been translated and extensively circulated in Hungary. In connection with this, Isaac Robson gave some information respecting the "Nazarenes," a people supposed to number 50,000, who had withdrawn from the Church of Rome, and held many views in common with Friends.

The report of the committee on revising the queries was considered at some length and mainly adopted as proposed; hereafter the queries will be read but mostly unanswered, at least not in writing. However, "Monthly Meetings are encouraged to report from time to time on such of the subjects comprised in them as they may think desirable," and the queries were also allowed to be read at the close of a meeting for worship, (at which time the advices are read), as well as in discipline meetings.

The committee appointed in 1873, to visit the subordinate meetings made a report, which was satisfactory, and they released, excepting the sub-committee on the Channel Islands.

Testimonies concerning deceased Friends were read concerning Ann Frank, of Bristol and Somerset Monthly Meeting; Sarah A. Doeg, Cumberland Quarterly Meeting; Samuel Fox, Cornwall Quarterly Meeting; Hannah Bevan and John Dodshon Durham Quarterly Meeting; Wm. Rawboun Dell, Westminster Monthly Meeting; Anna Watson Grubb, Kingston Monthly Meeting; Ann Marsh, Dorking and Guilford Monthly Meeting; Chas. Sturt, Lewis and Chichester Monthly Meeting; Rebecca Phillips Fox, Kandal Monthly Meeting; Phebe A. Marriage and Carolina Norton.

Mission work, temperance, education and the more general teaching of Friends' principles to the young members, Slavery and slave trade, the constitution of ministers and elders, humanity to animal, (a letter from the Baroness Burdett Coutts on this subject, was read,) &c. The clerk of the Yearly Meeting is Joseph Storrs Fry, assisted by George B. Gibson, and Caleb R. Kemp.

The proceedings of these two Yearly Meetings occupy about 38 pages in the *London Friend*. J. M. T.

[For The Journal.]

PHILADELPHIA FIRST DAY SCHOOL UNION.

The last meeting before vacation was held at Girard Avenue, on Sixth-day evening, 11th inst.

The Schools belonging to the Union were mostly represented, and verbal reports made, giving evidence of the interest still kept up in the different branches. They look forward to prosperous meetings again in the Fall.

The Treasurer's report, concerning the expenses of the annual meeting of the association in Fourth month last, was read and approved. No essays were produced, and no new business offered.

Information was given that the Committee had decided to offer premiums for good literature, which was responded to formally, (the particulars of which will be found in an advertisement in THE JOURNAL.)

Considerable comment was made on different subjects connected with the future of the First-day School movement, and its advantage to the Society of Friends, when the meeting adjourned to meet in West Philadelphia on the 10th of Ninth month next. C. A.

ANOTHER CRITICISM ON THE DISCIPLINE.

In No. 15 of THE JOURNAL, 5th mo. 5th, a proposition was noted as coming from Kennett Monthly Meeting, to change the discipline where the words "our Lord and Saviour Jesus Christ" is used, so as to read the "Blessed Jesus" instead, was so in accordance with my experience that I felt it my duty to add my testimony in its approval; for ever since I have arrived at the age of a religious understanding, my belief has been founded upon the great and solemn truth that there never was but one Lord, one Master, one great Creator of all things in heaven and in earth, and that he is an omnipotent, omniscient and omnipresent being, and can only be discerned by the spiritual eye, hence he never made his appearance on earth to be seen of men. A mere finite creature as a man of sorrow and acquainted with grief, he placed his children upon the earth, and gave them a law, but through disobedience they became blind and unfaithful to his commands, so he sent his blessed son Jesus into the world to open the way of life and salvation to the people, and conferred upon his son the law of the spirit of life, which was the anointing power of God, which is the grace or Spirit of God; but by conferring this spirit upon his son Jesus, he did not constitute him a Lord and Saviour, but used him as an instrument in his almighty hand to turn a wicked world to an inward and spiritual consecration of their affections unto their Father and our Father. Jesus often spoke of his entire dependence upon his Father, and often prayed his Father, and he declared that the things that he did, he did them not of himself, for of himself he could do nothing, and he said even that the gospel he preached was not his but of him that sent him. Now we see it was not the power of Jesus that saved souls, but it was the divine anointing power of God, which was called Christ, and this Christ power was in the beginning and from everlasting to everlasting. Although the teachings of Jesus brought many maledictions upon his name and fame, and the great cry of heresy was scattered over the earth, and he was hunted, imprisoned, and finally cruelly and sinfully slain and passed away forever, yet we have Christ always with us. I mean Christ the purifying angel of God's Holy Spirit, upon which I have built my present and my eternal hope.

I do not agree with my friend "C," of Buffalo, in his communication, in which he implies a disbelief in the divinity of Christ. If we were to make no distinction between the man Jesus and the universal inward and spiritual teacher Christ, the redeemer Christ, the everlasting Saviour who is always around about us, and knocking at the door of our hearts every day of our lives, then I would agree with my friend "C," as we have but one Lord, one faith, one baptism; it will not do to say that our Lord and Saviour was tempted of the Devil, and that he fasted and prayed forty days and forty nights in the wilderness, for I believe that the Lord my God was never tempted, nor tempted he any man. Though it may be said there are Lords many and Gods many, but says our Heavenly Father, I am the Lord God, and beside me there is no Saviour. Jesus bore testimony to these great truths; when he was inquired of what was to be done, he says "why callest thou me good, &c."

"The head of Christ is good." "The high priest" of our profession, "an apostle appointed by God, my Father, is greater than all." "My father is greater than I." "That the Father is one God, and there is none other." "I cast out devils by the spirit of God." "To God the Father he was indebted for his credentials." The father hath given to the Son authority. "I am not come of myself into the world, for I proceeded from and came from God." To sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." "When you pray, say our Father which art in heaven." I would inquire if

"Jesus" is our Lord and Saviour, why did he tell us not to pray to him? "In that day you shall ask me nothing." The true worshipper shall worship the father, etc. With these few quotations, and nearly one hundred other passages of Scripture of a like tenor, I think ought to establish the principle that it is orthodox or evangelical to worship the one only true and living God the Father, God the Son, God the Holy Ghost, God the Creator, God the Redeemer, God the Saviour of the souls of men through the Sonship of his holy spirit, as Christ speaking to us in our hearts. I would ask why we should deify the name of Jesus as others have done before us, but not until about four hundred years after his death. As we must acknowledge the divine character of our great Creator, and we cannot assume that there are two that bear rule in heaven, nor even three, as is supposed by some; although the Trinitarians centre into one, therefore we can all agree upon one God and one Saviour henceforth forever.

A. L. GRIFFEN. BUFFALO, 6th mo., 1875.

HIRELING MINISTRY.

I have been interested in reading the discussion between J. B. Willard and several of our Friends about a hireling ministry. Of course my strongest sympathy is with our Friends, for I do not intend to pay a priest or ministerial tax, if I can avoid it. I have desired that we may be charitable towards those who differ from us—remembering that "every man is honest in his own belief."

I do not say that every man is honest in his profession of belief—but what he really believes is in accordance with evidence satisfactory to his own mind, and should have our respect, even as we claim respect for our own honest belief.

I have no doubt that J. B. W. is just as honest in his conclusions as we are in ours. And in so far as he is concerned to travel on, according to the light he has received, towards the mark of the high calling of God in Christ Jesus, I can freely extend to him the right hand of fellowship.

Probably none of us who stand committed against an educated hireling ministry would wish to stigmatize as "hirelings," every one who receives a pittance on account of their devoting their time almost exclusively to preaching.

I well remember a minister of my acquaintance (perhaps forty years ago) who would sometimes argue with me—and he as decidedly opposed to women's preaching—one time at a Quarterly Meeting, (East Hamburg, N. Y.) I invited him to attend the public meeting, knowing that Hannah Sexton and Elizabeth Newport would be with us. It was a favored meeting. Laboring in the ministry was by the Friends named, and "Hireling Ministry" was among the subjects discussed. But an exception was made in favor of such as really felt a call to preach the Gospel, and honestly believed they were justified in receiving a pittance on account of devoting their time to the work. "But those who preached for the sake of the hire"—such were regarded as hirelings.

I think it was the next day that the minister called at my medical office, (for I was then in the practice of medicine,) and I asked him what he thought of "women's preaching." He replied: "I am satisfied it is right for women to preach—for they could not preach as they did unless it was right." I said, "they touched on hireling ministry." "Yes," said he, "but they were not as severe as I would have been. No language scarcely can be too severe on the man who only preaches for the sake of hire."

This minister, I think, received only three hundred dollars a year for preaching. He was a physician, and I advised him to leave the pulpit and practice medicine. He did so, and I have good reason to believe he received one thousand dollars a year for his services as a doctor. Was he more of a hireling when he received only three hundred dollars a year than when he received one thousand?

As to brother Willard, I feel that there is no danger of our Society being injured by his arguments in favor of a paid ministry. If he could stir us up to see the propriety

of having a "free paper, as well as free ministry," some among us would greatly rejoice. I mean, free to those who wish to read the "Friends' Intelligencer," or "JOURNAL," but cannot well spare the means to pay for them.

I am told the Presbyterians in our little city of Battle Creek, pay their minister two thousand dollars a year. And since we are not taxed for preaching there certainly must be wealth enough in our six Yearly Meetings to give two thousand dollars, to thus help circulate these excellent papers. This amount, in addition to what they receive by regular paying subscribers, might be a great help and relief to those who feel it right to devote their time and talent to publishing. Let those who have a talent to spare in this direction remember that they have the same power in doing good as Benjamin, Samuel, Sarah and others, who are renowned for their wise sayings through these publications. Then be aroused and do something towards sowing the good seed into good ground—for there is a great deal of it—and outside of our Society, as well as within our enclosure.

N. P. BATTLE CREEK, Mich., 2d mo., 1875.

P.S.—By the above date it will be seen that this was written months ago. I withheld it because there seemed to be a press of interesting matter for publication, and I was afraid it would be inserted to the exclusion of some article more needed before the Yearly Meeting.

SIXTH MONTH 4th, 1875.

THE INDIANS

The President Asked to Define His Sioux Policy.

KANSAS CITY, Mo., June 12.—A resolution was passed by the Board of Trade yesterday, calling upon the President of the United States to define his policy in regard to Indian treaties, and with reference to Sioux Indians; and a committee was appointed to memorialize Congress, protesting against the blocking up of civilization by settling all the savages in the land upon one of the richest portions of the national domain.

\$200 PREMIUM.

Philadelphia First day School Association offer the premiums hereafter named for the best written story of domestic life, for the use of libraries, illustrating and explaining the testimonies and principles of Friends in language adapted to the understanding of children from 10 to 15 years of age. The story to form a 12 mo. book, of not less than 200 pages.

\$200 premium for the best; 100 for second; \$50 for third, and for such other manuscripts as the association may desire to retain they will pay \$25 each.

The manuscripts will be examined by a competent committee after 1st mo. 1st, 1876, to which date they should be sent to

SAMUEL SWAIN,

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6m16-3m] 706 ARCH-ST., PHILADELPHIA.

SUMMER BOARDING, PERMANENT OR TRANSIENT, in a Friend's family, adjoining the W. J. R. depot, at North Vineland New Jersey.

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69-2m] No 233 South Fifth Street, Philadelphia.

PENNSYLVANIA RAILROAD.—ON AND AFTER MONDAY, JUNE 7th, 1875, Trains leave Depot, THIRTY-SECOND and MARKET Streets:

MAIN LINE WESTWARD. Paoli Accom. 6 20, 9, and 10 a. m., 11, 4 45, 7, 8 30, and 11 30 p. m. On Sunday, 7 a. m., 1 and 7 40 p. m. Niagara Express, daily, except Sunday 7 40 a. m. Elmira and Lock Haven Mail, except Sunday 8 00 a. m. Mail train daily (on Sunday leaves at 9 a. m. and runs only to Harrisburg).. 8 00 a. m. Downingtown Accom., 11 a. m. and 10 30 p. m. on Sunday at 7 a. m. Fast Line and Lock Haven Express, except Sunday..... 12 55 p. m. Harrisburg Acc. daily, except Sunday..... 2 30 p. m. Bryn Mawr Accom., daily, except Sunday 3 00 p. m. Lancaster and York Accom. daily, except Sunday..... 4 00 p. m. Parkersburg Train daily, except Sunday 5 30 p. m. Pittsburg Express daily, except Sunday 6 10 p. m. Cincinnati Express daily..... 8 10 p. m. Pacific Express daily..... 11 55 p. m. Erie Mail daily, except Saturday..... 11 55 p. m. Emigrant Express, 12 05 a. m., daily. Tickets must be procured and baggage delivered at 116 Market Street by 5 p. m.

NEW YORK DIVISION. Express for New York, 2 40, 3 30, 7 20, 8 30, and 11 a. m. (Limited New York Express, 1 30 p. m., 1 35, 3 10, 3 45, 5 30, 6 35 and 7 p. m., and 12 midnight. On Sunday, 2 40, 3 30, 8 30 a. m., 3 45, 6 35, 7 p. m., and 12 midnight. Emigrant Train for New York, 11 40 p. m. Accommodation for Trenton, 2 30 p. m. Express for Long Branch, 7 20 a. m. and 1 35 p. m. Express for Water Gap and Flemington, 3 45 p. m. For Trenton and Lambertville 5 30 p. m.

FROM KENSINGTON DEPOT. Bustleton, 6 35 a. m., 12 noon, 5 and 7 25 p. m. Way Train for Bristol, 6 20 p. m. Trenton, 6 55, 10 15 a. m., 2, 3 30, 4 10, 5 15, and 8 20 p. m. On Sunday, 9 15 a. m., and 2 p. m. Express for New York, 8 40 a. m.

FOR BELVIDERE DIVISION. Express for Trenton, Lambertville, Phillipsburg, Easton, Water Gap, Scranton, &c., 6 55 a. m., and 3 30 p. m. Express for Water Gap, 10 15 a. m. For Lambertville, Pennington and Hopewell, 6 55, 10 15 a. m., and 5 15 p. m. For Flemington, 6 55, 10 15 a. m., and 3 30 p. m.

AMBOY DIVISION. FROM MARKET STREET FERRY. Accommodation for New York, via Perth Amboy, and Jamesburg and Monmouth Junction, 6 30 a. m. and 2 p. m.

Accommodation for Trenton, connecting with Express trains for New York, 6 30, 8 and 10 a. m., 12 noon, 2, 3 30, 4 30 and 6 30 p. m. Way Train for Burlington, 5 30 p. m. On Sunday 7 30 a. m. and 1 p. m. Way Train for Bordentown, 8 and 11 30 p. m. For Kinkora Branch, 6 30 a. m., 2 and 4 30 p. m. For Hightstown, 6 30 a. m., 2, 3 45 and 6 30 p. m. For Long Branch and New York, 7 30 and 11 15 a. m.; for Long Branch, 3 p. m. For Tuckerton, 7 30 a. m., and 3 p. m. For Beach Haven, 7 30 a. m. For Medford, 6 and 11 15 a. m., 3 45, 5 and 6 30 p. m. For Mt. Holly and Pemberton, 6, 7 30 and 11 15 a. m., 3, 3 45, 5 and 6 30 p. m. For Mt. Holly, 1 and 11 30 p. m. For Merchantville, 10 p. m., on Tuesdays, Thursdays and Saturdays only.

TRAINS ARRIVE THIRTY-FIRST AND MARKET STREETS.

From Pittsburg, 3 10, 7 35 a. m., 6 20 p. m. daily, 6 45 a. m. and 3 35 p. m., daily, except Monday. From Erie and Williamsport, 6 45 a. m., daily, except Monday. From Buffalo and Niagara Falls, 7 35 a. m., daily, except Monday. From Renovo, Elmira and Williamsport, 6 20 p. m. From New York, 12 45, 4 38, 10 10, 10 50 a. m., 12 05, 12 45, 3 50, 6, 6 50, 7 35, 7 40, 7 50, 10 40 and 11 40 p. m. On Sunday, 7 40, 7 50, 10 40, 11 40 p. m., and 12 45 a. m. From Easton, Phillipsburg and Lambertville, 10 10 a. m.; also arrive Kensington depot, 9 50 a. m., 4 55 and 10 45 p. m.

Sleeping-car Tickets can be had at Broad and Chestnut streets and Depot Thirty-Second and Market streets.

The Union Transfer Company will call for and check baggage from hotels and residences. Time-cards and full information can be obtained at the Depots and Ferry named above, and at the following:

TICKET OFFICES, No. 839 Chestnut street, No. 116 Market street. S. E. corner BROAD and CHESTNUT streets. FRANK THOMSON, General Manager. D. M. BOYD, jr., General Passenger Agent.

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William Hawkins,

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Friends' Social Lyceum,

(ORGANIZED 1862.)

ANNUAL EXCURSION TO

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NEW JERSEY,

SEVENTH-DAY, SIXTH MO. 19TH, 1875.

The members of the Lyceum and their friends will assemble on board the commodious and newly furnished steamer

EDWIN FORREST.

The Steamer will start from Arch Street Wharf, at 7:30 a. m., and will not stop at intermediate landings going up.

The return trip in the evening, leaving FLORENCE at 8 p. m., (moonlight,) will touch at all the landings.

LITERARY EXERCISES,

On the excursion grounds, will be conducted by and under the superintendence of the President of the Lyceum, who has invited the participation of several members.

Baskets and Sets of Croquet, etc., etc., left at Dixon's, 911 Arch street, on the morning of the Excursion before 7 o'clock, or the afternoon previous, will be conveyed to the boat free of charge.

Strawberries, bananas, oranges and fruit of all kinds under the charge of Wm. B. Richardson & Sons, 936 Arch-st., will be for sale on the grounds.

If the weather should prove unfavorable, the excursion is postponed until the following Seventh-day, 25th inst.

A Noon-trip is arranged for leaving Arch Street Wharf at 12:30 p. m., stopping at all the regular landings.

Trains on the Camden & Amboy Railroad leave Market Street Ferry at 10.00 a. m., 12.00 m., 2.00, 3.30 and 4.30 p. m., for the Excursion Grounds.

Excursion Tickets 40 cents, good only on the boat, and for sale only by the Executive Committee and other Friends whose names are appended.

COMMITTEE OF ARRANGEMENTS.

Charles A. Dixon, chairman, 911 Arch street; Helen E. Brinton, S. E. cor. 15th and Cherry; May Hegley, 1419 N. Seventeenth street; Anna M. S. Kennedy, 1522 Marshall street; Dr. Jas. B. Walker, 1669 Girard Avenue; Albert M. Way, 717 Willow street; G. M. Taylor, jr., 2022 Race street; Mary V. Rogers, 13 South Sixteenth street.

Tickets may also be purchased of the following Friends:

S. Ridgway Kennedy, 1522 Marshall street; J. Leddon Worrall, 801 N. Sixteenth street; Charles Adams, 431 Chestnut street; Richard K. Betts, 1511 Filbert street; Lizzie B. Walker, Friends' Central Sch., 15th and Race; Wm. B. Webb, 1000 Spring Garden street; Robert E. Henszey, 954 North Sixth street; Florence N. Adams, 1247 N. Fifteenth st.; Retta Price, Darby, Delaware county, Pa.; Anna M. Shaw, S. E. cor. 17th and Mt. Vernon; Samuel W. Kennedy, 516 Fairmount Avenue. [6m2-3t]

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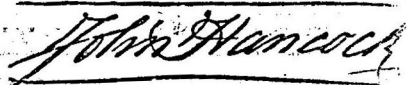
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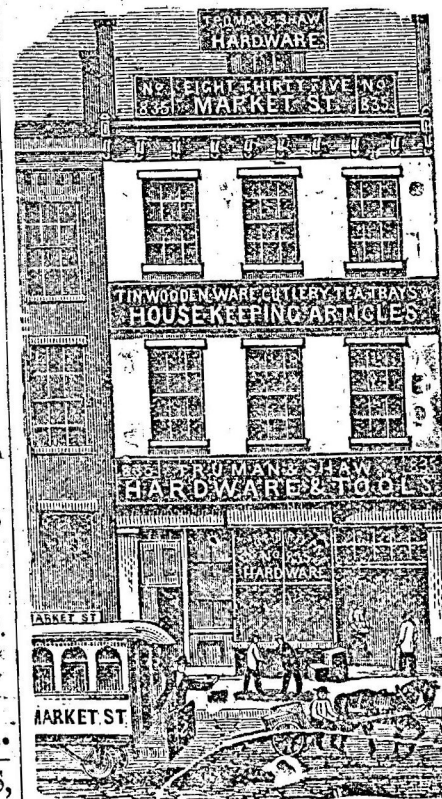
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[10mo21-26y]

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EVERY DETAIL OF THE BUSINESS Has been studied out, and when the people examine the present work-

Oak Hall,

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SEE THE SYSTEM, SEE THE PRICES, SEE THE IMPROVEMENTS.

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THE LARGEST CLOTHING HOUSE IN AMERICA. S. E. COR. SIXTH & MARKET STREETS. 14thmo21-3m

COG-WHEEL AND DOUBLE-ACTION ICE CREAM FREEZERS. SIZES—2, 3, 4, 6, 8, 10, 15, 25, 35 AND 40 QUARTS. For sale by all dealers in Housefurnishing Goods. **C. W. PACKER,** Manufacturer, 6m2-3m] No. 20 NORTH FOURTH ST., PHILA.

KAUB, TRYMIER & EDWARDS, (Successors to the late William Dorsey, dec'd, the only survivor of the house of BENEDICT DORSEY & SONS,) Importers and Jobbers of CHINA, GLASS & QUEENSWARE, No. 923 Market street, Philadelphia.

ZOOLOGICAL GARDEN. Open every day. LARGEST ELEPHANT & RHINOCE- RESES IN AMERICA. LIONS, TIGERS, GIRAFFES. Large collection of living

Wild Beasts and Birds ADMISSION. Adults..... 25 cents. Children, under 10 year of age..... 10

CHARLES B. EDWARDS, of the above firm, was the principal business manager of the house, having been in their employ from his boyhood. Friends are hereby assured that every effort will be made to maintain its standing and merit the continued confidence of its patrons. [6m2-1y

DISSOLUTION!

As it is our intention to dissolve our co-partnership we have marked down the prices of our BLACK SILKS, BLACK ALPACAS, PURE MOHAIRS, BRILLIANTINES, FINE LINEN GOODS, TABLE DAMASK, NAPKINS, TOWELS, SHAWLS, SKIRTS, ETC., To close them out as rapidly as possible. It will be to your interest to examine them.

HAINES & EASTBURN, Southwest Corner 8th and Arch streets.

WM. HEACOCK'S FURNITURE WAREROOMS, NO. 18 NORTH NINTH-ST., PHILADELPHIA.

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

TEA AND COFFEE! MITCHELL & FLETCHER, (12TH AND CHESTNUT STREETS, PHILADELPHIA,)

MAKE THE TEA AND COFFEE TRADE A SPECIALTY, AND INVITE THE PUBLIC TO GET SAMPLES AND TRY THEM BEFORE PURCHASING. [Nov18-1y

FURNITURE. ESTABLISHED 1847.

S. B. REGESTER, Designer, MANUFACTURER AND DEALER IN

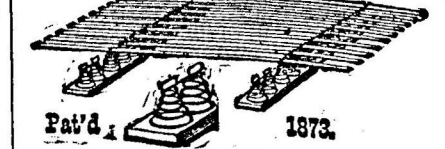
Fine Walnut and Cottage Furniture, The Woven Wire Spring, Hair and Husk Mattress constantly on hand. Repairing, Varnishing and Upholstering promptly attended to. Furniture carefully packed, removed and stored. 526 Callowhill Street, Philadelphia

WANTED. THE WHEELER & WILSON MANUFACTURING COMPANY, OF PHILADELPHIA,

Are desirous of securing a number of Agents to introduce and sell their New Sewing Machines. To men who are active, energetic, and willing to work, and can furnish a Horse and Wagon, an entirely new plan of operation will be offered. We are now prepared to supply our New Family, No. 6 or No. 7, Machines, and have them adapted to the ordinary Family use, or to any of the branches of the Shoe or Clothing Manufacture. We consider this a better opportunity than we have ever been able to offer men of ability to do a profitable business. No investment of capital is required, and we are able to give a choice of location from a large amount of territory. Letters addressed, or parties calling on us will receive immediate attention.

Wheeler & Wilson Mf'g Co., No. 914 CHESTNUT STREET, PHILADELPHIA.

JONES COMPOUND BED SPRING THE ONLY DOUBLE SPRING IN THE MARKET.



This Spring has no superior either among high or low priced competitors. It consists of two coupled spiral springs, surmounted by independent loops for the reception of the slats, rendering it more strong, steady and durable than single springs; can be put into all kinds of bedsteads. Give size and will send a set on trial. Can supply thousands of references. "JONES' COMPOUND SPRING" Manufactory, 226 South Second street, Philadelphia. Agents can do well canvassing for this spring. [9mo23d-1y

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

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

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

B. F. STARR & CO., No. 173 North-st., cor. Centre, Baltimore

PAPER HANGINGS AND WINDOW SHADES In large variety.

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

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